

Heritage-Based Local History Education: The Tjilik Riwut House and the Development of Students' Historical Consciousness in Palangkaraya

Yusnani Novelianty*¹, Miftahuddin Miftahuddin¹, Dede Wahyu Firdaus², Rahmat Fauzi³, Reza Renggana Hamdani¹

*yusnani.2023@student.uny.ac.id

¹Universitas Negeri Yogyakarta ²Universitas Siliwangi ³MAN 2 JEMBRANA

Abstract

Low student motivation towards learning history is a challenge for teachers. History lessons strengthen the nationalism and character of students facing globalization, which weakens identity and morals. Conventional and monotonous learning is one of the causes. To answer this challenge, innovative methods are needed to utilize learning resources. The Tjilik Riwut House Cultural Heritage in Palangkaraya City has the potential for historical character value that can be integrated as a source of history learning, especially local history. This study confirms that the Tjilik Riwut House is effective as a source of local history and a medium for instilling 21st-century character. The research uses a qualitative approach supported by observation, interviews, documentation, archives, photographs, and site records. All data were validated through a reduction process and then organized before concluding. The findings indicate that the Tjilik Riwut House provides essential information about Tjilik Riwut's life and his efforts to defend Palangkaraya from Dutch attempts to reclaim the region. His legacy offers meaningful examples for character education, particularly in fostering nationalism, responsibility, social obedience, and pluralism. The novelty of this study lies in the use of the Tjilik Riwut House as a local history learning resource. The study concludes that integrating this cultural heritage site into history learning effectively strengthens students' understanding of local history and supports the development of key character values among high school students in Palangkaraya City.

Received 18 September 2025
Revised 24 November 2025
Accepted 30 December 2025
pp. 160-173

Keywords

Character Education, Cultural Heritage, Historical Sources, Local History, Tjilik Riwut House

To cite this article

Novelianty, Y., Miftahuddin, M., Firdaus, D. W., Fauzi, R., Hamdani, R. R. (2025). Heritage-Based Local History Education: The Tjilik Riwut House and the Development of Students' Historical Consciousness in Palangkaraya. *Diakronika* 25(2), 160-173. <http://doi.org/10.24036/diakronika/vol25-iss2/488>.



This work is licensed under the Creative Commons Attribution-ShareAlike 4.0 International License

Introduction

Education is vital because it builds skills, shapes character, and helps students grow into religious and patriotic individuals (Hidayatulloh et al., 2024). The curriculum is essential to education because it links objectives, content, and assessment to achieve the desired learning outcomes (Hamdi, 2020). The curriculum serves as a foundation and guideline for learning in educational institutions (Gumilar et al., 2023). It also ensures uniform educational standards throughout Indonesia (Cholilah et al., 2023). The implementation of a uniform curriculum across Indonesia poses challenges for local history learning due to a top-down approach that standardizes national historical narratives and limits space for local wisdom. The 2013 Curriculum emphasizes nationally prescribed content, leaving little flexibility for integrating local history. Although the Independent Curriculum (Kurikulum Merdeka) offers greater autonomy and opportunities for contextualized learning, regional history remains insufficiently integrated in practice. As a result, the potential of local historical content to strengthen students' identity and enhance the relevance of learning to their socio-cultural environment has not been fully realized (Wiyanti et al., 2020).

Local history is important in education because it can provide an understanding closer to the lives of students (Syahputra et al., 2020). The place-based education approach helps students connect historical events with their environment, in line with the principle of experiential learning that emphasizes direct experience, so that local knowledge can strengthen identity, social awareness, and cultural understanding while deepening their connection to national history. (Miftahuddin, 2020). One effort to integrate local history in learning is by utilizing cultural heritage as a learning resource.

Learning resources include objects, data, facts, ideas, people, and other elements that stimulate the learning process and enhance learning productivity (Samsinar, 2019). In history learning, cultural heritage serves as a critical learning resource that provides authentic historical evidence, enabling contextual learning while strengthening students' historical understanding, cultural identity, and historical consciousness. (Supriadi, 2015). Learning resources should match learning goals, suit students' needs, offer clear benefits, be easy to use, and provide comfort for both teachers and learners (Mastuti Purwaningsih, 2016). Cultural heritage embodies essential socio-cultural values and functions as an authentic historical source that extends learning beyond textbook-based narratives (Mas'ad, 2020). Through direct engagement with historical sites and objects, students encounter original material evidence that enhances the authenticity of historical learning, supports a more profound understanding of past technologies, arts, and social life, and fosters historical empathy by enabling learners to connect emotionally and cognitively with past human experiences (Leluni et al., 2025; Safi & Bau, 2021)

Cultural heritage sites give direct access to the past, helping students understand history more clearly through firsthand interaction. They also provide information not found in textbooks. (Latifah, 2021) Visiting cultural heritage sites helps students deepen their understanding of past technology, art, culture, and social life. (Posha & Yusnita, 2023). In general, cultural heritage can be interpreted as tangible cultural heritage, whether on land or water (Persada et al., 2022). Under Cultural Heritage Law No. 11 of 2010, heritage includes objects, structures, buildings, sites, and areas. One example is the Tjilik Riwut House in Palangka Raya, Central Kalimantan, which measures about 28.56 meters long, 19 meters wide, and 9 meters high. Although well-equipped and strategically located near high schools with easy public transportation access, the Tjilik Riwut House Cultural Heritage has not been fully utilized as a resource for learning local history. Established in 1957, this site is highly valuable for teaching history, especially to engage Dayak youth with their cultural identity amid low interest in local history. Based on this, the author chose to conduct research titled *The Tjilik Riwut House Cultural Heritage Site to Explore Local History Information for Students*.

Cultural heritage can be used as a learning resource. Several previous studies have shown the importance of utilizing local history in learning. (Wiyanti et al., 2020) The article entitled "Developing Local History as a Source of Contextual Historical Learning" provides an overview of how local history can be used as a learning resource supported by proximity factors. However, this research is still limited to the aspect of local context as a learning setting, and has not examined in depth how concrete cultural sites can be utilized as a medium for direct learning experiences. (Setiawati, 2021) His research, entitled "Utilization of Local History Studies in History Learning in Indonesia," concluded that the effectiveness of local history used as a historical source and its relationship with students' affective learning. Still, this research has not touched on how this affective strengthening can be integrated

through direct interaction with cultural objects or historical sites. (Wijayanti, 2017) His research, entitled "The Important Role of Local History in the Curriculum in High Schools," provides results in the affective use of local history as an effort to increase love for the homeland and character values that can be emulated from regional heroes. However, this study does not explore the concrete form of implementation of local history through the use of cultural heritage as an empirical learning resource. (Ruliani et al., 2022) with a study entitled "Utilization of the High Density Hall Building as a Local History Learning Medium at the Senior High School Level in Siak District, Siak Regency¹" shows that the Utilization of the High Density Hall Building as a Local History Learning Medium indicates that there are several results obtained such as increasing students' abilities in analyzing information related to the use of historical sources, improving students' interest in learning and increasing students' activeness. However, the context of the study is local-specific, so it has not yet described how the character of regional figures or specific historical values can be integrated to strengthen students' characters. However, research that specifically examines the potential of the Tjilik Riwut House Cultural Heritage Site as a source of local history learning has not been carried out.

Based on the above description, this research is essential to conduct with the aim of exploring the potential of the Tjilik Riwut House Cultural Heritage Site as a local history learning resource for students. The benefits of this research are expected to contribute to students in improving their understanding of regional history, for educators as an alternative authentic learning resource, for schools in developing contextual curricula, and for the development of history education, especially in integrating local history into learning.

Research Methods

This study uses a qualitative approach to explore participants' behaviors, perceptions, and motivations through verbal descriptions (Nurmaliah & Nursyamsiah, 2020). This study uses a descriptive design with a single embedded case study to examine the Tjilik Riwut House as a local history learning resource based on field observations. This research was conducted at the Tjilik Riwut House in Palangka Raya because it is directly linked to Tjilik Riwut's history and relevant to examining character values through a local historical perspective. Its strategic location and proximity to schools, including SMAN 1 Palangka Raya, also make it a potential contextual learning space. The research took place from July to November 2024, encompassing planning, permitting, data collection, analysis of findings, and report preparation.

In qualitative research, informants were selected purposively based on their suitability to the study's focus. This study involved 10 key informants and 142 students who had experience, knowledge, or direct involvement in the management and utilization of Tjilik Riwut House as a historical learning resource. Inclusion criteria included a minimum of one year of experience, an understanding of Tjilik Riwut and cultural heritage, and involvement in educational activities at the site. Informants included the caretaker, the manager of Tjilik Riwut House, history teachers from SMAN 1, 2, and 4 Palangka Raya, representatives of the Tjilik Riwut family, and students who use the site as a learning resource. The research data consisted of primary data were obtained through interviews, observations, and field documentation. Interviews were used to explore the educational values and meanings attributed to the site by stakeholders, while observations provided contextual information regarding site conditions, spatial use, and learning activities. Field documentation supported the validation of empirical findings. Secondary data consisted of archives, site profiles, brochures, photographs, and related documents, which were analyzed to reconstruct the historical background of the site and to corroborate primary data findings.

Qualitative data analysis organizes information, identifies patterns, extracts key insights, and draws conclusions for reporting (Rofiah & Burhan Bungin, 2024). Data analysis involved continuously reviewing and interpreting interviews, observations, and documentation throughout the study. Field notes recorded data from interviews, observations, and documentation with the caretaker, a history teacher, and Tjilik Riwut's descendants.

1. Data Reduction

Data reduction was conducted during the information collection process by selecting observation and interview notes relevant to the use of Rumah Tjilik Riwut as a historical learning resource. Researchers retained findings that demonstrated visitor interactions with the collection,

informants' views on the site's educational value, and learning barriers, then grouped them into categories such as site utilization, learning experiences, and facilities. Unrelated information was discarded, while lengthy descriptions were condensed into key points, such as positive student responses in the exhibition space or increased engagement during exploration. This stage ensured that the analyzed data were truly relevant and supported the interpretation of the research result.

2. Data Display (Data Presentation)

Data presentation organizes information for conclusions, typically using narratives, summaries, charts, or diagrams in qualitative research. (Nurhaswinda et al., 2025). The data presentation process can be seen in the following figure.

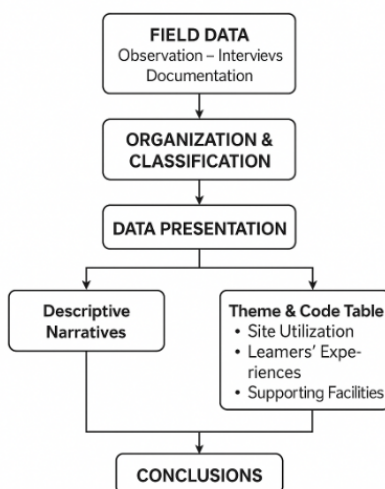


Figure 1. Data Presentation Process
Source(s) : Personal

3. Conclusion Drawing/ verification

Data analysis involved comparing, categorizing, and triangulating information on the Tjilik Riwut House, followed by narrative development, follow-ups, and validation with respondents, culminating in a conclusion.

In qualitative research, conclusions summarize the essence of the data. They may entirely or partially answer the research questions, aiming to identify meanings, relationships, similarities, and differences by comparing data with concepts and findings. Conclusions provide the final insights addressing the research problem.

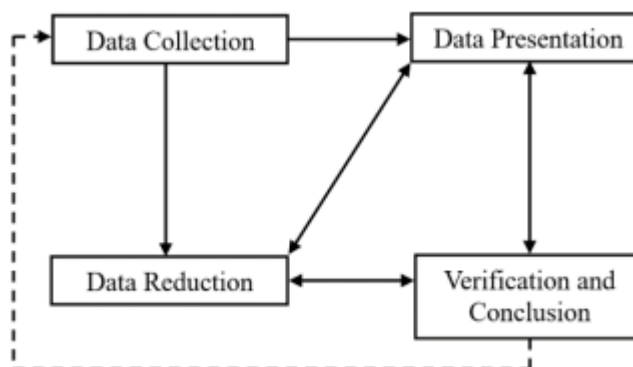


Figure 2. Data analysis steps
Source (s): Personal

Result

Description of the Tjilik Riwut House Cultural Heritage Site

This study was conducted at the Tjilik Riwut House Cultural Heritage Site on Jl. Jend. Sudirman No. 1, Palangkaraya. The site holds historical significance for Central Kalimantan and the city of Palangkaraya. Its central location and easy road access enhance its value as a cultural heritage site.



Figure 3. Front view of the house building when seen from the main road
Source(s) : Personal Documentation Source

The Tjilik Riwut House is a one-story building with brick and river stone walls, a pyramid-shaped wooden roof, and a spacious courtyard. It is divided into front, middle, and rear sections, with a semi-circular front, a rear pavilion for meetings, and an open terrace. The saddle-style roof uses ironwood shingles. Once the governor's residence, it is now adjacent to the Tjilik Riwut Rest House, and the building is currently in disrepair.

The building was originally the official residence of Governors Tjilik Riwut and Reinout Sylvanus, later becoming the Tjilik Riwut family home. It remains their residence and has been well-maintained. Recently, rehabilitation with adaptation and revitalization transformed it into a gallery and café, bringing changes to its layout, paint, and courtyard while preserving its role as a living monument. The Tjilik Riwut House is a significant historical building in Palangka Raya, closely tied to the development of Central Kalimantan. Following the province's establishment in 1957 and the relocation of its capital to Palangka Raya, the official governor's residence was built in 1959. Governors Tjilik Riwut (1958–1967) and Reinout Sylvanus (1967–1978) lived there. Since then, the Tjilik Riwut family has occupied the house, which remains under their ownership today.

The Potential of Tjilik Riwut House as a Source for Learning Local History.

The strategic location of the Tjilik Riwut House Cultural Heritage, easy vehicle access and the location of the Cultural Heritage which is relatively safe because in addition to the building standing on flat land that has a relatively strong and stable soil structure, the location of the Cultural Heritage is also close to SMAN 1 Palangka Raya, offices, markets, residential areas, and other schools of course. In addition, around the Tjilik Riwut House Cultural Heritage, there are different cultural heritages such as the Pesanggrahan Tjilik Riwut Cultural Heritage and the Soekarno Monument Cultural Heritage, which are close by. Since the utilization of the Tjilik Riwut House Cultural Heritage in 1982, the intensity of visitors both from within and outside Palangka Raya has increased, and there are even several visitors from abroad, such as Australia, Washington, Italy, and the Netherlands. Not only that, but the Tjilik Riwut house cultural heritage was also covered by My Movie TV and Gio TV. The purposes are also varied, ranging from tourist visits to educational visits. Visitors come from a diverse background, including students, the general public, employees of the Culture and Tourism Office (Disbudpar), the Ministry of Education and Culture (Kemendikbud), the Ministry of Transportation (Kemenhub), the Constitutional Court (MK), and members of the Regional People's Representative Council (DPRD). From March 2024 to February 2025, the average annual visitor count reached 593, which equates to 49 visitors per month. The following graph shows tourist visits to the Tjilik Riwut House:

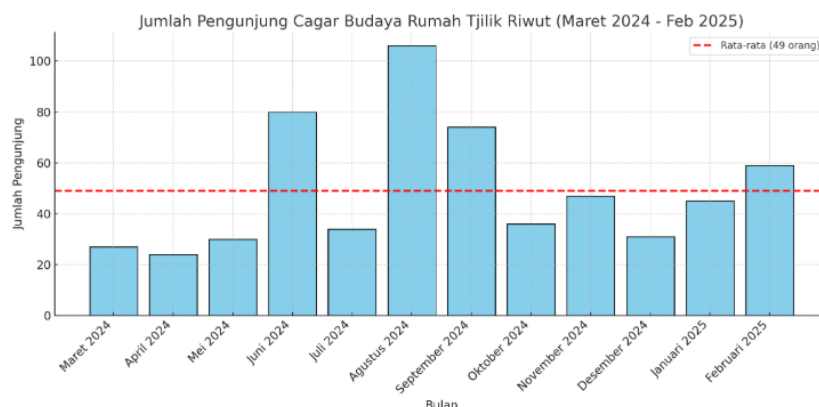


Figure 4. Number of Visitors to the Tjilik Riwut House Cultural Heritage Site (March 2024-February 2025)

Source(s): Data Center

Visitor data show that most visitors to the Tjilik Riwut House are tourists from outside Palangka Raya, with few local visitors, including students from SMA N 1 and SMA N 4. Educators and student groups were limited compared to other tourists. Visitors come to learn about Tjilik Riwut's role in achieving and defending independence and to gain inspiration from his life, in addition to viewing the historical objects he used. The Tjilik Riwut House attracts local, national, and international visitors. Its popularity is supported through collaborations with the Palangka Raya City Tourism, Culture, Youth, and Sports Office and the Central Kalimantan Provincial Culture Office.

Learning history isn't just about listening and absorbing material confined to the confines of a classroom. It's more about how educators and students collaborate to harness existing potential to create experiences for the students themselves. One example is high school history instruction utilizing historic buildings like the Tjilik Riwut House Cultural Heritage Site. Tjilik Riwut House Cultural Heritage, as a cultural heritage to commemorate and remember the struggle and sacrifice of the First Marshal TNI (HOR) (Ret.) Tjilik Riwut, certainly has many collections that are directly related to the values of nationalism in the struggle of the First Marshal TNI (HOR) (Ret.) Tjilik Riwut in his efforts to achieve and maintain Indonesian independence. The Tjilik Riwut House Cultural Heritage has collections that are displayed and easily accessible. The existing collection consists of objects that Tjilik Riwut used during his lifetime. Below is a description of the collection rooms in the Tjilik Riwut House Cultural Heritage, which can be used as a source for learning history, including:

1. Living Room Collection

The utilization of the collections at the Tjilik Riwut House Cultural Heritage Site demonstrates that artifacts can be effective learning resources for high school (SMA/SMK/MA) students. The living room collections—such as presidential charters, Indonesian Air Force uniforms, personal items, and Tjilik Riwut's service medals—not only illustrate his life journey but also serve as primary sources for training students in historical inquiry through observing, interpreting, and linking contexts. Teachers can develop source-based learning by asking students to analyze symbols of appreciation or interpret Tjilik Riwut's role from visual artifacts. Thus, the living room serves as a platform for constructing historical knowledge that encourages critical thinking and the ability to read evidence.

2. Workspace Collection

The office space used by Tjilik Riwut to complete office work and other tasks. This room houses a collection of work equipment, personal belongings, and administrative documents from his time as Tjilik Riwut's Indonesian Air Force and Governor. The Tjilik Riwut House Cultural Heritage, as a place to commemorate and remember Tjilik Riwut's struggle and sacrifice, indeed houses many collections directly related to Tjilik Riwut's nationalist stance in his struggle to achieve and maintain Indonesian independence. Through the analysis of the existing collections, students learn Tjilik Riwut's exemplary

values through structured learning activities such as guided observation, source interpretation, and reflective discussion. These activities enable students to examine how Tjilik Riwut consistently upheld his principles and commitment to the struggle despite severe physical limitations, thereby transforming historical artifacts into concrete learning experiences about perseverance, integrity, and dedication. This example is very relevant if applied by students, especially at the high school level, as the next generation who will later appear to contribute to Indonesia's independence. It is in accordance with the concept of history subjects taught at the high school/vocational school/Islamic high school levels.

The workspace collection including work equipment, personal belongings, and official documents demonstrates Tjilik Riwut's work ethic, commitment, and leadership, making it relevant for context-based history learning. These artifacts can be used by students to analyze leadership style, decision-making processes, and challenges faced in government duties. The exemplary values reflected in this collection can also be integrated into character education, so that students not only understand historical facts but also internalize the values of responsibility, hard work, and dedication. Thus, the workspace serves as both a cultural heritage and a medium for character development in students.

In today's modern era, learning resources can be used creatively, such as utilizing the Tjilik Riwut House as a high school history resource. Its collections, reflecting Tjilik Riwut's struggle as Central Kalimantan's governor, help students appreciate history and develop their potential through immersive learning experiences. (Eka Olivia; 2025, Endang Hartati; 2025). The potential of the Tjilik Riwut House Cultural Heritage in history learning is directly implemented by educators and students through visiting the Cultural Heritage Site. It is one solution to the growing concern related to the seemingly monotonous learning environment (Eka Olivia, 2025; Endang Hartati, 2025). Kristanti further explained that learning based on books and listening to material from teachers can make learning boring.

The use of the Tjilik Riwut House Cultural Heritage as a learning resource allows students to experience contextual and real-life learning. According to research results, students in schools mainly only study historical material on events surrounding the proclamation of independence and efforts to maintain Indonesian independence from textbooks and the internet. With the Tjilik Riwut House cultural heritage, learning can be done directly by visiting the site, where students can see firsthand the artifacts that are tangible evidence of the existence of this culture in Indonesia. This helps students connect theory with reality, so they can better understand and appreciate the material being studied.

Cultural heritage as a learning resource will make the learning process more enjoyable and seem more real (Saepul Milah et al., 2019). Cultural heritage provides resources through collections to understand history, culture, and cultural development (Setia et al., 2022). Through cultural heritage, students can learn directly and more tangibly about the past, which helps shape their understanding and deepen their love for the nation's cultural heritage. It is in line with research conducted by (Seprina, 2022), which states that cultural heritage as a learning resource has a positive impact on learning. This kind of fieldwork can enrich students' experiences, giving them a concrete picture of how the values of Tjilik Riwut's struggle are applied in everyday life. For example, they can observe Tjilik Riwut's daily life through his personal belongings displayed in the cultural heritage site of his house.

The Tjilik Riwut House Cultural Heritage can also be used to develop students' analytical skills. Teachers can encourage students to analyze this cultural heritage and its collection of objects from various perspectives, such as history, art, culture, and nationalist and patriotic values. For example, students can be asked to examine Tjilik Riwut's struggle for independence in Central Kalimantan. They can also explore his role, his attitudes and personality, and his nationalist and patriotic spirit in fighting for and maintaining independence in Central Kalimantan. Furthermore, students are also asked to examine Tjilik Riwut's role in the development of the Central Kalimantan region. They can also investigate the policies he adopted and their impact on social, economic, cultural, and religious development in Central Kalimantan. This type of analysis helps students develop critical thinking skills and the ability to evaluate historical information more deeply.

As a learning resource, the Tjilik Riwut House Cultural Heritage Site helps develop students' cultural awareness, local identity, and appreciation of regional national heroes, fostering local pride, nationalism, patriotism, and character development. The utilization process involves involvement from the cultural heritage authorities, educators, and students. After the educators provide an introduction, the learning process is then guided by the caretaker at the cultural heritage site. When the educators hand over the students to the cultural heritage officials, they are welcomed on the front porch. They are

gathered together for an explanation regarding the purpose and objectives of the cultural heritage site. They also explain the background and history of the building's journey to becoming a cultural heritage site, the Tjilik Riwut House, and a brief history of the late Tjilik Riwut.

Students, in utilizing cultural heritage, can actively listen to explanations according to the room and the existing collections. Students can also take pictures to remember the explanations that have been received and for the purpose of making the assigned assignment in the form of a history learning vlog at the Tjilik Riwut House Cultural Heritage. This certainly further clarifies the material and conveys existing values. It can be said that through the heritage objects stored in the Tjilik Riwut House Cultural Heritage, students can gain information related to the struggles of Tjilik Riwut and values that can be emulated by students. In learning, the main thing that students must have is strong motivation from themselves. When learning is held outside the classroom, students are more enthusiastic.

If most of the learning process takes place indoors, it can undoubtedly make students bored. When history learning takes place by visiting the Tjilik Riwut House Cultural Heritage Site, students become more enthusiastic. Once motivated to learn, the learning process becomes easier. Furthermore, the material is delivered by a new person, in this case, the caretaker. Students show greater enthusiasm in field visit-based learning

The Potential of the Tjilik Riwut House as a Containment of Character Values

Cultural heritage, as a non-profit institution that has a function as a place to maintain, care for, and exhibit historical relics that are open to all groups, is starting to be taken into account for its existence and usefulness. Through existing collections, people are beginning to realize the importance of history as a strengthening of their national identity through collections that tell stories of the past (Faqih Batubara, 2024). Cultural heritage is a non-profit institution that is permanent in nature to serve the community and is open to the public, which has the task of collecting, preserving, researching, communicating, and exhibiting the historical heritage of humanity in the form of objects and intangibles along with its environment for education, research, and entertainment (Raraswati & Yanti, 2025). One of them is the Tjilik Riwut House Cultural Heritage.

The Tjilik Riwut House Cultural Heritage has an attraction as an exceptional cultural heritage that is specifically used to commemorate and remember the struggle and sacrifice of the Tjilik Riwut House Cultural Heritage, located at Jalan Jenderal Sudirman No. 1, Jekan Raya District, Palangka Raya City, Central Kalimantan Province certainly has a strategic location. Easy vehicle access and the location of the cultural heritage are relatively safe because, in addition to the relatively strong and stable building, the location of the cultural heritage is also flood-free and close to schools and offices. In addition, around the Tjilik Riwut House Cultural Heritage, visitors will be presented with several additional options in the form of the Pesanggrahan Tjilik Riwut cultural heritage and the Soekarno Monument, which can be used as an educational facility as well as a tourist facility, individually or in groups.

Since its use on December 21, 2020, the Tjilik Riwut House Cultural Heritage has seen an increase in visits from various groups, including schoolchildren, students, the general public, international tourists, government agencies, and the media. Student activities at the site have been shown to improve the quality of learning, as they gain a direct understanding of history through authentic artifacts. Photo documentation and vlogs help strengthen memories and provide space for students to interpret the values they learn. Utilizing the Tjilik Riwut collection not only makes it easier for them to understand the life journey and struggles of this figure but also fosters values of nationalism, commitment, and integrity. This out-of-class learning enhances student motivation and engagement by offering a more engaging, relevant, and meaningful learning experience. Thus, direct participation in observing and documenting artifacts contributes significantly to increasing students' interest, motivation, and understanding of history.

The Tjilik Riwut House Cultural Heritage serves a broad function as a means of instilling values that are still relevant to contemporary life. This aligns with the statement that cultural heritage, with its living monument function, can be used as a learning tool to strengthen nationalism through the collection of historical objects. Similarly, the Tjilik Riwut House Cultural Heritage has the potential to serve as a resource for history learning in high schools throughout Palangka Raya. The potential of cultural heritage can be used as a learning resource to strengthen nationalism through the collection of historical objects owned by Tjilik Riwut.

In addition to its potential, the collaboration between Rumah Tjilik Riwut and the Department of Culture and Tourism has had a significant academic impact on history learning. Activities such as exhibitions and educational tours provide authentic learning resources that strengthen the integration of local history into the curriculum. Increased access and availability of curatorial materials enable teachers to present more contextualized lessons. At the same time, hands-on experiences at cultural sites enhance students' historical understanding, motivation, and sense of historical identity.

The Tjilik Riwut House Cultural Heritage Site has the potential to serve as a resource for learning about local history. Local history is defined as the study of events, people, or groups within a specific geographic area. The focus of local history can be a place, person, or event occurring within that region. The Tjilik Riwut House can be used as a resource for learning about local history because its collections describe the life of Tjilik Riwut, a national hero from Palangkaraya. Through the objects left behind by Mr. Tjilik Riwut, students can interpret Mr. Tjilik Riwut's daily activities and struggles. Tjilik Riwut was the only hero from Central Kalimantan. His struggle was not only local but also had a significant impact on Indonesia's development. His struggle can be described as follows.(Khalila, 2020):

1. Assisting Indonesia in breaking through the Dutch blockade in Kalimantan
Tjilik Riwut's struggle against the Dutch in Kalimantan took place on October 17, 1947. Tjilik Riwut succeeded in leading the MN 1001 troops and successfully carried out the first parachute operation in the history of the Indonesian Republic Armed Forces (ABRI) on October 17, 1947.
2. Get support from the Dayak tribe
Tjilik Riwut, a son of the Ngaju Dayak people, is revered as a national hero. As a Dayak, Tjilik Riwut worked to make Central Kalimantan part of the Republic of Indonesia. After Indonesian independence, Tjilik Riwut played a role in spreading news of the proclamation in Central Kalimantan.
On December 17, 1947, Tjilik Riwut became the representative of the Dayak people to the Grand Building in Yogyakarta to declare the oath of allegiance of the Dayak people as part of Indonesia.
3. Part of KNIP
Tjilik Riwut not only played a role in the military, but also attempted to exert political influence through the KNIP by joining the KNIP. He also neglected to mention one of the KNIP members, who was a Dayak.

Tjilik Riwut is the only national hero from Central Kalimantan. However, many people, especially students, are still unaware of his struggles and role. Tjilik Riwut's house, a cultural heritage site, is frequently visited by local and international tourists. Efforts to promote Tjilik Riwut's struggles include preserving the home as a cultural heritage site, which Tjilik Riwut's descendants still maintain to this day. The Tjilik Riwut house, a cultural heritage site, can be used as a resource for learning about local history. The collections, which are still well-preserved and supported by information from Tjilik Riwut's descendants, are an essential part of the learning resources, especially for local history, specifically the history of Tjilik Riwut, a national hero from Palangkaraya. As a history teacher, Mrs. Endang Hertati specifically scheduled a history visit to the Tjilik Riwut cultural heritage site as an effort to introduce the national hero to students at SMA Negeri 4 Palangkaraya. Visits to cultural heritage sites can make learning more interesting.

The Tjilik Riwut House cultural heritage site also serves as an effort to instill character values in students. Character development through activities at the Tjilik Riwut House Cultural Heritage Site does not stop at theoretical value instillation, but is directly reflected in students' actions during the activities. Learning at the cultural heritage site encourages the emergence of character values in students, as seen in their discipline in following the visit route and completing documentation tasks, their compliance with management rules, and their tolerant attitude when interacting with other visitors. Their interest in Tjilik Riwut's struggle also demonstrates a growing sense of nationalism. Thus, direct experiences at this site not only deepen historical understanding but also tangibly shape students' character.

Responsibility is being able to be accountable and having a feeling of fulfilling duties with trust, independence, and commitment (Syifa et al., 2022). The value of responsibility is illustrated in how Tjilik Riwut carries out his duties as a member of the AURI. The value of social obedience can be exemplified through Tjilik Riwut's personality in carrying out the values, norms, and customs that exist in Central Kalimantan. Nationalism is interpreted as a movement to establish or protect the homeland

(Udi et al., 2024). The value of nationalism can be exemplified through the struggle carried out by Tjilik Riwut as an Indonesian citizen in maintaining independence in Central Kalimantan. The value of pluralism is evidence of Tjilik Riwut's attitude, which encourages the Dayak community to love the Unitary State of the Republic of Indonesia.

A visit by SMA Negeri 4 to the history subjects at the Tjilik Riwut cultural heritage had a significant impact on instilling character values in students. The students brought on the visit were class XI phase F. Instilling character values through the Tjilik Riwut cultural heritage resulted in changes in the attitudes of class XI phase F students. Student attendance is a significant issue at SMA Negeri 4 Palangkaraya. The study found that a learning visit to the Tjilik Riwut Cultural Heritage improved student discipline, with attendance rising from 75–80% to over 90% and late arrivals decreasing from 12 to 4. Observations showed greater learning readiness, compliance, and participation. Students reported that the hands-on experience enhanced their contextual understanding of the material, which strengthened their motivation and sense of responsibility in learning.

Instilling character values through cultural heritage can be considered effective in changing students' attitudes. Instilling Character Values Through Cultural Heritage YBJ-6 PDRI ", which can increase social, nationalist, and responsibility values among students (Adzikri, 2017). Instilling social and religious character values can be done through visits to the Sendang Sani Pati cultural heritage (Dewi et al., 2025). Historical stories can motivate students to emulate good qualities, such as honesty, patience, and enthusiasm for learning. Increasing Faith and Piety, students are taught to respect holy places and maintain their sacredness. The success of character building through a visit to the Tjilik Riwut House Cultural Heritage by students at SMA Negeri 4 (State Senior High School 4) attracted the attention of researchers to further examine this research. Through a Focus Group Discussion (FGD) within the history learning MGMP, a solution was proposed to make the Tjilik Riwut House Cultural Heritage one of the primary sources in learning local history.

The use of this technology is expected to provide a solution to the aforementioned problems. The use of virtual reality application development technology is expected to provide a solution. Collaboration between relevant parties, such as management and students at both state and private universities, can help develop this medium. It could significantly impact the sustainability of cultural heritage, allowing students, the local community, tourists from outside Palangkaraya, and even international tourists to learn about the local history of Tjilik Riwut. The research entitled "The Potential of Tjilik Riwut House Cultural Heritage as a Source of Local History Learning for High School Students in Palangkaraya City" was conducted in accordance with the planned method. In the context of general education, this study is expected to contribute to efforts to shape learning experiences for students. Meanwhile, in the context of formal education, the utilization of Tjilik Riwut House Cultural Heritage can provide options in maximizing learning resources related to nationalist values through Tjilik Riwut's actions in his efforts to achieve and maintain independence.

Despite the diligent research, there were still limitations in interpreting the collected data. This was because the study focused primarily on interpretations based on interviews and field observations, which could potentially lead to multiple interpretations. To minimize this, the researchers triangulated the data by combining and cross-checking data obtained through observation, interviews, and documentation.

Discussion

This research shows that repetitive, text-based history learning tends to diminish student interest and understanding, necessitating relevant learning experiences. The use of historical artifacts and spaces at the Tjilik Riwut House Cultural Heritage Site provides authentic experiences not available from books or lectures, enabling students to construct meaning through direct interaction, in accordance with the principles of experiential learning. Strengthening historical and character values is more effective through cultural site-based learning because students can directly see evidence of the lives of local figures, allowing for deeper internalization of values. This finding aligns with the concept of situated learning, which places learning within a real socio-cultural context. Utilizing the Tjilik Riwut House Cultural Heritage provides an irreplaceable experience—including authentic artifacts, a space that preserves historical memories, and narratives of the figures' struggles—that can increase motivation and foster students' emotional attachment to local history.

Overall, the heritage-based learning in this study shows new findings that direct experience at

heritage sites can deepen conceptual understanding, strengthen character, and increase students' appreciation of history that is close to their lives. The Tjilik Riwut House Cultural Heritage Site is not only a tourist destination but also a resource for learning about Palangka Raya's local history. As the home of a prominent figure and the city's only national hero, its collection contains authentic evidence of Tjilik Riwut's struggle, which can strengthen students' knowledge and motivate them to understand their region's history.

Utilizing cultural heritage as a learning medium provides students with hands-on experience with authentic artifacts, thus deepening their understanding of history and enhancing its meaning. Interaction with tangible evidence of the past allows them to interpret historical meaning personally, connect it to their identity, and foster an emotional connection and pride in their regional heritage. Thus, cultural heritage-based learning not only adds variety to teachers' methods but also strengthens local identity and increases students' awareness of the relevance of history to everyday life. Learning resources that utilize cultural heritage bring positive value to students. Through cultural heritage objects, students can see firsthand evidence of events, not just visualize them. This learning process will encourage students to see firsthand, not just imagine. The struggle of Mr. Tjilik Riwut during the period surrounding independence and his efforts to maintain it were some of the most heroic acts in Indonesian history. Tjilik Riwut's struggle can be seen in the cultural heritage collection. Tjilik Riwut's struggle is linked to an understanding of character values, including responsibility, social obedience, nationalism, and pluralism.

Implementing learning that utilizes cultural heritage as a source of local history has a positive impact on students. It can boost their enthusiasm and motivation for learning. Increased motivation can help students feel more comfortable in their learning. Consequently, students' knowledge will increase. Utilizing the Tjilik Riwut House as a learning resource can be done through project-based learning, visits to cultural heritage sites, and in-depth discussions about local history with Tjilik Riwut, a national hero. Character education can be learned from Tjilik Riwut's struggles, which students can then internalize. Students' understanding of the value of responsibility emerged not only from explanations of Tjilik Riwut's work in the Indonesian Air Force, but also through direct observation of the archives and assignment documents on display. After viewing photographs and artifacts demonstrating his commitment, students were asked to identify forms of responsibility reflected in the collection and relate them to their own behavior during the visit, such as completing observation assignments or maintaining order.

Social obedience is understood not only through explanations of Tjilik Riwut's personality but also through student engagement in reading information about the customs and social rules of Central Kalimantan that he upheld. Afterward, students discuss the application of these values in their daily lives, ensuring they understand that obedience is not merely a passive act but rather a conscious effort to respect rules, including those governing cultural heritage. The value of nationalism grows when students observe artifacts of Tjilik Riwut's struggle in defending Central Kalimantan after independence; from the process of reading, studying, and analyzing historical evidence, they understand that nationalism is not only reflected through physical resistance, but also through efforts to maintain regional identity and cultural preservation, so that a sense of pride arises in the history that lives in their own environment.

The students understood the value of pluralism when they saw Tjilik Riwut's efforts to encourage the Dayak community to support the Unitary State of the Republic of Indonesia (NKRI) and live in harmony with other groups; after the visit, they examined examples of inclusive attitudes displayed in the exhibition space and related them to their experiences interacting with friends from different backgrounds, so that pluralism did not only become a character trait, but transformed into a social attitude that they could practice in the school environment.

Cultural heritage as a learning resource impacts student motivation. For example (Hassya & Kurniawan, 2025), utilizing museum models combined with learning methods like Contextual Teaching and Learning (CTL) and Project-Based Learning (PjBL) can provide students with a space to actively and meaningfully explore history. Research (Putri et al., 2022) confirms student motivation in learning using outdoor classroom models. Instilling character values through cultural heritage can be considered effective in changing students' attitudes. This is proven by research conducted by (Adzikri, 2017) *Instilling Character Values Through Cultural Heritage YBJ-6 PDRI* ", which can increase social, nationalist, and responsibility values among students. Research by (Dewi et al., 2025) also revealed that

instilling social and religious character values can be done through visits to the Endang Sani Pati cultural heritage. Historical stories can motivate students to emulate good qualities, such as honesty, patience, and enthusiasm for learning. Increasing Faith and Piety, students are taught to respect holy places and maintain their sacredness.

Conclusion

The Tjilik Riwut House Cultural Heritage is a historic building located in Central Kalimantan, specifically in the city of Palangka Raya. This building is a legacy of Tjilik Riwut, the only national hero who came from the town and the Dayak tribe. This house houses a collection of personal belongings belonging to Tjilik Riwut, which are silent witnesses to his struggle in maintaining Indonesian independence. As a cultural heritage, the Tjilik Riwut House has great potential as a source of learning about local history, especially related to the events surrounding the proclamation and efforts to maintain Indonesian independence, which are taught in grade XI. Tjilik Riwut's struggle to encourage the Dayak tribe to fight the Dutch and assert that they are part of Indonesia is a real example of the spirit of nationalism. In addition, this house also functions as a means of instilling character values in students through examples of struggle that can be explored from the existing cultural heritage collection.

References

- Adzikri, F. (2017). Implementation of Character Education in Strengthening Education by the 126 Muhawarman Student Regiment through the Cultural Heritage of Radio Ybj-6 Pdri. *Proceedings of the 20th National Seminar of the Postgraduate Program of the PGRI University of Palembang*.
- Ames, H., Glenton, C., & Lewin, S. (2019). Purposive Sampling In A Qualitative Evidence Synthesis: A Worked Example From A Synthesis On Parental Perceptions Of Vaccination Communication. *BMC Medical Research Methodology*, 19 (1). <https://doi.org/10.1186/s12874-019-0665-4>
- Cholilah, M., Tatuwo, AGP, Komariah, & Rosdiana, SP (2023). Development of the Independent Curriculum in Educational Units and the Implementation of the Independent Curriculum in 21st Century Learning. *Sanskara Education and Teaching*, 1 (02). <https://doi.org/10.58812/Spp.V1i02.110>
- Dewi, D. Si., Kironoratri, L., & Fajrie, N. (2025). Socio-Religious Values in the Sendang Pati Cultural Heritage. *Journal of Education*. <https://doi.org/10.31949/Educatio.V11i1.12731>
- Faqih Batubara, A. (2024). The Role of Museums in Preserving Community History and Culture. *Journal of Library and Information*, 6 (2), 2.
- Gumilar, G., Rosid, DPS, Sumardjoko, B., & Ghufiron, A. (2023). The Urgency of Replacing the 2013 Curriculum with the Independent Curriculum. *Papeda Journal: Journal of Elementary Education Publication*, 5 (2). <https://doi.org/10.36232/Jurnalpendidikandasar.V5i2.4528>
- Hamdi, MM (2020). Educational Curriculum Evaluation. *Journal of Islamic Educational Management*, Vol. 4, 67–68.
- Hassya, HA, & Kurniawan, GF (2025). Museum-Based History Learning: Relics of the Pre-Literacy Period in Indonesia in Northern Java as a Learning Resource. *Santhet: Journal of History, Education, and Humanities*. <https://doi.org/10.36526/Santhet.V9i4.5646>
- Hidayatulloh, T., Saumantri, T., & Ramdani, Z. (2024). Integrating Living Values Education Into Indonesian Islamic Schools: An Innovation In Character Building. 22 (1), 137–152. <https://doi.org/10.32729/Edukasi.V22.I1.1743>
- Khalila, A. (2020). The Figure of Tilik Riwut, the National Hero Who Initiated the Capital City Relocation. *Sindonews*, 1–2.
- Latifah, LI (2021). *Development of a Learning Module for Cultural Sites as an Alternative Teaching Material for Grade IV Elementary School Students*.
- Leluni, S., Susanto, Y., & Arianti, S. (2025). Maharsi: Journal of History and Sociology Education Utilization of Singa Ngenuh Cultural Heritage Site as a Source of History Learning to Improve Students' Understanding in Grade XI of SMK N 1 Gunung Timang . 07 (01), 11–18. <http://ejurnal.uibu.ac.id/index.php/Maharsi>

- Mas'ad. (2020). *Portrait of Cultural Heritage in Indonesia*. Center for Data and Information Technology, Ministry of Education and Culture.
- Mastuti Purwaningsih, S. (2016). The Influence of Learning Resources (Learning Resources By Design and Learning Resources By Utilization) on Student Learning Achievement in History Subject for Class X IPS at SMA Negeri 2 Mojokerto Vivin Meiristiya. In *Journal of History Education* (Vol. 4, Issue 3).
- Miftahuddin. (2020). *Local History Research Methodology*. Uny Press.
- Nurhaswinda, N., Maulina, SRM, Azzahra, A., Jannah, F., Jannah, N., Fadila, NA, Harza, ZJ, & Hariza Putra, N. (2025). Data Presentation. *Agile: Journal of Innovation and Trends*, 3 (1). <https://doi.org/10.35870/Ljit.V3i1.3709>
- Nurmaliah, S., & Nursyamsiah, N. (2020). *Student Perceptions of Online Learning Media in Indonesian Language Subjects During the Covid-19 Pandemic* (Vol. 2). www.jurnal.univetbantara.ac.id/index.php/Klitika
- Persada, AY, Fajrie, N., & Ismaya, EA (2022). Children's Responses to the Preservation of the Cultural Heritage Site of Patiayam Kudus. *Indonesian Journal of Multicultural Education* . <https://doi.org/10.23887/jpmu.V4i2.38441>
- Posha, BY, & Yusnita, H. (2023). The Role of Museums as Educational Centers and Tourist Attractions for the Sambas Community. In *Journal of Community Services* (Vol. 1, Issue 1).
- Putri, A., Maryati, T., & Arta, KS (2022). The Cultural Heritage Preservation Center (BPCB) in Pejeng, Gianyar, Bali as a Source of History Learning in Senior High School. *Widya Winayata: Journal of History Education* , 10 No. 3. <https://doi.org/10.23887/jjps.V10i3.43683>
- Raraswati, U., & Yanti, DA (2025). The Role of Museums as a Source of Cultural Knowledge for the Indonesian Nation. *J-Kip (Journal of Teacher Training and Education)* , 6 (2), 425. <https://doi.org/10.25157/J-Kip.V6i2.17657>
- Rijali, A. (2018). Qualitative Data Analysis. *Alhadharah Journal* , 17 (33).
- Rofiah, C., & Burhan Bungin. (2024). Qualitative Data Analysis: Manual of Data Analysis Procedures. *Develop* , 8 (1), 1–13. <https://doi.org/10.25139/Dev.V8i1.7319>
- Ruliani, DR, Bunari, & Asril. (2022). *Utilization of the High Density Hall Building as a Local History Learning Medium for High School Students in Siak District, Siak Regency* 1. 1670–1676. <https://doi.org/10.31604/jips.V9i5.2022.1670-1676>
- Saepul Milah, A., Laely Armiyati, Dan, Kunci, K., Budaya, C., & Belajar, S. (2019). *History Teachers' Understanding of the Utilization of Cultural Heritage as a Source of History Learning in Cilacap Regency* (Vol. 2, Issue 1).
- Safi, J., & Bau, Su. O. (2021). The Use of Historical Sites in Ternate as Learning Sources. *Santhet: Journal of History, Education and Humanities* . <https://doi.org/10.36526/Js.V3i2>.
- Samsinar. (2019). The Urgency of Learning Resources in Improving the Quality of Learning. *Didactics: Journal of Education* , 13 No 2 .
- Seprina, R. (2022). Utilization of the Olak Kemang Stone House Cultural Heritage in Jambi City as a Learning Resource for History Education Students at the University of Jambi. *Journal of History Education & History, Faculty of Teacher Training and Education, University of Jambi* , 1 (2), 119–133.
- Setia, A., Putri, RS, Maryati, T., & Arta, KS (2022). *The Cultural Heritage Preservation Center (BPCB) in Pejeng, Gianyar, Bali as a Source for History Learning in High Schools* . <https://doi.org/10.23887/jjps.V10i3.43683>
- Setiawati, E. (2021). Utilization of Local History Studies in History Learning in Indonesia. *Lentera Pendidikan Journal, Research Center for Lppm Um Metro* , 6 (2).
- Supriadi. (2015). Utilization of Learning Resources in the Learning Process. *Lantanida Journal* , 3 (2).
- Syahputra, MAD, Sariyatun, S., & Ardianto, DT (2020). The Important Role of Local History as a Learning Object to Build Students' Historical Awareness. *Historia: Journal of History Educators and Researchers* , 4 (1), 85–94. <https://doi.org/10.17509/Historia.V4i1.27035>
- Syifa, UZ, Ardianti, SD, & Masfuah, S. (2022). Analysis of Children's Responsible Character Values in Online Learning. *Jurnal Educatio Fkip Unma* , 8 (2), 568–577. <https://doi.org/10.31949/Educatio.V8i2.2071>

- Udi, M., Ramadhani, N., Sarita, R., & Raihan Raihan. (2024). Instilling Nationalist Values Through Civic Education in College Students. *Journal of Educational and Language Motivation* , 2 (2), 205–219. <https://doi.org/10.59581/Jmpb-Widyakarya.V2i2.3513>
- Wahyudi, C. (2023). Increasing Student Interest in Researching Local History Through the Jambi People's Struggle Museum Visit Program. *Allimna: Journal of Teacher Professional Education* , 2 (02), 111–126. <https://doi.org/10.30762/Allimna.V2i02.2004>
- Wijayanti, Y. (2017). The Important Role of Local History in the Curriculum in High Schools. *Artifact* , 14 , 54.
- Wiyanarti, E., Supriatna, N., & Winarti, M. (2020). Developing Local History as a Source for Contextual History Learning. *Factum: Journal of History and History Education* , 9 (1), 67–74. <https://doi.org/10.17509/Factum.V9i1.21666>