INDONESIAN SOCIOGRAPHY
Analysis of themes and the implications for strengthening high school sociology learning in Indonesia

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Abstract This qualitative study aimed to assess the extent to which the 2013 Curriculum high school sociology coursebooks are informed by the results produced by the field of Indonesian sociography. In particular, the research is focused on which sociographic themes appear in coursebooks, their percentages and how they are presented. The data were drawn from 21 coursebooks, from seven publishers. Based on the results of content analysis, four main themes were found: social structure (S=395); social changes (S=58); social stratification (S=47); and social processes (S=44). In addition, 36 ethnic groups were identified, across seven major islands. This research also found that the study of Indonesian sociography presented in high school sociology coursebooks actually seeks to raise students' ethnic awareness, given that Indonesia is a pluralistic and multicultural country; although in some cases it still requires strengthening for content aspects and learning instructions/guidelines for pedagogical aspects.

Keywords: high school sociology, Indonesian sociography, ethnic awareness, coursebooks.

Sociografia indonésia: análise de temas e implicações para o reforço da aprendizagem da sociologia no ensino secundário na Indonésia

Resumo Este estudo qualitativo teve como objetivo avaliar até que ponto os manuais de sociologia do ensino secundário do currículo de 2013 são informados pelos resultados produzidos pelo campo da sociografia indonésia. Em particular, a investigação centra-se nos temas sociográficos que aparecem nos manuais, nas suas percentagens e na forma como são apresentados. Os dados foram extraídos de 21 manuais, de sete editoras. Com base nos resultados da análise de conteúdo, foram encontrados quatro temas principais: estrutura social (S=395); mudanças sociais (S=58); estratificação social (S=47); e processos sociais (S=44). Além disso, foram identificados 36 grupos étnicos, distribuídos por sete ilhas principais. Esta investigação também concluiu que o estudo da sociografia indonésia apresentado nos manuais de sociologia do ensino secundário procura, efetivamente, aumentar a consciência étnica dos alunos, dado que a Indonésia é um país pluralista e multicultural; embora em alguns casos ainda exija reforço nos aspetos de conteúdo e orientações/diretrizes de aprendizagem para os aspetos pedagógicos.

Palavras-chave: sociologia no ensino secundário, sociografia indonésia, consciência étnica, manuais escolares.

Sociographie indonésienne: analyse de thèmes et enjeux pour le renforcement de l'apprentissage de la sociologie dans l'enseignement secondaire en Indonésie

Résumé Cette étude qualitative a pour objectif d'évaluer jusqu'à quel point les manuels de sociologie de l'enseignement secondaire du programme de 2013 tiennent compte des résultats produits par la sociographie indonésienne. La recherche se centre en particulier sur les thèmes sociographiques abordés dans les manuels, leurs pourcentages et la façon dont ils sont présentés. Les données ont été tirées de 21 manuels, de sept éditeurs. Quatre thèmes principaux ressortent de l'analyse de contenus : structure sociale (S=395) ; changements sociaux (S=58) ; stratification sociale (S=47) ; et processus sociaux (S=44). Par ailleurs, 36 groupes ethniques ont été

identifiés, répartis sur sept îles principales. Cette recherche a également permis de conclure que l'étude de la sociographie indonésienne représentée dans les manuels de sociologie de l'enseignement secondaire vise effectivement à accroître la conscience ethnique des élèves, puisque l'Indonésie est un pays pluraliste et multiculturel. Toutefois, dans certains cas, il faudrait renforcer les aspects de contenus et d'orientations/de directives d'apprentissage du point de vue pédagogique.

Mots-clés: sociologie dans l'enseignement secondaire, sociographie indonésienne, conscience ethnique, manuels scolaires.

Sociografía indonesia: análisis de temas e implicaciones para el reforzamiento del aprendizaje de la sociología en la enseñanza del bachillerato en Indonesia

Resumen Este estudio cualitativo tuvo como objetivo evaluar hasta qué punto los manuales de sociología de bachillerato del currículo de 2013 son informados por los resultados producidos por el campo de la sociografía indonesia. En particular, la investigación se centra en los temas sociográficos que aparecen en los manuales, en sus porcentajes y en la forma como son presentados. Los datos fueron extraídos de 21 manuales, de siete editoras. Con base en los resultados de análisis de contenido, fueron encontrados cuatro temas principales: estructura social (S=395); cambios sociales (S=58); estratificación social (S=47); y procesos sociales (S=44). Además se identificaron 36 grupos étnicos, distribuidos en siete islas principales. Esta investigación también concluye que el estudio de la sociografía indonesia presentado en los manuales de sociología en la enseñanza de bachillerato busca, efectivamente, aumentar la conciencia étnica de los alumnos, dado que Indonesia es un país pluralista y multicultural; aunque en algunos casos aún exija refuerzo en los aspectos de contenido y orientaciones/directrices de aprendizaje para los aspectos pedagógicos.

Palabras-clave: sociología en el bachillerato, sociografía indonesia, conciencia étnica, manuales escolares.

Introduction

Sociography study is increasingly important in assisting the younger generation in reproducing socio-cultural knowledge, comprehending the significance of the public and traditional environment, enhancing social sensitivity and awareness, and facilitating local community-based transformation. The socio-cultural reality adhering to community needs is also prioritized through a specific period (Balogh, 2019; Kaleta, 2019). As an alternative and intervention in writing about social reality, sociography subsequently provides new spaces for sensibility and sensitivity, unresolved or incomplete arguments, and several multi-dimensional possibilities, enabling documentation from different perspectives (Kilby and Gilloch, 2022). In addition, sociography is designed to reinforce "when" and "where" social, cultural, political, economic, and educational theories are adopted during the description of a community socio-cultural reality in a specific area and period (Jahoda, Lazarsfeld and Zeisel, 2017 [1971]). The design also focuses on reducing deadlocks and archiving stagnation into series of readings (monographs), providing a complete understanding of the world operation patterns and the respective milestones (Mowitt, 2020).

Several recent sociography studies were responsible for describing the dynamics of local communities by examining regional demographics, developments,

and societal changes. Various objectives were also prioritized, including those related to professions, hobbies, businesses, and voluntary or philanthropic groups. In this context, the most recent collection of sociography was published by *The Sociology Review* in 2022 (Vol. 70, Issue 4), presenting academic debates and a variety of praxis capable of activating and developing relevant knowledge and imagination through sociography monographs. This collection of monographs contained reviews and reflections on the following literary works: (1) the origins of the working class (Felski, 2022); (2) survivors of sexual violence during the Bangladesh war in 1971 (Mookherjee, 2022); (3) the strategy of 'The #OneLess campaign pilot project' in initiating younger generation to reproduce knowledge, increase awareness-sensitivity, and perform transformative practices on environmental issues (Vitellone, 2022); (4) a diary about the Chernobyl Exclusion Zone during the occurrence of the Covid-19 pandemic (Freeman, 2022); (5) the analysis of historical urbanization study, liberalism, and fascism in cities (Gassner, 2022); (6) gender feminist evaluation in areas intersecting with crime and violence in Rio de Janeiro, Brazil (Brigstocke, et al., 2022); and (7) the strategies for compiling monographs through poetry, fiction, memoirs/diaries, and bibliographies (Edkins, 2022; Smith, 2022; Watson, 2022; Shelton, 2022; Engle, 2022; Berlant and Stewart, 2022). Another sociography monograph was produced by Coelho (2023), where ethnographic outputs were presented on start-up (an early-stage venture) in a local business community in Portugal, which had the greatest growth and visibility in the last three years. From this context, the policy company had various implications for relations between actors (workers) and the speed of work.

The nomenclature or sociography terms were also commonly and historically implemented by several experts, to describe the outcomes focusing on the descriptive analysis of specific social groups in a special period. This showed that the concentration and trends of sociography study periodically adhered to the dynamics of social change occurring in society. According to Hofstee (1938, in Jongerden and Wiskerke, 2022), a "sociography" of Het Oldambt, a region in Eastern Groningen in the northern part of the Netherlands, was introduced as a relevant unit. This sociography was a down-to-earth theoretical approach with low abstraction and a high practical dimension probability in the early development period (Hofstee 1982 [1938] in Jongerden and Wiskerke, 2022; Karel 2002). The main object of sociography study was also the social life of society and its peculiarities. This interest was rooted in concern for "concrete, diverse, and living" human beings at the "lowest and highest points", compared to those characterized as "abstract", "systematic", "schematic", or "ideal" (Jongerden and Wiskerke, 2022: 41). Sociology was also considered an abstract and generalized field, with sociography being a specific and concrete analytical aspect. Sjoerd Groenman, a colleague of Hofstee, subsequently argued that sociology and sociography focused on generalization and specific exploration, respectively (Groenman in Jongerden and Wiskerke, 2022). As an "individualizing sociology", this showed that sociography study prioritized concrete situations and groups (*ibid.*: 41).

In a subsequent development, the analysis had different terms in the European region. For example, sociography became part of social geography, sociology,

and the study of rural public groups and phenomena (rural sociology) in Utrecht, Amsterdam (Doorn and Lammers, 1958), and Wageningen, respectively (Jongerden and Wiskerke, 2022). Austria also presented monographs detailing family dynamics, small group interactions, village history and origins, demography, and the daily lives of residents (Jahoda, Lazarsfeld and Zeisel, 2017 [1971]). In Hungary, a focus on marginalized community life, including impoverished and desperate individuals living on the outskirts, showed self-destructive behaviors such as alcoholism, smoking, and sedentary lifestyles related to national tragedies (Szerbhorváth, 2015). Moreover, a comparative sociography study showed a significant contrast across three countries, namely the Czech Republic, the Netherlands, and Bulgaria. From this context, Bulgaria experienced a deceleration in the marriage transition than the remaining countries due to several factors, such as impoverishment, refamiliarization, a commitment to traditional heritage, and the lingering influence of socialism (Dimitrova, 2006). In line with Europe, sociography studies in America primarily focused on three main issues, namely cities, farmers, and the relationships between agriculturists and urban residents. These issues were closely related to various urban problems, including immigration and assimilation (Jahoda, Lazarsfeld and Zeisel, 2017 [1971]; Lundberg and Lawsing, 1937). Other events were also found in Africa and Asia, with Razafindrakoto, Roubaud, and Wachsberger (2018) compiling a monograph on elite groups in Madagascar regarding the occurrence of an early sociography tradition. This event provided insights into the strategies adopted by elite groups to maintain power, with the social capital characterized by extensive, diverse, and intensive networks serving as primary strength. Suyanto et al. (2023) also conducted sociography study through statistical surveys, focusing on the causes and consequences of early marriages for girls in East Java, Indonesia. The results showed that the underlying causes of early marriage extended beyond economic factors, prioritizing socio-cultural elements. Inadequate education and patriarchal ideologies also specifically and partly contributed to the perspectives of the parties endorsing the cultural practice for women.

Study focus

Sociography is positioned as strategies, methods, writing techniques, and scholarly works examining the socio-cultural realities of different small community in specific regions, each possessing unique features during a specific period. These features can subsequently serve as valuable data sources for various scientific disciplines, including Sociology, Anthropology, Education, Law, Economics, Communication, Psychology, Health, etc., supporting the analytical, monitoring, evaluation, and evidence-based policy formulation needs. In this present study, sociography focuses on enhancing the fields of educational science and sociology, primarily targeting younger generation, specifically high school students in Indonesia. This is due to expressing different characteristics and specialties than the relevant analyses in other global regions. Rural society and remote indigenous

community (*komunitas adat terpencil,* KAT) are also historically prioritized, cover-ing all sociology fields (Jaspan, 1959, 1961; Witton, 1968, 2010). In this context, the analyzed elements included community structure, stratification and classification, the processes, and its development/evolution (Djojodigoeno, 1959). Therefore, this study aims to assess development pattern of Indonesian sociography analysis by the 2013 curriculum sociology coursebooks in high school. The following detailed questions are also expected to be answered: (i) What are Indonesian sociography themes observed in the 2013 curriculum sociology coursebooks? (ii) What is the percentage of each theme? And (iii) how are the thematic elements presented?

Literature review

Indonesian sociography historical studies

An overview of Indonesian sociography is often implemented to provide an un-derstanding and explanation of the national and educational sociology (society) in teaching and high school, respectively. This shows that the anticipated review of the country needs to be contextualized with the changes and openness of the pres-ent society. According to Djojodigoeno (Gadjah Mada University professor that introduced "sociography" in Indonesia), sociology was perceived as a *nomothetic* science, "something" about abstract thoughts, with sociography being its *ideographic* term, prioritizing part of a theory bound *in concreto* to the factors of time and space. Several experts in the fields of customary law, sociology, anthropology, and geography also used an overview of sociography study to understand Indone-sian sociology (society) (Jaspan, 1959). Furthermore, sociography focused on the description of nations having advanced cultures, regarding hamlets, cities, as well as agricultural and industrial areas. It also covered all fields of knowledge as part of culture, economy, crime, and civilization (Njonoprawoto, 1950). For example, Jahoda, Lazarsfeld, and Zeisel (2017 [1971]) explained that Ferdinand Tonnies, fa-mous for the ideas of "*Gemeinschaft* and *Gesellschaft*", attempted to establish "sociography observatories" and devised a method known as "sociography". Meanwhile, Jaspan (1959: 24) argued that "sociographic review was preferred to the term focusing on the actual separation of emphasis, not those prioritizing the beauty of the word". In this case, strict and universal boundaries were urgently and significantly required for appropriate performances. Several limitations were also considered, namely demographic data, economic and political systems, social stratification, kinship and family platform, health-based regulation, education, rit-ual and religious activities, as well as art and leisure.

Indonesian sociography study was subsequently carried out in every part of the nation without being limited to Java Island. This general performance was ex-pressed through the analyses of village leadership and administration, beliefs, kin-ship systems, social stratification, and economic activity (Bachtiar, 1976). The country sociography was also expected to be intensively developed because of the special characteristics of the materials, namely the diverse society (Jaspan, 1959).

Moreover, changes in the diverse society were quickly conducted after independence, requiring a solution to overcome relevant problems depending on local conditions (Soerjokoesoemo, 1951). Relevant investigation also focused on various aspects of sociology, including community structure, social stratification and processes, as well as development/evolution (Djojodigoeno, 1959). In developing sociography study, Sociography Section of the Social Research Committee at Gadjah Mada University (1953-1955) conducted *spasmodic* studies in Yogyakarta Special Region. These studies were continuously performed in 1956-1958, multiplied by more regular and in-depth experimental methods. Partial analytical performances were also carried out, with several reports of the *Sociographic Review of Indonesia* being published after 1958. In addition, Prof. Djojodigoeno invited a British writer to assist in training and supervising sociography assistants toward the completion of 1955. The following analytical focuses were subsequently observed across Indonesia, (i) the structural and cultural variables causing divorce rates to differ among various ethnic groups or local community, (ii) the existence of direct or conflicting relations uniformity between specific social organizational systems with specialized incidents of marital dissolution, (iii) a relationship between different forms of social stratification with community solidarity, euphoria, development, and change or progress of society, and (iv) the structure and function of local government regarding plans spontaneously determined.

The 2013 curriculum sociology coursebooks in High School

A curriculum structure capable of providing specific traits or characteristics is observed in each subject, including sociology. This is similar to the 2013 curriculum development, a follow-up step to the establishment of the 2006 CBC (competency-based curriculum) and the 2006 KTSP (educational unit level curriculum) containing attitudes, knowledge and skills competencies in an integrated pattern (Kemdikbud, 2014). Learning Sociology in the 2013 curriculum also focuses on *practical knowledge* than the mere understanding of the course, to specifically solve social problems. Based on the knowledge practice, an attitude of religiosity and social ethics is expected to develop, regarding student responsibility toward relevant problems (Kemdikbud, 2017). This shows that the appropriate achievement of studying high school sociology is to specifically guide students to become citizens with social awareness, sensitivity and concern for environmental sustainability and public issues, as well as the ability to solve problems and perform community empowerment activities. To achieve this objective, the general competencies expected at each level include the following, X = high individual and social awareness, XI = sensitivity and concern for public problems and problem-solving responsibilities, and XII = self-empowerment and empowerment ability.

The learning process in schools subsequently tends to depend highly on coursebooks published by the government/publishers. This explains that the demand for improving the quality and presentation of coursebooks is developing with increasing dependence on the materials (Abdulkarim, 2013). Sociology

publications also serve as essential teaching materials for relevant high school courses. This shows that curriculum materials, commonly defined by coursebooks, significantly influence the content taught and learned in secondary school sociology-related classes (Nelson and Stahl, 1991). In addition, high school sociology coursebooks focus on the interconnectedness of life through the following: (1) analysis of daily experiences, (2) previous and present relevance to the global world, (3) media and technology, (4) the idea that appearances are deceiving, and (5) the importance of diversity (Chapin, 2011).

Based on Niels Mulder (1997), an important study of institutional coursebooks was conducted in Indonesia, using the 1994 curriculum containing high school sociology publications. In this context, the following statements were provided: "… teaching sociology serves ideology (Pancasila), with the procedure portraying social imagination as very clouded without visible structure or process" (Mulder, 1997: 103). Erianjoni (2012) stated that the teaching materials in the 2006 Education Unit Level Curriculum Sociology coursebooks in high school did not address the concepts, principles, and attitudes relevant to lives of students in the sociology classrooms, due to the non-consideration of the socio-cultural conditions prioritizing the local community. This led to the dependence of the materials on a Western (European-centric) perspective with universal values. The integration of local wisdom into high school sociology teaching materials was also recommended to promote contextual learning. For example, the knowledge of various local community wisdoms was related to the ecological issues strengthened by a project-based learning model to train sociology understanding and social awareness of students (Pratiwi, 2019; Dwiningrum, Pratiwi and Sumunar, 2022). This was in line with the demands of the 2013 curriculum focusing on *the practical knowledge of Sociology* than being *a mere understanding*.

Methods and materials

According to the proposed experimental problem formulation, the development pattern of Indonesian sociography study by the 2013 curriculum sociology coursebooks in high school was qualitatively analyzed. In this context, the data source originated from 21 sociology-oriented publications for the 2013 curriculum in high school grades X, XI, and XII. The analytical concept also focused on the following: (i) the framework of sociography investigation (Djojodigoeno, 1959), (ii) the list of ethnic groups in Indonesia (Jaspan, 1959), and (iii) culturally advanced/developing community groups (Njonoprawoto, 1950). Moreover, the framework was divided into three parts, (1) examining ideas about Indonesian sociography study through coursebooks narratives and examples, (2) evaluating the analysis implementation by using the exercises, lists of questions, activities and projects, reviews, summaries, and exams in the institutional publications, and (3) identifying the support provided to users (students and teachers) through narratives, notes, information, instructions for use, etc.

Data analysis subsequently adhered to the procedures of *thematic content analysis*, to identify, analyze, and report patterns (themes) using ATLAS.ti software (Friese, Soratto and Pires, 2018; Soratto, Pires and Friese, 2020). This analytical procedure was used to carry out the following objectives: (i) identify Indonesian sociography themes, (ii) calculate the percentage of each theme, and (iii) determine the patterns of the thematic presentation. The data analysis process was also conducted through three stages, namely pre-analysis, material exploration, as well as the treatment of the outputs, inference, and interpretation (Soratto, Pires and Friese, 2020). Furthermore, internal validity was simultaneously carried out with construct validity, where each experimental member independently analyzed the coursebooks in the early stages. This was accompanied by the team performance in a constant comparative process, to construct and classify definitions for each category during the occurrence of specific themes. In this context, an organic set of processes was expressed, limiting the intercoder agreements on determining a specific size. Consistent with the *constant comparative method* (Glaser and Strauss, 1967), a consensus was achieved on categories accurately reflecting collaborative text analysis. This was because consensus was capable of producing more accurate categories than independent analysis, leading to the calculation of the agreement level between inter-rater reliability/IRR. The collaborative method also enabled the actualization of more descriptive categories than those originally and independently developed. Therefore, the categories were triangulated against the data, with individual interpretations used to enhance the classes previously achieved in the literature review. These analytical steps provided insights into the themes of the analyzed units (coursebooks), enabled the calculation of relevant percentages, and improved total reliability.

Results

Based on the results, the following research questions were analyzed: (1) What Indonesian sociography themes were observed in the 2013 curriculum sociology coursebooks in high school?; (2) What is the percentage of each theme?; and (3) How are the thematic expressions presented? The data management, coding, and analysis of the 21 coursebooks containing Indonesian sociography content were also achieved through ATLAS.ti 23 software. In addition, the pages dedicated to the word introduction, appendices, glossary, list of references, and index were excluded due to not containing any material related to the experimental focus.

Amount of Indonesian sociography themes coverage

In table 1, the different numbers of themes, citations, and absolute frequencies were produced by the text and image data obtained from coursebooks. Coding also showed that one coursebook did not contain a framework for analyzing Indonesian sociography (Djojodigoeno, 1959) and referenced only an ethnic

Table 1   Estimated percentage of coursebooks dedicated to Indonesian sociography

| Textbooks n = 21 | Sociology Study Framework - Sociography | | | | Total*** |
	Social change (16*, 58**)	Social processes (21*, 44**)	Social stratification (14*, 47**)	Social structure (88*, 395**)	
Book 1	5***	0***	2***	18***	25
Book 2	4***	2***	15***	18***	39
Book 3	2***	5***	0***	26***	33
Book 4	2***	2***	0***	3***	7
Book 5	0***	0***	4***	4***	8
Book 6	9***	3***	0***	37***	49
Book 7	0***	4***	5***	16***	25
Book 8	2***	2***	9***	30***	43
Book 9	6***	4***	0***	11***	21
Book 10	0***	2***	1***	16***	19
Book 11	0***	1***	0***	8***	9
Book 12	5***	0***	1***	13***	19
Book 13	1***	1***	0***	4***	6
Book 14	4***	1***	3***	40***	48
Book 15	2***	3***	0***	23***	28
Book 16	0***	0***	0***	6***	6
Book 17	2***	3***	1***	38***	44
Book 18	8***	7***	0***	27***	42
Book 19	1***	0***	0***	3***	4
Book 20	0***	0***	0***	0***	0
Book 21	5***	4***	6***	54***	69
Total***	58	44	47	395	544

Note: * = Members; ** = Quotations; *** = Frequencies absolute.

group in Book 20 (Jaspan, 1959; Njonoprawoto, 1950). Furthermore, the content analysis of the 2013 curriculum sociology publication contained four main (major) themes, namely social structure (S = 395), change (S = 58), stratification (S = 47), and processes (S = 44). This showed that social structure was highly observed with an average of 7x more than the other themes. The results subsequently proved that not all coursebooks simultaneously contained the four Indonesian sociography themes.

According to table 2, the frequency of Indonesian sociography themes in the 2013 curriculum sociology coursebooks was presented, prioritizing the ethnic groups. A total of 36 groups were found in 20 coursebooks, using the list of categories proposed by Jaspan (1959) and Njonoprawoto (1950). The ethnic categories also represented the distribution of several regions (seven major islands) in Indonesia, namely Sumatra, Java, Kalimantan, Sulawesi, Nusa Tenggara, Maluku-Ambon, and West Irian. From the results, Sumatra island was the region with the largest number (11) of ethnic groups, accompanied by social structure as the dominant theme at 73.57%.

Table 2   Frequency of Indonesian sociography themes in 2013 curriculum sociology coursebooks

Major islands	Ethnic groups (A-Z) n = 36	Sociology study framework sociography				Total
		Social structure	Social stratification	Social processes	Social change	
Sumatra (n=11)	1_Acehnese	12	8	3	3	26
	2_Anak Dalam	13				13
	3_Batak	42		1	9	52
	4_Lampung	4				4
	5_Malay	15				15
	6_Mentawai	7		4		11
	7_Minangkabau	24	1	1	1	27
	8_Nias	5				5
	9_Palembang	4				4
	10_Rejang	8		1		9
	11_Sekak	7	1			8
Java (n=5)	12_Baduy	29			18	47
	13_Javanese	79	37	10	16	142
	14_Madurese			1		1
	15_Samin	1				1
	16_Sundanese	42		1		43
Kalimantan (n=2)	17_Banjarese	2	5	1		8
	18_Dayak	38		2		40
Sulawesi (n=9)	19_Ammatoa	10				10
	20_Bajao	15				15
	21_Bugis	11	5	1	1	18
	22_Gorontalo	4				4
	23_Makassarese	7	1			8
	24_Minahasa	6		6		12
	25_Muna	1				1
	26_Pamona	4				4
	27_Toraja	16				16
Nusa Tenggara (n=5)	28_Balinese	56	11	17	9	93
	29_Manggarai	10				10
	30_Ngada-Lio	6				6
	31_Sasak	4				4
	32_Timor	7				7
Maluku-Ambon (n=2)	33_Ambon	10		3	5	18
	34_Ternate	11				11
Irian Barat (n=2)	35_Asmat	3				3
	36_Korowai	27		3	8	38
Total		540	69	55	70	734
Frequency of code themes		73,57%	9,40%	7,49%	9,54%	100%

Visualization of Indonesian sociography themes discussion

Figure 1 shows the network view of ATLAS.ti 23 visualizing the relationship between codes as well as code and document groups. This view showed that several codes were connected to other relevant elements, where specific themes in Indonesian sociography were interrelated. From the results, the ethnic group codes were related to the analytical framework elements through social structure, processes,
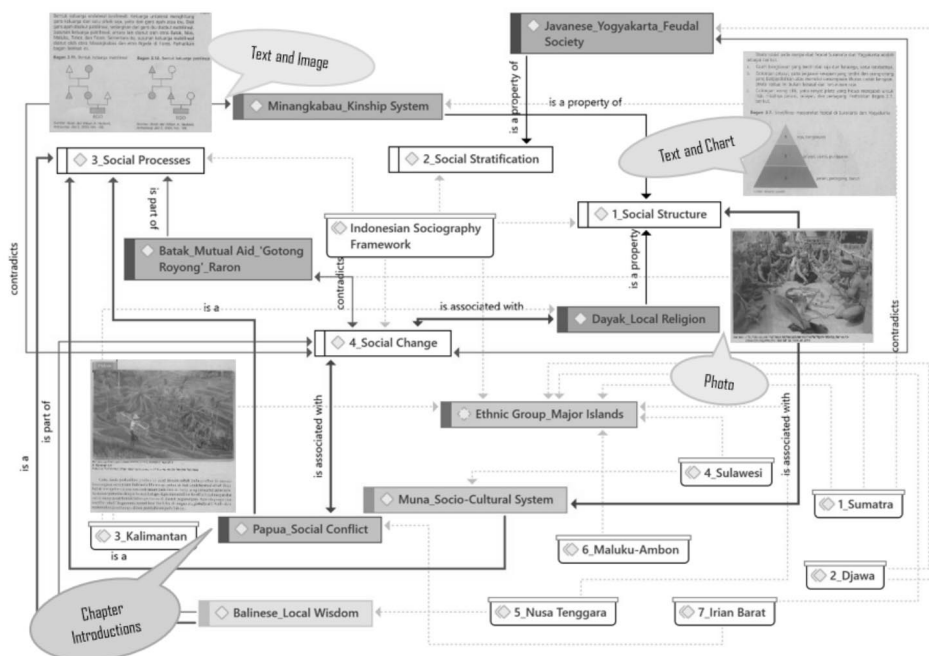
Figure 1 Presentation of Indonesian sociography themes visualization through networks-ATLAS.ti 23

stratification, and change. The relationship between codes, as well as code and document groups also had various patterns, including "is a", "is a property of", "is associated with", "is part of", and "contradicts". This relationship visualization proved that the discussion of Indonesian sociography in coursebooks was presented as text, text-pictures, text-charts, and photos. In addition, the analysis was observed in the main material text, as well as the introductory and assessment chapters.

Discussion

Sociography study was increasingly important in helping younger generation reproduce socio-cultural knowledge, understand the importance of the community and traditional environment, strengthen social sensitivity and awareness, as well as perform local community-based transformation. However, the determination of the scope and depth of sociography study was specifically and extremely complex for high school students in Indonesia, prioritizing relevance to the present requirements. From the results, two main factors were evaluated, namely: (i) the scope and

depth of sociography study related to the objectives of high school sociology learn-ing, and (ii) the potential of the analyses to strengthen relevant academic processes in the country.

Scope and depth of Indonesian sociography study

Sociography theme taught in high school sociology subjects was inseparable from relevant learning objectives. This showed that the courses were held in various countries despite having different objectives, curriculum, materials and learning strategies, as well as professional developments. The learning processes of sociol-ogy in Indonesian high schools also focused on the development of students and social awareness, leading to diversity promotion, differences consideration, and tolerance construction in the pluralistic society. Therefore, the analysis of the course prioritized *practical knowledge* to develop social skills as well as strengthen a high attitude of religiosity and public ethics in the relations forming society. This objective had several significant implications for the outcomes of high school grad-uates after studying sociology, including the development of social awareness, en-vironmental sensitivity, and a commitment to addressing public issues. The graduates were also equipped to solve problems and engage in social empower-ment within the community (Kemdikbud, 2017). Furthermore, a common objec-tive was observed when comparing the learning targets of institutional sociology in four countries, namely France (Chatel, 2009), the United States (ASA, 2015), Eng-land (Department for Education, 2016), and Brazil (Bodart and Pires, 2023). This objective was to prepare students to become citizens with significant thinking skills, social sensitivity, individual responsibility and environmental capabilities, as well as active participation in a diverse and multicultural society.

Citizenship and representation of various ethnic groups in Indonesia

"Citizen" was one of the main keywords in the formulation of learning objectives for high school sociology, although 36 ethnic groups were evaluated in the 2013 curriculum coursebooks (table 2). These groups were Indonesian citizens (*Warga Negara Indonesia*, WNI) with the same rights guaranteed by the state and the law. From the results, a comprehensive sub-heading g was significantly required in high school sociology coursebooks. The minor possession of knowledge about In-donesia diverse ethnic groups was also insufficient, requiring in-depth analysis, explanation, and students understanding acquisition. The results led to the expres-sion of the following questions: (1) Are treatment differences observed among the ethnic groups by the state? (2) Do students understand their status as WNI despite being members of KAT, as found in various coursebooks, including Suku Anak Dalam, Baduy, and Korowai? and (3) What are the learning meanings obtained af-ter understanding the various individual and collective ethnic groups as WNI?

A scientific method was subsequently required to answer the questions, en-abling students to obtain responses from valid data and information. When the coursebooks contained details on digital learning resources such as links or

barcodes, students were found to access sociography monographs autonomously or collaboratively from KAT. Basic social analysis was also conducted through the learning activity guides provided in the publications, including the public assessment educational model. This was in line with the curriculum essential competencies, where the secondary data collection methods were implemented, namely document analysis, report assessment, scrutiny of articles, and examination of societal media. From this strategy, high school sociology learning focusing on *practical knowledge* facilitated students toward becoming citizens with community awareness, sensitivity, and concern for the diversity of ethnic groups in Indonesia.

The enhancement of the "citizen" concept was also important for increasing knowledge of students. Based on Klinken and Berenschot (2018), the principle of citizenship was extremely complex in Indonesia, prioritizing the difficulty in precisely and ideally describing its anatomy. This was in line with Hefner (2018) through "Indonesia at the crossroads: imbroglios of religion, state, and society in an Asian Muslim nation". In this context, the country was considered multi-ethnic (Javanese, Batak, Bugis, Aceh, Flores, Bali, etc.) with multi-mental influences, including Chinese, Dutch, Portuguese, Japanese, Hinduism, Buddhism, Confucianism, Islam, Christianity, Capitalism, etc. Hefner also stated that "Indonesia" was many "nations" with different sizes, meanings, and characters, characterized by historical, ideological, religious, and spiritual elements integrated into a common economic and political structure. The state was subsequently an example showing that country and "nation" were not significantly equated (Andaya, 2018). This proved that Indonesia should be highly considered a civic nation than an ethnic state, leading to the occurrence of national identity (Hefner, 2018) and citizen rights (Klinken and Berenschot, 2018). Moreover, Indonesia was portrayed as a multicultural country, as *Bhinneka Tunggal Ika* contained the ideals of national multiculturalism with the Archipelago Society being polyethnic (Suryadinata, 2018). The debate about citizenship identity was also presently a public issue seriously considered by various groups (Klinken and Berenschot, 2018), where ethnicity, race, religion, gender (male-female), profession, or multiple identities were greatly reviewed without an exhaustive list of inventories.

In modern society, the concept of citizenship subsequently experienced a re-conceptualization, as observed in Indonesia (Klinken and Berenschot, 2018). This concept was schemed during the New Codes Era, where the State (Government) and Citizens (Community) served as a "patron" (father) and *"clients"* (children), respectively. An example was observed through the following statements, "Invoking a family relation, presenting oneself as somebody "underling" (subordinate), unquestioningly supporting a patron …" (Klinken and Berenschot, 2018: 157). This reality showed the existence of Javanese cultural perspective practices, specifically the concepts of *"momong"* and *"momongan"*, which were formatted in New Order politics. In addition, the concept of *"momong"* showed the state commitment to great care encouragement, with *"momongan"* enforcing heavier duties and responsibilities on those being *"diemong"* (promoted).

Theme 1: social structure

The preparation of a bibliography on social stratification and mobility was being published in Indonesia since the cessation of the Second World War. In the initial decades following the revolution, sociologists and social economists were also primarily concerned with urbanization, migration from high-density to densely populated regions, housing, and total public advancement. The assessment of social structure and change was subsequently predominantly conducted by foreign scholars, often including field studies or the examination of bibliographic materials and interviews with significant personalities (Jaspan, 1961; Witton, 2010). For example, many high school sociology coursebooks featured summaries of Clifford Geertz (1964) study, renowned for introducing the trichotomy of "abangan", "santri", and "priyayi" in Javanese society framework. However, a more comprehensive description was essentially required in relevant coursebooks, regarding the advantages and disadvantages of Geertz academic discourse (Bachtiar, 1989; Woodward, 2004). Since the perspectives encouraged an in-depth exploration of the interplay between religion and culture or the interconnection of religiosity and politics, significant controversy and critique were prioritized. This situation originated from an uneven representation of ideas, specifically in religious concepts universality in Javanese society, primarily focusing on a single analysis in Modjokuto Village (a pseudonym) in the Pare region of Kediri, East Java. Therefore, several subsequent studies occurred and prioritized the analogous theme of the interrelationship between Islam and local culture in other regions, such as Yogyakarta, Buton, Lombok, etc. (Riady, 2021; Ridlo, 2021).

Based on the results, the perspectives of Geertz were not only adopted in high school sociology coursebooks to describe Indonesian sociography. This was because the Balinese, Batak, Sundanese, and Dayak ethnic groups were among the top five regarding the highest percentage of evaluation about the theme of social structure in high school coursebooks. The sub-themes related to the kinship system were also predominantly presented in textual format with accompanying images, graphics, and photos to enhance clarity. In this context, sociography descriptions provided were suitable for high school students, although the analytical significance and practical utility were not considered. These situations led to the following questions requiring publication improvement: (1) Why does the material need to be studied? and (2) Is the social structure of the ethnic groups existent or have changed? Students subsequently learned sociology through relevant coursebooks, including guides to academic activities, which incorporated sociology imagination (Mills, 1959; Pratiwi and Hidayah, 2016). This approach served as an effective strategy for developing important and empathetic thinking skills when analyzing public events in societal structures, prioritizing local versus global dynamics and the potential social implications. Therefore, students were trained to think critically, leading to the following question: "Are the social consequences of the matrilineal and patrilineal kinship systems in the Minangkabau and Batak communities similar?" Another example showed that the Dayak ethnic group had sub-tribes of around 121 (Jaspan, 1959) or 325 (ISEAS, 2014) groups, causing the

establishment of the following questions: (1) Do the groups have the same kinship system? (2) Are any social consequences observed when the Dayak sub-tribe does not have a similar relationship system?

A scientific method was subsequently needed to answer the questions, toward helping students provide answers regarding valid data and information. This showed that sociology imagination promoted "imaginative" skills and comparisons of local vs. global social structures. In this context, not all sub-tribes of Dayak had the same kinship system. Based on forensic identification through the CODIS STR Locus (combined DNA index system), the Ngaju Dayak tribe did not have close relativity with the Bukit group (Aflanie et al., 2020). This proved that Dayak Ngaju and Bidayuh adhered to a bilateral and unilateral kinship system, respectively (Bella et al., 2021), prioritizing the relationship of the Sontas-Indonesian Bidayuh with the Enbadan-Malaysia Bidayuh (Efriani, Hasanah and Bayuardi, 2020). Moreover, Bidayuh transnational kinship on the Entikong-Indonesia and Tebedu-Malaysia Borders was a phenomenon of socio-cultural space, where an ethnic community existing before the national boundaries continued daily life in harmony regardless of different nationalities. This has led to the training of students in sociology imagination, with sociography of Dayak serving as a valuable data source for global comparisons. For example: "Is the social life of the Borderland Community, such as the Bidayuh Sontas (Indonesia) and Enbadan (Malaysia), similar to the publicity of other global societies?"

Theme 2: social stratification

The discussion on the second theme was closely related to the first category, although social stratification focused on the existence of the structures and systems implementing equal opportunity in society (Haralambos and Holborn, 2004). The significance of this theme depended on assessing the openness of community, prioritizing an open or closed society through dynamic aspects, specifically the presence or absence of vertical social mobility (Pattinasarany, 2016). In Indonesia, the analysis of stratification and mobility was categorized into four periods, namely the pre-colonial, Dutch and Japanese colonial, and the post-independence era (Jaspan, 1961). Based on the content analysis, social stratification was observed in several Indonesian ethnic groups, including the Javanese society, where the sub-theme was within a feudal community in Yogyakarta and Surakarta (Solo). The caste system was also adopted by Balinese community, as well as the aristocratic groups in Aceh, Bugis-Makassar, and Banjar (table 2). Several previous reports subsequently showed that the descriptions of social stratification were attached to specific ethnic groups in a special period. From this context, the theme focused on the specialized "standards" differing from one society to another. However, no subsequent explanation was observed, leading to the following questions: (1) Why are the sizes different? (2) Are there historical factors at play? and (3) What are the dynamics of academic studies related to social stratification? This showed that the problem-based learning model was capable of being adopted. Since the dynamics of social stratification varied across different societies, common "milestone"

events were frequently used to explain the transition toward a more open system in specific community, specifically where traditional historical platforms were closed or mixed.

The enhancement of the factors differentiating the measure of social stratification among community was important for continuous exploration in high school sociology coursebooks. This represented the primary characteristic of the theme, prioritizing its universal and non-variation nature (Pattinasarany, 2016). Social stratification also remained a constant presence irrespective of a society's simplicity. This proved that the theme reflected varying traits from one community to another regardless of the existing universality. Furthermore, each society possessed unique characteristics, including the type, number of levels, and the extent of social stratification. From this context, Indonesia experienced changes in the stratification and mobility of community after independence. For example, the social status of the nobility and intellectual groups declined and increased in Yogyakarta, respectively. Since the era of the national revolution, the community of the city also adopted the leadership of intellectuals, due to their openness and accessibility to everyone through educational pathways and affiliations with political parties. Meanwhile, the aristocratic class remained exclusive to the individuals of noble birth (Soemardjan, 1981). Jaspan (1961) explained that the stratification in Javanese villages consisted of four strata not highly implemented, namely *kuli kentjeng, kuli gundul, kuli karangkopek,* and *indung tlosor.* This showed that the characteristics of each stratum were still usable as a foundation for differentiating between existing social positions.

Similar to South Sulawesi, the social system of Luwu community was traditionally considered a hierarchical society (tiered stratification), prioritizing the line of birth and nobility (Pulubuhu, 2020). Meanwhile, an intense dynamic of change was presently observed in the highly tiered structure of community, with the nobility system becoming open. This suggested that anyone was capable of entering the nobility system due to a bilateral kinship structure equalizing both paternal and maternal lineage, facilitating the broad transmission of aristocratic values through marriages (Pangerang, 2000). A distinguishing factor was also the separation of the values from the concept of "thickness", where greater genealogical distance from Datu and Rombena Kamummu (Datu closest relative) led to a "thinner" connection to nobility. This open hierarchical social structure caused the presence of several communities with aristocratic lineage in Luwu.

Theme 3: social processes

In sociography study, social processes were considered a continuous procedure of adaptation and adjustment between community and the environment. This continual adaptation was described as a constant state of "flux", or a uniform reaction to the changing environment around a person and society. It was also capable of determining any societal change, regardless of relevant desires, expectations, or preferences, as an opportunity and acquired knowledge than a threat. Based on the results, Balinese community was the most frequently evaluated group in high school sociology coursebooks.

The concept of social processes subsequently focused on recurring forms of public interaction, showing that reciprocal communication was important to societal life. This mode of interaction commonly occurred between community and groups in social-oriented processes, describing repetitive patterns of public communication. For instance, coursebooks provide various examples of "*ngayah*" activities in the daily life of Balinese community. This proved that "*ngayah*" was Balinese social duty rooted in the *karma marga* teachings and carried out through genuine collaboration in both Banjar and sacred areas or temples. Representing the "*gotong royong*" concept, the duty was also considered Balinese cultural wisdom strengthening unity among Hindus in Bali, supporting the three "*Tri Hita Karana*" principles, namely: (1) "*Parahyangan*" was considered a harmonious connection with God (upward vertical), (2) "*Pawongan*" was a unified human relationship (horizontal), and (3) "*Palemahan*" was considered a harmonious environmental association (downward vertical) (Padet and Krishna, 2018).

According to the content analysis, a well-institutionalized "*Subak*" prioritizing "*Palemahan*" was another Balinese sociography commonly evaluated in high school sociology coursebooks. This sociography represented a traditional Bali irrigation system, a social institution supervising hereditary agricultural activities. It was also supervised by a group of organizational administrators comprising *Pekaseh* (chairman), *Pangliman/patajuh* (subak deputy chairman), *Peyarikan* (secretary), and *Petengen* (treasurer). Furthermore, "*Subak*" adhered to the regional regulations, "*awig-awig*", binding its members. These regulations originated from deliberations among relevant members, better known as "*sangkepan*" (Andayani, 2021; Ardiansyah and Setiawan, 2022). Regarding social processes, the recent information in high school sociology coursebooks was provided in the form of links or barcodes, to train digital literacy and critical thinking skills of students. For example, students were invited to analyze the following questions: (i) What is the role and urgency of having *Subak* for the sustainability of Balinese agriculture?, (ii) Is information technology intervention important for empowering farming community in Bali?, and (iii) What is the role of *Subak* as a supporting factor for the social and cultural sustainability of Balinese community after the Covid-19 pandemic?

Tema 4: social change

In Indonesian sociography, the focus on social change was closely related to developmental progress, with "development" carrying implications for technological advancements driving societal transformations in ethnic group daily lives. This showed that the introduction of technology caused significant disruptions in traditional life because the distinct structure and automated network penetrated all facets of community existence. It was also consistent with the shifts in values and lifestyles among KAT. From the results, the significance of Baduy was identified in high school sociology coursebooks when assessing social change. This showed that the relationship analysis between the theme, religion, and ancestral culture was specifically interesting due to the existence of two different communities, namely

Outer and Inner Baduy, each showing slightly differing patterns. The Outer Baduy community was also influenced by modernity, prioritizing technology, institutional structures, and new ideas, such as television and transportation. No confrontation was also observed in the area due to the promotion of togetherness and mutual respect, as well as adherence to the ancestral culture by obeying the "*Puun*" as the head of the tribe. This focused on the implementation of identity as Baduy community, as described by characteristic clothing style. Meanwhile, Inner Baduy rejected any form of renewal when opened to community willing to adopt change and requiring residence in Outer community. The unacquaintance with technology was also observed, supporting the activities of Outer Baduy. Selectivity was subsequently exercised in the acceptance of updates, prioritizing changes that did not concern basic life patterns, including sandals, clothing, watches, and other modern conveniences (Amaliyah, 2018). This proved that the customs and traditions of Inner Baduy community were non-negotiable and important to the relevant level of existence.

The improvement of social change in high school sociology coursebooks was also very important, leading to the following question, "Why does one ethnic group have different opinions about accepting or rejecting public transformation?" According to sociology interpretation, the history of ethnic groups had a significant role in the socio-cultural changes within specific societies. This interpretation supported Eller (1999), where previous existence was energy for the present, indicating that the history of a group focused on old and new events. In Baduy, almost all members of the community remained dependent on language, traditions, and previous customary moral values. From this context, the implementation of old experience was still a reference in acting, with Eller (1999) stating that history was a powerful energy in the present situation. This caused the establishment of the following question irrespective of the consideration of previous events as the basic concept of forming awareness about social society class: "Does history always contain facts?" History also theoretically had a very broad semantic value due to its closeness to ancestral myths, shared previous experiences, traditions, as well as the formulation patterns of a society and civilization were formed. Anthropological studies subsequently explained the extent to which an element was historically forgotten (slip-out) or vice versa (slip-in). In this case, history focused on realistic facts and was an awareness of consciously constructed reality (Roosens, 1989). However, the differences in historical knowledge was capable of causing conflicts between distinct community, with the slow pace of social change possibly observed in Indonesian KAT.

Conclusion

In conclusion, the preparation of students to become socially aware citizens respecting and tolerating differences in a diverse society was achieved through the intra-curricular design of the 2013 curriculum sociology coursebooks in high school. Based on the results, the teaching materials trained on students facilitated

the intended purpose, with several content and pedagogical improvement continuously required. As presented in the coursebooks, Indonesian sociography study also designed educational ethnic awareness due to the pluralistic and multicultural nature. This proved that the evaluation of ethnic awareness development globally became a widely discussed topic, addressing community life experiences in the ethnicities as part of the social circles. In this case, significant outputs were produced concerning the importance of incorporating sociography study into high school sociology education in Indonesia.

First, adolescence was a significant period for the exploration of "identity", where younger generation commonly considered self-discovery, group affiliation, and the role in the broader social order (citizenship). In a diverse and multicultural nation such as Indonesia, the primary socialization of a child was commonly observed in the nuclear family, showing close connection to the extended household and the respective ethnic groups. From this context, school facilitated academic interventions by promoting students to identify the formation of the ethnicities, familial and community dynamics, and linearity patterns with other tribes. Therefore, the incorporation of Indonesian sociography into high school curriculum became very important, specifically in coursebooks.

Second, ethnic identity had a role in the formation of national identity, as community with strong ethnicities showed excellent membership (Priwati et al., 2021; Komarudin et al., 2019; Anwar, 2016). This showed that the development of identity in a highly pluralistic country started with self-identification, as multiculturalism was considered a bridge for multiple groups. Therefore, sociography study provided knowledge about the various ethnicities and relevant dynamics in Indonesia. This enabled younger generation to reproduce socio-cultural knowledge, understand the importance of the environment, strengthen social sensitivity and awareness, as well as perform for local community-based transformation.

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