



The Implementation of Local Wisdom through Historical Sites in History Learning

Citra Rafika Utari

citrarafika@upi.edu

Study Program of History Education

School of Postgraduate Studies, Universitas Pendidikan Indonesia

Abstract: This study aims to learn how to cultivate local wisdom through historical sites and integrate local wisdom through historical sites in learning. This research uses a literature study approach to solve problems by collecting as many sources of information or references as possible, such as documents, books, magazines, and others. In this case, the author chose the Pugung Raharjo Archaeological site located in East Lampung as a lesson in cultivating local wisdom. History learning becomes a forum for integrating local wisdom through historical sites, which includes social events in the past that are inherited or provided for in this contemporary era. As for history, learning is an alternative learning activity effort to shape values, culture, and the formation of social attitudes in students and become a solid foundation for continuing to carry out cultural preservation in their environment, even though there are increasingly massive influences from outside cultures. However, despotically, the identity of a nation, especially Indonesia, cannot be eliminated.

Keywords: Local wisdom, historical sites, history learning



Introduction

Education is a planned and structured effort to influence a person to do what educational actors expect to achieve educational goals, such as developing insight, values, and character. Law Number 20 of 2003 about the National Education System in Chapter I Article 1 Section 1 states that education is a subconscious and planned effort to create a learning atmosphere and learning process. As a result, the students could actively develop their potential to have religious, spiritual strength, self-control, personality, intelligence, noble character, and skills needed by him/herself, society, nation, and state.

As for discussing education, it tends to be inseparable from culture and living during society because humans are social creatures. It is in line with the Law of the Republic of Indonesia in 2003 concerning the National Education System in Chapter 3 about the principles of providing education, Article 4 section 3, which states that education is held as a process of civilizing and empowering learners lasts a lifetime. Students must be proud and love for their culture and care of the environment. They should be aware of how crucial it is to preserve the environment to develop their competencies and be able to become better and wiser individuals; this includes school intervention as the organizer of teaching and learning activities and the process of cultural preservation.

Sudarwan (2008) states that reliance or the conservative function means that schools are responsible for paying attention to the community's cultural values and forming their authenticity as humans who love culture. Hence, culture, including local wisdom whose existence should be preserved, can become a view of historical values. Besides, Sibarani (2012) asserts that local wisdom is the actual knowledge of a society that comes from the noble values of cultural traditions to regulate the order of people's lives. According to Saputra (2019), in the era of globalization and modernization today, local wisdom can act as a values filter, in choosing which values are positive and worth taking and not.

In this case, historical sites are included in the framework of local wisdom. In line with Law Number 11 of 2010 Article 9 Sections 1 and 2, historical sites concerning historical heritage or cultural heritage sites contain cultural heritage objects, buildings, and structures and store information on past human activities. Various historical relics such as temples, mosques, holy books, palaces, statues, inscriptions, tombs, and forts are all located. It can be



assumed that when viewed from the origin, all information in the past is contained in it with various existing evidence, which is continuous in this contemporary period. Therefore, this argument deserves to support writing about local wisdom through historical sites. Mainly, there is local wisdom of historical sites, namely the Pugung Raharjo Archaeological Park in Sekampung Udik, East Lampung.

Methods

The method of this research is the library approach (*library research*). According to Sari (2020), librarianship is a research activity carried out by collecting information and data with the help of various kinds of materials in the library or sources from the internet related to the problem to be solved. Activities are carried out systematically to collect, process, and conclude the data using specific methods/techniques to find answers to the problems encountered. In line with this, Mardalis (1999) said that library research is a study used to collect information and data with the help of various materials in the library, such as documents, books, magazines, and historical stories.

Findings

Local Wisdom in History Learning. Pingge (2017) states that local wisdom-based learning is essential for teachers to apply in learning for increasing students' knowledge and understanding as a medium for inculcating a sense of love for local wisdom in their area, planting positive characters according to the noble values of local wisdom, and equipping students to face all problems outside of school. Besides, Herimanto (2010) said that each region's culture or local wisdom makes Indonesia a country with a high level of pluralism. The diversity contained in human social life gives birth to a plural society. In addition, local wisdom is a characteristic in an area and a form of the preservation process in the area. According to Law Number 32 of 2009, Local wisdom is a noble value that applies to the community's life, which aims to protect and manage the environment sustainably. Jamal (2012) explains that local wisdom or local excellence is everything that is a regional characteristic which includes aspects of the economy, culture, information technology, communication, and ecology, is applied in-school programs that are beneficial for students. The functions of local wisdom to the entry of foreign culture, that are (1) As a filter and controller of foreign culture, (2) Accommodating elements of foreign culture,



(3) Integrating elements of foreign culture into the original culture, (4) Giving direction to cultural development.

Suwito in Wagiran (2012) states that the pillars of local wisdom education include 1) building an educated human being that must be based on the recognition of human existence since in the womb; 2) education must be based on truth and nobility, keeping away from incorrect ways of thinking; 3) education must develop the moral, spiritual (affective) domains, not just cognitive and psychomotor domains; and 4) the synergy of culture, education and tourism needs to be developed synergistically in character education. Education-based on local wisdom can be used as a medium to preserve the potential of each region. Besides, Wagiran (2012) said that Local wisdom must be developed from regional potential. Based on the several opinions above, it can be said that local wisdom can build the collective memory of students and become a filter for the emergence of various cultures. The teacher can accommodate this through history learning materials using the theory of cognitivism, which is empirical or learning through experience. The Pugung Raharjo Archaeological site can be an example of this approach. It is not only a megalithic heritage but also includes classical and Islamic times (Tiwi et al., 2013). It can be linked to the material on the development of Islam in Indonesia, material for acculturating Islamic culture (Afiqoh et al., 2018).

Historical Sites in History Learning. According to Gazalba (in Tiwi et al., 2013), an archaeological site is a visual location or inheritance of the past. The heritage includes buildings and monuments stored in the ground and is the result of the nation's culture in the past. Historical site is exciting place worth visiting as a form of cultural preservation and local wisdom. In this research, the author used the Pugung Raharjo Archaeological Site as an example. The researcher chooses the site due to its proximity to the author's location. The site is potential to instill local wisdom values in students.

The Pugung Raharjo Archaeological Site was discovered in 1957 by residents of transmigrants during logging to clear land. They said that they found a statue known as the Bodhisattva statue, characterized by a period of Hindu-Buddhist influence. In terms of chronology, artifacts, and features, the Pugung Raharjo site is captivating and varied. Besides, the relics at this site are chronologically complete, starting from the prehistoric, classical (Hindu-Buddhist) period to the Islamic period. Artifacts found at this site include



foreign ceramics from several dynasties, local ceramics, beads, dolmens, menhirs, knives, spearheads, perforated stones, whetstones, pebbles, stone axes, stone trap punden, bronze bracelets, and scratched stone. The features found at the Pugung Raharjo site include forts and artificial moats, punden terraces, stone mortars, and stone cages (corpse stone).

Tiwi et al. (2013) stated a crystal-clear fountain coming out of springs between the trees; according to local people, there is water that has magical powers that can heal all kinds of problems in this pool kinds of diseases, and nutrients can stay young. This pool has been used by residents for ritual ceremonies and is considered sacred because the clean water from this pool never dries up, even in the dry season. It is in line with Dewi et al. (2021), who said that there are muddy stones and scratched stones in the megalithic pool around the site. As the author previously mentioned, both stones have properties that mix medicines. The statement above is one of the characteristics of local wisdom, which is related to a belief. Besides, Gobyah (Ade and Affandi, 2016) states that "local wisdom is the truth that has become a tradition or is steady in an area. Local wisdom is a melding between cultural values and belief values.

Historical sites can be linked to history learning with some approaches. Teachers can accommodate learning with several materials, including 1) the results and cultural values of the Indonesian preliterate community in the immediate environment; 2) the process of the entry of Hindu-Buddhist to Indonesia, as well as evidence that is still valid in today's society; and 3) the entry of religion and culture Islam to Indonesia.

History Learning. Mulyasa (2002) explained that learning is essentially a process of interaction between students and their environment so that behavior changes for the better, where the interaction has many factors that influence it, both internal factors originating from within the individual and external factors that come from the environment. In addition, Salbella & Kumalasari (2020) argued that learning is a conscious effort made by the teacher to make learners learn. In line with that opinion, Rusman et al. (2012) stated that learning is a process of creating conducive conditions for teaching and learning communication interactions to occur between teachers, students, and other components to achieve learning objectives. This study focuses on learning history.



According to Susanto (2014), learning history is a way of forming social attitudes. The social attitudes include mutual respect, respect for differences, tolerance, and willingness to live side by side in the nuances of multiculturalism. Sapriya (2009) states that history learning is a study that explains humans in the past about human activities such as politics, law, military, social, religion, creativity (such as those related to art, music, Islamic architecture), scientific and intellectual. In addition, he explained that history learning has the following material coverage: (1) contains the values of heroism, exemplary, pioneering, patriotism, nationalism, and an unyielding spirit that underlies the process of forming the character and personality of students; (2) contains treasures regarding the civilization of nations, including the civilization of the Indonesian nation; (3) instilling an awareness of unity and brotherhood as well as solidarity to become a unifier of the nation is facing the threat of disintegration; (4) contains moral teachings and wisdom that are useful in overcoming multidimensional crises faced in daily life; (5) instill and develop a responsible attitude in maintaining environmental balance.

Based on the argument above, which is strengthened by Hasan (2012), who said that the organization of historical education materials starts from events in the immediate environment of students to national and international levels. History education materials should allow students to know their closest community (from historical review) to their nation and humankind (city/district history, provincial history, national history). Thus, history learning materials must be selected if they are closest to students to realize the social values around them. Moreover, Afiqoh et al. (2018) argued that the interaction of students with the surrounding environment makes students much more aware of what is around them. These interactions make the learner's experience a source of learning which will later be linked to the material. It can be said that history learning can intervene and integrate learning to cultivate local wisdom values through historical sites. The local wisdom on historical sites (in this case, the Pugung Raharjo Archaeological Site) can be linked to historical learning materials, such as relating to prehistoric times, the teacher in the learning process can apply the entry of religions, both Hindu-Buddhist and Islam, these materials. Besides, history learning becomes relevant to instill local wisdom through historical sites as a form of cultural preservation efforts in the surrounding area.



Conclusion

Based on the results above, it can be concluded that the cultivation of local wisdom through historical sites at the Pugung Raharjo Archaeological Site, located in East Lampung, can be integrated into a lesson, that is history learning. History learning materials can be related to the background of the origins of these historical sites, such as prehistoric times, the entry of the Hindu-Buddhist religion, and the entry of Islam. It cannot be separated from studying events that become cultural heritage in this contemporary era. Several aspects are aspects of space, time, events, and continuous change related to one another. Therefore, history learning becomes a medium in collecting local wisdom and cultural heritage or historical sites; it is oriented to learning whose components relate to values, culture, and social attitudes. Hence, learning history is a crucial lesson to be learned by students, considering that one of the characteristics of local wisdom is a bulwark of control from outside cultural influences that try to erode the identity of the Indonesian nation.

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