



Designing Aceh Local History Teaching Materials to Strengthen Social Cohesion: A Qualitative Study

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Abstract: This study aims to explore the design process of Acehese local history teaching materials oriented toward strengthening students' social cohesion. The research employed a qualitative case study approach involving six social studies teachers, twelve students, and two curriculum developers selected through purposive sampling. Data were collected through classroom observations, interviews with teachers and students, and analysis of curriculum documents and teaching materials. Data were analyzed using Miles and Huberman's interactive model, which includes data condensation, data display, and conclusion drawing and verification. The findings indicate that local history learning in Aceh remains dominated by elite-centered narratives and does not adequately represent the roles of cross-ethnic and cross-class actors in shaping social cohesion. Empirical evidence shows that integrating alternative sources—such as local archives, oral histories, and multi-perspective case studies—broadens students' understanding of social cohesion as a historically constructed process formed through interaction and social negotiation rather than as a given condition. These findings underscore that strengthening social cohesion through history education requires a shift from single narratives toward contextual and inclusive instructional design. However, challenges remain in the availability of contextual teaching resources and pedagogical strategies. Overall, the study highlights the importance of systematically designing local history teaching materials aligned with social cohesion theory to enhance the role of history education in fostering national character.

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Introduction

History learning in schools has a strategic function as a transfer of knowledge about past events and also as a means of internalizing social, cultural, and national values (Nordgren, 2017; Nordgren & Johansson, 2015; Prasetyo et al., 2024; Prasetyo & Kumalasari, 2021; A. Rahman et al., 2024; Setiawan & Widiputera, 2020). However, sometimes the practice of history education in Indonesia is still dominated by national-scale narratives (Pramono et al., 2021; Saefudin & Musadad, 2023), while local history often gets less of a significant portion. This condition causes students to not fully know the cultural roots, collective experiences, and solidarity values born from the local social context. This gap is even more pronounced in Aceh, where local history has additional complexity due to the history of armed conflict and the post-2005 peace process (Al Qurtuby, 2015; Fasya et al., 2023). In Aceh, this is increasingly felt because history teachers face limited teaching resources that are relevant to regional conditions. The national textbooks used tend to be



general and do not present local narratives, so that history learning feels far from the socio-cultural reality of students.

The context of Aceh has its own uniqueness because the long history of armed conflict until the post-peace reconciliation of 2005 left a residue of trauma, identity polarization, and potential social fragmentation (Abdullah, 2018; Al Qurtuby, 2015; Aulia Rahman, Wasino, Suyahmo, 2021; Daly & Rahmayati, 2012; Hamid et al., 2021; Mufti Riyani, Wasino, Suyahmo, Nugroho Trisnu, 2021; A. Rahman et al., 2022, 2025). In the midst of a society that is full of a history of conflict, violence, and social rifts, history education plays an important and even decisive role in shaping or reconstructing ideas about society itself. Therefore, well-designed local history teaching materials can function as an educational means to foster awareness of peace, social cohesion, and shared identity (Korostelina, 2012). Thus, the integration of local history in education is an urgent need, both to strengthen cultural identity and as an instrument of social reconciliation. This research aims to design teaching materials for local history of Aceh that are contextual and can strengthen students' social cohesion.

A number of previous studies have shown the relevance of education in building social cohesion. Fuadi Mardatillah emphasized that the integration of Islamic educational values, such as *ukhuwah*, tolerance, social justice, and conflict resolution in higher education in Aceh, contributes to the personal transformation of students and strengthens social involvement in the peace process (Mardatillah et al., 2025). Meanwhile, Muhammad Fahmi through studies in Bali and Thailand highlighted multicultural Islamic education as a strategy to reduce identity conflicts and strengthen social cohesion in pluralistic societies (Fahmi et al., 2025). In the context of Aceh, Akhyar found that the integration of multicultural education in schools still faces serious challenges, including limited teacher training, lack of parental participation, and inconsistent policies (Akhyar et al., 2025). From the perspective of local wisdom, Agustinus Ulfie shows how the cultural values of the Kei people can be used as an effective source of historical learning to build solidarity and reduce violence (Ulfie, 2013). On the other hand, Amiruddin emphasized the importance of social mainstreaming in the higher education curriculum in Aceh to create inclusive, equitable, and socially aware learning, although it still faces implementation obstacles (Amiruddin et al., 2024). This research clearly differentiates itself from previous research by focusing on the practical design of teaching materials. This research not only discusses the value or concept of social cohesion theoretically, but also systematically translates it into contextual and applicable learning objectives, material structure, classroom activities, and evaluation instruments. Thus, the main contribution of this research lies in shifting from what should be taught to how it can be taught, thereby bridging the gap between theoretical discourse and the actual needs of learning practices in educational institutions.

From the previous studies, it can be concluded that studies on education, social cohesion, and the integration of local values continue to develop. However, research that specifically discusses the design of Acehese local history teaching materials as a formal educational instrument in strengthening social cohesion is still very limited. In fact, this approach has great potential to enrich the history curriculum as well as a transformative effort in building social awareness, solidarity, and togetherness among the young generation of Aceh today. Therefore, this study is important to investigate qualitatively how Aceh's local history can be designed into teaching materials that are contextual, participatory, and able to strengthen social cohesion. This research presents a design for teaching materials on Acehese local history based on a multi-perspective approach, presenting history not as a single narrative but as a confluence of diverse perspectives from local actors and



communities. This approach encourages students to understand the complexity of the historical experiences of the Acehnese people and fosters empathy, mutual respect, and social cohesion.

Research Method

This research uses a qualitative approach with a case study design, because it aims to understand in depth the process of designing Aceh's local history teaching materials and its contribution to strengthening social cohesion in the educational environment. The location of the research was purposively determined in several secondary schools in Langsa, Aceh. Langsa was chosen as the research location because sociologically, it represents a pluralistic and dynamic social space in eastern Aceh. The city is inhabited by diverse ethnic, cultural, and social backgrounds—including Acehnese, Malay, Javanese, and other immigrant communities—who live side by side in daily interactions, particularly within the school environment. These demographic conditions make Langsa a strategic context for studying social cohesion, because the practices of tolerance, solidarity, and identity negotiation take place in a real and sustainable manner. The main informants consist of 6 social studies teachers with a history focus, 12 students, and 2 curriculum developers who are selected using purposive sampling techniques based on their involvement and experience in the development of local historical content.

Data was collected through in-depth interviews to explore the views and experiences of informants, participatory observations in the classroom to see learning practices firsthand, as well as document analysis in the form of teaching materials, and textbooks used. Furthermore, the data was analyzed using thematic analysis techniques with the stages of data reduction, categorization, coding, theme identification, and drawing conclusions (Naeem et al., 2023). Data validity is carried out through triangulation of sources and methods. The ethical aspects of research are considered by implementing informed consent, ensuring the confidentiality of participants' identities (anonymity), and ensuring the use of data only for academic purposes.

Results and Discussion

Inclusive and Multiperspective Historical Narrative Construction

The construction of Aceh's history has been dominated by elitist narratives that emphasize the stories of sultans, warlords, and major events (Fitriani et al., 2022; Putra & Muhsin, 2022). This kind of historiographic pattern does highlight political and military glory, but it often ignores the pulse of ordinary people's lives which is actually the main support for the sustainability of Acehnese civilization. A shift towards a more inclusive and multi-perspective narrative is essential to present a more equitable and representative face of history, in line with the new direction of historiography that emphasizes *People's History* or history that also tells the contribution of its people.

From the perspective of the elite, the history of Aceh can also be read in an inclusive manner because it shows the dynamics of leadership that are not solely rooted in local ethnic lines. After the leadership period of the four sultans in the 17th century, the Sultanate of Aceh entered a new phase where the throne was held by kings who were partly of Arab descent. This phenomenon shows the existence of political openness and cross-cultural interaction that also forms the face of Aceh's power. However, the process did not go without turmoil, as some of the rulers then had to face a coup from other immigrant groups who also tried to influence the political direction of the sultanate. At its peak in 1727, the reins of power fell to Sultan A'laidin Ahmad Shah which marked a new chapter in the structure of Aceh's



government (Feener et al., 2011; Nimba, 2019). This leadership dynamic emphasizes that inclusivity in Aceh's history is not only reflected in the people's narrative, but also from the elite layer that opens up space for the presence of outside figures in determining the direction of the kingdom's political history.

The inclusion of non-Acehnese elites in the leadership structure of the Sultanate of Aceh has significant socio-political implications. First, this shows that Aceh from the beginning was not closed to outside influences, but built a flexible power system that was able to accommodate actors from various backgrounds. The presence of kings of Arab descent after the sultanate rule, for example, strengthened the religious legitimacy of the sultanate while affirming Aceh's identity as an Islamic center in the Southeast Asian region. At the same time, however, this openness also breeds vulnerability, as immigrant groups with a certain base of support often seek to seize authority and create political instability. The coups and power struggles that occurred during that period show how multicultural interactions at the elite level are not always harmonious, but also fraught with contests of interests.

Nevertheless, these dynamics provide an important lesson about inclusivity in the history of Aceh. The non-Acehnese elites who rise to the leadership are not just immigrants, but part of a broader socio-political construct, where legitimacy is determined not only by blood or ethnic factors, but also by the ability to build alliances, trade networks, and religious authority. Thus, the history of Acehnese leadership in this period can be understood as a reflection of social cohesion built on the basis of plurality, even though it is colored by the dynamics of conflict and power struggle.

In the context of small communities, the life of farmers in Aceh deserves to be placed as a central part of the historical narrative. In the 16th and 17th centuries, the Sultanate of Aceh Darussalam reached its peak as one of the most important spice trading centers in the world (Al Fairusy MA, 2024; C. M. H. Rahman, 2024; Suaedy, 2022). Its strategic location at the northern tip of the island of Sumatra makes it the connecting axis of the spice route between the Eastern world (especially Maluku and Southeast Asia) and the Western world (through Arab, Persian, Indian, and European traders). In this global trade network, leading commodities such as pepper (*Piper nigrum*)—which flourished in the lowlands of Aceh—became the economic backbone as well as a symbol of the kingdom's political and diplomatic power. Together with cloves and candlenuts, laca is not only a high-value export commodity, but also deeply shapes the social, cultural, and political structure of Acehnese society.

At that time, almost all of Aceh had an important contribution in its agricultural commodities so that it was nicknamed the country of pepper (Aulia Rahman, Husaini, Okhaifi Prasetyo, 2025; Muhammad Gade Ismail, 1991). On the west coast there are clove products, pepper which is the main commodity (Al Fairusy MA, 2024). In Greater Aceh, the farmer community at that time was also not much different, namely the former plantations of pepper, cloves and candlenuts (Taran et al., 2023). This pepper commodity further formed a pattern of large-scale trade interaction to multinational. Even spices produced by Acehnese farmers at that time were exported to Salem, Massachutes, America (R. Michael Feener, 2011).

The life of farmers in Aceh, with its superior commodities such as pepper, cloves, and candlenuts, not only serves as an economic foundation, but also has socio-political implications. First, from the social side, farmers are the main actors in the formation of the collective identity of the Acehnese people. Their lives depend on agricultural and trade systems creating social solidarity based on the production and distribution of produce. The pattern of mutual cooperation in cultivating land and maintaining production continuity



strengthens community cohesion, as well as becoming the basis of Acehese cultural values that emphasize cooperation and independence.

From the political side, Aceh's agricultural commodities make the kingdom have a strategic position in the global arena. Pepper, for example, is not only an economic commodity, but also an instrument of diplomacy and power. The products of the people's agriculture which were then exported to Salem, Massachusetts, USA, show that Acehese farmers have indirectly become part of a complex international trade chain. This led to the emergence of political policies oriented towards the control and distribution of commodities, while triggering the birth of a new social structure that connected farmers with royal elites, merchants, and international networks.

However, the involvement of farmers in the global economy also brings political vulnerabilities. Dependence on export commodities makes people vulnerable to fluctuations in world prices and colonial intervention. History records that the entry of the Dutch into Aceh was triggered by efforts to control pepper and spice commodities, which have long been the backbone of international trade. Thus, the strategic position of farmers not only provides strength, but also presents a threat when the natural wealth they produce is targeted by external forces. This shows that Acehese farmers who are categorized as a marginal group in history, but as political subjects have the ability to determine the direction of Aceh's economic development and diplomacy. Farmers occupy a central position in the dialectic between locality and globality, while showing how agricultural production can be a social glue as well as a source of political conflict.

By looking at these dynamics, it is clear that the lives of Acehese farmers and their contribution to global trade should not be seen only in terms of past economic stories. The role of the life of local farmers in Aceh is an important narrative to understand social cohesion in today. When Acehese farmers are able to produce commodities that place the region in the path of world trade, Acehese farmers have actually built the foundation of social solidarity, economic independence, and cross-cultural interaction networks that contribute to the formation of the collective identity of the community. This historical fact is very relevant to be taught again in the context of education, because it shows that small communities, not just political elites, have a strategic role in shaping Acehese civilization.

In learning local history, stories about farmers and their commodities can be used as a medium to foster the critical awareness of the younger generation that social cohesion is not born instantly, but through collective work and real contributions from various levels of society. It also inspires that solidarity, cooperation, and economic independence are values that must be maintained to face contemporary socio-political challenges. In this way, Aceh's local history can be taught as an archive of the past and also as a source of relevant value to strengthen tolerance, togetherness, and unity in the midst of today's multicultural Acehese society.

The people's trade network driven by local traders is the foundation of Aceh's economy. Crops from farmers in the interior are delivered to ports that function as marketing gathering points, before finally being sent to various regions at home and abroad. Traditional markets are also transformed, becoming more than just a space for the exchange of goods; They are developing into an arena of cross-community social interaction. From this was born small-scale trade relations that consistently support the stability of society. This reality shows a stark contrast to the narrative of big trade that usually only records agreements between kingdoms. In the end, the lives of these local traders prove that Aceh has economic vitality that comes from grassroots communities.



Aceh's Local Historical Values as Social Adhesives

In the context of Aceh's multicultural history, local historical values act as social glue that brings together various ethnic, religious, and traditional identities in the framework of togetherness. Local historical narratives are not only a record of the past, but also a medium for fostering a collective awareness of the importance of coexistence. Therefore, the pedagogy and methodology of teaching Acehnese history need to be designed in a contextual and participatory manner in order to be able to present history as a relevant dialogue space for the younger generation. The shift from lecture methods to *experiential learning* is the key to delivering meaningful learning. Through visits to historical sites, students can experience firsthand the traces of Aceh's diversity, while interviews with traditional elders and *storytelling* practices open up space to revive collective memories rich in the value of local wisdom. Documentation projects that involve students also provide an opportunity to interpret history from their own perspectives, thus creating an emotional and intellectual closeness to cultural heritage.

Furthermore, the teaching of Acehnese multicultural history cannot rely solely on official textbooks, which are often general and centralistic. The findings suggest the existence of a rich, but not yet fully utilized, alternative resource. One important example is the story of Ang Mah Piauw which deserves to be used as a case study in the study of multicultural integration in Aceh. He was a Buddhist Chinese merchant who had a close relationship with the Sultan of Aceh, Alauddin Ibrahim Mansyursyah. The relationship is not only limited to trade, but also strong socio-political ties. This closeness can be seen from his decision to embrace Islam and be awarded the honorary title of "Panglima Setia Bakti Chik Puteh" by the Sultan of Aceh Darussalam (Sutrisna, 2016). Nevertheless, Ang Mah Piauw still shows respect for the cultural roots of his community by supporting the establishment of the monastery as a symbol of tolerance and pluralism in the midst of the dominance of Acehnese Islamic identity. Written evidence of his role can be seen in a letter from Sultan Alauddin Mansyursyah Johan dated 30 Muharram 1286 H (May 12, 1869), which gave him a license to trade in the western and eastern regions of Aceh as well as a guarantee of security for his merchant ships. The existence of Chinese communities spread across various regions of Aceh also shows that history has taught the practice of coexistence and mutual respect across identities. By utilizing these kinds of resources, teachers can open up a more inclusive history learning space, rich in perspectives, while strengthening students' ties with Aceh's multicultural historical and cultural roots.

Analytically, the Ang Mah Piauw case can be further understood by engaging with critical debates on bridging social capital, particularly those developed by Robert Putnam and subsequent critics. Putnam's framework helps explain how cross-ethnic and interfaith networks can foster trust and cooperation (Putnam, 1993). However, Derik Gelderblom cautioned that such bridging ties should not be seen as an automatic solution to intolerance. Such interactions must be carefully designed and managed, paying attention to equality in relations, and not ignoring the harsh realities of conflict, inequality, and deeper forms of intolerance, in order to truly produce genuine cooperation (Gelderblom, 2018). In the Acehnese context, the successful integration of Ang Mah Piauw was not simply the result of interpersonal tolerance or social networks at the micro level, but was deeply shaped by macro-level power structures, particularly the political authority of the Sultanate that enabled, regulated, and protected these relationships. This aligns with Adalbert Evers, who emphasized that social ties and civic commitment operate in a reciprocal relationship, where inclusive political arrangements often create the conditions for social capital to function effectively (Evers, 2003). From this perspective, the historical narrative of Ang Mah Piauw



demonstrates that multicultural coexistence in Aceh was historically generated through the interplay of social networks, civic recognition, and political authority, rather than simply through social harmony. Incorporating such analysis into history learning allows students to critically understand the potential and structural limitations of social capital, while also situating multicultural integration within broader social and political processes.

Furthermore, teachers need to play their position as facilitators of critical dialogue lies in their ability to transform history learning from just a knowledge transfer to a process of collective reflection. Teachers need to present the classroom as a safe arena for dialogue, where students can question, interpret, and relate historical events to today's social realities. In the context of multicultural Aceh, this role is very important to instill the values of tolerance, respect for diversity, and the spirit of unity. With a participatory approach, teachers can encourage students to see history as a story of the past and also as a source of moral and social learning (Straub, 2005) relevant to their daily lives. This is where teachers function as *Co-Learner* as well as mediators, who help students develop critical awareness (Clark, 2014) So that the students are able to understand the complexity of history without being trapped in a single narrative.

Design of Aceh Local History Teaching Materials

The design of Acehnese local history teaching materials designed to strengthen social cohesion needs to be systematically arranged by placing socio-cultural values as the main foundation. The purpose of this design is not only limited to presenting factual knowledge about historical events, but also to instill critical understanding in students so that they are able to see the relationship between the past and the needs of living together in the present. The values of tolerance, solidarity, and respect for ethnic and religious diversity are used as a pressure point in every learning unit, so that history does not stop at chronology, but lives as a source of social learning.

The main principles of this teaching material are contextual, multi-perspective, participatory, and value-oriented social cohesion. Teaching materials must be contextual because they depart from the social and cultural reality of Aceh, which is rich in traditions, tales, poetry, and architectural heritage. The multi-perspective nature demands the presentation of history from various points of view, including the narratives of small people such as farmers, fishermen, women, and traders, in addition to big figures. Meanwhile, student participation is realized through investigative activities, discussions, and documentation projects, so that they not only receive, but also produce historical knowledge. The structure of teaching materials is arranged in several units that are mutually sustainable. Each chapter presents a narrative of Aceh's local history equipped with primary sources, such as excerpts, archives, or oral testimonies, combined with critical dialogue-based classroom activities. In addition, field activities to historical sites, interviews with community leaders, and creative projects such as making short films or digital posters, are integral parts of enriching the learning experience for students. Thus, students will understand history cognitively and also internalize the value of social cohesion through hands-on experience in the field.

Furthermore, the teaching methods used emphasize *experiential learning*, *storytelling*, and *project-based learning*. Teaching methods based on *experiential learning*, *storytelling*, and *project-based learning* have strategic implications in shaping historical understanding while internalizing multicultural values in students. Hands-on experiences in the field, such as visits to historical sites or heritage farms of the past, not only present historical facts in concrete terms, but also foster a sense of emotional attachment to the space and local

community. This is important because students no longer see history as an abstract narrative, but rather as a living reality inherited from their ancestors.

Furthermore, the use of *storytelling* from traditional elders or historical actors instills an affective aspect that is difficult to achieve through textbooks alone. Stories about courage, solidarity, or even wounds from conflict, become a space for reflection for students to understand the social dynamics involving ethnic, religious, and cultural diversity in Aceh. In this way, the value of tolerance, empathy, and appreciation for differences can grow naturally in their collective consciousness.

Meanwhile, *the project-based learning* approach encourages collaboration across backgrounds, both in the form of small research, the creation of local historical documentation, and creative works such as cultural maps or short films. This collaborative process implicitly instills *the living together skills* that are at the core of multiculturalism. Through cooperation, students learn that history does not only belong to one group, but is the result of contributions from various elements of society. Thus, learning local history in Aceh is not only the transmission of knowledge, but also a social practice that strengthens cohesion and integration in today's multicultural society.

The learning resources used are also diverse, ranging from accompanying textbooks based on local research, classic tales, colonial archives, to architectural heritage and oral narratives. This variety of sources not only enriches the content, but also fosters a critical awareness of the importance of connecting different types of evidence in understanding history. The assessment is then not solely directed at the cognitive aspect, but also includes the affective dimension through students' reflection on the value of unity, as well as the psychomotor dimension through the creative work they produce.

With this design, Aceh's local history teaching materials have the potential to become educational instruments that not only bring students closer to their cultural roots, but also strengthen social cohesion in a multicultural context. A participatory and value-oriented learning process provides space for students to cultivate collective awareness, so that local history is truly present as a means of building bridges between identities within the framework of unity. The design framework for Acehese local history teaching materials that is oriented towards strengthening social cohesion can be seen in Figure 1.



Figure 1. Design of local Acehese history teaching materials oriented towards strengthening social cohesion.

Challenges and Obstacles in Implementation

The implementation of inclusive and multi-perspective Acehese local history learning faces structural and epistemic challenges that have been widely discussed in recent scientific studies. The scattered and fragmented nature of local historical sources reflects what Peter Seixas identifies as a core problem in history education, where the dominance of centralized narratives marginalizes local and minority perspectives (Seixas, 2008, 2018). In the context of Aceh, this condition requires teachers to act not only as transmitters of curriculum content but also as mediators of the curriculum, a role emphasized by Michael Fullan, who argues that meaningful curriculum integration is highly dependent on the active



role of teachers and professional creativity (Fullan, 2016). Moreover, the challenge of aligning local cultural expressions with formal curricula is in line with James A. Banks's assertion that multicultural education demands the integration of content and deliberate knowledge construction, not additional or merely symbolic inclusions (Banks, 2015). Without institutional support and easily accessible local history repositories, the burden of contextualization falls disproportionately on individual teachers, thus limiting the sustainability of inclusive and multicultural history learning in Aceh. In addition, one of the prominent things in the history of multiculturalism in Aceh is the relationship between the local community and the Chinese. There is a burden of history in the past and also the burden of Islamic sharia, so teachers need to work around to present material that is considered "heavy" without triggering new tensions in the classroom and the wider community.

Another challenge is the limited resources and capacity of teachers. Not a few teachers admit that they do not have an adequate historical academic background, let alone specialized training to teach controversial topics with a multi-perspective approach. One teacher even emphasized, "We need training not only on the material, but also on how to teach it without upsetting the students' parents." These obstacles are further aggravated by the pressure of a very dense national curriculum. Limited history lesson hours make teachers more focused on pursuing the target of national exam material, so the space to develop local history in depth often narrows to just a complement. Teachers' complaints about time constraints show that without a more flexible curriculum policy, efforts to present Aceh's local history in a critical and meaningful way have the potential to continue to be marginalized.

Several strategies can be applied to strengthen the implementation of inclusive and meaningful Acehese local history learning. First, increasing the capacity of teachers through special training is a crucial step, both in mastering local history materials and multi-perspective and experiential teaching methodologies. This kind of training allows teachers to present sensitive issues such as conflict in a critical way while still respecting the local socio-political context. Second, the integration of diverse local resources—such as stories, poetry, traditional architecture, and community experiences—can enrich teaching materials and give students access to people's perspectives, not just elite narratives. Third, the curriculum can be designed more flexibly by providing elective modules or research-based projects that allow teachers and students to delve into local history topics without hitting national exam targets. In addition, collaboration with local communities, indigenous leaders, and cultural institutions can create participatory learning, presenting history as a real experience while building students' emotional attachment to Aceh's cultural heritage. With this integrated approach, the learning of Aceh's local history not only becomes more inclusive and critical, but also strengthens multicultural identity, tolerance, and unity in society.

Conclusion

The research findings conclude that local history learning in Aceh is still dominated by elite-centered narratives and has not adequately represented the roles of cross-ethnic and cross-class actors in shaping social cohesion. Empirical evidence shows that integrating alternative sources—such as local archives, oral histories, and multi-perspective case studies—significantly broadens students' understanding of social cohesion as a historically constructed process formed through interaction and social negotiation, rather than as a given condition. This underscores that strengthening social cohesion through history education requires a shift from single narratives toward contextual and inclusive instructional design. However, challenges are still found in the limitations of contextual teaching resources and



pedagogical strategies. These findings reinforce the importance of designing systematic local history teaching materials, as well as being in line with the theory of social cohesion to strengthen the function of history education in strengthening national character.

Recommendation

As a follow-up, several targeted recommendations can be articulated for key stakeholders. For teachers, it is recommended to actively reposition themselves as curriculum interpreters and facilitators by integrating local historical cases into daily instruction, utilizing digital archives and oral histories as learning resources, and applying participatory methods that encourage dialogue and reflection on diversity and coexistence. For curriculum developers, these findings underline the importance of providing flexible curricular spaces that allow the systematic incorporation of Aceh's local history, supported by clear learning outcomes related to social cohesion, tolerance, and civic values, as well as alignment between local content and national competency standards. For future researchers, this study opens pathways to conduct design-based and experimental research that tests the effectiveness of locally grounded teaching materials on students' social attitudes, as well as comparative and policy-oriented studies that examine how local autonomy in education can be operationalized without weakening national integration. Together, these follow-up actions ensure that the research findings are not only academically relevant but also sustainably translated into educational practice and policy.

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