



History Awareness Through Learning Local History form of Cultural Heritage (Naturalistic Inquiry Study at SMAN 1 Banda Aceh)

T. Bahagia Kesuma¹; Dadang Supardan²

¹ Syiah Kuala University, Indonesia

² Indonesian Education University, Indonesia

<http://dx.doi.org/10.18415/ijmmu.v9i2.3618>

Abstract

All regions in Indonesia have their own history, Aceh is known to have a large Islamic kingdom. The development of the present era cannot be separated from the role of students who must continue to remember the history of the area where they live. However, this is only used as a mere collective impression by students who have an important role to continue to echo the history of their area. This raises about the lack of knowledge and understanding for students. This study aims to determine students' understanding in understanding the Cultural Heritage of the Sultanate of Aceh in increasing awareness of Aceh's history. This research method used a descriptive qualitative naturalistic inquiry approach. The research subjects were 35 students and a teacher at a Banda Aceh school. Data collection techniques were in the form of observation to find out the data in the field during the research, as well as interviews to determine students' understanding and knowledge about Aceh's cultural heritage. The results showed: 1) Students at SMAN 1 Banda Aceh understand the importance of the Cultural Heritage of the Sultanate of Aceh by studying local history, especially the relics of the Sultanate of Aceh so as to raise awareness of historical anthropology and understand the historical process of its time, 2) The teacher provides meaningful learning to students so that they are aware of history by inviting students directly to the Cultural Heritage around the environment, especially around SMAN 1 Banda Aceh. The conclusion of the study is that the teacher finds a solution to make students aware of the importance of awareness of Aceh's history by connecting local history materials with the origin of the media around the neighborhood so that the learning process takes place well.

Keywords: *Cultural Conservation; Sultanate of Aceh; Awareness of Aceh's History*

Introduction

All regions of Indonesia have a history in their respective regions, including Aceh, which was once a well-known area to foreign countries. The kingdoms in Aceh are known as Islamic-style kingdoms, namely the Peurelak Sultanate, the Samudera Pasai Sultanate, and the Aceh Sultanate. The birth of the sultanates in Aceh province, one of which was named the Aceh Sultanate. The name of the area of the Sultanate of Aceh is known as Kuta Raja (now Banda Aceh). During the leadership of Sultan Iskandar Muda, Aceh became one of the sultanates that was feared and respected during the 1607-1636 AD period.

However, the heyday is considered a collective impression by the community, especially students, because they assume the legacy of the past as a collective impression without tracing the process and exploring its history, especially from the traces of its legacy. Based on this concern, it is necessary to conduct interviews with several sources to ask questions about the legacy of the Aceh Sultanate in Banda Aceh City. Based on the results of initial interviews with students, it was found that students did not know the location of the tomb of Sultan Iskandar Muda and other relics of the Sultanate of Aceh which became Cultural Heritage in Banda Aceh City.

Learning local history is an environmental organization's effort in creating student learning conditions by providing guidance and encouraging students to gain learning experiences in accordance with learning objectives (Hamalik, 2008). Learning history in schools as a local identity in respecting history in Indonesia by means of local wisdom that is in an area (Supardan, 2004).

One of the historical lessons that can be learned is in the form of the Cultural Heritage of the Sultanate of Aceh. Law of the Republic of Indonesia No. 11 of 2010 concerning Cultural Conservation Articles 1-3 states that Cultural Conservation objects are correlated between culture and the history of human development made of natural objects or man-made objects.

Based on these conditions, there are several main problem factors in this study, namely 1) lack of awareness and respect for the heritage of the Aceh Sultanate in students, 2) students get material from teachers and textbooks and relate historical material to students, but there are still places of cultural heritage that are have not been exposed by students.

Whereas historical awareness is very much needed in maintaining the preservation of cultural heritage so that history is not timeless. Historical awareness is very important because it has the aim of making students aware of the historical awareness in their living environment. This is in accordance with Kartodirdjo's statement in Sulhan (2016) which states that history learning is not only a means of transferring knowledge from books to students but also to make students aware of the importance of nation building through historical knowledge.

Based on the above background, the researcher wants to know the course of the history learning process in schools and seek deeper information about students' historical awareness on historical heritage traces in Banda Aceh City.

Research Methods

The research approach uses a qualitative naturalistic inquiry approach descriptively because the data collected and the process of analyzing it are more qualitative in nature. This study emphasizes descriptive studies related to the state of learning of students' historical awareness about the Cultural Heritage of the Sultanate of Aceh in Banda Aceh City.

The research approach is naturalistic which focuses on gathering information about conditions that are occurring naturally . Local history learning has been carried out at SMAN 1 Banda Aceh so that this school is used as a place of research with the naturalistic inquiry approach used in this study. The reason for this qualitative research is the naturalistic inquiry aimed at reviewing the understanding of historical awareness about the Cultural Heritage heritage of the Sultanate of Aceh for students of SMAN 1 Banda Aceh.

The research subjects were selected based on purposive random sampling , namely only one school and one class of 35 students from class X MIA 4 and a history teacher. The basis for selecting and determining research subjects is because SMAN 1 Banda Aceh is a school that is included as a Cultural Heritage located in Banda Aceh City and the school has implemented local history learning.

In addition to SMAN 1 Banda Aceh, there are several places that are used as cultural heritage in this study in the form of historic buildings and tombs in the city of Banda Aceh such as the Baiturrahman Grand Mosque, Saidil Mukammil Tomb, Kandang Meuh Tomb, Kherkof, Teungku Tomb in Bitai, Military Telephone Central Building, Complex Tomb of King Reubah, Tomb of Sultan Iskandar Thani, Tomb of King Jalil, Tomb of Kandang XII, Gunongan, Pinto Khop, Tomb of Iskandar Muda, Putroe Phang Park, Tomb Complex of Kings of Gampong Pande, Keraton (Pendopo), Tomb Complex of Tuan in Pakeh, Gedung Bapperis, Bell Cakra Donya, Tunggai I-II Tomb Complex, Tomb of Bugis Kings, Tomb of Meurah Pupok (Meurah Pocut), Tomb Complex of Putro Ijo, Tomb of Tgk. Syiah Kuala, Tuan Dikandang Tomb Complex, Mosque and Tomb of Tgk. Dianjong, Tomb of Poteu Jeumaloy (Sultan Jamalul Alam Badrud Munir), Tomb Complex of Poteumeurehom, Tomb Complex of Sheikh M. Daud Rumi (Tgk. Di Leupeu), Tomb of King Raden, and Dutch Monument in Peulangahan.

Data collection techniques in this study used observation to observe the behavior of teachers and students during the learning process and interviews to determine the importance and awareness of students towards local history including Cultural Heritage in Banda Aceh City.

The data analysis technique of this research is to collect all evidence from interviews and observations in the process of learning activities.

Results and Discussion

Understanding Aceh's Historical Awareness of the Importance of the Cultural Heritage of the Sultanate of Aceh.

Based on the findings in the field, students' understanding of the cultural heritage of the Sultanate of Aceh is inseparable from the collective memory they have. This understanding is in the form of forming a collective memory of the glory of Aceh in the past during the era of the Aceh Sultanate. As found from the results of the researcher's interview with IA regarding the understanding of Cultural Conservation to increase historical awareness, IA stated "The importance of the site is maintained as a memory of past glory and a source of information to know the history of Aceh". This agrees with what was expressed by Hasan (2012) that collective memory is an internalized memory of historical events due to having blood, cultural, ethnic, political ties to historical actors so that historical actors are identified as ancestors of social groups.

This collective memory is formed because it is supported by a student environment that contains many historical relics and students' understanding of the importance of the Cultural Heritage of the Sultanate of Aceh. In addition, because of the information passed down from the previous generation to them which has been going on for a very long time. As stated by brother I to the informant, he said that understanding the importance of studying the Cultural Heritage of the Sultanate of Aceh "Learning the past of the Cultural Heritage is important for future generations to know the history of Aceh and realize that Aceh was once victorious". This shows that the collective memory related to the past glory of the Aceh Sultanate has been embedded in students, especially during the time of Sultan Iskandar Muda. This expression is in accordance with the statement of Kawilarang (2008), the thing that is most remembered by the Acehnese, especially students, is the leadership period of Sultan Iskandar Muda which has been passed down from generation to generation.

Regarding students' understanding of Cultural Conservation, many students are still wrong about what is meant by Cultural Conservation, some say that the Cultural Conservation is a meeting place for humanists, there are also those who mention the results of cultures. However, there are also those who say that Cultural Conservation is a historical heritage that has a high value, as expressed by MAD, he said that "Cultural Conservation are places that have high historical values. The requirement to become a Cultural Heritage is to have important events to remember and there are historical values that can be taken from

these events ”. As the researcher got when interviewing Mr. IF, he explained that " Cultural Conservation is a historical place that is used as a tourist attraction, including the Aceh Museum and the Grand Mosque . There are some things that are conveyed by students right, some are still not quite right.

This is in accordance with the researcher interviewing students as stated by AY " Cultural heritage is a historical heritage such as a building, with the syara that it has high artistic value and has historical value. In addition, in line with what the HA Student said, " Cultural Conservation is a heritage area of an area's culture, the condition is that there are heritages, recognition from the government, such as museums, grave too. And also agrees with what the NFA said " Cultural heritage must be studied, remembered, and preserved ". NNI and N are of the opinion that " It is very important to study Cultural Conservation so that they do not forget history and know the origins of the Acehese people so that they are passed on to the next generation ".

Meanwhile, the motivation of the students in understanding Cultural Conservation is different. Brother HA replied, "Yes , but just have a look . Brother HA also knows some of the things he mentioned earlier. While the reason for IF visiting historical sites, when the researcher asked " Because he has curiosity about the existence of the site by taking photos and asking site guards, but this curiosity has not been balanced with sufficient historical awareness because it is only limited to fulfilling the desire to travel and find out." Aceh History in general” . In line with IF according to I when asked about the purpose of visiting the relics of the Sultanate of Aceh " For sightseeing and sightseeing ".

Regarding the importance of studying local history, when the researcher asked, according to HA, " By studying local history, we can explain to our descendants how the history of where we live is" .

Regarding students' understanding of the importance of studying local history, students assume that if they study local history, a sense of love for their area will be formed. The formation of a sense of love will create a sense of belonging, especially to the relics of their ancestors who are still around them such as tombs and historical buildings, especially the relics of the Aceh Sultanate. By studying local history, especially regarding the relics of the Sultanate of Aceh, students will understand that the relics that are around them today are relics of the past that were inherited by their ancestors. In addition, they realize that this life cannot be separated from past historical events.

By studying local history, according to students, they will form their historical awareness from a sense of interest in studying local history. The students seemed to have a sense of wanting to know more about the relics around them, especially the relics of the Aceh Sultanate. For students, the Sultanate of Aceh is a source of pride for them because the Sultanate has a great influence on the spread of Islam in Indonesia.

Regarding the function of learning local history regarding the Cultural Heritage of the Sultanate of Aceh, he answered " That the meaning of learning history is to be explained to posterity and to be preserved" . According to MAD, the appreciation of the heritage of the Sultanate of Aceh is, "In view of the need to maintain Cultural Conservation by including it on the list of historical sites that must be protected .

According to RP when asked about the significance of the historical heritage of the Aceh Sultanate, he said " Never visited the site but would like to go visit if there is a chance. The goal is to know history and be able to explain when someone else asks. It is important to learn to know the history of the Aceh region and if you already know it, it can be retold to others ”. And a form of understanding about the importance of the Cultural Heritage of the Sultanate of Aceh according to ZMR "I really appreciate the Cultural Conservation ", he argues, " It is important to take care of the Cultural Conservation so that its existence is known by many people and visited by people outside Aceh as well. It is hoped that future generations will know that there are many historical relics in Aceh , therefore the

introduction of Aceh Cultural Heritage needs to be introduced in schools, especially through local history subjects " .

Learning Local History at SMA Negeri 1 Banda Aceh

In general we can mean that learning is an effort to pass on culture to the younger generation through school educational institutions. From the results of the study, it can be concluded that the process of learning local history at SMAN 1 Banda Aceh has been running smoothly from the good planning carried out by the teacher for the teaching and learning activities process both at the location of the Aceh Sultanate Cultural Heritage and in the classroom. The purpose of this local history learning, one of which is to increase students' historical awareness and local history learning in order to introduce students to the surrounding environment in accordance with Mulyana 's opinion (2007), optimizing local history learning through learning local wisdom so that it becomes a regional identity . This condition is highly expected by teachers who continue to be encouraged to use the right methods and media so that the material is conveyed to students. Use of appropriate media by using students' immediate environment as a source of historical material, in the form of physical relics and local events that occurred in the area the area where the student lives .

The expression can be concluded that teachers can develop local history materials, by introducing students to their environment first, this is needed to foster a sense of belonging to students towards their environment, in this case the legacy of the Aceh Sultanate located in Banda Aceh City. In addition to the material developed, the teacher can also conduct local history learning by inviting students to the location of the Cultural Heritage. Thus, the teacher has carried out an activity to increase students' historical awareness by directly visiting the Cultural Heritage locations around them. Introducing the Aceh Sultanate Cultural Heritage to students can increase students' historical awareness.

In the learning process, the teacher interacts with students by asking questions related to the Cultural Heritage of the Sultanate of Aceh. This enthusiasm is one of the characteristics of the historical awareness that students have. The expression says that learning local history serves to raise awareness of the history of students as stated by Widja (1989), Cultural Conservation can be used as material for studying the historical value of a nation, especially Indonesia. The existence of Cultural Conservation as a historical heritage is used as a source of learning media.

It is clear that the learning process by introducing students to those around them is one way that can raise students' historical awareness. The history teacher of SMAN 1 Banda Aceh has done this in one way, by providing material that is not in the history books at school, which is related to the legacy of the Aceh Sultanate. The history teacher at this school developed his own material for the history of the Islamic Kingdom in Sumatra with material from the Legacy of the Sultanate of Aceh. The development of this local history material cannot be separated because the center of the Aceh Sultanate used to be in the city of Banda Aceh. The teacher wants an increase in students' historical awareness after this learning process, so that the history of the Aceh Sultanate is timeless and only becomes history and nostalgia for the past.

With direct learning to the Cultural Conservation can raise awareness of history. Studying local history can increase historical awareness. Historical awareness according to Ahonen (2005) is the human ability to understand the relationship between the past and all its impacts on the values of people's lives in the present. Historical consciousness is a specific form of historical memory or "historical memory " and forms the basis of an identity, so that there is a correlation between the past, present and future explained through historical awareness thinking.

Learning local history by relating to the student's environment serves to understand past events or relics. By studying this, students will create historical awareness that can be taken from the past.

During the learning process the teacher relates the past in the form of relics from the Aceh sultanate to students. This is in line with the historical awareness indicator cited by Aman (2010), history which is lived in terms of the meaning and nature of history in the present and in the future; know themselves and their people; cultivating history for the development of national culture; and protect the nation's historical heritage. Further explained by Kardisaputra (in Sjamsuddin & Suwirta, 2003), there are requirements in realizing history as a teacher of life, namely historical awareness. Thus, it will bring people to their concern for history. In addition, humans are needed who are aware of the historical perspective, so that they teach that the situation in the present is determined by future developments. It should be realized that humans are now playing a historical role for future generations.

In the learning process, history teachers have provided meaningful learning because they have taught material about the heritage of the Aceh Sultanate by combining the material with the environment around students.

The initial activity in a lesson is very important for the teacher because this is an opening for the material that will be conveyed by the teacher. In this process the teacher will link the previous material to be the opening in the discussion that the teacher wants to convey next. The teaching and learning activities process at SMAN 1 Banda Aceh, where the teacher starts learning by saying questions that make students focus on the material that has been prepared. The basic questions made by the teacher serve to determine the next learning process. At this stage the teacher will see what the basic knowledge of students is. The initial activity is very important to open a lesson. This is due to the initial activities students can understand the material to be taught by the teacher can be seen in Table 1.

Table 1. Stages of Learning Activities

Meeting I		
No	Activity	Activity Description
1	Initial activity	<ol style="list-style-type: none"> 1. The teacher links the material at the previous meeting to open the teaching material to be taught 2. The teacher gives apperception to students: "How did the development of Islamic kingdoms in the archipelago begin, one of which was the work of Aceh?" 3. Submission of learning objectives by the teacher according to the lesson plan.
2	Core activities	The teacher explains the material about the Sultanate of Aceh using a scientific approach
3	Closing Activities	The teacher summarizes the material that has been taught about the Aceh Sultanate.
Meeting II		
No	Activity	Activity Description
1.	Initial activity	The teacher discusses Laserda, namely student visits to the Cultural Heritage sites of the Sultanate of Aceh
2	Core activities	<ol style="list-style-type: none"> 1. The teacher invites students to visit Cultural Heritage sites located around SMA Negeri 1 Banda Aceh such as Kherkhof, Gunongan, Iskandar Muda Tomb, Pinto Khop, Kandang XII Cemetery, Bapperis Complex. 2. The teacher explains to the students the material being visited. The teacher explains the relics being visited. 3. The teacher takes a scientific approach to students so that learning is more meaningful.
3	Closing Activities	The teacher summarizes the material that has been learned today based on visits to Cultural Heritage sites.
Meeting III		
No	Activity	Activity Description
1	Initial activity	1. The teacher gives apperception to the students by singing the lyrics of a song

		by an Acehese poet named Rafly entitled "Krueng Daroy". "Have you ever listened to this song?" 2. Students answer the teacher's questions by answering that they have heard the lyrics of a song performed by their teacher
2	Core activities	1. The teacher shows slides of material about pictures of the relics of the Sultanate of Aceh Darussalam such as the Cakra Donya Bell, Gunongan, Pinto Khop 2. The teacher divides students into several groups to discuss Cultural Heritage such as Gunongan, Cakra Donya, Indra Patra Fort, Cap Sikureung, Pinto Khop, Indrapuri Mosque. 3. Students discuss in groups
3	Closing Activities	1. The teacher summarizes the material that has been learned to make students aware of the importance of knowing the heritage of the Aceh Sultanate in Banda Aceh City 2. The teacher gives assignments in the form of questions related to the legacy of the Aceh Sultanate in the form of <i>picture and picture</i> .
Meeting IV		
No	Activity	Activity Description
1	Initial activity	1. The teacher asks the students about the material they learned the previous week 2. The teacher asks students to collect the assignments given the previous week
2	Core activities	1. The teacher asks the students to sit in groups as in the previous week discussing the historical heritage of the Aceh Sultanate 2. The teacher asks students to ask questions related to the material per group.
3	Closing Activities	The teacher reflects and evaluates the material for the Sultanate of Aceh

In Table 1 above, it can be seen that the teacher has developed local history materials well and meaningfully. The teacher introduces Cultural Heritage to students to be able to develop students' awareness of awareness of Aceh's history in the form of understanding and knowing the relics of the Aceh Sultanate in Banda Aceh.

This statement is in accordance with Wasino (2005), in the process of learning local history it is necessary to raise students' awareness of the importance of historical values that have been obtained by the fighters in the past.

A meaningful learning process will provide an experience that will never be forgotten by students, so that it will raise awareness of the history of students and teachers will be helped in the learning process if the social environment can be a source that supports the history learning process.

Conclusion

1. Students of SMAN 1 Banda Aceh understand the importance of the Cultural Heritage of the Sultanate of Aceh by studying local history, especially regarding the relics of the Sultanate of Aceh so as to raise historical awareness and understand the historical process of its time.
2. In learning activities, the teacher tries to provide meaningful lessons by inviting students directly to the Cultural Heritage that is around their environment, especially around SMAN 1 Banda Aceh. So that the results obtained, students have a sense of belonging marked by an increase in test scores and also their appreciation by visiting these relics. Thus, this behavior reflects the students' concern for historical heritage.

References

- Ahonen, S (2005). *Historical consciousness: a viable paradigm for history education? Journal of curriculum Studies*. Tersedia: <http://www.tandf.com/journals>
- Aman (2010). “Kesadaran Sejarah dalam Pendidikan Sejarah”. Dalam B-4 *Jurnal UNY Yogyakarta*.
- Departemen Hukum dan Hak Asasi Manusia. (2010) *Undang-Undang Republik Indonesia Nomor 11 Tahun 2010 tentang Cagar Budaya*. Jakarta: Depkumham.
- Hamalik, O (2008) *Kurikulum dan Pembelajaran*. Jakarta: Bumi Aksara.
- Hasan (2012). *Pendidikan Sejarah Indonesia : Isu dalam Ide dan Pembelajaran*. Bandung : Rizqi Press.
- Kardisaputra, O. (2003). Beberapa Ciri Khas Ilmu Sejarah dan Implikasinya dalam Pengajaran Sejarah. Dalam H. Sjamsuddin & A. Suwirta (Penyunting), *Historia Magistra Vitae. Menyambut 70 Prof. Dr. Hj. Rochiati W.*
- Kawilarang, H. (2008). *Aceh dari Sultan Iskandar Muda ke Helsinki*. Banda Aceh: Bandar Publishing.
- Mulyana, A. & Gunawan, R. (Penyunting) (2007). *Sejarah Lokal: Penulisan dan Pembelajaran di Sekolah*. Bandung: Salamina Press.
- Sulhan.(2016).Peningkatan Kesadaran Sejarah Siswa melalui Pemanfaatan Sumber Isu Kontroversial pada Mata Pelajaran IPS di SMP Negeri 4 Palu, *Jurnal Katalogis*. 4 (9): 156-167
- Supardan, D (2004). *Kreativitas Guru Dalam Pembelajaran Sejarah (Studi Deskriptif-Analitis Terhadap Guru dan Implikasinya Untuk Program Pengembangan Kreativitas Guru Sejarah SMU di Kota Bandung)*. (Tesis): Sekolah Pascasarjana; Universitas Pendidikan Indonesia, Bandung.
- Wasino. (2005). *Sejarah Lokal dan Pengajaran Sejarah di Sekolah* dalam Paramita.Semarang: Jurusan Sejarah FIS UNNES.
- Widja, I. G. (1989). *Sejarah lokal Suatu Perspektif dalam Pengajaran Sejarah*. Jakarta: Depdikbud.

Copyrights

Copyright for this article is retained by the author(s), with first publication rights granted to the journal.

This is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (<http://creativecommons.org/licenses/by/4.0/>).