



Integration of Ketadulakoan Value in History Learning Evaluation

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Abstract. This research examines the integration of the value of ketadulakoan in the evaluation of history learning with the aim of integrating local noble values into historical content with the aim that the quality of history learning in Indonesia, especially Central Sulawesi, has increased significantly. Ketadulakoan is a local value located in Central Sulawesi, this value offers a new perspective in a more contextual and relevant learning context based on affective value development. The research method involved analyzing curriculum documentation, interviews with educators, and observation of high school implementation in Palu City. The findings show that the integration of the value of ketadulakoan in evaluation can enrich students' understanding of history by providing a deep local context. In addition, this approach increases student engagement and motivation by creating a more meaningful learning experience that is directly related to the culture that surrounds them. This research suggests that history learning prioritizes locality by reviving local values in learning to create a holistic and inclusive learning environment. The results of this study are expected to contribute to the development of more relevant evaluation methods based on local wisdom in the field of history.

Keyword: Intregation, Value, Histoty Learning

1 Introduction

The true form of loving one's homeland and nation is known as nationalism. Pages of past events that have been beautifully recorded in historical records have been able to enlighten the current generation about the meaning of "nationalism". Nationalism is not only owned by the current generation, but also exists in the heroes. This is proven by the form of struggle of the heroes of the Indonesian nation who expressed their brave stance against various tyrannical practices established by the colonialists in our homeland. Currently, we never reflect on how the heroes were able to bring this nation to the gates of national freedom. "Freedom Country". The efforts made are of course in the form of struggle, there are consequences, namely the sacrifice of souls to the last drop of blood or in other words "falling on the battlefield". The courage to break free from the shackles of the colonial nation's grip is the main reason behind the sense of nationalism in the nation's heroes. Meanwhile, our task as the current generation is to continue and continue this struggle in the form of building a developed and competitive country, of course by learning a lot through past experiences.

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A feeling of love for the nation and homeland cannot always be interpreted as a feeling of love for the country, nationalism also talks about a feeling of love for the region, place, region where we live and grow. This means that nationalism also includes specifically local elements. Awareness of loving the area where you live and being proud of the historical values of the area. Therefore, the feeling of nationalism is not only limited to the universality of a country or in other words also talks about locality. Locality values are values that focus on the culture of a region or place and become its unique characteristics. Locality values relate to rules, habits and knowledge (local wisdom) that operate consistently continuously passes the boundaries of time and is outlined through inheritance from generation to generation.

Kammens [1] explains that local history is a study of past events, people or groups, in a particular geographical area. This means that the focal point of local history events from a particular place. Finberg in [2] says that the meaning of the word local is not complicated, just "place, space". So "Local History" simply means the history of a place or space and consists of 1 spatial unit.

The problem currently occurring is the loss of local identity and knowledge of one's own region. So it is very unlikely that love for local elements will materialize. This condition is caused by none other than the dominance of local history writing in certain regions over history learning, various historical writings always make certain regions the point of legality for events in Indonesia. So it is not impossible that if this condition continues, the history of local elements will also be lost and fade. This condition makes the position of certain regions become superior regions where all the knowledge that develops in Indonesia is only about one region and all the local values that also exist in that region.

For example, the jadhug value or also known as the immunity/magic value. However, without realizing it, local values such as the value of immunity that exist in certain regions such as Java and Sumatra are also shared by other regions, especially in Central Sulawesi, namely the values that exist in the figure of Tadulako or what we know as "Nakaba" (He who is immune).

Tadulako is a nickname for every person who succeeds in distinguishing himself in saving the integrity and integrity of his country, because he places himself as a person who is trusted and can be relied on by the Kingdom in carrying out his country's mission with the main qualities, namely courage, supernatural power, willingness to sacrifice and loyalty high in society [3]. From this explanation, we can interpret Tadulako in two ways, firstly Tadulako as the patriotic nature or nature of a leader and secondly Tadulako as a structural position, namely warlord or troop leader. Tadulako as a trait has personality values such as immunity, supernatural powers, willingness to sacrifice, courage, integrity and high loyalty to others. public. Meanwhile, Tadulako as a structural position is a leader in the field of defense and security like a warlord.

This research has a critical problem that must be resolved, namely the problem of limited knowledge of local history, especially regarding local values that exist in the figure of Tadulako, so it is very important for schools and teachers to internalize Tadulako's values into the curriculum and history learning. In order to focus on learning history within the scope of locality (local values) and not solely focus on the introduction of values that exist in certain areas, but it is also necessary to increase and develop students' knowledge related to the values that exist around them. Thus, students will automatically have a sense of pride in the cultural heritage or ancestral knowledge that has been passed down from generation to generation. As history teachers, this is certainly a concern and our role in teaching local history to students. One of the efforts that can be made is to integrate local history into history subjects so that students also gain an understanding of the history of their region. The lack of references is certainly a homework for us, but we must not give up and must be enthusiastic in finding references and teaching them to our students through the process of integrating local values. Then, the problem is: How is the concept of Tadulako, How is the concept of integrating Ketadulakoan values in history learning, How is the concept of Ketadulakoan Nakaba values, and How is the form of integrating Ketadulakoan Nakaba values in evaluating history learning. Previous research related to ketadulakoan focused on tadulako as a historical object by examining the history behind the concept of ketadulakoan. In contrast to this research making tadulako as an object of value internalization, the values that exist in the concept of tadulako are internalized in history learning to have an impact on the effective aspects of students.

Research Objectives Describe the concept of present-day ketadulakoan values that can be internalized in history learning. Identifying the form of implementation of ketadulakoan values in high school history learning in Palu City. Analyzing the impact of ketadulakoan values on affective aspects in high school history learning in Palu City.

2 Method

The research method used in this research is descriptive qualitative. This research uses a qualitative approach. It is called a qualitative approach because this research intends to understand the phenomenon of Ketadulakoan values in students. In this study, the highlighted perspective of students will be strengthened by the theoretical basis of ketadulakoan. This is intended so that the research process is in accordance with the facts encountered directly, namely the integration of the value of Ketadulakoan in history learning. As the main nature of this research is to prioritize the observation of phenomena and focus more on the substance of the meaning of existing phenomena so that the analysis and sharpness of this research is influenced by the strength of the words and sentences used in interpreting. The data collection technique is to search for data through books, journals, and other materials [4].

3 Result and Discussion

3.1 Who Is Tadulako

Discussing Tadulako we will be met with quite different views, this is because the concept of Ketadulakoan is also diverse and tends not to be absolute [5]. Explains that Tadulako is a leader who has received recognition. The mention of Tadulako symbolizes his physical and mental courage to attack the enemy from anywhere, thereby achieving victory. A leader who doesn't know how to give up even if he loses his name, for the honor of his country.

Furthermore, [3] explains that Tadulako is a nickname for every person who succeeds in distinguishing himself in saving the integrity and integrity of his country. Because he positioned himself as someone who could be trusted and relied on by the kingdom in carrying out various missions with his main characteristics, namely courage, supernatural powers, willingness to sacrifice and high loyalty to his people.

In line with Chalid, [6] explains that Tadulako is a person whose job is to deal with land and security issues, so he is often called a warlord. [7] explains that Tadulako was a warlord, army chief, hero, warrior, hero, and military leader. N. Adriani and Alb. C. Kruijt [5] Tadulako is the person who leads all the predictions before the battle "Tadu" is the leader or priest while "Lako" means going or fighting. So it can be interpreted that tadulako is someone who leads a war by going ahead of his troops to clear all obstacles and obstacles that will be faced. He would stop when a prophecy demanded it, and continue when the signs were favorable.

Tadulako is a symbol that is attached to certain social values, describing the existence of personality symbols. In this aspect, Tadulako contains meaning (personification of a person's nature and character), in addition to substantial meaning [8].

Based on the expert views described previously, the author can draw the meaning of tadulako into three meanings, namely:

- a. Tadulako in a terminological sense, comes from the words "Tadu" and "Lako". Tadu means leader or priest, while lako means going or fighting. So tadulako can be interpreted as a priest or leader who first goes to the battlefield to ascertain the conditions of the obstacles that will be faced on the road (to the battlefield).
- b. Tadulako in the sense of status, a tadulako is a person who has qualifications in the field of defense and security in the kingdom or magauan system of Kaili society. Tadulako was a warlord, leader of troops, as well as the right hand of a king in defending his country.
- c. Tadulako in the sense of personality, Tadulako is defined as a figure who has positive attitudes such as immunity, courage, intelligence, caring, sacredness and specialness.

In carrying out his duties as someone who has a very high social status or role in Tadulako society, he has a set of principles that are inherent to him and the activities he builds. These principles include:

1. Pakanoto Mata Mangantoaka, meaning a leader must read the situation using his own eyes, not using other people's views.
2. Pakanasa Talinga Mangepe, meaning that everything that is heard must be observed clearly and truly with full consideration.
3. Pakabelo Sumba Mojarita, meaning to say one must be honest and not lie or deceive others.
4. Pakanoa Rara Ri Ara Timbanga, meaning straighten your heart in making decisions and actions you want to take.
5. Pakatada Unto, meaning sharpen the brain in acting and thinking.

3.2 Value Integrated

Conceptually, integration can be explained as developing a sense of connectedness to a system in a particular area to fulfill the expectations that exist among the population in harmony. Etymologically, the word "integration" comes from "integrate," which means combining elements to create unity. Meanwhile the word "integrity" refers to wholeness and wholeness" [9].

In terms of learning, integration can be interpreted as inserting material that is not included in the subject matter but is considered important to be taught to students so that an integration process is carried out so that material that is not available in the teaching materials can still be taught through integration. The ability to integrate material is very important for every teacher. This is because there are several important things that have escaped the attention of the authorities so it is our responsibility as educators to convey them to students through integration.

Kusrahmadi (2017) stated "Local history learning is integrated into national history learning by delivering it through the lecture method and then it will be continued with discussion and inquiry methods as well as semi-research by students" [9]. There are many ways and methods that can be used to integrate material that is not listed in the textbook. One way that can be done is by using the lecture method. The lecture method is a conventional method and is considered old-fashioned and boring, but in fact it is still widely used today. However, use the lecture method correctly of course it will break down the stigma. The second is to use the discussion method. The discussion method can be carried out by forming small groups of students and then giving them discussion topics to discuss and presenting in front of the class regarding the results of the discussion.

Next, the semi-research method. This method will certainly be interesting for students because students not only learn in class but also apply directly the material they have received through small research in the surrounding area. Local history integration is the process of combining historical aspects related to the local region or environment into history learning. This is done with the aim of enriching students' understanding of

the history of their own region, strengthening local identity, and developing a sense of love for the culture and historical heritage around them [10]-[12]

Integration of local history can be done through the use of local historical sources such as documents, artifacts, folklore and living witnesses from local communities. History teachers can invite students to conduct research, visit historical places, or interact with local figures who have knowledge of the history of the area. In this way, students can study local history directly and in depth, and relate it to national and global contexts [13]

The integration of local history has significant benefits. First, students can develop a sense of pride in their own region and understand the important role that region has played in national history. Second, the integration of local history can enrich students' perspectives on cultural diversity and different historical experiences in various regions. Third, students can develop research skills, analysis and understanding of context in studying local history [14], [15]

Integration in education has several important benefits. First, integration allows students to understand and appreciate cultural diversity and interindividual differences. By integrating social and cultural aspects in learning, students can develop inclusive attitudes, tolerance and respect for diversity.

Second, integration helps students to relate learning to the context of their own lives. By integrating local history or social context in learning, students can see the relevance and significance of learning material in their daily lives. This can increase students' interest and motivation to learn.

Third, integration enriches students' learning experiences. By combining local history sources, folklore, or visits to historic sites, students can have a direct and in-depth experience of the history of their own area. This can help students build a strong local identity and develop a sense of pride in their cultural heritage [16], [17].

3.3 The Value of Nakaba

Tadulako has the ability and mental steel. This strong mental ability really determines how brave a tadulako will be on the battlefield. He will appear with great optimism and fighting power in maintaining and maintaining his dignity as a warlord. The value of tadulakoan which plays a role in this aspect is known as "Nakaba" or the Value of Immunity.

Makruf (2022) [5] explains that the value of "Nakaba" is a value of tadulakoan in which there is high fighting power, never giving up, and having mental resilience, optimism, tenacity, hard work, and high motivation in achieving success. If it is linked to learning, the value of nakaba is of course to be integrated with history learning have relationships to form students who have high learning motivation and a sense of enthusiasm.

Tadulako is a trait, not a person, not an object and not a strength but a trait, tadulako is a value that exists and is attached to a person (such as a leader), for example nakaba, nakaba is defined as immunity in terms of education, so it means the learning resilience of students who have toughness and spirit. never giving up reflects the value of tadulakoan, namely the value of nakaba. What is meant by nakaba (immunity) value in the current context includes:

- a) Passion for Learning
- b) Don't give up easily
- c) Tenacious and Persevering
- d) Have a strong commitment
- e) Learning Motivation
- f) Never Give Up

3.4 Integration of Ketadulakoan Values in Evaluation of History Learning

In the KBM process (Learning and Teaching Activities) is the core of an educational process comprehensive where this process is played by a teacher as actor main. The teaching and learning process can also be interpreted as a process that contains a series of actions of educators and students based on reciprocal relationships in an academic (educational) atmosphere with the aim of achieving certain things. The interactions that occur between teachers and students do not only concern the realm of knowledge such as conveying messages, information and new insights. However, the interaction in question also involves instilling values, norms, character, attitudes and feelings in a student that they obtain through the learning process (KBM). From this explanation, we can draw a perception that learning is something that is very complex because it happens to a student throughout life. The main characteristics of the learning process are a change occurs regarding behavior, character, habits, knowledge and skills.

Learning can essentially develop various aspects of students, including thinking abilities (cognitive), skill abilities (psychomotor), and attitude and feeling abilities (affective). So far, some people have considered the world of education solely to develop thinking abilities. However, without realizing that affective problems are something that are also very important. The objectives of developing the affective domain include, among other things, to shape students into individuals who are responsible, have a spirit of mutual cooperation, are disciplined, have a strong commitment to their academics, have high self-confidence, be honest, and respect other people's opinions.

Mcashan [18] states that learning competency is the knowledge, skills and abilities mastered by someone who has become part of himself, so that he can carry out cognitive, affective and psychomotor behaviors as well as possible.

Benyamin [19] divides three domains in the learning process, namely:

1. Cognitive domain, this domain concerns intellectual learning outcomes which consist of six aspects, namely knowledge, memory, understanding, analysis, application, synthesis and evaluation.

2. Affective domain, this domain concerns attitudes which consist of five aspects, namely acceptance, response, reaction, organizational assessment, and internalization.
3. Psychomotor domain, this domain relates to skills and ability to act. There are six psychomotor domains, namely reflex movements, basic skills, perceptual abilities, harmony or accuracy, complex movement skills, expressive, and interpretive.

Cognitive and affective have very striking differences in the measurement process, the affective domain cannot be measured the same as cognitive. This is because in the affective domain the measurements carried out include response, attention, attitude, sense of appreciation, organization (leadership), and characteristic traits (values). This is different from the cognitive domain which can be measured using problems or questions. The affective domain is developed through two criteria. The first is behavior that involves a person's feelings and emotions. Second, a person's typical behavior.

By looking at the classification of the affective domain and its characteristics when linked to the integration of tadulakoan values in history learning, it is very clear that first, history is a science that not only provides knowledge but also provides the practice or message of values, both heroic values and in this case tadulakoan values. Second, history has an important responsibility in developing the affective domain of students such as a sense of responsibility, a spirit of courage to sacrifice, never giving up, a sense of discipline, enthusiasm for learning, tenacity and an honest attitude, all of which can be taken through the value integration process, especially the integration of tadulakoan values in the history learning process.

History teachers need to realize that in the current era, there is a process of demoralization, the erosion of heroic values and even low interest in learning among students [20]. These various problems can be overcome through an external value integration process outside the topic or learning content. In certain conditions, for example low interest in learning and the emergence of a generation that easily gives up, especially when participating in the learning process, value integration is very necessary, namely the integration of Nakaba ketadulakoan values in developing the affective domain of students.

Learning history is not just a process of knowledge transfer. It is also a transfer of values. This view can explicitly be a reference that the values contained in historical learning have a very high impact when integrated into the learning process, such as forming a generation that is literate in learning and forming a generation with a steel mentality like Tadulako. Instilling religious values in students is a very good new perception and needs to be done, in addition to bringing up and rebuilding local values. It is also hoped that it can form students with the spirit of Nakaba, Natona Langgai, Nakarama, and Nabaraka.

The current phenomenon is that children's enthusiasm for learning is fading apart from being addicted to online games, social media and the like. This also happened because of the history teacher's negligence. Learning that is monotonous, uneducative and seems old-fashioned will create a lazy learning mindset in every child. Integrating the value of ketadulakoan nakaba (immunity) in the sense of education to form Students' enthusiasm for learning will be able to bring about and break the chain of problems in the classroom. When children are instilled with the value of ketadulakoan nakaba then of course their spirit of never giving up will be formed and become a fighter's mentality in the midst of learning. Children's enthusiasm for learning or the term the abyss will be formed automatically along with the inclusion of local ketadulakoan values in students.

The process of integrating ketadulakoan values also requires modern methods, not just relying on lecture methods alone. Nakaba values are to shape how students become strong and resilient individuals. We can instill it through the learning process. First we can display a photo heroes of Central Sulawesi (such as photos Tombolotutu, H. Hayun, Marunduh, Sis Al-Jufri, Djanggola, Lamakarate and other Tanah Kaili leaders) after that we will tell you how these figures struggled to resist the shackles of colonial oppression and intervention.

From there an awareness will emerge, that these local figures have a spirit of devotion, the main of which is the value of nakaba (the value of immunity), they never give up, do not give up easily, the fire of their enthusiasm burns until the last drop of blood. The next way is through videos or films. For example, films of national figures such as Hasyim Asyari, Hos Cokroaminoto, Soekarno, Kartini, and so on. From this film we show what is called the spirit of courage and the spirit of never giving up, then we relate it to the value of nakaba in the local value structure of ketadulakoan. When this strategy is used, awareness will be sparked in the students' souls, that currently their task is not to fight against colonialists but to defend independence through achievement competitions in smaller areas called competitions in the classroom in the learning process.

First, the integration of nakaba values will shape the soul and attitude of students, this attitude will be seen when the integration of nakaba values has been completed and entered into the students' souls. Second, when that value already entered. So the teacher will provide an assessment by looking at aspects of implementation in the classroom, the teacher will see how students have an unyielding spirit in learning and a serious determination to follow the learning process. Third, this evaluation process does not just happen, teachers will also gradually see the positivity formed by collective nakaba values in students.

4 Conclusion

From these various explanations, a first conclusion can be drawn: Tadulako can be interpreted into three aspects, namely terminological, derived from the words "Tadu" and "Lako". Tadu means leader or priest, while lako means going or fighting. So tadulako can be interpreted as a priest or leader who first goes to the battlefield to ascertain the conditions of the obstacles that will be faced on the road (to the battlefield). Tadulako in the sense of status, a tadulako is a person who has qualifications in the field of defense and security in the kingdom or magauan system of Kaili society. Tadulako was a warlord, leader of troops, as well as the right hand of a king in defending his country. Tadulako in the sense of personality, Tadulako is defined as a figure who has positive attitudes such as immunity, courage, intelligence, caring, sacredness and specialness.

Second, in terms of learning, integration can be interpreted as inserting material that is not included in the subject matter but is considered important to be taught to students so that an integration process is carried out so that material that is not available in the teaching materials can still be taught through integration. The ability to integrate material is very important for every teacher. This is because there are several important things that have escaped the attention of the authorities so it is our responsibility as educators to convey them to students through integration.

Third, the Nakaba value is a value of Ketadulakoan in which there is high fighting power, never giving up, and having mental resilience, optimism, tenacity, hard work, and high motivation in achieving success. If linked to learning, the value of nakaba which is to be integrated with history learning certainly has a relationship to form students who have high learning motivation and a sense of enthusiasm.

Fourth, by looking at the classification of the affective domain and its characteristics when linked to the integration of tadulakoan values in history learning, it is very clear that first, history is a science that not only provides knowledge but also provides the practice or message of values, both heroic values and in this case tadulakoan values. Second, history has an important responsibility in developing the affective domain of students, such as a sense of responsibility, a spirit of courage to sacrifice, never giving up, a sense of discipline, enthusiasm for learning, tenacity and an honest attitude, all of which can be taken through the process of integrating values, especially integrating the value of ketadulakoan in the learning history process.

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