

**Research Article**

# OPTIMIZING LOCAL HISTORY LEARNING WITH THE SALOKA APPLICATION

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**Abstract.**

This study develops an android-based augmented reality catalog model application. The catalog form was chosen because of the large amount of cultural heritage information that is important to research and document through the application. The results of this cultural heritage research will be packaged in an interactive application that is expected to help history teachers in teaching the history of Lamongan in an interesting way. The virtual catalog application is designed to be a pioneer of historical and cultural information for the Lamongan community and its surroundings. Plus the COVID-19 outbreak that is still hitting Indonesia, this application offers free and safe roaming of virtual cultural heritage. This research method includes the historical method to examine all cultural heritage as teaching materials and the ADDIE-based development method to develop the SALOKA application. The targets of this research are students, teachers, academics, and the community in Lamongan. In particular, this application is expected to help history teachers to teach local cultural/historical heritage to students in Lamongan so that learning is more interesting.

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## 1. INTRODUCTION

Lamongan requires digital-based conservation because local history mapping is still far from feasible. Local historical heritage objects are still scattered in various original locations, but there is not much information for the public to access. The distribution of historical heritage objects is feared to be damaged or even lost if they are not properly documented. Even if there is no further attention from the Lamongan government, it could impact the documentation and preservation of local history in the future. One of the interesting local histories to study is Mbah Alun's Tomb. *Mbah* is a Javanese word that means older man/grandfather.

Cultural heritage as part of local history will later be documented and stored in a virtual catalog. This catalog has the potential as a source of education for the younger generation. This catalog is used for learning integrated with local history materials. Ironically, most of Lamongan's cultural heritage or museums are not included

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in Lamongan's mainstay tourist map. The problem of cultural heritage is a concern because cultural heritage should be a mainstay tourist spot or the main gate of local history that must promote by the government to get to know the history and culture of Lamongan. It's like before students visit other historical attractions in Lamongan; they need a cultural heritage catalog to learn the local history of Lamongan.

Therefore, the development of the Lamongan cultural heritage catalog is very important and needs to be realized as soon as possible to maintain, care for and preserve the nation's cultural heritage. Cultural heritage conservation development certainly requires a long process and large funds. Moreover, the government is still focused on dealing with the COVID-19 pandemic. A visit to all the cultural heritages is quite difficult to do because of the distance from each other. The history teacher in Lamongan as the main agent in teaching history and culture, agrees with the importance of the cultural heritage catalog. Based on a survey conducted on February 28, 2022, randomly and filled out by 19 history teachers spread across Lamongan Regency, 100% of teachers agree that the cultural heritage catalog is a suitable local history learning reference center for students.

The latest survey data also shows that history teachers in Lamongan need the application of a cultural heritage catalog. This questionnaire also shows that almost 60% of history teachers in Lamongan want this cultural heritage catalog equipped with a clear description of cultural heritage information. This study highlights that most respondents answered 'Incomplete information and 'Incomplete conditions' on each cultural heritage in Lamongan. The problem of 'Incomplete information is expected to be answered through the development of the SALOKA (History of Lamongan in Virtual Catalog) application later.

The Ministry of Education and Culture has carried out the development of a virtual catalog. Still, the catalog lacks detail and only discusses popular cultural heritage, such as the Sunan Drajat Tomb. Dozens of other cultural heritages are also important to discuss so that more people know about them. The local historical material selected in this study is Mbah Alun's Tomb. This temple is the largest in Lamongan but is not widely known by the public. This application is expected to provide historical awareness to encourage the public, especially students, to know more about the history of Lamongan. Historical awareness is an important first step in getting to know the cultural heritage and then getting involved in cultural heritage conservation.

## 2. METHOD

The development research method examines the use of the SALOKA application. This study's target was eleven history students in UM class of 2022. These students came from the Information Technology course for History Learning. This course is relevant to the android application media used by researchers. There are also stages of development research for the SALOKA learning application model with the ADDIE method. The first stage, Analysis, is a needs analysis to choose the right problem and solution based on the student's competence. The second stage, Design, is to determine the learning approach with a virtual catalog, Design a model framework and virtual catalog application, identify learning needs and design a virtual catalog assessment sheet. The third stage, Development, develops a virtual catalog following the learning approach. The fourth stage is Implementation, testing the virtual catalog application, revising the virtual catalog application, and distributing a catalog feasibility survey. The last stage, Evaluation, analyzes the application's performance and fixes the shortcomings during the Implementation of the virtual catalog application.

## 3. DISCUSS

### 3.1. SALOKA Application Specifications

Many cultural heritages as evidence of local history in Lamongan are not well known and mapped. The cultural heritage is in danger of being damaged and lost due to a lack of sustainable conservation. Locations of cultural heritage scattered and far apart make it difficult for students, the public, and tourists to access them. This application is structured to make it easier for students to learn local history in Lamongan. The benefits of the application can be used by anyone as long as they use a cellphone with Android OS because most Indonesian people use cellphones with Android OS. This application is called SALOKA, which stands for History of Lamongan in the Catalog.

This application contains ten important cultural heritages in Lamongan. The cultural heritage can be opened and studied in the application. There are photos and explanations about the local history of Mbah Alun's Tomb in the application. The size and operation of the SALOKA application is also easy and can be downloaded for free. The following is a display of the SALOKA application logo.

This application is made with the famous Unity program in making android applications. The first step is to collect material/information on the history of cultural heritage



**Figure 1:** Saloka Application Logo.

in Lamongan. The second step is mapping cultural heritage in Lamongan with a digital catalog approach. The next step is designing the application design. The next step is compiling the SALOKA application with unity and entering the information material. The fifth step is testing. The next step is to revise the application. The following is a display of the contents of the Saloka application after the revision.

### **3.2. Identification of Mbah Alun's Tomb as Local History of Lamongan**

Blambangan is one of the kingdoms that received Islamic influence from the Demak sultanate. Blambangan is located east of Java, or the present Banyuwangi area. According to Chambali (1999:17), one of the Blambangan kings who embraced Islam was the king of Tawang Alun I. Tawang Alun I was born in Lamajang in 1574, the son of Minak Lumpat (Prabu Rebut Payung). Another name for Tawang Alun I is Minak Seruyu alias Raden Alun or Mbah Alun. King Tawang Alun ruled Blambangan for about six years, from 1633 to 1639. Tawang Alun I often fought against Mataram and the Dutch during his tenure as king.

Mataram defeated the Blambangan kingdom in 1639. Tawang Alun I fled westward to meet his son, Lanang Dhangiran. After meeting Lanang Dhangiran, Tawang Alun I hid in Candipari Village, Bonorowo, Lamongan. During his hiding, Tawang Alun I used the pseudonym Raden Alun. He was protected by Prince Giri Kedaton, namely Prince Mas Witono (133-1660) and the ruler of Lamongan at that time, Raden Panji Adipati Keling (1607-1640) (Chambali, 1999:18).

While in hiding, Tawang Alun I was assisted by Adipati Keling because Tawang Alun I had the task of spreading Islam in the interior of Candipari. Prince Giri Kedaton knew Tawang Alun I because Tawang Alun I had studied Islam at Giri Kedaton (Chambali, 1999:18). Tawang Alun I spread Islamic teachings independently in Candipari for about fifteen years. Tawang Alun I died in 1654 and was buried in Candipari. Tawang Alun I had many students. Some of his students who died were buried around the tomb of Tawang Alun I (Chambali, 1999:19). When spreading Islam in Candipari, Tawang Alun I was known as Mbah Alun or Mbah Sin Ari.

Mbah Alun or Raden Alun studied Islam at Giri Kedaton because Giri Kedaton was his father's choice to study religion. After all, many students became Islamic broadcasters. Raden Alun himself was very loved by Sunan Giri IV because he was very serious about learning the Koran, diligent, honest, brave, intelligent, and good at leading other students. While studying at Giri Kedaton, he studied the Koran and other sciences such as Sufism, Fiqh, and Tafsir Al-Qur'an, so Raden Alun has a very broad knowledge and makes many friends with various people in Nusantara (Indonesia now).

At the time of the Demak Kingdom, the Turi sub-district consisted of the villages of Badurame, Keben, and Candipari under the guidance of Lamongan and Giri. The area is a residential area on the land of Bonorowo. The name Badurame is an important place crowded as a meeting place for scholars, officials, and merchants. The name Keben is taken from the Keben tree, and then the name Candipari comes from the name of the Shiva-Buddhist place of worship because there is a temple or Hindu temple located west of the river.

Figure ???. Paduraksa Gate Mbah Alun's Tomb

Source: (Researcher documents, 2022)

Candipari itself means a safe noble place. Then this Candipari village became the choice of Raden Alun's hideout from the attacks of Mataram and the Dutch. Candipari village itself, which in the end made the ulama who taught the Koran and became a noble and highly respected person. As long as Raden Alun spread Islam, Raden Alun had students from among farmers and traveling traders. At that time, religious life in Candipari Village was still colored by syncretism with Animist culture and beliefs. The presence of Raden Alun realigned the true teachings of Islam. During the Dutch colonial era, the name Candipari village changed to Mbah Alun Village; when independence, Mbah Alun Village changed to Balun Village. Candipari is now the name of a hamlet west of Balun Village. Candipari Hamlet is now finally the area of Tambakploso Village.

Before entering the Tawang Alun I tomb, you will meet at the public cemetery gate in Balun village or call yard I. After passing through the public cemetery, you will meet the

Tawang Alun I tomb gate or up to page II; from yard II you can see Paduraksa before entering the main page. It is known that the gate (paduraksa) is still original from the beginning of the Tawang Alun I cemetery or has never been restored; the stone used to manufacture the gate is red brick.



**Figure 2:** Tembok Batu Kuno di Sekitar Makam. Sumber: ( Ainiyah Rohmatul., Madinah Bilqis, 2022).

The location of Mbah Alun's tomb itself is in the middle of an Islamic tomb surrounded by a 1-meter high wall half-meter thick. The wall is an ancient, neatly arranged stone arrangement, and in front of the Islamic tomb is the Balun Village Square, a parking lot for pilgrims who want to come to Mba Alun's grave. Then to the west of the square, there are mosques and temples. To the east of the square is a church. Mbah Alun left a box containing his books, but first, the box broke, and an irresponsible person stole the books.

### **3.3. Implementation of the SALOKA Application in Local History Learning.**

The learning model becomes part of the framework or learning pattern that has comprehensive coverage during teaching and learning activities in the classroom. The learning model is one of the patterns of important learning aspects to deliver the expected learning objectives. Ananda & Abdillah (2018) interpret the learning model as a conceptual framework that describes a systematic procedure for organizing learning experiences to achieve certain learning goals. The learning model refers to the learning approach that will be used, including teaching objectives, stages in learning activities, learning environment, and classroom management. This concept follows the SALOKA application in learning the local history of Lamongan.

With the development of the times, teachers' learning models vary widely, such as Cooperative Learning which includes Problem Based Learning, Project Based Learning, Jigsaw, STAD, NHT, Picture and Picture, and Contextual Learning. Teaching and Learning, Direct Learning (Sueni, 2019). The development of several learning models that have been mentioned affects the development of other learning models. One of the learning models teachers can use when doing classroom learning is using a learning model with a catalog. A catalog is a type of visual-based learning media containing material, boundaries, and evaluations designed systematically and attractively to achieve the expected competencies. The catalog utilizes aspects of academic information to be used as material for ranking learning objects (Widalismana et al., 2016).

According to the Big Indonesian Dictionary (2022), a catalog means a card, a list, or a book containing the names of certain objects or information to be conveyed in a sequential and orderly manner. The catalog compiles items containing certain information or information carried out systematically, alphabetically, and in other order (Handayani, 2018). Meanwhile, the learning model with a catalog is defined as a learning model that uses visual learning media in the form of a catalog, both printed and digital, containing text and images to support teaching and learning activities between teachers and students. The SALOKA virtual catalog application is designed to pioneer historical and cultural information for the people of Lamongan and its surroundings. Plus, with the covid19 outbreak still hitting Indonesia, this application offers free and safe roaming of virtual cultural heritage.

According to Dunkin (1969) (in Noorbella, 2018), the catalog functions as a means to find back the information stored in the collection of an item. In addition, the learning model with a catalog provides direction and information to students when learning in class about ways to do or practice the learning contained in the material. The learning model with a catalog should be formulated in detail, especially in preparing a catalog related to the material and supporting pictures following the learning objectives. Cataloging must be flexible, contain easily recognizable entries, be easy to create, and not cost much (Handayani, 2018). In addition to being used in classroom learning, the learning model also makes it easier for students to learn independently. Based on the results of the literature, both from books and supporting articles, the steps for using the learning model with the SALOKA application, which refers to the cooperative learning model and independent learning, are as follows:

1. The teacher conveys the learning objectives and motivates the students.

2. The teacher delivers learning materials about local history in Lamongan, one of which is Mbah Alun's Tomb.
3. The teacher directs the students to do the pre-test.
4. Teachers can direct students individually or form groups. Through this stage, students can listen and study the materials in the catalog.
5. The teacher provides learning assistance to students.
6. The teacher directs the students to do the post-test.
7. The teacher provides evaluation and reflection to students.

The implementation of the SALOKA app on eleven participants from the Information Technology course class. History Learning took place according to the steps mentioned above. Pre-test data showed that only 63% of students answered correctly about the local history of Mbah Alun. The treatment is given by providing the SALOKA application model for learning local history in Lamongan. The post-test results showed a significant increase in participants' understanding of local history by 100%. This study shows that the SALOKA application is optimal enough to increase students' understanding of local history in Lamongan. The advantage of this application is that it can be used by android-based phones. All participants used their cell phones to install SALOKA, so the researcher assumed the implementation was going well.

#### 4. CONCLUSION

The local history of Lamongan has not been widely taught to students. Furthermore, Lamongan's local history has interesting cultural heritages to study, such as the Tomb of Mbah Alun. Mbah Alun / Raden Alun is one of the kings of Blambangan who fought against the Dutch and Mataram and then fled to the Lamongan area in the 16th century AD. The SALOKA android application media is designed and developed to help optimize local history learning. This application offers photos and descriptions of Mbah Alun's local historical sites interactively and interestingly. The results of the implementation of this product show an increase in learning outcomes by 40%, so the SALOKA application is suitable for learning local history.



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