Utilization of Wasaka Museum as a Learning Resource on Social Studies

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Abstrak

Museum Wasaka merupakan tempat penyimpanan benda koleksi perjuangan rakyat Kalimantan Selatan melawan penjajah pada periode revolusi fisik (1945-1949). Di dalam museum juga terdapat arsip tentang Proklamasi 17 Mei sebagai penanda gigihnya para pejuang Banjar di Kalimantan Selatan dalam melawan penjajah untuk mempertahankan kemerdekaan. Tujuan penelitian ini adalah menganalisis bagaimana museum Wasaka dapat dimanfaatkan sebagai sumber belajar IPS. Pendekatan penelitian ini adalah kualitatif. Pengumpulan data melalui observasi ke museum Wasaka, kemudian melakukan wawancara dengan pengelola museum, pengunjung museum, dan guru IPS di SMPN 27 Banjarmasin. Data dianalisis melalui reduksi data, penyajian data, kemudian menarik kesimpulan. Keabsahan data melalui perpanjang pengamatan serta triangulasi sumber dan teknik. Hasil penelitian ini menunjukkan bahwa museum Wasaka dapat digunakan sebagai sumber belajar IPS dengan cara menganalisis materi yang relevan dengan sejarah koleksi benda yang ada di museum. Pada penelitian ini ditemukan bahwa Materi yang relevan yaitu pada materi Masa Kemerdekaan 1945-1950 sub materi Perjuangan Mempertahankan Kemerdekaan.
Kata kunci: Museum, Sumber Belajar, dan Pembelajaran IPS

Abstract

Wasaka Museum is a repository of collections of South Kalimantan people's struggle against the invaders during the period of physical revolution (1945-1949). Inside the museum, there is also an archive of the May 17th Proclamation as a persistent sign of the Banjar fighters in South Kalimantan in fighting the invaders to defend independence. The purpose of this study is to analyze how the Wasaka museum can be used as a source of social studies learning. This research approach is qualitative. Collecting data through observations to the Wasaka museum, then conducting interviews with museum managers, museum visitors, and social studies teachers at SMPN 27 Banjarmasin. Data is analyzed through data reduction, data presentation, then concluding. The validity of the data through extended observation and triangulation of sources and techniques. The results of this study indicate that the Wasaka museum can be used as a source of social studies learning by analyzing material relevant to the history of the collection of objects in the museum. In this study, it was found that the relevant material is the material for the 1945-1950 Independence Period sub-article Struggle to Defend Independence.
Keywords: Museum, Learning Resources, and Social Studies Learning

PRELIMINARY

A museum is a place open to the public that is usually to find out about what is in it. The museum also serves to store historic objects and can be used for research and so forth. Initially, the museum only holds a private collection of prominent figures who later developed into a public museum which is a place to store historical objects in general (Sjamsuddin, 2012). History is a

conservator or preservative of the collective memory of humanity. Thus history has a function in fostering the nation's collective identity and is used as the first tool to socialize to the younger generation. History can thus be used as a mirror to know ourselves, through this museum we as young people learn about our national identity (Handy, 2015).

The museum consists of three types, namely the museum according to the organizer, the museum according to its collection, and the museum according to its position. The types of museums according to their position can be divided into three, including the provincial museums whose collections consist of specific provinces (Bella, 2017). Just as in the province of South Kalimantan there is a museum that only stores historic objects which are concrete evidence of the struggle of the people of South Kalimantan against the invaders, the museum is called the museum *Waja Sampai Kaputing* which popular with the acronym "Wasaka".

Wasaka Museum is a museum that specifically explains the struggle of the Banjar people during the period of physical revolution in South Kalimantan. Physical revolution (1945-1949). This period, especially the May 17th Proclamation, described a unique local event because the Banjar community together united to express a shared vision stating part of the Unitary Republic of Indonesia when other regions in the country were competing to form the State (Syaharuddin, 2018; Iqbal, 2018).

The collection of objects in the museum reflects how persistently the Banjar people struggle to maintain the proclamation on the earth of Lambung Mangkurat. The spirit is very good integrated into social studies learning. Social studies teachers can make the museum as a source of learning to build nationalism awareness of students.

The problems faced today, many people view the museum as just an ornament of the city so they don't have time to spend time visiting the museum. However, if the community can take the time to visit and try to understand the meaning contained in each exhibited object, there will be a process of internalization of values, namely many values that have been handed down by the fighters for the younger generation (Nugroho & Mareza, 2016).

Learning resources aim to be able to increase the effectiveness and efficiency of learning objectives to be achieved. According to Warto, Social studies learning resources so far only focus on cognitive aspects so that they ignore the affective aspects (attitude) of students. This phenomenon has an impact on the views of students and the community towards social studies learning, that social studies learning tendency memorizing facts and concepts to master the

material, even though Social Studies integrates the realms of knowledge, skills, and values in the learning process. This article aims to describe the use of the Wasaka museum as a source of social studies learning (Syaharuddin, 2018).

RESEARCH METHODS

This study used a qualitative approach because it intended to understand the Wasaka museum as a source of social studies learning. Data is extracted through observation, namely direct observation of the object under study so that researchers know the existence of objects, situations, contexts, and their meanings to collect research data (Satori & Komariah, 2013). Observations in this study were carried out by non-observations *participants*, namely researchers only as observers. Researchers observe the existing collections in the museum, the activity of the guard, and visitors of the museum, its usefulness is to facilitate the recording of data be held after making further observations. In addition to observations, researchers also conducted interviews, who became informants in this study were Abdul Samad as Head of the Cultural Heritage and Museum Section, Muksin as a museum guard, museum visitors from various circles, as well as interviews with Ma'nawiyah, a Social Studies teacher at SMP Negeri 27 Banjarmasin. While the documents in the form of notes obtained from several research subjects. Documentation data in the form of a drawing of the Wasaka museum building.

Data analysis techniques based on the concepts and namely data reduction, then the presentation of data (data display), the last step is concluding combining the data that has been obtained (Akbar & Usman, 2003). The validity of the data is done through the extension of observations, namely the beginning of the study conducted on April 24 to May 6, 2019, then researchers conducted an extension of observations from May 25 to June 29, 2019, the data obtained in the form of wasaka museum profiles and observations to the object warehouse. Furthermore, triangulation, in testing credibility is defined as checking data from various sources, in various ways, and at various times (Sugiyono, 2005). This research uses source triangulation and technical triangulation, in the source triangulation the researcher explores the truth of the data through interviews with the heads of culture and museums, the section on culture and museums, and museum guards. The results of the interviews found were saturated. Because the data obtained is the same. While in the triangulation of techniques, researchers observed the wasaka museum

and then found data about the inauguration of the wasaka museum, then the researcher does the interview and find the same answers, and finally, there is documentation found by researchers.

RESULTS AND DISCUSSION

The *Waja Sampai Kaputing* Museum or abbreviated as Wasaka is located on Jl. Museum Perjuangan RT. 14 RW. 02, Kelurahan Sungai Jingah, Kecamatan Banjarmasin Utara. The Wasaka Museum conveyed the message of the struggle of the people of South Kalimantan that explicitly stated its territory as part of the Republic of Indonesia. Wasaka Museum is a Banjar Bubungan Tinggi traditional house with ironwood main ingredients. The Banjar House has been used as the Palace of the King of Banjar or the residence of the royal aristocracy. To preserve the Banjar Bubungan Tinggi House, the Banjar House is used as a museum.

Pictures 1. Museum of Waja Sampai Kaputing (Wasaka)

(source: Personal Documentation, January 11th, 2019)

According to Muksin (39) that the beginning of the Banjar traditional house which was then turned into a museum beforehand was a private house owned by Datu Jalal. The museum was inaugurated during the governorship of Ir. H. M. Said on November 10, 1991.

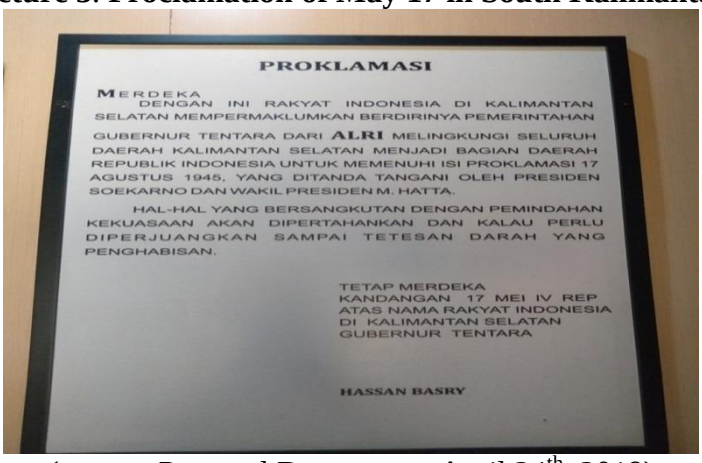
Picture 2. Proof of The Inauguration of The Wasaka Museum

(source: personal documentation, January 13th, 2019)

Before it was inaugurated as a house museum, it had become a place of Persatuan Dharma Wanita, then taken over by the government to become a museum. At the beginning it was founded, a collection of existing objects in the wasaka museum as many as 77 pieces, then increased to now become 500 collections. Of the 500 collections of objects in the Wasaka museum, they are relics of the independence war of the physical revolution of South Kalimantan 1945-1949.

On the Linggarjati Agreement and Renville Agreement between Indonesian and Dutch, the stated that Kalimantan was not part of the Republic of Indonesia. But the people of Kalimantan at that time wanted to remain united and did not want to be separated from the Unitary Republic of Indonesia. The aspirations of the people of Kalimantan were successfully realized by ALRI Division IV in the form of a proclamation statement by the governor of the ALRI army division IV (Ideham, et al, 2003).

Picture 3. **Proclamation of May 17 in South Kalimantan**



(source: Personal Documents, April 24th, 2019)

The May 17th Proclamation in South Kalimantan, led by Hassan Basry implies that the Banjar fighters declared the establishment of the governor of the ALRI Army which encompassed the South Kalimantan area. Secondly, the statement that Kalimantan (south) is part of the Unitary State of the Republic of Indonesia (NKRI), .

The spirit of the May 17th Proclamation by the Banjar community in South Kalimantan was manifested in the form of a museum building in which there were various relics of the fighters, such as traditional weapons including dagger, statuary, threshold, *badik*, sword, machete and baduk machete. Modern weapons, as rifles, mortars, cannon bullets, bayonets, rampiting guns, rampiting pistol bullets, bullets 95, and grenades. The means of transportation used are bicycles, outboard engines, and boats. This means of transportation was used to find out information about

the strength, whereabouts, and condition of Dutch troops. Completeness of the Linggarjati warrior replica clothing, backpack, helmet, leather bag, bay gown, trousers, stiwal, bingkap, black cap, yellow cap, flag. Magical clothes and weapons in the form of a vest, umbrella, t-shirt, thong, andung thong, black shirt, babatsal waist babatsal hand, amulet necklace, faceless flag, turban faced, small Al-Qur'an, bullet *pitunang*, red radiant, amulet, keris semar, picis mingmang.

The legacy of the fighters stored in the Wasaka museum has a strategic function towards inculcating the attitude of nationalism to students through social studies learning in schools. Wasaka Museum which holds various historical objects is very well used as a source of social studies learning to build an attitude of nationalism. Variations in the use of learning resources in the learning process can make learning more efficient and effective (Abbas, 2013; Abbas et al., 2016; Ajidayanti & Abbas, 2020). The use of the surrounding environment as a source of learning has meaning for students who have the potential to strengthen national and identity in the era of global competition (Jumriani et al., 2020).

Learning resources are grouped into two, namely learning resources are designed and learning resources are not designed. Examples of learning resources are not designed like a museum. The museum that stores these historical relics are in Banjarmasin called the Wasaka museum, the Wasaka museum itself can be used as a source of social studies learning. According to Ma'nawiyah (45) Social Studies teacher at SMPN 27 Banjarmasin, he had brought students to the Wasaka Museum three times. The visit is conducted outside of class time because it is difficult to bring students during class time besides the difficulty of licensing (Putra, 2019).

Wasaka Museum with a variety of collections that are relevant to the material of the Independence Period (1945-1950) sub-theme Struggle to Defend Independence. The efforts of the Indonesian nation in maintaining its independence were carried out in two ways, namely first through diplomacy and second through physical struggle (armed struggle). The material can be integrated into the physical revolution of South Kalimantan 1945-1949, the material discusses the physical struggle (armed struggle).

Table 1. Conformity Analysis of Social Studies Material with the Wasaka Museum in class IX of Second Semester Middle School

Competence Basic	Theory Learning	Learning Sub material	Wasaka Museum Collection as a Social Studies Learning Source
3.1 analyze the chronology, changes, and	Independence Period (1945-1950)	The Struggle to Defend Independence	1. The Wasaka Museum collection is a collection of the physical revolution of

continuity of space (geographical, political, economic, educational, social, cultural) from the beginning of independence to the beginning of reform	South Kalimantan 1945-1949. 2. Traditional weapons include a dagger, statuary, threshold, badik, sword, machete, baduk machete 3. Modern weapons are shotguns, mortars, cannon bullets, bayonets, rampiting pistols, rampiting pistol bullets, bullets 95, and grenades. 4. The means of transportation used are bicycles, outboard engines, and boats. This means of transportation was used to find out information about the strength, whereabouts, and condition of Dutch troops. 5. Completeness of the Linggarjati warrior replica clothing, backpack, helmet, leather bag, bay gown, trousers, stiwal, bingkap, black cap, yellow cap, flag. 6. Magical clothes and weapons in the form of a vest, laung, t-shirt, whip, andung whip, black t-shirt, babatsal waist babatsal hand, talismans necklaces, faceless flags, turban faces, small Qur'an, pitunang bullets, red light, amulets, Semis Kris, Picis Mingmang.

(Source: Personal Data, 2019)

Material for the Independence Period (1945-1950), sub-material for the Struggle of Defending Independence or we call it as *Revolusi Fisik Indonesia* which was presented in class IX of the Second Semester Middle School following the collections contained in the Wasaka Museum, Banjarmasin. The classification of the wasaka museum collections is traditional weapons, modern weapons, transportation equipment, the completeness of warrior clothing, clothing, and magical weapons used by Banjar fighters during the period of physical revolution (1945-1949).

Many things in this life can be used as a source of social studies learning, such as Traditional Values, Culture, Local Wisdom of the Community, to social interactions, one of which is the environment, so that overall learning resources must function as an intermediary to deliver materials to facilitate the achievement learning objectives. Social studies learning resources extracted from local content have the potential to make learning more meaningful for students. Meaningful learning, in this case, is that the material presented is not far from the socio-cultural environment of students. Thus learning social studies is powerful, namely meaningful for students can be achieved through the use of the Wasaka museum as a source of learning (NCSS, 1994; Syaharuddin and Mutiani, 2020)

CONCLUSION

The *Waja Sampai Kaputing* Museum (Wasaka) is located on Jl. Museum Perjuangan RT. 14 RW. 02, Kelurahan Sungai Jingah, Kecamatan Banjarmasin Utara. Wasaka Museum keeps collections of the struggle of the people of South Kalimantan in the period of physical revolution (1945-1949). The Wasaka Museum can be used as a source of social studies learning for class IX through the independence period 1945-1950 submaterial the struggle to maintain independence to build the nationalism attitude of students.

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