

Educational Tours Through Museum Visits and Cultural Reserves in Bekasi Regency as a Source of Learning History

Hernawati

hernawati.official@upi.edu

Indonesian University of Education

Nana Supriatna

nanasup@upi.edu

Indonesian University of Education

Abstract: Educational tourism is a learning activity by visiting places that are considered to have good educational value for learning. Educational tours in history learning can be done by visiting museums and cultural reserves. Educational tourism activities by visiting museums and cultural reserves are one of the learning strategies that are quite liked and loved by students. The two historical educational tourist attractions are museums and cultural reserves that can be used as an alternative source of learning history besides textbooks. This research uses qualitative methods with a descriptive approach. Data collection was carried out with literature studies, observations, and interviews. Data validity using triangulation. Data analysis in this study uses interactive analysis with three stages, namely: data reduction, data presentation, and drawing conclusions or verification. This study aims to describe: 1) How the role of museums and cultural reserves in the world of education, 2) What the Museums and Cultural Reserves in Bekasi Regency can be visited as a source of learning history. The results of this research are 1) knowing the role of museums and cultural heritage in the world of education and can add insight into knowledge about the history of the Indonesian nation so that it can foster a sense of pride, as well as a sense of love for the homeland and patriotism. 2) Can know the museums and cultural reserves in Bekasi Regency that can be visited as a source of historical learning, namely the Juang 45 Bekasi Museum or Bekasi Museum and the Saung Ranggong Cultural Heritage Site.

Keywords: Educational Tourism, Museums, Cultural Heritage, History Learning Resources

Introduction

Educational tourism is a learning activity by visiting places that are considered to have good educational value for learning. Educational tours in history learning can be done by visiting museums and cultural reserves. Educational tourism activities by visiting a museum and cultural heritage are one of the learning strategies that are quite liked and loved by students. The two historical educational tourist attractions are museums and cultural reserves that can be used as an alternative source of learning history besides textbooks. Concerning historical learning, the existence of museums and cultural reserves has an important position as a means and supporting resource in learning. Based on the government regulation of the Republic of Indonesia No. 66 of 2015 Article 1 reads: "A museum is defined as an institution that protects, develops, utilizes collections and communicates them to the public". Meanwhile, the definition of cultural heritage, in The Law of the Republic of Indonesia No. 11 of 2010, reads: "Cultural Heritage is a material cultural heritage in the form of Cultural Heritage Objects, Cultural Heritage Buildings, Cultural Heritage Structures, Cultural Heritage Sites, and Cultural Heritage Areas on land and/or in water that needs to be preserved because they have important values for history, science, education, religion, and/or culture through the process of determination."

Museums and cultural reserves are currently seen as alternative places to support activities and learning resources in history learning because both places are believed to own, deviate and maintain historical objects. The existence of museums and cultural reserves is one of the goals of schools to carry out educational tours for students in schools. As a means of supporting history learning, the position of museums and cultural reserves is a candradimuka crater for students who can compensate for shortcomings or difficulties in accessing learning resources, especially learning resources in history learning. Winataputra (2007), explained that "learning resources are generally defined as everything that can be used by students and educators in the learning and learning process", so if grouped a learning resource can be in the form of written/printed, recorded, broadcast, networked, and environmental learning

resources (natural, social, cultural, spiritual). In essence, learning resources can be anything but must be tailored to the needs of students and educators. In the teaching and learning process, the use of learning resources is very influential on learning.

Conducting educational tours through museum visits and cultural heritage is important in learning and becomes a source of history learning for students. The rapid development of local history in Indonesia, one of which is in Bekasi Regency, is very dependent on the existence of historical educational tourist attractions as a means to introduce the history of the place and make it an additional history learning resource in addition to textbooks for students at school. In this article, the author tries to explain how historical educational tours in museums and cultural reserves can play a role in the world of education, especially in history learning and as an alternative learning resource other than textbooks. Furthermore, the author also tries to explain museums and cultural reserves in Bekasi Regency which are interesting to visit as educational tourist destinations of historical value.

Methods

Methods. This research uses qualitative methods with a descriptive approach. According to Sumanto (2014), he explained that: descriptive methods can be used to describe and interpret existing problems, such as existing conditions and relationships, growing opinions, ongoing processes, consequences or effects that occur, or trends that are developing. Data collection techniques are carried out with literature studies, observations, and interviews. Data validity using triangulation. Data analysis in this study uses interactive analysis with three stages, namely: data reduction, data presentation, and drawing conclusions or verification.

Results and Discussion

The Role of Museum and Cultural Heritage in Education

The museum comes from the Latin "Mouseion", which is a temple to the nine gods of muze, the children of the God Zeus who have the main task of entertaining. The meaning of the word museum can be understood from its activities. Museums have a function that always changes from time to time according to the situation and conditions, but in essence, the meaning of the museum does not change. Furthermore, according to Government Regulation (PP) No. 19 of 1995, museums are institutions, places for storage, maintenance, security, and utilization of material evidence objects resulting from human culture, nature, and the environment to support efforts to protect and preserve the cultural wealth of the Indonesian nation. Based on the government regulation of the Republic of Indonesia No. 66 of 2015 Article 1 reads: "A museum is defined as an institution that protects, develops, utilizes collections and communicates them to the public". Meanwhile, the definition of cultural heritage, in The Law of the Republic of Indonesia No. 11 of 2010, reads: "Cultural Heritage is a material cultural heritage in the form of Cultural Heritage Objects, Cultural Heritage Buildings, Cultural Heritage Structures, Cultural Heritage Sites, and Cultural Heritage Areas on land and/or in water that needs to be preserved because they have important values for history, science, education, religion, and/or culture through the process of determination.

The history of the existence of museum institutions in Indonesia dates back to the Dutch colonial period which was first introduced by scholars from the Netherlands. On 24 April 1778 in Batavia was established the Bataviaasch Genootschap van Kunsten en Wetenschappen or Batavian Institute of Arts and Knowledge pioneered by Jacobus Cornelis Mattheus Rademacher. The institution was late allowed to stand by the then governor-general of the VOC, Reinier de Klerk. After 86 years of operation, the institution successfully opened its first museum in 1862 with the establishment of the Museum van Het Bataviaasch Genootschap van Kunsten en Wetenschappen. The initial collection of the museum contained archaeological and ethnographic objects, then this

museum also became a pioneer in the establishment of other museums in the Dutch East Indies region. This museum still survives today known as the National Museum (Munandar, 2011).

Furthermore, after Indonesia reached the peak of independence and achieved good security and political stability, the museum institution became one of the institutions developed by the government in the context of promotion in the field of education. The purpose of establishing the museum itself is for the sake of preserving and developing cultural heritage in the framework of national unity and civilization, as well as a means of non-formal education (Munandar, 2011). According to Low (2004), museums have grown so rapidly to become an important place in society. Museums have the power and appeal to make people see the truth, make people recognize the importance of the individual in the members of society, and keep the mind healthy and happy.

Museums have a very important role as a source of learning history and as an educational tourist attraction. Article 3 of Law No. 10 of 2009 concerning Tourism, mandates that tourism not only has the function of fulfilling physical and spiritual needs but also intellectual fulfillment that is in line to study history. Sometimes there is an equalization of meaning between museums and cultural reserves as a source of learning history. But in a broader sense, cultural heritage is not only in the form of ancient buildings, but also historical objects that have been used by humans in the past. Thus, the term cultural heritage object appeared.

A museum is a place to store and conserve cultural heritage objects, not even a few that the building has the status of cultural heritage. Conducting visits and educational tours to museums and cultural heritage sites have indirectly invited someone to take part in caring about the relics of historical objects. Thus, it will appear in the learner about appreciating its history, culture as well as preservation. This is very important, because, cultural heritage, both collections, and sites are very limited and cannot be reproduced (Widiyati & Wasino, 2011). In its context for the world of education, Bambang Sumadio argues that museums are an alternative source of knowledge, which serves to compensate

for the limitations of learning that occur in the classroom (Asiarto & Tjahjopurnomo, 1994).

Museums and Cultural Heritage can also be positioned as media and resources in historical learning. Widja (1989), in Santosa, Anjani & Rakhman (2021), mentions that these two places (museums and cultural reserves) as historical spaces. The history room is a special room where historical objects are displayed and can be a medium for strengthening history lessons for students. Amir Sutaarga as quoted by Munandar, et al (2011), revealed that the existence of a museum as an institution that protects, develops, and utilizes its true collections has a pillar that can be defined as the universal purpose for which the museum was founded. The three pillars of the Indonesian Museum are (1) able to educate the nation's life, (2) to shape the nation's personality, and (3) to strengthen national resilience and archipelago insight.

From the above, the existence of a museum has surpassed its main function as a place to store ancient items, buildings, or objects. Especially in education (education), especially history, museums are like a second class for the student. Article 91 of the 2010 Law on Cultural Heritage states the maximum use of Cultural Heritage for the development of education, science, culture, social, and/or tourism. Thus the role of these two places in the world of education, especially history education in general, includes: (1) adding insight into the knowledge of the nation's historical journey, (2) causing pride and confidence in their nation, (3) causing a sense of love for the homeland and patriotism (Munandar, et al. 2011).

Museum and Cultural Heritage in Bekasi Regency as a Source of Learning History

Bekasi Museum or Gedung Juang 45 Bekasi Museum. Gedung Juang 45 was officially used as a historical site and was registered in the cultural heritage registration system on October 4, 1999 (Kemendikbud, 2021). Juang 45 Building used to be a place of defense for freedom fighters. In the past, it was also used as a place for prisoner negotiations between the Dutch and fighters.

As an area with the nickname of the city of patriots, Bekasi has a long history. Juang 45 Building, which was once better known as Gedung Tinggi, is one of the historical relics in Bekasi which is a silent witness to the struggle of heroes during independence. At this time, Juang 45 Building is better known as Bekasi Museum or Juang 45 Bekasi Building Digital Museum.



Gambar 1. Museum Bekasi atau Museum Gedung Juang 45 Bekasi
(Sumber: Instagram Genpi Bekasi Official)

Digital Museum Gedung Juang 45 Bekasi is a historical and educational tourist destination in Indonesia with a digital concept that has just been inaugurated on March 19, 2021. Digital Museum Juang 45 Bekasi Building became an icon and historical center in Bekasi Regency. The objects displayed and the history contained in this building are packaged in a modern and all-digital manner. One of the goals of choosing a digital concept is to attract young people. This museum can be a source of knowledge in studying the history of Bekasi from before independence, when fighting for independence, to post-independence from the invaders. The museum not only displays historical relics but also as a means of education for visitors through intermediaries, one of which is cultural pamong or also called museum guides.

Bekasi Museum or Juang 45 Bekasi Building has now been renovated into a museum with a digital concept. Visitors can see the museum's collection that

has historical value, get new insights and visitors can take a vacation with the concept of educational tourism at this museum. Bekasi Museum or Juang 45 Bekasi Building stands in the Juang 45 Building complex. The area of the building reaches 11,177 square meters with a land area of 13,900 square meters. After being renovated, the name of Juang 45 Building has now changed to the Digital Museum of Juang 45 Tambun Bekasi Building. This Bekasi Museum is located on Jalan Sultan Hasanuddin, Setia Darma Village, South Tambun District, Bekasi Regency. The location of the Bekasi Museum is right on the main road, on the side of the highway, or next to the Tambun Bekasi station. Therefore, this museum is very strategic and very easy to visit. To reach this place, visitors can use private vehicles or public vehicles such as public transportation or electric rail trains (KRL).

Bekasi Museum or Digital Museum Gedung Juang 45 Bekasi carries the concept of a digital-based museum which is expected to be an attraction for the people of Bekasi or outside Bekasi as well as students to know more about the history of Bekasi before independence and after independence. Therefore, this museum can be an educational tourist spot for the general public, students, and educational institutions who want to use this museum as a learning resource, especially in history learning. Bekasi Museum or Digital Museum Gedung Juang 45 Bekasi is currently managed and under the auspices of the Bekasi Regency Culture and Sports Office (Disbudpora).

The Bekasi Museum building has two floors, namely the first floor or the lower floor presenting the history of Bekasi regency from time to time by carrying out digital-based concepts and displays with modern technology. Furthermore, on the second floor or upper floor, there is a mini cinema or mini theater to display stories about the history of Bekasi. In the front area of the Bekasi Museum or Digital Museum, Gedung Juang 45 has a very large area, there are parks, ponds, and parking areas. Bekasi Museum provides various supporting facilities such as a mini theater, tour guide, communal area, and other facilities. The collections of the Bekasi Museum or Digital Museum of Juang 45 Bekasi Building are as follows:

1) Digital Collections

In this Bekasi Museum, several collections are displayed digitally, namely historical collections of the profiles of the regents of Bekasi. This digital collection is displayed on a screen located on the corner wall of the museum, besides that in each room, there is a screen containing information about each history. This digital collection is one of the attractions of this museum so the collections in this museum can be packaged well digitally and can make it easier for visitors to gain historical knowledge with the help of modern technology.

2) *Bekasi Regent Hall of Fame or Bekasi Regent Profile*

In this Bekasi Museum, there is also a collection about the profile of the Regent of Bekasi from year to year. This collection can be seen by visitors when they first enter the museum building. In this room, there is also a golden statue with a miniature regent who has served in Bekasi Regency along with photos and years of his tenure.

3) Prehistoric Collections

In this Bekasi Museum, there is a prehistoric collection in the form of photos and stories of prehistoric times, especially in the Bekasi Regency. This collection is stored next to the *hall of fame room of the Regent of Bekasi*. Furthermore, in the collection room, there is also a collection of prehistoric evidence, such as tools or objects in prehistoric times.

4) Royal History Collection

In this Bekasi Museum, there is a collection of royal history, namely a collection of a complete history of the Tarumanagara Kingdom. The Tarumanagara royal collection is displayed in full starting from the history of its kings to the social life of the kingdom. In the other section, there is a 3-dimensional digital interactive book that displays the historical story of the kingdom accompanied by a loudspeaker. Furthermore, there is also a history of other kingdoms such as the Bubat war which is packaged in a small sculpture medium.

5) History of the VOC

In this Bekasi Museum, there is a collection about the history of the VOC. The collection is located on the 2nd floor and is a collection about

the history of the origin of the VOC coming to Indonesia. The VOC History Collection can be seen in full with its digital version in the form of an *interactive table*. There are also stories and collections of photographs of evidence of VOCs coming to Indonesia that are attractively packaged and arranged on the walls of the room.

6) Bekasi History Collection

In this Bekasi Museum, there is a collection about the history of Bekasi which presents the complete history of Bekasi starting from the establishment of Bekasi to the history of trade politics that occurred in Bekasi. In addition, it is also shown the entirety of the hero figures from Bekasi so that visitors can know clearly and completely about the history of Bekasi to the hero figures of Bekasi.

Saung Ranggon Cultural Heritage Site. Saung Ranggon is a stilt-shaped house that used to be erected around fields and forests. Saung Ranggon is located in Cikedokan Village, West Cikarang. Currently, the existence of Saung Ranggon is used as one of the historical relics, namely cultural heritage buildings in Bekasi Regency. Saung Ranggon was founded by Prince Rangga, the son of Prince Jayakarta who was one of the warriors in Batavia. The existence of Saung Ranggon is still not widely known by the public, especially the people in Bekasi Regency. Therefore, it is necessary to introduce this place as one of the historical educational tourist attractions and can also be used as a source of historical learning to enrich scientific treasures about the history and cultural heritage.



Gambar 2. Bagunan Cagar Budaya Saung Ranggon (Sumber: jabar.pojoksatu.id)

This cultural heritage site located in Cikedokan village, Cikedokan Village, West Cikarang District has existed for a long time, it is estimated that Saung Ranggon was founded in the 16th century and has a past story and historical value that is important to the Cikedokan community. Cikedokan Village is a village that is located quite remote compared to other villages in West Cikarang. This makes it the right escape destination. Cikedokan used to be a hiding place for fugitives from the Dutch in ancient times. During the Dutch occupation, many indigenous peoples were targeted by Dutch pursuits because of various cases. The people who are said to be the ancestors of the Cikedokan villagers are in a state of disguise. This is the origin of the name Cikedokan, namely "Ci" which means "clear" and "guise" which means "disguise" so that from this it is also the background for the construction of Saung Ranggon in the past. Saung Ranggon, which was built by Prince Rangga, is said to be a place of residence and hiding for Prince Rangga in the 16th century. Prince Rangga, who is the son of Prince Jayakarta, is a Betawi figure who played an important role in the resistance against the Dutch in the Jakarta and Bekasi areas.

The existence of the Saung Ranggon cultural heritage was only discovered more than a century later. This hut was discovered by a person named Raden Abbas in 1821. His descendants later became guards or caretakers for generations to the present day. The Saung Ranggon building is in the form of a stilt house that stands on an entire land of 500 square meters, with a building length of 7.6 meters and a width of 7.2 meters. The Saung Ranggon building stands firmly on the ground with a height of 2.5 meters and is supported by wooden poles. On the roof stand two sloping planes with wooden shingles including the type of Julang Ngapak roof. The type of support pole on Saung Ranggon is made of strong and sturdy ironwood. Because it is so strong, the wood cannot be installed with nails because it can damage the nails, so the poles on Saung Ranggon are installed with the peg method. Furthermore, on the roof as a cover for the house using ijuk, coconut leaves, or rumai.

Saung Ranggon is part of the Bekasi people's resistance base against the Dutch colonial government. Saung Ranggon is recognized by the people of Bekasi as

the oldest building around West Cikarang. As a cultural heritage building and historical educational tourist attraction, this place is relatively simple but the facilities available are quite complete and quite adequate. The facilities found in Saung Ranggon are parking lot areas, toilets, and prayer rooms. If you want to visit the Saung Ranggon location, it can be reached by private vehicles or public transportation such as public transportation (angkot). The angkot that crosses this area is an angkot majoring in Cikedokan-Setu.

Conclusion

Educational tourism is a learning activity by visiting one place that is considered to have good educational value for learning. Educational tours in history learning can be done by visiting museums and cultural reserves. Educational tourism activities by visiting museums and cultural heritage are one of the learning strategies that are quite liked and loved by students. The two historical educational tourist attractions are museums and cultural reserves that can be used as an alternative source of learning history besides textbooks. At this time, museums and cultural reserves are seen as alternative places to support activities and learning resources in history learning, because both places are believed to own, deviate and maintain historical objects. The existence of museums and cultural reserves is one of the goals of schools to carry out educational tours for students in schools. As a means of supporting history learning, the position of museums and cultural reserves is a candradimuka crater for students who can compensate for shortcomings or difficulties in accessing learning resources, especially learning resources in history learning. Conducting educational tours to museums and cultural heritage, it has a very important role in the world of education, namely, it can add insight and knowledge of history and cultural heritage objects, can foster a sense of pride in the history of the Indonesian nation, and can foster a sense of nationalism and patriotism in students. Furthermore, historical learning, museums, and cultural reserves can be used as alternative historical learning resources to enrich knowledge about history and can compensate for the limitations of learning resources through textbooks. The educational tourist attractions that can be visited in Bekasi Regency to be used

as a source of historical learning are the Bekasi Museum or the Bekasi Juang 45 Building Museum and the Saung Ranggon Cultural Heritage Site. By conducting educational tours to museums and cultural reserves in Bekasi Regency, it is hoped that it can open the treasures and horizons of students in seeing and assessing historical relics in real terms and can also live how life was in the past.

References

- Aprio, V. (2016, 4 12). *Sejarah Gedung Juang Tambun, Bekasi Timur*. Pp. 1-2.
- Arga Pratama, M. H. (2014). *Upaya Revitalisasi Bangunan Cagar Budaya oleh Pasar Baru Square Melalui Penggabungan Kavling*. A-48.
- Asiarto, L., & Tjahjopurnomo. (1994). *Museum dan Sejarah*. Jakarta: Direktorat Permuseuman.
- Bachtiar, F. 2018. Karakteristik Arsitektur di Wilayah Budaya Betawi Ora: Studi Kasus Rumah Tradisional di Kabupaten Bekasi. *Jurnal Ilmiah Penelitian MarKa*, Vol. 2 (1): 9-16
- Bantul, D. P. (2013, 06 18). *Beberapa Istilah Cagar Budaya*.
- BMC, B. M. (2010, 02). *Gedung Juang Saksi Bisu Perjuangan*. P. 01
- Bumi, D. (2013, 02 15). *Gedung Juang 45 Tambun Bekasi*.
- Della, F., dkk. 2021. Perancang Museum Juang 45 Bekasi Dengan Penyesuaian Kehidupan New Normal. *e-Proceeding of Art & Design* : Vol.8, No.4, Page 1705
- Karina, I. (2021). Begini Wajah Baru Museum Digital Bekasi, Sekarang sudah Buka untuk Umum. *Jabodetabek: jabarekspres.com*.
- Low, T. (2004). What is a Museum? In G. Anderson, *Reinventing The Museum: Historical and Contemporary Perspective on the Paradigm Shift* (pp. 30-43). Oxford: Altamira Press.
- Munandar, A.R., dkk. (2011). *Sejarah Permuseuman di Indonesia*. Jakarta: Direktorat Permuseuman, Direktorat Jenderal Sejarah dan Purbakala, Kementerian Pariwisata dan Ekonomi Kreatif.
- Mutya, N.K., dkk. 2022. Pengaruh Revitalisasi Bangunan Cagar Budaya

- Gedung Juang 45 Terhadap Keaktifan Berwisata Sejarah Sebagai Museum Digitalisasi Pertama di Jabodetabek. *SIAR III* : 11-19.
- Prabowo, M. R., dkk. 2022. Pemanfaatan Museum Dan Situs Cagar Budaya di Pontianak Sebagai Sumber Belajar Sejarah Indonesia. *Criksetra: Jurnal Pendidikan Sejarah*, Vol. 11 (1): 1-14
- Presiden RI. (2009). Undang-undang Nomor 10 Tahun 2009 tentang Kepariwisataaan. Jakarta: Sekretariat Presiden RI.
- Presiden RI. (2010). Undang-undang Nomor 11 Tahun 2010 tentang Cagar Budaya. Jakarta: Sekretariat Presiden RI
- Rizki, K. (2021). *Destinasi Wisata Budaya Saung Ranggon Bekasi*. Tersedia. [Online]:<https://pariwisataindonesia.id/budaya-dan-sejarah/destinasi-wisata-budaya-saung-ranggon-bekasi/> (Diakses 10 November 2022, Jam 09.00 WIB)
- Saiful. BS. (2015). *Saung Ranggon Cagar Budaya Bekasi*. Tersedia. [Online]:<https://www.siipuljalanjalan.com/2015/08/saung-ranggon-cagar-budaya-kabupaten.html> (Diakses 10 November 2022, Jam 10.00 WIB)
- Santosa, Y. P., Anjani, K. T., & Rakhman, A. S. (2021). Museum Kehutanan "Ir. Djamiludin Suryohadikusumo" Sebagai Media Pembelajaran Sejarah Pada Materi Sumber Sejarah. *Istoria: Jurnal Pendidikan dan Sejarah*, 17 (1), 1-8
- Shidiq, M. F., dkk. 2016. Perancangan Buku Ilustrasi Saung Ranggon Sebagai Media Informasi Benda Bersejarah di Kabupaten Bekasi. *eProceedings of Art & Design Telkom University*, Vol. 3 (3)
- Sumanto. (2014). *Teori dan Aplikasi Metode Penelitian*. Jakarta: Center of Academic Publishing Service.
- Widiyati, & Wasino. (2011). Pemberdayaan Masyarakat Untuk Berpartisipasi Dalam Pelestarian Situs Patiayam Kabupaten Kudus. *Paramita*, 21 (1), 51-60.