The Use of Tinggihari Site in Lahat as a Source and Medium of Historical Learning in the Pandemic Era

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Abstract: The Corona Pandemic has caused changes in every part of people's lives, including in education. The learning process must be carried out online, and teachers must adapt to learning resources and media so that the learning process can be appropriately processed. This article aims to find out the use of The Tinggihari Site, a megalithic archaeological site in Lahat, South Sumatera as a source and media of historical learning during the pandemic. The method used is literature studies. The result is that the Tinggihari Site has a collection that can be used as a source and medium of historical learning. During the pandemic, the utilization of The Tinggihari Site can still be used by changing the format from the conventional into digital media of the collection photos, videos, power points, and other types of new media.

Keywords: Megalithic sites, historical learning resources, online learning

Introduction

The Covid-19 pandemic that hit the world in early 2020 has caused changes in every line of people's lives, including Indonesia. Coronavirus has also spread in Indonesia from early March until now October 26, 2021, and there have been 143 cases of people dying from the exposure of (Satgas COVID-19, 2020). One of the sectors that must face change is the world of education. The Indonesian government imposed Restrictions on Community Activities (PPKM) to prevent the increase in cases. Fortunately, the support of digital technology trends as a feature of revolution 4.0 has allowed indirect communication so that during the Covid-19 pandemic, learning can be done online. Online learning is learning that uses internet network support that utilizes video, audio, images, or text as a tool to transfer knowledge (Zhu & Liu, 2020; Basilaia & Kvavadze, 2020). Various applications and software such as Zoom, Google Classroom, LMS, and Whatapps are some options for educators to support online learning (Sakkir et al., 2020). It will help strive for learning effectiveness so that two-way communication between teachers and students can be implemented and run well (Thoms & Eryilmaz, 2014).

As the learning process in general during the Covid-19 pandemic, historical learning is also one of the subjects where teachers or educators must think of different ways for online learning during this pandemic to be exciting learning to follow. This adaptation is inseparable from the stigma and image of historical learning that is considered dull, unattractive, and difficult to understand inherent to learning history itself (Alfian, 2011; Sayono, 2013).

The use of media as a resource is a solution that is seen to increase success in learning (Susanto & Akmal, 2019). One of the most relevant media and sources to introduce the life of the past is through objects or artifacts relics of the community itself. Historical sites are locations or places where previously found objects or others that are historically and culturally valuable contain an essential value for the wider community. From these sites, it will be known the historical values contained in it as learning for the next generation, thus producing humans who have noble character and values as inherited by the predecessors (Sholeh et al., 2019).

Lahat Regency is a land of a thousand megaliths because it won the Muri Record for the most megalithic sites in 2012. Various residences are spread in

various areas of the Lahat regency. One of the sites that are pretty close to the city center is the Tinggihari Site. However, during the pandemic, teachers could not directly invite spacious learners to visit these historical sites, so teachers had to find innovative ways to show these sites in online learning. This article will outline historical sites as sources and learning media in the pandemic era.

Methods

The method used in this paper is literature studies. Literature studies are activities related to collecting library data, namely reading, taking notes, and processing research data (Zed, 2014). Literature studies also use various references such as books or similar research that have been done before to get patterns or theories about what to research (Mirzaqon & Purwoko, 2017). The data used in this article as a source is research articles and books related to the theme of this article. The author found the source of the article and the book from various primary sources published online.

Findings

Tinggihari Sites as a Source and Medium of Learning. Pasemah highland is a region that experts call. It was politically located within the administrative area of Lahat Regency and Pagaralam City, South Sumatra Province. There are many megalithic dwellings. Tinggihari is one of the sites that are very easy to reach. There are menhir with relief, upright stones, flat stones, lumpang stones, human statues, and animal statues. The Tinggihari site is divided into three sections called Tinggihari I, II, and III because it is not in one area. Experts suspect that the Tinggihari Megalithic Complex is part of a relic of the megalithic tradition widespread in the Pasemah Highlands in Lahat Regency.

Based on its grouping, Tinggihari is divided into three locations marked by Tinggihari I, Tinggihari II and Tinggihari III. The division among them is because a distance seems to form the three locations in groups (Susanti, 1995). In the Location of Tinggihari I, the residence is menhir carved. Menhir at this location is the menhir which contains relief carvings. Menhir is 314 cm tall and 84 cm wide. In addition to menhir, the Upright Stone was also found which amounted to 4 pieces with a scattered location. Furthermore, there are also two pieces of flat stone, then three pieces of lumpang stone, and there are two statues, namely human statues and wild boar statues.

Furthermore, at the location of Tinggihari II there is a human statue that describes a woman in a sitting position holding a small child. The neck section wears a hexagonal beaded necklace and ends with a round-shaped decoration on the back. On the right and left hands, wear bracelets that appear to be made of metal. Then there is an upright stone numbering one piece located on the right side of the site. The stone measures 79 cm, is 74 cm wide and is 41 cm thick. Furthermore, there is a stone located near a human statue 120 cm long, 144 cm wide, and 180 cm thick, and in this location, there is also Lumpang Batu which amounted to 2 pieces which amounted to 1 and 2 holes, respectively. The locations are close to each other.

In the Location of Tinggihari III, relics that can be found are Upright Stones that form a varied arrangement. Among others, some are two-lined, and some form a rectangle. Then there is also a statue of a man with the number two, the statue of man I facing the south direction that depicts a man crouching and slightly bowing with an animal being flanked by his left hand. The surrounding community refers to the statue of man II as a statue of the priest facing west and flanking the elephant on his knees. In this location also found menhir with relief that depicts humans with both hands moving upwards.

Permendikbud No. 59 of 2014, the 2013 curriculum states High school history learning, Megalithic culture is included in History material of Indonesia Class X with 2 hours of lessons per lesson Week. Thus, the teacher should be more creative and innovative so that the realm of skill, knowledge, and attitudes can be fulfilled in every learning process. The solution offered to improve material deepening of the student, not just study theory, but by utilizing the site.

The Use of Tinggihari Site in Lahat as a Source and Medium of Historical Learning in the Pandemic Era. Departing from the pandemic situation that until now hit the restriction of activities is something that must be pursued so that learning activities still prioritize online learning. Using the Tinggihari site as a source and learning media by doing field visiting is still an activity that is not possible. At the same time, the use of media and learning resources is crucial in the learning process to get concrete messages and information so that new knowledge is formed in learners (Asyhar, 2011).

Furthermore, a teacher must find a way to bring collections located on the Tinggihari Site as a source and medium of learning in online classes. One way

that can be used is to do marginalized or change the collections located on the site in digital format. Digitalization itself is the process of giving or using a digital system, an arrangement of tools designed to process physical magnification represented by digital quantities. At the same time, digitalization can also be interpreted as the process of changing print or analog media into digital or electronic media through scanning, digital photography, digital voice recorder, or other techniques (Bashofi & Widianto, 2018).

In general, the process to present cultural and historical heritage in digital form or digitalization is still inadequate, and there has been no structured effort (Tanaamah & Wenas, 2014). However, lately, academics and cultural activists in Indonesia have begun to encourage digital media to preserve, communicate, and research cultural heritage. In essence, matters relating to the digitization of historical heritage will make the performance of cultural heritage management more effective there are at least three benefits of using digitalization of cultural heritage; First, it provides an alternative to site preservation with the ability to store more data in digital format, while at the same time reducing material and storage costs. Second, digital heritage is helpful for public engagement through internet technology that allows anyone to get involved in the development of learning and educational content. Third, digitalization can facilitate historical learning; Providing space, time, and perspective to work on heritage issues, ultimately generating public awareness and appreciation of the heritage (Lukman et al., 2019).

So the digitalization education carried out on the Higher Site today is for learning and educational content. Digitalization of The Megalithic Tinggihari site as a medium and source of historical learning can be done by history teachers by taking pictures, videos, or making other product development to display the collection Tinggihari site to support historical learning conducted online in this pandemic era.

Summary

Pandemics have brought changes to every line of people's lives, including in the world of education, so learning must be done online. Education must adapt to this way, including in using learning resources and media. The Tinggihari site is a potential historical relic for use in historical learning. In the pandemic era, The Tinggihari Site can still be used by changing the format of collections located on the site in digital format in photos, videos, or other media types.

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