

LOCAL WISDOM OF TANJUNG TANAH MANUSCRIPT TO INCREASE HISTORICAL COMPREHENSION ABILITY

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ABSTRACT

Learning history in schools has always been based on the process of knowledge transfer, including memorizing textbooks. That kind of method has reduced essence historical thinking, especially in the ability to historical comprehension. For the process to successfully reconstruct knowledge, one way that can be done is to use the history book of local wisdom in ancient manuscripts. The *Tanjung Tanah* manuscript is one of the old documents which contains the value of local wisdom, such as the value of responsibility, respect, and honesty. Through history learning based on local wisdom of the *Tanjung Tanah* manuscript, it is expected that students will be able to comprehend historical comprehension more quickly. This study uses quantitative methods with a *quasi-experimental* design. The population is students at grade ten of senior high school in Kerinci Regency, while the sample is students at degree ten of SMA Negeri 2 Kerinci. The results of the study show that learning the history of local wisdom of *Tanjung Tanah* manuscripts improves the students' historical comprehension ability.

Keywords: History Learning, *Tanjung Tanah* Manuscript, Historical Comprehension

ABSTRAK

Pembelajaran sejarah di sekolah selama ini masih bertumpu pada proses *transfer of knowledge* berupa menghafal isi buku teks. Cara tersebut telah mereduksi esensi keterampilan berpikir sejarah, terutama pada kemampuan pemahaman sejarah. Agar terjadi proses *reconstruct of knowledge* maka salah satu cara yang dapat dilakukan adalah menghadirkan pembelajaran sejarah berbasis kearifan lokal dalam naskah-naskah kuno. Naskah *Tanjung Tanah* merupakan salah satu naskah kuno yang sarat nilai kearifan lokal, seperti nilai tanggung jawab, sikap hormat, dan kejujuran. Melalui pembelajaran sejarah berbasis kearifan lokal Naskah *Tanjung Tanah* diharapkan akan terjadi peningkatan kemampuan pemahaman sejarah pada siswa. Penelitian ini menggunakan metode kuantitatif kuasi eksperimen, populasi adalah siswa SMA kelas X di Kabupaten Kerinci, sampel siswa kelas X SMA Negeri 2 Kerinci. Hasil penelitian menunjukkan pembelajaran sejarah berbasis kearifan lokal Naskah *Tanjung Tanah* efektif meningkatkan kemampuan pemahaman sejarah siswa.

Kata kunci: Pembelajaran Sejarah, Naskah *Tanjung Tanah*, Pemahaman Sejarah



INTRODUCTION

Good history learning is not merely limited to factual knowledge in the form of mastering historical facts. Still, students are also required to be able to understand the development of imaginative and analytical historical events (Garvey & Krug, 2015, pp. 4–5). Historical understanding is a form of time awareness in identifying change and development, as well as a deep understanding of the past that can only be understood if all aspects are analyzed. Therefore, history learning is close to the *verstehen* or *understanding* approach as introduced by Dilthey (1833-1911) as a process of living, interpreting, understanding, and discovering “meanings and values that are inside.” The end of the *verstehen* process is capturing the meaning of every human expression, thought, and action in the past (Ankersmit, 1987, pp. 162–164).

History learning is a tool to change the way of thinking, to improve abilities, not only to remember names and dates but to understand values and take attitudes carefully (Wineburg, 2006, p. xxiv). For a more meaningful history learning process, the alternative that can be done is to present historical material that is close to the student's environment or living history, namely the history of the surrounding environment (Darmawan, 2007, pp. 241–242). Such efforts are also referred to as the contextualization of learning material, namely the attempt to utilize the environment around students as a source of history learning, such as museums, historical sites, historical buildings, which also include local wisdom. The purpose of contextualization is to make students remain grounded in their culture, recognize and love the natural and social environment around them, and have a global perspective as well as being the tough heirs of Indonesia and cultured nation (Ministry of Education and Culture, 2016).

Contextualization in history learning is realized by incorporating local history. It lies in the concentric circle surrounded by national and supranational environments (Finberg & Skipp 1973, p. 39). Lo-

cal history integration in history learning will make the learning process more meaningful for students, considering the material learned by students is material that is directly related to the history of their ancestors.

Douch (1967, pp. 3–6) divides the use of local history in schools into three main approaches. (1) the value of local history; (2) the increasing emphasis which educationists have laid on the importance of interpreting the environment to the boys and girls who are growing up in it; and (3) methods of studying, in details and a more scientific manner, an aspect, or aspects, of local history.

There are many learning resources for developing learning with local historical material, one of which is to utilize local wisdom that grows and advances in the life around students as learning material (Mulyana & Gunawan, 2007, p. 2). Local wisdom is all forms of knowledge, beliefs, understanding, insight, customs, and ethics that guide human behavior in their communities (Mungmachon, 2012, p. 176).

One source of local wisdom is ancient manuscripts. It contains ideas and various kinds of knowledge about the universe according to the cultural perceptions of the society concerned, moral teachings, philosophy, religion, and other elements that contain noble values (Mulyana & Darmiasti, 2009, p. 32). Almost all regions in Indonesia have ancient historical texts, such as *Lontarak* in South Sulawesi, *Babad Ratu Galuh*, *Sri Baduga*, and *Stories of Parahyangan* in West Java, *Gelumpai* in South Sumatra, *Hikayat Banjar* in South Kalimantan, *Hikayat Aceh* in Aceh, and *Tanjung Tanah Manuscript* in Kerinci (Jambi). The existence of the manuscript shows that civilized people inhabited the islands. They are familiar with the written culture. The presence of the manuscript is also a reflection of the past civilization that is related to the present.

Tanjung Tanah manuscript is one of the ancient manuscripts which contains local wisdom. According to Kozok (2006), this manuscript is the oldest Malay manu-

script ever found. The *Tanjung Tanah* manuscript was written on palm leaves using *Jawa Kuno* and *Incung* Script around 1380 and 1436 AD, when the Kerinci region was under the influence of the Dharmasraya Malay Kingdom (Hindu-Buddhist) power (Kozok, 2006, p. 57). The text of the manuscript contains instructions and prohibitions that regulate social relations between the Kerinci people and their traditional leaders called *Depati*. One sentence explained, "*Barang siapa tidak taat pada Dipati didenda dua seperempat tahlil*," this sentence confirms that the community obeys and respects *Depati*. In addition to orders to respect *Depati*, this text also contains rules regarding the law for community members who steal, borrow, kill, commit adultery, and so on. This text also confirms sanctions in the form of fines and penalties for members of the public who violate the rules outlined in the document, one of the documents explaining "*Barang siapa yang memaling kambing, didenda sepuluh emas. Barang siapa yang memaling padi, seperempat tahlil dendanya*".

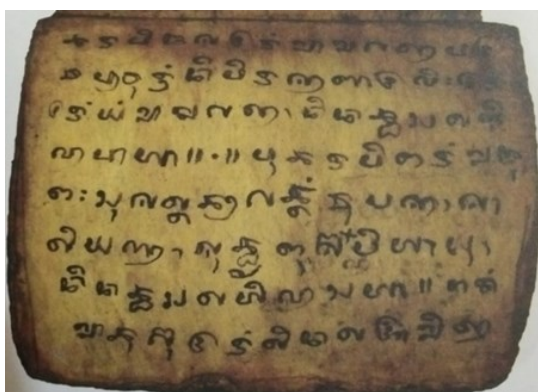


Figure 1. *Tanjung Tanah* manuscript
(Source: Kozok, 2006)

Looking at the value of local wisdom in the *Tanjung Tanah* Manuscript, these values must be known and understood by the current generation. This urgency was confirmed by Diamond (2012) who said that "The world of yesterday was not erased and replaced by a new world of today, of yesterday is still with us. That is another reason for wanting to

understand yesterday's world. Traditional societies may not only suggest to us some better living practices. Still, they may also appreciate some of the advantages of our society that we take for granted (Diamond, 2012, p. 34)".

Studying the value of wisdom in the *Tanjung Tanah* manuscript is a form of inheritance of values so that the current generation does not experience cultural disintegration over the influence of the expanding foreign cultural elements. Besides that, the wisdom of the past is still relevant to answering current problems. Many problems nowadays cannot be solved by modern methods, so they need traditional methods obtained from the local wisdom of the local community.

Through history learning using local wisdom in the *Tanjung Tanah* Manuscript, it will make the process of transforming a meaningful knowledge (reconstruct of value), namely the process of understanding the history and values contained in it. Historical comprehension is vital in historical thinking skills because it relates to ways of understanding historical narratives. Historical comprehension is a process of "thinking aloud," which involves a high imagination of historical events, considering the historical narrative is very rich and full of concepts that need to be investigated. Therefore, the ability to understand history is the beginning of a way of learning history to make a person able to think critically and use correct logic, thus avoiding someone to be trapped in superficial prejudices (Wineburg, 2006, pp. 95-128).

Understanding history means understanding the story of history. It is also related to the ability to express the intentions contained in historical events. Kochhar (2008, pp. 51-53) says that historical understanding is one of the six instructional objectives of history learning in high school. Meanwhile, Garvey & Krug (2015, pp. 4-7) describe three necessary activities of historical understanding. Firstly, using the time to identify changes and developments in history. Secondly, imagining based on evidence in compiling a history. Thirdly, developing a compre-

hensive understanding of the past by analyzing various factors that make history happen.

RESEARCH METHOD

This research uses a quasi-experimental quantitative method, with nonequivalent control group design or non-equivalent control group (pre-test and post-test) (Creswell, 2015, p. 606; Emzir, 2015, p. 116). Creswell (2015, p. 102) explains that in the implementation of pre-test and post-test in quasi-experimental, the experimental class and control class group must be determined first. Both groups will be given pre-test and post-test, but only the experimental group will receive treatment.

The population in this study was students of grade ten at senior high school in Kerinci Regency. The location of the research was SMA Negeri 2 Kerinci, while the research sample was students of class ten at SMA Negeri 2 Kerinci. The research sample was then divided into two groups, namely the experimental group and the control group. Research data was obtained through student ability tests at the pre-test and post-test. The data analysis technique uses the normality test with *Kolmogorov-Smirnov*, homogeneity test with *Levene's*, and mean difference test with *paired sample t-test* and *independent sample t-test*.

RESULTS AND DISCUSSION

Based on the average of pre-test scores in the experimental class and control class, there were no differences in the results of students' ability to understand history. In the objective questions, the experimental class obtained an average of 43.62, and the multiple-choice of the control class got a mean of 42.45. In contrast, in essay questions, the experimental class obtained an average of 27.90, and in essay questions, the control class received an average of 27.66. The average pre-test score, which is almost the same, shows that students in both grades have the same initial ability. The average pre-test score that is not too high indicates that students in both grades do not have much knowledge about the

material of *Tanjung Tanah* manuscript.

Based on observations during the study, it was found that the students' lack of understanding of historical material was caused by the way the teacher delivered the learning material; this was related to the approaches, models, and methods used by the teacher in the classroom learning process. During this time, the teacher still relies on the implementation of one-way learning, meaning that only one-way communication occurs from teacher to student. This method is considered to be the most effective way because it makes it easier for teachers to deliver an abundance of subject matter in minimal time.

The orientation of history learning in secondary schools, which is only limited to the knowledge of historical facts, has reduced the essence of history learning, which is actually full of values and meaning. Kochhar (2008, pp. 38-40) explains several objectives of learning history in schools. Firstly, providing an understanding of the stages of community development. Secondly, fostering respect for various cultural components and results achieved by the community. Thirdly, fostering a critical understanding of the past so that students can be free from irrational and fanatical prejudices, narrow minds and communalism, and enlighten them with scientific thinking and future-oriented. Fourthly, developing respect for cultural wealth. Fifthly, developing the ability to study contemporary issues from a historical perspective. Sixthly, advancing the study of the history of the development of human civilization. Seventhly, developing an understanding of the change process. Eight, developing awareness of the importance of maintaining the historical heritage and actively participating in it.

After carrying out the history learning based on local wisdom *Tanjung Tanah* manuscript in the experimental class, it was found that the objective questions obtained the average pre-test score of students' ability to understand history by 43.62 and the mean post-test score of 63.48, while in the experimental class es-

say questions obtained the average pre-test score ability students' understanding of history was 27.90. The mean of the post-test score was 56.28. Through the analysis of statistical tests, it is also known that there is a significant difference between pre-test scores and post-test scores, the mean of the post-test score is higher than the average pre-test score. The existence of these differences can be concluded that there is an influence of history learning based on local wisdom in the *Tanjung Tanah* Manuscript on the ability of students to understand history. The importance given is a positive influence, namely an increase in the ability to understand history after learning history based on local wisdom in the *Tanjung Tanah* Manuscript.

In addition to the average difference between pre-test scores and the average of post-test scores of students' ability to understand history in the experimental class, it was known that there were differences in the mean of post-test scores between the experimental class and the control class. In the objective questions of the experimental class, it obtained the mean of the post-test score of 63.48 and in the objective class of the control class obtained the mean of the post-test score of 49.12, while the experimental class essay was obtained the mean of the post-test score of 56.28 and control class essay questions were obtained an average post-test score of 39.00. This difference shows that the post-test score in the experimental class is greater

than the post-test score in the control class.

The difference in value gain indicates the difference of influence between the experimental and control class. In the objective class of the experimental class, the gain value is 0.38, and the objective class of the control class is the gain value of 0.12. Meanwhile, the experimental class essay is obtained by the gain value of 0.41, and in the essay class, the control class obtained the gain value 0.15. It was concluded that there were differences in the effect between the application of history learning based on local Wisdom in the *Tanjung Tanah* Manuscript and the learning of conventional model history on students' ability to understand history. This difference shows that the history of learning based on local wisdom in the *Tanjung Tanah* Manuscript is more effective in improving the ability of students to understand history rather than learning the history of conventional models.

Learning is the process of changing the behavior of an individual who is learning (Aunurrahman, 2014, p. 37). Therefore, the capacity building that occurs during the learning process is the output of learning itself. Several factors that support the effectiveness of history learning based on local wisdom in the *Tanjung Tanah* Manuscript in the experimental class include (1) the learning process of meaningful discoveries, (2) contextual learning; and (3) the use of new material.

Conventional learning models have shaped students' understanding of history learning, which is limited to learning to mem-

Table 1. Data Analysis Recapitulation

		Score Range	Score	
			Experimental	Control
Multiple choices Questions	Pre-test	0-100	43,62	42,45
	Post-test		63,48	49,12
	Gain value	0,00-0,99	0,38	0,12
	Interpretation		Average	Low
Essay Questions	Pre-test	0-100	27,90	27,66
	Post-test		56,28	39,00
	Gain value	0,00-0,99	0,41	0,15
	Interpretation		Average	Low

orize facts (Lionar, 2016, p. 82). So that the output obtained from the learning process is the ability of students to remember as many historical facts as possible without understanding the meaning of the events occasionally. It is in line with Wilson's term, which states, "makes a long list of facts for facts that are meaningless" (Wineburg, 2006, p. 125). Ismaun (2012, p. 127) affirms that history learning is not only about mastering mere facts, but rather examining every change that occurs in society and is used in developing critical and analytical thinking skills.

Positioning history learning only in mastering facts has made the learning process only reach the ability to remember. Other abilities such as understanding, implementing, analyzing, and evaluating have not been accommodated; this indeed has reduced the essence of history learning, which basically has many goals. Teachers and students in learning should implement many history learning orientations. Supriatna (2007, p. 88) said that learning history is not only oriented towards the transmission of knowledge in the form of transfer of knowledge but also must prioritize the transaction process and knowledge transformation. The process is identical to efforts to encourage students to reconstruct knowledge and reconstruct of values (Sardiman, 2012, p. 207). It means that the process of learning history must provide space for students to experience meaningful learning experiences.

In the history of learning based on local wisdom in the *Tanjung Tanah* Manuscript in the experimental class, there has been a transaction process and knowledge transformation. This is done through learning steps to understand the text content of the *Tanjung Tanah* Manuscript and explore the value of local wisdom contained in it. Student activity in finding is closely related to discovery learning, which was introduced by Bruner. He believes that the learning process will run well and creatively if the teacher provides opportunities for students to find concepts, theories, rules, or understanding through examples found in their lives (Komalasari, 2011, p. 21). For Bruner, the active participation of students in building knowledge through understanding concepts and principles will help them master learning material and develop their abilities (Trianto, 2010, p. 38). Meanwhile, the provision of assistance or scaffolding in Vygotsky's term is made by the teacher so that students can relate their new knowledge to the cognitive structure that has been built, in this case, related to the

knowledge of the *Tanjung Tanah* manuscript.

In addition to the learning process that demands active student participation, subject matter that is directly related to the student's environment also supports improving students' historical understanding. Material that is directly related to the student's context is certainly new material that is not contained in the textbooks that have been used. Even though the content is beneficial for students to understand the history that surrounds them, one of which is local history. According to Supriatna (2007, p. 92), all this time, the history teachers in Indonesia do not seem to have space and time to link the historical subject with the reality of the student's environment. They are like being chased by time to transmit learning material that has been compiled nationally, consequently learning becomes very instructional and expository because teachers and students must achieve specific targets. Sayono (2015, pp. 11-12) said that history learning today is more oriented to mastering knowledge as demanded by SK and KD while the teacher neglects the goal of learning history itself.

Implementation of new material on the local history of *Tanjung Tanah* manuscripts at SMA Negeri 2 Kerinci through the process of learning to explore the value of local wisdom is an attempt to make contextual learning history. Komalasari (2011, p. 13) asserts that the indicator of contextual learning is the occurrence of a learning process that associates the knowledge possessed by students with real-life students. A learning process provides opportunities for students to construct knowledge by discovering and experiencing themselves directly through exploration, investigation, and problem-solving.

The use of local historical material in the *Tanjung Tanah* manuscript in the experimental class is closely related to the theory of meaningful learning because the material is directly related to the environment and student culture. Ausubel asserted that a person's cognitive structure is the most crucial factor that instructs whether new material learned will be meaningful and how well it can be obtained and maintained (Joyce, Weil, & Calhoun, 2016, p. 320). For Ausubel, learning means not only memorizing concepts and facts but also trying to construct knowledge through understanding concepts and facts that have been built in the frame of mind.

CONCLUSION

Based on the results of the study, it is known that history learning based on local wisdom of *Tanjung Tanah* manuscript influences the ability of students to historical comprehension. The influence given is a positive influence, namely an increase in the ability to historical comprehension in students after learning history based on the local wisdom of the *Tanjung Tanah* manuscript. In addition, it is also known that history learning based on local wisdom *Tanjung Tanah* manuscripts are more effective in improving students' ability to historical comprehension rather than learning the history of conventional models. It is indicated by the difference in gaining values between the experimental class and the control class. The improvement of historical comprehension is caused by contextual learning material, the meaningful learning process of discovery, and the use of new learning materials.

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