



Reframing History Education through Local Wisdom: Pedagogical Integration of Cultural Traditions to Foster Historical Consciousness in an Indonesian Madrasah

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Abstract: Integrating local wisdom into history education has increasingly been recognized as an important approach to contextualizing historical learning and connecting historical knowledge with students' cultural experiences. However, existing studies often position local traditions merely as supplementary learning materials rather than examining how they can be pedagogically integrated to foster students' historical understanding. This study investigates how local wisdom can be integrated pedagogically into history learning and how such integration contributes to the development of students' historical consciousness. The research employed a qualitative case study conducted at MA Sultan Agung Sukolilo, Pati Regency, Indonesia. Participants included 36 tenth-grade students, a history teacher, the school principal, and the head of the Sultan Agung Foundation. Data were collected through classroom observations, in-depth interviews, and document analysis, and were analyzed using thematic analysis informed by Rusen's framework of historical consciousness. The findings reveal that the Meron tradition functions as a pedagogical medium that enables students to engage with cultural practices, interpret their historical meanings, and reflect on their relevance to contemporary social life. Through this process, students begin to understand local traditions as part of their community's historical experiences. The analysis indicates that students' historical consciousness develops primarily at the levels of traditional and exemplary historical consciousness, where traditions are perceived as cultural heritage and sources of moral values. This study proposes a pedagogical framework of local wisdom integration involving cultural exploration, historical interpretation, and reflective engagement with local traditions. The findings highlight the potential of local cultural practices as pedagogical resources for developing culturally responsive and contextually grounded history education.

Keywords: historical consciousness; history education; local wisdom

Abstrak: Pengintegrasian kearifan lokal ke dalam pendidikan sejarah semakin diakui sebagai pendekatan penting untuk mengontekstualisasikan pembelajaran sejarah dan menghubungkan pengetahuan sejarah dengan pengalaman budaya siswa. Namun, penelitian yang ada sering kali hanya memposisikan tradisi lokal sebagai bahan pembelajaran tambahan, alih-alih mengkaji bagaimana tradisi tersebut dapat diintegrasikan secara pedagogis untuk menumbuhkan kesadaran sejarah siswa. Penelitian ini menyelidiki bagaimana kearifan lokal dapat diintegrasikan secara pedagogis ke dalam pembelajaran sejarah dan bagaimana integrasi tersebut berkontribusi pada pengembangan kesadaran sejarah siswa. Penelitian ini menggunakan studi kasus kualitatif yang dilakukan di SMA Sultan Agung Sukolilo, Kabupaten Pati, Indonesia. Peserta penelitian meliputi 36 siswa kelas X, guru sejarah, kepala sekolah, dan ketua Yayasan Sultan Agung. Data dikumpulkan melalui observasi kelas, wawancara mendalam, dan analisis dokumen, serta dianalisis menggunakan analisis tematik yang didasarkan pada kerangka kerja kesadaran sejarah Rusen. Temuan menunjukkan bahwa tradisi Meron berfungsi sebagai media pedagogis yang memungkinkan siswa untuk terlibat dalam

praktik budaya, menafsirkan makna historisnya, dan merefleksikan relevansinya dengan kehidupan sosial kontemporer. Melalui proses ini, siswa mulai memahami tradisi lokal sebagai bagian dari pengalaman sejarah komunitas mereka. Analisis tersebut menunjukkan bahwa kesadaran sejarah siswa berkembang terutama pada tingkat kesadaran sejarah tradisional dan teladan, di mana tradisi dipandang sebagai warisan budaya dan sumber nilai-nilai moral. Penelitian ini mengusulkan kerangka kerja pedagogis integrasi kearifan lokal yang mencakup eksplorasi budaya, interpretasi sejarah, dan keterlibatan reflektif dengan tradisi lokal. Temuan-temuan ini menyoroti potensi praktik budaya lokal sebagai sumber daya pedagogis untuk mengembangkan pendidikan sejarah yang responsif terhadap budaya dan berakar pada konteks.

Kata kunci: kesadaran sejarah; pendidikan sejarah; kearifan lokal



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Introduction

In recent decades, history education has faced serious challenges in maintaining its relevance for younger generations living in societies undergoing rapid social, cultural, and technological change. Various studies show that history teaching practices in many countries are still dominated by a transmissive approach that emphasizes the delivery of facts, chronology of events, and informative historical narratives through textbooks (Wineburg, 2010; Seixas & Morton, 2013; Lévesque, 2008). This approach often treats history as a collection of information that students must memorize, rather than as a process of interpretation that helps learners understand the dynamics of social change and the formation of collective identity in society (VanSledright, 2014; Barton & Levstik, 2004; Banks, 2016). As a result, many students view history learning as an abstract subject that is far removed from their daily experiences (Nordgren, 2016; Carretero et al., 2017).

In response to this issue, historical education scholars emphasize the importance of developing historical consciousness as the main objective of history learning. Historical consciousness refers to an individual's ability to understand the relationship between the past, present, and future through the process of interpreting historical experiences (P. Carr. Seixas, 2004 Korber, 2015). This concept views history as a means of reflection that allows individuals to interpret past experiences to understand current social conditions while considering future possibilities (Grever & Adriaansen, 2017; Nordgren & Johansson, 2015). Therefore, history learning needs to be designed as an educational process that encourages students to actively interpret the meaning of history through contextual and reflective learning experiences.

In an effort to create more meaningful history learning, various innovative pedagogical approaches have been developed in 21st century education. One learning model that has received a lot of attention is Project Based Learning (PjBL), which is a learning model that places students as active subjects in the process of investigating a problem through authentic and contextual project activities (Thomas, 2000; Bell, 2010; Krajcik & Blumenfeld, 2005). A number of studies show that project-based learning can increase student engagement in the learning process while encouraging the development of critical thinking and collaborative skills (Grant, 2011; Kokotsaki et al., 2016; Condliffe, 2017). In the context of history education, PjBL provides opportunities for students to explore historical sources and cultural practices directly, making learning more contextual and relevant to their social experiences (Helm & Katz, 2001; Lee, 2005).

In a multicultural society such as Indonesia, integrating local wisdom into history education is an important approach to improving the relevance of education to students' cultural experiences. Local wisdom can be understood as a system of knowledge, values, and cultural practices that have developed within a community through a long historical process (Sucitra & Sartini, 2020; Rahyono, 2009; Tilaar, 2002). A number of studies show that the use of local cultural heritage in learning can help students understand the relationship between local history and their cultural identity while strengthening the connection between local history and national history (Jones et al., 2018; Bruttini et al., 2017). Thus, local traditions can serve as a pedagogical resource that enables students to understand history as a lived experience related to the social reality of their community (Chapman, 2011).

Several previous studies have highlighted the importance of integrating local wisdom values into history learning. Research conducted by Dwi Tyas Rahmawati et al. (2018) examined aesthetic and symbolic values in the Meron tradition from a cultural perspective, but the study emphasized cultural symbolism analysis without directly linking it to history learning practices in schools. Another study by F. Niken Henta Pramudyani (2011) highlighted the social function of the Meron tradition in strengthening solidarity among the Sukolilo community, but the study did not discuss how this tradition could be used as a pedagogical resource in formal education. Meanwhile, research conducted by Nur et al. (2024) identified various religious, social, and economic values in the Meron tradition, but the focus of the study was still on the anthropological dimension, so it did not explore its potential in history learning. In addition, research on the integration of local culture in education conducted by (Clark & Grever, 2018; Chapman, 2024) shows that the use of cultural heritage as a learning resource can increase student engagement in history learning, but the study was conducted in the context of Western education and has not specifically discussed the context of Islamic education such as madrasahs.

Although these studies have made important contributions to understanding the cultural value of local traditions, there are still several research gaps that need to be filled. First, most previous studies have treated local traditions as objects of cultural or anthropological study, rather than as pedagogical resources in history education. Second, studies examining the integration of local wisdom into history education rarely link it to innovative pedagogical approaches such as Project-Based Learning. Third, studies on how the integration of local traditions in history learning can contribute to the development of students' historical consciousness are still very limited, especially in the context of Islamic education in madrasahs.

In the context of postcolonial societies and the Global South, history education exists within a field of negotiation between national narratives, colonial legacies, religious identities, and local cultures (Zajda, 2017; Alridge, 2006). In Indonesia, the discourse on integrating local wisdom into the curriculum has emerged as a response to cultural homogenization and the challenges of globalization (Jihad, 2013; Hidayati et al., 2020). The integration of local values is seen as crucial for strengthening cultural identity while enhancing the relevance of learning. Madrasahs, as Islamic educational institutions, hold a distinctive position within Indonesia's educational landscape. Madrasahs, as Islamic educational institutions, possess a unique role in developing contextually grounded history education rooted in local culture. Unlike public schools, madrasahs often maintain strong ties to the religious traditions and cultural practices of their surrounding communities (Azra, 2006; Hefner, 2008; Lukens-Bull, 2005). This situation creates pedagogical opportunities to integrate local traditions as authentic and meaningful sources for learning history. Research on Islamic education in Indonesia indicates that the integration of local culture into the madrasah curriculum can strengthen students' cultural identity and promote more contextual learning (Tan, 2014; Raihani, 2012; Pohl, 2006).

Based on this gap, this study aims to analyze how the value of local wisdom in the Meron tradition is pedagogically integrated into history learning in madrasahs and how this process contributes to the development of students' historical awareness. In this learning practice, students directly observe the Meron tradition, compile observation reports, and discuss the historical significance and cultural values contained in the tradition. This study uses a qualitative case study approach conducted on 10th grade students at MA Sultan Agung Sukolilo, consisting of two classes with a total of 36 students.

This article makes a scientific contribution in two main aspects. First, this study expands the study of integrating local wisdom into history education by showing how local traditions can be used as learning resources through a Project-Based Learning approach. Second, this study makes an empirical contribution to the study of historical consciousness by showing how project-based history learning that utilizes local traditions can help students understand the relationship between the past and their social lives.

Research Methods

This study uses a qualitative approach with a case study design to gain an in-depth understanding of how the integration of local wisdom values in history learning through Project Based Learning contributes to the development of students' historical awareness. A qualitative approach was chosen because this study aims to explore students' experiences, interpretations, and meanings of history learning practices that utilize local traditions as learning resources in specific social contexts (Creswell & Poth, 2016; Tisdell et al., 2025). A case study design was used because this study focused on one specific context, namely the implementation of project-based history learning that utilizes Meron traditions as a learning resource at MA Sultan Agung Sukolilo. Case studies allow researchers to understand phenomena in depth in the context of real life and analyze the interactions between learning practices, student experiences, and the historical meanings they construct (Yin, 2018). This study uses the historical consciousness perspective as its main analytical framework. This perspective emphasizes that history learning is not only related to knowledge about the past, but also to how individuals interpret the relationship between the past, present, and future in social life (Rusen, 2004).

This study was conducted at MA Sultan Agung Sukolilo, Pati Regency, Central Java. This school was selected purposively because in history learning, teachers integrate local traditions as learning resources through the Project Based Learning approach. The research participants were 10th grade students consisting of two classes with a total of 36 students. In addition, this study also involved history teachers as key informants who provided information about the planning, implementation, and evaluation of project-based learning. Participants were selected using purposive sampling, which is the selection of informants who are considered to have direct experience in the learning practices being studied (Michael Quinn Patton, 2014). This technique allows researchers to obtain information relevant to the research focus on the integration of local wisdom in history learning.

This study uses two types of data sources, namely primary data and secondary data. Primary data was obtained from project-based history learning activities carried out by students, particularly in observing Meron traditions and discussing the historical significance of these traditions. Primary data includes the results of observations of the learning process, interviews with students and teachers, and project reports prepared by students. Meanwhile, secondary data was obtained from supporting documents such as history learning tools, school curricula, and scientific literature related to history learning, Project-Based Learning, and local wisdom.

Data collection in this study was conducted using three main techniques, namely observation, in-depth interviews, and documentation studies. Observation was conducted to

directly observe the project-based history learning process in the classroom. Through this observation, researchers were able to understand how students were involved in project activities, starting from the process of observing the Meron tradition to discussions about the historical significance of this tradition. In-depth interviews were conducted with students and history teachers to obtain information about students' learning experiences and teachers' views on the integration of local traditions into history learning. The interviews were semi-structured, allowing researchers to explore more in-depth information about the informants' experiences and interpretations of the learning process. In addition, this study also used documentation to analyze various documents related to history learning, such as student observation reports, learning tools, and curriculum documents used by teachers.

Data analysis in this study used thematic analysis, which was conducted in stages through data reduction, data presentation, and conclusion drawing (Miles et al., 2014). The analysis process began with a thorough reading of the data from observations, interviews, and documentation to identify the main themes related to students' learning experiences in the history learning project. In this study, thematic analysis was guided by the historical consciousness theoretical framework proposed by (Rusen, 2004). Therefore, data interpretation focused on how students interpreted the Meron tradition as a historical experience related to their cultural identity and social life. Students' narratives were analyzed to identify patterns of historical orientation that emerged in their understanding of the tradition. Through this approach, the analysis focused not only on describing learning activities, but also on how project-based learning experiences enabled students to develop a more reflective historical understanding of the relationship between the past and their social lives.

To ensure the validity and credibility of the data, this study applied several validation strategies commonly used in qualitative research. First, this study uses source triangulation, which is comparing information obtained from various informants who have different roles in the research context, namely students, history teachers, principals, and the head of the Sultan Agung Foundation. Second, this study also applies method triangulation, which is combining several data collection techniques including observation, in-depth interviews, and documentation studies. Observation was used to directly understand the learning process and student involvement in project activities, while in-depth interviews allowed the researcher to explore the informants' experiences and meanings in greater depth. Documentation such as student project reports and learning tools were used to strengthen and verify the data obtained from observation and interviews (Denzin, 2017; Creswell & Poth, 2016).

Research Result

Integration of Local Wisdom through Project-Based History Learning

The results of the study show that the integration of local wisdom values in history learning at Madrasah Aliyah (MA) Sultan Agung Sukolilo is carried out through a Project Based Learning (PjBL) approach by utilizing the Meron tradition as a learning resource. This approach is designed to connect history learning materials with cultural practices that are still alive in society so that students can understand history in a more contextual manner. In its implementation, teachers begin the lesson by asking students a number of initial questions related to the Meron tradition, such as the origins of the tradition, the purpose of its implementation, the symbolic meaning of each part of Meron, and how the tradition is carried out in the community.

These questions then became the basis for the project activities that the students had to carry out. Students were asked to directly observe the implementation of the Meron tradition in the Sukolilo community. In this observation activity, students not only observed the process of

implementing the tradition, but also collected various information related to the history and cultural significance of the tradition. The sources of information used by students were not limited by the teacher. Students could obtain information through direct observation, interviews with the community, or searching for information through digital sources such as the internet. This process enabled students to develop independent knowledge exploration skills while building a broader understanding of the traditions they observed.

After the observation activity was completed, students were asked to compile a report on their observations and present their findings in class. At this stage, there was a discussion between students and teachers to reinterpret the historical significance of the Meron tradition based on the findings obtained by the students. The teacher explained that a project-based approach was chosen because it was considered to increase student engagement in history learning. "Project-based learning is used to spark students' enthusiasm for learning about the Meron tradition. Students will be more interested if they find out for themselves first rather than just listening to the teacher's explanation" (Interview with Fahrída Ainun Najib, September 15, 2025). This approach shows that history learning does not only take place through the process of information delivery by teachers, but through a process of exploration that allows students to interact directly with the cultural practices of society. Thus, project activities not only serve as a learning method, but also as a means for students to connect historical material with the social experiences they encounter in their daily lives.

Students' Interpretation of the Historical Meaning of the Meron Tradition

The findings show that student involvement in learning projects based on observation of the Meron tradition has a significant influence on how students understand the meaning of this tradition. Before participating in the project, some students viewed the Meron tradition as merely a cultural activity carried out annually by the Sukolilo community. However, after conducting observations and discussions in history class, students began to understand that this tradition has a more complex historical meaning and cultural value.

One student said that classroom learning activities helped him understand that every part of the Meron tradition has a specific symbolic meaning related to the cultural values of the community. "The explanations in class are easier to understand, and I realized that every part of Meron has its own philosophy," (Interview with Nihaya Kholifatun Nurun Nisa, September 12, 2025). In addition, students also began to realize that the Meron tradition is not only related to cultural celebrations, but also reflects religious and social values that have been passed down by the community from generation to generation. "At first, I thought the Meron tradition was just a regular ceremony. It turns out that there are benefits for myself, I can learn lessons and ways to be grateful". The interpretation process also showed that students began to understand the Meron tradition as part of the cultural identity of the community. Through observation and discussion activities, students not only obtained information about the history of the tradition, but also began to relate it to the social life of the community around them. In some cases, this learning experience even helped students from outside the area to get to know the local culture where they lived. Getting to know the traditions in the area where I live better," (Interview with Elfika Cahya Kumala Sari, September 12, 2025). These findings show that using local traditions as a source of historical learning can help students understand history not only as past events but also as part of a cultural experience that continues to live on in society.

Development of Students' Historical Consciousness through Local Tradition

The results of the study show that project-based history learning that utilizes the Meron tradition as a learning resource contributes to the development of students' historical awareness.

Through observation, discussion, and reflection on this tradition, students begin to understand that the cultural practices they encounter in their daily lives are related to the history of society and the social values inherited from previous generations.

One student explained that the learning experience helped him understand that the Meron tradition has a broader meaning than just an annual cultural event. "The Meron tradition is not just a ceremony in Sukolilo, but I can take its meaning to be more grateful to God and share with the community" (Interview with Indi Salwa Al Karimah, September 12, 2025). This statement shows that students are beginning to interpret the Meron tradition as a symbol of social and religious values that have developed within the community. In addition, students are also beginning to realize that this tradition is part of the community's history that continues to be passed down by the community. This kind of awareness shows that project-based learning experiences can help students understand the relationship between the past and their current social lives.

In addition to the learning process in the classroom, institutional support from schools is also an important factor in integrating local wisdom into history lessons. Schools actively encourage student involvement in cultural activities related to Meron traditions, one of which is through participation in cultural carnivals organized jointly by the Foundation. "We have the Sultan Agung carnival to celebrate Meron," (Interview Moh. Siroj Fajri, September 2, 2025). The involvement of educational institutions in these cultural activities shows that integrating local wisdom into history lessons isn't just done in the classroom, but also through social experiences that directly involve students in community life. So, learning history using local traditions through the Project Based Learning model not only helps students understand history in a more contextual way, but also encourages them to see the connection between history, culture, and community life.

Analysis of Findings with Historical Consciousness Theory

The findings of this study indicate that integrating local wisdom values into history learning is not only related to the use of local traditions as learning resources, but also involves a pedagogical integration process that enables students to interpret cultural experiences as part of their historical understanding. In this study, the Meron tradition is not only positioned as an object of cultural observation, but also as a pedagogical medium that allows students to connect local cultural practices with the historical processes of society. Thus, history learning does not only function as a process of transferring knowledge about the past, but also as a process of interpreting cultural experiences that are alive in society.

In the context of historical pedagogy, the use of local traditions as a source of learning shows that local wisdom can serve as an epistemological bridge connecting historical knowledge with students' social experiences. Through observation, discussion, and reflection on the Meron tradition, students not only obtain information about the tradition but also learn to interpret the values contained within it. This process shows that history learning can be a space for dialogue between the formal historical narratives found in the curriculum and the cultural experiences that develop in society. This is in line with the views of Barton & Levstik (2004), who emphasize that meaningful history learning must enable students to connect historical knowledge with their social and cultural experiences.

The findings of this study also show that integrating local wisdom values into history lessons enables students to understand history as part of the social experiences they encounter in their daily lives. When students observe the Meron tradition and discuss its symbolic meaning, they begin to understand that local cultural practices do not appear suddenly, but are formed through a long historical process. Thus, local traditions become a pedagogical tool that

enables students to understand how cultural values develop in society and are passed down from generation to generation.

From the perspective of historical consciousness theory, this learning process shows how cultural experiences can be a starting point for the development of students' historical consciousness. Rusen (2004) explains that historical consciousness develops through an individual's ability to connect past experiences with current social conditions. In this study, students' involvement in observing the Meron tradition enabled them to understand that the cultural practices they encounter in their daily lives are related to the history of society. This understanding shows that history learning based on local wisdom can help students develop a more reflective historical orientation towards their social lives.

Analysis of student understanding shows that the form of historical consciousness developed in this learning process consists of two main stages, namely traditional historical consciousness and exemplary historical consciousness. At the traditional historical consciousness stage, students view the Meron tradition as a cultural heritage that needs to be preserved and maintained. This understanding is reflected in the way students interpret the tradition as a symbol of togetherness and cultural identity of the Sukolilo community. Meanwhile, the development towards exemplary historical consciousness is seen when students begin to interpret the Meron tradition as a source of moral values relevant to their lives, such as gratitude, social solidarity, and togetherness. Within the framework of Rusen's theory, this stage shows that students not only understand tradition as part of the past, but also as a source of learning for present life.

The findings of this study also show that integrating local wisdom into history learning can strengthen the relationship between local history and students' cultural identity. Clark & Grever (2018) explain that using cultural heritage as a learning resource can help students understand history in the context of their own cultural experiences. In this study, student involvement in observing the Meron tradition provided them with an opportunity to understand how the tradition reflects the social values that have developed within the community. Thus, history learning based on local wisdom not only helps students understand local history, but also strengthens their awareness of the cultural identity of the community.

However, the results of this study also show that the development of students' historical consciousness is still in its early stages. Most students still view the Meron tradition primarily as a symbol of cultural heritage and a source of moral values. A more critical understanding of the historical dynamics behind this tradition has not yet fully developed. Within Rusen's theoretical framework, the more advanced stages of historical consciousness are critical historical consciousness and genetic historical consciousness, which emphasize the individual's ability to critique historical narratives and understand historical change in a more complex manner. Therefore, local wisdom-based history learning needs to be further developed by encouraging students to analyze the social and historical processes that shaped these traditions.

The findings of this study make an important contribution to the development of history pedagogy based on local wisdom. This study shows that integrating local cultural values into history learning not only enriches the learning material, but can also be an effective pedagogical strategy for developing students' historical awareness. By utilizing cultural practices that are still alive in society as a source of learning, history education can become more contextual and relevant to the social experiences of students.

Conceptually, this study also shows that the integration of local wisdom in history learning can be understood as a pedagogical process involving three main stages, namely exploration of local culture, interpretation of historical values, and historical reflection on cultural experiences. Through these stages, students not only learn about local traditions as

cultural objects, but also as sources of historical knowledge that help them understand the relationship between history, culture, and the social life of the community. Thus, this study expands the study of the integration of local wisdom in history education by showing how local traditions can serve as a pedagogical medium for developing students' historical awareness.

Conceptual Contribution: Pedagogical Integration of Local Wisdom in History Learning

Based on the results of the study, the integration of local wisdom in history learning can be understood as a pedagogical process that takes place through three main stages. The first stage is the exploration of local culture, which is a process in which students interact directly with cultural practices that have developed within the community. In this study, exploration was carried out through observation of the Meron tradition, which allowed students to become familiar with local cultural practices as part of a real social experience. The second stage is the interpretation of historical values, which is the process whereby students begin to interpret the symbolic meaning and social values contained within these traditions. Through class discussions and reflection on the results of their observations, students understand that the Meron tradition is not only an annual cultural event, but also reflects the social and religious values passed down by the community.

The third stage is historical reflection, which is the process whereby students connect the meaning of local traditions with a broader understanding of history. At this stage, students begin to understand that local cultural practices are part of the historical journey of society and are related to contemporary social life. Through these three stages, the integration of local wisdom into history learning not only serves as a strategy for contextualizing learning materials, but also as a pedagogical process that enables students to build historical consciousness through their cultural experiences.

The main contribution of this study lies in its attempt to explain the mechanism of pedagogical integration of local wisdom in history learning, rather than simply the use of specific learning methods. Unlike previous studies, which generally treat local wisdom as supplementary material in history learning, this study shows that local traditions can serve as a pedagogical medium for building students' historical awareness. This study also shows that the integration of local wisdom in history learning takes place through a pedagogical process that involves the exploration of local culture, the interpretation of historical values, and historical reflection. Thus, this study makes a conceptual contribution to the study of history education by offering an analytical framework for how local cultural practices can be used to develop students' historical understanding in the context of formal learning in schools.

Conclusion

This study shows that integrating local wisdom into history learning through the Meron tradition provides a more contextual learning experience for students. Through observing traditions, writing project reports, and engaging in reflective discussions in class, students not only gain knowledge about local traditions but also learn to interpret their historical significance. This learning process enables students to understand that cultural practices that develop within a community are part of the historical experience that shapes the community's identity. The research findings also show that integrating local wisdom into history learning can encourage the development of students' historical awareness, especially at the traditional historical consciousness and exemplary historical consciousness stages. Students begin to view the Meron tradition as a cultural heritage that has social and religious value, as well as a source of moral learning that is relevant to their lives. Thus, the use of local traditions as a source of learning can help students understand the relationship between the past and present social life.

Pedagogically, this study shows that integrating local wisdom into history learning is not only related to the use of local learning resources, but also involves a process of historical interpretation and reflection that enables students to develop a deeper understanding of history. Therefore, local wisdom-based history learning can be an effective pedagogical strategy for developing history learning that is more contextual, reflective, and relevant to the cultural experiences of students.

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