ANALISIS SEJARAH
https://doi.org/10.25077/jas.v15i2.146

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Vol. 15, No. 2, 2025 | 148-155

The Combined Principles of Local History: Indonesian and Western Perspectives

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ABSTRACT

This article introduces a more comprehensive principle of local history by combining Indonesian and Western perspectives, each of which emerged from different backgrounds and produced distinct theorems. In Indonesia, local history emerged in the post-independence era to reconstruct local experiences neglected in national historical narratives. Similarly, in the West, local history developed as a critique of historiography focusing solely on prominent figures and political events. Both approaches share the aim of narrating the experiences of marginalised groups. Integrating Indonesian and Western perspectives has produced five key principles: heterogeneity, populism, multidisciplinarity, multiperspectivity, and a combination of phenomenological and objective approaches. This principle emerged through four stages of research: heuristics, source criticism, interpretation, and historiography.

ARTICLE HISTORY

Received 08/08/2025
Revised 20/08/2025
Accepted 02/09/2025
Published 24/09/2025

KEYWORDS

Local history; national history; Indonesia perspective; Western perspective; methodology; historiography.

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INTRODUCTION

This paper aims to combine the concepts of local history from Indonesia and the West. These two versions have several conceptual differences because they have distinct backgrounds of emergence. The emergence of local history in Indonesia has a unique storyline because it expresses disappointment with national history, which increases patriotic spirit. Meanwhile, the Western version of local history has a long history and has evolved to achieve its ideal form. Unifying these different concepts produces a complex formula that can explain events in depth and broadly capture social phenomena.

Local history is crucial in enriching historical studies because it has a distinct focus from national history. National history is commonly associated with grand events, the lives of the elite, and occurrences that significantly impact social dynamics. This general history cannot cover events at the local level because not every region has a past narrative about prominent figures or major incidents. As a result, national history produces biased narratives due to the uniformity of themes imposed on events from every region. Consequently, national history marginalises and conceals local-level events.

To balance the national perspective, local history emerges. Local history compiles events occurring at the local level whose existence is not "recognised" within national historical narratives. Local history expresses the authentic narrative of a region because its events occur exclusively and independently. Local history is not a mere echo of national themes. Still, it is worthwhile for its own sake but, when correctly done, can act as a necessary check on the generalising propensities, sometimes inaccurate, of those who undertake great survey histories of the nation (O'Neill, 2012, p. 48).

National history emerged from the spirit of nation-building aimed at countering colonial narratives that weakened the sense of nationalism. Colonial history constructed stories portraying colonisers as having played a significant role in Indonesia's development, thereby concealing their acts of "brutality." This approach shortened the era of colonial exploitation from ‘350 years' to much shorter periods in some cases, even less than 40 years (Nordholt et al., 2008, p. 8). National history arose as an antithesis to colonial history by constructing narratives depicting the "cruelty" of colonisers. Some writings produced theories contradicting previous historical works (Ilyas, 2024, p. 140). To emphasise such cruelty, narratives highlighting the suffering of Indonesian people were brought to the surface.

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Consequently, the periodisation of events during that era was extended to create an impression of the severity of indigenous hardships.

The existence of local history served to balance national history's focus on patriotism and centralism. In Indonesia, local history was produced to add various "colours" to showcase the past by accommodating events occurring at the local level. Local history can include events related to national history and unique local events unrelated to broader events, such as national, regional, or international (Abdullah & Zuhdi, 2005, p. 16). It did not only focus on significant figures but also included ordinary people grappling with human or natural problems (Abdullah, 2021, p. 18). The uniqueness and diversity presented by local history strengthened national history by incorporating regional elements within the national historical framework.

However, the emergence of local history in Indonesia has led to a narrow perspective towards its existence. The narratives constructed were merely counter thoughts to national history, resulting only in principles that stand in opposition to national history. Local history still presents national historical stories but confines its scope to a relatively smaller scale. In its initial stage, local history studies were used merely as material to contribute to national history, becoming a localised version of national history (Abdullah, 2021, p. 14). Local and national history only differ in spatial boundaries but are substantively similar.

Compared to the local history background in Indonesia, its trajectory differs from that of Europe. In the 19th to 20th centuries, "general" history was more dominant than local history. Local history was viewed as having no educational value, portraying failed ways of life, and discussing overly narrow issues (Goubert, 1971, pp. 115-117). In further development, local history encountered methodological problems such as limited interdisciplinary capabilities and data access restrictions, resulting in synthesis complexities (Goubert, 1971, pp. 117-123). Due to these challenges, Western local history directed its efforts to produce balanced narratives from national perspectives and to perfect historical accounts that were non-discriminatory against lower society groups. Local history in the West adopted dual perspectives of both the upper and lower classes in explaining social dynamics, incorporating social science methodologies to analyse events qualitatively and quantitatively. This Western local history approach can complement and refine Indonesian concepts. With this background, this paper was written to enrich the Indonesian idea of local history by adopting Western local history perspectives.

In recent years, there has been a strong motivation among Indonesian historians to redefine historical writing. This effort is evident in the book *Perspektif Penulisan Sejarah Indonesia* by Henk Schulte Nordholt, Bambang Purwanto, and Ratna Saptari. The book presents various essays offering different approaches to interpreting history and critiquing dominant grand narratives long considered flawless. It emphasises that regions cannot be separated from and integrated into national historical interests, strengthening the notion that regional history has no independent dynamics and is subordinate to national development objectives (Nordholt et al., 2008, p. 14). The book includes essays discussing alternative narratives that critique historical views, emphasising national history writing, which neglects events occurring at the local level. This new approach emphasises the importance of displaying local events within the historical showcase, presenting Indonesia's history as a more realistic representation by accommodating minor local events. This book helps interpret how historians conceptualise local history.

Another essential reference is the book *Sejarah Lokal Indonesia,* edited by Taufik Abdullah. This book not only elaborates on the concept of local history but also provides event examples, facilitating the reader's comprehension of its intended meaning. Combining the two books makes it clear that local history in Indonesia simply means the history of a "place" or "locality," with its boundaries determined by the "agreement" set forth by the historian (Abdullah, 2021). Local history confronts us with the dynamics of social life more directly and intimately (Abdullah, 2021).

Both books pave the way for a deeper study of local history definitions. The first explains its boundaries, allowing clear distinctions between national and local history. The second offers opportunities for in-depth examination of local history objects, not merely as events at the local level but as detailed depictions of community life. Together, they help construct an initial interpretation of local history. While these two books contribute to understanding Indonesian local history, they lack continuity in their study. The concepts they generate are simplistic, making them inadequate analytical tools for describing complex events and their high degree of diversity.

Indonesian version concepts need to be refined with the Western version. Western local history emerged and developed through processes different from Indonesia's, resulting in distinct elaborations. In Indonesia, local history emerged to balance national history, focusing on significant events linked to independence struggles. In Europe, local history emerged as a critique of biased narratives portraying only "great men," wars, and extra-local events. Over time, local history not only captured micro-level societal life but also explained historical objects that were previously beyond the reach of conventional historiography.

One of the journals explaining the Western concept of local history is Pierre Goubert's "Local History." This paper elaborates on the development of local history over time. In the 19th century, local history was considered less valuable as it only depicted lives deemed insignificant to broader societal dynamics. Professional historians dismissed local history due to their own views of what constituted "general" history, focusing on politics, diplomacy, and prominent figures (Goubert, 1971, p. 115). In the 20th century, local history became well accepted because detailed and intimate depictions of society allowed a more comprehensive understanding of the past. Later, local history integrated maximally with social sciences, borrowing their concepts and technical methodologies. Consequently, history could reveal intimate social life and calculate human development accurately using quantitative approaches, minimising errors, and subjectivity. For example, the monograph established certain proofs, limited in some instances, but proofs nonetheless; their statistics, compiled with a safety margin, challenged some of the "general" ideas, prejudices, and approximations that had held sway in the absence of more precise investigation (Goubert, 1971, p. 117).

Goubert's writings explain the periodisation of local history development in the West. The development of local history demonstrates an effort to find an ideal form for local history to improve the quality of its results. However, Western versions of local history require a broad interpretation of diversity. The diversity of societies in the West and Indonesia differs. Indonesian society's diversity extends beyond the upper-lower classes, including ethnicity, religion, and customs. Because Indonesia's territory is vast, its identities are also numerous. Therefore, the Western concept of diversity must be broadened to accommodate the diversity in regions with high levels of difference.

In Indonesia and Europe, local history emerged as a correction to dominant grand narratives that neglected everyday societal experiences and dynamics. In Indonesia, local history balances national narratives and provides space for local voices, while in Europe, it critiques elite-focused historiography that ignores ordinary people. Over time, local history has demonstrated its potential to enrich understandings of the past through interdisciplinary and quantitative approaches. Indonesian local history must be refined from Western concepts by strengthening its methodology. Western local history needs to be revised regarding the idea of "diversity" to adapt to Indonesian conditions. This step will enhance the existence of local history studies that can capture events broadly and reveal phenomena in depth. This motivates the author to combine Indonesian and Western local history principles into a more comprehensive formulation.

METHOD

This research employed a historical science approach consisting of four stages. The first stage is heuristics, which involves collecting historical sources. The second stage is source verification, which is the process of classifying and selecting data that helps maintain the quality of this research. In this stage, the author sought to identify and choose credible sources. For example, in explaining the concepts and theories of local history in Indonesia, the author referred to primary sources such as the book *Sejarah Lokal Indonesia* (Abdullah, 2021).

Additionally, to illustrate the dynamics of historical writing in Indonesia, the author used the book *Perspektif Baru Penulisan Sejarah Indonesia* (Nordholt et al., 2008). These two books are primary references because they compile historians' writings on local history. They represent the thoughts of historians of their time, making them sufficient references for describing the development of local history during a specific period.

Furthermore, to explain the concept and development of Western local history, the author referred to a journal article written by Pierre Goubert. Goubert's writing describes the development of local history from the 18th century to the mid-21st century. This chronological development helps to draw the concepts born easily because each era shows striking differences in local history. Other supporting sources were utilised as complementary data to reinforce statements in certain sections. The third stage is interpretation, which is interpreting data and imagining it within a logical and systematic conceptual framework. At this stage, something that needs to be looked for is the

concept of local history in Indonesian and Western versions. The concept of Indonesian local history can be identified from the background of its emergence, from statements negating national history. Furthermore, the Western concept of local history can be identified from its historical development, from critiques of discriminatory grand narratives to the development of the Annales school. The final stage is historiography, which involves translating these historical imaginations into written form.

RESULT AND DISCUSSION

The content is divided into three subheadings. The first discusses the emergence and dynamics of local history in Indonesia. The second addresses the background and development of local history in the West. The explanations under these two subheadings compare the concept of history in both contexts, thus revealing their differences and similarities. The third subheading elaborates on the combination of concepts and theories derived from the functions of local history in both Western and Indonesian perspectives.

Indonesian Local History

During the colonial period, the historical narratives developed tended to be political and did not consider academic aspects objectively. Colonial historiography generally highlighted programs claimed as forms of development, such as the *cultuurstelsel* (cultivation system), liberal economic policy, and ethical policy. The Dutch were consistently positioned as the leading actors representing enlightenment, progress, and the capacity to protect the interests of the 'native' population, who were depicted as a group of people incapable of managing their own affairs (Nordholt et al., 2008, p. 7).

In addition, the Dutch tended to shorten the periodisation of the indigenous people's suffering to create the impression that they were 'well-off' under colonial rule. Consequently, such categorisation erased or degraded the long duration of the Indonesian people's suffering (Nordholt et al., 2008, p. 8). The colonial government constructed extended narratives about their so-called achievements. At the same time, the reality of people's suffering, such as forced labour, violence, famine, and the exploitation of human labour beyond humane limits, often received no attention. Thus, colonial historiography not only shaped a politically biased historical perception but also obscured the social and economic realities experienced by indigenous communities during colonial times.

After the colonial period ended, narratives emerged that contrasted with or formed the antithesis of colonial historiography, namely, national history. This history constructed narratives as resistance against colonialism that had distanced the people from a consciousness of nationalism. The formulation of fundamental concepts known as Indonesia-centrism was a reaction against colonial, Dutch, or European historiography that diminished the significance of Indonesian society in its own historical process (Purwanto, 2001, p. 32). These narratives were built to strengthen a sense of shared destiny and patriotic attitudes. Three key elements were emphasised: resistance wars, national figures, and the suffering of indigenous communities. These three elements were incorporated into local historical events, thus building and reinforcing nationalistic awareness.

In subsequent years, a new movement emerged that produced narratives as an antithesis to national history. Local history became a form of resistance against national history, which tended to generalise the meaning and experience of history across regions. The national historical approach often presented homogeneous narratives, as if each region experienced similar events and dynamics. Each area possesses unique characteristics, challenges, and historical experiences. Local history enriches the perspective of national history by focusing on specific aspects. Such history can represent the diverse experiences of various regions, which are then unified within the construction of national history. Local history cannot be separated from the meaning of "local" as a part of a whole; from a political-administrative perspective, "local" is intertwined within a subordinative relationship to the centre (Abdullah, 1982, p. 54).

Western Local History

Before the 17th century, the Church held dominant authority in determining truth, including in science and history, so historical depictions showed divine power's intervention in human life. It demonstrates how the smaller but more influential world of Judaism and Christianity merged into the larger sphere of the Roman Empire, whose histories it submitted to the interpretation of divine providence and absorbed into the new chronology of the Seven Ages and the

Four Monarchies, which pivoted, not upon the destruction of Troy or the foundation of Rome, but on the events of the Creation, the Flood, the Birth and Crucifixion of Christ (Tate, 1954, p. 2). Every historical event was consistently linked to divine intervention and centred upon sacred occurrences. Events in various regions were regarded as subordinate to these 'sacred' events, thus interpreting all occurrences as originating from a single source.

In addition to serving as a guardian of religious values, history was also utilised to legitimise the social status of the upper classes. They expressed their pride by depicting glorious stories of the past. By the end of the sixteenth century, provincial histories - which were merely lists of noble families, castles, fiefs, abbeys, and cathedral chapters - or histories of towns and cities - which were enumerations of charters, privileges, famous people, and gossip about the writer's native town - were commonplace (Goubert, 1971, p. 114).

This situation triggered intellectual upheaval among thinkers seeking to reclaim the authority to determine scientific truth from the Church's dominance. This movement became a major driving force behind the emergence of the Enlightenment, an era in which rationality and scientific methods began to replace religious dogma as the principal foundation for understanding the universe. This shift marked a paradigm change in the development of science, increasingly oriented towards observation, experimentation, and critical thinking. During the Enlightenment, intellectuals rejected the dominance of Church authority, which was often perceived as overly controlling truth without sufficiently rational grounds. Although the Enlightenment is sometimes portrayed as antagonistic to religion, it is more accurately understood as a critical response to various features of religion (Bristow, 2017).

During this period, truth was no longer measured by its conformity to religious teachings, but rather by the extent to which an idea could be rationally conceived and analysed. The greater the evidence and arguments supporting a statement, the more valid its truth was considered. As humans share common reason, the measure of truth and certainty is derived from the universal agreement of all people (Sukri, 2020, p. 10).

The Enlightenment era became a period of rapid scientific advancement because religious dogma no longer constrained human thought. Religion was viewed as an obstacle to free thought, impeding intellectual development. Once dogmatic values no longer bound human thinking, the potential for intellectual exploration significantly expanded. In the 17th century, there was a paradigm shift from a theocentric approach, wherein truth and knowledge had to align with religious teachings, to anthropocentrism, where humans became the centre of knowledge development. Humans were regarded as the principal agents in creating and determining truth based on reason and empirical experience. As soon as knowledge is, in addition, conceived of as being mediated through communication, then rationality comes to be measured formally against the procedures of argumentation for the vindication of an intersubjectively raised validity claim (Honneth, 1987, p. 698).

From the 18th century until the early 19th century, historical studies primarily focused on political events, as politics was considered the most significant aspect of society. History had not yet developed towards broader studies encompassing social, economic, or cultural dimensions, as its focus remained limited to politics and the activities of influential individuals. Studying the state involved a survey of politicians; studying war permitted a study of the military feats of generals; studying foreign relations involved the publication of ambassadors' memoirs; studying religion led to a recounting of the achievements of popes and bishops, generally holy and pious; studying administrative history (written from the records of offices located in Paris) was represented as being the history of a whole people (Goubert, 1971, p. 115). As in previous centuries, early Enlightenment history was deeply political. One manifestation was the use of history by the bourgeoisie. They constructed their history by portraying their success stories, enabling them to be identified as a new influential social group.

Although history began to be constructed as an academic discipline in the 17th century, its development remained confined to political themes and did not yet encompass other dimensions of societal life. The lower classes received little attention because their world differed from the upper classes, who were regarded as superior. Consequently, local history received minimal attention from historians because its utility was considered inferior to national history. The local historian is often dismissed by the professionals as being preoccupied with trivia, of being obsessed with the minutiae of history, which could, in some instances, generate the inevitable question Who cares? (O'Neill, 2012, p. 50).

In the 19th century, there was a change in perspective within historical writing. In the 17th century, political, elite, and aristocratic history was written predominantly from upper-middle-class perspectives. Still, in this century,

the focus shifted towards perspectives that did not originate from them. A retrospective psychoanalysis of the historians of the nineteenth century would probably reveal that many of the historians who chose to write about monarchy more or less identified themselves with the monarch, that the historian of a particular minister sometimes imagined he was himself governing the country (Goubert, 1971, p. 115).

During this century, discourses emphasising the importance of local history emerged, which did not merely centre on prominent figures but also included the lower classes. Nevertheless, many historians at the time disagreed with this notion. They argued that histories focusing on the lower classes tended to portray failures, unfulfilled struggles, and criminality, none of which offered inspiration or exemplary models to emulate. Moreover, they feared that narrating the chaos of lower-class life would highlight governmental failures in caring for its people. Conversely, histories discussing the upper-middle classes were deemed more educational and inspirational, depicting success, political struggles, and achievements that could serve as role models for future generations. Therefore, in mainstream historiography, history emphasised political themes centred on the upper-middle class.

In the early 20th century, a paradigm shift in historiography emerged, highlighting the significance of local history within historical studies. One movement advocating this approach was the Annales School, developed in France under historians such as Marc Bloch and Lucien Febvre. As is now generally acknowledged, the Annales movement, as envisioned by Marc Bloch and Lucien Febvre over half a century ago, would emerge as an approach firmly grounded in the social sciences (Herubel, 1993, p. 346). This approach arose from the realisation that histories focusing solely on elites or upper classes tended to neglect the realities experienced by other social layers. The lower classes, who faced challenges such as poverty and backwardness, possessed historical experiences different from those of the upper classes. To comprehensively represent the past, historical studies needed to accommodate the lives of smaller groups. Ostensibly, to highlight any one of Clio's suitors-sociology, anthropology, linguistics, geography, demography, or economics-is to compartmentalise and betray the main object of the "School": total history, the integration, even on the level of the micro-village study, of many levels of analysis incorporating the skills and tools of an array of ancillary disciplines (Forster, 1978, p. 58).

By focusing on the lower classes, historical studies underwent thematic shifts. This occurred because political dynamics were not always directly felt by the lower classes, while their social and economic conditions often significantly impacted their daily lives. Consequently, historical studies began to adopt interdisciplinary approaches involving other sciences such as geography, sociology, and economics. They aspired to higher things - to a discipline which both dominated and embraced all other studies of the human condition (Harsgor, 1978, p. 2). This approach enabled more comprehensive and in-depth analyses of historical events, thus providing broader understandings of societal dynamics in the past.

Fusion of Local History Concepts (Indonesian and Western Versions)

In both the Indonesian and Western contexts, local history emerged as a response to grand narratives that are political, elitist, or universalist. The Indonesian and Western versions of local history have different backgrounds. In the Western world, local history arose from the impetus of scientific rationality, whereas in Indonesia, it was driven by the decolonisation of historical narratives. In Indonesia, local history is a response to national historical writing that is universalist in character, homogenising events at the local level. Local history highlights the uniqueness of regional events as a concrete representation of Indonesia.

Furthermore, local history comprehensively depicts national identity by integrating the diverse and scattered mosaic of local histories. In the Western world, local history emerged as an antithesis to elitist historiography, which focused on prominent figures' lives and the upper classes' political themes. It covers the lives of communities more inclusively, thus allowing the dynamics of the social, economic, and cultural lives of lower-class society to be detected. Although local history in Indonesia and the West originated from different contexts, both share the same objective: reconstruct marginalised groups' experiences and expand the scope of historical objects. Combined with the concepts of Indonesian and Western local history, they produce complex principles.

First is heterogeneity. Local history embodies the diverse experiences of the past and does not generalise events occurring in each region. Local history is an active historical subject and is not always subordinate to national history. The significance of a local event's development does not derive from external historical realities (Abdullah, 2021, p. 15). Others see local history as valuable only when it reflects national history or when local events influence

the national story, or, as Hoskins put it, the study of the local enriches the general by a survey of the particular (O'Neill, 2012, p. 47).

This concept emphasises the need for a common understanding between Indonesian and Western local history. Indonesia's types and levels of diversity are higher because its society comprises several distinct identity categories based on ethnicity, religion, social class, and culture. Each of these categories also possesses considerable diversity. Meanwhile, in the Western world, the level of ethnic and religious friction tends to be lower (Devleeschauwer et al., 2003, pp. 22-26), resulting in less diverse social phenomena, such as land ownership dynamics, analyses of fertility and mortality, and tax issues between the upper and lower classes (see cases about the local history in Europe in (Goubert, 1971, pp. 117-123). If the context of diversity from the Indonesian and Western versions is combined, then all types of diversity can be accommodated.

Second is populism. This concept seeks to bring to the surface the experiences and roles of ordinary people in the historical display. History belongs to everyone and is not solely authorised by certain groups. Not only are the significant figures from the events depicted, but also ordinary people who struggle with humanitarian or natural problems (Abdullah, 2021, p. 16). Local history legitimises the existence of ordinary communities as active agents in history. Previously, their existence was marginalised and overshadowed by elite dominance. The return to local history proceeds from a new interest in social history - that is, the history of a whole society, not only the happy few who governed it, judged it, ground it down, or taught it - the history of groups of men, sometimes called orders, classes, *états*, who lived together (Goubert, 1971, p. 117).

Third is multidisciplinarity. Local history explains historical events more comprehensively by accommodating the complete portrait of community life. Its holistic tendency seeks to understand phenomena within their full socio-cultural context (in a broad sense, including economics and politics). This approach is relevant to specific characteristics of local history (Abdullah, 2021, p. 17). History encompasses not only the lives of the upper classes, which can be analysed using political approaches, but also the stories of the lower classes, which require analysis using sociology, cultural studies, economics, and other social sciences. This approach was inspired by the Annales School, which applied social sciences to understand events accurately and thoroughly. That school, severely critical of traditional ideas and elitist prejudices, drew attention to new social groups and provided felicitous interdisciplinary associations between historians and scholars in economics, sociology, psychology, biology, and demography (Goubert, 1971, p. 122). The diversity of social life cannot be understood with minimal scientific disciplinary tools and therefore requires various supporting sciences.

Fourth is multiperspectivity. This concept emerged in Europe in the 19th century, asserting that community life can be understood holistically only by collecting various perspectives. The lives of the upper classes can be understood not only from their peers' viewpoints but also from assessments by those of different stratification. Likewise, the lives of lower-class communities can be understood from their own perspectives and those of people from other social stratifications. The careful practice of local history and the proliferation of monographs on specific regions can take us even further; they can serve to shatter many of the common conceptions that once seemed so powerful and have been woven into so many books, papers, and lectures (Goubert, 1971, p.119).

Fifth is phenomenology and objectivism. These two concepts are contrasting yet complementary in the study of local history. Phenomenology accommodates the subjective experiences of individuals, whereas objectivism captures measurable phenomena to reconstruct history. Phenomenological approaches allow us to grasp the meanings and motives embedded in past community activities. Meanwhile, objectivist approaches arrange and present history through precise graphs or statistics. This approach employs other social sciences with the accuracy required to observe the development and dynamics of past societies (see the use of different social sciences in Goubert, 1971, pp. 117-123).

CONCLUSION

The development of local history in Indonesia and the Western world has different backgrounds. In the Indonesian context, local history emerged as a form of critique against the dominance of narratives that promote uniformity and centralism. Such narratives, known as national history, often neglect the dynamic events occurring at the local level, which in fact represent the past more accurately. Meanwhile, local history developed in the West from scientific motivations to dismantle the dominance of elitist historiography that was overly focused on significant figures, politics,

and religion. It failed to address the realities of lower-class society. Given these different backgrounds, several concepts are similar, and some differ. When these concepts are integrated, they produce a more complex set of principles. The fusion of Indonesian and Western concepts of local history results in a new, more comprehensive paradigm. Local history can thus have a broader perspective by emphasising five key principles: (1) heterogeneity, namely the recognition of the diversity of past experiences across regions; (2) populism, namely the elevation of the voices of ordinary people within historiography; (3) multidisciplinarity, namely the utilisation of other social sciences to deepen the understanding of historical events; (4) multiperspectivity, namely the collection of various viewpoints from different societal groups; and (5) the integration of phenomenological and objective approaches, namely balancing subjective experiences with empirical data within historical narratives.

These five principles of local history have a significant impact on historical studies. First, history becomes more dynamic, engaging, and less monotonous. Local history not only explains past change, growth, and development, but also the spirit and motives of individuals in acting. The presence of local history is more effective than art in depicting history in a more dynamic and less monotonous way. Local history avoids the use of metaphorical language, which can be distracting. Second, historical studies become broader and more profound. Local history depicts the "visible" surface and analyses what lies beneath. Local history discusses the macro aspects of human life, the micro elements of individual life, and the inner states they experience. In this case, local history uses social sciences to analyse the history that appears beneath the surface.

Furthermore, local history uses psychology to uncover what lies beneath the surface. Third, historical methodology is more complex. Local history must use a phenomenological and objectivist approach because both will filter the existing database. Local history tells the micro aspects of human life in such a way. The data obtained are in the form of oral data and individual experiences. In this case, objectivism functions to filter data containing subjective content by using statistical data and graphics.

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