

Research article

Utilization of Historical Sites as a Learning Source Based on Outdoor Learning

Wahyu Djoko Sulistyó*, Moch. Nurfahrul Lukmanul Khakim, Bayu Kurniawan, and Muchammad Izam Masroir

History Department, Faculty of Social Science, Universitas Negeri Malang

Abstract.

History learning should be a serious concern in the world of education. In practice in the field, especially at the high school level, it is very difficult to achieve the planned indicators, goals and competencies of history learning. Moreover, if history learning takes place in the classroom, the learning activities of students may be less effective compared to other learning, and the students may be less than optimal in participating in their learning. Therefore, this article offers an alternative solution by utilizing local historical sites as learning resources. The research model used was the historical method for the content of the historical material and the qualitative model for the preparation of learning schemes. Given the many abandoned historical sites around us, this article explores the use of the Cunggang Inscription as a learning resource with activities based on outdoor learning.

Keywords: learning history, learning Resources, outdoor learning

Corresponding Author: Wahyu Djoko Sulistyó; email: Wahyu.djoko.fis@um.ac.id

Published: 12 October 2022

Publishing services provided by Knowledge E

© Wahyu Djoko Sulistyó et al. This article is distributed under the terms of the [Creative Commons Attribution License](#), which permits unrestricted use and redistribution provided that the original author and source are credited.

Selection and Peer-review under the responsibility of the ICGE 2021 Conference Committee.

1. Introduction

History learning is an activity carried out by teachers to assist students in gaining knowledge and experience from the past, so that students can behave, act and behave with a wisdom perspective [1]. Learning history is also always known to students with ancient and abstract learning, because history learning contains memorizing the names of historical figures and events. So that many students deliberately avoid historical education which is considered boring and does not form a personality that animates the history of their homeland or local wisdom [2]–[4].

Utilization of historical sites as learning resources often occurs when communication failures occur during the learning process, in the sense of learning materials or messages conveyed by information only through verbal language which can lead to misperceptions, which is why a visual explanation is also needed [5], [6]. One of the history learning activities that can help students gain knowledge is outdoor learning. Outdoor learning activities are learning activities outside the classroom that have a

OPEN ACCESS

broad understanding such as recreation, environmental education, elementary school projects, adventures, to expeditions [7], [8].

Pasuruan Regency is one of the regencies in East Java province which is bordered to the north by Pasuruan City, Madura Strait, and Sidoarjo Regency, to the south by Malang Regency, to the west by Mojokerto and Batu City, and to the east by Mojokerto Regency. Probolinggo. While the geology of Pasuruan Regency is very diverse, namely surface rocks, sedimentary rocks, and volcanic rocks. The majority of the population of Pasuruan Regency are private employees. The Pasuruan Regency also has relics of various historical sites [9].

One of them is the Cunggrang Inscription Site. The Cunggrang inscription is located in the hamlet of Sukci, Bulusari village, Gempol district, Pasuruan district or on the northeast side of Mount Penanggungan. It is located in a family cemetery complex in the middle of a residential area. Bulusari Village has an area of 626 hectares with a total of 2147 family heads and a population of 7524 people, with details of 3783 males and 3741 females.

The people of Bulusari Village or the residents of Sukci Hamlet around the Cunggrang Inscription site, the majority work as employees of companies or factories. Although the area of the Cunggrang Inscription site is in an industrial center or area with hot temperatures. There are people in Bulusari Village who work as farmers or farm laborers, however, due to the fact that agricultural land has gradually become community settlements. So, there are some residents who work as entrepreneurs, teachers, and others.

Bulusari Village has 2147 family cards, one of which is Dusun Sukci which has 252 family cards with a population of 912 people. The population of Bulusari Village, especially in Sukci Village, is a village that is classified as very developed compared to other villages in terms of education. The majority of the population of Bulusari Village places a high priority on education. The religion of the majority of the population of Bulusari Village is Islam, but the community really respects the culture left by their ancestors [10].

Many people around the Cunggrang Inscription site do not understand the history of the Cunggrang Inscription. Some people only know that this inscription was built by Mpu Sendok, there are some who don't know about this site. People have confidence in this site that they should not pollute, do bad things or steal on this site because they will get their own karma.

The Cunggrang Inscription to the west and east or to the right and left of the Cunggrang Inscription site right there is a family tomb of the land owner, then to the east

of the Cunggrang Inscription site approximately 100 m from the Cunggrang Inscription site there is a large river which is a tributary of the Brantas River, To the south or back of the Cunggrang Inscription site there is a public grave complex of the people of Dusun Sukci and to the north or front side of the Cunggrang Inscription there is a courtyard flanked by posyandu and residents' houses.

Its current condition is still well maintained, which is in a cupola hall surrounded by a 1 meter high iron fence and is located in a family-owned cemetery complex and next to the posyandu building. This inscription is about 126 cm high, 96 cm wide, and 22 cm thick. The Cuggkrang inscription is written in ancient Javanese script [11].

Due to age, the front side or the south side of the inscription, the writing has worn out a lot compared to the back side or the south side which looks better. Because many parts of the writing have been lost, making the Cunggrang Inscription not easy to recognize and read again. However, on the southern side of this inscription, the ancient script looks good and is easy to recognize and read.

The replica of the Cunggrang Inscription or the Cunggrang B Inscription is made of copper which is now stored in the Cathedral Church, Kayutangan Area, Malang City. A replica of the Cunggrang Inscription is also located at the Cheng ho Museum, behind the Cheng ho Mosque, Pandaan, Kab. Pasuruan. The Cunggrang inscription has never been moved until now.

This outdoor learning-based learning is carried out by visiting the Cunggrang Inscription site. Even though what was done was only visiting the Cunggrang Inscription. The people around this site, the majority, do not know the history of this site. Direct learning by visiting this site is expected to be a solution for history learning, by conducting observations, explorations, and discussions. So that it activates all the senses, not only listening, but also doing it. This is, if an area has a site, then this site can be used as the main learning resource for history learning [12], [13].

Therefore, in this article the author has an idea to encourage teachers to create interesting learning. For this reason, the researcher offers a solution entitled "Travelling History: Utilization of the Cunggrang Inscription Site as a Source of Outdoor Learning-Based Learning".

2. Method

In this article, we use the type of research in the form of a descriptive qualitative research method, the concept of this method is to describe the use of the Cunggrang Inscription site as a learning resource. The steps in the study consisted of 4 methods, namely the

researcher explored the historical source site [14], [15], namely the Cunggurang Inscription site as the object of research. The initial exploration was carried out using a historical research method approach. The second stage is compiling learning activities with a systematic learning syntax. The third stage is value reduction which is divided into two activities, namely reducing the value of historical information about the Cunggurang Inscription site and the second is reducing the value of the structured learning activities.

3. Result and Discussion

3.1. Cunggurang Inscription Site

The Cunggurang inscription is an inscription issued by Sri Maharaja Rakai Hino Sri Isana Wikramadharmottungga or commonly called Mpu spoon in 851 saka or 929 AD in Old Javanese. This inscription was found on the eastern slope of Mount Penanggungan or to be precise in the hamlet of Sukci, Bukusari village, Gempol district, Pasuruan district.

The Cunggurang inscription is an inscription issued by Sri Maharaja Rakai Hino Sri Isana Wikramadharmottungga or commonly called Mpu spoon in 851 saka or 929 AD in Old Javanese. This inscription was found on the eastern slope of Mount Penanggungan or to be precise in the hamlet of Sukci, Bukusari village, Gempol district, Pasuruan district.

This inscription is an inscription that contains news about the existence of a village that is made into a sima or an area that does not need to pay taxes to royal officials because village income is intended for the custodians of sacred buildings within the scope of the dea. Another reason is because the village has been instrumental in helping the king in fighting the enemy or fleeing being chased by the enemy[16].

This inscription reads;

"...barunadewata, gandayoga irika diwasa ni ajna sri maharaja rake hino mpu sindok sri icana wikrama dhamottungga, uminso I samgat mohahomah kalih, mpu Padma, samgat anggehan mpu kandala, kumonaken ikanang wanua I cunggurang, watek bawang atagen I wahuta wungkal, gawai ku 2 anggahan, ma su 15 katikprana susukan sima arpanakna ri sang hyang darmmasrama patapan I pawitra, muang I sang hyang prasada silunglung sang siddha dewata rakryan bayah rakryan binihaji sri parameswari dyah kbi paknan yan sinusuk pumpunana sang hyang dharmapatapan muang sang hyang prasada silunglung sang dewata umyapara ai sang hyang prasada, muang amahayana sang hyang tirtha pancuran I pawitra..."

Translate:

”... under the protection of the god Baruna, at the angle of the eagle’s orbit, that was the order of the venerable Maharaja Rakai Hino Sri Isana Wikramadharmattungga, descending to the two Samgat Mohahumah, namely Mpu Padma and the Anggehan samgat named Mpu Kundala. It was ordered that Wanua Cunggrang, under the leadership of Wahuta Wungkal, with a voluntary duty of 2 kupang, land tax of 15 suwarna gold, and a number of residents, to become a sima area, for offerings to the sacred hermitage and dormitory in Pawitra, and the holy Prasada Silunglung belongs to Rakryan Bawang who has become a god, the father of the empress Dyah Kbi. The liberation of the area became the property of the dharmasrama Patapan and the hyang prasada Silunglung which was presented to a figure who had become a god. That the villagers should be used for the hyang dharmasrama patapaana and also the hyang Prasada, including the maintenance of the water fountain in Pawitra...”



Figure 1: Cunggrang Inscription Seen from behind. Source: Personal Documentation, 2021.

Based on the writing above, that the Cunggrang Inscription contains a special place during the Mpu spoon period, as a sima area that was exempt from taxes, as well as the maintenance of the road to Mount Pawitra which is where the gods reside and prasada on Mount Pawitra [10]. According to experts, Sang hyang tirtha shower I pawitra still exists today, namely in Petirtaan Belahan, while the hermitage is near the hemisphere site where only ruins remain [17].

This inscription also mentions the hermitage and meditation in Pawitra. Thus, based on archaeological data and authentic written sources, Pawitraan has been known since the 10th century. Based on this, the opinion also emerged that the movement of the

capital of the ancient Mataram kingdom from the central part of Java to the eastern part of Java in search of another incarnation of Mount Mahameru, which was more friendly and calm, replaced Mount Merapi in Central Java.

The mountain is physically very similar to Mahameru in Pawitra, because it is not too high. Pawitra is considered to be the peak of Mahameru which was beheaded by the gods at the time of transfer. Thus, king Pu Sendok had moved the center of Mataram government to the northern slopes of Penanggungan. It was there that he created a new kedhaton to get closer to the most sacred point of Jawadwipa, namely Pawitra as the calm Mahameru [17].



Figure 2: Cungkang Inscription Front view from the front side. Source: Personal Documentation, 2021.

The Cungkang inscription also states that “...*sangat anggehan mpu kandala, kumonaken fishang wanua I cungkang, watek Bawang atagen I wahuta wungkal...*” that Maharaja Mpu Sendok ordered Wahuta Wungkal as leader of the Cungkang people in the Bawang area. The people of Cungkang are obliged to do community service worth 2 kupang, land tax worth 15 gold suwarna which is paid every month before being used as sima land. This tax payment is given to the power holder as his salary. However, if the land that has been made into a sima, the holder of power is scattered to the recipient of the sima or fief [17]. From this data, Yogyakarta Archaeological Center converted Pahing Friday, September 18, 929 AD as the calendar for this inscription [18].

Sambandha or the reason for conferring Cungkang as sima by Mpu spoon is because the villagers of Cungkang have maintained and preserved prasada (temple), hermitage (hermitage), and pertirthan (bath or shower) on Mount Perwira or Mount Pananggungan. From there, the community must continue to maintain the sacred places on this mountain.

From this inscription, the forerunner of the Pasuruan Regency government began to materialize. Based on the historical journey of the inscription, the Pasuruan Regency Government determined Regional Regulation Number 8 of 2007 concerning the Anniversary of Pasuruan Regency on Pahing Friday, September 18, 929 AD [19].

According to Th. A. Resink (1968), a researcher of ancient Javanese culture, this Cunggrang Inscription contains one of the Sang hyang dharmmasrama patapan I pawitra which means the shower of water contained in the Cunggrang Inscription until now, namely the Belahan Lightning, which is located on the eastern slope of Mount Pananggungan, while the hermitage remains in ruins, located near the Belahan site [20], [21]. According to R.Ng. Poerbatjaraka (1989) argues that Pu Sendok is Wawa's son-in-law, in the Cunggrang Inscription it states that *sang siddha dewata rakryan bawa yayah rakryan binihaji sri parameswari dyah kebi* which means the one who has been deified, Rakryan Bawa, the father of Sri Sumbah Dyah Wawa. From there, Rakryan Bawa was identified with Rakai Sumba Dyah wawa. Poerbatjaraka also argues that Pu Sendok has the title of Abhiseka which contains elements of the word dharmma, which in his opinion shows that the king with such a title ascended the throne because of the marriage route [16].

Stutterheim argued that the name Bawang should be read with Bawang because it was clear that there was an anuswara above the letter wa. In addition, the king of Wawa never had the title Rakai or Rakryan Wawa, but Rakai Sumba or Rakai Pangkaja Dyah Wawa, besides kebi means grandmother. Therefore, Stutterheim concludes that what appears in the Cunggrang Inscription is Rakryan Bawang Pu Partha, who always appears in the Rakai Kayuwangi inscription, according to him, Pu Sindok's grandmother's father was Empress Daksha who was mentioned in the Limas Inscription in 837 Saka or 919 AD with Mpu Sindok's words are the grandson of Daksha [16].

According to Muzakir Dwi Cahyono as an archaeologist at the State University of Malang, he said that the Cunggrang Inscription was an inscription that developed during the Isana dynasty. This inscription is made of sima stone that is plugged into the ground which makes the area tax free by order of Mpu Spoon. The determination of the sima is carried out by means of a procession of slamming eggs into a stone mortar which makes the originally ordinary village special. This procession is carried out as a symbol of the words of the Pandita Ratu which means that the king's decision cannot be revoked. This inscription reveals the genealogy of Mpu Sindok who had an empress named Sri Parameswari Dyah Kebi, a daughter who came from the Medang Kingdom or Dyah Wawa. Previously, before becoming king, Mpu Sendok was a career official with the title Rakai Mahamantri Rakai Hino.

In addition, the Cunggrang Inscription proves that the archiving system in the past was well established, namely there are three Cunggrang Inscriptions including the Cunggrang A Inscription made of andesite stone which until now stands in the hamlet of Sukci, Bulusari Village, District. Gempol, Pasuruan Regency. Meanwhile, a replica of

the Cunggrang B Inscription made of copper and rontal leaves was found on the slopes of Mount Kawi and is now stored in the church in the Kayu Tangan area, Malang City.

From the story of Ana Wijastutik as the Cungkrang Inscription Caretaker as well as a family of Cungkrang descendants, he explained that the Cunggrang Inscription, was previously found in a half-buried position consisting of a small cupola stuck in the family's land. In the Cunggrang Inscription Complex, it was previously strongly suspected that in the north there was a water source or patirtaan and to the west of the complex there was a pond. However, only now buried in the ground. There has been no follow up from the government regarding the excavation of this site.

There used to be an aqueduct from the dwapala statue beneath which was a centipede which has now disappeared. According to the Custodian of the Cunggrang Inscription, to the east of this site, there used to be a cave that connected the river to the site of this Cunggrang Inscription. This cave used to be on the river on the east side of this site, about 100 meters from the Cunggrang Inscription site.

3.2. The Tradition of Preserving the Cunggrang Inscription Site

3.2.1. Porridge Thanksgiving Ritual

This porridge tasyakuran ritual is held by the hereditary family who guard this inscription site [22]. This tradition is carried out every certain month such as the month of rojab and ruwah. People can follow this ritual.

3.2.2. Ruwat Village Tradition

Ruwat desa is a tradition carried out by residents of Sukci hamlet, Bulusari Village, Gempol District, Pasuruan Regency. This tradition aims to reject logs and as a form of gratitude for the people of Sukci hamlet to God for having been given a blessing. The Ruwat village tradition is carried out at the Cunggrang Inscription Site because according to the community this place is believed to be a very sacred place.

This tradition is carried out every year before the anniversary of Pasuruan Regency. The implementation is carried out on the day before the reception or its anniversary. Usually the activities carried out by the community are orchestra, barikan, khataman, prayer together at the place where the Cunggrang Inscription was founded. Then followed by a puppet show and closed with a cultural carnival starting from the Cunggrang Inscription by the local community.

This barikan or lambetan usually contains agricultural products such as yellow rice, white rice and others which are then made like a cone. The meaning of yellow rice is likened to gold because of its yellow color. It means as a symbol that signifies abundant wealth. Tumpeng is likened to a sharp mountain that symbolizes human life [23].

3.2.3. Tegalsari or salvation

The community around the Cungglang Inscription, every month Ruwah carries out the tradition of Tegaldesa or Selametan, namely every house makes ancak or food in which there is food and produce. Then this ancak was collected around the Cungglang Inscription. People believe that when you get this ancak, you get a blessing.

3.3. Site Learning Activities

In outdoor learning activities, history learning is divided into three main parts, namely initial activities, core activities, and final activities. The initial activity of outdoor learning, students are oriented to learning based on the Cungglang Inscription site located in Pasuruan, students are given initial material about the Cungglang Inscription site, then students are required to form groups and develop activity plans. The main activity, students visited the Cungglang Inscription site based on groups, then students explored with various activities such as interviews to collect information, then students reflected on their findings in groups and compiled the findings in the field in the form of reports. In the final activity, students present the results of their reports, after that, students conduct discussions with their groups and exchange information with other groups, and finally students conclude the results of their activities.

4. Conclusion

Based on the discussion above, it can be concluded that the use of historical sites as a learning resource often occurs when communication failures occur during the learning process, in the sense that learning materials or messages conveyed information only through verbal language which can lead to misperceptions, because that is why a visual explanation is also needed. One of the history learning activities that can help students gain knowledge is outdoor learning. Outdoor learning activities are learning activities outside the classroom that have a broad understanding such as recreation, environmental education, elementary school projects, adventure, to expeditions. Therefore,

this article offers an alternative solution by utilizing local historical sites as learning resources. Given the many abandoned historical sites around us. This article explores the use of the Cunggrang Inscription as a learning resource with outdoor learning activities. The Cunggrang inscription is located in the hamlet of Sukci, Bulusari village, Gempol district, Pasuruan district or on the northeast side of Mount Pananggungan. Its current condition is still well maintained, which is in a cupola hall surrounded by a 1 meter high iron fence and is located in a family-owned cemetery complex and next to the posyandu building. The Cunggrang inscription was issued by Sri Maharaja Rakai Hino Sri Isana Wikramadharmottungga or commonly called Mpu spoon in 851 saka or 929 AD in Old Javanese. The Cunggrang inscription contains news about the existence of a village that is made into a sima or an area that does not need to pay taxes to royal officials because the village income is intended for the custodians of sacred buildings within the scope of the village, as well as the maintenance of the road to Mount Pawitra which is where the gods reside. and prasada on Mount Pawitra. According to experts, Sang hyang tirtha shower I pawitra still exists today, namely in Pertirtaan Belahan, while the hermitage is near the hemisphere site where only ruins remain. Cunggrang Inscription. Inside this site there are cylindrical stones or millstones, rectangular andesite stones, lumping stones, brass in the form of drinking water containers, the graves of ancestors who have cleared the base of this area. In outdoor learning activities, history learning is divided into three main parts, namely initial activities, core activities, and final activities.

References

- [1] I. G. Widja, "Pembelajaran Sejarah Yang Mencerdaskan Suatu Alternatif Menghadapi Tantangan dan Tuntutan Jaman yang Berubah," *Jurnal Pendidikan Sejarah Indonesia*, vol. 1, no. 2, pp. 117–134, 2018.
- [2] R. Wiriaatmadja, *Pendidikan Sejarah di Indonesia: Perspektif Lokal, Nasional, dan Global*. Historia Utama Press, Jurusan Pendidikan Sejarah FPIPS, Universitas ..., 2002.
- [3] S. H. Hasan, "Pendidikan sejarah untuk memperkuat pendidikan karakter," *Paramita: Historical Studies Journal*, vol. 22, no. 1, 2012.
- [4] W. D. Sulistyono and M. A. Dewanti, "'Sumberawan water site': History, sustainable preservation and use as a learning source," in *Development, Social Change and Environmental Sustainability: Proceedings of the International Conference on Contemporary Sociology and Educational Transformation (ICCSET 2020), Malang, Indonesia, 23 September 2020*, 2021, p. 34.

- [5] J. Sefton-Green and O. Erstad, "Researching 'learning lives'—a new agenda for learning, media and technology," *Learning, Media and Technology*, vol. 42, no. 2, pp. 246–250, 2017.
- [6] M. Z. Rosyid, H. Sa'diyah, and N. Septiana, *Ragam media pembelajaran*. CV Literasi Nusantara Abadi, 2021.
- [7] S. I. Hana and W. D. Sulisty, "The Utilization of Colonial Government Buildings in Malang as the Learning Sources," in *International Conference on Social Studies and Environmental Issues (ICOSSEI 2019)*, 2020, pp. 279–283.
- [8] H. Bilton, *Outdoor learning in the early years: Management and innovation*. Routledge, 2010.
- [9] B. Pasuruan, *Kabupaten Pasuruan dalam Angka 2022*. Pasuruan: BPS Pasuruan, 2022. [Online]. Available: <https://pasuruankab.bps.go.id/>
- [10] B. Pasuruan, *Kecamatan Gempol dalam Angka 2021*. Pasuruan: BPS Pasuruan, 2021. [Online]. Available: <https://pasuruankab.bps.go.id/>
- [11] S. Widiah, "Studi Historis Prasasti Cunggurang Sebagai Sumber Sejarah pada Masa Mpu Sindok Tahun 929-947 M," *Avatara*, vol. 6, no. 1, 2018.
- [12] M. Alivizatou-Barakou *et al.*, "Intangible cultural heritage and new technologies: challenges and opportunities for cultural preservation and development," *Mixed reality and gamification for cultural heritage*, pp. 129–158, 2017.
- [13] E. A. Thomas-Hoffman, "Cultural preservation and protection," *Downloaded on September*, vol. 9, 2015.
- [14] D. Abdurahman and A. Safa, *Metodologi penelitian sejarah*. Ar-Ruzz Media, 2007.
- [15] J. Gerring, "Qualitative methods," *Annual Review of Political Science*, vol. 20, pp. 15–36, 2017.
- [16] A. A. Munandar, *Kalpalata: data dan interpretasi arkeologi*. Jakarta: Wedatama Widya Sastra, 2019.
- [17] A. A. Munandar, *Arkeologi Pawitra*. Jakarta: Wedatama Widya Sastra, 2016.
- [18] G. A. Sadewa, "Penganugerahan Sima Tulangan, Cunggurang, Dan Pucangan Di Lereng Gunung Penanggungan Abad X-Xi Berdasarkan Prasasti-Prasasti Raja Balitung-Airlangga," *Avatara*, vol. 9, no. 1, 2020.
- [19] D. R. Nurhajarini, "Gemeente Pasuruan 1918-1942," *Kota dan Pengembangan Wilayah*, p. 819, 2010.
- [20] M. N. L. Khakim, O. Winasari, and S. Y. S. Asri, "Identification of tourism potentials in Ancient Bathing Sites of Pasuruan, Indonesia," in *IOP Conference Series: Earth and Environmental Science*, 2020, vol. 485, no. 1, p. 012099.

- [21] G. H. Purwoko, "Pattern of Entrepreneurship Approach As Effort to Develop Belahan Temple At Wonosunyo Village, Gempol Sudistrict, Pasuruan, As Tourism Spot," 2014.
- [22] N. S. Prihatini, "Sesaji in Java Community Tradition," Surakarta, 2018.
- [23] R. Sibarani and T. Lubis, "The Performance of Ruwatan in Javanese Community: An Anthropolinguistic Approach," *Tradition and Modernity of Humanity*, vol. 2, no. 1, pp. 1–7, 2022.