

## **Critical History Pedagogy Framework for Developing Historical Consciousness in Indonesian History Education**

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### **Abstract**

History learning in Indonesia remains largely transmissive and focused on factual memorization, limiting the development of students' historical consciousness. This library research examines the relevance and integration of critical philosophy approaches in Indonesian history education by analyzing the canonical works of Freire, Habermas, Gadamer, and R usen alongside 24 peer-reviewed journal articles on history education and historical consciousness published between 2020 and 2024. Using content analysis and inter-theoretical comparison of 28 sources, the study argues that critical pedagogy, critical theory, and hermeneutics provide a coherent epistemological foundation for transforming history learning from knowledge transmission toward the cultivation of critical-historical consciousness. Its conceptual contribution is a four-pillar Critical History Pedagogy Framework comprising: deconstruction of singular narratives, democratic historical dialogue, historical-contemporary connection, and historical identity reflection. Grounded in the Merdeka Curriculum context and aligned with R usen's typology of historical consciousness, this framework offers an integrated and operationalizable model for history curriculum development and pedagogy in Indonesia. Empirical testing in classroom settings is recommended for future research.

### **Keywords**

critical pedagogy; critical philosophy; Freire; historical consciousness; history learning

### **Article History**

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## Introduction

History learning at secondary and university levels in Indonesia still faces fundamental challenges of both a structural and epistemological nature. In general, history learning practice continues to be dominated by a transmissive approach that positions the teacher as the sole source of knowledge, while students act as passive recipients of information. As a consequence, students' understanding of history tends toward rote memorization of facts and chronological sequences of events, without being accompanied by adequate critical analytical capacity regarding the meaning and relevance of those events for contemporary life. This condition not only creates learning disengagement but also obstructs the emergence of a generation possessing mature and adaptive historical literacy.

Data from the Programme for International Student Assessment (PISA) 2022 report on Indonesia's reading literacy results, which reflects, among other factors, critical thinking capacities relevant to text-based disciplines including history, indicates that a substantial proportion of Indonesian students perform below OECD proficiency benchmarks, suggesting systemic limitations in higher-order thinking skills (OECD, 2023). While PISA does not measure history learning directly, these results are consistent with documented patterns in history classrooms where students are rarely required to engage in source analysis, multiperspective reasoning, or historical argumentation. This condition is exacerbated by a tendency in the curriculum that remains oriented toward a single nationalist-ideological narrative, thereby marginalizing space for alternative perspectives and multiperspective thinking. In an era of increasingly pervasive information disruption and post-truth, students' limited capacity for critical-historical thinking potentially renders a generation more vulnerable to manipulation of historical narratives and disinformation (Lukman, 2021; Purwanto, 2001; Seixas, 2013; Wineburg, 2001).

Amid these challenges, critical philosophy offers an epistemologically relevant framework for revitalizing history learning. The tradition of critical philosophy rooted in the Frankfurt School, further developed by figures such as Paulo Freire in the context of pedagogy, and Hans-Georg Gadamer in hermeneutics, provides a robust theoretical foundation for transforming history learning from mere knowledge transmission toward the formation of critical consciousness. This tradition fundamentally questions claims to the objectivity of knowledge and reveals the ideological dimensions behind knowledge production, including in the domain of history education (Habermas, 1972).

Historical consciousness (*kesadaran historis*) is an essential competency that needs to be developed in history learning. According to Rösen (2004), historical consciousness is an individual's capacity to integrate experiences of the past into their orientation and identity in the present in order to face the future. Authentic historical consciousness does not emerge from memorization of events, but rather from a process of critical reflection on the meaning, relevance, and implications of historical events for contemporary life (Bunari et al., 2023; Setiawan, 2023).

A review of the existing scholarship reveals three thematic clusters. The first cluster focuses on the empirical relationship between historical understanding, historical thinking ability, and historical consciousness. Studies in this cluster, such as Fadli et al. (2021) and Bunari et al. (2023), have demonstrated positive correlations between these variables, affirming that quality of understanding, not mere factual accumulation, drives historical consciousness development. The second cluster addresses pedagogical interventions: constructivist teaching (Hermanto, 2016), local history enculturation (Mareta & Jamil, 2022), and contextual approaches for Generation Z (Lestariningsih, 2023) have all yielded promising results at the strategy level. The third cluster examines curriculum and identity, including the alignment of Merdeka Curriculum objectives with democratic citizenship formation (Sudrajat & Murdiono, 2023) and history education's role in strengthening national identity (Daliman, 2017). However, these three clusters share a common limitation: none provides a comprehensive epistemological grounding that systematically bridges multiple philosophical traditions with classroom practice and curriculum design within the Indonesian context. The conceptual gap is therefore threefold. Methodologically, no existing

Indonesian study synthesizes Freirean critical pedagogy, Habermasian critical theory, Gadamerian hermeneutics, and Rüsénian historical consciousness theory into a single integrated framework. Curricularly, no study explicitly operationalizes such a synthesis within the Merdeka Curriculum structure. Theoretically, the precise mechanisms by which each philosophical tradition contributes to the development of higher-order historical consciousness (critical and genetic types in Rüsén's typology) remain underspecified. This article addresses these three dimensions of the gap by constructing the Critical History Pedagogy Framework as an integrated conceptual contribution to Indonesian history education.

The central argument of this article is that critical philosophy, synthesizing Freire, Habermas, Gadamer, and Rüsén, provides the most epistemologically coherent foundation for transforming history learning in Indonesia from knowledge transmission toward authentic historical consciousness formation, and that this synthesis can be operationalized as the Critical History Pedagogy Framework within the Merdeka Curriculum. To develop this argument, the article pursues three objectives: (1) to examine the theoretical foundations of critical philosophy approaches relevant to history learning in the Indonesian context; (2) to analyze how these approaches can be implemented across the epistemological, pedagogical, and curricular dimensions of history education; and (3) to demonstrate the specific contributions of each theoretical tradition to the development of Rüsén's higher-order types of historical consciousness. This study is expected to provide a conceptual contribution to Indonesian history pedagogy, particularly in strengthening critical literacy and forming a reflective national identity within the Merdeka Curriculum framework ([Sudrajat & Murdiono, 2023](#)).

## Method

This research employs a library research method (*studi pustaka*) with a descriptive-critical analytical approach. Library research as a scientific method was chosen for its appropriateness in addressing conceptual-theoretical problems where the primary goal is to construct an argumentative synthesis from existing literary sources, rather than to generate primary empirical data ([Zed, 2008](#)). This method is justified given that the research questions concern epistemological foundations and theoretical integration, which require deep engagement with philosophical and educational texts rather than field-based data collection. The study's validity rests on systematic and transparent source selection, rigorous content analysis, and inter-theoretical triangulation across multiple philosophical traditions.

Data sources in this study consist of two categories: (1) primary sources, comprising original works of philosophers and critical theorists, specifically Paulo Freire ([Pedagogy of the Oppressed, 1970](#)), Jürgen Habermas ([Knowledge and Human Interests, 1972](#)), Hans-Georg Gadamer ([Truth and Method, 1975](#)), and Jörn Rüsén ([Historical Consciousness, 2004](#)), selected because they represent the canonical formulations of the theoretical traditions under synthesis; and (2) secondary sources, comprising 24 peer-reviewed journal articles relevant to history education, philosophy of education, and historical consciousness, published within 2020–2024. The secondary sources were drawn from national and international academic databases and portals including Google Scholar, SINTA (Science and Technology Index), and Scopus. The search was conducted using the following terms (in Indonesian and English): “critical pedagogy history”, “historical consciousness”, “critical philosophy education Indonesia”, “kesadaran historis”, “pedagogi kritis sejarah”, “Merdeka Curriculum history”, combined with author names (Freire, Habermas, Gadamer, Rüsén). Sources were included if they were peer-reviewed, addressed the intersection of philosophy and history education or historical consciousness development, and (for journal articles) were published between 2020 and 2024. Exclusion criteria included: grey literature (theses, conference proceedings without DOI), sources addressing critical philosophy or historical consciousness in non-educational contexts, and sources with citation irregularities that could not be verified. In total, 28 sources (4 primary books and 24 secondary articles) were analyzed. A limitation of this conceptual-library approach is its reliance on published and accessible sources, which may not represent the full breadth of relevant scholarship; the findings therefore constitute a theoretical synthesis subject to refinement through

empirical inquiry. A citation-reference verification step was also conducted to ensure every in-text citation corresponds to a full reference entry and that author names, publication years, and DOI numbers are accurate.

Data collection was conducted through systematic documentation of literature meeting the following inclusion criteria: (a) addressing themes of critical philosophy, critical pedagogy, or hermeneutics in educational contexts; (b) discussing the concept and development of historical consciousness in history learning; and (c) for scientific journals, published between 2020 and 2024, while foundational theoretical books were not restricted by publication year given their canonical status. Exclusion criteria included: sources in grey literature (theses, conference proceedings without DOI), sources not addressing the intersection of philosophy and history education, and sources with citation irregularities that could not be verified. Data analysis proceeded through four stages: (1) identification and thematic classification of literature according to three analytical categories (theoretical foundations, pedagogical implementation, and historical consciousness development); (2) content analysis of core arguments in each source, focusing on epistemological claims and pedagogical implications; (3) inter-theoretical comparison to map convergences and productive tensions between Freirean, Habermasian, Gadamerian, and Rüsian frameworks; and (4) argumentative synthesis to construct an integrated Critical History Pedagogy Framework. The analytical process is grounded in Gadamer's hermeneutic circle ([Gadamer, 1975](#)), treating each text in dialogue with the whole theoretical corpus rather than in isolation, thereby ensuring that interpretive conclusions are systematically derived rather than impressionistic.

## Results and Discussion

### Theoretical Foundations of Critical Philosophy in History Education

Critical philosophy as an intellectual tradition has deep roots in the thought of the Frankfurt School, developed by Max Horkheimer, Theodor Adorno, Herbert Marcuse, and Jürgen Habermas in the twentieth century. This tradition fundamentally questions claims to the objectivity of knowledge and reveals the ideological dimensions behind knowledge production. In the context of education, being "critical" means the capacity to not simply accept established narratives but to question the origins, interests, and impact of those narratives on power relations and social justice ([Habermas, 1972](#); [Horkheimer, 2002](#)).

Paulo Freire, the most influential figure in critical pedagogy, describes the conventional education system as banking education, a model in which the teacher deposits knowledge into students' minds, which are treated as empty vessels. In the context of history learning, this banking education model manifests in the practice of memorizing dates, names of figures, and sequences of events without understanding the contextual meaning and relevance thereof. Freire proposes an alternative in the form of problem-posing education grounded in dialogue and conscientization (critical awakening), in which students are invited to read the world critically through historical texts ([Freire, 1970](#)).

Gadamer's hermeneutics provides an important epistemological dimension for critical history learning. Gadamer argues that understanding a text, including historical texts, always takes place within a horizon of understanding shaped by the tradition, language, and historical context of the reader. Gadamer's concept of fusion of horizons affirms that understanding history does not mean eliminating the reader's subjectivity, but rather employing it as a bridge between the past and the present. The implication for history learning is that historical interpretation must be dialogical and multiperspectival, not monological and singular ([Gadamer, 1975](#)).

Furthermore, Jörn Rüsien specifically developed the concept of historical consciousness in the context of history didactics. In [Figure 1](#), Rüsien distinguishes four types of historical consciousness: traditional, exemplary, critical, and genetic. The critical and genetic types are the highest levels, at which the individual is capable of questioning existing traditions and understanding historical change as a complex and contingent process. The critical philosophy approach in history learning directly supports the development of critical and genetic historical

consciousness, which is a prerequisite for the formation of reflective and democratic citizens (Rüsen, 2004).

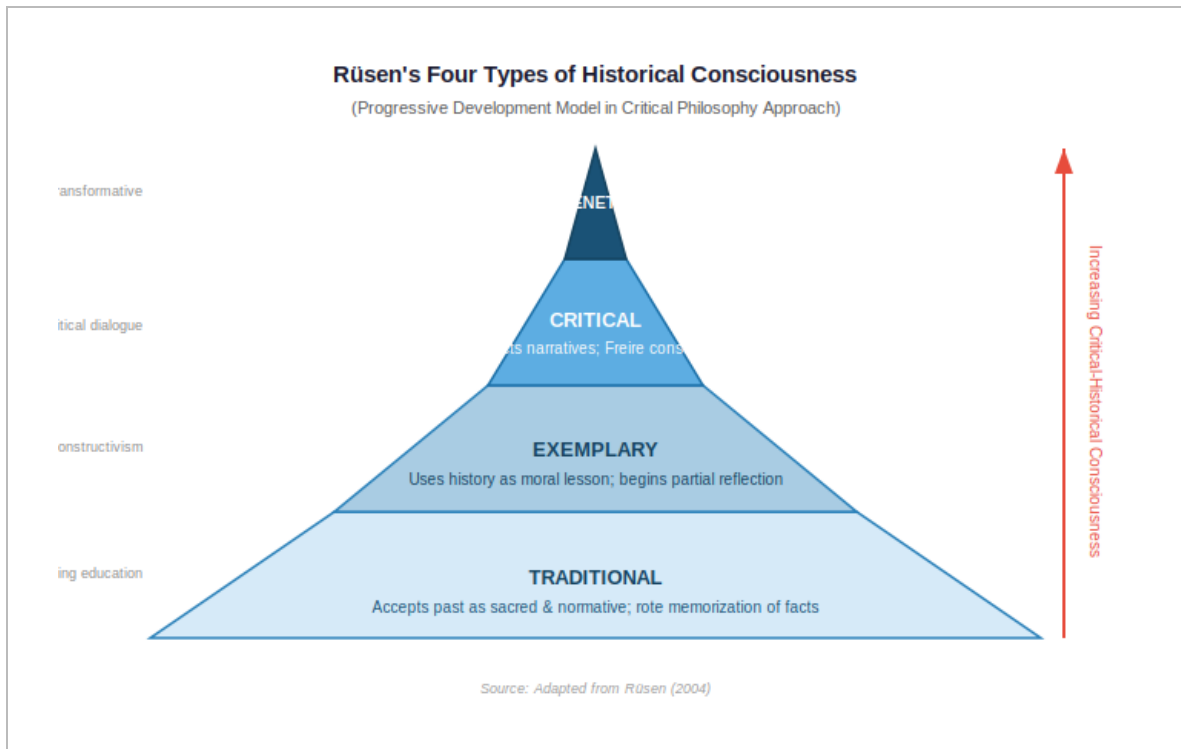


Figure 1. The epistemological complementarity between Rüsen's typology of historical consciousness and Freire's banking versus problem-posing education models: both theorists locate the developmental threshold at the shift from passive reception to critical, dialogical engagement with the past. Source: Rüsen (2004) and Freire (1970)

### Implementation of Critical Philosophy Approaches in History Learning

Implementing the critical philosophy approach in history learning requires fundamental changes in at least three dimensions: (a) epistemological, how history is conceptualized; (b) pedagogical, how history is taught; and (c) curricular, what is taught in history. These three dimensions are interrelated and must be considered holistically in the planning and implementation of learning.

At the epistemological dimension, the critical philosophy approach rejects the notion that history is a collection of objective facts that are neutral and incontestable. Instead, history is understood as a social construction influenced by the perspectives, interests, and contexts of its producers. History teachers who adopt this approach need to help students understand that every historical narrative carries a particular viewpoint, and that different narratives can reveal different aspects of the same historical reality. This epistemological understanding becomes the foundation for developing critical historical literacy (Purwanto, 2001).

At the pedagogical dimension, the critical philosophy approach demands a transformation of the teacher's role from information conveyor to facilitator of critical dialogue. Within the Freirean framework, teachers and students become co-investigators who together explore significant historical questions. Relevant methods include: critical analysis of primary sources, multiperspective discussion, historical debate, argumentative essay writing, and local history research projects. Hermanto (2016) demonstrated that a constructivist approach—which shares epistemological proximity with the critical tradition—proved effective in enhancing students' critical thinking ability in history learning.

At the curricular dimension, the critical philosophy approach promotes the inclusion of narratives that have been marginalized, including perspectives of marginalized groups, local

history, and controversial history. Teaching controversial history, such as the events of 1965 in Indonesia, becomes a potentially valuable arena for developing students' critical consciousness, provided it is managed with a mature and responsible pedagogical approach. [Widja \(2018\)](#) affirms the need for an enlightening orientation in history learning, one that not only transfers knowledge about the past but also equips students with the ability to employ historical perspectives in confronting contemporary challenges. The comparison can see on [table 1](#).

Table 1. Comparison of Conventional Approach and Critical Philosophy Approach in History Learning

Aspect	Conventional Approach	Critical Philosophy Approach
Learning Objective	Mastery of historical facts and chronology	Development of historical consciousness and critical thinking
Teacher's Role	Information conveyor (transmitter)	Facilitator of dialogue and co-investigator
Student's Role	Passive recipient (banking education)	Active subject in knowledge construction
Learning Sources	Single textbook as main reference	Multi-source: primary documents, multiple perspectives
Dominant Method	Lectures and memorization	Critical dialogue, source analysis, debate, research
Conception of History	Objective, neutral, and singular facts	Social construction that is multiperspectival
Time Orientation	Past as object of memorization	Past–present–future dialectically
Evaluation	Fact and chronology memorization tests	Argumentative essay, analysis, critical reflection

Source : [Freire \(1970\)](#), [Rüsen \(2004\)](#), [Hermanto \(2016\)](#), [Widja \(2018\)](#), and [Mukti & Margana \(2023\)](#)

### Contribution of Critical Philosophy to Students' Historical Consciousness

The literature review consistently shows that critical approaches in history learning make a significant contribution to the development of students' historical consciousness. [Bunari et al. \(2023\)](#) found in their correlational study that historical understanding and historical thinking ability contributed 60.1% to students' historical consciousness. This finding suggests that the quality of understanding, not merely the quantity of information received, determines the level of historical consciousness that students can achieve.

The critical philosophy approach contributes to the development of historical consciousness through several complementary mechanisms. First, through conscientization (critical awakening), students are invited to recognize that the socio-historical reality they face is not something given or natural, but rather the result of historical processes that can be questioned and changed ([Freire, 1970](#)). This awareness constitutes the foundation for the formation of an active and transformative historical orientation, rather than merely passive and accommodative.

Second, through multiperspective analysis of historical sources, students develop the capacity to understand the complexity of historical reality and to avoid misleading simplifications. [Edling et al., \(2020\)](#) demonstrated in their study that a Gadamerian hermeneutics-based approach fosters the development of moral orientation in understanding history, an important component of mature historical consciousness. This moral orientation encompasses the ability to weigh different perspectives both empathetically and critically.

Third, critical dialogue in history learning helps students build a personally meaningful relationship with the past. [Rüsen \(2004\)](#) affirms that authentic historical consciousness forms when individuals are able to see themselves as part of a larger historical process—both as inheritors of tradition and as agents of change. In the Indonesian context, developing historical consciousness through a critical approach has direct relevance to strengthening national identity and democratic citizenship ([Daliman, 2017](#)).

Furthermore, [Mareta and Jamil \(2022\)](#) demonstrated that the enculturation of critical thinking through a contextual approach can bring students closer to history they perceive as

relevant to their lives. This personal relevance is a prerequisite for the formation of historical consciousness that is not merely cognitive but also affective and praxis-oriented—a condition that Rösen terms practical orientation in daily life.

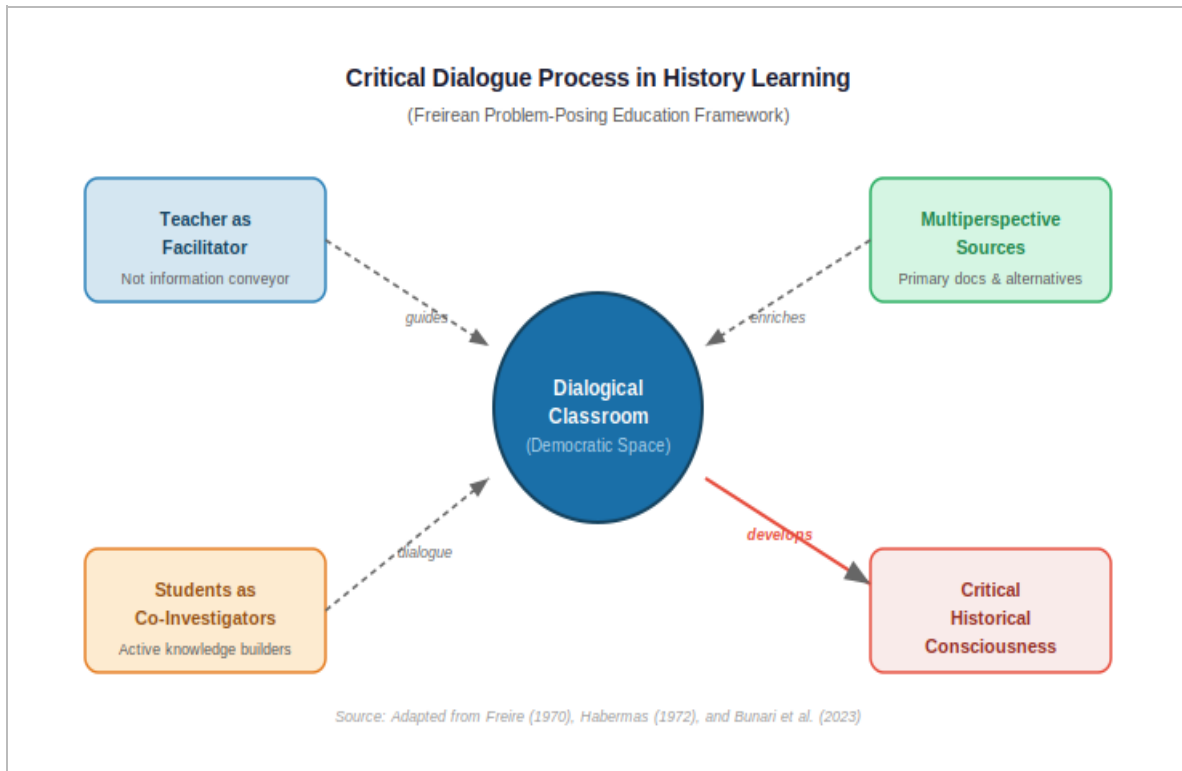


Figure 2. The dialogical mechanism of critical historical consciousness development: Freire’s conscientization and Habermas’s communicative rationality together produce the inter-subjective learning conditions that [Bunari et al. \(2023\)](#) empirically associate with higher historical consciousness formation.

The figure illustrates how critical dialogue (not content delivery) is the primary driver of progressive movement through Rösen’s consciousness typology. Source: [Freire \(1970\)](#), [Habermas \(1972\)](#), and [Bunari et al. \(2023\)](#)

The critical philosophy approach directly supports the development of higher-order historical consciousness as conceptualized by [Rösen \(2004\)](#). As illustrated in [Figure 2](#) above, the dialogical process in history learning becomes the primary mechanism through which students progressively develop from lower to higher types of historical consciousness. [Table 2](#) provides a detailed comparison of the four types of historical consciousness along with their relationship to critical philosophy approaches and their implications for history learning practice.

Table 2. Characteristics of Rösen’s Four Types of Historical Consciousness and Their Relationship to Critical Philosophy Approach

Type of Historical Consciousness	Core Characteristic	Relationship to Critical Philosophy	Learning Implication
<b>Traditional</b>	Accepts historical tradition as fixed and immutable; past is sacred and normative	Not yet developed; passive reception without questioning	Corresponds to banking education model (Freire); rote memorization of dates and facts without critical analysis

<b>Exemplary</b>	Uses historical examples as moral lessons and guides for present behavior	Partially aligned; begins to recognize lessons, but still instrumental and non-dialogical	Introduces moral reflection in history learning, but lacks perspective diversity; aligns with surface-level constructivism
<b>Critical</b>	Actively questions and deconstructs existing historical narratives and traditions	Strongly aligned with Freire's conscientization and Habermas's critical theory	Critical source analysis, multiperspective discussion, deconstruction of singular narratives; Freirean problem-posing education as primary method
<b>Genetic</b>	Understands historical change as complex, contingent, and open-ended; embraces multiperspectivity	Highest alignment; integrates Gadamer's fusion of horizons and Habermas's communicative rationality	Historical identity reflection, dialectical past-present-future connection; students as historical agents capable of transformative social action

Source: [Rusen \(2004\)](#) and [Freire \(1970\)](#)

### A Critical History Pedagogy Framework for Historical Consciousness

Based on the inter-theoretical synthesis conducted in the preceding sections, a Critical History Pedagogy Framework can be analytically derived from the convergences and productive tensions among the four philosophical traditions. Each pillar of this framework is not arbitrarily imposed but emerges from a specific theoretical logic: Freire's conscientization logic generates the imperative to deconstruct singular narratives; Habermas's communicative rationality generates the imperative for democratic historical dialogue; Gadamer's hermeneutic circle of fusion of horizons generates the imperative to connect historical and contemporary understanding; and Rösen's genetic historical consciousness generates the imperative for historical identity reflection as the culminating act of historical learning. Together, these four pillars constitute a coherent and integrated framework rather than a parallel summary of independent theories. Their convergence lies in the shared epistemological commitment to history as interpretive practice requiring active, dialogical, and reflexive engagement—not passive reception. Their distinction lies in the specific contribution each tradition makes to the overall architecture of the framework. This framework consists of four mutually reinforcing and complementary pillars, each analytically derived and operationalizable within Indonesia's Merdeka Curriculum.

The first pillar is the deconstruction of singular narratives. History teachers need to actively introduce alternative narratives and invite students to identify the perspectives and interests concealed behind every historical narrative presented. This includes critical analysis of textbooks, state documents, and popular narratives about history. Deconstructing singular narratives does not aim to relativize history, but rather to enrich understanding of the complexity of historical reality ([Purwanto & Qodariah, 2023](#)).

The second pillar is democratic historical dialogue. The history classroom needs to be transformed into a dialogical space in which every student has the right to voice their interpretation and questions. The teacher serves as a dialogue moderator who ensures every voice is heard and every argument is rationally tested. This democratic dialogue reflects Habermas's deliberative values regarding communicative rationality in the domain of education ([Wijaya & Purwanta, 2023](#)).

The third pillar is historical-contemporary connection. Critical history learning does not stop at understanding the past, but actively connects historical events to the contemporary

situation experienced by students. This connection enables students to employ historical perspective as an analytical tool for the social reality they face today, making history a living and relevant discipline (Lestariningsih, 2023).

The fourth pillar is historical identity reflection. As a final stage, students are invited to reflect on how their understanding of history shapes their identity as members of a community, nation, and global citizenry. This reflection is the core of genuine and transformative historical consciousness, and simultaneously serves as the basis for responsible social action in the present and future (Rüsen, 2004).

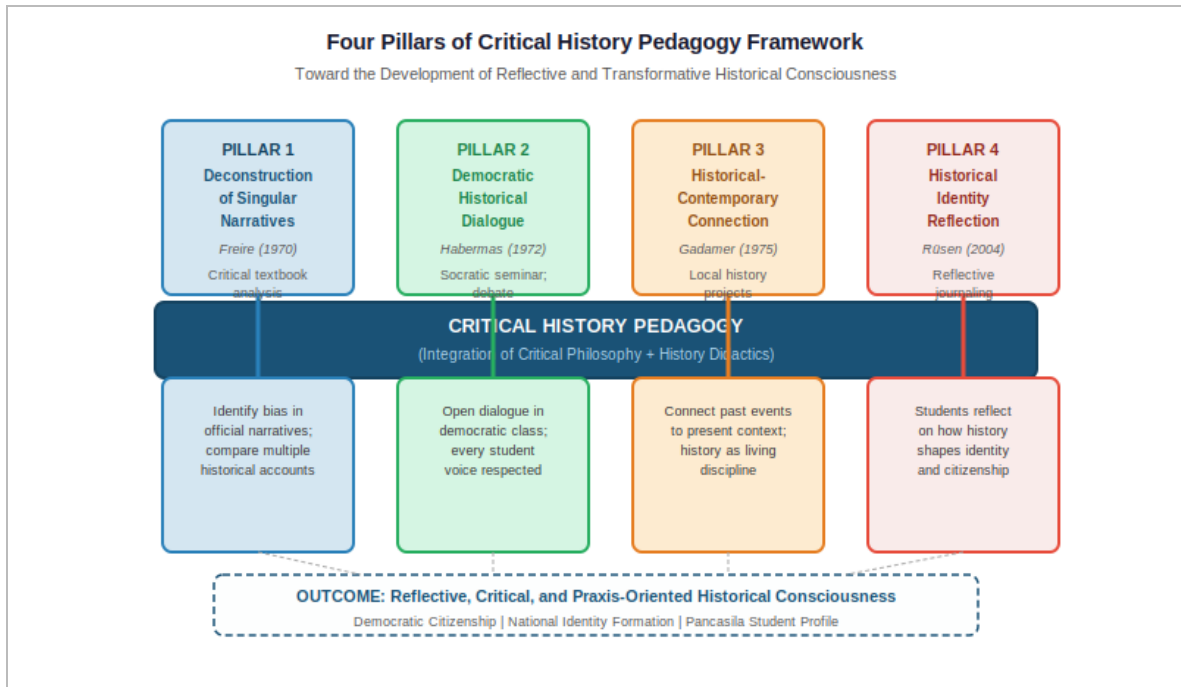


Figure 3. The Critical History Pedagogy Framework: four analytically derived pillars arranged in progressive order from deconstructive critique (Freire—Pillar 1) through communicative dialogue (Habermas—Pillar 2) and hermeneutic connection (Gadamer—Pillar 3) toward identity-forming reflection (Rüsen—Pillar 4), together constituting the pedagogical pathway from traditional to genetic historical consciousness within the Merdeka Curriculum. Source: Rüsen (2004), Freire (1970), Habermas (1972), Gadamer (1975), and Sudrajat & Murdiono (2023)

The four pillars of critical history pedagogy framework presented in Figure 3 above constitute an integrated and mutually reinforcing system. Each pillar corresponds to specific theoretical foundations from critical philosophy and can be operationalized through concrete learning activities aligned with the Merdeka Curriculum. Table 3 below elaborates the implementation framework for each pillar, presenting its philosophical basis, concrete learning activities, and alignment with the Merdeka Curriculum’s Pancasila Student Profile objectives.

Table 3. Implementation Framework of the Four Pillars of Critical History Pedagogy in the Merdeka Curriculum Context

Pillar	Philosophical Basis	Concrete Learning Activities	Merdeka Curriculum Alignment
<b>Deconstruction of Singular Narratives</b>	Freire’s problem-posing education; Purwanto & Qodariah (2023) on deconstructing history textbooks	Critical textbook analysis; comparing multiple historical accounts; identifying bias and	Pancasila Student Profile: Critical and Creative Thinking; Merdeka Belajar project-based learning module

		omission in official narratives	
<b>Democratic Historical Dialogue</b>	Habermas's communicative rationality; <a href="#">Wijaya &amp; Purwanta (2023)</a> on deliberative dialogue in history learning	Socratic seminar; historical debate; small-group dialogue on controversial history; multiperspective source discussion	Student collaboration and communication competencies; Merdeka Belajar emphasis on student voice and agency
<b>Historical-Contemporary Connection</b>	Gadamer's fusion of horizons; <a href="#">Lestariningsih (2023)</a> on contemporary history learning for Generation Z	Local history research projects; connecting colonial past to present inequality; media literacy linking historical and current disinformation	Intracurricular and P5 (Pancasila Student Profile Project); contextual and community-based learning
<b>Historical Identity Reflection</b>	Rüsen's genetic historical consciousness; <a href="#">Daliman (2017)</a> on historical philosophy and national identity	Reflective journaling; biographical research on historical figures; writing personal historical narrative essays	Pancasila Student Profile: Global Diversity; strengthening democratic citizenship and national identity formation

Source: [Rusen \(2004\)](#), [Freire \(1970\)](#), [Habermas \(1972\)](#), [Gadamer \(1975\)](#), and [Sudrajat & Murdiono \(2023\)](#)

## Conclusion

This article has constructed a theoretically integrated argument for the Critical History Pedagogy Framework as a conceptual contribution to Indonesian history education. The analysis proceeded through three intersecting lines of inquiry—theoretical foundations, pedagogical implementation, and historical consciousness development—and converges on three principal findings that together constitute the article's scholarly contribution.

First, the synthesis of Freire's conscientization logic, Habermas's communicative rationality, Gadamer's hermeneutic circle, and Rüsen's typology of historical consciousness yields a coherent and complementary epistemological architecture. These traditions, when read together rather than in parallel, reveal a shared conviction that historical understanding is fundamentally dialogical, interpretive, and praxis-oriented. This inter-theoretical convergence is the conceptual foundation upon which the Critical History Pedagogy Framework is constructed, and represents a contribution that goes beyond any single theoretical tradition reviewed in isolation.

Second, the article demonstrates that implementing this framework requires simultaneous transformation across three dimensions: epistemological (reframing history as social construction rather than objective fact), pedagogical (repositioning teachers from information conveyors to facilitators of critical dialogue, and students from passive recipients to active knowledge constructors), and curricular (integrating marginalized narratives and Merdeka Curriculum's Pancasila Student Profile objectives). The Critical History Pedagogy Framework's four pillars, deconstruction of singular narratives, democratic historical dialogue, historical-contemporary connection, and historical identity reflection, provide an operationalizable structure for implementing this transformation within existing Indonesian institutional contexts.

Third, the inter-theoretical analysis provides a conceptual basis for arguing that each pillar of the Critical History Pedagogy Framework is theoretically aligned with the conditions required to develop higher-order historical consciousness as defined by Rüsen. Specifically, deconstruction of singular narratives and democratic dialogue correspond to the conditions for critical historical consciousness, while historical-contemporary connection and identity reflection

correspond to genetic historical consciousness, the most reflective and transformative type in Rösen's typology. These correspondences are theoretical claims grounded in the conceptual-library method of this study; their pedagogical effectiveness in actual classrooms remains an open question subject to empirical investigation.

These findings carry several conceptual implications. For curriculum development, the Critical History Pedagogy Framework offers a theoretically grounded reference point for designing history learning experiences within the Merdeka Curriculum that genuinely align with the Pancasila Student Profile's emphasis on critical thinking, creativity, and global-democratic citizenship. For teacher education, the framework suggests that pre-service and in-service history teacher programs should incorporate epistemological training alongside pedagogical skill development, specifically the capacity to facilitate critical dialogue and multiperspective inquiry. For future research, the most immediate direction is empirical testing of the framework's effectiveness in diverse Indonesian classroom contexts through both qualitative case studies and quantitative quasi-experimental designs. Such empirical research would allow the theoretical claims of this article to be refined, extended, or challenged on the basis of real-world evidence

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### **Conflict of Interest**

The author(s) declare no conflict of interest. If a conflict exists, it must be disclosed clearly.

### **AI Use Disclosure**

The author used generative AI tools only for language editing and proofreading. The author reviewed and verified all content and remains fully responsible for the manuscript.

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