

Cultural Resilience Pedagogy in History Education: Integrating *Sapat Taun* into Participatory Historical Learning

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ABSTRACT

Globalization and digital culture have intensified concerns about declining historical awareness, cultural identity, and cultural continuity among younger generations. This study examines how the *Sapat Taun* tradition contributes to cultural resilience and historical consciousness through participatory history learning using a Participatory Rural Appraisal–Participatory Learning and Action (PRA–PLA) approach. A qualitative participatory design was conducted at SMAN 1 Marau and Riam Batu Gading Village, Ketapang Regency, West Kalimantan, Indonesia, involving two history teachers, 32 eleventh-grade students, five traditional leaders, three community elders, and village representatives. Data were generated through participant observation, in-depth interviews, focus group discussions, cultural mapping, oral history projects, reflective journals, and document analysis, and analyzed using reflexive thematic analysis. Findings identify four interconnected processes: reconstruction of collective memory, development of historical consciousness, strengthening of cultural resilience through active engagement and documentation, and cultivation of inclusive national identity and civic responsibility. Based on these findings, the study develops Cultural Resilience Pedagogy (CRP) as an empirically grounded conceptual framework linking collective memory, historical consciousness, and cultural resilience in history education.

ABSTRAK

Globalisasi dan budaya digital meningkatkan kekhawatiran terhadap menurunnya kesadaran sejarah, identitas budaya, dan keberlanjutan budaya di kalangan generasi muda. Penelitian ini mengkaji kontribusi Tradisi *Sapat Taun* terhadap penguatan ketahanan budaya dan kesadaran sejarah melalui pembelajaran sejarah partisipatoris dengan pendekatan *Participatory Rural Appraisal–Participatory Learning and Action* (PRA–PLA). Penelitian menggunakan desain kualitatif partisipatoris yang dilaksanakan di SMAN 1 Marau dan Desa Riam Batu Gading, Kabupaten Ketapang, Kalimantan Barat, dengan melibatkan dua guru sejarah, 32 siswa kelas XI, lima tokoh adat, tiga tokoh

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masyarakat, dan perwakilan desa. Data diperoleh melalui observasi partisipatif, wawancara mendalam, diskusi kelompok terarah, pemetaan budaya, proyek sejarah lisan, jurnal reflektif, dan analisis dokumen, kemudian dianalisis menggunakan analisis tematik reflektif. Temuan mengidentifikasi empat proses yang saling berkaitan: rekonstruksi memori kolektif, pengembangan kesadaran sejarah, penguatan ketahanan budaya melalui keterlibatan dan dokumentasi aktif, serta pembentukan identitas nasional inklusif dan tanggung jawab kewargaan. Berdasarkan temuan tersebut, penelitian ini mengembangkan *Cultural Resilience Pedagogy* (CRP) sebagai kerangka konseptual berbasis empiris yang mengintegrasikan memori kolektif, kesadaran sejarah, dan ketahanan budaya dalam pendidikan sejarah..

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INTRODUCTION

The acceleration of globalization, digital cultural flows, and transnational media expansion has transformed how younger generations encounter historical knowledge, cultural identity, and collective memory ¹. Contemporary educational systems increasingly face challenges in maintaining students' cultural connectedness amid the growing dominance of global popular culture, digital consumption patterns, and fragmented historical engagement. This phenomenon has generated concerns regarding the weakening of cultural identity, declining historical awareness, and the erosion of local knowledge systems among younger generations. Recent studies indicate that the disconnection between youth and local cultural heritage contributes to reduced civic engagement, weakened collective identity, and diminished cultural resilience in multicultural societies ^{2,3}.

Within this context, history education occupies a strategic position because it serves not only as a medium for transmitting historical knowledge but also as a mechanism for developing historical consciousness and identity

¹ Masoud Kianpour et al., "Social Media Narratives, Diasporic Identity and Collective Memory: A Critical Synthesis of the Literature," *Ethnicities* 26, no. 1 (February 2026): 36–62, <https://doi.org/10.1177/14687968251386072>.

² Muhammad Hanif et al., "Cultural Resilience Study: The Role of the Temanten Mandi Ritual in Sendang Modo on the Survival of the Surrounding Community," *Cogent Arts & Humanities* 11, no. 1 (December 2024): 2304401, <https://doi.org/10.1080/23311983.2024.2304401>.

³ Agung Suharyanto and Wiflihani Wiflihani, "Preserving Local Culture in the Era of Globalization: Balancing Modernity and Cultural Identity," *Path of Science* 10, no. 3 (2024), <https://doi.org/10.22178/pos.102-16>.

formation⁴. Historical consciousness refers to an individual's ability to interpret the relationship between past, present, and future experiences as a framework for understanding social reality and guiding human action⁵. Consequently, effective history education requires learning experiences that enable students to engage critically with historical narratives and connect them to their contemporary social and cultural realities⁶. History learning that relies exclusively on textbook-oriented instruction often limits students' capacity to perceive history as a meaningful component of lived experience.

Recent developments in history education research emphasize the importance of contextual and community-based learning approaches that integrate local cultural resources into historical learning processes^{7,8}. Local traditions represent valuable repositories of collective memory, cultural knowledge, ecological wisdom, and social values that have been transmitted across generations through continuous social practices. According to Halbwachs (2020), collective memory is socially constructed and sustained through communal interactions, rituals, and symbolic practices that preserve shared understandings of the past^{9,10}. Therefore, cultural traditions can function as living historical resources that allow students to experience historical continuity through direct engagement with community practices rather than through abstract historical representations alone.

One of the local traditions that continues to demonstrate strong cultural continuity is the *Sapat Taun* Tradition practiced in Riam Batu Gading Village, Ketapang Regency, West Kalimantan, Indonesia. The tradition embodies collective historical experiences, social solidarity, ecological ethics, ancestral values, and cultural identity that have been preserved through intergenerational transmission. The ritual serves as a cultural mechanism through which communities reproduce social memory, strengthen communal bonds, and

⁴ Dipima Buragohain et al., "Digitalizing Cultural Heritage through Metaverse Applications: Challenges, Opportunities, and Strategies," *Heritage Science* 12, no. 1 (2024): 295, <https://doi.org/10.1186/s40494-024-01403-1>.

⁵ Jörn Rüsen, "Historical Consciousness: Narrative Structure, Moral Function, and Ontogenetic Development," *Theorizing Historical Consciousness* 4 (2004): 63–85.

⁶ Rafael Villena-Taranilla and Pascual D. Diago, "Challenges and Implications of Virtual Reality in History Education: A Systematic Review," *Applied Sciences* 15, no. 10 (2025), <https://doi.org/10.3390/app15105589>.

⁷ Sudipta Chowdhury and Ammar Alzarrad, "Advancing Community-Based Education: Strategies, Challenges, and Future Directions for Scaling Impact in Higher Education," *Trends in Higher Education* 4, no. 2 (2025), <https://doi.org/10.3390/higheredu4020021>.

⁸ Sudarto Sudarto et al., "Integrasi Pedagogi Reflektif Dan Eco-Pedagogy Dalam Konstruksi Kausalitas Sejarah: Membangun Kesadaran Nilai Lingkungan Melalui Landscape Budaya Dalam Pembelajaran Sejarah," *Jurnal Artefak* 12, no. 1 (2025): 213–36, <https://doi.org/10.25157/ja.v12i1.20669>.

⁹ Maurice Halbwachs, *On Collective Memory* (University of Chicago press, 2020).

¹⁰ Sudarto Sudarto et al., "Javanese Cultural and Religious Values in Ecological Preservation: Ritual and Tradition in Harmony," *Khazanah: Jurnal Studi Islam Dan Humaniora* 24, no. 1 (2026): 78–112, <https://doi.org/10.18592/khazanah.v24i1.19800>.

reaffirm cultural values amidst ongoing social transformation. The persistence of *Sapat Tamm* illustrates how local traditions continue to function as active sites of cultural reproduction rather than merely symbolic remnants of the past.

Previous studies have demonstrated that local culture-based education contributes positively to students' cultural literacy, identity formation, and contextual learning experiences. Research by Rosidin et al. (2025) revealed that community-based history learning enhances students' engagement with local historical narratives through experiential learning activities ¹¹. Similarly, Mursidi & Alit (2025) found that heritage-based pedagogy strengthens students' historical understanding by connecting formal learning with local cultural experiences ¹². Studies on cultural resilience further indicate that local traditions play an important role in sustaining community identity and adaptive capacity in response to globalization and socio-cultural change ^{13, 14}.

Despite these contributions, several significant gaps remain within the existing literature. First, most studies on local culture in education primarily focus on cultural preservation, character education, and contextual learning while paying limited attention to local traditions as mechanisms of cultural resilience within history education. Second, research concerning collective memory, historical consciousness, and cultural resilience has largely developed as separate scholarly conversations, resulting in limited theoretical integration among these concepts. Third, students are frequently positioned as passive recipients of cultural knowledge rather than active participants in the production and interpretation of historical knowledge within their communities. Fourth, participatory approaches such as Participatory Rural Appraisal–Participatory Learning and Action (PRA–PLA) remain underutilized in transforming local cultural traditions into collaborative and community-centered history learning practices ¹⁵.

Addressing these limitations, this study draws on three complementary theoretical perspectives: collective memory theory ¹⁶, historical consciousness

¹¹ Rosidin, Sumarta, and Dinata Firmansyah, "The Integration of Local Narratives into Character Education at Madrasah Ibtidaiyah," *Lentera Pendidikan: Jurnal Ilmu Pendidikan Dan Keguruan Islam* 1, no. 1 (May 2025): 60–77, <https://doi.org/10.61166/lpki.v1i1.7>.

¹² Agus Mursidi and Dewa Made Alit, "Transformation of History Education Based on Local Wisdom to Foster Historical Awareness in Generation Z," *Jurnal Iqra': Kajian Ilmu Pendidikan* 10, no. 3 (November 2025): 1–20, <https://doi.org/10.25217/ji.v10i3.6525>.

¹³ Kirsten Maclean, Michael Cuthill, and Helen Ross, "Six Attributes of Social Resilience," *Journal of Environmental Planning and Management* 57, no. 1 (January 2014): 144–56, <https://doi.org/10.1080/09640568.2013.763774>.

¹⁴ Hanif et al., "Cultural Resilience Study: The Role of the Temanten Mandi Ritual in Sendang Modo on the Survival of the Surrounding Community."

¹⁵ Dewi Ratih et al., "Revitalisasi Nilai-Nilai Budaya: Memperkuat Jati Diri Dan Ketahanan Budaya Lokal Melalui e-Book Sejarah Untuk Siswa Sekolah Menengah Atas Di Kabupaten Ciamis," *Jurnal Ketahanan Nasional* 31, no. 1 (2025), <https://doi.org/10.22146/jkn.101999>.

¹⁶ Halbwachs, *On Collective Memory*.

theory¹⁷, and cultural resilience theory¹⁸. Collective memory provides a lens for examining how shared understandings of the past are reproduced through communal practices; historical consciousness explains how students interpret relationships among past, present, and future; and cultural resilience provides a framework for understanding how cultural practices contribute to continuity and adaptation amid social change. Integrating these perspectives enables the study to examine local tradition as a lived cultural process rather than solely as an object of preservation or historical representation.

The study further adopts a Participatory Rural Appraisal–Participatory Learning and Action (PRA–PLA) framework to examine how students, teachers, community leaders, and cultural practitioners participate in the interpretation and documentation of local cultural knowledge. Through oral histories, ritual engagement, cultural mapping, digital storytelling, and heritage documentation, the approach creates opportunities for learners to encounter historical knowledge through direct engagement with community practices. This participatory orientation is consistent with contemporary educational perspectives emphasizing student agency, community engagement, and experiential learning in history education¹⁹. Rather than assuming a predetermined pedagogical model, the study uses PRA–PLA as an analytical and participatory pathway for investigating how cultural learning processes unfold in practice.

Accordingly, this study examines how the *Sapat Taun* Tradition functions as a mechanism of cultural resilience through PRA–PLA-based history learning at SMAN 1 Marau. It specifically investigates how engagement with the tradition contributes to the reproduction and reconstruction of collective memory, the development of students' historical consciousness, and their understanding of cultural and national identity. The study also explores how participatory engagement among students, teachers, and community members shapes the educational use of local cultural heritage. The relationships emerging from these empirical processes provide the basis for subsequent interpretation and conceptualization in the Results and Discussion sections.

METHODS

This study employed a qualitative participatory research design grounded in Participatory Rural Appraisal–Participatory Learning and Action (PRA–PLA). The approach was selected to examine how the *Sapat Taun* Tradition becomes a resource for historical learning and cultural resilience through collaborative

¹⁷ Rüsen, "Historical Consciousness: Narrative Structure, Moral Function, and Ontogenetic Development."

¹⁸ Maclean, Cuthill, and Ross, "Six Attributes of Social Resilience."

¹⁹ Rio Prayogo, Andang Firmansyah, and Yustinus Rudiyanto, "An Analysis of Teachers' strategies in Teaching Local History of West Kalimantan at SMK Negeri 3 Pontianak: Analisis Strategi Guru Dalam Mengajarkan Sejarah Lokal Kalimantan Barat Di SMK Negeri 3 Pontianak," *Santhet (Jurnal Sejarah Pendidikan Dan Humaniora)* 10, no. 2 (2026): 844–56, <https://doi.org/10.36526/santhet.v10i2.6611>.

engagement among students, teachers, and community knowledge holders. PRA–PLA served two distinct but connected functions: a research approach for generating contextual and collaboratively produced data, and a pedagogical intervention through which participatory historical learning was enacted ²⁰.

As a research approach, PRA–PLA shaped the production of knowledge. Students, teachers, cultural leaders, elders, and village representatives participated in identifying, interpreting, and documenting the historical and cultural meanings of *Sapat Taun*. Their interactions, interpretations, and reflections formed part of the empirical corpus. As a pedagogical intervention, PRA–PLA structured six learning sessions in which students engaged in cultural mapping, oral-history inquiry, ritual observation, digital storytelling, heritage documentation, and reflective activities. Thus, the research function concerned how evidence was generated and interpreted, whereas the pedagogical function concerned the learning activities implemented with students. Participation itself was not treated as evidence of educational effectiveness.

The study adopted a constructivist and socio-cultural orientation, viewing historical understanding as an interpretive process formed through interaction among learners, communities, cultural practices, and historical narratives ²¹. This orientation is consistent with history education scholarship emphasizing experiential, dialogical, and community-based learning that connects formal historical knowledge with students' lived cultural contexts ^{22, 23}.

The study was conducted at SMAN 1 Marau and Riam Batu Gading Village, Ketapang Regency, West Kalimantan, Indonesia. The sites were purposively selected because *Sapat Taun* remains actively practiced as a community-based ritual embedded in local historical, social, ecological, and cultural life, providing a relevant context for examining the intersection of cultural heritage, collective memory, and history education.

Participants were purposively recruited based on their direct involvement in history education or the transmission and maintenance of *Sapat Taun*. The sample comprised two history teachers, 32 eleventh-grade students, five traditional leaders, three community elders, and village representatives. This composition brought together school-based and community-based knowledge

²⁰ Robert Chambers, "Participatory Rural Appraisal (PRA): Analysis of Experience," *World Development* 22, no. 9 (1994): 1253–68, [https://doi.org/10.1016/0305-750X\(94\)90003-5](https://doi.org/10.1016/0305-750X(94)90003-5).

²¹ Rüsen, "Historical Consciousness: Narrative Structure, Moral Function, and Ontogenetic Development."

²² Kenneth Nordgren, "How to Do Things With History: Use of History as a Link Between Historical Consciousness and Historical Culture," *Theory & Research in Social Education* 44, no. 4 (October 2016): 479–504, <https://doi.org/10.1080/00933104.2016.1211046>.

²³ Keith C. Barton and Linda S. Levstik, *Teaching History for the Common Good* (Routledge, 2004), <https://doi.org/10.4324/9781410610508>.

holders across different generational positions, enabling comparison of how cultural and historical meanings were constructed across these settings²⁴.

The primary unit of analysis was the participatory process through which *Sapat Taun* was interpreted and transformed into historical learning. The analysis focused on interactions among students, teachers, and community knowledge holders as they encountered cultural practices, exchanged narratives, interpreted historical meanings, produced cultural documentation, and reflected on their learning.

Accordingly, *Sapat Taun* was treated as the cultural and historical context, while the participatory learning process constituted the analytical focus. Three interconnected dimensions guided the analysis: collective memory reconstruction, historical consciousness formation, and the negotiation of cultural identity and resilience. Students' learning experiences were examined as evidence within these processes, not as a separately measured intervention outcome. The study therefore investigated how meanings and learning practices developed through participation rather than testing statistically whether the intervention produced measurable effects.

The implementation of the study followed four interconnected phases adapted from PRA–PLA principles emphasizing participation, reflection, collaboration, and collective knowledge construction.

Tabel 1. Participatory Rural Appraisal–Participatory Learning and Action Procedures

No	Phase	Activities Carried Out
1	Participatory Cultural Mapping	The first phase identified cultural values, historical narratives, ritual symbolism, and community knowledge embedded in the <i>Sapat Taun</i> tradition. Through participatory observation, focus group discussions, community mapping, and preliminary interviews, students and community members collaboratively documented culturally significant elements for historical learning. The resulting cultural knowledge inventory provided the foundation for subsequent pedagogical activities and analysis, while positioning local heritage as a legitimate source of historical knowledge.
2	Pedagogical Capacity Building	The second phase comprised workshops and collaborative discussions with history teachers on historical consciousness, heritage pedagogy, community-based learning, and culturally responsive teaching. The activities strengthened teachers' capacity to integrate local cultural resources into curriculum-aligned instruction. Emphasis was placed on designing learning activities that promoted historical interpretation, critical reflection, and active student participation. Rather than treating local culture as supplementary content, this phase positioned it as an evidentiary and pedagogical foundation for historical inquiry.
3	Participatory Historical Learning	The third phase constituted the core pedagogical intervention, engaging students in ritual observation, oral-history interviews, cultural documentation, digital storytelling, and heritage interpretation. Rather than receiving cultural knowledge passively, students interacted directly with cultural practitioners and community elders, investigating historical

²⁴ John W. Creswell and Cheryl N. Poth, *Qualitative Inquiry and Research Design: Choosing among Five Approaches* (Sage publications, 2016).

- narratives embedded in *Sapat Taun*. Positioned as novice researchers, students collected, interpreted, and communicated community-based historical knowledge. This experiential engagement transformed *Sapat Taun* from cultural content into a living historical resource, fostering contextualized historical understanding through authentic encounters with heritage, memory, and community knowledge.
- 4 **Reflective Evaluation** The final phase involved reflective evaluation sessions designed to assess participants' learning experiences and perceptions regarding the educational significance of the *Sapat Taun* Tradition. Reflection activities included focus group discussions, reflective journals, classroom presentations, and collaborative interpretation of cultural findings. This stage allowed participants to critically examine how their understanding of history, culture, and identity evolved throughout the learning process. The reflective dimension of PRA–PLA was particularly important because it transformed cultural participation into a process of historical meaning-making and identity construction.

Source: Research data Simon, Maksum, Baging, Siswandi, & Mauludea, 2026.

Data were generated through 16 semi-structured in-depth interviews, 3 focus group discussions, 16 participant-observation sessions, and documentary analysis. Each interview lasted approximately 60 minutes, yielding 16 hours of interview data. The interviews involved teachers, students, traditional leaders, community elders, and village representatives and addressed *Sapat Taun*, collective memory, historical learning, cultural identity, and the educational meaning of local heritage.

Participant observation was conducted in 16 sessions of approximately 120 minutes each, covering the ritual and related cultural and learning activities. Field notes, visual records, and reflective memos documented social interaction, ritual practice, cultural symbolism, student participation, and exchanges between school and community knowledge holders. Three FGDs, each lasting approximately 120 minutes, examined shared interpretations of *Sapat Taun*, learning experiences, cultural meanings, and the relationship between community heritage and history education.

Documentary analysis included reflective journals, cultural maps, oral-history transcripts, student-produced digital stories, photographs, community archives, learning materials, and ritual records. These materials provided additional evidence for comparing accounts across sources and tracing interpretations throughout the research process.

The documented activities represented 63 hours of structured direct engagement: 32 hours of observation, 16 hours of interviews, 6 hours of FGDs, and 9 hours of pedagogical intervention. Combined with four months of field presence and repeated interaction across research and learning activities, this sustained engagement supported prolonged familiarity with the setting. The term prolonged engagement therefore refers to the four-month duration and repeated field contact, while the 63-hour figure specifies the duration of the documented structured activities.

Data were analyzed using reflexive thematic analysis following Braun & Clarke²⁵, supported by coding strategies proposed by Saldana²⁶. Analysis proceeded through familiarization, initial coding, theme development, review, definition, and interpretive synthesis. Interview transcripts, observation records, FGD data, reflective journals, and documentary materials were examined for patterns concerning collective memory, historical consciousness, participation, cultural identity, and cultural resilience.

The analysis was informed by collective memory theory²⁷, historical consciousness theory²⁸, and cultural resilience theory²⁹. These perspectives functioned as sensitizing lenses rather than predetermined findings. Coding initially remained attentive to participants' accounts and observed interactions, after which relationships among recurring categories were examined to develop broader thematic interpretations. Analytic memos and peer discussions documented coding decisions and theme development.

Trustworthiness was addressed through credibility, transferability, dependability, and confirmability following Lincoln & Guba³⁰. Credibility was supported through prolonged engagement, data-source and methodological triangulation, member checking, collaborative interpretation, and repeated interaction with the research setting. Thick description supported contextual interpretation and assessment of transferability, while an audit trail documented data collection, coding, and analytical decisions. Reflexive journaling and peer debriefing were used to examine researcher assumptions and reduce unsupported interpretations. Because the researchers also facilitated participatory activities, reflexivity was particularly important. Community members were treated as knowledge holders and interpretive partners, while the researchers distinguished facilitation of learning activities from interpretation of the resulting research data.

Ethical approval was obtained from the relevant educational authorities and school administration before data collection. All participants provided informed consent, participation was voluntary, and withdrawal was permitted at any stage without consequence. Confidentiality was protected through pseudonyms and secure data management.

²⁵ Virginia Braun and Victoria Clarke, "Thematic Analysis," in *Encyclopedia of Quality of Life and Well-Being Research*, ed. Filomena Maggino (Cham: Springer International Publishing, 2023), 7187–93, https://doi.org/10.1007/978-3-031-17299-1_3470.

²⁶ Johnny Saldana, *The Coding Manual for Qualitative Researchers* (55 City Road: SAGE Publications Ltd, 2025), <https://doi.org/10.4135/9781036235611>.

²⁷ Halbwachs, *On Collective Memory*.

²⁸ Rüsen, "Historical Consciousness: Narrative Structure, Moral Function, and Ontogenetic Development."

²⁹ Maclean, Cuthill, and Ross, "Six Attributes of Social Resilience."

³⁰ Yvonna S. Lincoln and Egon G. Guba, *Naturalistic Inquiry* (sage, 1985), [https://doi.org/10.1016/0147-1767\(85\)90062-8](https://doi.org/10.1016/0147-1767(85)90062-8).

RESULT

Sapat Taun as a Living Mechanism of Collective Memory Reproduction

The findings reveal that the *Sapat Taun* Tradition functions as a dynamic mechanism through which collective memory is continuously reproduced, negotiated, and transmitted across generations. Rather than operating solely as an annual ceremonial event, the tradition serves as a cultural infrastructure that preserves historical narratives, communal values, and shared social meanings within the community.



Figure 1. Classroom learning documentation

Source: Research results Simon, Maksum, Baging, Siswandi, & Mauludea, 2026.

Data derived from participant observation, interviews, and cultural mapping activities indicate that ritual practices facilitate the recurring reconstruction of collective understandings concerning ancestry, community origins, environmental ethics, and social obligations.

A significant pattern emerging from the data is the role of ritual participation in transforming historical knowledge from abstract information into lived social experience. Traditional leaders consistently described *Sapat Taun* as a process of “remembering through practice,” whereby historical narratives are embedded within symbolic actions, oral traditions, and communal interactions. Consequently, historical continuity is maintained not through written documentation alone but through repeated social performances that reinforce collective identity. An adat leader emphasized the broader significance of *Sapat Taun*:

“*Sapat Taun* is not simply a customary ceremony or a village celebration. It reminds us of who we are as a community—of our history, the values that guide our way of life, and the heritage passed down by our ancestors. These are responsibilities that we must preserve together.” (Adat Leader, interview, April 13, 2026).

The findings further demonstrate that students initially perceived the tradition primarily as a cultural celebration disconnected from formal educational experiences. Following their participation in cultural mapping, oral history interviews, and ritual observations, students increasingly interpreted *Sapat Taun* as a repository of historical knowledge that provides insight into the historical development of their community. This shift suggests that direct engagement with cultural practices enables learners to recognize local traditions as legitimate sources of historical understanding.

The history teacher explained that, prior to the implementation of locally grounded cultural learning, many students were more familiar with popular digital culture than with the history and traditions of their own communities. One history teacher stated:

“Students are more familiar with foreign cultures through social media than with their own local culture. Since the program was implemented, they have become more interested in documenting local traditions and have developed a stronger sense of pride in their cultural heritage.”
(History Teacher, interview, April 15, 2026)

Importantly, collective memory within the *Sapat Taun* Tradition emerged as an active rather than static process. Community narratives were not merely reproduced unchanged; instead, they were continuously interpreted and contextualized according to contemporary social realities. Such findings indicate that collective memory functions as a dynamic educational resource capable of connecting historical experiences with present-day cultural challenges.

Table 2. Collective Memory Reproduction through the *Sapat Taun* Tradition

Analytical Theme	Empirical Evidence	Educational Significance
Historical Continuity	Repeated transmission of community narratives and ancestral values	Strengthens understanding of historical continuity
Symbolic Memory	Cultural meanings embedded in ritual symbols and practices	Supports interpretive historical learning
Intergenerational Knowledge Transfer	Direct interaction between students and cultural elders	Facilitates experiential historical understanding
Community Narrative Construction	Collective interpretation of local history	Enhances historical literacy and critical reflection

Source: Research data Simon, Maksum, Baging, Siswandi, & Mauludea, 2026.

Transformation of Historical Consciousness through Participatory Learning

The analysis indicates that participation in PRA–PLA-based learning activities contributed substantially to the transformation of students’ historical consciousness. The most significant finding concerns a shift in how students conceptualized history itself. Prior to participation, students generally associated history with textbook-based content, chronological events, and examination-oriented learning. Following engagement with local cultural heritage, students increasingly viewed history as a socially situated process connected to identity, memory, and lived experience.

Interview data reveal that students developed a stronger capacity to relate historical events to contemporary cultural realities. Rather than perceiving the past as temporally distant and disconnected from present life, participants began to recognize historical processes as continuing influences shaping current community practices. This emerging awareness reflects a transition from

descriptive historical understanding toward interpretive and reflective historical consciousness.

A second pattern concerns students' growing ability to critically interpret cultural symbols and practices. Through oral history projects and ritual documentation, participants moved beyond surface-level observations and engaged in deeper analyses of the social meanings embedded within cultural traditions. Students demonstrated increased capacity to identify relationships among historical experiences, cultural values, and contemporary community life. One student reflected:

“Before participating in the activities, I thought *Sapat Taun* was simply an ordinary customary event. After taking part in the observation and interviewing an adat leader, I came to understand that this tradition carries the history of our community and forms part of our identity as people of West Kalimantan.” (Student Reflection Journal, April 16, 2026).

The findings also indicate that historical consciousness developed through dialogical engagement rather than individual learning alone. Interactions with traditional leaders, community elders, teachers, and peers created opportunities for collaborative interpretation and historical meaning-making. Consequently, historical understanding emerged as a socially mediated process rooted in community participation.

Tabel 3. Dimensions of Historical Consciousness Development

Dimension	Evidence of Transformation
Temporal Orientation	Increased ability to connect past, present, and future
Historical Interpretation	Enhanced understanding of historical meanings behind cultural practices
Historical Reflection	Greater awareness of the relevance of history to contemporary life
Identity Awareness	Stronger recognition of personal and collective historical identity
Historical Agency	Increased sense of responsibility toward cultural preservation

Source: Research analysis results Simon, Maksum, Baging, Siswandi, & Mauludea, 2026.

Cultural Resilience as an Outcome of Community-Based Historical Learning

The findings demonstrate that the integration of local cultural heritage into history education contributed to the strengthening of cultural resilience among participating students. Cultural resilience emerged not merely as the preservation of traditional practices but as the capacity of learners and communities to sustain cultural identity while adapting to contemporary social and technological transformations.



Figure 2. Classroom learning documentation

Source: Research results Simon, Maksum, Baging, Siswandi, & Mauludea, 2026.

One notable finding concerns students' changing attitudes toward local culture. Initial interviews revealed limited engagement with local traditions and greater familiarity with globalized digital culture. Throughout the learning process, participants increasingly expressed appreciation for the cultural significance of the *Sapat Taun* Tradition and its relevance to their personal and collective identities. This shift suggests that cultural resilience develops when students actively engage with cultural heritage rather than simply receiving information about it. One student reflected:

“I began to understand that ritual symbols, offerings, and customary prohibitions are not merely elements of tradition. They carry historical and philosophical meanings that are connected to the experiences and development of our local community. I also came to see that culture develops as a form of human adaptation to the ecological environment in which a community lives.” (Student Reflection Journal, April 16, 2026)

The findings further indicate that digital storytelling played an important mediating role in cultural transmission. Students utilized digital platforms to document rituals, record oral histories, and produce cultural narratives. These activities enabled participants to reinterpret traditional knowledge within contemporary communication environments. Consequently, cultural preservation became a process of cultural adaptation rather than mere cultural conservation.

Community participation also emerged as a critical factor supporting cultural resilience. Collaboration among schools, traditional institutions, local government representatives, and community members created an ecosystem of cultural learning that extended beyond formal classroom boundaries. Such collaboration reinforced the social networks necessary for sustaining cultural continuity across generations.

Tabel 4. Indicators of Cultural Resilience Strengthening

Dimension	Observed Outcomes
Cultural Identity	Increased pride in local cultural heritage
Cultural Participation	Greater involvement in community cultural activities
Adaptive Capacity	Use of digital media for cultural documentation
Intergenerational Connectivity	Enhanced communication between youth and elders
Community Engagement	Stronger collaboration among educational and cultural institutions

Source: Research analysis results Simon, Maksum, Baging, Siswandi, & Mauludea, 2026.

Reconstructing National Identity through Local Cultural Engagement

A further analytical theme emerging from the findings concerns the relationship between local cultural engagement and the development of national identity. Contrary to assumptions that local identity and national identity operate as competing orientations, the findings indicate that participation in local cultural traditions strengthened students' understanding of cultural diversity as a foundational component of Indonesian national identity.

Students increasingly perceived local culture as an integral element of the broader national cultural landscape. Engagement with the *Sapat Taun* Tradition encouraged reflection on how local cultural heritage contributes to national cohesion within a multicultural society. This finding suggests that local cultural learning can function as an entry point for developing inclusive forms of citizenship and national belonging. One student wrote:

“I have come to realize that local culture is not a marginal part of society; it is an integral part of Indonesian identity. If local traditions disappear, an important part of our national history may disappear with them.” (Student Reflection Journal, April 16, 2026)

The findings also reveal the emergence of civic responsibility associated with cultural preservation. Students expressed a growing awareness of their role in maintaining and transmitting cultural heritage to future generations. Such perspectives indicate that local cultural engagement contributes not only to identity formation but also to the development of civic consciousness and social responsibility.

Taken together, the findings identify four interconnected processes through which the *Sapat Taun* Tradition contributes to educational transformation: (1) the reproduction of collective memory, (2) the development of historical consciousness, (3) the strengthening of cultural resilience, and (4) the construction of inclusive national identity. These processes collectively form the empirical foundation for the conceptual model of Cultural Resilience Pedagogy proposed in this study.

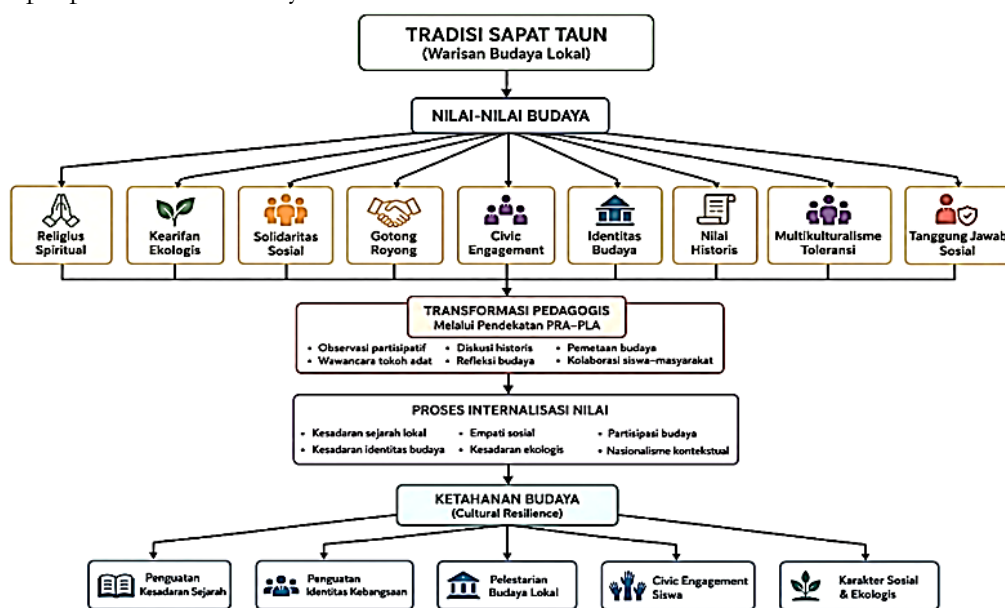


Figure 3. Conceptual Relationship Emerging from the Findings

Source: Research analysis results Simon, Maksum, Baging, Siswandi, & Mauludea, 2026.

DISCUSSION

Reframing Historical Consciousness through Living Cultural Heritage

The findings challenge the dominant tendency in history education to conceptualize historical consciousness primarily as a cognitive outcome derived from engagement with formal historical narratives, textbooks, and disciplinary historical thinking. Instead, this study demonstrates that historical consciousness can emerge through active participation in living cultural practices that continuously reproduce community memory and historical meaning³¹. The *Sapat Taun* Tradition functions not merely as a cultural artifact but as a pedagogical arena in which learners encounter history as a lived and socially embedded experience.

This finding extends Rüsen theory of historical consciousness by illustrating that temporal orientation is not exclusively constructed through engagement with formal historiography³². Rather, it can be cultivated through participation in culturally mediated practices that connect individuals with collective experiences accumulated across generations. Within the *Sapat Taun* Tradition, students developed historical understanding through interactions with cultural symbols, ritual performances, oral narratives, and community interpretations. Consequently, historical consciousness emerged as a relational process situated at the intersection of memory, identity, and cultural participation³³⁻³⁴.

The findings also contribute to ongoing debates concerning the relationship between historical thinking and historical consciousness. Existing scholarship has largely emphasized disciplinary competencies such as sourcing, contextualization, corroboration, and evidence evaluation^{35,36}. While these competencies remain important, the present study suggests that historical

³¹ Azka Irham Maulana, Sudarto Sudarto, and Dadan Ramdani, "Reconstructing the Integrated Galuh Cultural Value System: Cultural Memory, Social Cohesion, Ethical Governance, and Historical Consciousness in the Gandoang Manuscript," *JAMASAN: Jurnal Mahasiswa Pendidikan Sejarah* 2, no. 2 (June 2026): 211–45, <https://doi.org/10.25157/jamasan.v2i2.6149>.

³² Rüsen, "Historical Consciousness: Narrative Structure, Moral Function, and Ontogenetic Development."

³³ Egi Nurholis et al., "Strategi Adaptasi Sistem Pengetahuan Adat Komunitas Kampung Kuta Dalam Menghadapi Tekanan Globalisasi: Studi Kritis Terhadap Ketahanan Budaya Dan Konservasi Alam," *Jurnal Artefak* 12, no. 1 (2025): 237–54, <https://doi.org/10.25157/ja.v12i1.20928>.

³⁴ Sudarto Sudarto et al., "Pengelolaan Pertanian Berkelanjutan Berbasis Eco-Spirituality Dalam Tradisi Komunitas Adat Dan Implikasinya Terhadap Ketahanan Cultural Socio-Ecological System (Studi Pada Tradisi Komunitas Adat Di Tajakembang, Cilacap, Jawa Tengah)," *Jurnal Ketahanan Nasional* 30, no. 3 (December 2024): 367, <https://doi.org/10.22146/jkn.100561>.

³⁵ Peter Seixas, "Historical Consciousness and Historical Thinking," in *Palgrave Handbook of Research in Historical Culture and Education*, ed. Mario Carretero, Stefan Berger, and Maria Grever (London: Palgrave Macmillan UK, 2017), 59–72, https://doi.org/10.1057/978-1-137-52908-4_3.

³⁶ Nordgren, "How to Do Things With History: Use of History as a Link Between Historical Consciousness and Historical Culture."

consciousness involves an additional cultural dimension through which individuals negotiate their position within broader historical continuities³⁷. Historical understanding therefore extends beyond epistemic reasoning to encompass cultural belonging, collective memory, and identity formation.

This perspective is particularly relevant in non-Western and multicultural contexts where historical knowledge is often preserved through oral traditions, ritual practices, and communal experiences rather than through written archives alone. The findings therefore support a broader conception of history education that recognizes cultural heritage as a legitimate epistemological resource for historical learning.

Collective Memory as a Pedagogical Infrastructure for Historical Learning

A central theoretical contribution of this study lies in reconceptualizing collective memory as a pedagogical infrastructure rather than merely a sociological phenomenon. Previous studies have generally treated collective memory as a mechanism through which societies preserve representations of the past^{38, 39}. The present study demonstrates that collective memory also performs an educational function by providing interpretive frameworks through which learners construct historical meaning.

The empirical evidence indicates that collective memory operates as a mediating structure connecting cultural experience with historical understanding^{40, 41}. Through participation in ritual activities and oral history projects, students gained access to locally situated historical narratives that enabled them to interpret contemporary social realities within broader historical contexts. This process transformed historical learning from the acquisition of information into the interpretation of culturally embedded meanings.

The findings diverge from preservation-oriented approaches that primarily view local traditions as objects of cultural conservation. Instead, the study positions collective memory as an active pedagogical mechanism that facilitates historical inquiry, critical reflection, and identity negotiation. Such a perspective expands existing discussions in heritage education by emphasizing the educational value of memory practices rather than their symbolic significance alone.

Furthermore, the study suggests that collective memory should be understood as a dynamic and dialogical process. Historical meanings were not

³⁷ Phillip L. Hammack, "Narrative and the Cultural Psychology of Identity," *Personality and Social Psychology Review* 12, no. 3 (2008): 222–47, <https://doi.org/10.1177/1088868308316892>.

³⁸ Jeffrey K. Olick, Vered Vinitzky-Seroussi, and Daniel Levy, *The Collective Memory Reader* (Oxford University Press, 2011).

³⁹ Halbwachs, *On Collective Memory*.

⁴⁰ Qi Wang, "The Cultural Foundation of Human Memory," *Annual Review of Psychology* 72, no. Volume 72, 2021 (2021): 151–79, <https://doi.org/https://doi.org/10.1146/annurev-psych-070920-023638>.

⁴¹ Aleida Assmann, "Transformations between History and Memory," *Social Research: An International Quarterly* 75, no. 1 (March 2008): 49–72, <https://doi.org/10.1353/sor.2008.0038>.

transmitted uncritically from older to younger generations; they were continuously interpreted, negotiated, and reconstructed through interaction. This observation aligns with contemporary constructivist perspectives that view learning as a process of collaborative meaning-making rather than passive knowledge transfer.

Explaining Cultural Resilience through Participatory Historical Learning

The findings provide new insights into how cultural resilience develops within educational settings. Existing cultural resilience literature frequently examines how communities preserve cultural identities in response to social change, globalization, and cultural disruption^{42,43}. However, relatively limited attention has been devoted to understanding the educational mechanisms through which younger generations become active participants in cultural resilience processes.

The present study demonstrates that cultural resilience is strengthened when students are positioned as cultural actors rather than cultural observers. Participation in oral history documentation, digital storytelling, cultural mapping, and heritage interpretation enabled students to engage directly in the reproduction and adaptation of cultural knowledge. Through these activities, cultural resilience emerged as a process of active cultural negotiation rather than passive cultural preservation.

This finding extends previous research by Rosidin et al. (2025), Mursidi & Alit (2025), and Prayogo et al. (2026), which highlighted the educational value of local culture-based learning^{44,45,46}. While those studies emphasized contextual learning and identity formation, the present research identifies the mechanisms through which participatory historical learning contributes to long-term cultural sustainability. Specifically, the study demonstrates that cultural resilience is facilitated by three interconnected processes: intergenerational knowledge transmission, participatory cultural engagement, and adaptive cultural reproduction through digital media.

Importantly, the findings challenge binary assumptions that position globalization and local culture as inherently opposing forces. Students' use of digital platforms to document and disseminate cultural knowledge illustrates how technology can support rather than undermine cultural continuity. Cultural

⁴² Maclean, Cuthill, and Ross, "Six Attributes of Social Resilience."

⁴³ Hanif et al., "Cultural Resilience Study: The Role of the Temanten Mandi Ritual in Sendang Modo on the Survival of the Surrounding Community."

⁴⁴ Rosidin, Sumarta, and Dinata Firmansyah, "The Integration of Local Narratives into Character Education at Madrasah Ibtidaiyah."

⁴⁵ Mursidi and Alit, "Transformation of History Education Based on Local Wisdom to Foster Historical Awareness in Generation Z."

⁴⁶ Prayogo, Firmansyah, and Rudiyanto, "An Analysis of Teachers' strategies in Teaching Local History of West Kalimantan at SMK Negeri 3 Pontianak: Analisis Strategi Guru Dalam Mengajarkan Sejarah Lokal Kalimantan Barat Di SMK Negeri 3 Pontianak."

resilience therefore involves adaptive transformation, enabling traditions to remain meaningful within changing social environments.

From Local Cultural Identity to Inclusive National Identity

Another important contribution of this study concerns the relationship between local cultural identity and national identity formation. Educational discourse has often treated local identity and national identity as distinct or even competing dimensions of citizenship education^{47, 48}. The findings suggest a different interpretation by demonstrating that strong engagement with local cultural heritage can serve as a foundation for developing inclusive forms of national belonging.

Students' participation in the *Sapat Taun* Tradition facilitated recognition that local cultural diversity constitutes an essential component of Indonesia's national identity. Rather than fostering parochialism, engagement with local heritage encouraged broader reflections on multiculturalism, cultural pluralism, and social cohesion. This finding supports recent scholarship arguing that national identity is strengthened when individuals understand how local cultural experiences contribute to wider national narratives^{49, 50}.

From a history education perspective, this insight is significant because it challenges homogenizing approaches to national history instruction. The findings suggest that national identity may be more effectively developed through engagement with local historical experiences than through the exclusive transmission of centralized national narratives. Such an approach enables students to perceive themselves simultaneously as members of local communities and participants in broader national processes.

The study therefore supports a culturally responsive model of citizenship education in which national belonging emerges through recognition of cultural diversity rather than cultural uniformity.

Theoretical Contribution: Toward a Cultural Resilience Pedagogy

The most significant contribution of this study is the development of a conceptual model termed Cultural Resilience Pedagogy (CRP). This model integrates collective memory theory, historical consciousness theory, and cultural resilience theory into a unified framework for history education.

Existing history education models have generally focused on disciplinary historical thinking, historical literacy, or civic education outcomes. Few

⁴⁷ Audrey Osler, "Teacher Interpretations of Citizenship Education: National Identity, Cosmopolitan Ideals, and Political Realities," *Journal of Curriculum Studies* 43, no. 1 (February 2011): 1–24, <https://doi.org/10.1080/00220272.2010.503245>.

⁴⁸ Helen Haste, "Constructing the Citizen," *Political Psychology* 25, no. 3 (June 2004): 413–39, <https://doi.org/10.1111/j.1467-9221.2004.00378.x>.

⁴⁹ Qiang Liu and David Turner, "Identity and National Identity," *Educational Philosophy and Theory* 50, no. 12 (October 2018): 1080–88, <https://doi.org/10.1080/00131857.2018.1434076>.

⁵⁰ Sukari Sukari, Imam Murtadho, and Mudjiono Mudjiono, "Pendidikan Dan Kebangkitan Nasional: Refleksi Historis Dan Relevansi Kontemporer," *TSAQOFAH* 6, no. 1 (December 2025): 698–704, <https://doi.org/10.58578/tsaqofah.v6i1.8338>.

frameworks explicitly explain how local cultural heritage functions as a mechanism connecting historical understanding, cultural sustainability, and identity formation. The Cultural Resilience Pedagogy model addresses this gap by conceptualizing history learning as a process through which learners engage with living cultural heritage to construct historical meaning and strengthen cultural resilience.

The model proposes five interconnected stages:

- 1) Cultural Heritage Engagement – learners participate directly in local cultural practices and community traditions.
- 2) Collective Memory Reconstruction – learners access and interpret community narratives and historical experiences.
- 3) Historical Consciousness Formation – learners develop temporal awareness linking past, present, and future.
- 4) Cultural Resilience Development – learners become active participants in cultural reproduction and adaptation.
- 5) Inclusive Identity Construction – learners strengthen both local cultural identity and national belonging.

This model extends prevailing approaches in history education by positioning cultural participation as a central mechanism of historical learning. It also provides a theoretical bridge between heritage education, community-based learning, and historical consciousness research.

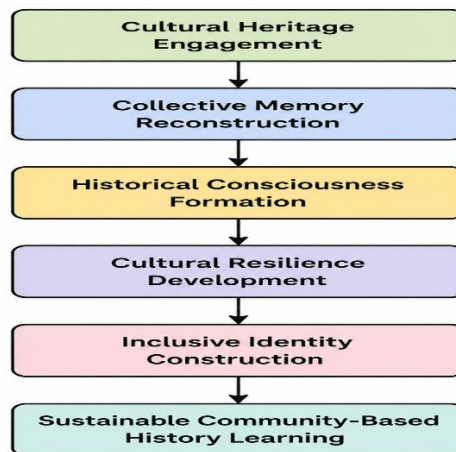


Figure 4. Cultural Resilience Pedagogy Mode

Source: Research analysis results Simon, Maksum, Baging, Siswandi, & Mauludea, 2026.

Implications for History Education Theory and Practice

The findings have several implications for contemporary history education theory. First, they suggest the need to expand prevailing conceptions of historical learning beyond disciplinary historical thinking toward more culturally situated forms of historical understanding. Historical consciousness should be viewed not only as a cognitive capacity but also as a socio-cultural process emerging from participation in community memory practices.

Second, the findings support the integration of heritage pedagogy and community-based learning within history education frameworks. Local traditions, oral histories, and cultural rituals should be recognized as legitimate historical sources capable of enriching students' understanding of the past.

Third, the study highlights the importance of participatory learning approaches that position students as producers rather than consumers of historical knowledge. Such approaches align with contemporary educational paradigms emphasizing agency, collaboration, and experiential learning.

Finally, the proposed Cultural Resilience Pedagogy model provides a theoretical foundation for developing culturally responsive history education capable of strengthening historical consciousness, cultural sustainability, and democratic citizenship in increasingly diverse and globalized societies.

CONCLUSION

This study demonstrates that the *Sapat Taun* Tradition can function as a living educational resource through which collective memory, historical consciousness, cultural resilience, and identity are connected in history learning. The findings identify four interrelated processes: the reproduction of collective memory through ritual practice and community narratives; the development of historical consciousness through connections between past, present, and future; the strengthening of cultural resilience through active cultural participation and adaptive digital documentation; and the formation of more inclusive understandings of national identity through engagement with local heritage. These findings indicate that participatory engagement with living cultural heritage can make historical learning more interpretive, situated, and socially meaningful than approaches centered primarily on the transmission of textbook knowledge.

The principal conceptual contribution is Cultural Resilience Pedagogy (CRP), proposed as an empirically grounded framework linking cultural heritage engagement, collective memory reconstruction, historical consciousness, cultural resilience, and inclusive identity formation. CRP should be understood as a conceptual proposition emerging from this study, rather than as a validated pedagogical theory. Its value lies in specifying a plausible relationship among processes observed in the *Sapat Taun* learning context and in providing a framework that can guide further inquiry into community-based history education. The framework therefore requires testing and refinement across different cultural, institutional, and educational settings.

The study also has a clear practical implication: local cultural heritage can be incorporated into history education as a source of inquiry, interpretation, and participation rather than treated solely as supplementary cultural content. PRA–PLA provides a feasible participatory pathway for connecting schools with cultural practitioners, elders, and community institutions while positioning students as active interpreters and documenters of local historical knowledge.

The findings should, however, be interpreted within the study's contextual boundaries. The research was conducted in one educational setting and one cultural community, and its qualitative design does not establish the long-term effects of CRP on historical literacy, cultural resilience, identity, or civic engagement. Accordingly, the transferability and durability of the proposed framework remain open empirical questions. Future research should examine CRP through comparative, mixed-methods, and longitudinal designs across diverse communities and educational contexts.

Overall, the study supports a focused proposition: when living cultural heritage becomes an object of historical inquiry and participatory learning, it can connect historical understanding with cultural continuity and student agency. CRP offers a structured conceptualization of this relationship, while its broader theoretical and educational validity remains to be established through further empirical testing.

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