

**Local Heroes Enter History Class:
A Critique of Hegemonic Ideology in the Narrative of Heroic History**

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Abstract

This study aims to critique the textual narrative of heroic history, with a particular focus on the philosophy of the Local Hero, the integration of Local Heroes into history classes, and the academic community's reception of the Local Hero concept. Employing a qualitative approach with a critical ethnographic design, the research reveals several key findings: 1) The Local Hero concept is philosophically well-suited for teaching local history; 2) History classes become more engaging when popular concepts are incorporated, especially given that the millennial generation tends to be less interested in overly political or elitist historical narratives, making the Local Hero concept particularly relevant; and 3) The concept receives positive feedback from both educators and students in the classroom. Based on these findings, the researcher concludes that there is a current need for innovation in history teaching to align with contemporary values and interests.

Keywords: *Local Hero, Learning, Historical Class*

Introduction

The era of disruption has eroded the culture that has long developed in society. Disruption is a sign of changing times, more precisely, the transition from a cultural civilization to a new modernistic culture. The consequence of this process is weakening the community's identity and sense of solidarity due to the fading of knowledge about the locality that is no longer cultivated. This problem becomes even more severe when associated with the government's discourse of character building and mental revolution as if there is a contradiction between hope and reality. Education should be more sensitive to this situation, becoming the last bastion of the guardian of a nation's identity and culture from various threats from outside and from within. According to Maslamah (2016, p. 173), there are three sources of character values: religion, culture, and logic.

The memory of Local Heroes in society has faded. Yasin, a citizen of Semarang City, stated, "Now I don't know who figure locally in Semarang (interview April 14, 2018, at 16.00 Western Indonesia Time)." The caliber of Ki Ageng Pandhan Arang II, who is the first Regent of Semarang, is not recognized, or another opinion from Karina, batik traders at Johar Market

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Semarang said that; "if figure local that I know only Dr. Karyadi, besides that i don't know because I am not once told by parents (interview April 14, 2018, at 11.00 Western Indonesia Time)." Although he knows Ki Ageng Pandan Arang II, the ins and outs of his character and his role are not understood by the Informant. That signifies that the public has lost his memory of the Local Hero, and researchers see that there are implications between memory and the identity of the social public.

One of the factors affecting the fading memory of Local Hero is the current Local Hero's journey. No Again enters discussions in the public room and the environmental education, the consequences for the public become that no one understands the existence of characters around the place of his residence, even though contribution figure the big Enough for continuity life public local. Every generation has different experiences, so the memories built between one generation and another will be different regarding events, figures, and the same artifacts (Bourdieu, 1972, p. 17). Halbwachs (2011, p. 54) states that; "the process of remembering is a collective process, apart from the social process, then always open for the process of interpretation and change." In addition, Erll Astrid (2008, p. 13) explains that; "identity personal every person and group always embedded in context social, namely in memory collective its people." Completing second the above assumptions, Assmann (1995, p. 127) explains that; "everyone is part of the community. Every community always owns values rooted in traditions that have developed across generations. Values also become part of the memory collective. The next generation then inherits that thing through various media, such as education."

As An innovative draft, Local Hero cannot be released from the memory society. Hence, the excavation must be based on history, and the community must accept information about the Local Hero's journey. Figures who have ever had a significant influence on a level area are names buried by narrative history, which is officially taught in schools and colleges, even though some prominent figures are people who have gone beyond their time (Barrington, 1966, p. 46). His career on stage in Indonesian history has not lost class with figures whose names already have the status of "National Hero" as "political product of historiography" (Nordholt, Purwanto, and Saptari, 2008, p. 1).

Local Hero or Hero Local becomes one of the concepts offered for discussion and is also under profound review in the history of treasury education and knowledge. Notes about a person's life, even if very micro, become part of a mosaic of more history (Kuntowijoyo, 2003, p. 203). The history taught still adheres to the diktats that imprison the teacher for innovating and developing skills taught to him during recent moral degradation. This overwrites the young

generation (Leo Agung, 2015, p. 239), and all That shows that education in Indonesia still tends to lead to dimensions of knowledge mere and ignore more essential aspects, namely character (Suyatno, 2000, p. 153; in Leo Agung, 2015, p. 239). In addition, in college high, the concept of Local Hero has not yet entered the alternative discussion. That is One impact of political historiography in Indonesia since the New Order era. History is still served in a way normative without notice load knowledge and values contained in the narrative history. Purwanto (2006, p. 270) explains, "Reality like this is one of the things that take away rules history as science, at the same time make history merely a tool indoctrination for producing obedient followers." Study This tries to contribute to teaching local history by offering anti-mainstream concepts about gait, a character with significant and broad influence in one area. One of the targets aims of learning history, said Kocchar (2008, p. 39), namely: "growing understanding critical about the past so that participant educates can free from irrational and fanatical prejudice, thoughts narrow and communalism, and enlighten it with thinking scientific and oriented to the future." Referring to the opinion, researchers try to link the Local Hero concept with Critical Pedagogy to see how far the reason critical participants educate is capable through draft Based on that. The background behind the above research focused on three aspects: 1) How is Local Hero philosophy a concept in teaching history? 2) How does Local Hero enter class history? and 3) How much appreciation from the academic community of the Local Hero concept?

Method

This research was conducted at SMA Islam Sultan Agung 1 Semarang, specifically targeting the eleventh-grade students. The study employs a critical ethnography method, which is rooted in the theoretical framework of Jurgen Habermas. According to Habermas (as cited in Madison, 2005, p. 6), ethnographic research is grounded in three core paradigms: First, the natural science model of empirical analysis, where the social world is treated as a measurable, predictable, and testable phenomenon, akin to life phenomena in natural sciences that can be objectively assessed by researchers. Second, the historical and interpretive model, which emphasizes the balanced and philosophical description and interpretation of social phenomena by researchers. Third, the critical theory model, which focuses on analyzing social life with the intent to address and overcome social inequalities, both culturally and politically. Critical ethnography is particularly suitable for this research as it aims to assist, enlighten, and empower marginalized groups or individuals through advocacy, all while considering socio-cultural contexts (Creswell, 2008, p. 478).

The data sources for this research include various informants, such as the History Teacher at SMA Islam Sultan Agung 1 Semarang, Mrs. Vivin Rismaya, and the eleventh-grade students. Additionally, curriculum documents, lesson plans, and the actual history teaching activities serve as vital data sources. The selection of these sources is crucial in capturing the multifaceted nature of the educational process and the socio-cultural dynamics at play within the classroom. The participants in this study, particularly the students and the history teacher, were chosen for their direct involvement in the history education process. The eleventh-grade students, in particular, are at a critical stage of their educational journey, where their understanding of historical narratives and the influence of these narratives on their worldview are being shaped. The history teacher, Mrs. Vivin Rismaya, plays a pivotal role in this process, making her insights and practices invaluable to the research.

The reliability and validity of the data were ensured through multiple methods, including triangulation of sources and methods. Triangulation involved cross-referencing the data obtained from interviews with the teacher, observations of classroom activities, and analysis of relevant documents such as lesson plans and curriculum guidelines. This approach helped to ensure that the findings are not only accurate but also representative of the actual teaching and learning dynamics in the classroom.

Data analysis in this study follows the qualitative approach outlined by Creswell (2016, p. 263), which involves several steps. Initially, data were organized and prepared for analysis by transcribing interviews, sorting field notes, and arranging documents. Following this, the data were carefully read and re-read to gain an overall understanding, allowing for the identification of key themes and patterns. These themes were then coded, and the data were analyzed within the framework of critical ethnography to uncover underlying power dynamics, social inequalities, and the influence of hegemonic ideologies in the history education process.

The coding process was iterative, allowing for the continuous refinement of themes and categories as new insights emerged from the data. This process was guided by the research questions and the critical ethnographic framework, ensuring that the analysis remained focused on the key issues of interest, such as the representation of local heroes in history education and the critique of hegemonic ideologies within these narratives.

The findings from the data analysis were then interpreted in light of the theoretical framework of critical ethnography. This involved not only describing the observed phenomena but also critically analyzing the underlying social, cultural, and political factors that shape the teaching and learning of history in the classroom. The goal was to provide a nuanced understanding of

how history education can either reinforce or challenge dominant ideologies and how it can be leveraged to empower marginalized voices.

Finally, the research findings were contextualized within the broader literature on history education and critical pedagogy. This step was crucial in drawing connections between the specific case of SMA Islam Sultan Agung 1 Semarang and larger trends in history education, both in Indonesia and globally. The study concludes with recommendations for educators and policymakers on how to foster a more inclusive and critical approach to history education that empowers students to engage with history as active, critical thinkers.

Results and Discussion

What is a Local Hero?

Local Hero may sound foreign and strange to most Indonesian people. Besides not being in the dictionary, the mainstream of society has been dominated by the definition of Hero in an elitist and political way. Heroes are still depicted as great men who are far from the reality of society itself; finally, in the context of education, researchers see that students are reluctant and reluctant to know the role of heroes further. This impacts students' minimal knowledge about heroes and their meaning in social life. They only understand names that are separate from values; there is a kind of boredom and saturation in understanding heroes and their roles; there needs to be innovation by presenting heroes around students themselves; in that case, researchers call it a Local Hero.

According to Kuntowijoyo (2013, p. 14), history is a past reconstruction. In Indonesia, many scientists have studied the role of local figures who have significantly influenced economic, social, cultural, and political development, among others. However, popular concepts have yet to be covered in this type of study. Local Hero is a vocabulary that forms a concept that researchers have predicted far in advance, which is needed for researchers of local figure history. The regional figure referred to here is not just someone who lives at a particular local level and has a specific position in the structure of society. Instead, certain aspects or qualifications need to be considered, and the most important is the figure's role in the structure of society; the structure makes history analogously and presents history (Kuntowijoyo, 2008, p. 61). This role encompasses the figure's influence on society, government, and communities outside his group. So that the relevance of being able to present it in history classes will be more substantial, and the opportunities will be more open.

Kartodirdjo (1992, pp. 114-115; in Warto, 2017, p. 126) explains that local historical reconstruction includes processual and structural aspects. Local Hero, as part of the local

historical context, often faces the issue of sources in its study. This is as stated by Kartodirdjo (2016, p. 83) that:

Events that occur in small locations, villages, or cities small in general are not interesting Because they have an impact. So, it's not essential. However, history is sometimes fascinating because it discloses questions about humanity in a unique way. Behind that, in the Indonesian context, writing history locally Still faces complex sources.

"History is the child of its time" (Braudel, 1980, p. 6). History is a child of his time, one vocabulary that embodies how valuable history exists in a nation. The narrative must be guarded, and memories about it must always be treated. Likewise, Local Hero and the story are part of folklore and traditional oral language around students. Such historical narratives become an alternative to teaching the meaning of heroism to participants. Transmission knowledge about Local Hero itself corners different views and approaches to the sense of heroism. Borrowing Vico's concept of approach history (in Gardiner, 1959, p. 11) explains that: "In general, Vico's approach to history signifies a departure from the interpretation that begins from assumption rationalistic about thought man or natural universe."

Several necessary notes should be considered in utilizing the Local Hero concept as draft education and also study history, namely: 1) A Local Hero is a figure original that has gait heroic good in life social, economic, and political at the local level, etc; 2) Explaining or explore Local Hero need associated with significant momentum in a series incident history, so that mark historical in Local Hero no distorted; 3) Usually Local Hero is known in story oral because That method history oral need used; 4) Reading or understanding Local Hero requires reason critical so that reader and also researcher No trapped in a primordial narrative or even ethnocentric; 5) Local Hero will the more interesting studied use paradigm regressive; and 6) Behind narrative macro about Local Hero, borrowing Foucault's concept (1976, p. 18) that; "in knowledge the tucked away values socio-cultural that reflects condition a public ."

The researcher tries to offer a draft through a qualitative study which has been done. In etymology, Local Hero comes from two words from the English language: Local, which means local, and Hero, which means Hero. In interpretative, Local Hero means Heroes at the regional level that significantly influence people in their community or outside the community. According to Hook (1999), "All senses of the term "hero," as used by the adherents of heroic interpretations of historians, presuppose that whatever the hero is, he is marked off in a qualitatively unique way from other men in the sphere of his activity and, further, that the record of accomplishment in any field is the history of the deeds and thoughts of Hero. It is necessary to look a little more closely at these premises." It needs to be underlined under the

meaning that a Hero, marked by how qualitative and unique, notes achievements in the field, whatever is history, the deeds and thoughts of the Heroes.

The concept and narrative of Local Hero has the vision to present history in a way close to the reader's context. Local Hero education provides opportunities for interpretation by experienced, educated participants living in the environment of social and cultural aspects (Ritzer, 2006:35). Not infrequently, the Local Hero narrative will be patterned culturalist, a blend of assumption culture with scientific reason. It should be noted, according to Romadi and Kurniawan (2017, p. 83) stated that; "dai encounter culture, meeting culture, greetings culture local, national, and international can just Then happen acculturation culture (adjustment) self), association culture (merger, and degradation) culture (decline)." Third, the thing that was put forward is the logical consequence when Local Hero is brought into class history.

If pulled into discourse philosophy in learning history locally, Local Hero is at the axiological level: A draft practical that can utilize Good For researching and teaching history. If read in discourse philosophy, the concept of a Local Hero is very relevant for teaching history locally. Axiology emphasizes his views on the usefulness and utility of an idea or idea, an idea about Local Hero, of course, No as well as immediately born so only, but there is a deep excavation process so that draft can be utilized in the treasury study and also teaching history, Rismaya, who is also a history teacher to argue that; "the concept of Local Hero is quite innovative For fill in participants 'boredom educate in understanding heroes and values heroism, in philosophy is enough relevant and irrelevant violate rules scientifically applicable draft the need appreciated and strengthened Again through studies next (interview July 20, 2018 at 11.00 Western Indonesia Time)."

Utilization treasury source Power culture local in learning history at school can function as a point reject for effort formation teak self-nation through awareness history and culture. Local Hero in Context This is one of the sources of regional power that can utilized as a material supporter in national and character-building efforts. Kurniawan (2017, p. 160) argues that; "awareness history basically will arise from within participant educate after they accept logical and reasonable reasons on what is told from inside the class both in the field or in society. Their awareness of history will be implied through pattern thoughts and attitudes to social phenomenon in society." Learning about Local Hero, participants at every level of education will be capable of understanding history in a way that considers drafting principles of natural history that can get closer to participants in their past.

When the Hero Local Enters History Class

Local Hero needs precision in blending between written and oral sources in construction. Because of that, researchers and educators need to be keen to understand patterns and varieties of historiography (Rahma and Paik, 2017, p. 37). Utomo and Kurniawan (2017, p. 174) explain that; "text oral is results expression life society in the past was necessary remembered and often associated with life in the present needs for recall the past done to get comparison and reflection from life that has been past." Thus, the educator's history must be noted, and the accuracy of the conveyed narrative must be emphasized. Of course, in context education, models and approaches to learning must be adapted well so that the learning process can walk fluently. Rismaya explained that I am more interested in teaching narratively and using text orally, especially in local history. However, there is no close possibility that the student I race for is still critical of the situation (interview July 20, 2018, at 11.00 Western Indonesia Time)."

As the study of ethnography is critical, the researcher's authority is to do role advocacy about what has been researched previously. Creswell (2008, p. 478) explains that; "in practice study ethnography critical is an approach research used for helping, enlightening and empowering community or individuals within it who are marginalized through role advocacy." Previously, researchers have studied Ki Ageng Pandhan Arang II as a Local Hero in Semarang City, Central Java. Then, the researcher compiled A draft of a general Local Hero-based narrative about Ki Ageng Pandhan Arang II in PowerPoint media and showed it in class history with the teacher concerned's permission to demonstrate role advocacy through classroom teaching. The advocacy mission is to change participants' mindsets about the meaning of heroes and heroism (Suryana, 2012, p. 14), which was initially heroes and heroism understood in a way elitist and political will try to distort become a better understanding of typical, namely the principle of egalitarianism. So, that hero is not just a person who is active in a way politics. Still, those active in fields other than economic, social, and religious influence significant for society also deserve to be called a hero.

In the classroom, researchers tell a story about the moment that is worrying and related to the condition of the nationality generation. In observation, the generation Young Moment This researcher is reluctant to learn its history and get to know its hero. There is a kind of boredom that makes the young generation choose to avoid history rather than persist in studying it, history. According to Afifah, one of the students in class XI IIS 1, which states that; "now Already No Again in demand in a way enthusiastic, but history now only viewed adjacent eyes, thing That No regardless of stereotypes in history and learning history That himself who is assessed No fun and not interesting (interview July 20, 2018, at 09.30 Western Indonesia

Time).” Various responses from participant education and the researcher are considered critical of the conditions a try start researcher conveys. Behind that, researchers hold firm the essential principle of pedagogy as an approach, considering one of the main targets in learning history, said Kocchar (2008, p. 39), namely: "growing understanding critical about the past so that participant educate can free from irrational and fanatical prejudice, thoughts narrow and communalism, and enlighten it with thinking scientific and oriented to the future.”

In general, traditional critical pedagogy can be understood as theory-designed education and teaching interest to increase critical consciousness (awareness) of critical) Participants were educated about the reality of the social environment around them (Voke, 2007, p. 18). Critical consciousness is needed to build strength, vital in facing the manipulation interests behind design education. In another part, critical pedagogy is also understood as A form approach in the learning process that strives to help students criticize and even break in beliefs and practices that dominate (Monchinski, 2011, p. 10). Understanding This built base will put institution education as an axis for developing culture and civilization. The concept of a Local Hero that researchers convey with the case of Ki Ageng Pandan Arang II is an effort to nurse the memory collective participant to educate about his past and more Far Again effort to thicken his identity, which has started to fade.

Hasan (2012, p. 8) emphasizes that a broad understanding of the category of heroes can significantly enhance students' comprehension of universal life values. This perspective suggests that when students are exposed to a wider and more inclusive definition of what constitutes a hero, they are more likely to grasp the underlying moral and ethical lessons that transcend individual historical figures. This approach not only enriches students' historical knowledge but also encourages them to reflect on the broader implications of heroism in their own lives and communities.

This idea is particularly relevant when considering the character of Ki Ageng Pandan Arang II, a significant figure in Semarang's history. Incorporating the story of Ki Ageng Pandan Arang II into history lessons can make the subject more engaging for students, especially for millennials who may not be as interested in traditional narratives of history, politics, and elite figures. The use of popular and relatable concepts within history education can bridge the gap between students' interests and the educational material, making history more accessible and appealing. The story of Ki Ageng Pandan Arang II, who was the first regent of Semarang and played a crucial role in transforming the region, serves as an excellent example of how local heroes can be integrated into history lessons to resonate with students on a more personal and cultural level.

The concept of a Local Hero, as illustrated by the narrative of Ki Ageng Pandan Arang II, offers a unique and culturally relevant way to teach history. By focusing on figures who have had a direct impact on the students' own community, history lessons can become more meaningful and relatable. Ki Ageng Pandan Arang II is not just a historical figure but a symbol of local identity and pride. His contributions to the development of Semarang and his recognition by both the colonial government and indigenous society highlight the importance of local heroes in shaping regional history. Teaching about such figures helps students connect with their cultural heritage and fosters a sense of belonging and appreciation for their local history.

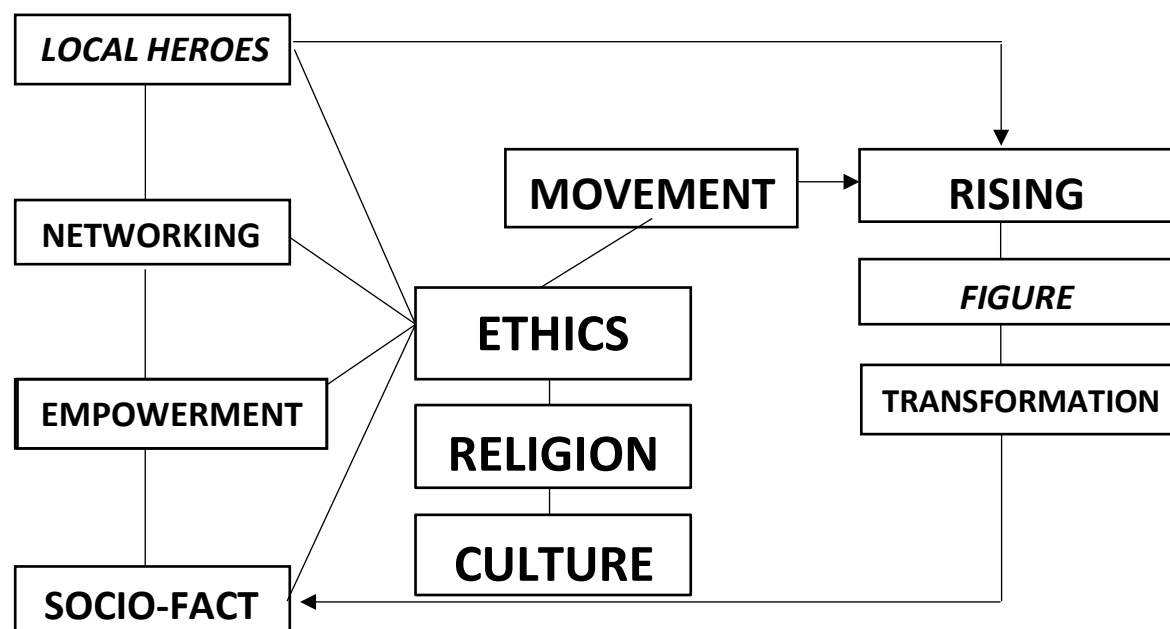


Figure 1. The Concept of Local Hero, The Case of Ki Ageng Charcoal Pandhan II

Heroism in Ki Ageng Pandan Arang II cannot be explained as a fairytale merely, but there is a straightforward and complete narrative with facts from the existing history (Carr, 2014, p. 49). Moreover, it will be used as material in the discussion of Local Hero.

Advocacy process through teaching strategies done solely to cultivate return memory collective public about Ki Ageng Pandhan Arang II, the most suitable medium is education because, in the education process alone, there is a transfer of knowledge and transfer of value (Collins and Allender, 2013, p. 114), which can be used as capital for remember and reflect thought participant educate about the past and life they moment This. In the advocacy process carried out with a critical approach, Fathurahman (2005, p. 148) argues that; "participants educate will

try remembering and composing construction his knowledge about Local Hero and identity social they.” Halbwachs (2011, p. 54) states that; "the process of remembering is a collective process, apart from the social process, then always open for the process of interpretation and change.” In addition, Erll Astrid (2008, p. 13) explains that; "identity personal every person and group always embedded in context social, namely in memory collective its people.”

Participant education is positively receptive during the ongoing advocacy process. Students from Semarang mostly follow class history that researchers enter, so it is very suitable for building imagination about heroism based on local history. Researchers evaluate it as very appropriate to teach Local Hero with the path of dialogue critical. Muttaqin, a student, gave his opinion in a dialogue session; “I now know if Ki Ageng Pandan Arang II is the successful Regent of Semarang bring change big (interview July 20, 2018, at 09.30 Western Indonesia Time).” Assmann (1995, p. 130) explains that; "everyone is part of the community. Every community always owns values rooted in traditions that have developed across generations. Values also become part of the memory collective. The next generation then inherits that thing through various media, such as education."

Appreciation from the Academic Community regarding Local Hero Concept

advocacy process that has been done has opened more discussion about Local Hero; students Are enthusiastic about listening and giving responses to researchers in the ongoing dialogue. Thus, one of the objectives of advocacy researchers is to ground Local Heroes at a positive point. However, the researcher is Not yet Entirely satisfied with the results obtained; before Local Hero becomes consumed by the public in a general way, researcher No will stop disseminating Local Heroes on a narrative basis personality from various areas in every seminar or meeting scientific others. Rismaya gives his opinion that; "history in the millennial era Not only gives birth to narratives controversial merely, like a current wave the third one that Kuntowijoyo put forward, but history as part from knowledge social is also necessary to lift concepts innovative so that history No Again considered trivial and looked down upon adjacent eyes, Local Hero needs to get a place in teaching history (interview July 20, 2018 at 11.00 Western Indonesia Time).”

Several views and critical feedback were also provided by students in response to the ongoing advocacy process; for example, Yanuar gave his opinion that I somewhat agree if Local Hero is made materials in learning history at the high school level, interesting enough to make into a comparator for knowledge We about “A political national hero (interview July 20, 2018, at 09.30 Western Indonesia Time).” In addition Yolonica also gave his opinion that; "even though

just this once hear I direct interested with The concept of Local Hero, especially one of the ones raised a character who is not Once taken into account in history, it should be curriculum accommodate matter this, the article besides For interest national, roots culture is also necessary we guard against realm local (interview July 20, 2018, at 09.30 Western Indonesia Time).”

Although not yet found in anatomical form, it turns out that Local Hero has a place in students' hearts; according to what researchers predicted, boredom in studying history is the momentum for innovating and creating learning history to become more fun and exciting. In this context, is Afifah 's opinion; "As a student, I see draft the relevant for studied, unique and innovative, I precisely interested in lift theme for thesis I later (interview July 20, 2018, at 09.00 Western Indonesia Time).” The advocacy process has given inspiration to students. To develop the Local Hero concept, every research conducted about the theme is an effort to strengthen the position draft mentioned in the treasury academic. Ismi also provided his argument about draft the that; "the Local Hero concept provides outlook new to reading history heroism, coincidence I from Semarang and what was discussed is Ki Ageng Pandhan Arang II, so far This I only hear the story from story verbally, while at school I accept distant knowledge from imagination I (interview July 20, 2018, at 09.30 Western Indonesia Time).” According to Purwanto (2006, p. 270) explains that: "Reality like This is one of the things that takes away rules history as science, at the same time make history as tool indoctrination merely, for produce obedient follower.”

The narrative about Local Hero spurs participants to educate. To be more critical in capturing every phenomenon historically, more knowledge of nature indoctrination must be removed so that history let go of shadow political interests (Paik, 2016, p. 146) and back to its nature as a science that studies the past people man as a material reflection for the future come. In the closing statement, Rismaya gives a message that; "so that more complete, how the good thing is There is study advanced use compile book special guidelines teach Local Hero at the same time book guidelines for researching Local Hero (interview July 20, 2018, at 11.00 Western Indonesia Time).” Various types of constructive opinions will become material evaluation researchers to strengthen the Local Hero concept that is currently branding researchers to get a place in the curriculum history in Indonesia. The mission is too far away, but education must Keep going and follow changes and developments over time. As an academic, the researcher must contribute to Indonesia's educational progress, especially in education history.

Conclusion

Based on the narrative presented, the researcher has drawn several key conclusions to wrap up the discussion in this article. First, the concept of the Local Hero is highly relevant for teaching in history classes from both a philosophical and educational perspective. The concern that teaching local history might foster ethnocentrism or primordialism should be set aside, as long as the teaching is guided by scientific objectivity. Local history, when taught with a balanced approach, can enrich students' understanding of their cultural heritage without compromising the universality of the values being imparted.

The second conclusion is that popular concepts like the Local Hero should be actively sought out and developed by researchers and history educators. History should not merely serve as a record of the past but should be constructed with added value for broader purposes, especially in the context of depoliticizing history education. This approach ensures that history remains relevant and engaging for students, aligning with contemporary educational goals and societal needs. By creating and introducing these concepts, educators can make history more accessible and meaningful, encouraging students to connect with the material on a deeper level.

Finally, the positive feedback from educators and students regarding the Local Hero concept has been constructive, providing valuable input for the researcher in achieving their academic goals. These insights will undoubtedly be considered in future research and curriculum development. However, it is important to acknowledge the limitations of this study, particularly the scope of its implementation and the challenges of balancing local and national narratives in history education. Future research could explore the long-term impact of teaching local heroes on students' understanding of history and their sense of identity, ensuring that history education continues to evolve and meet the needs of a diverse student population.

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