



## Deres Temple: a hidden gem for optimizing social studies learning

**Syarifudin Arif\***, Harmanto, Wisnu

Universitas Negeri Surabaya, Indonesia

\* Corresponding Author. E-mail: [arifmuray@gmail.com](mailto:arifmuray@gmail.com)

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### ABSTRACT

Deres Temple is a historical testament to the journey of Majapahit in East Java. Although not as famous as the others, Deres Temple is a valuable investment for social science learning. Located in the Gumuk Mas sub-district, several schools serve as educational institutions. Deres Temple serves as empirical evidence for social science learning, particularly regarding kingdoms in the archipelago. As an effort to bridge theoretical concepts, Deres Temple's existence is growing. The potential of Deres Temple is explored based on the spirit of intellectual values, which are integrated into discussions of student curiosity and the preservation of Deres Temple. With knowledge, teachers can explore Deres Temple's potential as a teaching medium that is easily accessible to students. Deres Temple's potential is explored for educational purposes. The subjects of this study were students of Gumuk Mas Junior High School. Thus, Deres Temple is very representative for exploring its potential to achieve learning objectives. This study used a descriptive qualitative approach. Data collection was carried out through participatory observation, interviews, and documentation. The data obtained were analyzed in three stages. More than 80% of the students involved showed active participation by asking questions related to Candi Deres. This paper contributes to the field by demonstrating how Deres Temple can be integrated as an accessible, context-based learning resource that enhances student curiosity and supports social science education through active engagement with local historical heritage.

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## INTRODUCTION

Education in the 21st century is essential for preparing young generations to face the rapid changes in social, cultural, economic, and technological aspects. The learning process should no longer focus merely on knowledge transmission but must also develop critical thinking, creativity, collaboration, communication skills, and character formation rooted in national cultural values. In line with the implementation of the *Merdeka Curriculum*, the current learning paradigm emphasizes a student-centered approach that provides meaningful learning experiences and connects learning materials to real-life contexts (Mahpudz, 2024). Therefore, teachers are required to design adaptive learning that aligns with 21st-century competencies. In practice, however, Social Studies at the junior high school level is still often perceived as a theoretical subject that relies heavily on memorization and lacks active student involvement. Numerous students consider Social Studies to be dull and uninteresting, which limits their engagement, learning motivation, and deep conceptual understanding. In truth, Social thinking plays a pivotal part in forming social mindfulness, natural concern, and knowledge of community and social elements (Densius et al., 2025).

The educational approach accepted to address these challenges is Relevant Educating and Learning (CTL). CTL emphasizes the interconnection between learning materials and real-life circumstances experienced by students. This concept aligns with the idea of profound learning, which not only centers on cognitive understanding but also engages full emotional and psychomotor spaces, empowering students to internalize the meaning of the learning material (Hosnan, 2014). A few studies have found that relevant learning increases students' motivation, cooperation, and academic achievement by enabling them to connect concepts with social and environmental aspects in their environment (Ahmar & Azzajjad, 2025). Within the setting of Social Ponders, utilizing the surrounding environment as a relevant learning resource is highly pertinent. The social characteristics and social situations in students' lives can serve both as media and as actual learning objects. Through coordinate association in environment-based learning exercises, students acquire hands-on experiences that reinforce conceptual understanding while cultivating natural curiosity (Agriawan et al., 2023; Nurfurqon et al., 2023). The utilization of nearby learning assets, especially those with verifiable and social significance, can also help students develop local character awareness and strengthen national identity (Fengi et al., 2024; Ottu et al., 2024).

A potential framework for neighborhood learning assets is verifiable locales. Such destinations not only preserve past data but also reflect social values, neighborhood intelligence, and community character. Students coordinate engagement in watching, exploring, and reflecting on the values inserted inside verifiable destinations can make Social Ponders learning more energetic, important, and important (Firmansyah, 2021). Additionally, learning exercises based on verifiable destinations contribute to reinforcing social education and improving mindfulness of legacy conservation (Firmansyah et al., 2025; Nurhayati, 2024). A number of past considers have upheld the significance of coordination neighborhood shrewdness and social legacy as learning assets in Social Ponders. (Sriartha & Kertih, 2020) highlighted the potential of Subak nearby intelligence in Bali as an viable Social Thinks about learning source for cultivating students biological mindfulness. (Kertih & Sriartha, 2022) illustrated that the improvement of Bali neighborhood wisdom-based reading material may enhance relevant Social Thinks about materials. Besides, Sogen et al. (2024) uncovered that the social values of Amarasu Ikat Weaving seem to serve as Social Thoughts about learning assets that develop students' sense of social character. Comparative discoveries were detailed by Firmando et al. (2024), who coordinated Batak Toba knowledge from Sibandang Island into relevant classroom learning, resulting in greater student engagement and pride in their local culture.

Later, it considers showing that coordination neighborhood shrewdness in learning not only improves cognitive understanding but also contributes to the improvement of students' social states of mind and character. (Nurhadianto, 2024) Found that neighborhood wisdom-based learning cultivated social mindfulness among senior tall school students. Essentially, Syaharuddin et al. (2025) illustrated that consolidating Dayak Deah near intelligence into Social Considerations aligns with the standards of the Merdeka Educational modules and successfully sustains students' social empathy. In addition, Mursalim et al. (2025) emphasized that nearby wisdom-based learning models can be utilized to develop social education from the primary school level.

Within the setting of Junior Tall School 2 Gumukmas, Jember, there's a verifiable location called Candi Deres that holds critical historical and social values. Candi Deres has incredible potential as a social thinker regarding learning assets due to its proximity to the school environment and its close association with history and social content. In any case, this potential has not been ideally utilized. So distant, Candi Deres has been more recognized as a nearby tourism location instead of an educational medium for Social Considerations learning (Zubair et al., 2024). Thus, students have limited learning experiences that connect Social Studies concepts to the broader social contexts. The crevice between the incredible potential of Candi Deres and its underutilization as a social learning consideration constitutes a pivotal issue that requires examination. Joining Candi Deres in classroom learning may not only improve students' understanding of verifiable materials but also cultivate learning mindfulness, a sense of belonging to a local culture, and pride in their regional character. This approach aligns with the standards of the Merdeka Educational modules, which encourage the utilization of local resources in significant, conscious, and engaging learning experiences (Sunarno & Supriatna, 2023).

Based on these contemplations, this consideration points to portraying and analyzing the potential of Candi Deres as a relevant learning asset in Social Thinking about learning at SMP Negeri 2 Gumukmas. Through this process, it is anticipated that learning will not only enhance the directions of substance but also construct cognitive, emotional, and social associations between students and their environment. Hence, this research is expected to provide theoretical contributions to the development of contextual learning models based on local wisdom, as well as practical contributions for Social Studies teachers in designing more meaningful, engaging, and mindful learning experiences. This paper contributes by providing an analytical model that integrates local historical heritage—specifically, Candi Deres—into contextual Social Studies learning to strengthen students' cognitive, affective, and social engagement, aligning with 21st-century and Merdeka Curriculum competencies. Additionally, the study provides practical guidelines for Social Studies teachers to utilize nearby cultural resources as meaningful learning media, thereby addressing the longstanding gap between theoretical instruction and real-life contextualization in IPS classrooms.

## RESEARCH METHOD

This study employed a descriptive qualitative approach. This approach was chosen because it was suitable for exploring Deres Temple's potential as a contextual learning resource in Social Studies instruction. Qualitative research enables the researcher to obtain comprehensive data on teachers' perspectives, students' experiences, and classroom realities through observation, interviews, and documentation (Miles & Huberman, 1994). The study was conducted at SMP Negeri 2 Gumukmas, Jember Regency, focusing specifically on Social Studies learning activities to explore the potential of Candi Deres as a site. The research location was selected purposively, as the school is situated near the Candi Deres site. The research took place over the last six months, allowing the researcher to participate directly in Social Studies learning activities. The research subjects are eighth-grade students of SMP Negeri 2 Gumukmas who participated directly in classroom and field learning activities at Candi Deres. Descriptive qualitative methods, including participant observation, interviews, and document analysis, are commonly used to explore the educational potential of local heritage. These methods allow for an in-depth understanding of classroom dynamics, student experiences, and the impact of contextual learning. The Miles & Huberman model is frequently applied for data analysis, emphasizing data reduction, display, and conclusion drawing to ensure comprehensive and credible findings. The researcher conducted participant observations in the classroom and at the Candi Deres site during data collection to document genuine learning interactions and student engagement. Interviews were conducted with Social Studies educators and a select group of students to gain a more profound understanding of their views on contextual learning through local heritage. Documentation methods were utilized, encompassing the collection of lesson plans, student worksheets, and field notes pertinent to the learning activities. The researcher used

triangulation of the results from observations, interview transcripts, and documentation findings to ensure the data were reliable. The data analysis adhered to the Miles and Huberman interactive model, incorporating cyclical processes of data reduction, data display, and conclusion verification to produce valid and significant interpretations.

## RESULT AND DISCUSSION

### RESULTS

This pointed to the investigation of Candi Deres as a potential relevant learning asset in Social Thinking about instruction at SMP Negeri 2 Gumukmas. Information was collected through perception, interviews, and documentation. The subjective investigation taken after the show of (Miles & Huberman, 1994), comprising information diminishment, information display, and conclusion drawing. The field discoveries are displayed in four topics: (1) lesson planning based on neighborhood destinations, (2) learning execution at Candi Deres, (3) student reactions, and (4) challenges and arrangements.

#### Lesson Planning Based on Local Sites

The arranging stage began with a needs investigation, competency mapping, and an assessment of student characteristics. The educator emphasized the significance of relevant learning to help students understand the connection between Social thinking about substance and their broader social environment. Amid this arrangement, the educator developed learning materials, including lesson plans, perception sheets, and field trip guides, based on the standards of Relevant Educating and Learning (CTL).

The arranging process also included discussions with school specialists and site supervisors to determine the plan, consent, and focus of the perception in line with the learning goals. The instructor planned collaborative assignments to energize cooperation, basic thinking, and social responsibility. This preparation aligns with [Riza et al. \(2024\)](#), who contended that a learning plan should be based on students' needs and the characteristics of the learning environment. Additionally, [Yasin et al. \(2023\)](#) emphasized that a successful arrangement must consider status, social setting, and local potential to ensure significant learning. Additionally, [Ofianto et al. \(2023\)](#) found that collaboration between instructors and the surrounding community can enhance the significance of Social Considerations in students' real-life experiences. Subsequently, the organizing framework in this study was not only focused on record planning but also on creating authentic, relevant, and socially grounded learning experiences.

#### Learning Implementation at *Candi Deres*

The execution took place at Candi Deres, Jember, involving the educator, students, and social location directors. The instructor began the session with a brief presentation on the temple's history and its connection to the Social Ponders theme of social legacy. Undergraduates were then divided into small groups to examine the temples' stone structures, reliefs, and surrounding artifacts. Throughout the action, the educator acted as a facilitator, directing students with provocative questions such as, "What do you think this image on the help represents?" or "How might old communities have utilized the environment around the temple?" This action reflected the standards of experiential learning, permitting students to learn through coordinated perception and interaction with genuine objects.

Perception occurs when more than 80% of students effectively participate by asking questions, taking notes, engaging in dialogues, and recording discoveries using their versatile phones. The instructor utilized this engagement by coordinating students to plan group reports based on their perceptions.

"Students are much more enthusiastic during field activities. They ask more questions about what they directly see at the temple." (Social Studies Teacher Interview, May 26, 2025)

This execution exemplified the application of constructivist standards, where students constructed knowledge through firsthand experiences and social interactions (Rosidi et al., 2023). It is also supported by Abdullah et al. (2024), who highlighted that actual learning situations cultivate student engagement and intrinsic motivation. In addition, Indah & Rohmah (2022) attested that real-world, environment-based learning improves interest and strengthens the connection between academic knowledge and sociocultural life. Thus, the learning movement at Candi Deres not only advanced cognitive abilities but also fostered social mindfulness and character values, such as obligation, interest, and appreciation for national heritage.

### **Student Responses**

Students' reactions toward the learning action at *Candi Deres* reflected a high level of eagerness. Most students communicated that the learning involvement was more agreeable since it took place outside the classroom.

"It's usually boring in class, but at the temple, I can see history directly." (Student Interview, May 26, 2025)

Perception occurs when students effectively discuss, ask questions, and record their field notes. These exercises demonstrated solid cognitive and emotional engagement. A few students also utilized advanced apparatuses to record artifacts and make visual records.

This finding supports Nisa et al. (2020), who found that relevant open-air learning increases natural inspiration and cultivates more meaningful learning experiences. (Jumriani et al., 2021) also found that learning based on neighborhood intelligence reinforces social bonds among students through bunch collaboration. In the meantime, Muhtadin et al. (2024) emphasized that coordinated interaction with genuine learning assets significantly contributes to the development of students' sense of duty and social empathy.

Hence, students' positive reactions in this culturally site-based learning reflected the teacher's success in creating agreeable, significant, and student-centered learning experiences.

### **Challenges and Solutions**

Despite the fact that the learning exercises were conducted successfully, a few challenges arose during the field usage. The most common issues included restricted time, fluctuating understudy centers, and technical difficulties in recording perceptions. Some students were more fascinated by taking photographs than recording their discoveries. The instructor tended to this issue by reminding each gather to type in their reports after the action.

"I asked the students to write their observations right away so they wouldn't forget and only focus on taking pictures." (Social Studies Teacher Interview, May 26, 2025)

The instructor, moreover, faced coordination challenges with location directors, especially regarding visit grants and accessing specific locations. Be that as it may, these deterrents were established through serious communication and a clear division of duties between instructors and students.

These discoveries are consistent with those of Matthews et al. (2020), who found that open-air learning frequently faces calculated obstructions that can be overcome through effective time management. (Uge et al., 2019) suggest that gathering reflection exercises after hands-on work can help students solidify their understanding, despite time limitations. (Harahap et al., 2025) highlighted the significance of educator adaptability in adjusting to field conditions without compromising learning goals. Hence, despite a few challenges, the teacher's capacity to oversee exercises, provide direction, and maintain student-centered learning was a key component in the practical application of site-based learning.

## **DISCUSSION**

The findings illustrate that coordinating the Candi Deres' social location with Social Think's approach to instruction creates significant and relevant learning experiences. This finding strengthens the CTL system, which suggests that learning becomes viable when students apply unused information to real-world settings. The action empowered students to focus on request, perception, and reflection — fundamental components of dynamic learning and essential considerations for improvement.

From an academic angle, the execution of this approach aligns closely with the reasoning of the Merdeka Educational modules. The educational modules emphasize independent thinking, contextualized substance, and the development of character values through neighborhood culture. Through field-based learning, students not only improved their cognitive understanding but also internalized values such as interest, participation, and appreciation of social legacy, key properties of the Pancasila Understudy Profile.

This finding is in line with [Ayu et al. \(2025\)](#), who found that the Merdeka Educational modules require instructors to improve by utilizing the environment as a learning resource. [\(Nguyen et al., 2025\)](#) emphasized that relevant learning grounded in nearby social values improves social proficiency and reinforces students' national character. Additionally, [Astin et al. \(2020\)](#) and [Cahyani & Rizaldi \(2024\)](#) have illustrated that nearby wisdom-based field learning enhances basic reasoning and social empathy.

[\(Ambarwati et al., 2022; Marduati, 2024\)](#) Highlighted that project-based or cultural-site investigation learning cultivates collaboration and a sense of duty for social conservation. In the meantime, [Huang et al. \(2023\)](#), [Prabowo & Supardi \(2022\)](#), [Suryanti et al. \(2020\)](#) emphasized the importance of coordinating values in educational programs to address globalization challenges without compromising national identity.

Overall, the talk reveals that culturally site-based, relevant learning, such as that at Candi Deres, underpins both scholarly accomplishment and character development. It enhances student engagement, advances national character, and embodies the instructional beliefs of the Merdeka Educational programs, including flexibility to memorize, inventiveness, and association with local potential.

## CONCLUSION

Pondering the Candi Deres' potential location as a Social learning asset made a relevant, engaging, and essential learning experience for students. The learning preparation, planned through arranging, usage, reflection, and assessment, effectively enhanced students' engagement and understanding of the sociocultural fabric. The educator acted as a facilitator and direct, whereas students became dynamic information pioneers through coordinated field encounters. The action, moreover, fortified character values such as interest, duty, collaboration, and appreciation for the neighborhood's social legacy. Site-based learning aligns with the Merdeka Educational modules soul, which emphasizes learning flexibility, inventiveness, and the utilization of local potential as an educational asset.

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