



Strengthening Local History Based on Pancasila Student Profile with a Living History Approach

Annisa'a Ambarnis

a.ambarnis81@upi.edu

Indonesia University of Education

Nana Supriatna

nanasup@upi.edu

Indonesia University of Education

Abstract: Local history shows that the history that occurred at a particular location is not something that is isolated from events that have a wider scope. Indeed, local history introduces certain localizations so that it can broaden student's historical insight and social knowledge. At this time, the existence of local history can be improved with a living history approach. Living history can introduce students to contextual events and historical relics found around their environment. The smooth learning of local history based on the living history approach will form students who have global competence and a firm stance based on the six dimensions of Pancasila values according to Profil Pelajar Pancasila. The implementation of strengthening local history based on the Pancasila Student Profile with a living history approach can be applied by bringing material from local historical figures in the local area.

Keywords: Local History, Pancasila Student Profile, Living History

Introduction

The development of national history is indirectly supported by local history. If reviewed in various aspects Each region must have its history. There are still many people in an area who do not know the history of their area. It is explained by Hariyono (2017, hlm. 160) that people are more familiar with many figures of struggle at the national level, and can even explain world history well, but stutter and do not know historical events at the local level. People also tend to know more about historical tourism far from the surrounding environment than historical tourism in the area. When in reality the urgency of knowing the local history of the local area can better recognize the identity of one's existence, to increase the love for the motherland. An effective way to introduce local history to the community is through educational pathways. Studying local history can start in high school through History learning. The purpose of learning history is to provide knowledge and insight into past events that happened, both nationally and locally so that students become wise people in their attitudes. History learning continues to improve by the style of application that refers to the curriculum. The government has refined the prototype curriculum into an independent curriculum that has now begun to be implemented in schools. History learning based on this independent curriculum focuses on aspects of the Pancasila Student Profile. The Pancasila Student Profile has six elements that serve as a benchmark for the achievement of students' abilities. Learning local history based on the Pancasila Student Profile can help the process of internalizing local values among students. The six elements of the Pancasila Student Profile that can be used as a basis for strengthening local history learning are faith and piety in God, global diversity, critical reasoning, creativity, independence, and cooperation. Learning local history based on the Pancasila Student Profile will become more meaningful with the implementation of the living history approach. A living history approach is an approach that invites students to immediately experience meaningful learning outside the classroom, precisely the activity of visiting various historical sites that are used as local historical material that is being discussed.

Therefore, the author is interested in studying the strengthening of local history based on the Pancasila Student Profile with a living history approach at Al-Fikri Islamic Integrated High School Pekanbaru to find out the smoothness of its implementation.

Method and Research Design

The authors use a descriptive qualitative type of research. According to Wardani (2020, hlm. 34), a descriptive qualitative approach is to collect data that is not in the form of numbers, but the data comes from interviews, personal documents, field notes, memo notes, and other official documents. In this research activity, the author used literature study techniques, interviews, and documentation with a descriptive qualitative approach. Literature studies are conducted by tracing previous sources relevant to this research topic. The purpose of this descriptive qualitative research is to describe the empirical reality behind the phenomena that occur in detail and completely.

Research Location

The location of study was conducted at SMA IT Al-Fikri which is located at Jl. Kereta Api, Tengkerang Tengah, Marpoyan Damai District, Pekanbaru.

Research Subjects

The subject of the study is a person who is observed as the target of the study. The subject of this study is teachers who coordinate history learning activities and class X social studies 1 student who is directly involved in learning activities.

Research Focus

The focus of research in this activity is:

- a. Development of one of the local history materials in high school.
- b. Internalizing the values of local figures in this case Sultan Syarif Kasim II by visiting the historical sites left by the Siak Sultanate located in the

surrounding environment.

- c. Describing the values of Sultan Syarif Kasim II based on the Pancasila Student Profile.

Data Collection Techniques

- a. Literature Study

Searching for sources relevant to this research topic is important to be able to help researchers analyze the data that has been collected.

- b. Interview

According to Zahra (2015, hlm. 34) explaining that an interview is a dialogue conducted by the interviewer to obtain information about something from the interviewee. The interviews in this study were used to obtain data from history teachers and class XI students of SMA IT Al-Fikri regarding strengthening local history based on the Pancasila Student Profile with a living history approach.

- c. Documentation

According to Wardani (2020, hlm. 38) documentation is an effort to obtain data and information derived from written records/images stored by the problem under study. In this study, researchers traced documents in the form of pictures of student trips in historical places as well as reports of visit results written in the Student Worksheet.

Data Analysis Techniques

- a. Data Reduction

Data reduction is obtained from a fairly large number of fields, such as interviews and documentation, therefore there is a need for a data reduction stage. Data reduction has the meaning of summarizing, choosing the main things, and removing things that are not appropriate and unnecessary.

- b. Display Data

Data display is a stage of presenting data in various forms, such as tables, graphics, and the like. The stages of presenting data are useful for

systematically compiling data so that it is easy to read.

c. Verification

Verification is the process of drawing conclusions obtained from the results of data analysis. Conclusions are the essence of the research results.

Result and Discussions

The result of research in SMA IT Al-Fikri Pekanbaru which has implemented local history strengthening based on the Pancasila Student Profile with a living history approach in high school learning is described descriptively using literature study techniques, interviews and documentation. Local history is a historical science that discusses the past stories of a certain locality and the lives of the people in the area. According to Kammens (in Permana, 2020, hlm. 18) local history is the study of past events, or people or groups, in a given geographic area. The focus of the local history can be the place itself, the people who lived there, or events that took place in a particular location. Local historical localization is limited in the realm of place, time, and scope, that is, it only exists in a certain geographical area and is experienced by individuals/communities or communities at a certain time in an area. The limitation of space for local history is determined by the specialty of an event believed by the local people or limited by historians themselves for acceptable reasons. According to Winarti (2020, hlm. 4), each cultural and ethnic area has a historical unity and a concept of a typical past life.

History learning has been regulated in the Law of the Republic of Indonesia No. 20 of 2003 concerning the National Education System which has the purpose of teaching not only the transfer of knowledge but also the transfer of value that forms smart and characterful students. History has dimensional consequences in revealing a wide variety of historical facts, namely diachronic (elongated in time) and einmalig (only once occurs). It signifies the unique diachronic and einmalig nature of historical events can be beneficial to didactic learning of local history.

Local history has other designations that mean the same thing, namely regional history, nearby history, community history, and neighborhood history. Regulations regarding local history learning following Chapter XIV article 50 paragraph 5 of the Law of the Republic of Indonesia No. 20 of 2003 can be regulated by the district/city government in a curriculum that has been focused on the needs of students, local conditions, and school needs. Strengthening local history learning in schools can be a way to introduce heterogeneity and socio-cultural dynamics of Indonesian society as a whole as well as the community in the area where students live. According to Fauzan (2012, hlm. 6) talking about local history does not mean having backward thinking many national historical events are understandable if they have looked deeply at the smallest realm, namely the local realm.

History has a close relationship with the cultivation and development of cultural values, especially local and national values that are currently faced with the rapid currents of globalization. According to Asmani (in Pramana, 2020, hlm. 36) culture is an attitude, while the source of an attitude is culture. To realize a culture based on good attitudes, the Pancasila Student Profile is fundamental in strengthening local history learning. The Pancasila Student Profile states that Indonesian students are lifelong students who have global competence, and character, and behave under Pancasila values. The competencies intended in the Pancasila Student Profile are internal competencies related to ideology, identity, and the noble ideals of the nation, as well as external factors related to the contextualization of student life and challenges in the 21st century. There are six elements of the Pancasila Student Profile that need to be inspired by students, namely faith and piety in God Almighty, global diversity, cooperation, independence, creativity, and critical reasoning. The internalization of the six continuous values can be done by bringing material from local figures to local history learning. Local character materials can help students to get to know more about the heroes who contributed to their area as well as the policies during the leadership of the figure.

Operationally, the process of strengthening local history must use a variety of

meaningful approaches to making it easier to achieve the expected goals. The living history approach in the implementation of local history learning is suitable for teachers to apply to their students. Living history will be able to bring students closer to their living environment. According to Douch (in Fauzan, 2016, hlm. 32) the 3 specific steps in applying the living history approach in local history learning are:

1. Identify the local history of the student's area of residence.
2. Visit local historical objects in the student's area.
3. Discuss the results of the visit deeply with a view to two aspects, namely static and dynamic aspects regarding the existence of the historical place.

Based on the Basic Competencies (KD) taught in class X SMA, KD 3.8, namely analyzing the development of people's lives, government and culture during the Islamic kingdoms in Indonesia and showing examples of evidence that is still valid in the life of Indonesian people today, an educator can raise material on local figures in learning local history based on the Pancasila Student Profile with a living history approach. The history teacher of class X social studies 1 SMA IT Al-Fikri has applied the living history approach by carrying out material on local figures. The material local figures presented is a famous figure from East Sumatra, namely Sultan Syarif Kasim II from the Siak Sri Indrapura Sultanate. According to Suwardi (2015, hlm. 23), Sultan Syarif Kasim II is the heir to the throne of the twelfth Siak Sultanate who can prosper the people of Siak until the time of independence and has moral sacrifices that can be used as an example of everyone. The relics of the sultan's reign can be seen today so that they can be used in the method of approaching living history properly. The relics during the Siak Sultanate which became a visiting point by class X social studies 1 student of SMA IT Al Fikri in the implementation of this living history approach, including the Tuan Kadi House, Marhum Pekan Tomb, Senapelan Grand Mosque, etc. Visits to historical places in Pekanbaru are also in collaboration with the Pekanbaru Tourism Office so that the process of internalizing local historical values is carried out by teachers and also tour guides that have been provided. The activity of visiting historical places is very

much enjoyed by students, it can be seen from the enthusiasm of the students while on site. When visiting various historical sites that are relics of the Siak Sri Indrapura Sultanate, students make reports in the media of Student Worksheets (LKPD) that have been provided by the teacher. The report contains the values of local figures that students can model based on the six aspects of the Pancasila Student Profile after enjoying living history activities.

In studying local history by raising material on local figures of Sultan Syarif Kasim II, the values obtained by referring to the six elements of the Pancasila Student Profile, namely:

a. Faith and Piety in God Almighty and Noble Character

According to Hafiz (2012, hlm. 67), Sultan Syarif Kasim II had forged the teaching of general education and religious education for a long time in Batavia, namely at the Beck En Volten Institute and Islamic religious law at the house of Sayed Husen Al Habsyi. From his background as an educated figure, the sultan as a caliph figure on earth led his people with Islamic nuances because the Siak Sultanate was also the first Islamic sultanate in Southeast Asia. According to Shintaway (1985, hlm. 86), Sultan Syarif Qasim II developed his government with Islamic elements, encouraging the community to always be guided by Islamic law in addition to customary law. The attitude of the twelfth Sultan Siak in carrying out a government with a pretext for religion and nationalism can be used as an example for students.

b. Global Diversity

The Sultan appreciated the customs inherent in the Siak community. There is a thick confined custom in Siak in the spirit of the national movement era, namely, if she is old, girls must stay at home while waiting for the arrival of their soul mate. According to Wilaela (2016, hlm. 285), the Sultan had his views and paths looking at customs and religions. The existence of religion and customs is for human life, there will be an alternative or middle

ground by community leaders as leaders of cultural actors to bridge the two elements. The middle way carried out by Sultan Syarif Kasim II was to prosper his people with education. The Sultan founded a school devoted to men and an all-girls school.

c. Mutual Cooperation

The Sultan initiated the establishment of an all-boys school and a girls-only school in the Siak Sultanate. Apart from the purpose of improving the welfare of the Siak community with education, the school founded by the sultan answered the concerns that arose in the community regarding gubernemen schools that were not following the local Islamic Malay culture and did not bring mutual benefit. According to the Ministry of Education and Culture (1984, hlm. 66), The school founded by the Sultan for boys in 1917 was the Madrasah Taufikiah Al-Hasyimiah, while the girls' school was established in 1929, namely Sultanah Latifah School and 1929 a faith-based women's school was established called Madrasah Annisa.

d. Independent

The design of the educational program is managed directly by the royal party, in this case, it is the fruit of thoughts and material and non-material contributions of Sultan Syarif Kasim II and his consort. According to Wilaela (2016, hlm. 286), Sultan provides facilities in the form of transportation, scholarships, and dormitories (*internaat*), to students who attend HIS, Madrasah Taufiqiyah, Madrasah Annisa, and Sultanah Latifah School.

e. Critical and Creative Reasoning

Sultan Syarif Kasim II attended school in Batavia with a direct upbringing by the Dutch, namely Snouck Hurgronge, the Netherlands hoped that the twelfth Sultan Siak could become an accomplice of the Dutch. However, the Sultan did not waver with the instigation of the Dutch colonial side.

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