

CONCEPTUALIZATION OF THE HIKARI STRATEGY FOR HISTORY LEARNING AND ITS POTENTIAL TO SUPPORT STUDENTS HISTORICAL THINKING IN LEARNING ABOUT THE JAPANESE OCCUPATION OF INDONESIA

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ABSTRACT

This study aims to conceptualize the HIKARI strategy (Historical Inquiry Based on Archival Studies and Individual Life Histories) for history learning on the Japanese Occupation of Indonesia and examine its conceptual alignment with historical thinking processes. This study employs a qualitative approach using a conceptual study design. The conceptual procedure consists of literature identification, source selection, theoretical synthesis, formulation of design principles, construction of the HIKARI syntax, and alignment with historical thinking processes. The HIKARI strategy is conceptually grounded in historical inquiry, historical thinking, constructivist learning, oral history, and reflective learning. These foundations are translated into six interconnected stages: Historical Orientation, Investigation of Sources, Knowledge Reconstruction, Analysis and Interpretation, Reflection of Historical Meaning, and Intellectual Conclusion. The strategy integrates historical inquiry with archival materials, photographs, personal documents, and individual or family life histories. The Mizumo family history is presented as a contextual example of how individual and family experiences can be examined alongside other historical evidence in learning about the Japanese Occupation of Indonesia. Conceptually, the HIKARI sequence provides opportunities for students to engage in historical questioning, source investigation, evidence-based interpretation, reflection, and conclusion building. However, these potential contributions are conceptual rather than empirically established, as the strategy has not yet been implemented or tested with students. Further empirical research is therefore needed to examine its feasibility and potential contribution to historical thinking in classroom practice

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INTRODUCTION

History learning in the 21st century is no longer simply about delivering facts about the past. It is also expected to help students develop historical thinking skills. These skills can be practiced through activities such as analyzing sources, interpreting historical events, and understanding the relationship between the past and the present (Syah et al., 2026). Along with developments in 21st century education, various innovations in history learning have been introduced through the use of digital media, project-based learning and learning approaches that encourage students to take a more active role, including inquiry-based learning (Pramana et al., 2024). However, these developments have not completely changed the way history is taught in schools. History learning still faces long-standing problems, particularly teacher-centered learning and the dominance of textbooks as the main source of historical information or textbook oriented learning (Rozali et al., 2022). When textbooks dominate the learning process, students tend to rely on historical narratives that have already been presented as final accounts, leaving limited space for them to explore other historical sources and develop their own understanding through inquiry.

Textbooks still have an important role in helping teachers deliver materials in line with the curriculum (Khoeriyah et al., 2025). However, history textbooks often present information in long and dense narratives, which can make learning more focused on receiving information than on investigating history. This situation becomes more apparent when teachers remain the main source of information, while students mostly receive and memorize the material. As a result, students have limited opportunities to explore historical sources, develop interpretations, and construct their understanding of the past based on evidence. However, in history learning, students need to be positioned as historical investigators who do not only receive information but also interpret different sources to understand historical events critically (Miskawi et al., 2025). Therefore, history learning needs to provide experiences that allow students to work with different sources and perspectives. Wineburg (2006) emphasizes the importance of looking at the less familiar sides of historical events as a part of historical thinking, so that history not just reduce to accepting a single narrative about the past.

This issue is also relevant to the teaching of the Japanese Occupation of Indonesia. This topic is commonly presented through political, military, and colonial narratives that emphasize the suffering of Indonesian society during the occupation (Rut et al., 2024). History textbooks generally discuss topics such as resource exploitation, *romusha*, Japanese propaganda, semi-military organizations, and Japan's defeat in World War II (Abdullah, 1988). These topics are important for understanding national history, but the strong focus on political and chronological aspects can leave less room for individual experience and the social dimensions behind historical events. In reality, the Japanese Occupation was also connected to personal experiences, social relationships, family memories, and questions of identity that can contribute to a broader understanding of the past (Hafizi, 2024). This perspective creates an opportunity for history learning to explore not only what happened, but also how historical events were experienced, understood, and passed down through individuals and families.

The use of historical sources that contain individual experiences can be one way to create more contextual and humanistic history learning. Oral history, personal archives, family documents, photographs, and testimonies from historical actors can show students that history does not exist only period (Padiatra, 2021). The use of historical sources in learning has also received attention from the National of the Republic of Indonesia (ANRI) through the "Arsip Goes to School" program, which promotes the use of archives as sources for history learning in schools. Through this program, students are encouraged to identify historical sources, trace information, verify evidence, and develop a critical understanding based on archival materials (Bdp, 2026). These sources can offer different perspectives on historical events while giving students opportunities to connect historical facts with the experiences of individuals and communities. In the classroom, personal experiences and family memories can also be used to explore the human dimensions of history, including issues of identity, social relationships, and people's experiences during wartime.

Previous studies have discussed the use of historical thinking, primary sources, resource based learning, and inquiry approaches in history education. Yuliatin et al. (2026), discussed history learning strategies based on historical thinking skills in relation to students analytical abilities, while Rahmawati et al. (2026), examined the use of primary sources as part of efforts to foster students' critical attitudes. Tricahyono & Widiadi (2020) discussed the implementation of resource based learning in history education to develop historical thinking, while (Firmansyah, 2024) examined the use of an inquiry approach in history learning through processes of investigation and analysis. Studies on source based learning have also shown that use of primary sources can provide students with opportunities to analyze evidence and construct historical interpretations, while inquiry approaches place investigation at the center of understanding the past (Waring & Hartshorne, 2020). These studies show growing attention to history learning that places students and historical sources at the center of the learning process. However, based on the literature examined in this study, the integration of historical inquiry, archival studies, and individual life histories or family oral history into a single learning strategy has not yet been specifically formulated. This conceptual gap provides the basis for formulating the HIKARI strategy.

The HIKARI strategy (historical inquiry based on archival studies and individual life histories) is a conceptualized as a history learning strategy that combines historical inquiry with the use of archives and individual life histories as learning resources. HIKARI is not positioned as a strategy that has been empirically proven to improve students' historical thinking skills. Instead, it is proposed as a conceptual design that brings together several principles that have previously been discussed separately into a single learning sequence. The strategy offers stages that guide students to identify historical problems, investigate sources, reconstruct their understanding, analyze and interpret information, reflect on historical meaning, and draw conclusion based on evidence. Thus, the conceptual contribution of HIKARI lies in its effort to connect the process of historical inquiry with archival studies and individual life histories within a single learning sequence, particularly to bring individual and family perspectives into the learning of the Japanese Occupation of Indonesia.

Conceptually, these principles are translated into six stages of HIKARI: Historical Orientation, Investigation of Sources, Knowledge Reconstruction, Analysis and Interpretation, Reflection of History Meaning, and the last is Intellectual Conclusion. The principles of historical inquiry provide the basis for the Historical Orientation stage because an inquiry process requires a historical question or problem as its starting point. The principles of source analysis and historical thinking, particularly sourcing, contextualizing, and corroboration, provide the foundation for the Investigation of Sources stage, which guides students to examine and compare historical evidence (Wineburg, 2006). This process is followed by Knowledge Reconstruction, which is based on the constructivist view that historical understanding is constructed by processing and connecting information from different sources. The process of historical interpretation is then translated into the Analysis and Interpretation stage, in which students are guided to analyze the relationships, contexts, and meanings of the evidence they have examined. The principles of learning through experience and reflection from Dewey (1986) provide the basis for the Reflection of Historical Meaning stage, which gives students opportunities to reflect on the meaning of history from the perspectives of human experiences and contemporary life. The sequence concludes with Intellectual Conclusion, which functions as a synthesis stage in which students formulate conclusions or arguments based on the evidence and findings generated through the inquiry process. Thus, the six HIKARI stages are not presented as independent stages but are formulated as a coherent conceptual sequence that moves from problem orientation, source investigation, and knowledge reconstruction to analysis and interpretation, reflection, and evidence-based conclusion building. In this study, HIKARI is subsequently contextualized within the topic of the Japanese Occupation of Indonesia by using the Mizumo family history as an example of a historical source that can bring individual and family perspectives into the learning process.

Based on this discussion, this study addresses three questions: (1) What teoretical principles underpin the HIKARI strategy? (2) How can the HIKARI syntax be conceptualized for learning about the Japanese Occupation of Indonesia? And (3) How does each stage of HIKARI relate to students historical thinking processes? In line with these question, this study aims to: (1) identifiy the theoretical principles underlying the formulation of the HIKARI strategy, (2) conceptualize the HIKARI syntax for history learning on the topic of the Japanese Occupation of Indonesia, and (3) Map the relationship between each HIKARI stage and historical thinking processes as a conceptual basis for its use in history learning.

RESEARCH METHOD

This study employs a qualitative approach using a conceptual study to formulate the HIKARI strategy as a proposed conceptual strategy for history learning. A conceptual study is used to develop an understanding or conceptual framework through the review and synthesis of relevant literature. The conceptual procedure in this study consist of several stages, including literatur identification, source selection, theoretical synthesis, formulation of design principles, construction of the HIKARI syntax, and alignment of each stage with historical thinking indicators. The literature was selected based on its relevance to historical inquiry, historicak source analysis, knowledge construction reflective learning, and historical thinking (Wineburg, 2006).

The theoretical synthesis was then used to formulate the design principles and six stages of the HIKARI syntax, including Historical Orientation, Investigation of Sources, Knowledge Reconstruction, Analysis and Interpretation, Reflection of Historical Meaning, and Intelectual conclusion. Each stage was subsequently mapped onto historical thinking processes, particulary through source investigation, evidence analysis, interpretation, and evidence based conclusion building (Wineburg, 2006). Since the strategy has not undergone empirical testing or expert validation, HIKARI is positioned in this study as a conceptual strategy that requires further testing in actual learning practice.

RESULT AND DISCUSSION

Theoretical Foundation of HIKARI

The HIKARI strategy is conceptually grounded in historical inquiry, historical thinking, constructiivist learning, oral history, and reflective learning. These theoretical foundations are brought together to formulate a history learning strategy that positions students as active participants in investigating and intrepreting the past rather than as recipients of predetermined historical narratives (Pramana et al., 2024). In this ramework, historical knowledge is understood thorough evidence, perspectives, and interpretations derived from various historical sources. Therefore, the theoretical foundation of HIKARI emphasizes three interconnected dimensions: historical inquiry as the learning process, historical sources as the basis for investigation, and reflection as a means of giving meaning to historical understanding. (Wineburg, 2010).

Historical unquiry provides the primary conceptual foundation of HIKARI. Inquiry based history learning encourage students to investigate historical problems by examining evidence, connecting information, and constructing interpretation of the past (Firmansyah, 2024). This apporach shifts the learning process form simply receiving historical thinking, particulary the process of examining sources, understanding their contexr, comparing evidence, and developing interpretations. Wineburg (2006) emphasize that historical thinking involves ppractices such as sourcing, contextualizing, and corroboration, which enable learners to examine historical evidence critically rather than accepting historical accounts at face value. There principles provide the epistemic basis for HIKARI to place historical sources at the center of the learning process.



The second foundation is constructivist learning, which views knowledge as actively constructed through learners experiences, interactions, and engagement with available information Huda & Dodi (2020). In history learning, this perspective is relevant because students can develop their understanding of the past by interpreting and connecting information from different historical sources rather than merely receiving explanations from teachers (Miskawi et al., 2025). Therefore, historical sources position in HIKARI including archives, photographs, family documents, and individual understanding. The use of individual life histories is also informed by oral history, which utilizes personal experiences as sources for understanding historical events from the perspectives of individuals who experienced or inherited those experiences (Padiatra, 2021). Through this combination, HIKARI conceptually connects historical evidence with human experiences, allowing the study of the past to be approached not only through events and chronology but also through the experiences of individuals and communities (Sepriady, 2018).

The final theoretical foundation is reflective learning, particularly Dewey (1986) view of learning through experience and reflection. Reflection is important in HIKARI because the investigation of historical sources is not intended to end with the identification of facts, but to provide opportunities for students to consider the meaning and significance of the historical experiences they have examined. This reflective dimension complements the inquiry process by connecting historical understanding with human experiences and contemporary context (Asmara, 2019). Accordingly, the theoretical foundations of HIKARI form an interconnected framework such as historical inquiry provides the investigative orientation, historical thinking provides principles for working with evidence, constructivism explains the process of constructing historical experiences. The integration of these foundations serves as the conceptual basis for the design principles and learning syntax of discussed in the following sections.

Table 1. Theoretical Foundations

No	Reference	Main Contribution
1	K. Huda & Djono (2025)	The Teoretical basis of constructivist learning
2	Miskawi et al. (2025)	Constructivism in history learning
3	Padiatra (2021)	Oral history and individual life histories
4	Sepriady (2018)	Individuals and community experiences in understanding history
5	Dewey (1986)	Learning through experience and reflection
6	Asmara (2019)	Reflection in history learning

Design Principles of HIKARI

Based on the theoretical foundations discussed above, the HIKARI strategy is designed according to several interconnected principles, including inquiry orientation, evidence centered learning, historical reconstruction, human centered contextualization, and reflective historical learning. These principles serve as conceptual guidelines for determining the direction of learning, the types of historical sources used, and the relationship between investigation, interpretation, and reflection. They are not intended to represent empirically validated effects, but rather to provide a conceptual basis for constructing the HIKARI learning sequence.

First, inquiry orientation. HIKARI positions historical inquiry as the starting point of learning. Learning is initiated through a historical question or problem that encourages students to examine their initial understanding and investigate historical evidence rather than simply receive a predetermined narrative. This principle is consistent with inquiry-based history learning, which emphasizes historical questioning, investigation, and interpretation (Firmansyah, 2024). Research on the design of historical enquiry also emphasizes the importance of beginning with

an authentic historical question to guide subsequent investigation (Johansson, 2019). In the context of the Japanese Occupation of Indonesia, inquiry orientation provides a basis for examining students' initial assumptions about Japanese presence in the Dutch East Indies before the occupation in 1942.

Second, evidence centered learning. HIKARI places historical evidence as a central basis for constructing historical understanding. Historical sources may include archives, photographs, personal documents, and oral histories, which are considered materials for historical investigation rather than merely illustrations of textbook narratives. This principle is informed by historical thinking, particularly the importance of examining and interpreting historical sources (Wineburg, 2010). The use of multiple historical sources also reflects the resource based learning approach, which places students in direct contact with historical materials as part of the learning process (Tricahyono & Widiadi, 2020). Recent research on primary source based history learning likewise highlights the relevance of source analysis and contextualization in history learning (Wijaya et al., 2025). Thus, HIKARI does not position a single source as the definitive representation of the past, but conceptually encourages the consideration of historical information from multiple sources and perspectives.

Third, historical reconstruction. HIKARI views historical understanding as a process of organizing and connecting information obtained from various sources. Reconstruction in this context does not mean reproducing a predetermined historical narrative, but refers to the conceptual process of developing an understanding of the past based on examined evidence. This principle is consistent with the constructivist perspective, which positions learners as active participants in constructing knowledge through engagement with information and learning experiences (K. Huda & Djono, 2025). The role of students in constructing historical understanding through the interpretation of historical sources is also emphasized by Miskawi et al. (2025). Historical reconstruction therefore provides a conceptual bridge between the investigation of sources and the development of historical understanding.

Fourth, human centered contextualization. HIKARI incorporates individual experiences, family histories, and oral history alongside archival and documentary sources. This principle broadens the representation of historical events by bringing attention to the experiences of individuals and communities in addition to political, military, and economic developments. The use of individual narratives and oral history can provide perspectives that complement broader historical narratives and make social experiences more visible in history learning (Padiatra, 2021). The experiences of individuals and communities can likewise provide perspectives for understanding historical events and social change (Sepriady, 2018). However, personal testimony is treated as a historical source that requires interpretation in relation to other evidence because memory may contain limitations and subjective perspectives (Horn, 2014).

Fifth, reflective historical learning. HIKARI incorporates reflection to connect historical understanding with the meaning and significance of human experiences. This principle is grounded in Dewey's view of learning through experience and reflection (Dewey, 1986). Reflection also supports the connection between historical experiences and students' contemporary lives and surrounding environments (Asmara, 2019). In HIKARI, reflection is positioned as a complementary dimension of historical learning rather than a substitute for evidence-based historical analysis. Students are therefore conceptually encouraged to reflect on historical meaning after engaging with historical evidence and interpretation.

Taken together, these five principles provide the conceptual design framework of HIKARI. Inquiry orientation establishes the direction of learning through historical questions, evidence centered learning places historical sources at the center of investigation, historical reconstruction guides students in organizing evidence into historical understanding, human centered contextualization broadens historical perspectives through individual and family experiences, and reflective historical learning provides opportunities to consider the meaning and significance of historical experiences. These principles are subsequently translated into six interconnected stages, Historical

Orientation (H), Investigation of Sources (I), Knowledge Reconstruction (K), Analysis and Interpretation (A), Reflection of Historical Meaning (R), and Intellectual Conclusion (I), which constitute the HIKARI learning syntax discussed in the following section.

HIKARI Syntax and Historical Thinking Alignment

Based on theoretical foundations and design principles described above, the HIKARI strategy is conceptually organized into six sequential stages, consist of Historical Orientation (H), Investigation of Sources (I), Knowledge Reconstruction (K), Analysis and Interpretation (A), Reflection of Historical Meaning (R), and Intellectual Conclusion (I). The sequence is designed to move the investigation of evidence, reconstruction of historical understanding, interpretation, reflection, and the formulation of evidence based conclusions. The six stages are interconnected, with each stage providing a conceptual basis for the subsequent stage.

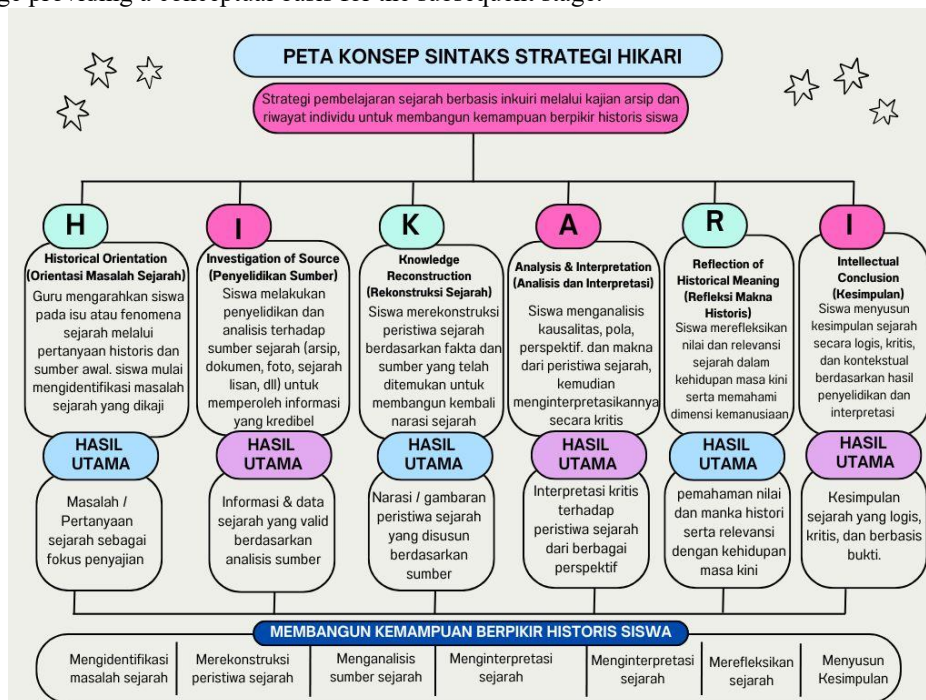


Figure 1. Concept Map of HIKARY strategy syntax

The first stage, Historical Orientation (H), functions as the starting point of the inquiry process. The teacher introduces a history question or problem that encourages students to examine their initial understanding of the topic. For learning about the Japanese Occupation of Indonesia, the teacher may ask “When did the Japanese first come to the Dutch East Indies?” Students may initially associate the question with the beginning of the Japanese Occupation in 1942. Rather than immediately providing a predetermined answer, the question function as an entry point for further historical investigation. Students are then guided to formulate questions that can be examined through historical evidence. The emphasis reasoning that position asking historical question as an important component of engaging with the past (Van Drie & Van Boxtel, 2008).

The second, Investigation of sources (I), places historical sources at the center of the learning process. Students are proposed to examine different types of evidence, including colonial archives, photographs, personal documents, and oral histories. The use of photographs and archival materials as sources can provide opportunities for

students to examine historical information through evidence rather than relying solely on textbook narratives (Saputro & Fitri, 2021). This stage is also conceptually aligned with Wineburg (2010) principles of sourcing, contextualizing, and corroboration. Students consider the origin and context of a source and compare its information with evidence from other sources. Accordingly, family narratives and oral histories are not positioned as definitive accounts, but as sources that need to be examined alongside other historical evidence.

The third stages, Knowledge Reconstruction (K), provides an opportunity for students to organize and connect the information obtained through source investigation into a coherent historical understanding. Student identify relationships among information from different sources and construct a historical account based on the results of their investigation. This stage reflects the constructivist foundation of HIKARI, in which learners construct understanding through engagement with information and learning experiences (K. Huda & Djono, 2025). In history learning, reconstruction involves organizing and interpreting evidence to develop an understanding of the past rather than simply reproducing a predetermined narrative. This principle is also consistent with historical reasoning framework that view historical understanding as involving the organization of information about the past through the use of sources and interpretation (Van Drie & Van Boxtel, 2008). The reconstruction in HIKARI refers to the process of organizing available evidence into a coherent historical understanding, not to the production of a single definitive version of the past.

The fourth stage, Analysis and interpretation (A), directs students toward a deeper examination of the relationships among historical evidence, contexts, actors, and experiences. Students may analyze causal relationships, examine the relationship between individual experiences and broader historical conditions, interpret the significance of the evidence they have investigated. This stage extends the source investigation process by moving from identifying and comparing information toward explaining and interpreting it. Historical reasoning involves not only the use of the sources but also the contextualization and interpretation of historical phenomena, supported by arguments based on evidence (Van Drie & Van Boxtel, 2008). Therefore, the analysis and interpretation stage is conceptually positioned as the process through which students transform investigated evidence into reasoned historical interpretations.

The fifth stage, Reflection of historical meaning (R), introduces a reflective dimension into the inquiry process. Students are invited to consider the meaning and significance of the historical experiences they have examined and to relate them to broader human experiences and contemporary contexts. This stage is informed by Dewey (1986) about learning through experience and reflection and consistent with contextual approaches to history learning that connect historical experiences with students' lives and surrounding environment (Asmara, 2019). Reflection in HIKARI is not intended to replace historical analysis with personal opinion. Instead, reflection is positioned after students have investigated and interpreted historical evidence.

The fifth stage, *Reflection of Historical Meaning (R)*, introduces a reflective dimension into the inquiry process. Students are invited to consider the meaning and significance of the historical experiences they have examined and to relate them to broader human experiences and contemporary contexts. This stage is informed by Dewey's view of learning through experience and reflection (Dewey, 1986) and is consistent with contextual approaches to history learning that connect historical experiences with students' lives and surrounding environments (Asmara, 2019). Reflection in HIKARI is not intended to replace historical analysis with personal opinion. Instead, reflection is positioned after students have investigated and interpreted historical evidence, allowing them to consider the human meaning and contemporary relevance of the historical experiences examined while remaining connected to the evidence.

The final stage, Intellectual Conclusion (I), functions as a synthesis of the preceding inquiry process. Students formulate historical conclusions or arguments by bringing together the evidence they have examined, the interpretations they have developed, and the reflections they have made. The conclusion is designed to remain

grounded in the evidence and reasoning generated throughout the learning process. At this stage, students may communicate their historical understanding through oral or written arguments, presentations, or other forms of historical explanation. This stage corresponds conceptually with the argumentation component of historical reasoning, in which claims about the past are supported by evidence from historical sources (Van Drie & Van Boxtel, 2008).

Taken together, the six stages demonstrate the conceptual alignment between HIKARI and historical thinking processes. Historical Orientation initiates historical questioning, Investigation of Sources emphasizes the critical examination of evidence, Knowledge Reconstruction organizes evidence into historical understanding, Analysis and Interpretation develops contextual and interpretive reasoning, Reflection of Historical Meaning provides opportunities to consider the meaning and significance of historical experiences, and Intellectual Conclusion synthesizes the results into an evidence-based historical argument. This alignment represents the conceptual design of HIKARI rather than an empirically demonstrated learning effect. Its potential contribution to history education therefore lies in providing a structured learning sequence through which historical inquiry, source analysis, individual experiences, and reflective interpretation can be integrated into the learning of the Japanese Occupation of Indonesia.

Mizumo Family History as a Contextual Learning Sources

The history of Mizumo family is incorporated into HIKARI as an example of an individual and family life history that can serve as a contextual source for learning about the Japanese Occupation of Indonesia. The account provides a personal perspective on the experiences of a Japanese family living in the Dutch East Indies before, during, and after the occupation. The use of individual narratives and oral history can provide personal perspective that complement broader historical narratives and make individual experiences more visible in history learning (Padiatra, 2021). Unlike textbook narratives that primarily present broader political and military developments, family history can introduce individual experiences, social relationships, and memories that provide opportunities for learners to explore historical context and significance through personal testimony while considering historical accuracy and multiple perspectives (Horn, 2014). In HIKARI, however, the Mizumo family history is not positioned as a definitive account of the past. Instead, it is treated as a historical source that can be examined alongside archival documents, photographs, and other available evidence. This approach allows the family account to function not only as contextual material but also as an opportunity for students to examine how individual memories and historical evidence can contribute to the reconstruction and interpretation of the past.

Based on the interview findings, it was revealed that the family's ancestor was a Japanese man named Grandfather Mizumo, who had been living in the Dutch East Indies long before the Japanese military invasion of 1942 took place. This information is particularly intriguing because it contradicts the commonly held narrative that the arrival of Japanese people in Indonesia only began when Japan launched its military invasion of the Dutch East Indies in 1942. According to an interview with Mrs. Eiko, Grandfather Mizumo is said to have lived in the Trenggalek area since the 1920s and had integrated into the local community before the Japanese occupation began.

Interview with Mrs. Eiko:

But my grandfather didn't just suddenly show up from Japan, because he was already here in the late 1920s though not in Malang; he was in Trenggalek. My Japanese grandfather married my indigenous grandmother because my mother was known as the "village beauty" in Trenggalek, and later, Grandfather Mizumo converted to Islam. They had four children from that marriage: the first was Sachiko Mizumo, followed by Hiroshi Mizumo, Hisako Mizumo, and finally Yoshihisa Mizumo. My mother was born in 1938, and the youngest child was born in 1940. I don't remember the birthdates of the first and second children, but there are still records of the dates that my grandfather wrote down himself back then. Could you please just take a photo of the bottom part of this, ma'am, since this is a personal document?

One important aspect of the family's history is information regarding Grandfather Mizumo's personal life while he was in the Trenggalek region of East Java. Based on interview findings, it is known that Grandfather Mizumo married a native woman from Trenggalek who was known by the local community as the "village beauty." This marriage demonstrates that relationships between Japanese people and the local community were not always confined to the colonial sphere or a relationship of power, but also developed into personal and kinship-based social ties. Interestingly, in an interview with Mrs. Eiko, it was mentioned that Grandfather Mizumo later converted to Islam after marrying this local woman. This change in religious identity reflects a process of social and cultural adaptation undertaken by Japanese individuals within the local communities of the Dutch East Indies. From this marriage, four children were born: Sachiko Mizumo (male), Hiroshi Mizumo (female), Hisako Mizumo (female), and Yoshihisa Mizumo. Based on an interview with Mrs. Eiko, there are actually a great many documents and certificates related to Grandfather Mizumo, but the family has chosen not to publish the documents and certificates or archives they have in their possession. The researcher was only given a piece of paper written in Grandfather Mizumo's own hand, on which he noted the birthdates of his third and fourth children Hisako Mizumo and Yoshihisa Mizumo both of whom are mentioned in the document as having been born in 1938 and 1940, respectively. This fact is significant because it indicates that the Japanese family had already been established before the Japanese military invasion of the Dutch East Indies in 1942 took place.

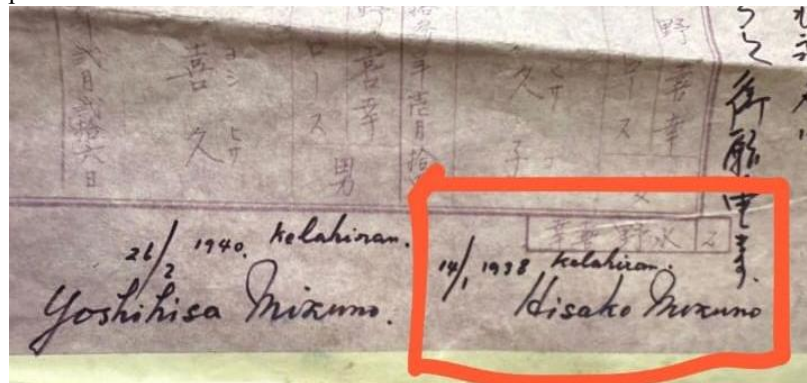


Figure 2. Grandfather Mizumo' handwritten note regarding the births of his third and fourth children
(Sources: Personal Archives)

According to Mrs. Eiko, the birthdates of the children shown in the photo above were written directly by Grandfather Mizumo on a family document that is still preserved today; however, unfortunately, the researcher was only permitted to photograph a small portion of the entire document because the family did not grant permission for its publication. Although the document is private and has not been verified through official colonial archives, its existence still holds historical value within the context of the family's oral history.

The statement regarding Grandfather Mizumo's arrival in the Dutch East Indies in the 1920s aligns with Dutch colonial sources indicating that Japanese people were present in the Dutch East Indies long before the Japanese military occupation of Indonesia in 1942. One piece of evidence can be found in the 1927 issue of the colonial newspaper "De Indische Courant" in the "Immigratiedienst" section, which records the arrival of foreign residents in the Dutch East Indies. The archive states that there were approximately "900 Japanners or Japanese people" who entered the territory of the Dutch East Indies during that period.

enten, twee dessa's, die met reuzen- en vooruitgaan. ht de onderaemer over een vracht- eeschikken, dan zou hiermee ook it te verdienen zijn. De afvoer van ten van de streek aan de Noord- i. l. van tabak, kapok en pindang idt nog uitsluitend per grobak. rijfeld zouden exportfirma's, die at gebied sterk geïnteresseerd zijn tabak en de kapok, gaarne voor oduct aan een zekere en vlugge nogelijkheid willen medewerken. misschien in deze richting het een ler bij contract te regelen zijn. et a.s. Chung Hwa-congres. ontvingen van de Chung Hwa Club	toebedeelde. Immigratiedienst. Aneta verneemt dat in het afgelopen jaar in Nederlandsch-Indië zijn aange- komen ruim 4000 Nederlanders, 1400 andere Europeanen, 900 Japanners, 42.000 Chinezen, 3200 Arabieren en andere Vreemde Oosterlingen, totaal ruim 52.000 personen. Toelatingekaarten werden uitgereikt aan 49.000 personen. Het verschil van 3000 wijst op het aantal lieden, dat slechts voor korten tijd (minder dan 6 maanden) in Indië verbleef, zooals het geval is met wajang-troepen, enz. Tot deze 49.000 lieden behooren er ongeveer 11.000 tot nagekomen gesinsle- den, zooals uit China, welk feit toe te	Het zou ons te verv eenigezins volledige b van deze film, welke voorbehoud, tot de be in de laatste jaren. Behalve haar groote waarde bezit hij ook opvoedende kracht d wijze, waarop verbeel energie in de ver van l wijderde gebieden heef Een film, welke w tuiging warm aanbev stelling van het Soera Zedenmi Heden stond voor Justitie terecht de / Ghoolcan. beschul-
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Figure 3. Evidence has been found that Japanese people were present in the Dutch East Indies prior to the colonial period.

(Source: "De Indische Courant", "Immigratiedienst" section, 1927, Delpher archives of the Koninklijke Bibliotheek)

To further substantiate that the arrival of Japanese people in the Dutch East Indies predated the Japanese military invasion of 1942, researchers also discovered a source confirming this: the 1899 publication **Japan en Indie**, which discussed the presence and activities of the Japanese community in the Dutch East Indies, particularly their commercial activities. Researchers also found an article by (Wardoyo, 2019) titled "Trade Strategies and Issues Facing Japanese Stores in the Dutch East Indies Before World War II," which explains that the Japanese community in the Dutch East Indies was generally engaged in trade, goods distribution, fishing, and grocery store businesses in various port cities. Therefore, the existence of these sources indicates that Japan's relationship with the Dutch East Indies had been ongoing since the late 19th century and was not a phenomenon that emerged suddenly during World War II.

nder bedaard houden, bewijst zonnet de toestanden zich zeer gewijzigd at de liefde voor het Oranje-Vorsten- bij velen sluimerend was, opnieuw it is ontwaakt. die zich onverschillig betoonden, de koude kleeven niet raakte door and zou geregeerd worden, als men met rust liet en niet te veel be- betalen -- dat is altijd ook bij de jzinnigen een zwak punt -- hebben begrepen, dat de bloei van het ook hun welvaren, nog het best is onder het oude stamhuis van n toen de jongste vorstin werd ge- te het geneele land feest vierde, te die onverschilligheid van zich af, un borst met de oranjeleer en en jubelden mee, telkens als an- thousiasten, het deden, ter eere van Wilhelmina. tanden hebben zich in vele opzichten De socialisten, die nu als zoodanig	soldaten. En toen op dien schoonen zomermorgen een dertig slachtoffers van het Amsterdamsch standje, dat door de opzweeping der toenmalige socialistten een opstand was geworden, aan den schoot der aarde werden toevertrouwd, rees in de hoofden der schreiende magen en vrienden, om de droeve groeven geschaard, dat besef, dat zij, die daar voor altijd tot zwijgen waren gebracht, niet de grootste schuldigen waren, en langzamerhand verplaatste hun gevoel van haat zich van hen, die door hun krachtige maatregelen de onmiddellijke oorzaak waren geweest van den dood van de ongelukkigen, die zonder doel, als waanzinnigen zich hadden verzet tegen de gestelde machten, naar de man- nen, die hun hadden opgezweept tot het plegen van geweld, maar die in de uren des gevaars ver bleven van het tooneel van den strijd. Toen de laagste volkslagers inzagen, dat verzet, dat geweld beantwoordt werd met doo- dend lood en niet brachten het beloonde land	Het zich werpen op cultures zou anders een twijfelachtig ongeluk voor onzen archipel genoemd moeten worden. Niemand kan de voordeelen van cultures ontkennen, zoo voor het land als voor den inlander. Nergens is eene streek welvarender dan daar waar zich cultuur-maatschappijen vestigden, zelfs al zijn het Chinezen. Waar de schrijver eindelijk nitroept: »En dus blijve voor de Regeering oppassen de boodschap, want als spoedig de Japanner kö- men zal als tokohouder, als thee- en koffie- planter, als suikerfabrikant als houtkapper, dan staat er wellicht over een 10-tal jaren eene kleine crisis voor de deur....! dan vraagt men zich af: Maar welke crisis? Wij heb- ben in onzen Archipel Engelschen, Duitschers, Franschen, Chinezen enz. als tokohouders, thee- en koffieplanters, suikerfabrikanten en houtkappers, nooit was het rustiger dan thans. Waarom zou alleen de Japanner deze crisis kunnen voortbrengen, en nog wel alleen om- dat hij gelijkgesteld werd met den Europeaan?
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Figure 4. The Japanese community in the Dutch East Indies engaged in activities ranging from trade, goods distribution, and fishing to operating grocery stores in various port cities.

(Source: in "De Preanger-bode", 1899, Delpher archives)

Interview with Mrs. Eiko:



I'm not exactly sure what Mizumo's grandfather did for a living, but my grandmother used to work as a merchant at the market she had a shop and it's likely that she took over her husband's profession, which was that of a merchant, from Mizumo's grandfather

My grandfather used to monitor Dutch economic activities, social and cultural life, and any potential opportunities that Japan could exploit before Japan arrived in Java

In the interview, Mrs. Eiko also explained that her family's economic life at that time was tied to trading activities at the market. Although it is not known for certain what Grandfather Mizumo's main occupation was when he first arrived in the Dutch East Indies, Ms. Eiko explained that Grandfather Mizumo's wife was a grocer at a traditional market, suggesting that Grandfather Mizumo was likely a foreign merchant engaged in trade in the Trenggalek region in the early 20th century. This assumption is quite relevant when considered in light of Wardoyo (2019) article titled "Trade Strategies and Issues Facing Japanese Stores in the Dutch East Indies Before World War II," which explains that many Japanese people came to the Dutch East Indies as merchants, store owners, or distributors of goods before World War II began. Their presence was part of Japan's economic strategy to expand its commercial influence in Southeast Asia. Thus, the possibility that Grandfather Mizumo initially arrived as part of a civilian migration makes sense within the historical context of Japanese migration to the Dutch East Indies. Grandfather Mizumo and his family's move to the Malang area was also an important part of the family history as recounted by Mrs. Eiko. According to her account, after moving from Trenggalek to Malang, Grandfather Mizumo and his family settled in the Mergosono area of Malang.

According to Mrs. Eiko's Family testimony, Grandfather Mizumo was remembered as someone who monitored economic, social, and cultural conditions in Dutch East Indies before the Japanese military occupation. She also recalled that Mizumo was familiar with the roads, alley, and surrounding areas of Malang. In her account, this familiarity was associated with his activities of observing local conditions and movements during the period of Dutch colonial rule. Mrs. Eiko further stated that Mizumo had been assigned by Japanese authorities to conduct such observations and to report the information he obtained to his superior. These accounts are preserved as part of the family's oral history provide a perspective on how Mizumo's activities have been remembered within the family. The presence of Japanese communities in the Dutch East Indies before 1942 also needs to be understood within the broader political and strategic context of Japan's activities in Southeast Asia. Wicaksana & Wirawan (2019) explain that Japan's propaganda and espionage activities in the Dutch East Indies had developed before the military occupation, with Japanese networks monitoring social, economic, and defense conditions in the colony. Some members of the Japanese community, including those who entered the Dutch East Indies through trade and civilian employment, have been discussed in relation to information-gathering activities. Mark (2018) likewise shows that Japan's presence in Asia extended beyond military and economic activities and involved pre-existing social and cultural networks. These studies provide a broader historical context for understanding the presence and activities of Japanese communities in the Dutch East Indies before 1942. However, the specific claim regarding his formal role as a Japanese Intelligence has not been independently confirmed by official archival documents. Therefore, in this study, the account is treated as family testimony rather than as conclusive evidence of Mizumo's institutional status or position within Japanese intelligence networks.

After the Japanese occupation began, Mrs. Eiko recalled that Grandfather Mizumo assisted with security at an internment camp in Malang, where civilians, particularly Europeans, were detained under Japanese military rule. Oktorino (2013) explains that internment camps were used by the Japanese authorities to detain European civilians, particularly those considered associated with the former Dutch colonial regime. According to Mrs. Eiko, Mizumo's involvement was not an official soldier but as someone who assisted in securing the camp area. As with the account of

his earlier activities, this information is based on family testimony and should therefore be understood as part of the family's historical memory rather than as independently verified evidence of his formal institutional position.

The end of the occupation in 1945 brought a major change to Mizumo family. According to Mrs. Eiko, Mizumo received instructions to return to Japan and left Indonesia with two of his children, while his wife and two other children remained in Malang. The separation became an important part of the family's memory and continued to shape how the family understood its Japanese and Indonesian heritage. Mrs. Eiko Also recalled that Mizumo returned to Indonesia several times to visit his family, reportedly until 1959. These experiences illustrate how the legacy of the Japanese occupation could continue to be experienced through family relationships and memories long after the occupation.

The Mizumo family history provides a relevant contextual source for the implementation of HIKARI because it brings together different types of historical evidence that can be examined comparatively. Students can be encouraged to examine oral testimony from family members alongside family documents, photographs, and colonial archival records to identify similarities, differences, contexts, and limitations among the sources. Through this process, the Mizumo family history is not presented as a single, unquestionable account of the past. Instead, each source becomes material for investigation and interpretation, allowing students to consider how historical understanding is constructed from multiple forms of evidence. This approach is consistent with the principles of historical thinking, particularly sourcing, contextualizing, and corroboration (Wineburg, 2010). Thus, the Mizumo family history can function in HIKARI not merely as a story about an individual family, but as a contextual case through which students may investigate how personal experiences, family memories, and historical records can contribute to the reconstruction and interpretation of the past.

Potential Contributions and Boundary Conditions of HIKARI

The conceptual alignment between the HIKARI syntax and historical thinking suggests that the strategy has the potential to support students' engagement with historical reasoning. The sequence begins with historical questioning and proceeds through sources investigation, contextualization, reconstruction, interpretation, reflection, and evidence-based conclusion building. These processes correspond with several components of historical reasoning, particularly asking historical questions, using historical sources, contextualization, and argumentation (Van Drie & Van Boxtel, 2008). The emphasis on sourcing, contextualizing, and corroboration further encourages students to examine historical evidence critically rather than simply accept information as given (Wineburg, 2006). Accordingly, HIKARI may provide opportunities for students to engage in historical thinking through a structured process of questioning, examining evidence, connecting information, and developing interpretations. However, this potential is derived from the conceptual alignment of the strategy rather than from observed changes in students' historical thinking.

Beyond its potential contribution to historical thinking, HIKARI may also broaden the ways in which historical knowledge is encountered and discussed in the classroom. The integration of archival materials, photographs, family documents, and oral testimony can provide students with access to historical perspectives that may not be fully represented in the textbook narratives. In particular, individual and family histories can bring personal experiences and social dimensions into the study of broader historical events. Previous studies have discussed oral history as a pedagogical resource that can help learners explore historical context, significance, accuracy, and multiple perspectives (Dutt-Doner et al., 2016). Within this framework, HIKARI has the potential to create a more inquiry-oriented and evidence-centered learning environment in which students examine how historical interpretations are constructed from different sources. The contribution of HIKARI therefore lies not only in the proposed sequence of learning activities, but also in its attempt to connect broader historical narratives with individual experiences and family memories.

The potential of HIKARI should nevertheless be understood within several boundary conditions. Its implementation may depend on the availability, accessibility, and quality of relevant historical inquiry, and the evaluation of conflicting evidence. Students prior knowledge, reading abilities, and capacity to interpret historical sources may also influence how they engage with the proposed activities, as historical reasoning is shaped by factors including substantive knowledge, epistemological beliefs, and reading and writing abilities (Van Drie & Van Boxtel, 2008). In addition, the use of oral and family histories requires careful consideration of memory, perspective, and historical accuracy, personal testimony should therefore be examined in relation to other available evidence rather than treated as an unquestionable account (Horn, 2014). These conditions indicate that proposed potential of HIKARI has not been interpreted as evidence of its effectiveness. Because HIKARI has not yet been empirically tested, its contribution to students historical thinking remains a conceptual expectation that requires empirical investigation.

CONCLUSION

This study conceptualized the HIKARI strategy as a proposed history learning strategy for the Japanese Occupation of Indonesia. The strategy integrates historical inquiry, historical source analysis, individual and family life histories, and reflection into six interconnected stages. Including Historical Orientation (H), Investigation of Sources (I), Knowledge Reconstruction (K), Analysis and Interpretation (A), Reflection of Historical Meaning (R), and Intellectual Conclusion (I). Conceptually, this sequence provides a structured learning process that may provide opportunities for students to engage in historical thinking through questioning, examining, and comparing evidence, constructing historical understanding, developing interpretations, reflecting on historical meaning, and formulating evidence based conclusions. The Mizumo family history further illustrates how individual and family experiences can be incorporated as contextual sources alongside archival records, photographs, and other historical evidence. Thus, the contribution of HIKARI lies in its proposed integration of historical inquiry and diverse historical sources within a learning sequence that connects broader historical narratives with individual experiences. This study has several limitations. As a conceptual study, HIKARI has not yet been empirically implemented or tested with students, and therefore its potential contribution to students' historical thinking cannot be interpreted as an established learning effect. The use of individual and family histories may also be constrained by the availability, accessibility, reliability, and sensitivity of personal sources, requiring careful source criticism and corroboration with other historical evidence. Further research is therefore needed to examine the feasibility of HIKARI in classroom practice, validate its learning syntax, and investigate its potential contribution to students' historical thinking through empirical implementation.

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