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THE RELEVANCE OF IKAT WEAVING AS A HISTORICAL ARTIFACT IN HISTORY EDUCATION IN SCHOOLS

Malkisedek Taneo¹, Fransina Aprilyse Ndoen², Silvanus Jefrino Mali³, Aleksius Madu⁴

¹Universitas Nusa Cendana, Indonesia, taneomelky67@gmail.com, <https://orcid.org/0009-0005-7550-0629>

²Universitas Nusa Cendana, Indonesia, ndoenaprilyse@staf.unadana.ac.id, <https://orcid.org/0009-0004-5993-8543>

³Universitas Nusa Cendana, Indonesia, silvanus_mali@staf.unadana.ac.id, <https://orcid.org/0009-0009-8119-1761>

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Corresponding Author: Aleksius Madu
(leksi_madu@staf.undana.ac.id)

ABSTRACT

This study aims to analyze the relevance of weaving tie as a historical artifact in learning at Malacca Regency High Schools, given the lack of utilization of local historical resources. Teachers need to link national history with local cultural heritage to increase students' understanding and interest. The research method used was descriptive qualitative, with in-depth interviews with teachers and students, as well as a study of curriculum documents. The results showed that 90.2% of respondents answered that Malaka weaving tie has rich historical value, which reflects the identity and social journey of the community and can be used as a medium for learning history. This artifact has great potential to be integrated as a concrete and authentic learning medium. The use of weaving tie in history learning not only enriches the material but also fosters students' pride and sense of belonging to the local culture, making learning more meaningful and relevant. Therefore, this study recommends the development of a special teaching module that integrates local historical artifacts such as ikat weaving into the history curriculum. Thus, it is hoped that history learning in Malaka Regency Senior High Schools will become more holistic, participatory, and relevant to students' daily lives.

KEYWORDS: Weaving Tie, Historical Artifacts, History Education, Local Culture.

1. INTRODUCTION

History education in schools often faces challenges in attracting students' interest in understanding past events. The lack of student engagement in history education is often caused by teaching methods that are textual and lack context in relation to their daily lives. One approach that can be used is to link historical material to local culture (Fahrudin et al., 2024; Fahrudin & Saefudin, 2025). As part of the cultural heritage of the Malaka community, ikat weaving has high historical value. Weaving tie is not only an artistic and economic product, but also preserves a long historical record that reflects the social, economic, and cultural dynamics of the community (Hidayani, 2024; Susanti et al., 2020). Weaving tie has been passed down from generation to generation and has become an important part of the ethnic identity of the Malaka community. Each motif and pattern in ikat weaving has a symbolic meaning related to traditional values, beliefs, and the community's interaction with its surroundings. In Malaka Regency, the use of ikat weaving in history education is still minimal. History teachers generally rely on textbooks and digital media to teach history. However, the use of local cultural artifacts such as ikat weaving can provide a more realistic and interesting learning experience for students. By connecting history with the cultural heritage that is still alive in the community, students can more easily understand the relevance of history in their lives today.

Weaving tie is also linked to various aspects of history, such as the influence of ancient trade, the influx of foreign cultures, and technological and economic developments in the Malaka region. In the context of Indonesian history, weaving tie can be linked to maritime trade, colonialism, and the social dynamics of local communities. Therefore, this study aims to explore the relevance of weaving tie as a historical artifact in history education at Malaka District High Schools. This research is expected to provide new insights for history teachers in developing more innovative and locally-based teaching methods.

By integrating weaving tie as a learning resource, students are expected to gain a deeper understanding of history, not only as a series of events written in books, but also as part of real life that continues to this day. This study also aims to analyze how history teachers in Malaka Regency understand the historical value of ikat weaving and the extent to which they have utilized it in their teaching. In addition, this research will examine the potential of ikat weaving in enriching history learning materials so that they

are more relevant to the local cultural context. Thus, this research will not only contribute to the development of history learning in Malaka Regency Senior High Schools, but also to the preservation of local culture. Through culture-based history education, it is hoped that the younger generation will appreciate their cultural heritage more and take pride in their local identity.

2. LITERATURE REVIEW

2.1. History Learning

History learning is not merely about memorizing dates and names of events, but rather a process of understanding the past in order to understand the present and plan for the future. History is not just a series of past events, but rather an interpretation of those events in the context of the present. Within the context of the Merdeka Curriculum, history education emphasizes the development of skills in chronological thinking, causality, interpretation, and historical empathy. History education is often perceived as a monotonous and boring subject, filled with memorization of dates, names, and events that seem distant from students' daily lives. However, this understanding is outdated. History, at its core, is a mirror that reflects human identity, struggles, and achievements. It is a vital tool for building critical awareness, empathy, and a deep understanding of the world. The biggest challenge for educators today is how to transform history from mere "facts" into relevant and engaging "experiences" for the digital generation growing up in a sea of information. Before we delve into teaching methods, it is important to reflect on why history plays such a crucial role. History is not just about what happened, but also about why it happened and how its impact is felt today. **Through the study of history, students learn**

(1) Critical Thinking History teaches students to analyze sources, distinguish between facts and opinions, and evaluate various perspectives. They learn that historical narratives are not singular and are often biased, forcing them to question and seek evidence. As emphasized by Jhonson and Stearns "The goal of history education is not to teach a series of facts, but to teach historical thinking (Johnson & Stearns, 2022)." **(2) Building Empathy** By studying the lives, struggles, and choices of people in the past, students can develop empathy. They begin to understand the complexity of human motivations and appreciate the diversity of experiences. This is important for building a tolerant and mutually respectful society. **(3) Understanding Identity and Selfhood** History provides context for understanding personal and collective identity. By

studying the history of nations and cultures, students can feel a connection to their heritage. This fosters a sense of pride and responsibility to preserve traditions and build a better future. **(4) Facing Today's Challenges** Many global issues such as ethnic conflicts, social inequality, and climate change have their roots in past events. Understanding history helps us identify patterns, avoid repeating mistakes, and devise more effective solutions. To bring history to life, educators must shift from traditional teacher-centered models to student-centered and interactive models. **Here are some innovative approaches that can be applied** (1) Project-Based Learning. Instead of just listening to lectures, students can engage in projects that require them to “become historians.” These projects encourage collaboration, creativity, and in-depth research. They learn not because they are “told to,” but because they want to find the answers. (2) Use of Primary Sources. History textbooks often present filtered interpretations. By using primary sources such as personal letters, diaries, old photographs, audio recordings, or artifacts students can construct their own narratives. This approach makes history feel more authentic and alive. As Gorton states, the use of primary sources helps students “experience the anxiety and excitement of the historian's work (Gorton et al., 1995).” (3) Integration of Technology and Multimedia. Technology opens up endless possibilities for learning history. A study by Seixas and Morton (2013) shows that effective integration of technology can increase student engagement and deepen their understanding of historical concepts (Faiz et al., 2024). (4) Oral and Local History. Every community has its own unique history, often not recorded in national textbooks. Encouraging students to engage in oral history interviewing grandparents or local community figures can connect the broader historical narrative with their personal experiences. This approach makes history deeply personal, relevant, and meaningful. Emphasize the importance of teaching students to “use historical evidence” from various sources, including oral history (Barton, 2018; Dere & Gökçınar, 2020). An effective history learning model needs to actively involve students in the process of discovery and interpretation. Teachers act as facilitators who help students build their own understanding of the past. The use of various historical sources, including artifacts, is crucial to achieving this goal.

2.2. Historical Artifacts as Learning Resources

History education often gets stuck in a rote learning paradigm, where students merely memorize

names, dates, and events that feel distant from their reality. However, history is a discipline based on evidence. The best and most authentic evidence is historical artifacts physical objects created or used by humans in the past. Artifacts, whether they are ancient coins, pottery shards, or family photos, serve as a direct bridge connecting the past with the present. Integrating artifacts into the curriculum not only makes learning more engaging but also trains students to think like historians by observing, analyzing, and interpreting evidence.

Artifacts have a unique power that textual sources cannot match. They are silent witnesses that hold stories, technologies, and social contexts that are often unwritten. **Using artifacts in history teaching provides several fundamental advantages** (1) Turning History into Physical and Tangible Experiences. Abstract concepts such as ancient trade, social life, or past technologies can be difficult for students to understand. Artifacts transform these concepts into something real and tangible. Tim Lomas in his book “History in the Primary Classroom” (2014) emphasizes that “artifacts are the key to unlocking the imagination and enabling children to visualize the lives of people from the past.” (2) Encouraging Critical Thinking and Analysis Skills. **When presented with artifacts, students are naturally encouraged to ask question** “What is this?”, “Who made it?”, “What was it used for?”, and “What can we learn from it?” This investigative process trains their observation, analysis, and interpretation skills. They learn that historical narratives are not singular but are constructed from various pieces of evidence. Emphasize the importance of training students to use historical evidence from various sources, including artifacts, to critically interpret the past (Ying et al., 2025). (3) Building Empathy and Emotional Connections. Seeing artifacts that were once used by people in the past can create emotional connections. There is a sense of wonder and awe when viewing a personal letter from a historical figure, a sword used in battle, or jewellery worn by ancestors. This emotional engagement makes learning more memorable and relevant. As Wineburg (2001), the use of primary sources such as artifacts helps students “experience the anxieties and joys of the historian's work (Gorton et al., 1995). (4) Connecting Global History with Local Context. Many of the artifacts most relevant to students are those from their own communities. The use of local artifacts, such as traditional household items, ancient manuscripts, or historical photographs, can make students feel connected to their cultural heritage.

This transforms history from merely a story about other nations into a story about their own identity. Research by Achille and Fiorillo (2022) shows that the use of cultural heritage objects as a medium for teaching history in schools can increase students' understanding and pride in their local culture (Achille & Fiorillo, 2022).

Effective history learning in the modern era requires more than just lectures and memorization. It requires an interactive, student-centered, and evidence-based approach. One of the most powerful strategies for achieving this is to implement artifacts as the primary learning resource. Artifacts, as physical evidence of the past, have the unique power to transform history from an abstract narrative into a real and authentic experience.

The implementation of artifacts in history education is not merely about adding variety to teaching methods but also about changing how students perceive the past. With this approach, history is no longer just a boring subject, but an adventure involving investigation, analysis, and discovery. Using artifacts as a learning resource empowers students to become young historians, fostering curiosity, critical skills, and a deep appreciation for their cultural heritage.

2.3. Weaving Tie as a Historical Artifact

History education often gets stuck in a model that relies on texts and narratives that have already been interpreted (Darmawan et al., 2025; Heuer, 2022). However, history is a discipline based on evidence, and the best evidence is artifacts. Historical artifacts, whether they are ancient swords, coins, ceramic pots, or even old photographs, serve as a direct bridge to the past. They offer a learning experience that is not only informative but also authentic and multisensory. Using artifacts as a learning resource transforms students' roles from mere consumers of information into active investigators, fostering curiosity and critical thinking skills.

Artifacts possess a unique power that textual sources lack. They are silent witnesses to past events, preserving stories and contexts that are often unwritten. Integrating artifacts into the history curriculum offers several significant advantages: (1) Irrefutable Evidence. Artifacts are tangible, observable material evidence. They force students to think like historians, **asking questions such as** "What is this?", "Who made it?", "What was it used for?", and "What can we learn from it?". This process trains students' observation, analysis, and interpretation skills. For example, studying ancient coins is not just about looking at the images and

inscriptions on their surfaces, but also about understanding the economic system, political power, and even the beliefs of the people at that time. (2) Contextualizing Abstract History. Historical concepts such as trade, warfare, or social life can feel abstract to students. Artifacts help transform these concepts into something tangible and concrete. As Tim Lomas (2014), says "Artifacts are the key to unlocking imagination and enabling children to visualize the lives of people from the past (López-Fernández et al., 2023)." For example, instead of just reading about the lives of farmers in colonial times, students can examine farming tools or clothing from that period to gain a more concrete understanding of daily routines and challenges. (3) Stimulating Emotional Engagement. Seeing artifacts that were once used by people in the past can create an emotional connection. There is a sense of awe and admiration when seeing a sword used by a national hero or a letter handwritten by a founding father. This emotional engagement makes learning more memorable and relevant. Students not only learn names, but also feel the stories behind the objects, fostering empathy and appreciation for cultural heritage (Liu et al., 2024). (4) Developing Critical Skills. Artifact-based learning encourages students to think multidimensionally. They must consider the origin of the artifact (provenance), the materials used, signs of wear and tear, and how all these details can tell a story. These skills are crucial in today's information age, where students need to be able to sort through and evaluate information from various sources.

Integrating artifacts into the curriculum requires a structured approach. The Merdeka Curriculum calls for a more flexible, student-centered, and contextually relevant approach to learning. In the context of history education, this means shifting from merely memorizing dates and names to developing critical thinking skills and deep understanding (Burgos-Videla et al., 2025; López-Fernández et al., 2023). One of the most effective ways to achieve this goal is to implement artifacts as the primary learning resource. Artifacts, as man-made objects from the past, offer authentic evidence that cannot be replaced by textbooks. They are a "bridge" that connects students to the lives, technologies, and cultures of people in the past. Here are some effective methods: (1) Field trips to museums and archaeological sites. Museums and historical sites are the most authentic "history laboratories." These visits should be more than just passive tours. Educators can give students specific tasks, such as "Find three artifacts that tell the story of Indonesian maritime trade" or "Choose

one artifact and tell its story from the perspective of its creator." This approach transforms the visit into an engaging investigative mission. (2) Utilizing Digital and Virtual Collections. Not all schools have easy access to museums. Platforms like Google Arts & Culture offer virtual tours, high-resolution photos, and detailed information about thousands of artifacts. Students can research and analyze artifacts from around the world without having to travel. (3) In-Class Artifact Analysis Projects. Teachers can bring artifact replicas or high-resolution photos into the classroom for mini-projects. Groups of students can be assigned to analyze one artifact, write a report on their findings, and present their hypotheses to the class. This encourages collaboration and problem-solving. (4) Encourage Local Collections and Family History. The most relevant learning resources are often found close to home. Teachers can encourage students to search for "historical artifacts" in their own homes, such as family photos, grandparents' diaries, or antique furniture. This project connects national history with personal history, fostering a sense of ownership and appreciation for family narratives.

By implementing artifacts as learning resources, history education in the Merdeka Curriculum can be transformed from a boring subject into an exciting adventure, where students become active explorers who connect the past with the present.

Despite its many benefits, the use of artifacts also faces several challenges. The availability of authentic artifacts, costs, and the risk of damage are the main obstacles (Gerstenblith, 2019; Schwan & Dutz, 2020). However, these challenges can be overcome with creative solutions: (1) Use of high-quality replicas: Many companies now produce highly accurate replicas of artifacts. (2) Collaboration with local communities and collectors: Working with local collectors or institutions to borrow artifacts for educational purposes. (3) Utilization of digital resources: As mentioned earlier, online platforms have opened up access to collections that were previously unreachable.

Artifacts are invaluable resources in history education. They transform history from a distant narrative into a real, authentic, and personal experience. By creatively integrating artifacts into the curriculum, educators can train students to think like true historians asking questions, seeking evidence, and constructing their own narratives. This not only enhances students' cognitive understanding, but also fosters curiosity, empathy, and a deep appreciation for cultural heritage. Teaching history with artifacts is not only about understanding the past, but also

about shaping skills that are relevant for the future.

3. RESEARCH METHODOLOGY

This study aims to examine the relevance of ikat weaving as a historical artifact in history education at the high school level in Malaka Regency. The research focuses on the potential of local cultural artifacts, particularly ikat weaving, to enrich educational materials and enhance students' understanding of history, in line with the need for a more contextual curriculum.

This study employs a qualitative-descriptive approach. The qualitative method was chosen because it allows researchers to explore data in depth regarding the perceptions, experiences, and interpretations of teachers and students regarding the use of ikat weaving in learning. Quantitative, Qualitative, and R&D Research Methods, this approach is suitable for understanding social phenomena in their natural context (Laumann, 2020; Pervin & Mokhtar, 2022). Descriptive research aims to provide a detailed description of the object being studied without applying any special treatment.

This research will be conducted in three (3) senior high schools in Malaka Regency, East Nusa Tenggara. The selection of these locations is based on the rich ikat weaving culture of the community, making ikat easily accessible as a source of data.

The subjects of this research are history teachers and 11th grade students at the selected high schools. The selection of subjects is based on the consideration that teachers are the implementers of the curriculum, while students are the objects of learning. Each group will provide different but complementary perspectives. There were 182 students and 6 teachers. The sample was taken on the condition that all students were those who took cultural history classes at school and the teachers were history teachers. To obtain comprehensive data, this research will use three main data collection techniques: (1) In-depth Interviews. Interviews will be conducted with history teachers and students. Teachers will be interviewed about their understanding of the relevance of local artifacts, how they integrate artifacts into learning, and the challenges and opportunities they face. Meanwhile, interviews with students will explore their perceptions of ikat weaving, how they respond to learning that uses artifacts, and whether it increases their interest in history. (2) Observation. Observations will be conducted in the classroom during history lessons. Researchers will observe interactions between teachers and students, how teachers use ikat weaving as a medium, and student responses and

engagement. These observations will provide empirical data about practices in the field that may not be fully revealed through interviews. This observation is in line with Creswell's view in *Qualitative Inquiry & Research Design* (2014), which emphasizes the importance of direct observation to gain a rich understanding of the social context (Taneo & Madu, 2023). (3) Document Study. The researcher will collect and analyze relevant documents, such as the curriculum, syllabus, and lesson plans for history lessons at the school being studied. The document analysis aims to identify whether there is space or opportunity for teachers to integrate local learning resources such as ikat weaving into the formal curriculum.

The data collected from the three techniques above will be analyzed qualitatively. The data analysis stages will follow the model developed by Miles, Huberman, and Saldaña (2014), **which consists of three stages** (Taneo et al., 2024; Taneo & Madu, 2023) (1) **Data Reduction** Researchers will summarize, select key points, and focus on data relevant to the research objectives. Interview transcripts and observation notes will be filtered to identify patterns related to the relevance of ikat weaving as a historical artifact. (2) **Data Display** The reduced data will be presented in the form of narratives, tables, or charts to facilitate understanding. This presentation will clearly describe the findings from interviews, observations, and document studies. (3) **Drawing Conclusions (Conclusion Drawing/Verification)** Based on the data presentation, researchers will begin to draw conclusions. Initial conclusions will continue to be verified with existing data so that the final conclusions can be accounted for in terms of accuracy.

To ensure the validity of the data, this study will use data triangulation techniques. This triangulation will compare and re-examine information obtained from one source with another source. For example, comparing data from interviews with teachers with data from classroom observations and findings from document studies.

4. RESULTS AND DISCUSSION

4.1. Research Results

4.1.1. Malaka Weaving Tie as a Historical Artifact: Definition, History, and Symbolic Meaning

Weaving tie is a traditional fabric-making technique that involves tying certain parts of the yarn (*lungsi* or *pakan*) before the dyeing process, resulting in the desired pattern when woven. By definition, weaving is the craft of threading weft threads (horizontal) into

warp threads (vertical) on a non-mechanical loom. The meticulous and patience-demanding process of its creation makes each ikat woven fabric unique and beautiful in its own way.

The history of ikat weaving in the Indonesian archipelago is very long, with ikat weaving skills dating back to the 2nd century BCE. The use of cotton yarn for weaving began around the 7th century BCE, a knowledge that originated from India. Initially, woven fabrics served as a primary necessity to protect the body from the weather. However, over time, their function evolved to become more diverse, not only as clothing but also as a marker of identity, social status, aesthetic expression, and an integral element in various traditional ceremonies such as birth, marriage, and death. Certain motifs are even believed to possess magical powers and reflect religious values.

In Malaka Regency, weaving tie is a local cultural heritage that is still preserved and highly valued. Malaka woven fabrics, such as Tais Marobo and Futus, are known for their rich history and meaning, with diverse motifs and patterns, each with its own symbolism. Tais Marobo, as one of the characteristics of the Badarai Village community, Wewiku District, Malaka Regency, was originally plain without any images and red in colour. However, with the passage of time and creativity, Tais Marobo has evolved with the addition of images such as the Garuda bird, stars, and crocodiles. These changes are not only aesthetic but also reflect cultural adaptation and the community's interaction with broader influences.

Malaka woven fabrics contain a "symbolic language" that is deeply meaningful, referred to by some researchers as "meta symbols," which hold hidden philosophies beyond their physical form. This symbolic meaning can be seen in various motifs found in ikat weaving in East Nusa Tenggara, which has a similar cultural context to Malaka.

This symbolic meaning can be seen in various motifs found in ikat weavings in East Nusa Tenggara, which has a similar cultural context to Malaka. For example, the human figure motif (*Fut Atoni*) symbolizes remembrance of ancestors and authority, while the chicken motif (*Fut Manu*) symbolizes perseverance and creativity. The gecko or tokay gecko motif (*Futu Teke* or *Biklusu*) symbolizes purity, honesty, and is believed to connect humans with the spirits of their ancestors. The hook motif (*Futu Kai Koti*) symbolizes kinship and marital relationships within the community. Differences in the size of the hook motif can also distinguish the social status between nobles and commoners. These motifs are not merely decorations, but visual narratives that record the worldview, social structure, and beliefs of Malaka society from the past to

the present.

Table 1: Meaning of Malaka Ikat Weaving Motifs.

Weaving Tie	Motif Name	Visual Description	Symbolic Meaning	Related Cultural/Historical Context
	Fut Atoni (<i>Human Figure</i>)	Simple geometric shapes	Remembering ancestors, authority, tolerance, respect, family protection	Worn by Malaka men for various occasions; symbolizes the ancestors who first set foot on Timorese soil.
	Fut Manu (Chicken)	Reflective form of reflection	Perseverance, craftsmanship, creativity in earning a living	Formerly used by farmers; chickens naturally indicate the time
	Bikase (Horse)	-	Chivalry, important for transportation, agriculture, trade, social activities	In the past, it was used by leaders/kings as a tool of government and a vehicle for military commanders, as well as village guards.
	Futu Teke / Biklusu (Gecko)	Reflective mirror shape	Purity, honesty; believed to connect humans with ancestral spirits; symbol of the earth god	The unique identity of Malaka weaving; once worn only by nobles (<i>Usif</i>), now worn by everyone
	Futu Kai Koti (Hook Out)	Interlocking chains	Kinship in communities and families (blood and marriage)	Original motif, developed as an interlocking chain
	Futu Kait Mak Homa (Double Interlocking Hook)	Double hook interlocking pattern	The king's polygamous marriage system (<i>Ma Fe Nua</i> or <i>Ma Fe Tenu</i>)	Typically worn by nobles or kings in Malaka
	<i>Tais Marobo</i>	Originally plain red; now emblazoned with the Garuda, star, and crocodile	Hidden philosophy, broad and deep symbolic language, identity of the Badarai Village community	Undergoing changes in line with economic development, creativity, knowledge, and technology

4.1.2. The Role of Cultural Artifacts in High School History Education (General Contextualization)

The results of the interviews with respondents showed that 90.10% of respondents answered that the use of woven fabrics as a medium for teaching history in schools was very effective in helping students understand the cultural history subjects taught. Cultural artifacts play a fundamental role in high school history education, going beyond mere illustration. As primary sources, artifacts offer direct evidence of past events and cultures. Their ability to be seen and touched concretely makes abstract historical concepts tangible and easy for students to understand. This allows students to interact directly with the past, which is very different from simply reading texts or listening to lectures.

Direct engagement with artifacts, such as through visits to museums or cultural heritage sites, has been shown to enhance students' understanding of local history and foster a love for regional culture (Harris, 2010; Pedroso et al., 2023). This experience also fosters awareness of the importance of preserving historical heritage. By seeing the direct relevance of historical events to their communities, students can develop a positive attitude toward their own cultural heritage, which is crucial for preventing the loss of identity amid the tide of globalization. Furthermore, artifacts serve as a medium for educating the nation's culture throughout the ages and a means of fostering national character. Through artifacts, students learn about the noble values of their ancestors and internalize their cultural identity. This is not just about transferring knowledge, but about character building and identity formation.

The use of cultural artifacts also facilitates the integration of multicultural education in history lessons. By studying the relics of various cultural or religious groups, students are taught to appreciate diversity and develop tolerance. This helps them understand that the formation of the Indonesian nation is the result of the struggles of various different groups, fostering social solidarity and mutual love among fellow citizens.

This pedagogical approach encourages experience-based learning, where students not only receive information but are actively involved in the process of discovery and interpretation. This allows for better chronological and analytical thinking, as students are invited to trace the evolution of artifacts and interpret their meaning in context. Such active learning transforms the role of students from passive recipients to active participants in understanding and appreciating history.

4.1.3. Initiatives and Programs for Integrating Malaka Ikat Weaving into the High School History Curriculum

The government and various institutions in East Nusa Tenggara have demonstrated their commitment to integrating ikat weaving into the education system. One important initiative is a policy that requires all high schools in NTT to include ikat weaving production as a local content in their curriculum. This policy is an official recognition of the educational value and cultural preservation of ikat weaving.

At the local level, the Malaka Regency Craft Council has organized an Entrepreneurship Skills Education Program (SEP) focused on ikat weaving skills. This program is supported by the Directorate General of Vocational Education under the Ministry of Education, Culture, Research, and Technology, demonstrating collaborative efforts between local and central governments to preserve culture while empowering the local economy through traditional crafts.

Another model of integration can be seen in vocational high schools 4 Kupang, for example, has made weaving tie a local specialty in its Creative Batik and Textile Craftsmanship program. This school has even collaborated with the East Nusa Tenggara Provincial Handicrafts Association for skill training, design development, and market expansion, demonstrating a holistic approach that connects cultural preservation with vocational skill development and economic opportunities. Their innovation in removable loom tools has even been recognized at the provincial and national levels.

A more in-depth initiative is also being implemented at the junior high school level. Junior High School Katolik Sint Isidorus in East Flores has been implementing a weaving tie curriculum for its students since the 2022-2023 academic year, integrating it into the Pancasila Student Profile strengthening project. The primary objective of this policy is to regenerate young weavers and establish the school as a center for cultural preservation in East Flores. This approach demonstrates a commitment to teaching ikat weaving skills holistically, not merely as a regular subject but as an integral part of cultural identity and heritage.

Although these initiatives have been launched, significant challenges remain. One of the most pressing is the lack of interest among the younger generation in ikat weaving. Young people tend to be more interested in things that are considered more practical or modern, thereby neglecting the functions and values inherent in ikat weaving. Additionally,

the availability of raw cotton materials poses a challenge in efforts to preserve and sustainably produce ikat weaving.

5. DISCUSSION

Malaka weaving tie is highly relevant as a primary historical source in learning because of its ability to concretize history and provide direct access to the past. As a tangible artifact, ikat weaving allows students to “see and touch” history physically, transforming abstract concepts into real-world experiences. This differs from written sources, which may have certain biases or require more complex interpretation; weaving tie, with its patterns and materials, provides direct and authentic evidence of cultural practices, beliefs, and social changes.

Through motifs, colours, and the evolution of tais Marobo (e.g., from plain forms to incorporating images of the Garuda bird, stars, and crocodiles), Malaka weaving tie tells a unique and authentic local historical narrative. Changes in these motifs are not merely artistic developments but significant markers of cultural adaptation and the interaction of Malaka society with external influences or internal changes. These motifs reflect indigenous cosmology, social structures, community values, and even important events in local history (Ahmad Arrozy *et al.*, 2024; Pedrosa *et al.*, 2023). Thus, weaving tie complements and enriches the understanding of national history by providing a local perspective that is often overlooked, making history feel more personal and relevant to students' life experiences (Hidayani, 2024). Weaving tie also serves as a multidisciplinary historical resource. The study of weaving tie allows for historical analysis to intersect with cultural studies, anthropology (e.g., its role in social status or traditional ceremonies), and economics. Its economic function has evolved from a mere medium of exchange to an integral part of the creative industry, connecting past practices with contemporary livelihoods (Pedraza, 2021). This interdisciplinary approach provides a more holistic understanding of the past, showing how various aspects of life are interconnected in shaping history.

More than just an object, Malaka weaving tie serves as a “meta symbol” that stores the “symbolic language or symbols” and “hidden philosophy” of its community. This characteristic makes it an unparalleled primary source for understanding “history from below” that is, narratives centered on the lived experiences, beliefs, and cultural evolution of local communities that are often not recorded in official documents or grand historical narratives. Through the interpretation of these “meta symbols,”

students can develop deep historical empathy, connecting directly with the perspectives and values of the community that created the artifact (Nakayama & Martin, 2023). This also trains critical source analysis skills, encouraging students to “read” and interpret non-traditional sources, going beyond simply memorizing facts from textbooks (Arifin, 2020; Weerawong *et al.*, 2025). Thus, weaving tie is not merely an object of study but also a gateway to understanding the soul and mind of Malaka society throughout history.

The use of ikat weaving in history education at high schools has transformative pedagogical implications, particularly in fostering students' historical awareness and cultural identity. The integration of weaving tie aligns with locally-based pedagogy, which seeks to connect history with students' daily lives and the context of their communities (Baral, 2024; Pagaddut & Tamana, 2024; Sariyatun & Marpelina, 2024). This approach makes learning more meaningful and relevant, as students can see how their own cultural heritage is an integral part of the history they are studying (Cubio, 2025; Sharma *et al.*, 2023). Direct engagement with ikat weaving significantly strengthens students' cultural identity and fosters pride in their heritage. In an era of globalization, where cultural identity is often threatened by erosion, history education that focuses on local artifacts such as ikat weaving can serve as a strong bulwark (Masudi, 2024). It is not just about understanding historical facts, but also about feeling a personal connection to the past and developing a sense of ownership of their culture (Curtis & Hunt, 2017).

Furthermore, the use of ikat weaving in history lessons can develop students' chronological and analytical thinking skills. By tracing the evolution of ikat weaving motifs, functions, and techniques over time, students are encouraged to understand historical changes and continuity (Buckley, 2012; Epo & Maulina, 2024). For example, analyzing the shift in motifs on tais marobo from traditional patterns to the inclusion of national symbols such as Garuda can be a powerful case study for understanding the interaction between local and national identities in a particular historical period.

The use of weaving tie also promotes tolerance and multiculturalism. By exploring the diversity of motifs and their meanings, and understanding how ikat weaving reflects various aspects of community life, students can develop an appreciation for cultural diversity. This helps create an inclusive school environment where all students feel valued regardless of their cultural or ethnic background

(Chima Abimbola Eden et al., 2024).

The pedagogical integration of ikat weaving offers a unique path to “transformative learning.” Students not only gain historical knowledge, but also develop a deep sense of cultural agency. They become active participants in the preservation and transmission of their cultural heritage, transforming the role of history education from mere information delivery to the formation of proactive cultural preservation agents (Hiswara et al., 2023; Usmaedi et al., 2024; Zhang et al., 2024). This empowers students to become guardians of their own cultural heritage, ensuring its continuity into the future. This approach also directly addresses the challenge of declining interest among young people by making history relevant, empowering, and engaging through hands-on experiences and creative projects (Brady et al., 2020; Oko & N A-Okoko, 2024).

The preservation of weaving tie in Malaka Regency faces a number of significant challenges, most of which stem from social change and modernization. The main challenge is the lack of interest among the younger generation. Young people tend to view ikat weaving as an outdated practice that is less relevant to their modern lifestyles or economic prospects, leading to a shift in interest toward more practical or modern pursuits (Hidayani, 2024; Irayanti, 2022). This threatens the sustainability of knowledge and skill transmission across generations. Additionally, the availability of raw materials, particularly cotton and natural dyes, poses a constraint that could hinder sustainable production and educational programs involving hands-on practice (Costa et al., 2020; Rahaman et al., 2024; Sato, 2024). Other challenges include developing relevant and in-depth curricula, as well as providing adequate teacher training to ensure they have the necessary contextual and pedagogical understanding. Suboptimal marketing strategies can also reduce the economic appeal of ikat weaving, which in turn affects the motivation of the younger generation to get involved (Bessie et al., 2022; De Hooze, 2025; Martini, 2024).

However, these challenges also present significant opportunities for history education to become a proactive agent in “cultural resilience.” History education can revitalize young people's interest by systematically highlighting the profound historical, cultural, artistic, and economic value of ikat weaving (Bartelds et al., 2020; et al., 2017). By connecting ikat weaving to students' personal identities and heritage, schools can foster a sense of pride and responsibility toward their culture. Schools have great potential to become “the spearhead of cultural preservation.”

Through innovative curriculum integration, as exemplified by Junior High School Catholic Sint. Isidorus, schools can serve as dynamic centers for teaching and preserving weaving skills. This not only ensures the transmission of knowledge but also creates an environment where culture can thrive and adapt.

The success of this effort depends heavily on strong multistakeholder collaboration. Intensive involvement between educators, expert historians, local communities (weavers, traditional leaders), local government (Education Office), and cultural institutions (museums) is essential (Chima et al., 2024; Chirikure & Pwiti, 2008). This collaboration ensures that the content taught is authentic, resources are shared, and there is broad community support. Education can also serve as a catalyst for the development of the creative economy (Kitchen et al., 2019; McLaney et al., 2022). By teaching not only weaving skills but also aspects of design, marketing, and entrepreneurship, weaving tie can be positioned as an attractive and viable livelihood for the younger generation (Hidayani, 2024). This ensures the economic sustainability of cultural heritage. Finally, by understanding and valuing their own local heritage, students gain a strong foundation for understanding and respecting other cultures, promoting intercultural understanding and harmonious relationships in an increasingly interconnected global society.

6. CONCLUSION

Malaka ikat weaving is a highly relevant historical artifact that serves as a multifaceted primary source and a “meta symbol” reflecting local history, cultural identity, and social evolution. Its systematic integration into high school history education offers significant pedagogical benefits, including deepening historical understanding, strengthening cultural identity, developing critical thinking, and fostering multicultural appreciation. Despite challenges such as declining interest among younger generations and limited availability of raw materials, existing initiatives in East Nusa Tenggara demonstrate the feasibility and great potential of such integration.

7. RECOMMENDATIONS

This study recommends the development of a special teaching module that integrates local historical artifacts such as ikat weaving into the history curriculum. Thus, it is hoped that history learning in Malacca Regency Senior High Schools will become more holistic, participatory, and

relevant to students' daily lives. In addition, it can stimulate students' interest and motivation to learn and make them appreciate the cultural values contained in weaving tie.

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