

Conflict Archaeology as a Source of Local History Education: Potential and Challenges in The City of Palopo

Benyamin Lufpi

Sekolah Tinggi Ilmu Kepolisian, Indonesia

Email: benyptik@yahoo.co.id

Keywords:

Conflict Archaeology;
Educational Resource; Local
History; Palopo City; Luwu
Kingdom.

Abstract

Palopo City was once the seat of the Luwu Kingdom and retains conflict archaeology remains from several historical periods, ranging from internal succession conflicts and Islamization to colonial contestation and post-independence resistance. This study aims to identify these conflict archaeology remains and to analyze the potential and challenges of utilizing them as sources for local history education. A qualitative descriptive approach was used, combining archaeological methods (observation, description, contextual analysis) with historical methods (source criticism, explanation, historiography), with data collected through field observation, literature review, and interviews with ten informants comprising three History/Social Studies teachers, two Museum Batara Guru curators, one caretaker of the Lokkoe Royal Tomb Complex, one administrator of the Jami' Tua Mosque of Palopo, and two representatives from the Palopo City Cultural Affairs and Education Offices. The findings identify four categories of conflict archaeology remains and confirm through interview data that while the first three site categories have been mentioned in classroom instruction as local content and visited through Education Office programs, their utilization remains unsystematic, dependent on individual teacher initiative, and constrained by scheduling, permits, and sensitivity of certain narratives. Each category holds significant educational potential that remains underutilized, while facing specific challenges related to site sanctity, accessibility, narrative complexity, and the scarcity of primary sources. The study recommends differentiated utilization strategies and cross-sector coordination among site managers, the cultural affairs office, and the education office, anchored in Palopo City Regional Regulation Number 8 of 2014.

INTRODUCTION

Recent archaeological studies are no longer limited to the remains of prehistoric times or classical archaeology, but have developed towards contemporary archaeology that places material culture around human life as the object of study. In the framework of contemporary archaeology, there are five main issues that are the focus of the study, namely daily life, conflict, dictatorship and violence from the perspective of human rights, industry, ruins, and waste (Dezhamkhooy & Papoli-Yazdi, 2020; Lindskoug & Martínez, 2023; Salas Landa, 2015). This development shows that archaeology is not only dealing with the distant past, but also with traces of events that are relatively close to the life of today's people, including conflict events in their various forms (Lucas, 2015; Parcak, 2019).

In line with that, the public archaeological discourse since its inception has placed education as one of the central issues, with the view that archaeological remains have an equal position with other resources as development capital to improve the welfare of the community.

This view confirms that archaeological remains including those related to conflict events are not only valuable as scientific data, but also as resources that can be used for the sake of education and the strengthening of local identity (Coughlin, 2021; Demilio & Castro, 2025; Glatz et al., 2024; Kila, 2019; Pica, 2018).

Palopo City is the former seat of government of the Luwu Kingdom, a kingdom that in Bugis political tradition is known as one of the three great kingdoms called *Tellu Bocco-e* along with the Kingdoms of Gowa and Bone. The long history of the Luwu Kingdom is colored by various conflict dynamics that shape the face of Palopo City until today, including internal succession conflicts, Islamization dynamics in the early 17th century, colonial contestation in the early 20th century, and armed resistance during the revolution and post-independence (Biswa, 2025; Thomas & Curless, 2023).

The urgency of this research stems from several factors. First, the growing dominance of Generation Z in Indonesia's population with 24.12% of Indonesia's middle-class population belonging to Generation Z underscores the need for educational approaches that are relevant and engaging for younger learners. Second, the implementation of the Independent Curriculum in Indonesia provides new opportunities for contextual and site-based learning that integrates local heritage (Nursanti & Indawati, 2025; Putra Yasa et al., 2025; Rosanawati et al., 2025). Third, Palopo City Regional Regulation Number 8 of 2014 concerning the Preservation and Management of Cultural Heritage explicitly mandates that regional cultural heritage can be used as local content in the educational curriculum, creating a legal basis for such integration. Fourth, the existing gap between policy and practice in heritage-based education needs to be systematically addressed (Machingambi & Chiripanhura, n.d.; Romera et al., 2025). Research on the revitalization of Islamic traces in Luwu confirms that direct engagement with archaeological sites significantly enhances students' historical thinking, interpretation of artifacts, and appreciation of cultural continuity.

The novelty of this research lies in several aspects. First, this study represents the first comprehensive attempt to identify and categorize all conflict archaeology remains in Palopo City across different historical periods from internal succession conflicts to post-independence resistance within a single analytical framework. Second, this research integrates archaeological methods (observation, description, contextual analysis) with historical methods (source criticism, explanation, historiography) and educational research dimensions to provide a holistic understanding of both potential and challenges. Third, this study proposes differentiated utilization strategies based on the specific characteristics of each site category, recognizing that the Lokkoe Tomb Complex requires respect for sanctity, the Jami' Tua Mosque requires attention to its continued religious function, the Batara Guru Museum requires careful handling of colonial narratives, and the remains of post-independence resistance require management of narrative sensitivity. Fourth, the study contributes to the growing literature on public archaeology in Indonesia by providing empirical evidence from a specific local context (Adams, 2019; Bloembergen & Eickhoff, 2020; Lubis et al., 2024).

This condition shows a fairly fundamental gap. On the one hand, the city of Palopo holds rich and layered archaeological remains of conflicts from various historical periods; On the other hand, history learning in schools in general is still oriented towards a national historical narrative that is textual and far from the context of the everyday student environment. This gap

is not a phenomenon unique to Palopo, but a pattern that is also found in various other regions in Indonesia such as the Trowulan Cultural Heritage Area and Fort Oranje in North Gorontalo.

Based on this background, this study aims to: (1) identify the remains and archaeological sites of conflicts in Palopo City that have the potential to be used as a source of local history education; and (2) analyze the potential and challenges of the use of these remains in local historical education practices based on empirical data from the field, including from interviews with relevant stakeholders.

METHOD

Types and Approaches to Research

This study used a descriptive qualitative approach by combining archaeological methods and historical methods, as commonly applied in historical archaeological studies. The steps of the archaeological method used include observation, description, and contextual analysis, while the steps of the historical method used include source criticism, explanation, and historiography. In addition to the archaeological-historical dimension, this study also integrates the educational research dimension to analyze the potential and challenges of utilizing the archaeological remains of conflict as a source of local history education.

Research Location and Time

This research was carried out in Palopo City, South Sulawesi Province, with a focus on locations identified as archaeological remains of conflicts from various periods of the history of the Luwu Kingdom, including the former Luwu Sovereignty Palace complex which is now the Batara Guru Museum, the Jami' Tua Palopo Mosque, the Datu Luwu cemetery complex in Lokkoe, as well as locations related to armed resistance events. The determination of location is purposive based on its relevance to the archaeological category of conflict within the conceptual framework of the research.

Data Sources and Types

The data in this study is grouped into four types: (1) structural and spatial residual data, namely primary data in the form of physical conditions and the layout of buildings or sites related to conflict events; (2) artifact data and collections from the Batara Guru Museum that have thematic relevance to conflict archaeology; (3) textual and historiographic data in the form of local manuscripts, Luwu historiography, and the results of previous research; and (4) socio-educational data in the form of informants' views and experiences that are relevant to the world of local history education.

Research Informant

Semi-structured interviews were conducted with ten informants who were purposively selected, including: (1) three teachers of History/Social Studies from junior high and high school/equivalent levels in Palopo City with teaching experience between 5 to 8 years; (2) two managers/curators of the Batara Guru Museum with a term of office of more than 5 and 8 years; (3) one custodian of the Lokkoe Tomb Complex with a service period of more than 10 years; (4) one administrator of the Jami' Tua Palopo Mosque; and (5) two representatives of the Palopo City Culture Office and Education Office.

Data Collection and Analysis Techniques

Data collection was carried out through three complementary techniques, namely field observation for structural-spatial data and artifacts, literature studies and documentation for

textual-historiographic data, and semi-structured interviews for socio-educational data. Data analysis was carried out in stages: residual data was analyzed through a descriptive-contextual approach; textual-historiographical data are analyzed through source criticism; and the data from the interview results were analyzed thematically through the stages of data reduction, data presentation, and conclusion drawn. The validity of the data was checked through source triangulation and triangulation techniques.

RESULTS AND DISCUSSION

Based on field observations, traceability of textual-historiographic sources, and interviews with ten informants, four categories of conflict archaeological remains in Palopo City were identified that were spread in close radii in the city center, forming a kind of "conflict stratigraphy" that is layered chronologically but spatially integrated.

Archaeological Remains of Internal Political Conflict: Relocation of the Locus Center of Power and the Lokkoe Tomb Complex

The first remnant that can be read in the archaeological framework of the conflict is the entire old urban planning structure of Palopo, which was historically a direct result of the internal succession conflict of the Luwu Kingdom. A dispute over the throne between Andi Abdullah and his brother Somba Opu forced the center of Luwu Sovereignty to be moved from Pattimang to Palopo, resulting in a complete reconstruction of the power landscape with the royal mosque located to the west-north of the palace a layout that mimicked the centers of Islamic rule in Java.

An important component of the new landscape is the Lokkoe Cemetery Complex which was built in 1605, a year after the Jami' Tua Palopo Mosque. The complex houses about 37 to 39 tombs of the king, crown prince, and traditional council of the Luwu Sovereignty since the early 17th century, as confirmed by the keeper in an interview. Physically, the main building of Lokkoe is shaped like a pyramid with an area of about 10 x 10 meters and a height of about 7 meters, built from an arrangement of bricks bonded by traditional cement without an iron frame.

The caretaker who has been on duty for more than a decade reveals a cultural dimension that has not been widely documented academically: the name "Lokkoe" is related to the word "loko" meaning wound, an oral knowledge not available in history textbooks. The caretaker also mentioned that there are ethical rules that must be followed by every visitor, including the ethics of dressing modestly and covertly, straightening out intentions, guarding words and speech, the prohibition of touching the tomb structure for the sake of cultural heritage conservation, and the obligation to ask permission from the caretaker before entering the complex.

Informants from the teachers' group confirmed that the Lokkoe Complex has been mentioned in classroom learning in the context of the local content of Luwu history, and the field visit program to this site was carried out at the initiative of the Palopo City Education Office. The caretaker expressed the hope that the program that connects Lokkoe with schools will not only increase students' awareness of local cultural heritage, but also encourage the birth of a young generation who care about ancestral relics, including the presence of a cadre of preservationists from among students.

Archaeological Remains of Religious Conflict: The Old Jami' Palopo Mosque as an Artifact of Islamization Negotiations

The Jami' Tua Palopo Mosque was built in 1604 by order of the 16th Datu Luwu, a year after Islam was first officially accepted in Luwu in 1603. The architect, Fung Mante of China, designed the building with a blend of local Bugis, Javanese, Hindu, and Islamic elements an architectural syncretism that directly represents the process of negotiation between the old belief system (Dewata Seuwae) and the newly accepted teachings of Islam.

The architectural symbolism of this mosque is very rich: five pillars symbolizing the Pillars of Islam, the shape of twelve-sided pillars that refer to the number of tribal children in Tana Luwu, six small windows symbolizing the Pillars of Faith, a three-tiered roof arrangement called "*tellue poccoe*" symbolizing *sharia-ma'rifat-hakikat* as well as referring to the brotherhood philosophy of the three great kingdoms (*Tellu Bocco-e*), as well as a single entrance that symbolizes the Oneness of God. The egg-white self-adhesive rock walls are one of the technical uniqueness of this building that made it last for more than four centuries.

The management of the Jami' Tua Palopo Mosque in an interview confirmed that this site has been visited very often by groups of students, students, religious groups, and various professional circles. The trustees noted that the visitors' response was generally one of admiration for the intelligence of the ancestors who were able to build high-value structures with traditional technology, and judged that it was this aspect that was most meaningful to convey to the students: "These remarkable passages are told to the students so that they admire the intelligence of their ancestors."

The management also emphasized the need to arrange visits in terms of time, number of visitors, politeness of behavior inside the mosque, and cleanliness considering that this mosque is still actively used as a place of daily worship. From the teacher's side, this mosque has been mentioned in classroom learning on the topic of local content, and the applicable curriculum allows for a direct link with the material on the Islamic kingdom and the process of Islamization in South Sulawesi.

Archaeological Remains of the Colonial Conflict: The Batara Guru Museum as an Artifact of Power Contestation

The Batara Guru Museum is the most complex remains because this building is also an artifact of conflict and an institution for the preservation of cultural heritage. The building was erected by the Dutch Colonial Government around the 1920s on the former land of "Saoraja" that had previously been leveled, with European architecture intended to capture the hearts of the rulers of the Luwu Kingdom. However, for most of Luwu's nobility, the building was understood as a symbol of a shift in power and a subtle attempt to erase the historical traces of Luwu's glory.

The museum manager confirms that this narrative of duality has become part of the interpretation conveyed to visitors. The two managers interviewed consistently stated that the demolition of Saoraja by the Dutch was explained to visitors as "a political tactic to weaken the influence and remove traces of the nobility of the Luwu Kingdom." This narrative is conveyed through information boards, guides, and brochures available at the museum.

Regarding the collections, the two managers stated that almost all of the museum's 831 collections which include prehistorical, heraldic, ceramic, ethnography, manuscripts, numismatics, and photographic collections are explained according to the context of the time of the event, and all have the potential to be used as learning mediums. The description or label of the collection is considered to be sufficiently detailed for ordinary visitors, including students. The museum has also received visits from school groups, usually during school holidays, with special educational sessions. Formal cooperation with the Education Office has also been carried out.

Regarding the future development plan, the first manager recommended the creation of historical content of war tools and heroism of figures from Luwu as a development priority, while the second manager emphasized the importance of the physical development of the museum and its supporting facilities.

From the teacher's side, the colonial narrative of the Batara Guru Museum building is considered to require caution in its delivery in the classroom. Teacher Informant 1 stated that this topic "should be more careful because it's a sensitive issue that should be explained to students," while Teacher Informant 2 assessed that the topic "is not yet safe, because it's a sensitive issue." Teacher 3 informant argued that this topic is "safe but needs caution as it is a sensitive issue." Thus, the three teachers agreed that this topic can be delivered with the prerequisite of a careful and planned approach.

The Archaeological Remains of Post-Independence Conflict: A Memory of Resistance with Minimal Physical Traces

The fourth category is related to post-independence events, especially the Luwu people's attack on the KNIL on January 23, 1946 and the involvement of the Luwu region in the Darul Islam/Indonesian Islamic Army (DI/TII) movement led by Abdul Kahar Muzakkar. This category shows a significantly different character: the material footprint is much minimal, while the narrative and warning footprint is stronger recorded mainly in the form of the annual Luwu People's Resistance Day commemoration and various street names in Palopo City.

The three teachers interviewed confirmed that the Luwu People's Resistance Day event and Luwu's involvement in the DI/TII movement had been mentioned in the lesson. However, all three emphasize the need for extra caution in conveying this topic. Teacher 1 informant stated that it is necessary to "be more careful because this is also a sensitive issue that as a teacher can result if it is conveyed to students wrongly." Teacher 2 Informant admitted that he only discussed it briefly because of his "high sensitivity level," while Teacher 3 Informant stated that he chose to "not go into detail because this is also a sensitive issue."

Representatives of the Culture Office and the Education Office confirmed the same view. The two service representatives consistently stated that the events of the 1946 Luwu Resistance and DI/TII were "very sensitive, emotional, and multidimensional pages of history," which if mis conveyed could open old wounds between groups or cause ideological misunderstandings in students.

Utilization Potentials and Challenges: Interview Data Perspectives

1. Potential: Field Confirmation of Educational Relevance

All informants confirmed that the four categories of remains have relevance to ongoing history learning. The three teachers stated that the curriculum material (Learning Outcomes/Basic Competencies) can be directly related to these remains, especially on the topic of the Islamic imperial system of government, colonialism, and the struggle for independence. The three have also discussed these sites in the context of local content, both in the classroom and in conversations outside of class hours.

Field visit programs to historical sites in Palopo City have also been implemented. The three teachers confirmed that the visit to the historical site was once carried out as a program of the Palopo City Education Office, not just an individual initiative. Informant Guru 3 added that the visit went smoothly because it had been planned well in advance.

Representatives of the Culture Office and the Education Office revealed the juridical dimension that strengthens this potential utilization. The two representatives said that legally, the use of cultural heritage for school materials is protected by Palopo City Regional Regulation Number 8 of 2014 concerning the Preservation and Management of Cultural Heritage, where Article 27 specifically mandates that regional cultural heritage can be used as local content in the educational curriculum. The implementation of the Independent Curriculum in the aspect of environment-based contextual learning has also been carried out and implemented in elementary and junior high school education units.

2. Specific Challenges Per Left Category

In terms of challenges, the interview data reveals three layers of problems. First, operational technical challenges. The three teachers agreed that the main obstacle was a matter of time and permission. Informant Guru 1 mentioned time as the main single obstacle; Teacher 2 informant mentions time and permission; while Teacher Informant 3 mentions permission and time. The allocation of lesson hours that must include national material makes the integration of local content still dependent on the teacher's individual initiative.

Second, the challenge of narrative sensitivity. As has been described, the narrative about the Batara Guru Museum as a colonial building and the topic of DI/TII is considered sensitive by all teachers and official officials. This is in line with archaeological findings that the symbolic contestation between the colonial side and the Luwu nobility still left an emotional resonance in the community.

Third, the challenge of institutional fragmentation. Representatives of the agency confirmed that the three main sites are under scattered management and are not under a single authority: the Lokkoe Tomb Complex under the authority of the Culture and Customary Office, the Jami' Tua Palopo Mosque under the authority of the mosque administrator, and the Batara Guru Museum under the authority of the Luwu Kadatuan Municipality. This condition makes it difficult to coordinate in designing an integrated site-based learning program.

3. Cross-Agency Coordination: Capacity and Expectations

Although institutional fragmentation is an obstacle, the interview data also reveals the existing coordination capacity. The two representatives of the agency confirmed that multi-stakeholder coordination meetings involving the Cultural Office, the Education Office, site/museum managers, and school representatives had been carried out several times, including in the format of the Cultural Heritage Data Coordination and Synchronization

Meeting, the Preparation of Cultural Heritage-Based Learning Materials, and the Welcoming and Assessment of the Cultural Heritage Team.

Regarding who should be the main coordinator, the representatives of the agency agreed to appoint the Palopo City Education Office by involving the Cultural Office as the main driving force for the program to utilize cultural heritage sites for education.

The future program plan that has been prepared focuses on four pillars: digital innovation of cultural empowerment in schools (including the development of local history applications for classroom materials), revitalization of historic areas based on spatial planning and education, global cultural immersion programs, and extension of local content through socialization of intangible culture to schools.

The three teachers confirmed that they had received training or assistance related to the use of local historical sites for learning. Regarding the most realistic learning format, there was a common view among the teachers: Teacher Informant 1 chose resource persons to the school, direct visits, and digital media; Teacher 2 informants choose digital media and resource person visits; Teacher 3 informants chose resource persons to schools, digital media, and documentation-based assignments. Overall, the digital media format and resource person visits to schools were the most agreed choices, given the time constraints and strict academic schedules.

Informant Guru 2 provides an important substantive note: the need to create a local history book that can be used by both teachers and students, a need that has not been met so far and is one of the roots of the dependence of local history learning on individual teachers' initiatives.

CONCLUSION

This study found four types of conflict-related archaeological sites in Palopo City: (1) the shift of the Luwu Kingdom's power center from Pattimang to Palopo, along with the Lokkoe Cemetery, marking an internal succession conflict; (2) the Jami' Tua Palopo Mosque, reflecting religious conflict during early Islamization in the 17th century; (3) the Batara Guru Museum, showing colonial-local contestation while also preserving Luwu's heritage; and (4) memories of post-independence resistance, such as the January 23, 1946 incident and the DI/TII movement, which survive mainly through oral tradition and commemorations. Interviews show that the first three sites are already used to some extent in local-content lessons and school visits through the Education Office, but this use is inconsistent it depends on individual teachers, is limited by time and permits, and requires care when discussing sensitive topics like colonial history at the Batara Guru Museum or the DI/TII movement. Although Palopo City Regulation No. 8 of 2014 (Article 27) requires cultural heritage to be part of the local curriculum, its implementation faces challenges: fragmented management among institutions, limited class time for local content, and a lack of local history books for teachers and students. On the positive side, there is already some potential for cross-agency cooperation that could be formalized. Based on these findings, the study recommends: (1) the Education Office should lead a coordination forum involving the Batara Guru Museum, Lokkoe Complex, Jami' Tua Mosque, and schools to plan structured site-based learning; (2) local history books and teaching modules should be developed with help from site managers and local historians; (3) an oral history project should be started soon with local universities, since witnesses to post-

independence events are aging; (4) digital resources such as visual reconstructions of Saoraja, interactive conflict maps, and oral history platforms should be developed, given growing interest in digital learning among both teachers and students; and (5) further research should test these site-based learning modules in Palopo schools to see how effectively they help students understand and appreciate local history.

REFERENCES

- Adams, R. L. (2019). Household ethnoarchaeology and social action in a megalith-building society in West Sumba, Indonesia. *Asian Perspectives*, 58(2), 331–365.
- Aisyah, N., Patahuddin, & Ridha, H. M. R. (2018). Baraka: Basis pertahanan DI/TII di Sulawesi Selatan (1953–1965). *Jurnal Pattingalloang: Pemikiran, Pendidikan dan Penelitian Kesejarahan*, 5(2), 47–58.
- Biswa, N. (2025). *Revolutionary movements and anti-colonial resistance in Nadia (1905–1947): A socio-psychological study of Indian nationalism and political violence*. Deep Science Publishing.
- Bloembergen, M., & Eickhoff, M. (2020). *The politics of heritage in Indonesia: A cultural history*. Cambridge University Press.
- Bustan, N., & Jumadi. (2022). Peran raja dalam Islamisasi di Kedatuan Luwu Sulawesi Selatan. *Jurnal Supremasi: Jurnal Pemikiran, Penelitian Ilmu-Ilmu Sosial, Hukum dan Pengajarannya*, 17(1), 144–153. <https://ojs.unm.ac.id/supremasi/article/view/34013>
- Coughlin, L. (2021). *Community archaeology and heritage education in times of conflict: Fostering community, heritage, and resilience in the context of forced migration in Northern Jordan* (Doctoral dissertation). University of Southampton.
- Demilio, C., & Castro, F. (2025). Digital archaeology underwater: Ethical, epistemic, and climate challenges for a collaborative future. *Heritage*, 8(9), Article 383.
- Dezhamkhooy, M., & Papoli-Yazdi, L. (2020). Unfinished narratives: Some remarks on the archaeology of the contemporary past in Iran. *Archaeological Dialogues*, 27(1), 95–109.
- Glatz, C., Sorotou, A., Raheem, K. R., Abdullah, H. H., Mohammed-Amin, R. K., Marf, D. A., Abdullatif, N., Amin, A., Calderbank, D., & Laugier, E. J. (2024). Archaeology as cultural heritage in the Kurdistan Region of Iraq: Developing an integrated approach beyond narratives of catastrophe and emergency response. *Current Anthropology*, 65(S26), S55–S90.
- Hariato. (2022). Perlawanan DI/TII terhadap negara: Studi terhadap gerakan DI/TII di Sulawesi Selatan. *Historia: Jurnal Program Studi Pendidikan Sejarah*, 10(1), 101–110. <https://doi.org/10.24127/hj.v10i1.2453>
- Kila, J. D. (2019). Iconoclasm and cultural heritage destruction during contemporary armed conflicts. In *The Palgrave handbook on art crime* (pp. 653–683). Springer.
- Lindskoug, H. B., & Martínez, W. (2023). Contemporary archaeology in conflict zones: The materiality of violence and the transformation of the urban space in Temuco, Chile during the social outburst. *Journal of Material Culture*, 28(1), 63–86.
- Lubis, L., Wardiyanto, B., & Setijaningrum, E. (2024). Conservation of cultural heritage in Indonesia: A review of policy and practice. *Journal of Governance*, 9(4), 24554.
- Lucas, G. (2015). Archaeology and contemporaneity. *Archaeological Dialogues*, 22(1), 1–15.
- Machingambi, M., & Chiripanhura, P. (n.d.). *A cart before the horses: Challenges of a heritage-based curriculum in Zimbabwean secondary schools*.
- Nursanti, W. O., & Indawati, N. (2025). Integration of Wolio Palace Fortress in social studies learning to improve understanding of local culture. *International Conference on Interdisciplinary Studies*, 1(1), 324–331.

- Parcak, S. (2019). *Archaeology from space: How the future shapes our past*. Macmillan.
- Pica, V. (2018). Beyond the Sendai framework for disaster risk reduction: Vulnerability reduction as a challenge involving historical and traditional buildings. *Buildings*, 8(4), Article 50.
- Putra Yasa, I. W., Alfi Syahrin, A., Sedana Arta, K., & Pageh, I. M. (2025). Revitalizing local culture-based history learning: Opportunities and challenges toward transformative deep learning practices. *SHS Web of Conferences*, 221, Article 01007.
- Romera, F., Le Bigot, E., & Khoo, C. (2025). Heritage education towards sustainable development in tourism: An inclusive systematic literature review. *Tourism Recreation Research*, 50(7), 1700–1722.
- Rosanawati, I. M. R., Warty, W., Djono, D., & Purwanta, H. (2025). Pedagogical model innovation based on Ki Hajar Dewantara's among system for history learning in the Merdeka Curriculum. *Educational Process: International Journal*, 14, Article e2025039.
- Salas Landa, M. (2015). *Living among a field of ruins: (In)visible residues of violence and revolution in the northern lowlands of Veracruz, Mexico*.
- Thomas, M., & Curless, G. (Eds.). (2023). *The Oxford handbook of late colonial insurgencies and counter-insurgencies*. Oxford University Press.