



Chinese Cultural Acculturation as an Ethnosocial Learning Resource in Elementary Education

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Abstract:

Background: The interaction between Chinese culture and local culture produces a unique cultural synergy, which broadens students' understanding of diversity. Learning rooted in local culture also strengthens the values of tolerance and the formation of multicultural identities among elementary school students.

Purpose: This study aims to examine the acculturation of Chinese culture as an alternative to Natural and Social Sciences learning at SD Kalianyar I, Bangil.

Methods: Using a qualitative approach with ethnographic methods, this study presents the real form of acculturation results in physical forms such as architecture, household furniture, and culinary, as well as non-physical elements such as language, customs, and art performances. The sample consisted of 36 fifth-grade students enrolled in science and social studies. Data processing used NVivo 15.

Results: The research findings show that students can identify, understand, and appreciate cultural heritage in their environment through contextual and exploratory learning activities.

Theoretical implications: In the context of Natural and Social Sciences learning, Chinese cultural acculturation can be raised as learning material in both tangible and intangible forms.

Practical implications: The existence of Chinese culture around the school plays an important role as a learning medium that supports the instillation of diversity values and the enrichment of Natural and Social Sciences material.

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1. Introduction

Indonesia is an archipelagic country rich in diversity, both in terms of natural resources and socio-cultural. Natural resources such as petroleum, natural gas, forest products, and various types of minerals combine with extraordinary cultural diversity. From Sabang to Merauke, there are hundreds of ethnic groups with different languages, customs, performing arts, and cuisines, forming a cultural mosaic that is the identity of the Indonesian nation (Azzahra et al., 2024). Cultural heritage, such as temples, traditional cloth, traditional ceremonies, as well as dance and music, is real evidence of cultural wealth that needs to be preserved.

One manifestation of cultural diversity is the interaction and fusion between cultures that have been going on for a long time. This interaction results in an acculturation process, namely the fusion of two or more cultures that live side by side in one society. One striking form of acculturation is between Chinese culture and local Indonesian culture. Chinese culture is known as one of the oldest and most complex cultures in the world (Christian, 2017). In Indonesia, Chinese communities are spread across almost all regions, and their presence has given its own color to the social life of the community. The widely known Chinese culture includes culinary, art, music, celebrations, language, and traditional clothing (Rudiansyah & Sijabat, 2022).

This acculturation phenomenon not only occurs in the context of the general community but also has a significant impact on the world of education, especially at the elementary school level. Acculturation plays an important role in shaping students' understanding of diversity and tolerance. In a multicultural school environment, students interact with peers from different cultural backgrounds, so they learn to appreciate differences, develop empathy, and broaden their socio-cultural insights (Rusmiati, 2023). This makes acculturation a meaningful source of learning.

SD Kalianyar I Pasuruan Regency is located in a community environment that has rich cultural dynamics, especially the result of the acculturation process between Chinese culture and local culture. This school is located in an area known to have a fairly strong Chinese community, which has lived side by side harmoniously with the surrounding community for years. This harmony is reflected in various aspects of daily life, such as building architecture, religious celebration traditions, to local cuisine and arts that have been colored by elements of Chinese culture. This condition makes SD Kalianyar I, a school that has great potential to integrate multicultural values in learning, as well as make its environment a living and contextual learning resource, especially in Natural and Social Sciences subjects.

In the context of Natural and Social Sciences learning, Chinese cultural acculturation can be raised as learning material in both tangible and intangible forms. Physically, acculturation can be seen in old buildings that have typical Chinese architecture, such as dragon ornaments, lanterns, and the dominance of the color red (Harbyantinna et al., 2022). In addition, culinary delights such as *lumpia* (spring rolls) and *bakpia* (sweet bean pastry), and chicken noodles are the result of a blend of cultures that are often found in the school environment. Cultural celebrations such as Chinese New Year and Cap Go Meh also reflect traditions that are passed down across generations and help shape local cultural identities. Language, music, and performing arts such as *barongsai* (lion dance) and *wayang potehi* (Chinese glove

puppetry) are also real symbols of cultural acculturation that live side by side in society.

Not only does it affect students, but acculturation also requires teachers to have cross-cultural competence. Teachers are required to understand the cultural background of students in order to be able to create an inclusive and adaptive learning environment (Almujab, 2023). With this understanding, teachers can develop contextual, interesting, and relevant learning methods for all students. Acculturation helps teachers instill values of tolerance, mutual respect, and promote cultural understanding from an early age (Mubarok et al., 2024). Thus, teachers become agents of change in shaping the character of students who are ready to live in a diverse global society.

The ethnosocial approach in understanding the acculturation of Chinese culture for elementary school students also occurs through their daily lives. At school, they interact with friends from various cultural backgrounds, while at home or in their community, they continue to practice family traditions such as celebrating big days, using the Chinese language, and values such as cooperation and respect for parents. This process forms a unique dual identity: as part of the Chinese community and at the same time as Indonesian citizens living in diversity.

Exploration of ethnosocial phenomena, namely ethnic identity in social and cultural relations in the context of Chinese cultural acculturation, can open students' insights into the importance of diversity in national life. Through this approach, students not only learn about social and cultural facts but also develop attitudes of empathy, tolerance, and appreciation for differences.

Unfortunately, the cultural heritage resulting from acculturation has not been fully utilized optimally in the learning process, especially at the Elementary School level. In fact, the environment around the school holds great potential as a source of contextual learning that can strengthen students' understanding of the values of diversity, tolerance, and other socio-cultural aspects. The subjects of Natural and Social Sciences, which are integrative and contextual, are very relevant to raising local themes such as cultural acculturation.

The same study also said that the Cap Go celebration can be used as a teaching material for students in every educational unit by taking values from Chinese cultural acculturation (Sanjaya et al., 2022). The existence of the temple site is used by junior high schools in Pontianak as a learning resource that has provided a multicultural color and values of national integration in it (Lestari et al., 2019). Therefore, exploration of Chinese cultural acculturation in the environment around SD Kalianyar I is very important. This exploration not only introduces students to the diversity of Indonesian culture but also helps them understand the history of intercultural interaction and the importance of living in harmony. In the context of Natural and Social Sciences, students can learn about human adaptation to the environment, recognize cultural symbols such as barongsai, and understand the contribution of Chinese culture to the lives of Indonesian society.

The exploration of Chinese cultural acculturation in the environment surrounding Kalianyar I Elementary School not only enriches the learning materials for Natural Science and Social Studies but also serves as an important means of instilling the values of tolerance, diversity, and mutual respect from an early age. This aligns with the goal of basic education to shape students' character to be open, inclusive, and ready to face life in a multicultural global society.

The novelty of this research lies in its interdisciplinary approach, which combines science and social studies material within the context of Chinese cultural acculturation, making it unique, as similar studies typically focus on only one discipline. Furthermore, this research goes beyond simply describing acculturation but directly links it to the development of open and inclusive student character. This represents a significant step forward from other studies that may merely identify the existence of acculturation without explicitly linking it to practical applications in education to achieve character education goals. Thus, this research provides a more in-depth and specific methodological and practical contribution.

2. Method

This research method uses a qualitative approach with an ethnographic approach to explore in depth the social dynamics and acculturation of Chinese culture that live in the environment around SD Kalianyar I, Bangil, Pasuruan Regency. Qualitative research methods are methods that produce data in the form of narrative descriptions, descriptions, or in-depth verbal descriptions of a phenomenon that is the object of research. This approach was chosen because it is able to capture social reality from the subject's point of view, or what is often referred to as an emic perspective. Ethnography is one approach in qualitative research that emphasizes a comprehensive understanding of culture, values, norms, and patterns of interaction and behavior that develop in a particular community or social group (Yusanto, 2020).

Ethnography provides space for researchers to carry out direct involvement and intensive participatory observation. Ethnography emphasizes the importance of rich and in-depth descriptions to understand cultural objects and practices contextually (Jelahut, 2022). Literature studies from books or articles related to the research topic. In this way, the data produced is not only descriptive but also interpretive, so that it is able to explain the meanings of Chinese cultural acculturation that exist in the daily lives of students of SD Kalianyar I, especially grade 5 (five) students. The sample consisted of 36 fifth-grade students enrolled in science and social studies. Data processing used NVivo 15, based on the ethnographic method flow.

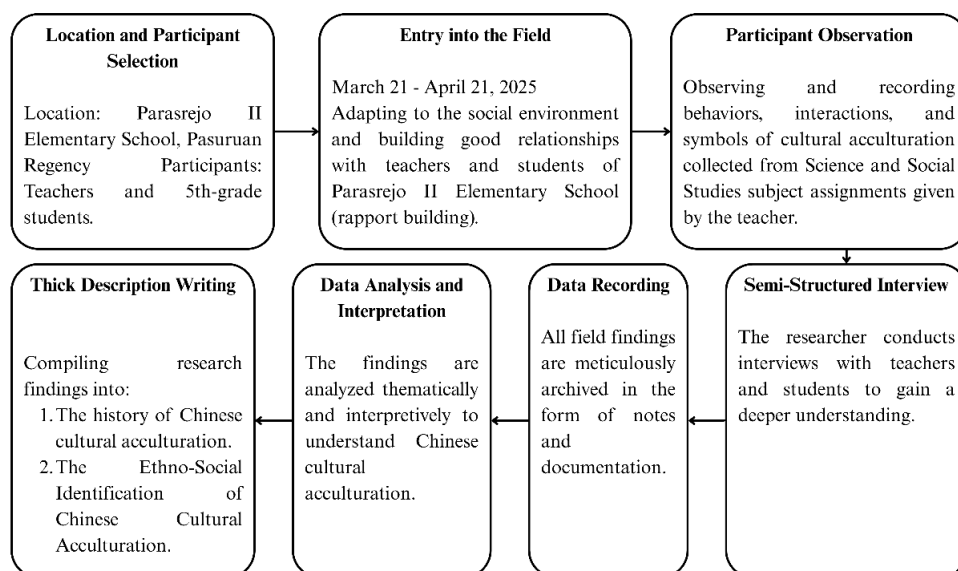


Figure 1. Ethnographic Method

The research began with the selection of the location and participants, namely Parasrejo II Elementary School in Pasuruan Regency, involving teachers and fifth-grade students. The next stage was entry into the field (March 21–April 21, 2025), during which the researcher adapted to the school's social environment and built rapport with both teachers and students. Following this, participant observation was conducted to document behaviors, interactions, and cultural symbols of acculturation reflected in Science and Social Studies assignments. To enrich these observations, the researcher carried out semi-structured interviews with teachers and students, allowing for a deeper understanding of the phenomena under study. All findings were carefully archived during the data recording stage in the form of field notes and documentation. The collected data were then subjected to thematic and interpretive analysis using qualitative procedures to capture the meaning of Chinese cultural acculturation in the school context. Finally, the research culminated in thick description writing, presenting two key aspects: the history of Chinese cultural acculturation and the ethnosocial identification of Chinese cultural acculturation in the learning environment.

3. Results and Discussion

3.1. History of Chinese cultural acculturation

From a historical perspective, the arrival of ethnic Chinese in Indonesia came from two provinces, namely Guangdong and Fujian. Ethnic Chinese arrived in Indonesia from the 14th to 19th centuries (Utami et al., 2024). The very old and quite large Chinese tradition has given rise to the perception that China is the center or core of culture throughout the world. This perception makes Chinese people feel they have an orderly and sustainable culture as the most superior, cultured, and civilized nation, and upholds politeness (Aprillia & Estusani, 2023).

During the Dutch colonial era, the government imposed restrictions on the practice of Chinese culture in Indonesia. Ethnic Chinese were not allowed to receive education or other educational programs, even though ethnic Chinese at that time also obediently paid double taxes (income tax and wealth tax). There was also an additional wealth tax for ethnic Chinese because they were included in the category of foreign easterners. The restrictions on mobility became tighter for ethnic Chinese due to the *Passenstetel* policy (Musa et al., 2022). Where ethnic Chinese were only allowed to buy and sell European products and only act as intermediaries between wholesalers and residents in Indonesia. However, when Indonesia became independent, this rule began to no longer applied (Tarupay, 2024). The rules that were limited at that time only prohibited the celebration of religious celebrations for ethnic Chinese in public from 1968 to 1999. So that during the administration of President Abdurahman Wahid, this rule was changed by issuing Presidential Decree No. 6 of 2000, which contained the cancellation of Presidential Instruction No. 14 of 1967 under the government of President Soeharto (Rahayu & Indiarti, 2020). Followed by President Megawati in 2002, who determined that the Chinese New Year was a national holiday. In 2006, the sixth President, Susilo Bambang Yudhoyono, issued new regulations regarding citizenship and population, where ethnic Chinese in Indonesia were recognized as Indonesian citizens (Hidayat et al., 2023).

Changes in political behavior that have occurred from the colonial era to the present have had a positive influence on the Chinese ethnic group in Indonesia. It feels like showing their identity again; this opportunity is utilized well, and the Chinese ethnic group began to revive their organizations, communities, and other activities (Ratnawati et al., 2022). Then, the occurrence of marriages between local people and ethnic Chinese became one of the factors that made Chinese culture deeply ingrained in everyday life. The Chinese ethnic group that came to Indonesia came from traders, workers, and entrepreneurs (Asnia & Ningsih, 2023).

Ethnic Chinese are found in large numbers on the northern coast of Java and ports related to sea trade import export points, such as Jakarta, Banten, Cirebon, Semarang, and Surabaya. This Chinatown settlement has grown to reach Bangil, Pasuruan Regency (Shanti & Rusyanti, 2021). Initially, their arrival was actually only to stop by and teach Hinduism, Buddhism, Islam, and Confucianism, but it changed to fulfilling economic needs by selling spices, silk cloth, and ceramics, led by Admiral Haji Muhammad Cheng Hoo (Zakariya, 2023).

The Chinese ethnic group in Bangil has long been accustomed to trading activities and has had the opportunity to live side by side peacefully with the Javanese and Arab ethnic groups. They generally run businesses in permanent shops located on the side of the road, indicating fairly good economic stability. This is different from the Javanese ethnic group, who prefer to trade as street vendors. The goods traded are very diverse, ranging from food such as cakes to jewelry, silk cloth, and stationery. This activity not only shows economic wealth, but also becomes real evidence of cultural acculturation, as seen in the embroidery production center in Bangil, which is part of the Chinese cultural heritage

However, during the New Order, ethnic Chinese in Indonesia experienced quite severe discrimination. They were prohibited from participating in the social, cultural, and political sectors, so they had little choice but to become traders. However, these limitations did not discourage them. On the contrary, they showed positive characteristics such as discipline, tenacity, persistence, and perseverance in running a business. These values became a strong foundation in maintaining the stability of the family's economy, even being able to bring them to a fairly high-income level.

The fighting spirit of the Chinese ethnic group in the face of discrimination proves that social pressure does not always have a negative impact. They not only survive, but also continue to grow until they have a loyal customer network. Their tenacity in maintaining and developing their business makes them an important part of the dynamics of the local economy. The cultural acculturation reflected in their lifestyle and economic activities also enriches the cultural diversity in Bangil, making this city a real example of intercultural harmony that is realized through daily interactions.

In addition to economic activities, the Chinese ethnic group left religious traces as evidenced by the existence of the Tjoe Tik Kiong temple in the Pasuruan area, which is close to Bangil. The place of worship has been built since the 17th century. Complete with a relief of coins that are about to be caught by a tiger. In addition to being a place of worship, informants said that since it was first built, the temple has also been a place to practice barongsai arts and a place to meet with ethnic groups who have other beliefs. The acculturation of Chinese culture in terms of architecture can be seen from the touch of Javanese elements that appear in the local temple. And

currently, the temple has been designated as a cultural heritage by the Pasuruan City government.

There is also an oriental-style Chinese ethnic cemetery gate with Mandarin writing, which means "public grave". Not far from the gate area, there is a house called the "lion house". The Lion House was built in 1800 and became the residence of Captain Kwee Khoen Ling, a lieutenant who was an official in the Bangil-Pasuruan area from 1886 to 1926. Lieutenant Kwee Khoen Ling became part of the honorary council of the Pasuruan Harmony Association with the title Groote Zilveren Ster

After the tangible relics above, there is also a form of intangible Chinese cultural acculturation in Bangil, namely language. The language used by ethnic Chinese in interacting in everyday life is informal language. The language is called Hokkien, so when ethnic Chinese meet each other, they often use this language. Then when interacting with ethnic Javanese or other ethnic groups when visiting their place of business, ethnic Chinese will use Javanese, a Javanese accent, and informal Indonesian. The fluency of Javanese used by ethnic Chinese occurs because of the strong desire of ethnic Chinese to learn the language around them. This is done with the aim of being able to blend and unite with their customers who often buy their merchandise. Indirectly, the Javanese ethnic group also adopted Hokkien into Javanese, which can be easily pronounced and understood.

3.2. Ethnosocial identification of Chinese cultural acculturation

From the assignments given by the teacher in the form of questions that can be asked to parents of students, reading information from various learning sources guided by parents, taking notes, summarizing, and telling them in class. There is a lot of evidence that the Chinese Cultural Acculturation that occurred in Bangil still exists today. The provision of this Natural and Social Sciences assignment aims to achieve the learning achievement of Phase C, namely, students with a system - a set of elements that are interconnected with each other and run with certain rules, to carry out certain functions, especially those related to how nature and social life are interrelated in the context of diversity. The following is a table of ethnosocial identification of Chinese cultural acculturation in Elementary School Kalianyar I students, grade 5.

Table 1. Ethnosocial identification of Chinese cultural acculturation

No	Learning objectives	Category	Description	Learning activities
1	Students can identify cultural heritage in their area.	Objects: Furniture and culinary Intangibles: Traditions, Language	Furniture remains such as chairs, tables, benches, cupboards, cabinets, beds, and sofas and culinary such as meatballs, soto, spring rolls etc. As for traditional remains such as silaturahmi. And languages such as:	1. Reading information from the mass media related to Chinese cultural heritage in their area. 2. Finding objects and non-objects in the house and surrounding area.

No	Learning objectives	Category	Description	Learning activities
			Nails, Hammers, Pacol, Coolies, Dusters, Dustpans, Cakes, Cincau, Sate	<ol style="list-style-type: none"> 3. Illustrating objects by drawing them independently in their respective notebooks. 4. Telling their findings in front of the class in turns. 5. Summarizing important notes related to what cultural heritage remains.
2	Students learn about the history of cultural heritage in their area..	<p>Objects: History of mixed-style peranakan houses, and ancient artifacts</p> <p>Intangibles: Martial arts</p>	Artifacts are archaeological objects or relics of historical objects such as inscriptions, temples, etc. The history of martial arts comes from China or is commonly called kung fu.	<ol style="list-style-type: none"> 1. Asking the family if there are any buildings near the house that have Chinese ornaments. 2. Documenting with the help of the parents' cellphones 3. Printing the results of the documentation and explaining what has been observed in buildings or houses that are heritages of the Chinese ethnic group 4. Asking parents and looking in books what martial arts are 5. Looking for the history of martial arts 6. Making clippings of the history of martial arts from

No	Learning objectives	Category	Description	Learning activities
				the past to the present
				7. Telling the results of the martial arts clippings
3	Students understand acculturation through the history of cultural heritage in their area.	Objects: Chinese temples Intangibles: Performing arts such as Wayang Potehi and Gambang Kromong	Temples in Indonesia often have architecture that combines elements of Chinese culture with local culture. Some temples are also interesting tourist attractions for people from various cultural backgrounds. Chinese in the Archipelago. Wayang Potehi, which originated from China, has been adapted in Indonesia with stories that sometimes take local plays or include elements of local culture in their performances. The language used can also be mixed with regional languages. Gambang Kromong is a Betawi orchestra that clearly shows acculturation. Stringed instruments such as Tehyan, Sukong, and Kongahyan originate from China, combined with traditional Indonesian percussion instruments such as Gambang, Kromong, Gendang, and Gong.	1. The teacher opens the lesson by showing pictures of buildings, food, or traditional clothing in the surrounding environment that contain elements of Chinese culture (examples: temples, wayang). 2. Students are asked to form small groups of 4-5 people. 3. Each group makes a mind map about acculturation through the history of cultural heritage, 4. Each group presents the results in front of the class. 5. The teacher concludes the results of the discussion and strengthens understanding of the meaning of acculturation and the importance of respecting

No	Learning objectives	Category	Description	Learning activities
				cultural differences.

Based on the table in the document, fifth-grade students at Kalianyar I Elementary School explored Chinese cultural heritage in their surroundings as part of their Science and Social Studies lessons. In the task of identifying Chinese cultural features around their home and inside, Rani expressed her impression, "I just learned that most of the items in my house, such as chairs and tables, are acculturated items." This statement was supported by Hana, who stated, "My mother said that not only the items themselves, but also their names have meanings based on their origins, such as *pacol*. From the Chinese word *Pha*, which means to hit".

After studying simple and small objects, the focus shifted to larger objects such as houses and martial arts activities. The teacher explained that "The shape of the house, which has dragon carvings or is identical to the colors red and yellow, is a form of cultural acculturation in terms of architecture". Then, one student shared, "I once went to a Chinese temple in Pasuruan with my parents during Chinese New Year" (Rio). Thus, from the various experiences shared by teachers and students, cultural heritage in this study was identified into two categories, namely tangible and intangible. Tangible cultural heritage includes furniture such as chairs, tables, cupboards, and beds, as well as culinary delights such as meatballs, *soto*, and spring rolls. Meanwhile, intangible heritage includes traditions such as *silaturahmi* and linguistic elements such as loanwords from Chinese used in everyday life. Learning activities include reading information from various media, observing the surrounding environment, drawing cultural heritage found, and presenting the results in front of the class. In addition, students are also invited to understand the history of cultural heritage, such as the history of mixed-style *Peranakan* houses and ancient artifacts of Chinese cultural heritage. This learning encourages students to actively explore through recording, direct observation, and conveying their findings orally and in writing. This approach aims to strengthen students' understanding of local cultural values and the importance of maintaining diversity through cultural acculturation that is already rooted in the lives of the surrounding community.

3.3. Integration of cultural acculturation into natural and social sciences learning

The findings of this study demonstrate that the integration of Chinese cultural acculturation into the teaching of Natural Sciences and Social Sciences at SD Kalianyar I has produced significant benefits for students' cultural awareness and social skills. By engaging in activities such as observation, documentation, and classroom presentations, students were able to identify tangible cultural elements, including Chinese-inspired architecture, culinary traditions, and household furniture, alongside intangible aspects such as language, customs, and performing arts. These activities enhanced students' curiosity while simultaneously fostering social abilities, including collaboration, confidence in public speaking, and critical observation. Importantly, students became increasingly aware that cultural features present in their daily lives are integral components of Indonesia's cultural identity. The contextual use of local cultural resources also allowed students to perceive diversity not as abstract knowledge but as a lived experience that enriches their understanding

of tolerance and empathy. In this way, acculturation-based learning served as an effective bridge between academic content and students' everyday realities.

The effectiveness of this integration can be explained through the principles of contextual teaching and learning, which emphasize the need to connect academic materials with students' real-life experiences (Johnson, 2017). The surrounding environment becomes a living classroom where students can explore and internalize cultural diversity. Banks (2019) asserts that multicultural education is essential to reducing prejudice and cultivating cross-cultural understanding, which aligns with the results of this study. Similarly, Rusmiati (2023) found that instilling tolerance values in children through multicultural interaction is key to shaping inclusive identities from an early age. Furthermore, Sanjaya, Suswandari, and Gunawan (2022) demonstrated that the Cap Go Meh tradition could be effectively used as a learning material because it contains strong communal and social harmony values. These findings reinforce the argument that Chinese cultural acculturation, when embedded in teaching, not only enriches students' knowledge but also provides a meaningful avenue for character formation in line with multicultural education goals.

The learning outcomes observed in this study are made possible because the pedagogical process positioned students as active agents in constructing meaning from their own experiences. Vygotsky's (1978) theory of the zone of proximal development suggests that cognitive growth occurs when learners interact with social and cultural contexts under the guidance of teachers and peers. When students engaged with cultural artifacts and practices of Chinese heritage, they were not only learning factual content but also building deeper cultural insights through guided interaction. Almujaab (2023) emphasizes that differentiated instruction is necessary to address diverse student backgrounds, thereby ensuring inclusivity in multicultural classrooms. Similarly, Lestari, Bahri, and Purmintasari (2019) found that temple sites can serve as effective multicultural learning resources, providing historical, cultural, and social perspectives simultaneously. Thus, the acculturation-based approach facilitates meaningful learning by linking academic content with real-life cultural experiences, ensuring that students develop both cognitive and socio-emotional competencies.

The implications of these findings underscore the importance of utilizing cultural acculturation as a pedagogical strategy in elementary education. First, teachers should be equipped with cross-cultural competencies to design adaptive and inclusive learning strategies that reflect students' diverse cultural realities (Gay, 2018). Second, embedding local cultural elements in the curriculum enriches academic content while simultaneously strengthening students' sense of national cultural identity (Azzahra et al., 2024). Third, such practices align with the objectives of the Merdeka Curriculum, which highlights the Profil Pelajar Pancasila (Pancasila Student Profile), particularly the dimension of global diversity (Kemendikbudristek, 2022). Finally, as argued by Mubarok et al. (2024), multicultural education grounded in constructivist theory plays a pivotal role in developing tolerant, critical, and inclusive student character. Hence, the integration of Chinese cultural acculturation into Natural and Social Sciences learning not only contributes to local educational practices but also provides a scalable model for fostering multicultural awareness in elementary schools across Indonesia.

4. Conclusion

Based on the results of the study conducted at SD Kalianyar I, it can be concluded that the acculturation of Chinese culture that took place in Bangil made a real contribution to enriching the Natural and Social Sciences learning process. Through an ethnographic approach and exploration of the surrounding environment, students were able to identify and understand Chinese cultural heritage, both in the form of objects such as architecture and cuisine, and intangibles such as language, traditions, and performing arts. This process not only broadens students' horizons regarding cultural diversity but also fosters an attitude of tolerance and appreciation for differences. Contextual and environment-based learning activities have proven effective in improving students' understanding of the concept of diversity and strengthening their multicultural identity. Furthermore, this exploration of Chinese cultural acculturation also emphasizes the importance of the role of teachers in developing adaptive and inclusive learning methods. Teachers need to understand the cultural values that exist in the surrounding environment as a source of relevant and meaningful learning. The results of the study showed that actively involving students in observation, documentation, and presentation activities regarding local culture can foster balanced social and cognitive skills. Thus, the integration of local cultural values, such as Chinese culture, in the Natural and Social Sciences subjects is a strategic step in creating holistic education that is oriented towards the formation of student character that is tolerant, open-minded, and ready to face the dynamics of global society. For further researchers, they can conduct comparative research results in accordance with existing local cultures and be studied by students using various approaches that align with the desired objectives.

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