

Research Article

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Author for correspondence:

Laely Armiyati

✉ laely.armiyati@unsil.ac.id

✉ Universitas Siliwangi, Indonesia



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Promoting inclusive education by incorporating Living Heritage into history learning: Teacher's Perspective and Practice

Laely Armiyati^{ID}, Miftahul Habib Fachrurozi^{ID}, Aveny Septi Astriani^{ID}, Fachri Zulfikar^{ID}

Abstract

Background/purpose. This study aims to explore teachers' perspectives on inclusivity and living heritage, examine how inclusivity can be instilled through living heritage in history education, and analyse teachers' strategies for integrating these elements into classroom practice.

Materials/methods. This study employed a mixed-methods approach using a sequential explanatory design. Quantitative data were collected through questionnaires and analysed using descriptive statistics, while qualitative data from interviews were examined in six steps: data preparation, identifying general patterns, coding, grouping, presenting, and interpreting the data.

Results. Findings show that history teachers generally associate inclusivity with justice, equality, and non-discrimination. However, some teachers still narrowly view inclusivity as addressing only the needs of students with disabilities. Teachers identified several forms of living heritage—including buildings, traditions, and local skills—but often misunderstood it as tangible heritage. While some efforts to integrate living heritage into history learning exist, challenges such as limited teaching materials, funding, distance, and school permissions hinder full implementation.

Conclusion. Teachers understand the importance of Sundanese living heritage, but require tailored teaching materials to effectively incorporate it. Developing materials that embed inclusivity values through living heritage is essential for shaping students' identity and character.

1. Introduction

Education is a measure of a country's welfare (Slee, 2018). Therefore, it must adhere to the principles of human rights, social justice, solidarity, and equality (Forlin, 2013; Miles & Singal, 2008). In practice, everyone has not yet fully experienced the right to education. UNESCO (2019) noted that millions of people still do not have their rights fulfilled due to poverty, location, gender, language, disability, ethnicity, religion, and migration status. This issue occurs in almost all countries in the world, which have differences, including Indonesia (Forlin, 2013; Haug, 2017; Syamsuddin et al., 2023).

Inclusivity means acknowledging and appreciating the existence or the presence of differences and diversity. Inclusivity can be built and intervened in, one of which is through education. Inclusive education is an effort to eliminate discrimination in education by strengthening social practices and values (Hasan et al., 2018; Marimuthu & Cheong, 2015). Inclusive education also means providing access and opportunities for all students to participate in various learning activities (Dreyer, 2016; Kozleski et al., 2014).

The implementation of inclusive education continues to face numerous challenges and obstacles. This is evident in the case of Tasikmalaya, the largest city in East Priangan, West Java province. Numerous studies have indicated that inclusivity remains a persistent issue in the educational sector of Tasikmalaya, exemplified by instances of bullying (Hibatulloh et al., 2023) and intolerance (Soedirgo, 2018). Furthermore, research conducted by Yosarie et al. (2024) ranked Tasikmalaya as the 61st out of 94 cities studied in terms of tolerance index. The prevalence of bullying and intolerance in Tasikmalaya serves as a stark reflection of the limited inclusivity exhibited by the younger generation. Consequently, investigating teachers' perceptions of inclusivity is of paramount importance, as it can influence students' perspectives in addressing diversity. Notably, history teachers play a crucial role in promoting inclusivity and shaping students' character through various cultural heritage practices that are closely intertwined with the daily life of the people of Tasikmalaya.

The issue of inclusivity in students can be minimized by integrating history teaching materials with living heritage. Several studies have discussed the use of living heritage in learning. Research by Baro (2021) and Nurdauletova et al. (2024) demonstrates that living heritage, particularly oral traditions, can serve as an effective learning source. Besides that, research by Akbulut (2021) indicates that local skills can be effectively integrated into culture-based learning. While living heritage has been successfully applied in educational contexts, these studies lack a comprehensive analysis of teaching materials. Conversely, the research has not explicitly elaborated the role of inclusivity in the integration of living heritage into the learning process.

On the other hand, teachers' understanding of inclusivity has also been discussed by a few researchers, such as in the United Kingdom (Atanasova & Papen, 2025) or Indonesia (Pratiwi et al., 2024). However, these studies have not explored in more depth the inclusive content in the use of living heritage in classroom learning. In other words, these studies have not unveiled teachers' perceptions and the implementation of learning that integrates living heritage and inclusivity values. However, the use of history teaching materials that include living heritage and inclusiveness is not yet available. Apart from that, the use of living heritage in history learning is only carried out by a few teachers. In essence, an investigation is required to ascertain whether there exists a disparity between policies pertaining to inclusive education and classroom practice.

This research offers a contribution to the development of a more contextual study of history education, emphasizing inclusivity while maintaining a local cultural perspective, especially in Sundanese. By analysing teachers' perceptions, this research addresses the gap between curriculum policies that mandate inclusivity and the pedagogical realities encountered in classrooms. In other words, this research will explain the pedagogical practices employed by history teachers in addressing

the multifaceted challenges of the 21st century, particularly those related to the concept of inclusivity. It is anticipated that this comprehension of the perceptions and requirements of history teachers will serve as the foundation for the development of living heritage-based history teaching materials that incorporate inclusivity values.

Based on the description, this study aims to identify teachers' perceptions of Sundanese living heritage and inclusivity, as well as to analyze their strategies for integrating Sundanese living heritage into history teaching materials. To achieve this purpose, the following research questions are addressed in this study:

1. How do teachers understand inclusivity?
2. How do teachers perceive living heritage?
3. How do teachers incorporate inclusivity by living heritage into history teaching materials?
4. How do teachers integrate living heritage into history learning?

2. Literature Review

2.1. Inclusivity in Sundanese Living Heritage

Inclusivity means acknowledging and appreciating the existence or the presence of differences and diversity. Inclusivity can be built and intervened in, one of which is through education. Inclusive education is an effort to eliminate discrimination in education by strengthening social practices and values (Hasan et al., 2018; Marimuthu & Cheong, 2015). Inclusive education also means providing access and opportunities for all students to participate in various learning activities (Dreyer, 2016; Kozloski et al., 2014). The value of inclusivity stems from various factors, including the cultural heritage of a community.

Living heritage is an intangible cultural heritage, which is an ancestral heritage, including oral traditions, performing arts, social practices, rituals and celebrations, knowledge and practices about nature and the universe, as well as knowledge and skills related to expertise (Shiu, 2024). Trujillo (2019) defines living heritage as cultural practices, traditions, and values that are meaningful to humans as individuals and communities. In addition, the existence of public spaces that support people's daily activities is also considered part of the living heritage (Peña Pereda et al., 2024). Living heritage has been proven to increase tolerance and mutual respect among students (UNESCO, 2019a). Therefore, living heritage should continue to be preserved between generations and then evolve in response to the environment.

The Sundanese ethnic is the majority ethnic in Tasikmalaya city, and the second-largest ethnic group in Indonesia. It has a variety. It is rich in both cultural and historical aspects (Hugo, 2015). This heritage includes oral traditions or manuscripts (Jaeni et al., 2023; Sunarti, Rohim, Darmawati, Syahrul, Hasina Fajrin, et al., 2023), traditional arts (Spiller, 2022; Taufik et al., 2023), daily social practices (Saepudin, Komariah, Ninis, et al., 2022), environmental local management systems (Darusman, 2020; Iskandar et al., 2023), and local skills. These various living heritages are ancestral legacies that are highly respected in the daily lives of Sundanese people.

Tasikmalaya is home to several surviving Sundanese living heritage. The living heritage in Tasikmalaya includes oral traditions, performing arts, social practices, and local skills. An example of living heritage in Tasikmalaya that contains the value of inclusivity in social practice is *Munggahan*. *Munggahan* is a communal meal ahead of a Muslim holiday. This tradition is closely associated with efforts to strengthen social ties and a sense of community, practices, environmental management systems, and local skills (Armiyati et al., 2024). On Eid al-Fitr, Sundanese people also make "*kupat*" or "*ketupat*", which indicates that people are prohibited from "*ngupat*" or gossiping about others. The main ingredients of *Kupat* are young coconut leaves and rice. The leaves symbolize "*Jatining nur*"

(true light), or conscience, and rice symbolizes lust. Ketupat shows that humans must be able to use their conscience to control their passions (Azimi et al., 2023). In an oral tradition, there is the tale of Ambu Hawuk, a Sundanese woman with mystical powers who is tasked with guarding the southern region of Tasikmalaya (Darma, 2011). In performing arts, there are Tarawangsa Angklung, Badud Angklung, Landung Angklung, and Sundanese Angklung. The people of Tasikmalaya also have skills in batik-making, painting, and weaving (Hilman et al., 2025).

2.2. Instilling Inclusivity in History Teaching

Inclusivity is often associated with providing access and facilities for disabled groups (Almalky & Alwahbi, 2023; Kozlova & Ryabichenko, 2024; Paramita, 2024; Rofiah et al., 2023). In actuality, the need for inclusivity is not limited to disabled people but applies to everyone. Giving access to everyone based on their needs and rights might be characterized as inclusivity (Eichler, 2021). In other words, inclusivity is linked to equality, openness, and acceptance of social differences (Owen & De Martini Ugolotti, 2019).

Inclusivity has become the foundation of government policies for the development of education (Kozlova & Ryabichenko, 2024). Through inclusive education, society can build a foundation for creating a supportive learning environment, embracing diversity, and giving every individual the right to develop according to their potential. The development of inclusive education in schools requires a restructuring process to respond positively to the diversity of students (Paramita, 2024). Several strategies that can be implemented to internalize inclusivity in education are through policies, curriculum development, teacher empowerment (Forlin, 2013), and community engagement (Hasan et al., 2018). Other efforts that can be made to develop inclusive education include internalizing cultural values and carrying out critical reflection (Stubbs, 2008). The culture that lives in society contains inclusive values. For example, the culture of cooperation in activities such as building a house, preparing food for a celebration, and participating in traditional games that emphasize togetherness and respect for differences. In the context of inclusive education, the implementation of local cultural wisdom values is also an essential factor in strengthening the inclusive approach and improving the equality of learning (Sugiarto & Suryanto, 2014; Syamsuddin et al., 2023).

Teaching history is concerned with recounting past events or memories (Conway & Howe, 2022; Moreno-Vera et al., 2023). Memory preservation is crucial to strengthening the identity and unity of social groups (Gusevskaya & Plotnikova, 2020). The identity possessed by the younger generation becomes the foundation for the future of their nation. Therefore, historical material that includes identity needs to be taught in class. Being a pluralistic country, Indonesia requires an inclusive mindset as a component of its social identity. Consequently, inclusiveness must be taught in history classes that have huge values.

Apart from local culture, the value of inclusivity is also reflected in the implementation of student-centered learning, which aims to facilitate their learning needs. This concept is known as differentiated learning. Teachers strive to design learning that is based on the needs of students so that they can access their learning needs, one of which is by using history teaching materials. Studying history not only helps students understand history but also shapes their character to face changes in the era of globalization (Agustina et al., 2023). Therefore, students need to be introduced to the various cultural heritages around them, which will help them develop their sense of identity. History teaching materials that are based on students' needs will easily shape their historical understanding and facilitate quality learning for teachers. Such history teaching materials not only consider historical concepts but also the students' learning needs (Zafri et al., 2021).

3. Methodology

3.1. Research Design

This study employed a mixed method with a sequential explanatory design, starting with quantitative data collection, followed by qualitative analysis, to strengthen the findings. The mixed method approach was adopted because it was highly relevant and helped to complement each other's data from one source to another (Creswell, 2009). The quantitative method used a questionnaire for data collection. The qualitative method used a semi-structured interview approach to carry out intensive studies for each respondent. The interviews were intended to bolster the results and reveal detailed issues that had not been obtained from the questionnaire (Burriel et al., 2013).

3.2. Research Participants

The population of this study was history teachers at the high school level in Tasikmalaya City from public and private schools, with a total of about 63 teachers. In the first stage of quantitative data collection, a sample was taken using a purposive sampling technique. The participating category is teachers with more than 7 years of teaching experience (Kini & Podolsky, 2016), resulting in a 30-person research sample. Teachers' experience in teaching is one of the factors that support the achievement of quality learning. (Johansson et al., 2024) To collect qualitative data, the researcher conducted interviews through discussions with 6 officials of the History Subject Teachers' Council of Senior High Schools (MGMP) in Tasikmalaya.

3.3. Data Collection and Instruments

Quantitative data collection uses questionnaires, while qualitative data collection uses interviews. Questionnaires are used to collect information on teacher perceptions, living heritage, and inclusivity (Ismail et al., 2019). The questionnaire consisted of two parts: Part A included open-ended questions, and Part B featured closed questions on a Likert scale. Ten open-ended questions aim to explore information related to teachers' understanding of inclusivity, living heritage, and differentiated learning. The closed-ended questions featured a Likert scale of 1-5 with five indicators and 25 statements. These indicators were the content of teaching materials, methods of presenting teaching materials, differentiated learning in teaching materials, teaching materials integrated with living heritage, and the relevance of inclusivity value content in teaching materials.

Interviews were conducted to enhance teachers' understanding of living heritage and inclusivity, as well as the strategies for integrating it into history learning in senior high schools. Before the interview, the researcher informs the interviewee about the research topic. Participants were also assured that their responses to interview questions would be kept confidential.

3.4. Data Validity and Reliability

3.4.1. Questionnaire

The content validity test was conducted to assess the instrument items that were arranged to reflect the aspects measured. The assessment was conducted by three experts on 35 instrument items using a scale of 1 to 4 (1 = not relevant, 4 = very relevant). The eligibility criteria based on Polit et al. (2007) are considered valid if it has a score of more than 0.78 from three or more experts. The method used to measure content validity is the Content Validity Index (CVI), with the following results.

Table 1: Validity Test Result

CVI Analysis	Score	Result
I-CVI	0.943	Valid

It can be concluded that the instruments in this study have excellent content validity and are suitable for use in the data collection process.

The reliability test was conducted to determine the consistency of the instrument. Reliability was assessed based on the agreement of three experts on the 35 instrument items they had evaluated. The method used to measure reliability is Cronbach's Alpha, which is calculated using score data from the three experts. The calculation results show that the Alpha Cronbach reliability coefficient value amounted to $\alpha = 0.92$. This score is in the very high category.

3.4.2. Interview instrument

There are ten questions relating to the integration of inclusivity and living heritage in learning history in high school. Before data collection, validity and reliability tests were conducted on the interview instrument. Content validity was conducted by asking three experts to assess the suitability of each interview question item with the measured variable indicators. The assessment was conducted using a scale of 1-4. The analysis results showed that the I-CVI value for all items was 0.80, and the S-CVI/Ave value was 0.95. According to Polit et al. (2007), the interview instrument has excellent content validity and is suitable for data collection.

Reliability of the interview instrument was tested by assessing inter-rater reliability of the interviews, which were analysed using thematic coding techniques. Three independent raters coded the same interview excerpts. The Cohen's Kappa value obtained was 0.87, indicating a very high level of agreement. This indicates that the interview instrument was reliable enough to be used in this study.

3.5. Data Analysis

For the quantitative stage, analysis of the questionnaire data using descriptive statistics was presented in the form of percentages. Descriptive statistics used to analyse the questionnaire data included score totals and mean calculations. Meanwhile, qualitative data using Cresswell (2016), participants' responses were recorded using voice recorders for analysis and transcription. The transcript was read carefully several times to extract data from the responses. The data analysis steps in this study are (1) data preparation using interview transcripts, field notes, and sorting and compiling data; (2) making a general pattern; (3) encoding data on the information obtained; (4) making data grouping data based on reports; (5) presenting data; and (6) interpreting and making meaning. Data verification was carried out using data triangulation.

3.6. Ethical Approval

In conducting this study, several ethical aspects were carefully considered. Firstly, each participant was provided with an informed consent form outlining the study's objectives, the procedures involved, and their right to withdraw from participation at any point without consequence. Secondly, participant anonymity and data confidentiality were strictly upheld. All collected information was solely intended for research purposes and securely stored. Lastly, the researcher took measures to ensure that the study would not cause any harm to the participants, particularly students, and emphasized that their involvement was entirely voluntary.

4. Results

4.1. Teachers' Understanding of Inclusivity

A total of 30 history teachers in the Senior High School of Tasikmalaya City were included in the study. The understanding of inclusivity was identified using a questionnaire, and the results are as follows.

Table 2: Teacher's Understanding of Inclusivity

	Response	Percentage
Inclusivity's understanding	Understand	100%
	Less understand	0

To explore the extent of teachers' understanding of inclusivity, the researcher conducted interviews and identified several pieces of information. All respondents have understood the concept of inclusivity in the field of education by defining it as a process of activities, an education system, and educational practices. The following is the information provided regarding the definition of inclusivity according to the teachers.

Table 3: Definition of Inclusivity According to Participants

Definition of Inclusivity According to Participants	Keywords: inclusivity understood by participants
The process of addressing inequality by embracing differences and seeking to provide equitable access to resources and opportunities for all people.	Equitable and opportunities
The education system that provides opportunities for all students with disabilities or special intelligence/talents to participate in learning together with students in general	Opportunities, disabilities, and the education system
The education that provides opportunities for students with disabilities and potential	Opportunities, disabilities, and potential student
The recognition and appreciation of diversity or differences, non-discriminatory recognition, and appreciation of all students	Diversity, non-discrimination, and appreciation for all
The practices that guarantee everyone, regardless of background or identity, and eliminate discrimination and exclusion	Guarantee for all and eliminate discrimination
The equality of providing opportunities for people with disabilities/special needs to receive the same education as others.	Equality and opportunities for disabled people

According to the interview's findings, equality and opportunity have already been employed by all teachers. Nonetheless, some educators continue to view inclusivity as exclusively pertaining to students with special needs. However, some people already believe that inclusivity isn't just about students with special educational needs.

4.2. Teacher's Perception of Living Heritage

Through a questionnaire, teachers were asked questions about their understanding of living heritage. The result is that all participants (100%) stated that they know the definition of living heritage. The researcher gathered a few facts from interviews to investigate the degree of teachers' comprehension of living heritage. This is the information that was supplied about what the teachers define as living heritage.

Table 4: Definition of Living Heritage According to Participants

Definition of Living Heritage According to Participants	Keywords: living heritage understood by participants
Conservation approaches related to heritage sites and inherited local wisdom values.	Approach, heritage site, and inherited local wisdom
Cultural heritage passed down from generation to generation	Cultural heritage
Cultural heritage that is still alive	Living Cultural Heritage
Everything that is passed down from one generation to the next	Inheritance passed down
Conservation approach concerning living heritage or inherited culture	Approach and inherited culture
Sites that are still original, maintained, and developed by the core community have values that continue to be passed down.	Original site
Cultural heritage that is not material, more towards Sundanese norms or values	Norms or values
A pristine site maintained and developed by a community that has values to pass on	Pristine site and values
Cultural heritage that is still preserved, the heritage passed down from ancestors, includes culture, performing arts, traditions, rituals, and so on.	Cultural heritage
Traditions, practices, and cultures that are still practised and passed down directly	Tradition, practice, and culture
Conservation approach to introduce cultural heritage relics with originality	Approach, cultural heritage relic
Cultural heritage/living heritage can be classified as sites or culture	Sites or culture
The concept is closely related to the preservation of a historical building and also maintaining an era that is packaged in a modern way.	Preservation and historical buildings

Based on these results, participants have an understanding that living heritage is a cultural heritage that is passed down from generation to generation. However, some participants still understand living heritage as limited to the preservation of historical buildings. This deserves attention because teachers' ability to understand living heritage impacts the quality of learning, enabling the transfer of values and the preservation of cultural values for students both now and in the future (Tural, 2023).

4.3. Teacher's Practices for Integrating Inclusivity by Living Heritage in History Teaching Materials

Using instructional materials is one method to combine inclusion and living heritage. All participants stated that they had used various teaching materials tailored to the students' needs, such as textbooks, videos, documentaries, images, and PPTs. The following is an overview of the content of historical teaching materials and presentation methods collected through questionnaires.

Table 5: Content and Methods of Presenting History Teaching Materials

Indicator	Average	Percentage	Category
Suitability of teaching materials with learning outcomes	4.5	88.57	Strongly agree
Suitability of teaching materials with learning goals	4.5	90	Strongly agree
Teaching materials are student-centred	4.7	91.43	Strongly agree
Teaching materials include living heritage.	3.7	67.14	Agree
The material in the teaching materials is easy to understand	4.7	85.71	Strongly agree
Ease of use of teaching materials	4.3	88.57	Strongly agree
The teaching materials already contain trigger questions.	4.4	87.14	Strongly agree
Teaching materials can be used independently.	4	81.43	Strongly agree

The history teaching materials used by participants are believed to be following learning outcomes (88.57% strongly agree) and learning objectives (90% strongly agree). Most participants also stated that the teaching materials are student-centered (91.43%), the material is easy to understand (85.71%), easy to use (88.57%), and can be used independently (87.14%). However, in the category of teaching materials that include living heritage, the score obtained was 67.14%, indicating agreement. This suggests that the teaching materials currently used in history already include living heritage but are not yet optimal.

Participants stated that inclusive education has been attempted even though it is not listed in the teaching materials. The questionnaire focuses on the participants' needs for history teaching materials aimed at enhancing student inclusivity. The following are the results of the questionnaire.

Table 6: Teacher Responses Regarding History Teaching Materials for Inclusivity

	Average	Percentage	Category
Materials must be multicultural and multiperspective	4.6	91.43	Strongly agree
The characters and events presented are diverse	4.4	88.57	Strongly agree
Materials need to accommodate contributions from diverse groups	4.7	92.86	Strongly agree
Historical materials must be relevant to issues of inclusivity	4.5	88.57	Strongly agree

Participants strongly agreed (91.43%) that history teaching materials should contain multicultural and multiperspective materials. In addition, participants also wanted diverse figures and events in textbooks, with 88.57% of participants expressing this preference. Another thing is that participants consider that the material must accommodate the contributions of diverse groups (92.86% strongly agree) and must be relevant to the content of inclusivity (88.57% strongly agree).

Table 7. Existing Conditions of Teaching Materials

	Average	Percentage	Category
Teachers have integrated AR-based teaching materials	3.7	67.14	Agree
The teaching materials have discussed living heritage	2.8	58.57	Less Agree
Teaching materials already accommodate differentiated learning	4.7	92.85	Strongly Agree
Need to develop differentiated teaching materials	4.7	94.29	Strongly Agree
Teaching materials need to include living heritage	4.7	92.86	Strongly Agree

Participants stated that they had not utilized living heritage in their teaching materials. This was reflected in the teaching material statement score, which contained a living heritage of 58.57% or quite agree. In contrast to the two previous statements, the teaching materials used by teachers were stated to have accommodated differentiated learning and contained living heritage.

4.4. Integrating Living Heritage in History Learning

The integration of living heritage in history learning has also been carried out by around 71% of respondents. Teachers use various methods to integrate living heritage into history learning, whether through film screenings, traditional village visits, community-based projects, and cultural actors' involvement as resource persons. However, there were 28.57% who had not utilized it as a source of learning history. This shows that some teachers still have obstacles in utilizing living heritage. Respondents stated that they had not integrated living heritage into history learning because the school was far from the place, and the school's character was based on religion.

These results indicate that, conceptually, living heritage has indeed been understood, but in terms of application, it has not been fully implemented by teachers. As conveyed by participant A:

"The use of living heritage in history learning has been done, for example, when I explain the material about local history. I ask students to look around their homes for local traditions or cultures that can be studied."

Participant B, when asked how to integrate Sundanese living heritage, stated:

"Yes, I utilize it because it is an effort to connect history with real life. I conduct interactive learning through field visits (to sites, ed.), involving local cultural actors as resource persons, and linking local and national identities."

Other participants stated that they had integrated living heritage, for example, by asking students to create mini vlogs related to local sites and cultural heritage, providing community-based projects, and conducting field visits. Interestingly, several participants had never integrated living heritage into learning. The unique reasons were a) cost factor; they must spend money on transportation and accommodation; b) distance factor, the location of the school is far from the cultural place, making it difficult for the school to reach it; and c) internal factor, the difficulty of obtaining permission, especially from a boarding school. These reasons made several participants admit that they had never used living heritage in their learning, either in the form of teaching materials, methods, or learning media.

5. Discussion

5.1. Teachers' Perceptions of Inclusivity

According to the respondents, which can be seen in Table 3, some keywords emerged related to inclusivity, namely equitable, opportunities, disabilities, education system, special needs, disabled people, diversity, non-discriminatory, appreciation for all, eliminate discrimination, and appreciation for all. The respondents' understanding is in line with the concept of inclusivity, which includes three main elements which are acceptance of differences, fairness in providing access and opportunities, and active participation from all students (Forlin, 2013). In the aspect of accepting differences, students are trained to respect others even though they have physical, cultural, economic, and other differences. This teacher's perception aligns with Vizcarra-Garca's (2021) findings, which show that teachers' respect for the gender diversity of students in the classroom can increase their participation in learning. The aspect of justice in providing access and opportunities is an effort to respect the human rights of everyone, which is also a characteristic of inclusivity (Almalky & Alwahbi, 2023). Finally, inclusivity can also be seen from the emergence of active participation from all students, which means that they are given the same opportunities to gain the same learning experiences.

Some participants suggest that inclusive education is often associated with education for children with special needs. This finding is in line with research by Shabir et al. (2025), which reduces the understanding of inclusive education to education only for students with special needs. This is not entirely wrong, but the meaning of inclusive education is broader than that. The assumption that only students with special needs should receive inclusive education is based on the Regulation of the Minister of National Education of the Republic of Indonesia No. 70 of 2009 concerning Inclusive Education for Students with Disabilities and Potential Intelligence and/or Special Talents. This understanding diverges from several studies that assert that inclusive education entails a comprehensive commitment to providing equitable learning opportunities for all students, irrespective of their abilities, gender, ethnicity, religion, socioeconomic status, or cultural background (Maguvhe, 2023; Saporno, 2025; Triviño-Amigo et al., 2022). This paradigm is more relevant in promoting inclusivity in the wider educational space.

Teachers' understanding of inclusivity is one crucial aspect of implementing inclusive education in the classroom. According to the results, history teachers are already aware that inclusivity is related to justice, equality, and non-discrimination. However, there needs to be reinforcement for some teachers who still believe that inclusion is limited to students with special needs. Therefore, redefining inclusive education as a framework for all students, not only those with special needs, is essential to promoting equity and social justice in educational practice. This is supported by research from Tenerife et al. (2022), which shows that teachers' understanding and competence can affect the implementation of inclusive education.

5.2. Teacher's Understanding of Living Heritage

Based on Table 4, History educators comprehend living heritage as local wisdom values, performing arts, cultural heritage, heritage sites, historical buildings, norms, pristine sites, and culture and traditions. In this context, history teachers recognize several categories of living heritage, including buildings or artifacts, ideas, traditions, and local skills. However, the history teachers surveyed still appear to have difficulty distinguishing living heritage from cultural heritage. Living heritage is defined as intangible cultural heritage passed down from ancestors and preserved by their descendants. In line with research by Lenzerini (2011), living heritage includes traditions, practices, knowledge, and local skills that are passed down from generation to generation. Thus, living heritage does not include buildings or sites, as stated by participants, but intangible heritage that is still preserved today.

Teachers' limited understanding of living heritage can affect their decisions about learning resources. These findings are in line with the results of research by Ciriza-Mendivil et al. (2023), which shows that the limited understanding of teachers of living heritage can limit the potential for the diversity of culture-based learning resources in schools. This is very unfortunate because Sundanese culture has various living heritage aspects such as oral traditions or manuscripts (Jaeni et al., 2023; Sunarti, Rohim, Darmawati, Syahrul, Firdaus, et al., 2023), traditional arts (Spiller, 2022; Taufik et al., 2023; Williams, 1989), daily social practices (Saepudin, Komariah, Ninis Agustini, et al., 2022; Santoso et al., 2024), environmental local management systems (Darusman, 2020; Iskandar et al., 2023; Sumarlina et al., 2020), and local skills (Dewantara et al., 2023; Hilman et al., 2025).

While some teachers still have a misconception regarding living heritage, the responses of a select few demonstrate a pertinent comprehension of the concept of living heritage. The teacher's understanding holds significant importance, as it can serve as the initial foundation for integrating living heritage into the implementation of educational practices. This opportunity is compatible with several studies showing that living heritage can be used as a learning resource in the classroom (Morgado et al., 2024). The use of living heritage has been proven to increase tolerance and mutual respect among students (Agung et al., 2024). This demonstrates that the teachers' comprehension of living heritage serves as the initial step in its application to the learning process.

5.3. Teacher's Practices for Integrating Inclusivity by Living Heritage in History Teaching Materials

Based on Table 5, the respondents said that teaching materials currently used in history already include living heritage but are not yet optimal. This finding shows that there are problems related to the teaching materials used by the history teachers. This is in line with several studies that state that the teaching materials used by history teachers are still focused on national history content and have not accommodated the locality aspect (Fachrurozi et al., 2025; Purwanta, 2018). The selection of teaching materials used by teachers dramatically determines the quality of learning in the classroom. Research conducted by Arani (2017) shows that good-quality teaching materials can improve the quality of learning, thereby impacting student learning performance. Improving the quality of teaching materials themselves can be achieved by integrating local culture into teaching materials

developed to support learning (Hadi et al., 2019; Nurhikmah et al., 2022). Therefore, the lack of living heritage integration in teaching materials can also affect the quality of learning, including in supporting the diversity of student learning needs.

Regarding the content of diversity and the value of inclusivity in teaching materials, history teachers concurred with the statement as outlined in Table 6. However, this assertion is not substantiated by several research studies that indicate that the teaching materials employed by history teachers in Indonesia still lack inclusivity and tend to favour the dominant side's perspective in history (Fauzan et al., 2021; Purwanta et al., 2019). The disparity between teachers' perceptions of the accessibility of teaching materials presents a significant challenge for teachers in integrating living heritage and inclusivity values into history education. These findings underscore the challenging nature of teaching inclusivity in history classrooms. Therefore, there is an urgent need to develop teaching materials that meet these educational demands.

Furthermore, as seen in Table 7, most teachers agree that teaching materials that contain living heritage and inclusivity values are needed. This is in line with the findings by Apdelmi et al. (2025), which states that history teachers need specific teaching materials that contain local wisdom to improve the quality of learning. The integration of local values and living heritage has been shown to contribute to promoting inclusivity (Pérez-Guilarte, 2022). In the context of Tasikmalaya, several living heritages such as *munggahan* and *ketupat* have inclusivity content so that they can be integrated into history teaching materials (Armiyati et al., 2024; Rianti et al., 2018). Consequently, the development of teaching materials must integrate inclusivity content in living heritage. The inclusivity values embedded within teaching materials will contribute to the formation of the young generation's attitude of tolerance and acceptance of differences. This study has successfully demonstrated history teachers' perspectives on incorporating living heritage with inclusivity values into history teaching materials. These findings can be the basis for the development of history teaching materials that are relevant to the needs of the teacher.

Living heritage and history education are two interconnected aspects because both relate to memory. Living heritage stores the collective memory of society, which can serve as content in history education (Corredor et al., 2018; Macgilchrist et al., 2015). History education has the task of teaching peace and justice, both of which are characteristics of inclusivity. There are inclusive values in the Sundanese living heritage found in Tasikmalaya that are highly deserving of being taught to pupils. Therefore, to reinforce students' inclusive views, history teachers must teach the inclusivity principles contained in living heritage through instructional materials.

The selection of teaching materials used by teachers dramatically determines the quality of learning in the classroom. Research conducted by Arani (2017) shows that good-quality teaching materials can improve the quality of learning, thereby impacting student learning performance. Improving the quality of teaching materials themselves can be achieved by integrating local culture into teaching materials developed to support learning (Hadi et al., 2019; Nurhikmah et al., 2022). The use of quality teaching materials has also been shown to facilitate the diverse needs and learning characteristics of students (Rimatuzzahriah et al., 2024). Therefore, the lack of living heritage integration in teaching materials can also affect the quality of learning, including in supporting the diversity of student learning needs.

5.4. Integrating Living Heritage in History Learning

Most respondents stated that they had integrated living heritage into history learning. Integration carried out includes conducting field visits to indigenous communities, involving local actors, and creating local community projects. These activities can encourage a sense of belonging and appreciation for diversity. Through direct visits and conversations, students can understand how indigenous peoples synergize with each other and their natural environment (Li et al., 2024; Walter,

2021). However, there are still some teachers who state that they have not integrated living heritage due to cost, time, and distance constraints. The obstacles to research participants in integrating living heritage into learning are in line with some existing studies. Research by Wang (2019) on the living heritage of *Pekalongan Batik* in Central Java province also mentions obstacles in terms of materials, such as costs and facilities, that make integrating *Pekalongan Batik* into learning still difficult. These obstacles can be overcome if there is collaboration from teachers, schools, local governments, and living heritage activists in incorporating cultural heritage into the school curriculum.

Furthermore, deeper analysis shows that these obstacles are affected by misperception about living heritage among respondents. Living heritage is more than traditions, rituals, or artefacts; rather, it is how a cultural heritage continues in a community, both its sites, functions, and expressions (Walter, 2021). Therefore, living heritage is not always related to Indigenous communities but rather all cultures that still exist today and are preserved by the community (Dupont, 2018). In addition, the teachers stated that they face difficulties in obtaining permission from the school when they want to take students to visit cultural heritage sites. Support from the school, as found in the research by Hendriksen et al. (2024), plays a very important role in the process of integrating living heritage in learning.

Limitations in using living heritage, especially costs and distance, can be overcome through several things. First, using technology, for example, virtual tour videos or photos combined using simple applications. Through this method, students can visualize the heritage around them. Moreover, using technology creates flexibility in the learning environment, increasing student interaction and improving classroom interaction (Misnah et al., 2024). Second, collaborate with historical or cultural communities in the local area. In several countries, communities come to schools to provide education regarding their heritage in the region. Third, provide textbooks as a companion to mandatory textbooks that include the living heritage in the area.

The integration of living heritage is significant as an effort to strengthen social solidarity, respect for diversity, and help create a peaceful and inclusive society (UNESCO, 2019b). For example, when delivering material about Hindu and Buddhist civilizations, the history teacher can explain the Galunggung Manuscript, which contains a narrative of inclusiveness. The Amanat Galunggung manuscript is an ancient manuscript originating from the Kabuyutan Ciburuy site, Garut Regency, West Java. This manuscript was written around the 15th century and contains the advice of Rakeyan Darmasiksa, a Galunggung King, to his son Ragasuci. One of the sentences that contains inclusivity in the Galunggung mandate text is:

"Don't clash (because of) different intentions, don't insist on each other, let's be harmonious (in) behaviour (and) goals. Follow it, don't (only) insist on your desires (only)".

The sentence indicates respect for diversity and tolerance. The advice contained in the Galunggung mandate text is one of the living heritages that is still preserved by several communities. Therefore, living heritage plays a crucial role in supporting applicable international human rights instruments, fostering mutual respect between communities, groups, and individuals, and promoting sustainable development (Lenzerini, 2011; UNESCO, 2019b).

Living heritage and history education are two interconnected aspects because both relate to memory. Living heritage contains the collective memory of society, which can serve as content in history education (Corredor et al., 2018; Macgilchrist et al., 2015). History education has the task of teaching peace and justice, both of which are characteristics of inclusivity. There are inclusive values in the Sundanese living heritage found in Tasikmalaya that are highly deserving of being taught to pupils. Therefore, to reinforce students' inclusive views, history teachers must teach the inclusivity principles contained in living heritage through instructional materials. This endeavour is poised to

facilitate the realization of inclusive education in Tasikmalaya, thereby contributing to the promotion of diversity within this region. This will effectively address instances of unfair treatment towards specific community groups.

5.5. Limitations and Recommendations for Future Research

This research uses a mixed methods approach, namely combining quantitative and qualitative methods. The use of this method is limited to collecting data from selected samples, limiting the generalizability of findings to comparable contexts. The participants in this research were history teachers from Tasikmalaya, which is in the West Java Province. Next, researchers need to expand the scope of their research area with more samples. The results of this research reflect the specific conditions of the Sundanese tribe, so further research is needed so that it can be generalized to other regions. Research is carried out over a specific period, which is influenced by educational policies or socio-cultural dynamics that apply during the research process. Therefore, the results obtained only apply to the conditions at the time the research was conducted. This research is also limited to identifying teachers' understanding of living heritage; it has not explored in-depth living heritage content that is appropriate to integrate into history learning. Future researchers need to conduct in-depth studies of certain elements of living heritage that can be utilized in history learning, for example, in aspects of social practice, traditional art, or religion.

Next, researchers are expected to increase the number of respondents in the survey to increase quantitative representation and develop other qualitative methods, such as in-depth interviews, to explore aspects that were not revealed in the FGD. In addition, the study area should be extended to other parts of West Java or different regions. For future researchers to compare differences in comprehension and create more thorough tactics, the more diverse the research field, the more variations in teacher understanding will result. Moreover, expanding the number of instructor samples is an attempt to improve the results' statistical representativeness and capacity to represent wider circumstances. Furthermore, longitudinal research is needed to see the dynamics of teachers' understanding of Sundanese heritage over a specific period.

6. Conclusion

This study reveals several key findings related to the understanding of History teachers towards Sundanese living heritage and efforts to utilize it in realizing an inclusive learning process. Firstly, most history teachers who were respondents to the study already understand the meaning of living heritage, although discrepancies remain between their perceptions and the actual concept. Some teachers have even integrated it into their learning through structured assignments and field trips to living heritages around the school. Furthermore, the available teaching materials have not been optimally integrated with Sundanese living heritage. The integration of living heritage is still limited to its use as an object of assignment for the students. The teaching materials used by History teachers have not accommodated the existence of living heritage. Thus, the information extracted is still minimal. On the other hand, history teachers' perception shows the need for teaching materials that promote inclusivity, especially those related to multiculturalism. Unfortunately, the teaching materials that have been used so far have not been able to contain inclusive values based on the living heritage. Despite these obstacles, it remains essential for history teachers to integrate living heritage into history learning. A possible way is to develop specific history teaching materials based on living heritage, which contain inclusivity values.

7. Suggestion

The findings highlight the urgency of integrating living heritage into teaching practices. Therefore, educators should design curricula that incorporate elements of Sundanese living heritage, especially in history curricula, to foster students' cultural awareness and identity. Moreover, gaps in

teachers' understanding of living heritage imply a need for targeted professional development programs to equip educators with knowledge and strategies to incorporate living heritage into their teaching. By focusing on teachers' understanding of living heritage, this research contributes to preserving cultural practices that are at risk or are being forgotten by younger generations. This initial analysis provides a foundation for future research. Subsequent studies could develop teaching material or investigate the impact of heritage-based education on student outcomes. Lastly, this research emphasizes fostering cultural pride and sustainable heritage practices.

Declarations

Author Contributions. All three authors contributed to this article. L.A.: Conceptualization, literature review, and writing. M.H.F.: Methodology and Quantitative Data Analysis. A.S.A.: Review-editing and writing. F.Z.: Qualitative data analysis and review-editing. All authors have read and approved the final version of the article.

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About the Contributor(s)

Laely Armiyati, M. Pd., is an Assistant Professor at the Department of History Education, Siliwangi University, Indonesia. Her main research interests include heritage education, history teaching, historical literacy, and teaching material. Laely has published articles and some books about local heritage, history, and education.

Email: laely.armiyati@unsil.ac.id

ORCID: <https://orcid.org/0000-0002-2785-2030>

Miftahul Habib Fachrurozi, M.Pd., is an Assistant Professor at the Department of History Education, Siliwangi University, Indonesia. The author's areas of interest are Indonesian Political History, Study of Historical Teaching Materials, Curriculum, and Historical Tourism. Apart from active teaching, he is also active in conducting research and community service.

Email: miftahul.habib@unsil.ac.id

ORCID: <https://orcid.org/0000-0001-8124-3044>

Aveny Septi Astriani, M.Hum., is an Assistant Professor at the Department of Indonesian Language Education, Siliwangi University, Indonesia. She graduated with a Master of Linguistics Education from Diponegoro University in 2016. She is active in research, a book editor, and writes several books, including Educational Opinion, Introduction to Sociolinguistics, and Introduction to Linguistics.

Email: aveny.septi@unsil.ac.id

ORCID: <https://orcid.org/0009-0004-2999-6056>

Fachri Zulfikar, M. Pd., is a lecturer at the Department of History Education, Jember University, Indonesia. His main research includes history education and teaching materials.

Email: felsano24@gmail.com

ORCID: <https://orcid.org/0009-0000-9103-1416>

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