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Enhancing Students' Cultural Identity Through History Education Based on Local Wisdom of Kagaluhan Values

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Research Article

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Abstract

Background/purpose. Insufficient integration of local history into the national curriculum has resulted in students' limited understanding of their regional cultural identity. In Ciamis Regency, the Kagaluhan values embedded in Sanghyang Siksakandang Karesian (SSKK) hold great potential for character education but remain underutilized in history instruction. This study aims to analyze the integration of Kagaluhan values in high school history education and examine their impact on strengthening students' cultural identity.

Materials/methods. Provide This study employed a qualitative method with a case study approach. Data were collected through in-depth interviews, classroom observations, and document analysis. The collected data were analyzed using the Miles and Huberman interactive model to identify patterns of Kagaluhan value integration in history education.

Results. The findings indicate that integrating Kagaluhan values through connected learning, Problem-Based Learning (PBL), and Project-Based Learning (PJBL) effectively enhances students' historical awareness and character development. However, limitations in curriculum policies, learning resources, and teacher comprehension present significant challenges in implementing these values within history instruction.

Conclusion. This study highlights the need for a more applicable model of history education based on local wisdom to bridge the existing gap. The findings emphasize the importance of policy support in incorporating local history into the national curriculum to preserve and strengthen regional cultural identity.

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1. Introduction

The teaching of history at senior high school level plays a crucial role in shaping students' character, cultural identity, and civic engagement. However, the current history curriculum remains oriented towards national narratives, providing insufficient space for the exploration of local history that could enhance students' understanding of their cultural heritage (Wulong, 2023). The greater emphasis on memorizing facts rather than analyzing local cultural values has resulted in a diminished historical awareness and weakened student identity within their communities (Abang Muis et al., 2024; Aldi Cahya & Tarunasena, 2024). In Ciamis Regency, a city located in Indonesia, the Galuh identity as part of cultural heritage is increasingly marginalized due to globalization and the lack of integration into formal education. Nevertheless, local history plays a strategic role in instilling patriotism, loyalty, and morality as well as enhancing students' comprehension of the diversity of historical narratives and values that shape the nation (Vakulik et al., 2024).

Sanghyang Siksakandang Karesian (SSKK), as an element of Sundanese cultural legacy, serves as a repository of Kagaluhan ideals that embody moral and social principles applicable to historical education. The SSKK encompasses Dasakreta, which instructs self-discipline via sensory regulation; Dasaperbakti, which underscores social stratification and reverence for authority; and Caturyatna, which necessitates attentiveness in cognition and behavior (Ramlan et al., 2023). These themes align with the character education method, which prioritizes ethical reflection, social respect, and critical thinking in the comprehension of historical events (Sakti et al., 2024). Nonetheless, the integration of Kagaluhan ideals in the SSKK into high school history education in Ciamis Regency remains an unresolved issue. Regrettably, research on the implementation of Kagaluhan ideals in high school history education remains scarce, resulting in an academic gap that necessitates its closure.

Consistent with previous research, the integration of cultural heritage in history education not only strengthens cultural identity but also enhances appreciation for intangible cultural heritage and traditional values (Ferdi Hasan et al., 2024). Furthermore, this study contributes academically by enriching the study of history education based on local wisdom and highlighting the relevance of Kagaluhan values in student character formation (Muhammad et al., 2024; Abubakar et al., 2022). From a practical perspective, this research offers a contextual and experience-based local history-learning model for history teachers to integrate Kagaluhan values. This study also has policy implications by providing recommendations for policymakers to develop history curricula that are more inclusive of local wisdom to preserve regional cultural identities (Hidayatuloh, 2020; Salbella & Kumalasari, 2020). Consequently, this research provides a novel contribution to the literature on history education by offering concrete strategies for integrating Kagaluhan values as part of character education in the era of globalization (Aricindy et al., 2023; Damanik et al., 2023).

This study explores the integration of Kagaluhan values in Sanghyang Siksakandang Karesian within 21st-century history education, particularly in shaping students' character development and cultural identity. It investigates strategies for incorporating Kagaluhan principles into high school history education in Ciamis Regency, utilizing context-based methodologies such as the Connected Learning Model, Problem-Based Learning (PBL), and Project-Based Learning (PjBL). Furthermore, this study evaluates the impact of Kagaluhan values on enhancing students' cultural identity, emphasizing how an enriched understanding of local history fosters stronger cultural consciousness.

Despite the growing recognition of local wisdom-based education, limited research has examined how Kagaluhan values can be effectively integrated into formal history curricula. Existing studies on history education often prioritize memorization of facts over the critical analysis of local cultural values, leading to a weakened connection between students and their historical roots. This study fills this gap by providing a comprehensive analysis of both the challenges and opportunities in implementing Kagaluhan values in history education, particularly within the constraints of the

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national curriculum and the scarcity of Galuh history learning resources. Additionally, it highlights the necessity of developing digital learning modules and collaborating with cultural communities to strengthen history education grounded in local wisdom. By addressing these issues, this study offers valuable insights into how history education can be leveraged to reinforce students' cultural identity, ensuring that traditional values remain relevant in the modern educational landscape.

2. Literature Review

2.1. Character Education and the Role of Local Knowledge in History Learning

The role of character education in history learning extends beyond mere academic narratives and serves as a crucial mechanism for fostering students' cultural awareness, moral reasoning, and social values. History education should not solely focus on factual memorization, but should also instill a profound sense of cultural identity and ethical consciousness. Research indicates that integrating local knowledge into curricula strengthens students' connection to their heritage, enhances historical thinking, and reinforces collective awareness of their social and cultural contexts (Muhammad et al., 2024; Ferdi Hasan et al., 2024). Ethnopedagogical approaches to education have been demonstrated to revitalize traditional wisdom, reinforce local identity, and encourage character formation (Sakti et al., 2024). However, challenges, such as limited resources and inadequate teacher training, remain significant obstacles to effective implementation (Indah Sari et al., 2024).

In Kabupaten Ciamis, Sanghyang Siksakandang Karesian (SSKK) represents a collection of moral and social doctrines with considerable potential for character education in historical studies. The SSKK presents Dasakreta, emphasizing self-regulation and disciplined sensory engagement; Dasaperbakti, highlighting reverence for hierarchical frameworks and leadership; and Caturyatna, advocating for alertness in thought and responsible action (Asrial et al., 2020; Hidayatuloh, 2020). These principles establish a contextual framework that corresponds to culturally responsive teaching, promoting student participation and ethical awareness (Sakti et al., 2024; Hermino & Arifin, 2020). Incorporating such wisdom into history instruction enhances students' comprehension of their cultural heritage and guarantees that history acts as a catalyst for character development. Integrating local values into history education transforms it from a passive memorization of events to an active engagement that enhances students' moral, cultural, and social competences (Muhamad et al., 2024; Rispan & Sudrajat, 2020).

2.2. Challenges and Opportunities in Integrating Local Values into History Education

The incorporation of Kagaluhan principles into history education at the Senior High School level encounters substantial structural obstacles, particularly because the national curriculum remains focused on a centralized historical narrative. This methodology overlooks the diversity of local history and obstructs the investigation of regional cultural knowledge as an aspect of students' identity. Critiques regarding the hegemony of a singular viewpoint in education have been articulated for an extended period, notably by Shih (2018), who underscored the necessity for education to be emancipatory and accommodate diverse interpretations. In the Ciamis Regency, this challenge is intensified by the scarcity of educational resources that thoroughly examine Galuh history, such as the book Galuh dari Masa ke Masa, which is not readily accessible in schools. Insufficient comprehension of local history among teachers leads them to depend solely on national textbooks, resulting in the marginalization of Kagaluhan values present in Sanghyang Siksakandang Karesian (SSKK) within the curriculum (Supriadi, 2019). If this scenario persists, the study of history will forfeit its fundamental role in shaping students' cultural identity and inadequately convey a profound comprehension of their regional cultural heritage.

Recent research underscores the significance of integrating local cultural values into history education as a strategy to enhance historical thinking skills and strengthen students' character

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(Muhammad et al., 2024; Ramlan et al., 2023). Studies indicate that local values, such as the Kalosara concept, can reinforce students' understanding of morality and cultural identity (Rahman et al., 2022; Rispan & Sudrajat, 2020). Furthermore, curriculum adaptations that accommodate regional cultural values, such as peumalèe in Aceh and environmental education based on local wisdom, have been demonstrated to foster higher social and environmental awareness among students (Abubakar et al., 2022; Sarbaini et al., 2022). The integration of local history with national historical narratives also contributes to the development of heroic values and national characteristics (Suryana, 2017). Efforts to revitalize cultural wisdom values, such as Rejang cultural values in the elementary school curriculum, have shown positive results in strengthening students' local identities (Ferdi Hasan et al., 2024; Yusriya, 2021). Consequently, the role of teachers in preserving local cultural values through history and social sciences has become increasingly crucial.

A collaborative strategy involving schools, cultural communities, and local governments is essential for enhancing access to comprehensive learning resources in Galuh history. Assistance from diverse stakeholders can facilitate the execution of experiential learning techniques, including excursions to historical locations, cultural workshops, and research projects centered on local history. These strategies have demonstrated efficacy in enhancing students' comprehension and bolstering their involvement in regional history (Hermino & Arifin, 2020). Culturally Responsive Teaching (CRT) methodology can enhance student involvement in history education by emphasizing the connection between the curriculum and students' cultural backgrounds and experiences (Sakti et al., 2024). Furthermore, the application of problem-based Learning (PBL) and Project-Based Learning (PJBL) methodologies can facilitate a more dynamic and solution-oriented educational experience, enabling students to investigate the influence of Galuh history on the evolution of both national and global history (Ferdi Hasan et al., 2024). This study makes a substantial academic contribution by addressing the literature gap and providing a more contextual and practical paradigm for the integration of *Kagaluhan* principles. This approach not only enhances local wisdom-based history education, but also provides tangible solutions to the challenges of a curriculum that inadequately accommodates regional cultural values, ensuring that future generations maintain a robust connection to their historical roots and cultural identity.

3. Methodology

3.1. Research Design

This study employs a qualitative approach with a case study design to examine the integration of Kagaluhan values in 21st-century history education as a means to strengthen Galuh cultural identity in Ciamis Regency, Indonesia (Yin, 2013). This approach was chosen because it allows for an in-depth exploration of social and cultural phenomena, particularly in the context of history education rooted in local wisdom (Şen Akbulut & Hill, 2020). The case study design is particularly suitable for this research as it focuses on the practical implementation of Kagaluhan values in history education within specific schools, providing a contextualized understanding of how teachers integrate and convey local cultural values through authentic teaching experiences.

3.2. Research Population and Participant

The participants in the study comprised high school history educators from Ciamis Regency, specifically six history instructors from three institutions: SMAN 2 Ciamis, SMAN 1 Kawali, and SMAN 1 Cisaga. Participants were selected using a purposive sampling technique, whereby schools and participants were chosen based on their engagement in the instruction of history pertinent to local Sundanese cultural values, with a particular emphasis on Galuh identity (Creswell, 2014). History educators were selected as the primary subjects of this research because of their pivotal position in the design and execution of learning grounded in local wisdom (Bhangu et al., 2023). Furthermore, educators are the individuals most adept at comprehending the challenges and opportunities

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associated with the integration of Kagaluhan values into history curricula within educational institutions.

3.3. Data Collection and Instruments

Data were gathered through comprehensive interviews and participatory observations (Creswell, 2014). Interviews were conducted with history educators to ascertain the degree to which Kagaluhan values were integrated into the learning process, as well as to identify the challenges and opportunities associated with their implementation within educational institutions. Participatory observation was undertaken through direct observation of the history-learning process within the classroom. This observation concentrated on the manner in which educators impart historical content in alignment with Kagaluhan values, the pedagogical methods employed, and the extent of student engagement in the learning experience. The research instruments employed in the interviews and observations were meticulously crafted in accordance with the principal aspects under investigation, as delineated in table below:

Table 1. Research Instruments

Data Collection Techniques	Measured Aspects/Indicators	Item
Teacher Interview	Teachers' understanding of Kagaluhan values in history, integration strategies in learning, challenges in implementation	9
Learning Observation	Teacher and student interactions in class, teaching methods used, student involvement in local-based history discussions	5

Adaptation from research Hermino & Arifin (2020), Saripudin et al. (2021) and Setyo Nur Utami (2021)

This study employed structured observations to systematically examine the integration of Kagaluhan values in high school history education. The observations focused on teacher instructional strategies, student engagement, and the contextual application of Kagaluhan values in classroom discussions and activities. A structured observation format was used to ensure consistency in data collection, with pre-determined categories aligned with the study objectives. The observation protocol included indicators such as lesson delivery, incorporation of local historical narratives, student interactions, and cultural identity reinforcement through history education. The researchers acted as non-participant observers, ensuring minimal intervention in classroom activities to preserve the natural flow of teaching and learning. This approach allowed for an unbiased and objective assessment of how Kagaluhan values were integrated into history education without disrupting classroom dynamics.

3.4. Data Validity and Analysis Techniques

The data collection procedure was conducted at different stages. The initial phase involved direct classroom observation, wherein the interaction between teachers and students during history lessons was examined to assess the extent of the Kagaluhan value integration within the teaching methodology. This observation also aimed to identify the learning approaches employed and student responses in comprehending historical materials based on Kagaluhan values. The subsequent phase comprised in-depth interviews with history teachers to understand their teaching strategies, challenges in integrating Kagaluhan values, and effectiveness of the applied methods. The validity and reliability of the research instruments were evaluated using the Content Validity Index (CVI) analysis and Cronbach's alpha reliability test using SPSS (Creswell, 2014).

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Instrument validity was analyzed by three experts in history and education, who assessed the appropriateness of each item in the interview and observation instruments in relation to the research objectives. The results indicated that all items had a CVI value > 0.78, signifying that the instruments were valid for measuring the aspects under investigation. The instrument's reliability was tested using Cronbach's alpha, and the analysis results showed a value of $\alpha = 0.87$, indicating high internal consistency of the instruments. The validity and reliability of the test results are summarized in Table 2.

Table 2. Results of Instrument Validity and Reliability Tests

Type of Instrument	CVI	Cronbach's Alpha	Interpretation
Teacher Interview Instrument	0.85	0.87	Valid and Reliable
Learning Observation Instrument	0.88	0.89	Valid and Reliable

The data analysis technique followed the Miles and Huberman model (Miles et al., 2016), which consists of data reduction, data presentation, and conclusion drawing. Data reduction was conducted by filtering, categorizing, and selecting relevant information from interviews, observations, and field notes, ensuring that only essential data related to the integration of Kagaluhan values in history education were retained. The reduced data were then presented narratively and thematically, identifying recurring patterns in teacher strategies, student engagement, and challenges in implementing local wisdom-based education. This thematic approach allowed for a structured interpretation of how Kagaluhan values shape students' cultural identity. The final stage involved drawing conclusions through an in-depth comparative analysis with character education theories and previous studies on local wisdom in history learning, ensuring that findings were contextualized within a broader academic framework. The iterative nature of this process enabled a refined and comprehensive understanding of Kagaluhan value integration while also providing practical recommendations for developing local wisdom-based education policies to ensure its relevance in 21st-century history education.

4. Results

This study was conducted in three senior high schools located in Ciamis Regency, West Java, Indonesia: State Senior High School (SMAN) 2 Ciamis, SMAN 1 Kawali, and SMAN 1 Cisaga. Ciamis Regency possesses a profound historical and cultural heritage, particularly in relation to the Galuh Kingdom, which significantly contributed to the development of Sundanese civilization. SMAN 2 Ciamis, situated at the heart of the city, is a distinguished educational institution with a rich history as a pioneer in International Standard Schools (SRBI) and a model for Internal Quality Assurance Systems (SPMI). This institution is dedicated to cultivating graduates who embody religious values, possess exemplary character, and exhibit competitiveness in both the national and international stages. This mission is underpinned by comprehensive facilities including laboratories, libraries, and creative spaces. SMAN 1 Kawali, situated in Kawali District, aspires to be an exemplary educational institution characterized by Islamic ethos. Kawali is a historically significant region that formerly served as the administrative center of the Galuh Kingdom, rendering it a pivotal site for research pertaining to cultural identity and local values. Concurrently, SMAN 1 Cisaga, the sole high school within the Cisaga District, has been undergoing development since 2003 and currently holds an accreditation of A in accordance with the implementation of the 2013 Curriculum. This institution serves a significant function in facilitating access to education for pupils residing in border regions adjacent to Central Java. Three institutions were selected as research sites because of their dedication to promoting education grounded in indigenous wisdom. This study seeks to incorporate Kagaluhan values into 21st-century history education to enhance students' cultural identities. The principal findings of this study are discussed in the subsequent section.

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4.1. Identification of Kagaluhan Values in Sanghyang Siksakandang Karesian

Naskah Sanghyang Siksakandang Karesian (SSKK) is an ancient Sundanese manuscript that encompasses profound historical, philosophical, and pedagogical values. Composed in the 15th century, this text reflects the moral, social, and spiritual systems that govern the lives of ancient Sundanese society, emphasizing loyalty to leaders, adherence to social norms, and ethical guidelines for daily life. As a text with ethical and practical dimensions, the SSKK represents Galuh cultural values that remain relevant to shaping the social identity of the Ciamis community. An examination of this manuscript will enable the reconstruction of Kagaluhan values in the context of history education based on local wisdom. In 21st-century history learning, the integration of SSKK values plays a role in strengthening students' cultural awareness through a locality-based approach. One of the primary aspects of the SSKK is Dasakreta, ten rules that emphasize self-control by maintaining the purity of the senses to ensure that they are used wisely and do not have negative consequences. Furthermore, the religious teachings in this manuscript emphasize the relationship between humans and God as part of Sundanese spirituality, which still holds relevance in moral education in schools. The results of interviews with history teachers indicated that religious values in the SSKK remain pertinent to moral education in schools. One teacher stated:

> *"The values in this manuscript are still very relevant to the lives of our society. Teachings on how to maintain speech, behavior, and morals are very important to be taught to the younger generation so that they understand the essence of their ancestors' values." (Teacher A, Interview 2023)*

The social values inherent in Sanghyang Siksakandang Karesian (SSKK) were articulated through the principles of Dasaperbakti, Pancabypara, and Pancadati. These concepts underscore the significance of social hierarchy, loyalty, and the collective responsibility of society to foster a harmonious order of existence. Dasaperbakti delineates a hierarchical framework of devotion that extends from the populace to the leader and subsequently from the leader to the deities, thereby mirroring the social structure prevalent in ancient Sundanese society (Danasasmita et al., 1987). This concept aligns with social theory, which underscores the significance of social order in preserving the cultural stability of society. Classroom observations indicate that students comprehend the concept of social stratification more readily when presented through a historical framework rooted in the local culture. The elucidation of social hierarchy within the SSKK facilitates their comprehension of the power dynamics and societal structure of historical contexts. This further enhances students' comprehension of the duties and responsibilities of individuals within the context of community life. A history educator posited:

> *"The concept of Dasaperbakti can be used to explain how social structures were in the past, and how these values still influence Sundanese society today." (Teacher B, Interview 2023).*

From a moral perspective, SSKK imparts values such as Caturyatna (four vigilances), Pancadati (life afflictions), and regulations governing individual conduct within society. A significant tenet is the prohibition of dishonest behavior and betrayal, which are considered detrimental to social order and conducive to suffering. The moral values in SSKK are highly pertinent to the study of history, as they educate students about the significance of honesty, responsibility, and ethics in daily life. An educator asserted that the concept of Caturyatna can serve as a reference for students to comprehend the principles of leadership and responsibility:

> *"The teachings on the four precautions can be a real example of how one should maintain morality and not be tempted by things that can harm oneself and society." (Teacher C, Interview 2023).*

An analysis of interviews conducted with history educators revealed that the values embedded within the SSKK play a significant role in influencing students' character, reinforcing their cultural

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identity, and enhancing their comprehension of local values. The subsequent text presents a summary of the interview findings, organized according to the various dimensions of Kagaluhan values:

Table 3. Summary of Interview Results Analysis

Aspect	Opinion Analysis	Key Points
Religious	The Dasakreta values teach the importance of maintaining morality and ethics in everyday life.	Morality and self-control
Religious	The teaching of worshiping Batara can be contextualized in religious learning.	Integration of spirituality
Social and Ethical	Dasaperbakti describes the ancient Sundanese social system and still has an influence in today's culture.	Social structure and hierarchy
Social and Ethical	The value of loyalty to a leader can build a sense of nationalism in students.	Loyalty and social responsibility
Social and Ethical	Pancabypara shows the balance between the individual and the community.	Social balance
Moral	Caturyatna teaches caution in acting and the consequences of actions.	Moral vigilance
Moral	Pancadati emphasizes that moral mistakes can have a major impact on life.	Ethical consequences
Moral	The behavior of loyalty to the king can be associated with loyalty to the country.	Loyalty and leadership

The research findings reveal that Kagaluhan values in Sanghyang Siksakandang Karesian (SSKK) play a significant role in the history education and character formation of students. The integration of teachings from this manuscript into history learning not only strengthens the cultural identity of students in Ciamis Regency, but also instills moral values, social loyalty, and self-control. These findings affirm that history learning based on local wisdom can assist students in understanding their cultural roots and connecting traditional values to modern life. Consequently, the values in the SSKK have the potential to serve as an effective instrument in character education, particularly in developing cultural awareness, reinforcing nationalism, and inculcating social ethics in the era of globalization.

4.2. Integration of Kagaluhan Values in 21st-Century History Education

The study of history significantly contributes to the formation of students' cultural identity, particularly within localized contexts, such as Kagaluhan in Ciamis. Sanghyang Siksakandang Karesian serves not only as a historical document, but also encompasses moral, social, and religious teachings that continue to hold significance in contemporary life. The principles articulated in this manuscript, including Dasakreta, which underscores the importance of self-discipline through the regulation of the senses, and Dasaperbakti, which advocates for reverence towards social hierarchy and authority, can be effectively incorporated into history education to enhance the cultural identity of Galuh. By employing a locality-based approach, students gain an understanding of history, not merely as a sequence of events but also as a framework for the values that contribute to the formation of their character. Furthermore, the incorporation of Kagaluhan values into historical education fosters the development of 21st-century competencies including critical thinking, effective communication, collaboration, and creativity. In an examination of the Hindu-Buddhist kingdom, for instance,

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students may investigate the transformations within the Galuh governmental structure and delve into cultural heritage that remains intact, including inscriptions and historical locations. This methodology not only enhances the comprehension of the historical context, but also fortifies individuals' connections to their local identity. The subsequent discussion pertains to the significance of *Kagaluhan's* values in relation to the competencies required for the 21st century within the context of historical education, as shown in Table 4.

Table 4. Relevance of Complaint Values in History Learning

No	Values *Kagaluhan*	Relevance in History Learning
1	Religious	Students understand the concept of spirituality and religious hierarchy in the Galuh kingdom through the teachings of *Dasaperbakti*.
2	Honest	Teaching students to value integrity in assessing historical facts and avoiding distortion of information.
3	Discipline	Developing disciplined habits in historical research by following correct source analysis procedures.
4	Hardworking	Students examine local historical evidence and build arguments based on the facts found.
5	Creative	Encouraging students to explore various alternative historical sources such as oral traditions and local manuscripts.
6	Independent	Training students to think independently in interpreting history from various perspectives.
7	Curiosity	Encouraging exploration of local history by connecting *Kagaluhan* values with everyday life.
8	Appreciating Achievement	Understanding how ancestral achievements are part of a historical legacy that is still relevant today.
9	Communicative	Students learn to convey historical arguments clearly through group discussions and presentations.
10	Caring for the Environment	Understanding how *Kagaluhan* values emphasize sustainability and ecological balance in the lives of the Galuh people.
11	Responsible	Encouraging students to be more responsible in interpreting and disseminating historical information accurately.

While the incorporation of Kagaluhan values has the potential to enhance the learning of history, there are several challenges associated with its implementation. A significant challenge is the insufficient incorporation of local history into the national curriculum. Observations conducted in various educational institutions within the Ciamis Regency indicate that the pedagogy of history predominantly emphasizes national narratives, thereby allowing minimal opportunity for the exploration of regional historical contexts. Furthermore, the scarcity of references poses a significant challenge for educators seeking to impart a comprehensive understanding of the local history. The findings derived from interviews conducted with educators and observations of the learning environment indicated that students exhibited a significant interest in local history; however, the absence of adequate supporting materials constrained their ability to engage in thorough exploration of the subject. Numerous educators have endeavored to address this challenge using alternative resources, including local documentation and interviews with community leaders. Nevertheless, this

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approach has not been extensively adopted. Therefore, a more systematic strategy is necessary to effectively incorporate *Kagaluhan* values into history education.

Table 5. Analysis of Observation and Interview Results

No	Aspects	Observation & Interview Findings	Conclusion
1	Students' interest in local history	Students show a high level of curiosity about Galuh history, especially when visiting historical sites.	There needs to be an exploration-based learning approach and field studies.
2	Availability of teaching materials	Reference books on Galuh history are very limited and are not even available in most schools.	There needs to be development of local history-based teaching modules.
3	Teaching methods	Teachers use lecture and discussion methods, but have not involved many alternative historical sources such as manuscripts and oral traditions.	There needs to be innovation in learning methods to make them more contextual and interesting.
4	Obstacles in the integration of local values	The national curriculum does not provide enough space for in-depth discussion of local history.	There needs to be advocacy so that regional historical values get a place in the curriculum.

The integration of Kagaluhan values in 21st-century history learning plays an important role in shaping students' character and strengthening their cultural identity. These values are relevant to 21st-century skills such as critical thinking, communication, collaboration, and creativity. However, there are still challenges in its implementation, especially the limited teaching materials and the lack of support from the national curriculum for local history. To overcome these challenges, it is necessary to develop local history-based teaching modules and encourage more interactive learning methods such as discussions based on alternative historical sources and visits to historical sites. Thus, students not only understand history from a national perspective, but also have a strong attachment to their local cultural heritage.

4.3. Implementation of Kagaluhan-Based Learning

The incorporation of Kagaluhan values into the history curriculum of Senior High School in Ciamis Regency is facilitated through the connected learning paradigm, which interlinks historical concepts with local cultural values. Nevertheless, the limited content available in textbooks presents a significant challenge; thus, educators are compelled to devise alternative strategies. At SMAN 2, Ciamis and Heri Heryana employed Problem-Based Learning (PBL) and Project-Based Learning (PJBL) methodologies to enhance student motivation in comprehending local wisdom. Concurrently, at SMAN 1, Kawali and Nendah Suci integrated the historical content of Galuh into the discourse surrounding Hindu-Buddhist kingdoms. She capitalized on the school's geographical proximity to the Astana Gede Kawali Site, employing it as an educational resource through field excursions, albeit constrained by the limitations of the allocated instructional time.

At SMAN 1 Ciamis, Haviz Kumara integrates Kagaluhan values with local culture and historical figures through extracurricular activities such as art performances and entrepreneurship to strengthen students' cultural identity. The teaching approach was further enhanced through the use of digital learning media. Siti Ulpah at SMAN 2 Ciamis employs PowerPoint (PPT), films, and word games, whereas Nendah Suci at SMAN 1 Kawali combines PPT with educational videos to increase student engagement. Educators also use digital platforms such as WhatsApp and Google Forms to distribute materials and practice questions. Additionally, Heri Heryana introduced historical artifacts,

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including kujang daggers, adze stones, and fossils, into the classroom to provide direct learning experiences. However, there are challenges in implementing this approach, one of which is the teachers' educational background. At SMAN 1, Cisaga, for instance, Wina Yuliani, with an accounting education background, only teaches material according to the textbook without integrating Galuh history or Kagaluhan values. The limited availability of Galuh historical references also poses an obstacle, particularly because the book "Galuh dari Masa ke Masa', published by the local government, is not widely available in schools in Ciamis. As an alternative, the Culturally Responsive Teaching (CRT) approach was implemented by Citra Kamila, a student of the Professional Teacher Education Program in History Education at Galuh University, while teaching at the State Vocational High School (SMKN) 2 Ciamis. She developed teaching modules that connect the "Acculturation of Hindu-Buddhist Culture" material with local culture to enhance students' understanding of their regional history.

Table 6. Analysis of Observation and Interview Results related to Complaint Value Methods and Integration

Informants	Learning Methods	Integration of *Kagaluhan* Values	Implementation Challenges
Heri Heryana (SMAN 2 *Ciamis*)	PBL, PJBL, use of heritage objects	Inserting *Kagaluhan* values into structured tasks	Not listed in textbooks
Nendah Suci (SMAN 1 Kawali)	PPT, video, field trip to Astana Gede Site	Connecting Galuh history with the Hindu-Buddhist Kingdom	Limited time for field trips
Haviz Kumara (SMAN 1 *Ciamis*)	Art performances, cultural projects, use of Sundanese	Strengthening local identity through culture-based activities	Limited sources of Galuh history references
Siti Ulpah (SMAN 2 *Ciamis*)	PPT, film, word games	Using interactive media to strengthen historical understanding	Not all students have access to technology
Wina Yuliani (SMAN 1 Cisaga)	Following textbooks without modification	No integration of Galuh or *Kagaluhan* history	Background not in history education
Citra Kamila (SMKN 2 *Ciamis*)	Culturally Responsive Teaching (CRT)	Locculturation-based teaching modules	Lack of curriculum support for local materials

5. Discussion

History learning is not only a presentation of a series of past events but also plays a crucial role in shaping the cultural identity of students. Local history, in particular, has strategic significance in instilling awareness of cultural roots so that students do not only view history as an academic narrative as well as an integral component of their lives (Muis et al., 2023). For example, in Ciamis Regency, *Kagaluhan* values rooted in the heritage of the Galuh Kingdom are an important foundation for strengthening students' character. These values are not only historical in nature, but also contain moral and social teachings that remain relevant to the contemporary era (Syahrial et al., 2021).

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Kagaluhan's values , as reflected in Sanghyang Siksakandang Karesian (SSKK), include the principles of ethics, religiosity, discipline, and social responsibility. For example, the concept of Dasakreta teaches the importance of self-control in the use of human senses, whereas Dasaperbakti emphasizes respect for authority and social order. The integration of these values in history learning not only enriches students' understanding but also helps them internalize cultural values that are part of their identity (Ida Mutiawati, 2023). Previous research has also shown that a local value-based approach can significantly increase cultural awareness and build student characteristics (Zhakypova & Sydykova, 2021).

The primary foundation of this approach is Contextual Learning Theory, which underscores the significance of linking educational content to authentic student experiences. Consequently, the process of studying history has greater significance and relevance (Primayana & Suryawan, 2022). This methodology enables students to comprehend historical events within a global framework while simultaneously allowing them to connect these events to the social and cultural aspects of their surroundings. This methodology has been demonstrated to be more efficacious than traditional techniques that depend on rote memorization as it fosters students' active engagement in comprehending history through experiential learning (Zhakypova & Sydykova, 2021). Consequently, students cultivate not only cognitive comprehension, but also a more comprehensive array of affective and psychomotor competencies. Educators play a paramount role in contextualizing instructional materials by considering factors such as temporal context, activity, and geographical location, thereby enhancing their relevance to students (Rao et al., 2023).

The integration of Kagaluhan values into history education aims to enhance students' understanding of the regional cultural heritage through experience-based learning strategies. Research indicates that history education that incorporates local wisdom and character values can shape a generation with a strong cultural identity and adaptability to societal changes (Saputro, 2022; Saefudin et al., 2023). This approach combines multicultural values, local wisdom, and character education within the history curriculum (Sopacua et al., 2020; Setiyonugroho et al., 2022). Furthermore, local wisdom concepts such as the Sundanese philosophy of "silih asah, silih asih, silih asuh" and the Banjar teaching of "Taluba" have demonstrated effectiveness in instilling values of tolerance, cooperation, and cultural preservation in history education (Hidayatuloh, 2020; Salbella & Kumalasari, 2020). By incorporating these elements, students not only comprehend history as a chronology of events, but also develop critical thinking skills and awareness of the significance of local values in constructing a harmonious society (Haniah et al., 2020).

This context-based approach also contributes to the instillation of a strong character. By building cultural awareness and nationalism, local wisdom-based history learning helps students understand their cultural roots while preparing them to face the challenges of globalization (Wahab et al., 2020). Therefore, the integration of Kagaluhan values is not only about understanding the past, but also about forming a generation that has strong cultural awareness, social ethics, and national identity. Sanghyang Siksakandang Karesian (SSKK) is a source of moral and social teachings that are relevant for integration into history education. The values in SSKK, such as Dasakreta, emphasize self-control through sense management, discipline, and self-awareness. Dasaperbakti teaches respect for authority and social hierarchy, which correlate with the government system in Nusantara history. Meanwhile, Caturyatna emphasizes vigilance in thinking and acting, helping students develop critical and reflective thinking skills to understand the dynamics of history (Haniah et al., 2020).

Education grounded in local values such as Kagaluhan plays a significant role in enhancing character development. This assertion is supported by the work of Ryan and Lickona (1992), who highlight three fundamental dimensions: moral cognition, moral sentiment, and moral behavior. By comprehending the principles of Kagaluhan, students not only acquire ethical knowledge but also internalize and implement these values in their daily lives. Research indicates that education

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grounded in local wisdom is effective in enhancing cultural awareness, moral values, and social ethics (Sakti et al., 2024; Yusuf, 2023). Traditional practices, such as Molothen among the youth of Madura, cultivate religious values, discipline, and spirit of cooperation (Wahab et al., 2020). Additionally, the use of media, including educational comics rooted in local culture, has demonstrated efficacy in shaping children's characters (Murti et al., 2020). The incorporation of Kagaluhan values into the study of history not only enhances academic content, but also fortifies students' social and cultural consciousness.

The integration of Kagaluhan values is implemented through a Connected Learning Model, which links local history with national history, as well as approaches such as Problem-Based Learning (PBL) and Project-Based Learning (PJBL). Students are encouraged to analyze the role of the Galuh Kingdom in the development of the archipelago and create historical documentation, such as videos or articles about Galuh cultural heritage. Experience-based learning methods, such as field trips to the Astana Gede Kawali Site or the use of immersive VR technology, have been demonstrated to enhance students' understanding, learning interests, and cultural awareness (Iasha et al., 2023; Barbara, 2022). Digital media such as PowerPoint presentations, historical videos, and Google Forms are also utilized to increase student engagement, while the "head, heart, and hands" approach emphasizes the simultaneous development of cognitive, affective, and practical skills (Gazibara, 2020). Through these strategies, history is not only understood as a record of the past, but also as part of students' identities that shape character, nationalism, and cultural understanding in the era of globalization.

The lack of integration of local history into the national curriculum presents a significant challenge in teaching Kagaluhan values in schools. Historical materials still focus on national narratives, neglecting regional histories such as the Galuh Kingdom. This homogeneous curriculum aligns with the critique of Shih (2018) in Critical Education Theory, which highlights the importance of liberating education from the dominance of a singular perspective. A more inclusive approach enables learners to understand the interconnection between national and local history and strengthens their cultural awareness. Without space for exploring regional history, learners tend to merely accept historical narratives without critically reflecting on their cultural roots. The Culturally Responsive Teaching (CRT) approach serves as a solution for enhancing student engagement with the local culture, emphasizing the connection between learning materials and students' cultural experiences (Engeness, 2021; Setiyani et al., 2020). However, its effectiveness depends on teachers' readiness to design and implement interactive and contextual digital learning (Malysheva et al., 2022). Therefore, collaboration among schools, cultural communities, and the government has become a strategic step in expanding access to Galuh's historical learning resources and ensuring its sustainable integration into history education.

One significant challenge identified is the lack of structured teaching resources on Kagaluhan values, requiring educators to develop their own materials or rely on oral traditions. Additionally, national curriculum constraints limit the depth to which local historical narratives can be explored in formal education. This highlights the necessity for curriculum adjustments or supplementary learning modules to ensure that students gain a comprehensive understanding of their cultural roots. Furthermore, this study underscores the role of collaborations between schools and cultural institutions in preserving and transmitting Kagaluhan values, providing a potential model for other regions with rich historical traditions.

6. Conclusion

This analysis describes the Kagaluhan values and its contribution towards students' cultural identity development through history education by analysing teaching styles, participation, and the effects of local wisdom-based teaching, which is a missing link in the literature of contextualised history teaching. The results illustrate that teachers are responsible for the incorporation of cultural

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stories within history lessons, even with difficulties like insufficient teaching materials and restrictive curricula. The analysis implies that educational institutions ought to partner with cultural stakeholders in the formulation of systematised teaching aids and electronic instructional materials on local history teaching for integration into the curriculum with the assistance of policymakers in adjusting the boundaries of the curriculum to incorporate more regional cultural aspects. Further research could include cross cultural comparisons to understand the impact of local wisdom-based history education. This study adds to the body of literature regarding educational ethnocentrism advocating for the postmodern historic identity teaching in education within the culture-friendly framework.

7. Suggestions

The primary challenges in implementation include the limited integration of local history into the curriculum, scarcity of learning resources, and insufficient background of teachers in Galuh history. Consequently, the development of digital modules, collaboration with cultural communities and the government, and the Culturally Responsive Teaching (CRT) approach have emerged as potential solutions. These strategies render history education more contextual, interactive, and relevant to the 21st-century needs.

Declarations

Author Contributions. Y.W.: Literature review, conceptualization. WR.: methodology, data analysis. WS.: review-editing and writing, original manuscript preparation. DD: analysis data, methodology, discussion critics. All authors have read and approved the published on the final version of the article.
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Ethical Approval. Since this article is based on a thesis, the necessary permissions from the ethics committee were obtained during the thesis writing process
Data Availability Statement. Data is available by the corresponding author upon request

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