

## Building Historical Awareness Through Knowledge and Communities: A Framework for Public History in Bandung Indonesia

YANI KUSMARNI, YENI KURNIAWATI SUMANTRI(S)\* & IING YULIANTI  
*Program Studi Pendidikan Sejarah, FPIPS / Universitas Pendidikan Indonesia,  
Jl. Dr. Setiabudi No.229, Isola, Kec. Sukasari, Kota Bandung, Jawa Barat 40154, Indonesia*  
Corresponding author: [yenikurniawati@upi.edu](mailto:yenikurniawati@upi.edu)

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### Abstract

This study aims to determine the historical awareness of community members in Greater Bandung using a survey method. The population of this study are 205 community members in Greater Bandung, namely the SMKAA, KOMPAS, Bandung Heritage, and Aleut. The sample of this study are 138 members of the community. The data collection technique uses a questionnaire related to historical awareness and interviews. The data analysis technique uses descriptive quantitative analysis, which consisted of central tendency calculations, frequency tables, and bar chart diagrams. The result of this study shows that individuals in the SMKAA and Aleut exhibit low knowledge on dimension of history, disseminating information or historical facts. Meanwhile, the Bandung Heritage Community and KOMPAS consecutively have a medium and higher dimension of knowledge. The Greater Bandung shows a low level of knowledge about cultural preservation efforts in historical communities. These communities need to organize historical events that bring the past's cultural atmosphere, sentiments, ideas, and mentalities to the present, which is helpful as a page and learning tool for the future. Historical communities need to increase the dissemination of historical information or facts along with the massive information developing in the 21st century. Social media can disseminate historical information quickly and at minimal cost. The dissemination of historical information through social media is a process that stems from the public that forms historical knowledge. The preservation aspect requires consistent efforts, with strict regulations and support from external parties.

Keywords: Bandung; History Community; Historical Awareness; Historical Knowledge; Public History

### Introduction

The National Council on Public History (NCPH), an association that works in the field of public history professionally, explains that public history is a historical practice that involves the public in the process of collecting, interpreting, and presenting history through various media, museums, historic sites, historic parks, public archives, and others.<sup>1</sup> Public history balances educational and entertainment value, meeting the public's demand for pleasure and scientific duty by communicating the past. Public history aims to make history more accessible, engaging, and relevant to the broader audience. The goal is carried out through various forms, such as historical communities, popular books, films, museum exhibitions, television programs, and digital platforms.<sup>2</sup> Public history is the use of historical knowledge to meet the needs and desires of the public.<sup>3</sup> In contrast, academic-centric, institutionalized history is primarily focused on rigorous research, analysis, and publication within scholarly frameworks. It values methodological precision, archival evidence, and theoretical

depth. History in this form is typically communicated through specialized journals, monographs, and lectures aimed at experts and students within the discipline. The style tends to be formal, detailed, and rooted in historiographical debates, which can be less accessible or engaging for the general public.<sup>4</sup>

Public history has become very popular in Indonesia because many historical activist communities have emerged. Public historical narratives are used to spread the values of nationalism and patriotism to the younger generation. Stories of heroes and the struggle against colonialism, both through education and popular media, serve as inspiration to remind people not to forget the values of unity, sacrifice, and love for their homeland. Events such as National Heroes' Day, celebrated annually on November 10, are widely celebrated through various activities, cultural festivals, and ceremonies, aimed at instilling a spirit of patriotism and strengthening national identity within the community.<sup>5</sup>

As part of public history, the history community can invite the wider community to educate about the history of their environment. The history community can be essential in fostering historical awareness through various activities. The history community has a direction in involving the community in history. They carry out different activities such as discussions, seminars, walking tours, expos, role-playing, inventorying historical objects, holding historical edutainment events, and exploring historical places. These activities help maintain the collective memory of history that exists in the community. It has an impact on the growth of historical awareness in the community.<sup>6</sup> The historical community becomes a public movement to voluntarily and massively foster historical awareness. They help foster historical awareness by continuing traditions, the exemplary nature of historical figures, and understanding historical events in the context of time.<sup>7</sup>

Public history has emerged as a crucial field bridging the gap between academic study and public engagement with history. Public history aims to democratize historical knowledge, making it accessible, relevant, and meaningful to diverse communities beyond academia. Public history involves museums, archives, historic sites, media, and digital platforms.<sup>8</sup> Public historians translate complex historical research into formats relevant to everyday life. This process empowers communities to connect with their past in ways that affirm shared identity, memory, and heritage. Beyond formal education, public history offers opportunities for lifelong learning. Interactive exhibits, re-enactments, media productions, and digital applications encourage audiences to actively engage with history, which is particularly appealing to younger generations and diverse learning styles.<sup>9</sup>

Historical communities and historical awareness can provide deeper insights into how communities shape their identities, interpret the past, and interact with their historical heritage. In an increasingly global and connected world, historical awareness is a crucial tool for understanding social, political, and cultural dynamics in local and global contexts. Historical communities play a crucial role in shaping the collective identity of a nation or social group. Historical awareness can help communities understand the cultural roots and values that shape their lives today. History is often interpreted differently by different groups.<sup>10</sup>

Historical awareness formed through historical communities has great potential to drive social change. History is not just a record of the past but can also be a tool for understanding contemporary issues, such as social inequality, racial discrimination, or human rights violations. Historical communities can be agents of change by connecting the past to current social challenges. By understanding history more deeply and critically, communities can identify recurring patterns and find solutions to the same problems that continue to recur in the present. This study shows that historical awareness can be a force for social advocacy, justice, and community empowerment. Historical communities play a significant role in preserving cultural heritage. By increasing historical awareness, communities are more aware of the importance of preserving historical places, traditions, languages, and cultural values that can be threatened by modernization or changing times.<sup>11</sup> Historical

communities also serve as a reminder that cultural heritage belongs to previous generations and is important for future identity and sustainability.

Public awareness of cultural and historical heritage can strengthen preservation efforts. It is especially relevant in the era of globalization, where many local traditions and values are at risk of being lost. Historical awareness formed in historical communities also helps strengthen intergenerational connections. Through historical discussions, research, and other collective activities, younger generations can learn from the experiences of previous generations. It enriches historical knowledge and strengthens social bonds among community members. In addition, this research can highlight how history is often viewed differently by older and younger generations. These differences in views can be an opportunity to build an intergenerational dialogue that enriches shared understandings of the past. In an increasingly connected world, global issues such as climate change, migration, economic inequality, and international conflicts often have deep historical roots.<sup>12</sup> Historical communities examine how past events influence current conditions and how this understanding can be used to formulate solutions to contemporary problems.

Bandung has an abundant historical footprint and the potential to foster historical awareness of the people of Bandung City. Cultural heritage, studies of events, and heroic figures have historical footprints in Greater Bandung. The history community can utilise the historical potential of Bandung.<sup>13</sup> There are also quite a few historical communities in Greater Bandung. Various historical communities in Greater Bandung accommodate people of different ages, genders, education levels, and occupations. The history community in Greater Bandung has the potential to foster historical awareness of the people of Greater Bandung City.

This research is also important to see the level of historical awareness in society through the role of the historical community. Insight into history should be taught to be more inclusive and relevant to society's current social and cultural context. The historical community disseminating historical information can strengthen historical awareness amidst the global flow of knowledge, science, and culture from outside that is not filtered. The historical community can play a role as a strengthener of society's collective memory through the historical insights presented.

Public history in Bandung City from Puspawati and Winarti's research<sup>14</sup> is at the level of State Senior High School (SMAN) 22 Bandung City because it has a history community, namely KOMPAS (*Komunitas Pecinta Sejarah*). The KOMPAS Community helps history learning with various historical sources and the development of historical learning sources. Another study on the history community in Bandung City by Akbar, Saripudin, and Tarunasena discusses the Mataholang<sup>15</sup> community. The study results show that the Mataholang Community has a role in fostering historical awareness of the community in Bandung City through visiting historical sources. However, in this study, the extent of the perception of historical awareness of its members has not been measured. Kurniawan et al.'s research<sup>16</sup> examined the Bandung Skecwalk History Community, which produced a culinary historical tourism route in Bandung City's Chinatown. Iqbal's research<sup>17</sup> on the Aleut Community focused on the communication planning of the Aleut Community's activities regarding information publication. Studies on the History Community in Bandung City through qualitative research to describe its activities and roles in fostering historical awareness have been quite numerous. No research has attempted to analyse the level of perception of historical understanding of each community in Bandung City. Therefore, this study attempts to describe the activities of historical communities in Greater Bandung and analyse the perception of historical awareness among members of historical communities in Bandung City.

### **Sahabat Museum Asia Afrika Community**

The Asian-African Conference Museum is a museum that displays explicit collections from the 1955 Asian-African Conference.<sup>18</sup> The Asian-African Conference Museum, commonly referred to as MKAA, has the ambition to disseminate information and values from the 1955 Asian-African Conference to the broader community, to make the museum a medium for research and study of Asian-African countries, and to promote Bandung as the capital of Asia Africa.<sup>19</sup> From this background, the MKAA management formed the Friends of the Asian-African Conference Museum community, commonly called SMKAA.

SMKAA is a community that is a partner of the Asian-African Conference Museum to disseminate, implement, and preserve the values of the 1955 Asian-African Conference, as well as bring the museum as a learning centre closer to the community. SMKAA was founded in February 2011 and has no legal entity like organisations. It is related to the purpose of establishing SMKAA, to implement the values of the 1955 Asian-African Conference, one of which is equality. As a community, SMKAA does not make age a requirement for the community to join; the community, whether workers, students, or even high school students, can participate as members. The management system is equality, where all community members, whether they have positions or not, are considered equal and do not have exclusive rights; the difference is the additional tasks for members with positions.<sup>20</sup>

SMKAA has several work programs that aim to enliven the community. Its work programs include Open Recruitment, introduction, briefing, KAA Museum guidance, and a night of togetherness for all newly selected SMKAA members, making podcasts and films, holding Talkshows or Workshops, special tours for SMKAA members, and *Milangkala* (Anniversary), which has an open house concept so that each club can exhibit their work and promote their club. SMKAA also spreads the values of the *Dasasila Bandung* to the community, especially around Greater Bandung. SMKAA collaborates with six partners consisting of organisations or fellow communities, namely the Young African Ambassador in Asia (YAAA), the Asian Students Association in Indonesia (ASAI), Layar Kita, the Bina Talenta Cemerlang Foundation, the Asian African Reading Club, and the Asian African Studies Forum. The activities that SMKAA and partners usually carry out are book reading and discussion of *The Bandung Connection* by Dr H. Ruslan Abdulgani with the Asian African Reading Club, film screenings and talks with Layar Kita, Talkshows and Art Performances with disabled friends from Yayasan Bina Talenta, and other activities. In addition to partners, SMKAA also forms clubs tailored to interests and fields of knowledge. The purpose of creating the club is to enliven the SMKAA community and gather the interests and talents of SMKAA members. Until now, 12 clubs are active in various fields of knowledge, namely: *klab educator, klab maghribi, klab global literacy, klab nihao, klab cinemaker, klab alaba, klab Esperanto, klab young announcer, klab journalist, klab guriang, klab heiwa, dan klab sahabat*.

### **Paguyuban Pelestarian Budaya Bandung**

Paguyuban Pelestarian Budaya Bandung (Bandung Heritage) is a non-profit institution established in 1987 by a group determined to preserve historic buildings in Bandung. More than 500 members from various backgrounds and professions have joined as participants and sympathisers of the association. Bandung Heritage has multiple activities, including studies, presentations at monthly activities, seminars, consultations, education, and others related to cultural heritage and things that need to be preserved. Bandung Heritage has implemented a National Seminar entitled Preservation of Wooden Construction in Historic Buildings: Challenges and Prospects, which took place on August 21, 2024, by presenting nine speakers who are academics from various educational institutions. In addition,

Bandung Heritage held a Heritage Go to School activity, which is a program to introduce insight into the preservation of Bandung city culture for students at various levels; HGS was held three times with the location of the activity being in three schools, namely SMPN 2 Bandung, SMPN 36 Bandung and SMAN 20 Bandung.

Bandung Heritage, in collaboration with the West Java Architects Association and the Center for Architectural Documentation, jointly held a training on the conservation of Cultural Heritage Buildings, which was held from July 19 to August 31, 2024. The structure of this organisation consists of Aji Bimarsono as chairman, Fransiskus B. Affandy and Djefry W. Dana as the board of supervisors, Koko Komara as secretary, and Ratri Wulandari as treasurer. Tubagus Adhi as Networking and Public Relations, Reina Ayulia as Publication and membership. Currently, the association is trying to improve and raise the unique image and identity of Bandung, fostering the environment to preserve, develop, and foster public and personal awareness of the importance of the economic potential of places and the history of the Bandung city environment. The Bandung Heritage Community encouraged the birth of Regional Regulation Number 19 of 2009 concerning Bandung's management and cultural heritage areas and Mayor Regulation Number 921 of 2010 concerning managing Bandung's cultural heritage areas and buildings. Bandung Heritage encouraged the Bandung city government, which at that time did not have a legal basis for the preservation of cultural heritage, to create such regulations by working together with the Bandung city culture and tourism office in 2004, drafting a Regional Regulation on cultural heritage of the city of Bandung and successfully becoming a regional regulation in 2009. To maintain buildings that have historical value, Bandung Heritage and the local government worked together to revitalise several cultural heritage buildings.

### **Komunitas Pecinta Sejarah (KOMPAS)**

KOMPAS, or the abbreviation of *Komunitas Pecinta Sejarah*, is one of the extracurricular activities at SMA Negeri 22 Bandung. The school is located at Jl. Rajamantri Kulon No. 17A, Turangga, Kec. Lengkong, Bandung City. The KOMPAS extracurricular activity was established in 2015 at the suggestion of a history teacher and submitted by students to the vice principal for student affairs.<sup>21</sup> The purpose of this extracurricular activity is to provide a platform for students interested in developing their talents and insights into historical events. Students with an interest and talent in history can explore historic buildings, explore local history, and narrate historical events.<sup>22</sup> In addition, this community aims to complement the extracurricular activities carried out in the classroom. KOMPAS extracurricular activity supervisors are Mr. Mochamad Ichsan and Mrs. Sarah Windika. The Kompas extracurricular activity only has an Instagram account named *@kompashistoria*, and it had 69 followers in September 2024.

Like other school extracurricular activities, KOMPAS has an organisational structure that includes a chairperson, vice chairman, secretary, treasurer, and documentation. Community members who participate in the extracurricular activity are students of SMAN 22 Bandung for each grade level from grades 10 to 12. Grade 12 students in the 2024-2025 period still hold the chairman and vice chairman positions, while students from grade 11 hold other positions. In September 2024, the total number of extracurricular members was only around 15 students. This extracurricular activity takes place every Thursday. Extracurricular activities start at 16.30 to 17.00 WIB.

In line with the purpose of the community to complement extracurricular activities, through this community, students can learn more about history according to the themes raised at each extracurricular meeting. The history themes start from local and world history to controversial and contemporary history lessons. Students can also learn history they have not learned in class to get to know each historical material discussed. The historical material is discussed in activities through

lectures, mentoring, discussions, debates, and games. In addition, book reviews, talk shows, seminars, and activities are carried out once a month, namely historical visits. Students can express their opinions because they can share as speakers. The historical material discussed is flexible because it can be adjusted to the requests of each member. Extracurricular activities are carried out in the classroom and sometimes in museums, especially in the Bandung City area.

### **Komunitas Aleut**

Aleut is one of the tourism and history communities in Bandung City, and it was established on May 20, 2006. The name *Aleut* is a word taken from Sundanese, which means walking together or doing activities usually carried out, such as visiting places together.<sup>23</sup> The Aleut community visits historical sites by walking. Walking aims for its members to learn about the history of Bandung City by exploring essential sites as the community's jargon, namely "*Ngaleut: Tjara Asjik kennel Bandoeng. (Ngaleut: a fun way to get to know Bandung).*"

Community members and the general public widely attend Aleut activities. The Aleut community's walking activities are on Sundays. The community plans the place and route during the activity. The design and formulation activities are on Thursday, followed by discussion activities related to program design. On Friday, they will publish their event. In addition, each activity aims to provide information openly to the public or specifically for community members only.<sup>24</sup>

The Aleut community's method of introducing history is through lectures, discussions, and field trips. The lecture and discussion methods are implemented through literacy classes at the Aleut secretariat or in open spaces such as parks and other places. Literacy classes on Saturdays are the beginning of *Ngaleut* activities on Sundays. *Ngaleut* on Sundays through lecture methods with interpreters on field trips. Furthermore, the discussion method at the end of the activity.<sup>25</sup> The discussion method aims to increase insight into the history of Bandung City textually from books and oral information in addition to direct visits to historical locations or places.

### **Description of Research Data on Historical Awareness in Historical Communities**

The study were members of historical communities in Bandung City. The historical communities that were the focus of this study were the Bandung Heritage Community, the Aleut Community, KOMPAS, and the Friends of the Asian-African Conference Museum (SMKAA) Community. These communities have members who play a role in every historical agenda and event. The data taken in 2024 in 3 months from July until September. They participate in each community to introduce and study the history of Bandung City.

Table 1: Population of Historical Communities in Greater Bandung

<b>No</b>	<b>Community</b>	<b>Member Estimates</b>
1	Sahabat Museum KAA	120
2	Bandung Heritage	50
3	KOMPAS	20
4	Aleut	15
<b>Total</b>		<b>205</b>

Source:Primary survey data.

Table 1 shows the population size. Friends of the Asian-African Conference Museum had a population size of 120, Bandung Heritage 50, KOMPAS 20, and Aleut 15. Therefore, the total population size was 205. The following is the number of samples from each community group.

Table 2: Number of Research Samples

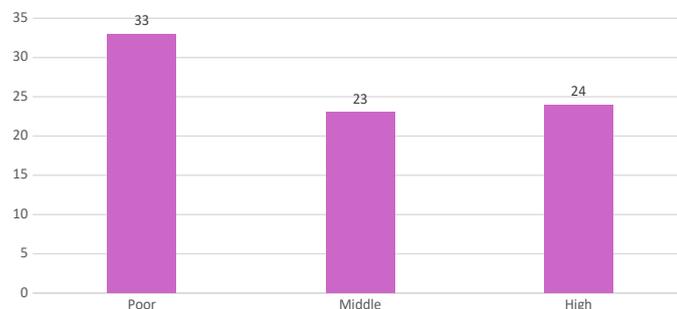
No.	Community	Member Estimates	Sampels
1	Sahabat Museum KAA	120	$\frac{120}{205} \times 136 = 79,6$
2	Bandung Heritage	50	$\frac{50}{205} \times 136 = 33,17$
3	KOMPAS	20	$\frac{20}{205} \times 136 = 13,26$
4	Aleut	15	$\frac{15}{205} \times 136 = 9,95$
Total		205	136

Source: Sample Size Calculation Results Using The Slovin Formula.

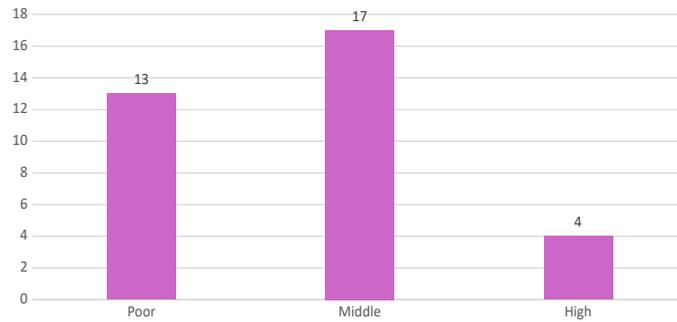
Based on the population size, the sample taken follows the calculation number in table 2. The KAA Museum Friends Community has a sample size of 79 people, Bandung Heritage 33 people, KOMPAS 20 people, and Aleut 10 people. This sample is used to determine the data on the dimensions of historical awareness knowledge towards the historical community.

***Description of research data on the Dimensions of Knowledge about History among Individuals in the History Community in Greater Bandung***

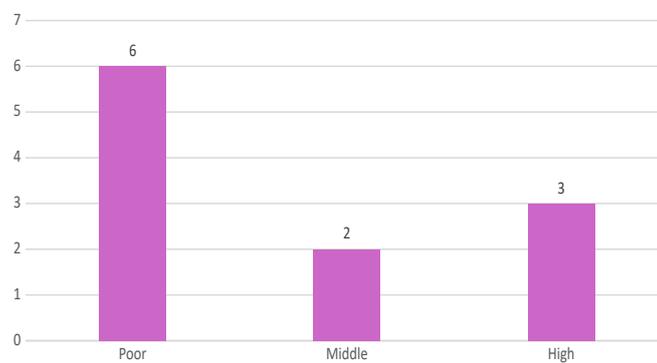
Historical Knowledge in Individuals (X1) SMKAA Community



### Historical Knowledge in Individuals (X1) Bandung Heritage Community



### Historical Knowledge in Individuals (X1) Aleut Community



### Historical Knowledge in Individuals (X1) History Lovers Community (KOMPAS)

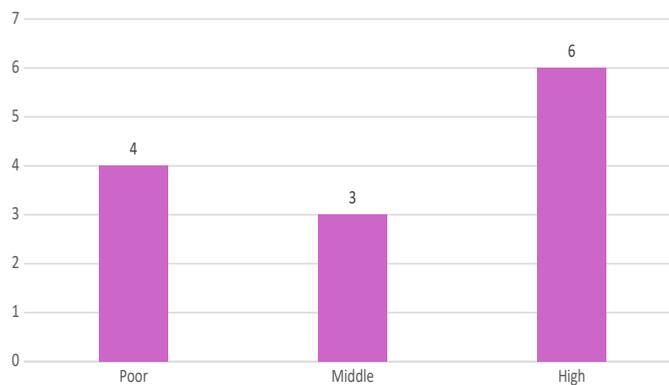


Chart 1: Historical Knowledge in Each Community.

Source: Statistical Analysis of The Survey Historical Knowledge.

Chart 1 showed data about the dimensions of knowledge about history in individuals in the SMKAA Community, Bandung Heritage, KOMPAS, and the Aleut Community. The KOMPAS Community, with a percentage of 46%, had a relatively high dimension of knowledge about history in individuals. At a moderate level is the Bandung Heritage Community, with a 50% percentage. The SMKAA Community and the Aleut Community have 40% and 54% low percentages, respectively. Therefore, the dimension of knowledge about history in individuals at the highest community level is owned by Kompas and the weakest by SMKAA and the Aleut Community.

The following chart diagram shows the dimensions of knowledge about history among individuals compared between communities.

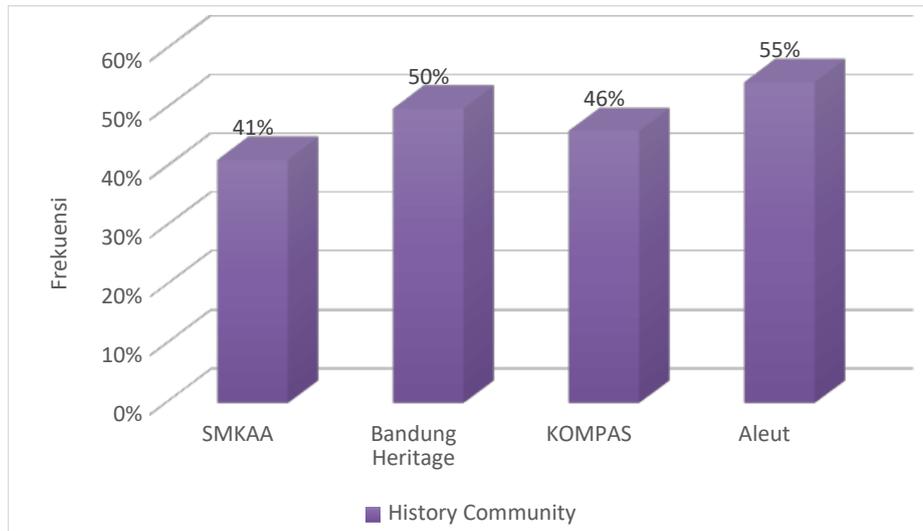
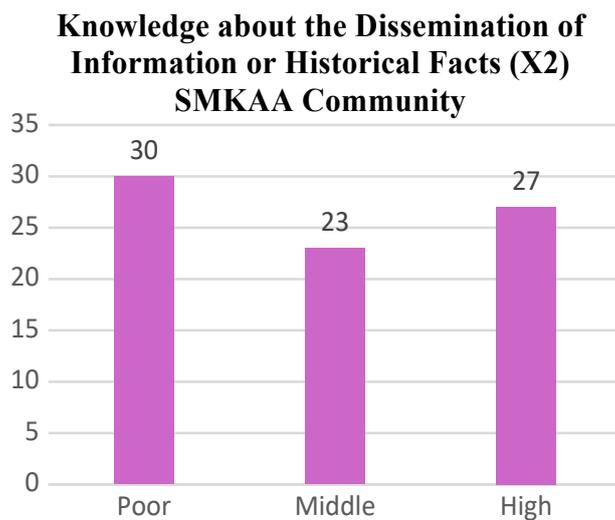


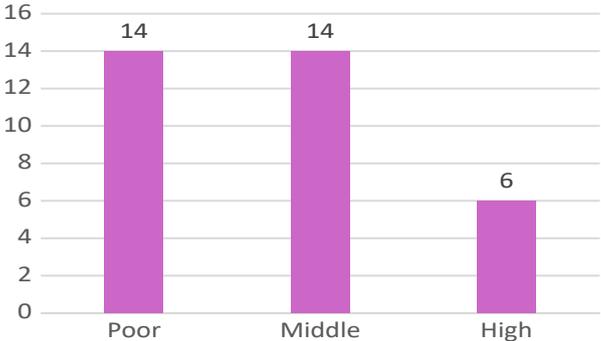
Chart 2: Frequency of Historical Knowledge in Each Community.  
 Source: Statistical Analysis of The Survey Historical Knowledge.

Chart 2 above shows that the percentage of respondents' scores for the SMKAA Community is 41%, the Bandung Heritage Community is 50%, KOMPAS is 46%, and the Aleut Community is 55%. Based on the comparative data, it is known that the Aleut Community still has the highest percentage of the dimension of knowledge about history in individuals compared to the SMKAA, Bandung Heritage, and KOMPAS communities.

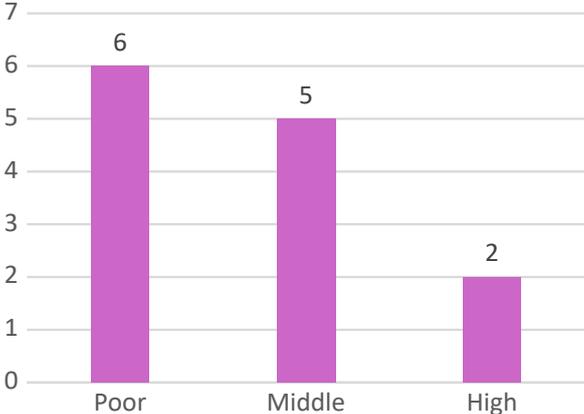
***Research Data Description Dimensions of Knowledge about the Dissemination of Information or Historical Facts.***



**Knowledge about the Dissemination of Information or Historical Facts (X2)**



**Knowledge about the Spread of Information or Historical Facts (X2) KOMPAS**



**Knowledge of the Dissemination of Information or Historical Facts (X2) Aleut Community**

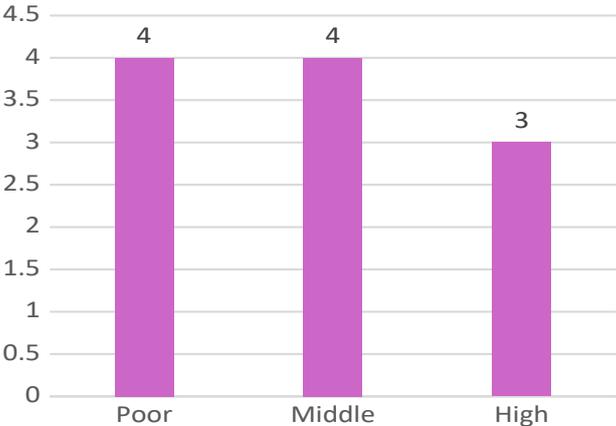


Chart 3: Knowledge about the Dissemination of Historical Facts  
Source: Statistical Analysis of The Survey Knowledge About The Dissemination of Historical Facts.

Chart 3 above shows that the dimensions of knowledge about disseminating historical information or facts in the history community in Greater Bandung are diverse. In the SMKAA and KOMPAS communities, knowledge about disseminating historical information or facts is low, with a percentage of 37% and 46%, respectively. At the same time, the Bandung Heritage and Aleut communities have the same level of similarity between low and medium, with a presentation at each figure of 41% Bandung Heritage and the Aleut community 46%.

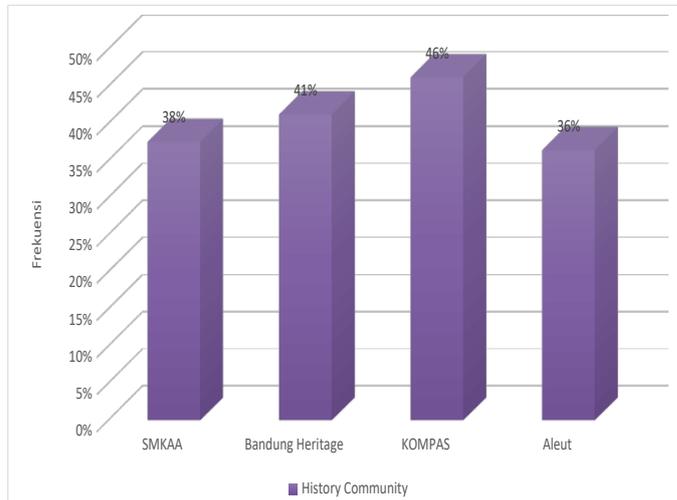


Chart 4: Frequency of Knowledge About the Spread of Information or Historical Facts.

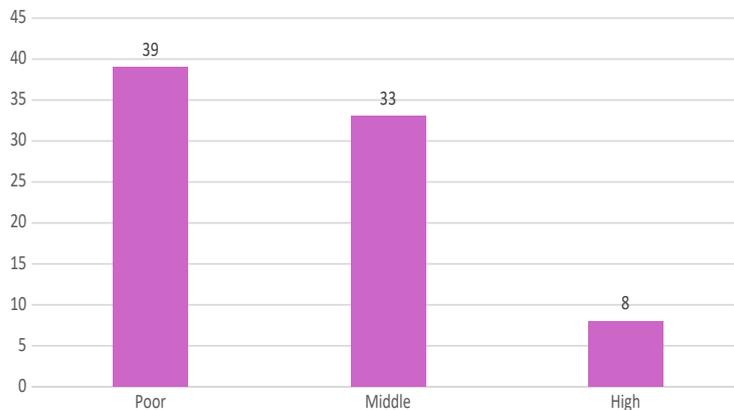
Source: Statistical Analysis of The Survey Knowledge About The Dissemination of Historical Facts.

In chart 4 in the chart diagram above, the percentage of respondents' scores for the SMKAA Community is 38%, the Bandung Heritage Community is 41%, KOMPAS is 46%, and the Aleut Community is 36%. Based on the frequency data, KOMPAS has the highest percentage of knowledge about disseminating information or historical facts compared to the SMKAA, Bandung Heritage, and Aleut communities.

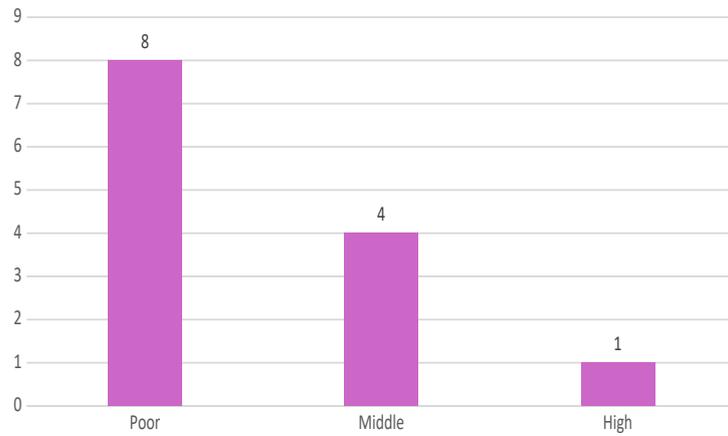
**Research Data Description Dimensions of Cultural Preservation Efforts in Historical Communities**

Knowledge of Cultural Preservation Efforts in the Historical Community (X3)

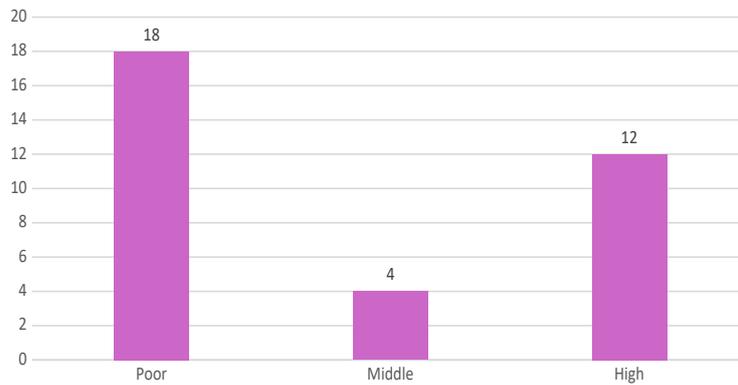
SMKKA Community



Knowledge of Cultural Preservation Efforts in the History Community (X3)  
History Lovers Community (KOMPAS)



Knowledge of Cultural Preservation Efforts in the History Communities (X3)  
Bandung Heritage Community



Knowledge of Cultural Preservation Efforts in the History Communities (X3)  
Aleut Community

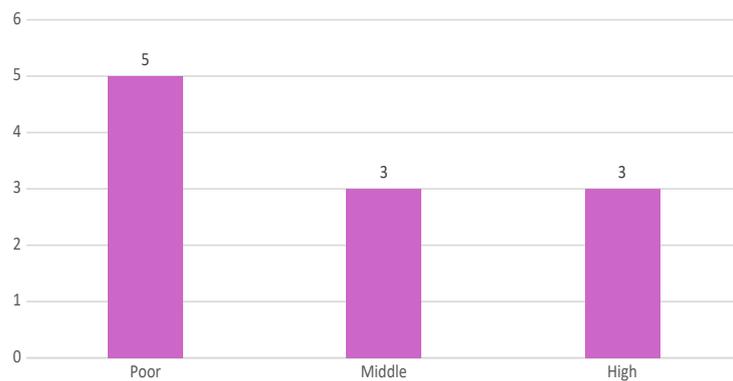


Chart 5: Knowledge of Cultural Preservation Efforts.

Source: Statistical Analysis of The Survey Knowledge of Cultural Preservation Efforts.

Chart 5 above shows the dimensions of knowledge about cultural preservation efforts in historical communities in Greater Bandung, namely SMKAA, Bandung Heritage, Kompas, and Aleut. The data showed that the level of knowledge about cultural preservation efforts in historical communities is low. Each historical community has a low percentage, such as SMKAA (48.8%), Bandung Heritage (52.9%), KOMPAS (61.5%), and Aleut (45.5%).

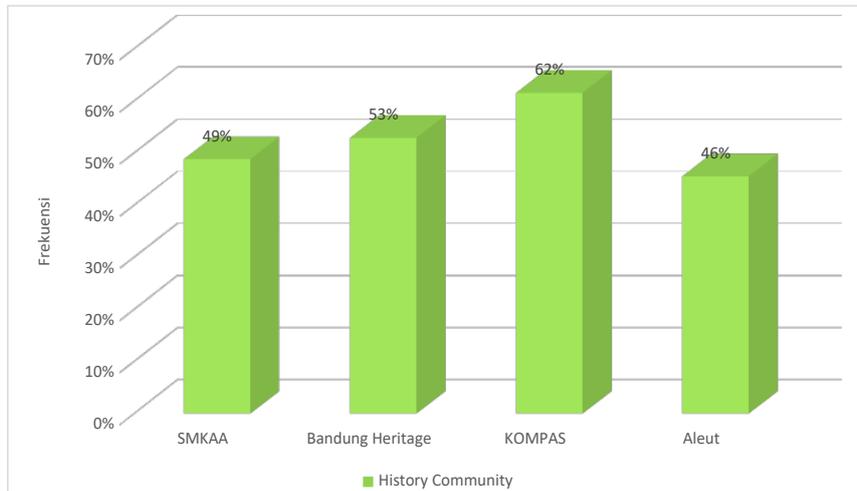


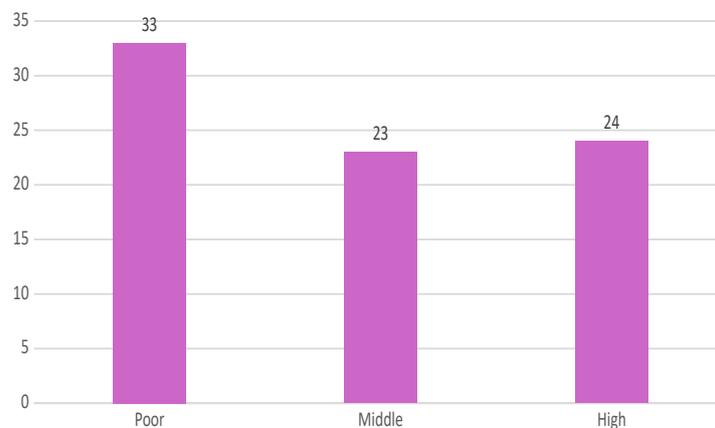
Chart 6: Frequency of Knowledge about Cultural Preservation Efforts

Source: Statistical Analysis of The Survey Knowledge of Cultural Preservation Efforts.

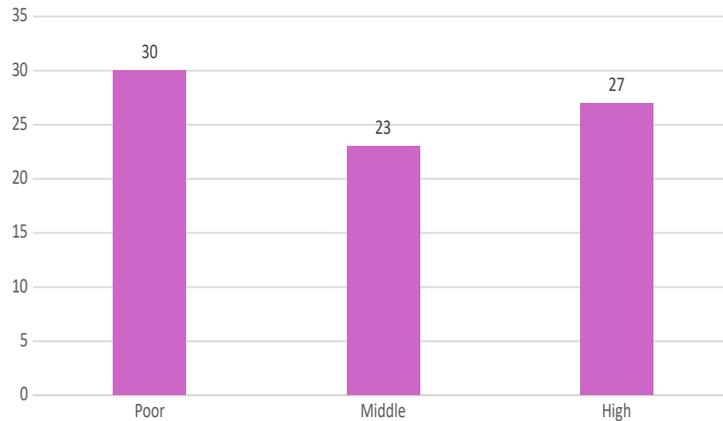
Chart 6 illustrates the comparison in the chart diagram above. It is known that the percentage of respondents' scores for the SMKAA Community is 49%, the Bandung Heritage Community is 53%, KOMPAS is 62%, and the Aleut Community is 46%. Based on these data, it is known that the KOMPAS Community has the highest percentage of knowledge about cultural preservation efforts compared to SMKAA, Bandung Heritage, and Aleut.

***Description of the Community of Friends of the Asian-African Conference Museum (SMKAA) on the Dimension of Historical Awareness***

Knowledge of History in Individuals (X1) SMKKA Community



Knowledge of Information Dissemination or Historical Facts (X2) SMKKA Community



Knowledge of Cultural Preservation Efforts in the Historical Community (X3) SMKKA Community

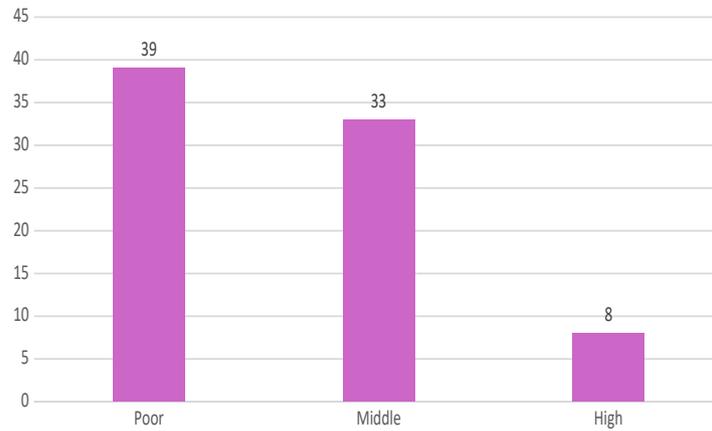


Chart 7: Historical Awareness Dimension Data at SMKKA.

Source: Statistical Analysis of The Survey Historical Awareness Dimension.

The data in chart 7 shows that the SMKAA community in the Sub-Variable of knowledge about history in individuals is in a low category with a frequency of 33 (55%). The Sub-Variable of knowledge about the dissemination of historical information or facts is in a low category with a frequency of 30 (37%), and the Sub-Variable of knowledge about cultural preservation efforts in the community is in a low category with a frequency of 39 (41%).

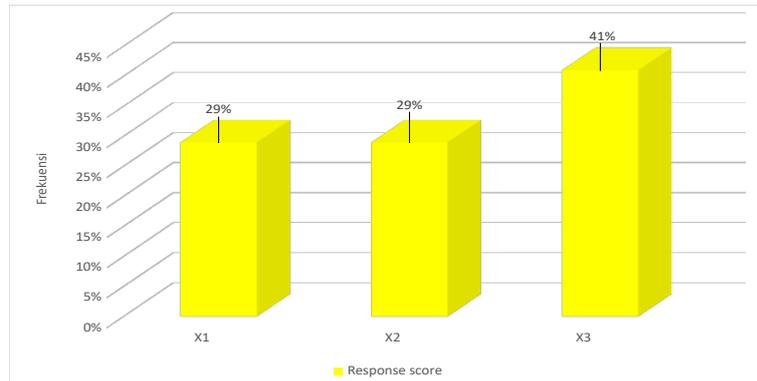
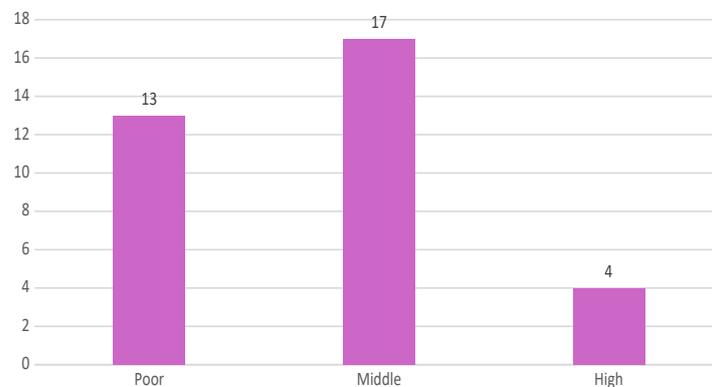


Chart 8: Comparison of SMKAA Community Respondents' Responses to Historical Awareness.  
 Source: Statistical Analysis of The Survey Historical Awareness Dimension.

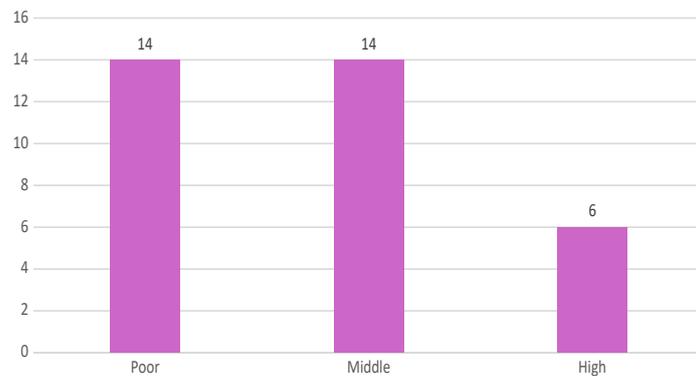
In chart 8, the respondent scores also show that the SMKAA community is dominant in historical awareness in the sub-variable of knowledge about cultural preservation efforts (41%), compared to historical knowledge in individuals (29%) and knowledge about the dissemination of historical information or facts (29%). The SMKAA history community is dominant because it is supported by various clubs that focus on history in each country's region. Clubs that study history are related to Indonesian history, and clubs study African, East Asian, Eastern, and Central history.

***Bandung Heritage Community's Description of the Dimension of Historical Awareness***

**Knowledge of History in Individuals (X1) Bandung Heritage Community**



**Knowledge of Information or Historical Facts Dissemination (X2) Bandung Heritage Community**



Knowledge of Cultural Preservation Efforts in Historical Community (X3)  
Bandung Heritage Community

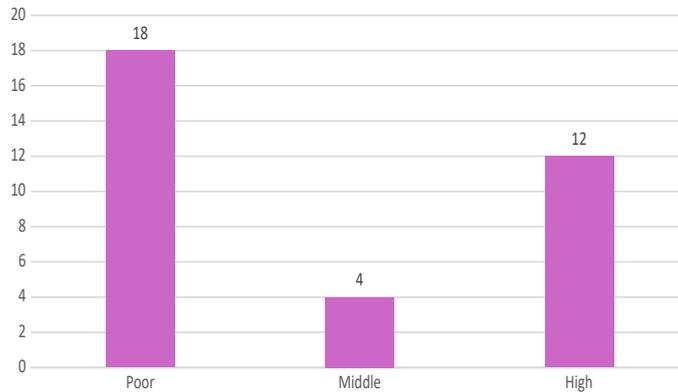


Chart 9: Dimensions of Historical Awareness in the Bandung Heritage Community  
Source: Statistical Analysis of The Survey Historical Awareness Dimension.

In chart 9, the Bandung Heritage community in the Sub Variable of knowledge about history in individuals is in the medium category with a frequency of 17 (50%), the Sub Variable of knowledge about the dissemination of historical information or facts is in the low and medium category with a frequency of 14 (41.2%), and the sub variable of knowledge about cultural preservation efforts is in the low category with a frequency of 18 (52.9%). The Bandung Heritage community has various advantages in the variable of historical awareness.

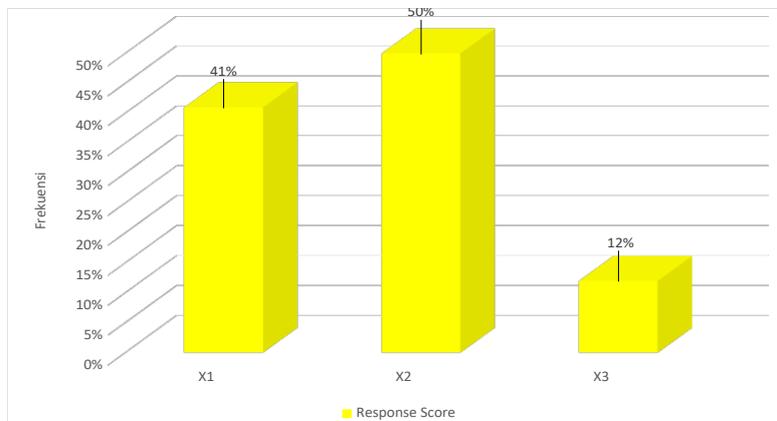


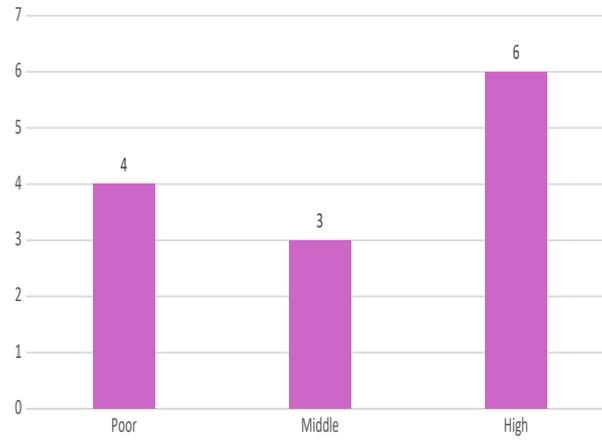
Chart 10: Comparison of Bandung Heritage Community Respondents' Responses to Historical Awareness.

Source: Statistical Analysis of The Survey Historical Awareness Dimension.

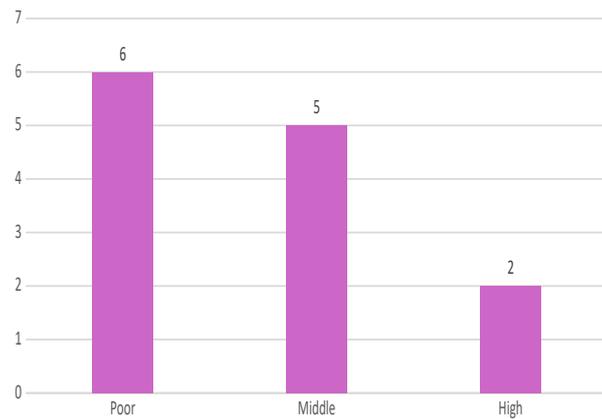
Based on chart 10, the respondents' scores for each variable, Bandung Heritage Community, show that the most data on history in individuals is 50%, knowledge about disseminating historical information or facts is 41% and knowledge about cultural preservation efforts is 12%. Bandung Heritage focuses on the architectural aspect of historical buildings. They have activities to disseminate information about the architecture of cultural heritage buildings because they often hold discussions and national seminars inviting history and architecture experts. They have also expanded the reach of information dissemination not only in Bandung but also in Cirebon.

***Description of the History Lovers Community (KOMPAS) regarding the Dimension of Historical Awareness***

Knowledge of History in Individuals (X1) KOMPAS



Knowledge of the Dissemination of Historical Information or Facts (X2) KOMPAS



Knowledge of Cultural Preservation Efforts in the Community (X3) KOMPAS

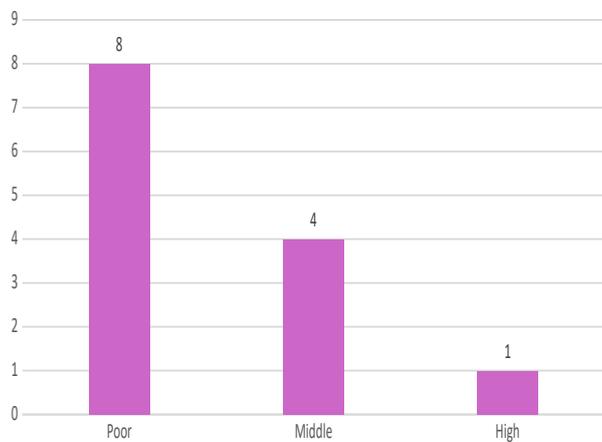


Chart 11: Dimensions of Historical Awareness in KOMPAS.  
Source: Statistical Analysis of The Survey Historical Awareness Dimension.

Chart 11 shows that KOMPAS in the Sub Variable of knowledge about history in individuals is in the high category with a frequency of 6 (46.2%), the Sub Variable of knowledge about the dissemination of historical information or facts is in the low category with a frequency of 6 (46.2%), and the Sub Variable of knowledge about cultural preservation efforts is in the low category with a frequency of 8 (61.5%). Based on these data, KOMPAS has the highest frequency of responses to the Sub Variable score of knowledge about disseminating historical information or facts.

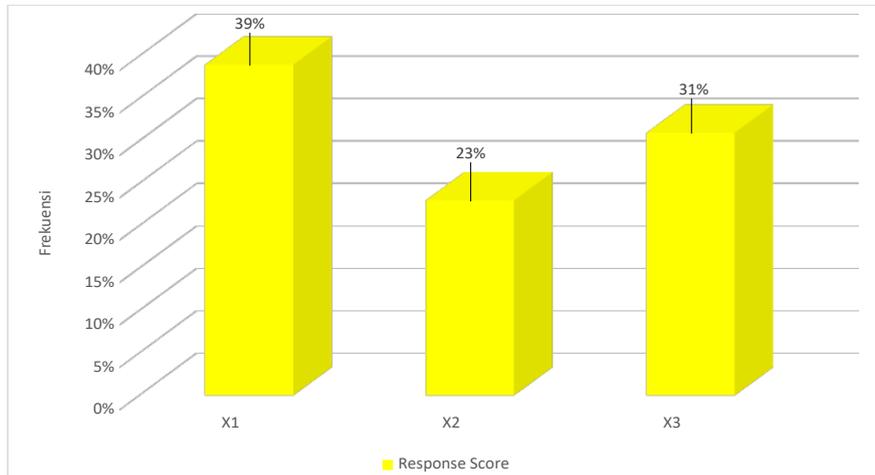
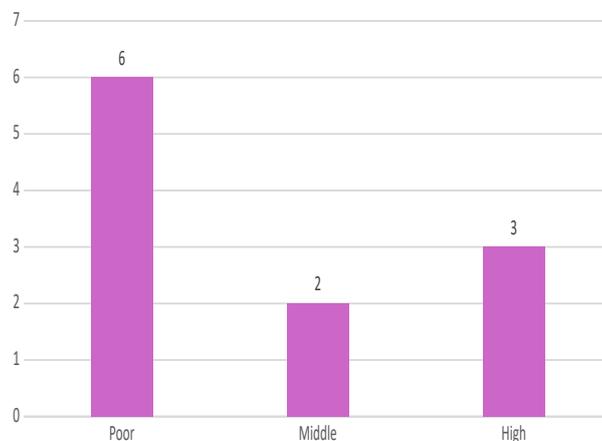


Chart 12: Comparison of KOMPAS Respondents’ Responses to Historical Awareness.  
 Source: Statistical Analysis of The Survey Historical Awareness Dimension.

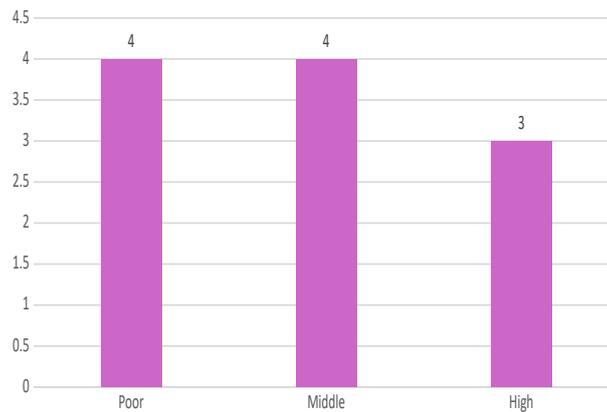
In chart 12, the respondent’s score responses for each sub-variable in the KOMPAS Community show that the variable of knowledge about history in individuals has a relatively high response of 39%. The variable of knowledge about cultural preservation efforts is 31%, and the variable about disseminating information or historical facts is 23%. Therefore, based on the respondents’ score responses, KOMPAS has an advantage regarding knowledge about history in individuals.

***Aleut Community’s Description of the Dimensions of Historical Consciousness***

**Knowledge of History in Individuals (X1) History of the Aleut Community**



Knowledge of the Dissemination of Historical Information or Facts (X2) Aleut Community



Knowledge of Cultural Preservation Efforts in the Community (X3) in the Aleut Historical Community

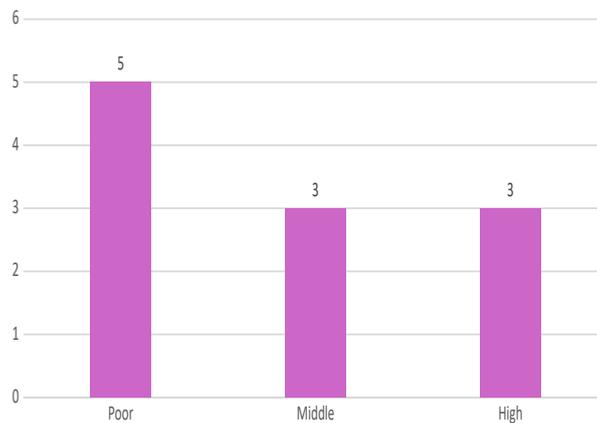


Chart 13: Dimensions of Historical Consciousness in the Aleut Community.  
Source: Statistical Analysis of The Survey Historical Awareness Dimension.

In the data chart 13, the Aleut Community in the Sub Variable of knowledge about history in individuals is in the low category with a frequency of 6 (54.4%), the Sub Variable of knowledge about the dissemination of historical information or facts is in the low and medium category with a frequency of 4 (36.4%), and the sub variable of knowledge about cultural preservation efforts is in the low category with a frequency of 5 (45.5%). Based on these data, the Aleut Community has low frequency.

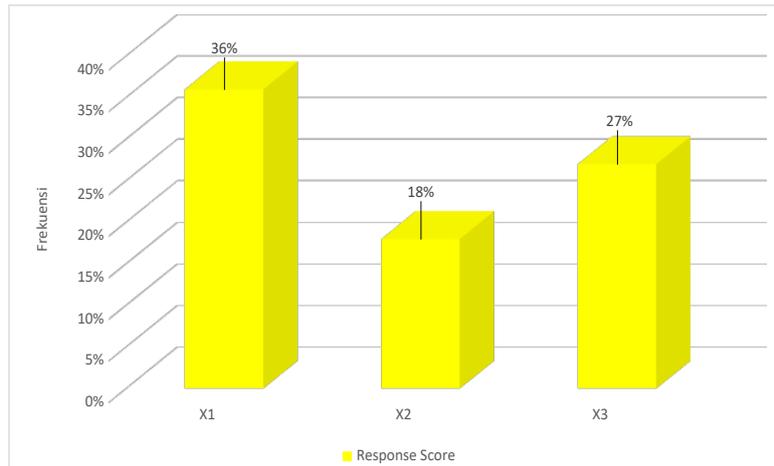


Chart 14: Comparison of Aleut Community Respondents' Responses to Historical Awareness.

Source: Statistical Analysis of The Survey Historical Awareness Dimension.

In the data chart 14 responses show that the Aleut Community has the highest respondent score on knowledge of history in individuals, with a total of 36%. The variable score of knowledge about disseminating historical information or facts is 18%. At the same time, the score for knowledge about cultural preservation efforts is 27%. Based on these data, the Aleut Community has a dominant response score on knowledge of history in individuals.

### Discussion of Knowledge about History in Individuals

Analysis of individual historical knowledge in various historical communities in Greater Bandung indicates disparities between communities. Although communities such as KOMPAS and Aleut show a relatively better historical understanding than the Bandung Heritage and SMKAA communities, members' ability to understand individual history is still suboptimal. This phenomenon indicates a gap between the potential historical knowledge possessed by community members and the reality of their historical understanding. Furthermore, this study found that members of the KOMPAS and Aleut communities tend to understand individual history more than cultural preservation efforts. This finding underscores the importance of the correlation between individual historical understanding and cultural preservation practices in the community context.

Historical communities such as KOMPAS and Aleut better understand history than the Bandung Heritage and SMKAA communities. However, their members' ability to understand individual history is still suboptimal. It indicates a gap between the potential for historical knowledge and the understanding achieved by community members. Research by Barton and Levstik<sup>26</sup> on history education in the United States shows that although most students have access to sufficient historical information, their understanding of history is often limited by factors such as ineffective teaching methods or the inconsistency of the curriculum with their life experiences. Barton and Levstik observed a gap between formally acquired knowledge and personal understanding of history, which is similar to the findings in this study on the gap in individual historical understanding in the community. This indicates that although community members or students can access sufficient historical resources, there is a mismatch between their knowledge and their in-depth understanding. In this context, both this study and Barton and Levstik indicate the need to improve the quality of history education to bridge the gap.

Members of the KOMPAS and Aleut communities tend to understand individual history more than cultural preservation efforts. This shows that although there is awareness of the importance of personal history, the application or integration of historical knowledge in cultural preservation is still limited. Smith<sup>27</sup> argues that many communities focus on preserving cultural heritage but often fail to link this preservation to understanding individual history and everyday society's experiences. Smith shows that cultural preservation efforts are often trapped in an idealized historical narrative without considering the context of individual historical experiences that are more personal and local. Hence, there is an imbalance between historical understanding and cultural preservation efforts. Both show that although cultural preservation is an important goal, it is not always in line with a deep understanding of the individual history that forms that cultural identity.

Some communities understand history better but still have difficulty applying historical knowledge in more concrete cultural preservation practices. This indicates a gap between theory and practice in the context of historical communities. Research by Lowenthal<sup>28</sup> *Country* explains that although many communities and individuals recognize the importance of preserving their cultural heritage, their understanding of history is often separate from the preservation practices. Lowenthal noted that cultural heritage is often seen as something that "must be maintained" or preserved but is rarely associated with a deep understanding of history regarding its historical context. The findings in this study align with Lowenthal's thinking that although there is awareness of the importance of history and preservation, a gap remains between theory (historical understanding) and practice (cultural preservation). This indicates the need for a more holistic approach to link historical understanding with more integrated cultural preservation efforts.

A better understanding of individual history in the KOMPAS and Aleut communities and the lack of connection to cultural preservation can reduce the social impact of historical knowledge. This emphasizes that individual historical understanding is essential, but if it is not connected to cultural practices, the potential of history will not be realized to its full potential. Foner<sup>29</sup> argues that a strong and informative understanding of history functions as academic knowledge and can also drive social change. In this context, Foner observed that when individuals and communities link their understanding of history to social values and freedom, they can better drive sustainable social change movements. Foner believes that a better understanding of history can drive social change. However, this study highlights that this potential will be more limited if historical understanding is not translated into broader, more structured cultural preservation actions.

There are disparities in individual historical understanding between different communities, such as between KOMPAS, Aleut, Bandung Heritage, and SMKAA. This suggests that social, cultural, and educational factors influence community members' understanding of history. Cohen<sup>30</sup> observed that historical understanding among various communities highly depends on the dominant historical narrative in the local culture. Cohen emphasized that some groups are better able to connect their historical knowledge to social and cultural practices, while limited historical narratives may hamper others. This suggests that historical understanding among communities is not homogeneous and is highly influenced by social and cultural contexts. This study adds that imbalances in historical understanding can exacerbate disparities in cultural preservation, which social and cultural elites often influence.

The suboptimal level of individual historical knowledge among members of the history community in Greater Bandung is a complex phenomenon influenced by various factors. As stated by Ahlskog,<sup>31</sup> individual historical knowledge results from a self-reflection process that involves a deep understanding of past events, subjects, and mentalities. Therefore, building individual historical knowledge requires systematic and ongoing efforts, not only limited to understanding historical events but also understanding historical ideas, meanings, and mentalities in the current context. In the

context of the historical community, efforts to increase individual historical knowledge cannot only focus on organising past reconstruction activities, discussions, or role-playing. As emphasised by Kartodirjo,<sup>32</sup> these activities must strive to imagine historical situations in the context of past culture, sentiments, ideas, and mentalities. Through this approach, a deeper historical awareness can grow among community members.

### **Discussion of Knowledge about the Spread of Information or Historical Facts**

Knowledge about the dissemination of historical information or facts in the history community in Greater Bandung shows varying levels. The SMKAA and KOMPAS communities have a low level of knowledge about disseminating historical information or facts compared to other historical communities. The Bandung Heritage Community and the Aleut Community are in the medium category regarding knowledge about disseminating historical information or facts. The advantages of the Bandung Heritage Community and the Aleut Community are their consistency in organising events in the form of seminars, discussions, and historical tours to the community to disseminate historical information. Students and adults are fond of and participate in the History Community. It allows them to integrate historical information from the wider community effectively. This finding is in line with the research of Puspawati and Winarti,<sup>33</sup> which shows the community's significant contribution to enriching historical information.

Bandung Heritage Community and Aleut Community have great potential in instilling and increasing historical awareness. In this fast-paced information era, historical communities must utilise various media platforms, including social media, to reach a wider audience and instil historical awareness. With its broad reach and relatively low cost, social media can effectively disseminate historical information to the general public and hold seminars and historical tours. Communities can utilise this to increase historical awareness.

SMKAA and KOMPAS communities had lower knowledge levels in disseminating historical information. In contrast, the Bandung Heritage and Aleut communities showed better knowledge categories, primarily through activities such as seminars, discussions, and historical tours. Historical communities play an important role in enriching the community's historical information through activities that directly involve the community. They also found that activities that involve the community, such as exhibitions or discussions, can increase understanding and appreciation of history among community members.<sup>34</sup> This is very similar to the findings in this study, where communities such as Bandung Heritage and Aleut organize activities to distribute historical information directly to the community. The important role of community activities is to disseminate historical information, primarily through direct interaction with the community. Puspawati and Winarti's research emphasizes that community involvement in activities such as seminars or discussions can increase historical awareness, which is in line with the findings in this study on Bandung Heritage and Aleut.

In this era of rapid information, historical communities must utilize various media platforms, including social media, to reach a wider audience. With its broad reach and relatively low cost, social media is considered an effective tool for disseminating historical information to the public. This study aligns with Sánchez's<sup>35</sup> findings on the importance of social media in disseminating historical information. Sánchez on the use of social media in public history revealed that social media can play a key role in distributing historical information more interactively and engagingly. Sánchez showed that historical communities that utilize social media effectively are able to reach a wider audience, including the younger generation, who may not be involved in traditional historical activities such as seminars or history tours. This, therefore, suggests that social media allows historical communities to reach a wider audience at a lower cost and more flexibly than traditional methods.

Bandung Heritage and Aleut have advantages in terms of consistency in organizing events such as seminars, discussions, and historical tours, which are the main ways to disseminate historical information to the public. This finding aligns with Fleming's research, highlighting the importance of consistency in organizing historical events to strengthen public historical awareness. Fleming,<sup>36</sup> in his research on public historiography, observed that well-organized historical events (such as seminars or discussions) can increase public historical awareness and deepen their understanding of historical events relevant to their lives. Fleming argues that the continuity in holding historical events that involve the public will increase a deeper and more lasting understanding of history. Well-organized events, such as seminars or discussions, significantly enrich public historical knowledge and strengthen collective historical awareness.

History communities should utilize various media to reach a wider conventional and digital audience. Especially in the digital era, using social media is one of the most potential innovations. Seixas<sup>37</sup> argues that innovation in disseminating history is significant to maintaining the relevance of history in modern society. Seixas stated that traditional ways of disseminating history are often unattractive to younger audiences, who are more accustomed to digital and interactive platforms. Therefore, historical communities that adopt new technologies and more innovative delivery methods will be more effective in reaching the younger generation. This study emphasizes the importance of innovation in disseminating history, especially by using modern technology and social media to reach a wider audience. The findings in this study align with Seixas' findings that innovation in how history is delivered can increase its appeal, especially among younger audiences.

Historical communities such as Bandung Heritage and Aleut appeal to students and adults who actively participate in events such as seminars and history tours. This shows that historical activities directly involving the community can significantly increase historical awareness. This finding aligns with Rösen's<sup>38</sup> view, which emphasizes the importance of active participation in historical activities to strengthen historical awareness. Rösen, in his study of public history, stated that active participation in historical activities is significant in creating deep and sustainable historical awareness. Rösen observed that activities that involve the community in historical discussions or interactive historical activities tend to be more effective in building a stronger understanding of history and greater social relevance. Direct participation in historical activities, such as seminars or history tours, can increase the community's understanding and appreciation of history.

The dissemination of historical information is not just a matter of transferring knowledge but also an active process of creating new knowledge about history. Groot<sup>39</sup> emphasised that what we read and consume about history directly shapes our understanding of the past. Therefore, how we present and disseminate historical information dramatically influences how people understand and interpret historical events. This study shows how vital the role of historical communities is in building historical awareness in the community. However, there is still much room for improvement, especially for communities that do not fully understand how to disseminate historical information effectively. Historical communities can contribute more to preserving and promoting historical heritage by utilising existing technology and taking more proactive steps. Along with the rapid development of information in the 21st century, historical communities need to increase their efforts in disseminating historical information. Social media, for example, is a very effective tool for disseminating historical information quickly and cheaply. The process of disseminating historical information involves not only the transfer of information but also the creation of new knowledge about history.

## Discussion of Knowledge about Cultural Preservation in Historical Communities

Knowledge about cultural preservation in historical communities in Greater Bandung is low. Cultural preservation in the Bandung Heritage Community, KOMPAS Community, and Aleut Community is low, but in the SMKAA Community, it is better than in other communities. The SMKAA Community shows that data that is consistent with data on knowledge about cultural preservation in historical communities is better (41%) compared to knowledge about the dissemination of historical information or facts (29%) and knowledge about history in individuals (29%).

SMKAA is a historical community based at the Asian-African Conference Museum. The SMKAA community is unique in preserving culture because it has a club for preserving culture. SMKAA is familiar not only with domestic but also foreign cultures, such as the Guriang Club but also foreign cultures such as the Maghribi Club (North African culture), the Nihao Club (Chinese culture), the Abada Club (Middle Eastern culture), and the Heiwa Club (Japanese culture). SMKAA had more members than the Heritage Community, the Aleut Community, and the KOMPAS Community.

Smith<sup>40</sup> states that cultural preservation often depends on the community's commitment to maintaining and promoting their heritage domestically and internationally. Smith shows that communities with a high awareness of cultural preservation are more successful in maintaining and preserving their cultural values, especially when engaging in cross-cultural dialogue and utilizing broader cultural knowledge, as SMKAA does. Although most communities in Greater Bandung may have a low level of awareness, the SMKAA community shows greater involvement in cultural preservation, both local and international. This study reflects the finding that practical cultural preservation requires active participation from the community, as demonstrated by SMKAA.

SMKAA has an advantage in cultural preservation, primarily through the various international cultural clubs they have, such as *Guriang Club* (domestic culture), *Maghribi Club* (North African culture), *Nihao Club* (Chinese culture), *Abada Club* (Middle Eastern culture), and *Heiwa Club* (Japanese culture). The cultural diversity maintained by SMKAA shows that this community is focused on preserving local culture and strives to preserve and understand global culture. Harrison<sup>41</sup> argues that cultural preservation involving multiculturalism can provide a broader understanding of intercultural relations, especially in an increasingly global society. Harrison emphasizes that communities involved in cross-cultural cultural preservation have the potential to create a better bridge of understanding between different ethnic and cultural groups, which is also relevant to the approach taken by SMKAA in preserving international culture. Historical communities that pay attention to cross-cultural cultural preservation can create more harmonious relations between cultures. SMKAA, with its diversity of international cultural clubs, shows that cultural preservation is not only limited to local culture but also includes foreign cultures that increase appreciation for diversity.

SMKAA has more members than other communities, such as Bandung Heritage, Aleut, and KOMPAS. This suggests that SMKAA may have a stronger organizational structure and attract more members to participate in cultural preservation activities. Fleming<sup>42</sup> shows that historical communities with many active members significantly influence historical understanding and cultural preservation. Communities with more members can mobilize more resources for preservation activities and are more likely to attract the general public's attention through organized events and activities. Communities with large and active memberships, such as SMKAA, have advantages in their ability to mobilize resources and increase the effectiveness of cultural preservation. This study suggests that a more extensive membership can be an important factor in the success of cultural preservation activities.

SMKAA integrates foreign cultures into its cultural preservation activities, including cultures from North Africa, China, the Middle East, and Japan. This shows that international cultural preservation can be part of a holistic approach to preserving a broader cultural heritage. Research by

Ames<sup>43</sup> suggests that cultural preservation that acknowledges and respects the influence of foreign cultures can enrich a more comprehensive understanding of cultural heritage. Ames shows that communities open to international cultural preservation can often create a broader understanding of cultural diversity and human history. Ames believes involving foreign cultures in cultural preservation can enrich cultural preservation efforts and create a more inclusive and global approach. SMKAA, through its international clubs, shows a real example of this effort, distinguishing them from other communities that focus more on preserving local cultures.

In general, cultural preservation in historical communities in Greater Bandung is still low, especially in communities such as Bandung Heritage, KOMPAS, and Aleut. This indicates a challenge in increasing awareness and active participation in cultural preservation in these communities. Lowenthal<sup>44</sup> highlighted that the main challenge in cultural preservation is the difficulty of maintaining the relevance of history in contemporary life. Lowenthal argued that many modern societies do not feel the need to preserve their cultural heritage due to a lack of emotional connection or understanding of their history. This finding aligns with Lowenthal's view that highlights the challenge of maintaining the relevance of cultural preservation, especially in societies that tend to view cultural heritage as something irrelevant to everyday life. This study suggests that SMKAA, with its diverse cultural clubs, may have an advantage in creating stronger emotional connections with various cultural groups, which can help them overcome this challenge.

The interest of SMKAA has more members because it has many clubs to learn about history and culture. Lowenthal<sup>45</sup> stated that the past is authentic and engaging. It raises the idea that people not only want to visit a place but also want to visit the time when the past happened at a historical site. The Asian-African Conference Museum is a cultural heritage museum with international elements because it is a historical place that held the Asian-African Conference in 1955. Historical events related to the Asian-African Conference Museum are global events, so foreign cultures are also a concern to be studied and introduced to the younger generation, especially students. SMKAA is a historical community with a relatively good and consistent preservation value. SMKAA is also in a cultural heritage environment that has strict rules. Private organisations also support SMKAA in organising its events. Preservation has advantages in terms of historical value because strict laws and private organisations support influential community groups.<sup>46</sup>

## Conclusion

A community is a social container that has specific goals and values. In this case, the history community is part of a social organisation that aims to utilise historical information or facts so the public can know them. This history community encourages the dissemination of historical information or facts so that people can reflect on the past that occurred in their lives. This study's history communities in Greater Bandung comprised the SMKAA Community, KOMPAS, Aleut Community, and Bandung Heritage. The main goal of the first three communities is to disseminate historical information.

The results of this study show that the dimension of knowledge about history among individuals in the SMKAA Community, Bandung Heritage, KOMPAS, and Aleut Communities is low. The low level of knowledge about historical facts is indicated by the high percentage of low numbers in the SMKAA Community (37.5%), Bandung Heritage (41.2%), KOMPAS (46.2%), and Aleut (36.4%) in each frequency table. The dimension of knowledge about disseminating historical information or facts in the SMKAA Community is relatively low (33%), along with the Aleut Community (54.5%). In comparison, the Bandung Heritage Community is in the medium category with a percentage of (50%). KOMPAS has a high dimension of knowledge about disseminating historical information or facts at 46.2%. The dimension of knowledge about cultural preservation efforts in historical

communities in Greater Bandung, namely SMKAA, Bandung Heritage, Kompas, and Aleut. The data shows that the level of knowledge about cultural preservation efforts in historical communities is low. Each historical community has a low percentage, such as SMKAA (48.8%), Bandung Heritage (52.9%), KOMPAS (61.5%), and Aleut (45.5%).

### Acknowledgement

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### Notes

<sup>1</sup> Thomas Cauvin, "New Field, Old Practices: Promises and Challenges of Public History," *magazén*, no. 1 June 30, 2021.

<sup>2</sup> F. Sayer, *Sejarah Publik: Sebuah Panduan Praktis*, Ombak, Yogyakarta, 2017.

<sup>3</sup> Hilda Kean, "People, Historians, and Public History: Demystifying the Process of History Making," *The Public Historian* 32, no. 3, August 2010, pp. 25–38.

<sup>4</sup> Thomas Cauvin, *Public history: a textbook of practice*, Routledge, 2016

<sup>5</sup> Y. S. W., Rachmadani, N. T., Wahdi, A. K., Cahyani, A., Gusman, R., & Asbari, M, "Growing historical awareness among the young generation of the Indonesian nation", *Journal of Information Systems and Management (JISMA)* 5, no.1, 2022 pp. 43-52.

<sup>6</sup> K Amboro, "Sejarah Publik Dan Pendidikan Sejarah Bagi Masyarakat," *Historis: Jurnal Kajian, Penelitian Dan Pengembangan Pendidikan Sejarah* 5, no. 1, 2020, pp. 20–28.

<sup>7</sup> H. Fajri, M. Zaini, and D. Maulina, "Peran Komunitas Beulangong Tanoh Dalam Melestarikan Nilai-Nilai Historical Untuk Meningkatkan Memori Kolektif Masyarakat Di Kabupaten Pidie," *Jurnal Pendidikan dan Keguruan* 3, no. 4, 2023, pp. 87-97.

<sup>8</sup> K. Kurniawan et al., "Identifikasi Rute Tematik Komunitas Bandung Sketchwalk Sebagai Produk Wisata Heritage Di Kota Bandung," *Jurnal Inovasi Penelitian* 2, no. 10, 2022, pp. 3463–3472.

<sup>9</sup> Basri, M., Setiawan, J., Insani, M., Fadli, M. R., Amboro, K., & Kuswono, K. "The Correlation of the Understanding of Indonesian History, Multiculturalism, and Historical Awareness to Students' Nationalistic Attitudes". *International Journal of Evaluation and Research in Education*, 11, no. 1, 2022, pp. 369-376.

<sup>10</sup> Rosenzweig, R., & Thelen, D, "*The presence of the past: Popular uses of history in American life*", Columbia University Press, 1998.

<sup>11</sup> Plummer, M. R, *Public history and public awareness of history*, The University of Texas at Dallas, 2001.

<sup>12</sup> Santos, L. C. "Relationship between Students' Historical Awareness and their Appreciation of Local Cultural Heritage". *International Journal of Multidisciplinary: Applied Business and Education Research* 2, no. 6, 202, pp. 520-527.

<sup>13</sup> M. Elyanta, "Peran Komunitas Aleut Dalam Pelestarian Bangunan Cagar Budaya Kota Bandung," *Khasanah Ilmu-Jurnal Pariwisata Dan Budaya* 11, no. 1, 2020, pp. 33–40.

<sup>14</sup> Erika Puspawati and Murdiyah Winarti, "Peran Komunitas Pecinta Sejarah (Kompas) Dalam Mendukung Kegiatan Pembelajaran Sejarah," *FACTUM: Jurnal Sejarah dan Pendidikan Sejarah* 10, no. 1, April 29, 2021, pp. 59–70.

<sup>15</sup> Mataholang Community is a Bandung-based community focused on public history activities. Originally founded on January 15, 2014, under the name Kelompok Anak Rakyat (Lokra), the community later changed its name to Komunitas Mataholang Bandung. Its members come from diverse backgrounds, including art, education, and other professions. The primary goal of the Mataholang Community is to foster historical awareness, particularly of Bandung's local history, through public history activities. M. B. Akbar, Tarunasena, and D. Saripudin, "Kesadaran Sejarah Dalam Komunitas Mataholang Bandung Melalui Sejarah Publik", Thesis, Universitas Pendidikan Indonesia, 2024.

<sup>16</sup> Kurniawan et al., "Identifikasi Rute Tematik Komunitas Bandung Sketchwalk Sebagai Produk Wisata Heritage Di Kota Bandung."

<sup>17</sup> Muhammad Iqbal et al., *Jurnal Pendidikan Dasar* | P-ISSN, Desember, vol. 2, 2020.

<sup>18</sup> The Bandung Conference refers primarily to the historic Asia-Africa Conference held in Bandung, Indonesia, from April 18 to 24, 1955. This landmark conference brought together 29 newly independent Asian and African states with the goal of promoting solidarity and cooperation among countries emerging from colonial rule, opposing imperialism, and shaping global diplomacy under the spirit known as the "Bandung Spirit." It played a significant role in the eventual formation of the Non-Aligned Movement and the assertion of political identities for the Global South. The conference emphasized themes of anti-colonialism, peace, economic cooperation, and mutual respect among diverse cultures and political ideologies. Umar, A., Yuana, S. L., Hakim, L. N., & Mas' oed, M. "Bandung Conference 70 Years On: Visions of Decolonisation for a Multipolar World Order", *Global South Review*, 7, no.1, 2025, pp. 5-21.

<sup>19</sup> M. Al-Furqaan and A. Givari, "Sejarah Terbentuk Dan Perkembangan Komunitas Sahabat Museum Konferensi Asia-Afrika Pada Tahun 2011-2022", UIN Sunan Gunung Djati Bandung, 2023.

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