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Analisis Kebutuhan Pengembangan Media Pembelajaran Learning Management System Berbasis Web di SMA Negeri 1 Kota Pagaralam

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Article Info	ABSTRAK
<p><i>Timeline</i></p> <p>Accepted : 15/04/2025</p> <p>Revised : 27/04/2025</p> <p>Online : 31/07/2025</p> <p>Published : 31/07/2025</p>	<p><i>The era of Society 5.0 demands a transformation of learning that integrates digital technology with human values, especially in learning history which plays a vital role in the formation of national character and identity. This study aims to identify students' needs for Learning Management System media in learning history at SMA Negeri 1 Pagaralam City. The research method used a qualitative descriptive approach with data collection through a digital questionnaire to 30 students in class XI B. The results showed that the majority of students (76.6%) preferred audio-visual learning media and experienced difficulties in learning due to lack of learning resources (76.6%). All respondents (100%) stated the importance of modern technology-based learning resources and the need for an LMS in learning history. Edukati-based LMS with multimedia content integration features and the ability to integrate with external applications has the potential to transform history learning to be more interactive and in accordance with the demands of the digital era of Society 5.0. These findings contribute to the development of more effective history learning strategies and can be a reference for educational institutions in optimizing the use of technology to improve the quality of history learning in the digital era.</i></p>
<p>Kata Kunci:</p> <p>Learning Management System History Learning</p>	<p>ABSTRACT</p> <p>Era Society 5.0 menuntut transformasi pembelajaran yang mengintegrasikan teknologi digital dengan nilai-nilai kemanusiaan, khususnya dalam pembelajaran sejarah yang berperan vital dalam pembentukan karakter dan identitas bangsa. Penelitian ini bertujuan untuk mengidentifikasi kebutuhan siswa terhadap media <i>Learning Management System</i> dalam pembelajaran sejarah di SMA Negeri 1 Kota Pagaralam. Metode penelitian menggunakan pendekatan deskriptif kualitatif dengan pengumpulan data melalui kuesioner</p>



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digital kepada 30 peserta didik kelas XI B. Hasil penelitian menunjukkan bahwa mayoritas peserta didik (76,6%) lebih menyukai media pembelajaran audio-visual dan mengalami kesulitan dalam pembelajaran karena kurangnya sumber belajar (76,6%). Seluruh responden (100%) menyatakan pentingnya sumber belajar berbasis teknologi modern dan kebutuhan LMS dalam pembelajaran sejarah. LMS berbasis Edukati dengan fitur integrasi konten multimedia dan kemampuan integrasi dengan aplikasi eksternal memiliki potensi untuk mentransformasi pembelajaran sejarah menjadi lebih interaktif dan sesuai tuntutan era digital Society 5.0. Temuan ini berkontribusi pada pengembangan strategi pembelajaran sejarah yang lebih efektif dan dapat menjadi referensi bagi institusi pendidikan dalam mengoptimalkan penggunaan teknologi untuk meningkatkan kualitas pembelajaran sejarah di era digital.

PENDAHULUAN

Era Society 5.0 ditandai dengan akselerasi terobosan teknologi, terutama kecerdasan buatan (AI) yang mampu mentransformasi berbagai sektor kehidupan (Musnaini et al., 2020). Sektor pendidikan menjadi salah satu bidang yang mengalami dampak signifikan dari revolusi teknologi ini. Tantangan utama yang dihadapi dunia pendidikan saat ini adalah bagaimana sistem pembelajaran dapat beradaptasi untuk mempersiapkan generasi yang mampu berkembang dalam lanskap teknologi yang dinamis, sambil tetap mempertahankan nilai-nilai kemanusiaan esensial (Gui et al., 2024). Integrasi nilai-nilai kearifan lokal yang diwariskan leluhur ke dalam proses pembelajaran menjadi suatu keharusan (Pahlevi & Nuzula, 2023). Namun, tantangannya terletak pada bagaimana menyampaikan ajaran leluhur tersebut melalui media yang efektif dan selaras dengan kemajuan teknologi kontemporer.

Learning Management System (LMS) berbasis web hadir sebagai alternatif solusi. Platform ini mengatur sistem pembelajaran secara komprehensif mulai dari merekam kehadiran siswa hingga merekap hasil penilaian. Faktanya penggunaan LMS di lingkungan sekolah meningkat beberapa tahun terakhir, terutama sejak pandemi Covid-19 mendorong adopsi pembelajaran digital secara massif, karena ini menjadi alternatif terhadap pembelajaran yang dilakukan dengan jarak jauh. Berdasarkan hasil studi literatur dalam Jurnal Teknologi Pendidikan berjudul "*Implementasi Learning Management System dalam Meningkatkan Efektivitas Pembelajaran*" penggunaan LMS telah banyak diterapkan di satuan pendidikan, terutama selama masa pandemi, meskipun implementasinya masih menghadapi berbagai tantangan di lapangan dan belum merata di semua sekolah (Shafa, 2024).

Di tengah tantangan implementasi yang ada, LMS tetap menawarkan berbagai keunggulan yang dapat dimanfaatkan untuk mengoptimalkan proses pembelajaran. Keunggulan utama LMS yaitu kemampuannya berintegrasi dengan berbagai perangkat lunak eksternal, sehingga konten pembelajaran dapat disajikan secara variatif dan interaktif. Dalam konteks ini, peneliti mengembangkan empat media interaktif yang terintegrasi ke dalam LMS untuk mengoptimalkan pembelajaran sejarah. Pertama, Flipbook berbasis HTML5 yang memungkinkan siswa membaca materi dengan sensasi realistis seperti buku cetak. Kedua, e-modul yang dirancang menggunakan Canva dengan tampilan visual yang menarik dan konten yang terstruktur. Ketiga, Power Point yang dibuat menggunakan iSpring dengan berbagai fitur transisi slide yang dinamis. Keempat, Power Point dari Canva Web yang

dilengkapi dengan musik latar, transisi animasi, dan desain modern yang mudah diakses oleh siswa. Pembelajaran sejarah pada dasarnya, khususnya yang berkaitan dengan kearifan lokal, sangat membutuhkan media pembelajaran yang dapat memfasilitasi pemahaman materi secara optimal. Dalam penelitian Mutakharah Ansar, dkk pada tahun 2024 mengungkapkan bahwa guru sejarah yang kreatif berperan krusial dalam menciptakan suasana kelas yang menarik, memfasilitasi proses pembelajaran yang efektif, dan menumbuhkembangkan karakter siswa. Temuan penelitian ini juga menekankan pentingnya dukungan fasilitas dan pelatihan penggunaan teknologi bagi guru. Dengan bekal kompetensi teknologi yang memadai, guru sejarah dapat menghadapi berbagai tantangan global dan meningkatkan kualitas pendidikan untuk menghasilkan generasi yang kompetitif.

Sejalan dengan hal tersebut, Asriani Eka Putri dalam *penelitiannya* pada tahun 2024 membuktikan bahwa media digital berkontribusi positif dalam membantu siswa memahami dan mengapresiasi materi sejarah, serta meningkatkan partisipasi aktif dalam proses pembelajaran. Urgensi penggunaan media pembelajaran dalam mata pelajaran sejarah merupakan bentuk implementasi nyata dari perkembangan teknologi di bidang pendidikan. Implementasi LMS di SMK 1 Barunawati Jakarta sebagaimana dilaporkan oleh Sugiarto & Musyafa, berdasarkan hasil penelitiannya pada tahun 2024 terbukti meningkatkan aksesibilitas terhadap bahan ajar, memudahkan monitoring perkembangan peserta didik, serta memperkuat kolaborasi antara pendidik dan wali murid. Siswa mengalami peningkatan keterlibatan dalam proses pembelajaran, sementara guru dapat memberikan umpan balik secara real-time.

Penelitian lain yang dilakukan oleh Veronika Asri Tandirerung & Riana T. Mangesa, pada tahun 2022 dalam studi "*Pengembangan E-learning Berbasis Edukati pada Sekolah Menengah Atas*" telah berhasil menciptakan sistem manajemen pembelajaran menggunakan teknologi Moodle yang dihosting dan memiliki domain pada platform Edukati.com. Temuan penelitian mengindikasikan bahwa sistem tersebut termasuk dalam kategori yang praktis dan efektif ketika diimplementasikan untuk kegiatan pembelajaran pada era Internet of Things, dengan keuntungan memberikan akses pada sumber pembelajaran yang tak terbatas.

Berdasarkan elaborasi di atas, penelitian ini bertujuan untuk mengidentifikasi dan memenuhi kebutuhan siswa terhadap media *Learning Management System* dalam pembelajaran sejarah melalui pengembangan media interaktif yang dapat meningkatkan kualitas pembelajaran.

METODE

Penelitian ini menggunakan metodologi deskriptif kualitatif dengan langkah-langkah yang terstruktur dan sistematis. Menurut Sugiyono, dalam bukunya pada tahun 2012 pendekatan deskriptif kualitatif bertujuan untuk menggambarkan, menganalisis, dan menginterpretasikan kondisi yang sedang terjadi berdasarkan fakta-fakta yang tampak atau sebagaimana adanya. Pada tahap pertama, dilakukan tinjauan literatur menyeluruh terhadap berbagai penelitian sebelumnya yang memiliki relevansi dengan topik yang dikaji. Selanjutnya, disusun instrumen penelitian berupa kuesioner yang terdiri dari 20 pertanyaan kunci terkait kebutuhan media pembelajaran. Teknik angket atau

kuesioner merupakan metode pengumpulan data yang dilakukan dengan memberikan daftar pertanyaan yang telah disusun secara sistematis kepada responden untuk diisi secara mandiri (Sari Anita et al., 2023). Pengumpulan data dilaksanakan menggunakan kuesioner digital dalam format Google Form yang memungkinkan efisiensi waktu dan jangkauan responden yang lebih luas. Teknik sampling yang digunakan adalah purposive sampling dengan sampel penelitian terdiri dari 30 siswa pada kelas XI B SMA Negeri 1 Pagaram, Sumatera Selatan. Purposive sampling adalah metode pemilihan subjek penelitian yang didasarkan pada karakteristik tertentu yang telah ditetapkan oleh peneliti sebelumnya (Kumara, 2018). Analisis data dilakukan secara sistematis dengan fokus pada dua aspek utama: persentase kebutuhan responden terhadap media pembelajaran dan informasi mengenai jenis media pembelajaran yang digunakan oleh responden.

HASIL DAN PEMBAHASAN

Pengumpulan data dilakukan melalui penyebaran angket menggunakan *Google Form* kepada 30 peserta didik kelas XI B di SMA Negeri 1 Kota Pagaram. Angket terdiri dari 20 pertanyaan yang bertujuan untuk menganalisis kebutuhan terhadap Media Pembelajaran *Learning Management System* berbasis Web. Dari keseluruhan data yang terkumpul, berikut diuraikan 5 pertanyaan dan jawaban yang paling signifikan untuk tujuan penelitian:

Table 1 Table Analisis Kebutuhan

NO	Pertanyaan	Jawaban
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1	<p>Sumber belajar yang digunakan dalam pembelajaran sejarah di sekolah?</p> <ul style="list-style-type: none"> • Buku cetak kemendikbud • Powerpoint • Video pembelajaran 	<ul style="list-style-type: none"> • 73,4% atau 22 peserta didik menjawab buku cetak Kemendikbud • 20% atau 6 peserta didik menjawab video pembelajaran • 6,6% atau 2 peserta didik menjawab powerpoint
2	<p>Gaya belajar apa yang anda sukai dalam pembelajaran sejarah</p> <ul style="list-style-type: none"> • Visual : buku, LKS, poster dan infografis • Audio : Podcast, radio • Audio-visual : video pembelajaran, film, powerpoint interaktif 	<ul style="list-style-type: none"> • 23,4% atau 4 peserta didik menyukai edia pembelajaran berupa Visual : buku, LKS, poster dan infografis • 76,6% atau 26 peserta didik menyukai media berupa audio visual dalam pembelajaran Sejarah
3	<p>Kesulitan apa yang anda alami selama mengikuti proses pembelajaran sejarah di sekolah ?</p> <ul style="list-style-type: none"> • Kurang tersedianya sumber belajar • Metode pembelajaran yang membosankan • Waktu pembelajaran yang singkat atau sedikit 	<ul style="list-style-type: none"> • 76,6% atau 23 peserta didik menjawab kurang tersedianya sumber belajar yang menjadi kesulitan dalam pembelajaran Sejarah • 16,6% atau 5 peserta didik menjawab metode pembelajaran yang membosankan yang menjadi kesulitan dalam pembelajaran Sejarah • 6,8% atau 2 peserta didik menjawab waktu pembelajaran yang singkat yang menjadi kendala dalam pembelajaran Sejarah
4	<p>Pentingkah adanya sumber belajar yang terbaru dan dilengkapi dengan teknologi modern?</p> <ul style="list-style-type: none"> • Ya • Tidak 	<ul style="list-style-type: none"> • 100% atau semua peserta didik menjawab penting sumber belajar yang terbaru dan dilengkapi dengan teknologi modern
5	<p>Apakah penggunaan LMS dibutuhkan dalam pembelajaran sejarah di kelas?</p> <ul style="list-style-type: none"> • Ya • Tidak 	<ul style="list-style-type: none"> • 100% atau semua peserta didik menjawab LMS dibutuhkan dalam pembelajaran sejarah di kelas

(Pengolahan Data Primer 2025)

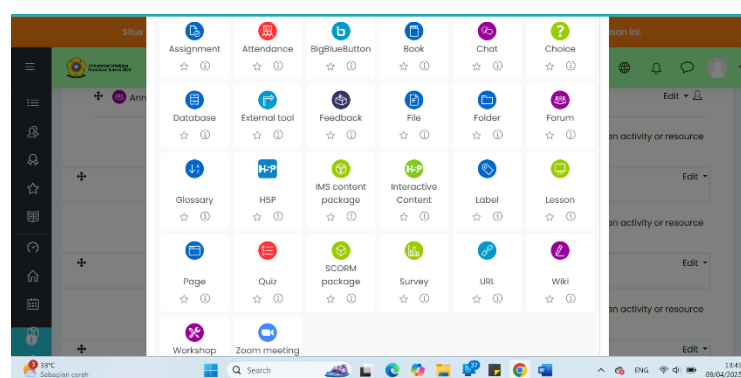
Berdasarkan data yang terkumpul, sebagian besar peserta didik (73,4%) masih menggunakan buku cetak Kemendikbud sebagai sumber belajar utama dalam pembelajaran sejarah. Sementara itu, hanya sebagian kecil yang menggunakan video pembelajaran (20%) dan powerpoint

(6,6%). Terkait gaya belajar, mayoritas peserta didik (76,6%) menyukai media pembelajaran berupa audio-visual dalam pembelajaran Sejarah, sedangkan 23,4% lainnya lebih menyukai media pembelajaran berupa visual seperti buku, LKS, poster, dan infografis. Mengenai kesulitan yang dialami selama proses pembelajaran sejarah, sebagian besar peserta didik (76,6%) menilai kurangnya ketersediaan sumber belajar menjadi kendala utama. Kesulitan lain yang diidentifikasi adalah metode pembelajaran yang membosankan (16,6%) dan waktu pembelajaran yang singkat (6,8%). Perlu dicatat bahwa seluruh peserta didik (100%) menyatakan pentingnya sumber belajar terbaru yang dilengkapi dengan teknologi modern dan kebutuhan akan *Learning Management System* dalam pembelajaran sejarah di kelas.

Kesenjangan yang terjadi di kelas akan membuat pembelajaran tidak berjalan efektif (San Mikael Sinambela et al., 2024). Di era perkembangan teknologi yang pesat, sudah saatnya guru untuk mengubah transformasi pembelajaran dengan memanfaatkan teknologi digital, seperti pembelajaran yang dapat diatur sistem digital yakni LMS. *Learning Management System* (LMS) adalah platform perangkat lunak yang dirancang untuk mendukung berbagai aspek proses pembelajaran, termasuk administrasi, dokumentasi, pelaporan, otomatisasi, dan penyampaian materi (Kemendikbud, 2021). Perkembangan LMS merupakan respons terhadap kemajuan teknologi dan kebutuhan pembelajaran jarak jauh. Pasca pandemi Covid-19, LMS berkembang pesat dengan fitur-fitur canggih seperti akses informasi digital, konten multimedia, dan video streaming (Haris & Setiana, 2024).

Hasil penelitian mengidentifikasi beberapa kebutuhan utama peserta didik dalam pembelajaran Sejarah yang dapat diakomodasi melalui implementasi LMS berbasis Edukati. Temuan bahwa 76,6% peserta didik lebih menyukai media audio-visual dan 76,6% mengalami kesulitan karena kurangnya sumber belajar menunjukkan adanya kesenjangan antara metode pembelajaran konvensional dengan kebutuhan belajar di era digital.

LMS berbasis Edukati menawarkan solusi komprehensif melalui fitur integrasi konten multimedia yang memenuhi kebutuhan gaya belajar audio-visual dan perpustakaan digital yang memperkaya sumber referensi (Sitepu, 2021). Dukungan unanim (100%) dari peserta didik terhadap pentingnya teknologi modern dalam pembelajaran semakin menegaskan relevansi LMS sebagai platform yang mampu mengintegrasikan berbagai tools pembelajaran digital seperti Flipbook HTML5, PowerPoint berbasis iSpring, dan Canva Website untuk menciptakan pengalaman belajar yang lebih interaktif dan menarik.



Gambar 1 Tampilan Fitur LMS

Gambar di atas menampilkan semua fitur yang ada di LMS berbasis Edukati Seperti terlihat pada gambar, bererapa diantaranya

terdapat fitur assignment, Fitur Attendance, Fitur URL, dan fitur file. Fitur-fitur ini memudahkan konten multimedia terintegrasi dengan berbagai software seperti Flipbook HTML5, PowerPoint berbasis iSpring, dan Canva Website menjadikan platform ini sangat fleksibel untuk mengakomodasi berbagai kebutuhan pembelajaran. Fitur-fitur tersebut dirancang untuk memperkaya pengalaman belajar dan mengatasi keterbatasan sumber belajar konvensional. Keberagaman fitur ini memungkinkan penyajian konten yang bervariasi sehingga dapat mengakomodasi preferensi gaya belajar peserta didik, khususnya audio-visual (Veronika Asri Tandirerung & Riana T. Mangesa, 2022). Hal ini sejalan dengan kekayaan fitur dari LMS berbasis Edukati yang mampu menunjang proses pembelajaran agar menarik dan interaktif mulai penyajian materi melalui video, flipbook, game, hingga kuis interaktif.

Implementasi LMS berbasis Edukati dalam pembelajaran sejarah di SMA Negeri 1 Kota Pagaralam tidak hanya menjawab preferensi peserta didik terhadap media audio-visual dan mengatasi keterbatasan sumber belajar, tetapi juga memenuhi harapan seluruh peserta didik akan penggunaan teknologi modern dalam pembelajaran. Fitur yang lengkap pada platform Edukati memungkinkan integrasi berbagai format media pembelajaran dan sumber referensi dalam satu sistem yang terpadu. Dengan beragam kemampuan seperti penyajian konten multimedia dan kemampuan integrasi dengan aplikasi eksternal, LMS berbasis Edukati memiliki potensi untuk mentransformasi pembelajaran sejarah menjadi lebih interaktif, kaya konten, dan sesuai dengan tuntutan era digital. Hal ini menunjukkan bahwa pengembangan media pembelajaran berbasis

LMS merupakan langkah strategis dalam upaya meningkatkan kualitas dan efektivitas pembelajaran sejarah di sekolah.

KESIMPULAN

Berdasarkan analisis hasil penelitian dan pembahasan yang telah dipaparkan, dapat ditarik kesimpulan bahwa terdapat kebutuhan yang cukup mendesak dan penting untuk mengimplementasikan sistem *Learning Management System* (LMS) berbasis web dalam proses pembelajaran mata pelajaran sejarah pada SMA Negeri 1 Kota Pagaralam. Hal ini tercermin dari hasil analisis kebutuhan yang menunjukkan bahwa mayoritas peserta didik (76,6%) lebih menyukai media pembelajaran audio-visual dibandingkan dengan metode konvensional, serta mengalami kesulitan dalam pembelajaran karena keterbatasan sumber belajar (76,6%).

Dukungan penuh dari seluruh responden (100%) terhadap pentingnya sumber belajar berbasis teknologi modern dan kebutuhan akan LMS dalam pembelajaran sejarah mengindikasikan kesiapan lingkungan belajar untuk beralih ke sistem pembelajaran digital. LMS berbasis Edukati dengan berbagai fitur integrasinya merupakan solusi yang tepat untuk mengatasi kesenjangan antara metode pembelajaran konvensional dengan kebutuhan dan preferensi peserta didik di era digital. Dengan demikian, pengembangan dan implementasi LMS berbasis Edukati dalam pembelajaran sejarah tidak hanya relevan tetapi juga menjadi kebutuhan untuk meningkatkan kualitas pembelajaran dan mencapai hasil belajar yang optimal.

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Nilai Karakter Perjuangan Ken Arok Dalam Mendirikan Kerajaan Singasari Pada Tahun 1222

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ABSTRAK

Sri Ranggah Rajasa or commonly called Ken Arok was the King of the Singasari Kingdom. Ken Arok managed to seize the power of Akuwu in Tumampel, Akuwu was named Tunggul Ametung. Ken Arok's efforts to seize power were a resistance to Tunggul Ametung which was the first Indonesian History in the struggle for power. This incident was even raised in Literary Works and we can apply or emulate it, this story also became a fact in the 13th century. The research used by the author is a literature study method or literature study. The author uses the Literature study method because it contains relevant theories and is related to the problems contained in the study. The results of this study indicate that Ken Arok was a person who was born into a simple family but he was able to conquer Kediri and establish the Singasari Kingdom. Ken Arok had to face various obstacles in order to get a high position. Ken Arok is considered as a leader who has dignity in achieving complete peace and Ken Arok is also considered as an incarnation of the God Vishnu who has a sense of responsibility in fighting for the truth and can solve several problems that are being experienced by the community at that time. The values contained in Ken Arok's struggle can be learned, these values include leadership, courage and hard work.

ABSTRACT

Sri Ranggah Rajasa atau biasa disebut Ken Arok merupakan Raja Dari Kerajaan Singasari. Ken Arok berhasil merebut kekuasaan Akuwu di Tumampel, Akuwu tersebut bernama Tunggul Ametung. Upaya yang dilakukan Ken Arok untuk merebut Kekuasaan merupakan perlawanan terhadap Tunggul Ametung yang dimana ialah Sejarah Indonesia pertama dalam perebutan kekuasaan. Pristiwa ini sampai diangkat dalam Karya Sastra dan dapat kita terapkan maupun teladani, kisah ini juga menjadi sebuah fakta pada abad ke 13. Penelitian yang digunakan penulis merupakan metode kajian pustaka atau studi kepustakaan. Penulis menggunakan metode kajian Pustaka karna didalamnya berisi tentang teori relevan dan berkaitan

Kata Kunci:

Nilai Karakter

Ken Arok

Kerajaan Singasari



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dengan masalah yang terdapat dalam penelitian. Hasil dari penelitian ini menunjukkan bahwa seorang Ken Arok merupakan seorang yang terlahir dari keluarga sederhana namun ia bisa menaklukkan Kediri dan mendirikan Kerajaan Singasari. Ken Arok harus menghadapi berbagai rintangan agar mendapatkan kedudukan yang tinggi. Ken Arok dianggap sebagai seorang pemimpin yang dimana mempunyai martabat dalam mencapai suatu kedamaian yang utuh dan Ken Arok juga dianggap sebagai titisan dari Dewa Wisnu yang memiliki rasa akan tanggung jawab dalam memperjuangkan kebenaran serta dapat menyelesaikan beberapa masalah yang sedang dialami oleh Masyarakat pada saat itu. Nilai yang terkandung dalam perjuangan Ken Arok dapat kita pelajari, nilai tersebut mencakup kepemimpinan, keberanian serta pekerja keras.

PENDAHULUAN

Tokoh terkenal sejarah Indonesia pada masa Hindu Buddha adalah Sri Ranggah Rajasa atau biasa disebut Ken Arok. Dalam karya sastra cerita Ken Arok banyak diabadikan secara panjang lebar mengenai bagaimana perjuangan semasa hidupnya. Karya sastra Pamoedyan Ananta Toer yang berjudul Arok Dedes merupakan salah satu karya yang menceritakan perjuangan semasa hidup Sri Ranggah Rajasa. Novel tersebut berisikan berbagai makna yang bisa kita teladani contohnya tentang bagaimana perlawanan dan pemberontakan Sri Ranggah Rajasa terhadap pemerintahan Akuwu Tumapel, yang terbit pada tahun 1999. Arok Dedes mencoba kembali menganalisis kejadian apa yang pernah terjadi pada tahun 1222 sampai tahun 1227 M di Kerajaan Singasari yang dibawah kekuasaan Sri Ranggah Rajasa (Susilo & Sarkowi, 2020).

Saat kepemimpinan Tunggal Ametung kerajaan Singasari banyak sekali mengalami berbagai masalah. Pada masa itu juga Kerajaan Kediri

yang di bawah kepemimpinan wilayah Tumapel mengalami politik sosial yang kurang stabil. Sebuah Kerajaan bercorak Hindu Buddha letaknya di Kepulauan Jawa dibagian ujung Timur abad ke sebelas yaitu Kerajaan Medang yang merupakan pecahan dari Kerajaan Kediri dengan Kerajaan Jenggala, dan munculkan tokoh yang bernama Ken Arok atau Sri Ranggah Rajasa tahun 1194 saka (1182 M) (Nainggolan et al., 2021). Masyarakat saat itu mengharapkan Sri Ranggah menjadi penolong atau juru selamat di Jawa Tengah agar dapat mempersatukan kembali dua kerajaan yang sudah bertahun-tahun terpecah belah. Dalam menyatukan dua Kerajaan tersebut, usaha Ken Arok menjadi fokus artikel ini untuk merujuk nilai karakter yang terkandung dalam kisah Ken Arok dalam perjuangannya yang dilakukannya (Damayanti, 2016).

Dalam kajian ini tokoh Sri Ranggah Rajasa atau biasa disebut Ken Arok merupakan tokoh yang sangat fenomenal, sehingga menarik untuk di pelajari kembali. Dapat dilihat dari kehidupannya yang mana Ken Arok hanyalah seorang penggembala dari seorang petani yang mempunyai keinginan begitu tinggi untuk menjadi seorang raja. Perjuangan Ken Arok diceritakan didalam kitab paraton yang didalam cerita tersebut menceritakan tentang perjuangan Ken Arok dalam mendirikan kerajaan Singasari yang sebelumnya menjadikan kerajaan Tumapel lebih merdeka dari pada Kerajaan Singasari. Dalam kajian sejarah Nusantara Hindu Buddha kisah kisah Ken Arok dikisahkan dengan sangat menarik, didalam kitab Pararaton Ken Arok sangat dinilai baik. Sumber yang menceritakan kisah Ken Arok atau Sri Ranggah Rajasa secara lengkap dan eksplisit mulai dari perjalanan, pemberontakan hingga mendirikan Kerajaan Singasari serta runtuhnya dan munculnya Kerajaan

Majapahit dimasa masa yang kurang baik yaitu terdapat dikitab Pararaton. Ken Arok tetaplah pemimpin yang sangat disegani didalam sejarah raja Jawa(Suratno et al., 2023).

Dari permasalahan yang ada di atas ,penulis akan membahas tentang perjuangan yang telah dilakukan oleh Ken Arok pada saat mendirikan Kerajaan Singasari ,yang tentunya banyak sekali hambatan dan tantangan yang dilalui selama berjuang.

METODE

Pada saat penelitian, penulis menggunakan metode kajian Pustaka yang didalamnya berisi tentang teori relevan dan berkaitan dengan masalah yang terdapat dalam penelitian. Kajian pustaka atau studi kepustakaan merupakan Kumpulan atau teori yang diambil dari berbagai macam sumber dan dikembangkan secara efektif sebagai bahan rujukan dalam penulisan karya ilmiah. Penelitian ini seliuiruhnya diambil dengan menggunakan metode kajian Pustaka ,maka dari itu sifat penelitian ini bersifat kepustakaan sehingga data yang di kumpulkan dan dianalisis berasal dari beberapa dokumen seperti artikel,jurnal maupun media media lain yang masih relevan untuk dikaji kembali. Pengumpulan data yang ditulis menggunakan teknik studi kepustakaan yaitu dengan cara mencari data yang berkaitan kemudian dikembangkan kembali sehingga hasil yang didapatkan berkaitan dengan pembahasan yang ditulis peneliti. Penulis menggunakan Teknik analisis kualitatif dengan cara deduktif ,artinya menarik Kesimpulan umum yang bersifat khusus dan cara induktif berkaitan dengan fakta fakta serta koknkret menarik Kesimpulan dari yang bersifat khusus ke umum(Ridwan et al., 2021).

HASIL DAN PEMBAHASAN

Latar Belakang Kehidupan Ken Arok

Ken Arok merupakan seseorang yang terlahir dari keluarga sederhana dan memiliki cita cita untuk menjadi seorang raja. Ibu Ken Arok bernama Ken Endong ,dan sang ayah belum diketahui pasti namanya. Tetapi dengan begitu ada beberapa prediksi mengenai bagaimana cerita kehidupan Ken Arok bahwasanya ia dari keturunan darah biru atau bisa disebut dengan bangsawan. Tidak lagi heran apabila Ken Arok memiliki keinginan untuk menjadi seorang pemimpin,bahkan saat itu Ken Arok rela belajar agar bisa mewujudkan cita citanya walaupun harus menghadapi banyak rintangan dalam mencapai cita cita yang diinginkannya(Susilo & Sarkowi, 2020).

Dalam mewujudkan cita citanya Ken Arok banyak sekali melewati berbagai rintangan yang dialami. Ken Arok bertemu dengan seorang pencuri pada saat ia melakukan perjalanan berkelana dan pencuri tersebut akhirnya menjadi ayahnya. Seorang pencuri itu bernama Lembong. Pertemuan itulah yang membuat hidupnya menjadi seorang kriminalitas dan mendapatkan reputasi sebagai perampok yang ditakuti di Pulau Jawa bagian Timur. Kehidupan gelap itulah yang membuat Ken Arok bertahan dan sampailah ia bertemu dengan Brahmana yang bernama Lohgawe yang dimana pada saat itu Lohgawe sedang melalukan tugas untuk mencari titisan Dewa Wisnu yang kemudian belajar bagaimana cara agar berguna bagi Masyarakat kepada sang Brahmana tersebut(Pratama et al., 2024).

Brahmana yang berasal dari Jambudwipa yang bernama Lohgawe atau nama lengkapnya Dang Hyang Lohgawe. Lohgawe diceritakan bahwa ia mendapatkan tugas dari Batara Wisnu untuk memperjuangkan Ken Arok agar dapat menjadi seorang raja di Jawa. Pada saat itu Ken Arok mengetahui akan hal tersebut sampai akhirnya Ken Arok bersepakat untuk bekerja sama dengan Dang Hyang Lohgawe agar Ken Arok mendapatkan jabatan menjadi seorang raja. Langkah pertama yang dilakukan adalah menguasai tanah Jawa dengan menyamar menjadi seorang pengawal. Keinginannya menjadi seorang raja membuatnya untuk mengabdikan diri di Kerajaan Tumapel. Pengabdianannya kepada penguasa yang bernama Tunggal Ametung semata mata dilakukannya hanya untuk mewujudkan cita-cita menjadi seorang raja di tanah Jawa (Alfian, 2019).

Ken Arok sangat bersungguh-sungguh dalam berlatih bela diri saat mengawal Tunggal Ametung, saat itu juga merupakan awal pertama Ken Arok melihat Ken Dedes yang mana ia adalah istri dari Tunggal Ametung. Suatu waktu, Ken Arok tak sengaja melihat bagian tubuh Ken Dedes yang terpancar sinar matahari, sinar tersebut dipercaya bahwasanya merupakan pertanda adanya seorang ibu dari raja besar di tanah Jawa. Saat itulah Ken Arok mulai merasakan jatuh cinta kepada Ken Dedes, hingga pada akhirnya membuat Ken Arok tak hanya ambis menjadi seorang raja melainkan juga ingin memperistri Ken Dedes. Salah satu jalan yang bisa mewujudkan keinginannya yaitu dengan cara menyingkirkan Tunggal Ametung, yang mana merupakan suami dari Ken Dedes (Satriya, n.d.).

Waktu terus berjalan, dan membuat Ken Arok berniat memesan kris sakti dari seorang Mpu Gandring yang mana merupakan seorang ahli pembuat senjata sakti di Tumapel dan juga di ceritakan di dalam Pararaton. Tidak lain tujuan dari dibuatnya kris sakti tersebut yaitu untuk mengalahkan Tunggul Ametung. Namun, Ken Arok tidak lagi sabar menunggu kris tersebut selama satu tahun agar kris yang sakti itu bisa Tangguh dan sakti. Karna lama akan pembuatan kris tersebut dan harus menunggu satu tahun, Ken Arok tidak sabar akan hal itu sehingga ia memaksa Mpu Gandring agar menyerahkan kris tersebut kepadanya. Namun Mpu Gandring menolak permintaan Ken Arok dan membuat amarah Ken Arok menjadi jadi hingga akhirnya dibunuhlah Mpu Gandring karna sudah menolak permintaannya. Pada saat waktu Mpu Gandring sekarat, ia sempat mengutuk kris tersebut dan mengatakan bahwa kris tersebut akan membunuh tujuh turunan tetapi pada saat itu Ken Arok tidak menghiraukan perkataan Mpu Gandring dan tetap meninggalkan Mpu Gandring (Chowanda, 2012).

Usaha Ken Arok Untuk Mendirikan Kerajaan Singasari

Ken Arok harus menghadapi berbagai rintangan agar mendapatkan kedudukan yang tinggi. Dengan menggunakan Kris yang dibuat oleh Mpu Gandring untuk membunuh Tunggul Ametung dan memperistri Ken Dedes, dengan membunuh Tunggul Ametung secara tidak sengaja Ken Arok menjadi penguasa baru di Tumapel. Selain itu Ken Arok juga berencana mengambil alih kekuasaan di Kerajaan Kediri. Ken Arok mendapatkan banyak sekali dukungan dari Masyarakat pada saat ia sedang merencanakan perlawanan untuk dapat merebut tahta Kerajaan Kediri, salah satu pendukung Ken Arok berasal dari kalangan

Brahmana. Brahmana tersebut merupakan seorang yang merasa tertindas oleh raja Kediri pada masa pemerintahan Kartajaya(L, 2020).

Pengaruh kuat tokoh agama terhadap kehidupan Masyarakat di pulau Jawa. Tokoh agama menurut pandangan Masyarakat dipulau Jawa merupakan sosok yang dekat dengan tuhan dan memiliki matabat wahidiyah. Sosok Ken Arok pada saat itu dianggap sebagai seorang pemimpin yang dimana mempunyai martabat dalam mencapai suatu kedamaian yang utuh dan Ken Arok juga dianggap sebagai titisan dari Dewa Wisnu yang memiliki rasa akan tanggung jawab dalam memperjuangkan kebenaran serta dapat menyelesaikan beberapa masalah yang sedang dialami oleh Masyarakat pada saat itu(Hendro, 2018).

Contoh nyata dari pemberontakan yang telah terjadi di Tumampel yaitu pada saat Ken Arok membunuh Tunggul Ametung yang masih mempunyai gelar sebagai raja di Istana Tumampel. Tunggul Ametung terkenal sangat keji dan bahkan ia memanfaatkan rakyatnya sendiri untuk dijadikan sebagai penghasilan dari Tumampel. Kehidupan Masyarakat pada masa pemerintahan Tunggul Ametung pada saat itu sangat memperhatikan, maka tidak lagi diherankan jika para rakyat tersebut mendukung Ken Arok agar menjadi seorang raja baru pada saat Tunggul Ametung terbunuh (L, 2020).

Para Brahmana dengan Raja Kartajaya yang merupakan penguasa Kediri tahun 1222M mengalami beberapa perselisihan. Brahmana tersebut kemudian meminta perlindungan kepada Ken Arok dan meninggalkan Kediri. Berkat para Brahmana ,Ken Arok sangat percaya bahwa ia bisa mengalahkan Raja Kartajaya yang memiliki jabatan lebih tinggi

dibandingkan Akuwu seperti dirinya. Dengan penuh keberanian Ken Arok menetapkan diri dalam perebutan kekuasaan tersebut. Tempat terjadinya perang antara Kediri dan Pemampel berada didesa Ganter. Hingga pada akhirnya Ken Arok memenangkan peperangan dan mengalahkan Kartajaya, kemudia Ken Arok mendirikan Kerajaan megah dan besar yang bernama Singasari. Di Kerajaan tersebut Ken Arok yang menjadi Raja pertama dan memiliki gelar Sri Rajasa Batara sang Amurwabumi. Ken Arok berhasil mewujudkan keinginanya berkat keberhasilannya dalam memenangkan peperangan (Insani & Lutfiati, 2019).

Pada masa kekuasaan Ken Arok Kerajaan Singasari tidaklah bertahan lama namun dukungan yang diberikan Masyarakat sangat banyak selama ia menjabat di Kerajaan Singasari. Kekuasaan Ken Arok hanya bertahan selama 5 tahun hingga abad ke 1227 M. Putra dari Ken Dedes dan Tunggul Ametung yang bernama Anuspati yang merupakan anak tiri dari Ken Arok. Pada tahun tersebut Anuspati membunuh Ken Arok dengan menggunakan kris yang di gunakan Ken Arok untuk membunuh sang ayah dari Anuspati yang mana ia merupakan Tunggul Ametung. Ken Arok membunuh Tunggul Ametung dengan menggunakan kris yang dibuat oleh Mpu Gandring, saat itu juga Anuspati menggunakan kria tersebut untuk membunuh Ken Arok. Pada akhirnya kutukan yang dikatakan oleh Mpu Gandring menjadi kenyataan namun dengan begitu nama Ken Arok tetaplah abadi sebagai seorang raja di Kerajaan Singasari (Sarip, 2019).

Nilai Karakter Yang Terkandung Ken Arok Dalam Mendirikan Kerajaan Singasari

Banyak nilai amanat yang bisa kita ambil dari kehidupan Ken Arok yang semulanya hanyalah seorang rakyat biasa dan akhirnya dia bisa menciptakan sebuah Kerajaan dan menjadi seorang raja yang hebat. Walaupun ken arok tidak berasal dari keluarga Kerajaan yang berpengaruh. Terdapat beberapa sifat yang dapat kita pelajari dan kita teladani dari kisah perjuangan Ken Arok yaitu:

Pekerja Keras

Ken Arok merupakan seorang yang memiliki jiwa pekerja keras dan semangat pejuang yang tinggi. Sebagai seorang raja Ken Arok harus berjuang penuh rintangan dan perjalanan yang tidak mudah. Dari rakyat biasa yang mana kehidupannya dipenuhi dengan kriminal dan sampai akhirnya ia dapat mengabdikan dirinya kepada Tunggul Ametung. Ken Arok sangat bersungguh sungguh dalam melakukan perjuangan untuk menjadi seorang Raja dan dengan begitu dapat ditunjukkan bahwa karakter Ken Arok sebagai seorang yang pekerja keras. Dengan kerja kerasnya yang membuatnya mampu untuk mengantarkan kekuasaan di Tumampel serta mendirikan Kerajaan Singasari dan mengalahkan Kartajaya (Rizqi Syaifuddin et al., 2023).

Jiwa Kepemimpinan

Ken Arok mampu menarik simpati para rakyat untuk mendukungnya agar menjadi penguasa di Tumampel dan dapat menggantikan posisi Tunggul Ametung. Dengan menarik simpati para rakyat maka dapat di buktikan bahwa Ken Arok memiliki jiwa Kepemimpinan. Selain menarik simpati para rakyat Ken Arok juga melindungi para Brahmana, yang mana para Brahmana tersebut sedang konfil dengan Kartajaya serta berhasil menaklukan Kerajaan Kediri.

Bukan hanya itu Ken Arok juga Dukungan dari berbagai lapisan Masyarakat membuat Kerajaan Singasari yang dipimpinnya stabil secara social politik. Dengan demikian dapat dibuktikan bahwa Ken Arok adalah seorang raja yang memiliki jiwa kepemimpinan di Kerajaan Singasari (Cunino, 2018).

Gagah Dan Pemberani

Ken Arok merupakan seorang yang lahir dari keluarga sederhana tetapi walaupun begitu tidak ada pengaruh sedikit pun untuk Ken Arok menjadi seorang pemimpin. Sifat gagah dan pemberani seorang Ken Arok dapat dilihat Ketika ia berhasil merebut kekuasaan di Tumampel. Ken Arok sama sekali tidak ada rasa takut saat menjabat sebagai penguasa di Tumampel dan harus menghadapi Kartajaya dari Kediri. Tumapel merupakan wilayah yang berada di bawah Kediri sehingga kedudukan Kartajaya jauh lebih di atas Ken Arok pada masa itu. Dengan keberaniannya Ken Arok melawan Kartajaya dan membuatnya bisa memenangkan pertempuran yang terjadi di desa Genter sekaligus mengakhiri Riwayat Kediri dan menjadikan berdirinya Kerajaan Singasari (Widihastuti, 2020).

KESIMPULAN

Ken Arok merupakan seorang yang hanya berasal dari keluarga petani dan bukan dari keluarga elit, dapat disimpulkan bahwa ia memiliki sifat dan jiwa yang berani hingga keinginannya untuk menjadi seorang raja. Namun, tidaklah membuat Ken Arok berhenti untuk mencapai cita-citanya agar menjadi seorang raja. Ken Arok berkeinginan menjadi seorang raja setelah bertemu dengan Dang Hyang Lohgawe, atas sarannya

tersebut Ken Arok mengabdikan kepada Tunggul Ametung. Ken Arok juga berhasil memperistri Ken Dedes serta membunuh Tunggul Ametung. Ken Arok banyak mendapatkan dukungan dari Brahmana pada tahun 1222, dukungan tersebut ditujukan untuk melakukan perlawanan terhadap raja Kediri yang bernama Kartajaya. Perlawanan tersebut dilakukan oleh Ken Arok di sebuah desa yang bernama desa Ganter.

Setelah memenangkan pertempuran, Ken Arok mendirikan sebuah Kerajaan yang megah dan besar yaitu Kerajaan Singasari, dalam Kerajaan Singasari tersebut Ken Arok menjadikan dirinya sebagai raja pertama sehingga ia mendapatkan gelar Sri Rajasa Bhatara Sang Amurwabumi. Dalam mendirikan Kerajaan Singasari tersebut Ken Arok mengupayakan segala cara dan dengan penuh lika liku. Perjuangan Ken Arok menimbulkan nilai karakter yang dapat kita teladani dan dapat kita terapkan kepada generasi saat ini. Nilai karakter tersebut meliputi pekerja keras, kepemimpinan dan sikap gagah dan berani. Dengan adanya sikap tersebut dapat menunjukkan bahwa raja yang patut diteladani tidak hanya yang berasal dari bangsawan melainkan seperti Ken Arok yang hanya berasal dari keluarga sederhana juga patut diteladani. Walaupun ada beberapa kontroversi dalam kehidupannya tetapi perjuangannya tetap patut kita contoh dan kita pelajari pada masa saat ini.

Kesimpulan berisi rangkuman jawaban atas permasalahan penelitian yang merupakan sumbangan terhadap perkembangan keilmuan.

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Historical Inquiry: A Conceptual Analysis Of The Origins Of Pegayaman Village, Sukasada District, Buleleng Regency, Bali

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Article Info	ABSTRAK
<p>Timeline</p> <p>Accepted : 23/03/2025</p> <p>Revised : 28/06/2025</p> <p>Online : 31/07/2025</p> <p>Published : 31/07/2025</p> <p>Keywords:</p> <p>History</p> <p>Acculturation</p> <p>Pegayamaan Village</p> <p>Cultural Identity</p>	<p><i>Historical Study of Pegayaman Village, Buleleng, Bali. This journal examines the origin of Pegayaman Village, Buleleng, Bali, through a conceptual study of its history. This research is motivated by the lack of conceptual understanding of village history for the younger generation and the need for the regeneration of local historians. The exploratory qualitative research method focused on Banjar Dinas Barat Jalan, Pegayaman Village. Primary data was obtained through interviews and direct observations, while secondary data was obtained through observation and interviews with the primary source. The study results show that the origin of Pegayaman Village is divided into 5 phases: 1. Threat and Conflict Phase: Pegayaman Village became a fortress for the defense of the Buleleng Kingdom from the attacks of the southern kingdom. 2. Recruitment Phase of 100 Muslim Laskar Blambangan: The Kingdom of Buleleng received the assistance of 100 Muslim Laskar from Blambangan to guard its territory. 3. Appreciation Phase with the Handover of Gatep Forest: Muslim soldiers were given the Gatep Forest land to appreciate their services. 4. Phase of Naming the Area into Pegayaman Village: "Pegayaman" comes from the word "gayam," referring to the gatep fruit and keris gayaman, a symbol of strength and resilience. 5. Strategic Phase of Pegayaman as a Fortress of Defense, Identity Formulation, and Value Conservation: Pegayaman Village has developed into a village with six superior identities, such as a historical village, an old village, a warrior village, and an acculturative village. This journal concludes that Pegayaman Village has a rich and unique history, formed through the acculturation of Islamic-Hindu culture and religion. This village is a real example of tolerance between religious communities in Bali, with a rich cultural heritage</i></p>

and tradition due to the acculturation.

ABSTRACT

Kata Kunci:
Sejarah
Akulturasi
Desa Pegayamaan
Identitas Budaya

Kajian sejarah Desa Pegayaman, Buleleng, Bali, pada artikel ini meneliti asal usul Desa Pegayaman, Buleleng, Bali, melalui studi konseptual sejarahnya. Penelitian ini dilatarbelakangi oleh belum tersedianya kerangka konseptual tentang sejarah desa untuk digunakan sebagai media regenerasi sejarawan lokal. Metode penelitian kualitatif eksploratif diterapkan dengan fokus di Banjar Dinas Barat Jalan, Desa Pegayaman. Data primer diperoleh melalui wawancara kepada 3 orang responden dan observasi langsung, sementara data sekunder melalui sumber literatur dan arsip. Hasil penelitian menunjukkan bahwa asal usul Desa Pegayaman terbagi dalam 5 fase: 1) Fase ancaman dan konflik: Desa Pegayaman menjadi benteng pertahanan Kerajaan Buleleng dari serangan kerajaan selatan. 2) Fase perekrutan 100 laskar muslim Blambangan: Kerajaan Buleleng menerima bantuan 100 laskar muslim dari Blambangan untuk menjaga wilayahnya. 3) Fase apresiasi dengan penyerahan hutan gatep: Laskar muslim diberi lahan hutan gatep sebagai bentuk apresiasi atas jasa mereka. 4) Fase penamaan wilayah menjadi Desa Pegayaman: Nama "Pegayaman" berasal dari kata "gayam", merujuk pada buah gatep dan keris gayaman, simbol kekuatan dan ketahanan. 5) Fase strategis Pegayaman sebagai benteng pertahanan, Perumusan Identitas dan Konservasi Nilai: Desa Pegayaman berkembang menjadi desa dengan 6 identitas unggul, seperti desa sejarah, desa tua, desa pejuang, dan desa akulturatif. Jurnal ini menyimpulkan bahwa Desa Pegayaman memiliki sejarah yang kaya dan unik, dibentuk melalui akulturasi budaya dan agama Islam-Hindu. Desa ini menjadi contoh nyata toleransi antarumat beragama di Bali, dengan warisan budaya dan tradisi yang kaya hasil dari akulturasi tersebut.



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INTRODUCTION

Balinese architectural philosophy concerns the concept of traditional Balinese spatial planning, which greatly determines the zoning arrangement of both the banjar house environment and the village environment (Prasetya, 2012). Traditional orientation is a spatial

orientation formed by three axes, namely: 1) the religious axis, oriented to the trajectory of the rising and setting of the sun with the direction of the wind as the main value (the direction of the rising of the sun) and the direction of kauh as the value of the intermediate nista in the middle (Diana, 2016), 2) the axis of the earth, oriented to the mountains and the sea. The mountain as the direction of kaja (north) for the people of southern Bali is the main value and the sea or the direction of kelod is worth nista while for the people of northern Bali, kaja is to the south because the mountains are in the middle of the island of Bali. The direction of the kelod is the direction to the sea, to the north in northern Bali and to the south in southern Bali. The northern value is in the direction of the mountain or kaja, while the nista value is in the sea area or kelod with Madya in the middle (Subrata, 2020), 3) the cosmos axis, which is a variant of the religious axis and the cosmos axis, has the meaning of menek (up) and tuwun (down), with three levels of values that are menek (main), middle (intermediate), and tuwun (nista) (Prasetya, 2012).

Pegayaman Village, Sukasada District, Buleleng Regency, Bali holds interesting historical phenomena to be reviewed such as the history of cultural acculturation, art acculturation, customary acculturation, language acculturation, culinary acculturation, the history of the entry of Islam, architecture, and its economic potential (Arif, 2016). The life of the local Pegayaman community is mostly supported by agricultural products, plantations, livestock, laborers and builders and a small number are self-employed (Punia & Nugroho, 2022).

Pegayaman Village is surrounded by government centers, housing, rice fields, clove and coffee plantations. Pegayaman Village has five

hamlets or banjars, namely Banjar Dinas Barat Jalan, Banjar Dinas Timur Jalan, Banjar Amerta Sari, Banjar Kubu, and Banjar Kubu Lebah. The people of Pegayaman Village have unique cultural roots with typical Pegayaman religious rituals. In Pegayaman Village, there is Islamic-Hindu acculturation which can be seen from several buildings, including in the mosque building. That's why, mosques in Bali are mostly different from mosques in general. Balinese architecture full of carvings, also colors mosques in Bali. Even the integration of the two elements is still maintained until now in Pegayaman Village (Prasetya, 2012).

Muslims apply the subak irrigation system, a pattern of water management like Hindu farmers do, although the way to be grateful during harvest is different (Wartasaya, 2018). Two subaks in Pegayaman Village are Subak Sawah and Subak Abian. Muslims who cultivate agricultural land in Subak Yeh Sumbul, Madewi, Pekutatan, and Subak Yeh Santang, Jembrana Regency, the western tip of the island of Bali, implement an irrigation system regularly as farmers on the island of the Gods generally do. In Pegayaman Village, most of the traditional house buildings are simple buildings, without a small altar or Balinese house temple (Prasetya, 2012).

Based on the general description, Pegayaman Village is a potential village in terms of acculturation and culture. History proves that religion plays a significant role in the formation of acculturation in Pegayaman Village, which is multi-dimensional (Bachtiar, dkk., 2022). Ketut Muhammad Suharto is one of the cultural experts and historians of Pegayaman Village who knows and understands the history of Pegayaman Village. So, from this potential, Pegayaman Village has

succeeded in making it a tourist destination village by the Tourism and Sports Office. In terms of readiness, Pegayaman Village has not conveyed its readiness in the aspects of human resource empowerment, village governance systems, and innovation development. Of course, the opportunities provided by the Tourism and Sports Office will be more potential if there is a regeneration of human resources in historical and cultural knowledge, as well as the acculturation of Pegayaman Village so that it is possible to produce local tour guide outputs and can become new jobs for the people in Pegayaman Village (Kartini, 2011).

The problem as well as the challenge faced by Pegayaman Village is the lack of historian regeneration (Kartini, 2011). Pegayaman Village in Buleleng Regency is characterized by a rich and diverse cultural heritage, traditions, and history pegayaman, reflecting a distinctive confluence of Balinese and Islamic influences. It is recognized as one of Bali's oldest Muslim communities, and its residents maintain syncretic traditions that blend Islamic faith with local Balinese customs. The community exemplifies interreligious harmony through its local wisdom and rituals, example, the annual Sokok Base Maulid procession and the ethos of *Menyama Beraya* (mutual respect of beliefs) illustrate peaceful Balinese-Islamic coexistence. Much of Pegayaman's history survives only in oral form, for example a local narrative recounts that in the late 17th century King Panji Sakti settled a detachment of one hundred Osing (East Javanese) soldiers in Pegayaman, a story that helps explain the village's blended heritage. These oral narratives and associated ritual arts warrant systematic documentation by historians to ensure the village's intangible cultural legacy is preserved for future generations. Indeed, the village's

own emblem and motto emphasize preservation, the phrase “*gayam asri abadi*” on the village shield literally means keeping the ancestral culture “everlasting” underscoring the community’s commitment to maintaining its heritage. Moreover, Pegayaman has been officially promoted as a cultural tourism destination, since its combination of cultural richness, tradition, and natural beauty has been highlighted as uniquely attractive to visitors. In sum, historian-led research is essential to accurately record and analyze Pegayaman’s complex history, to reinforce its distinctive cultural identity, and to guide sustainable heritage tourism development.

The source of historical information is still fully borne by Mr. Ketut Muhammad Suharto as an accomplished historian in Pegayaman Village. The history of Pegayaman Village needs to be mapped conceptually so that it is easier for the younger generation to understand as a potential successor to historians. So far, information about the history of the origin of Pegayaman Village is informed randomly without any systematic classification of information.

Previous research studies were conducted to find the state of the art through web open knowledge maps and found several interesting and often discussed research topics, namely morals, cultural acculturation, and values embraced by the people of Pegayaman Village as shown in the following image.

OPEN KNOWLEDGE MAPS



Figure 1 State of The Art

In addition, there is also a previous research on the topic of the history of Pegayaman Village, the results of the literature review found that there is information related to the history of Pegayaman Village, but it is still packaged randomly and has not been conceptually mapped. Meanwhile, generation Z is easier to absorb information that is packaged conceptually, so this research is important to synthesize the information on the origin of Pegayaman Village, so that it can be grouped and mapped, so that it is easier for generation Z to absorb and accelerate the process of regeneration of historians from Pegayaman Village. Then, what are the results of the conceptual study of the origins of Pegayaman Village, Suksada District, Buleleng Regency, Bali?

METHOD

The method applied in this study is a qualitative method with an historical research design. The research location is in Banjar Dinas Barat Jalan, Pegayaman Village, Suksada District, Buleleng Regency, Bali

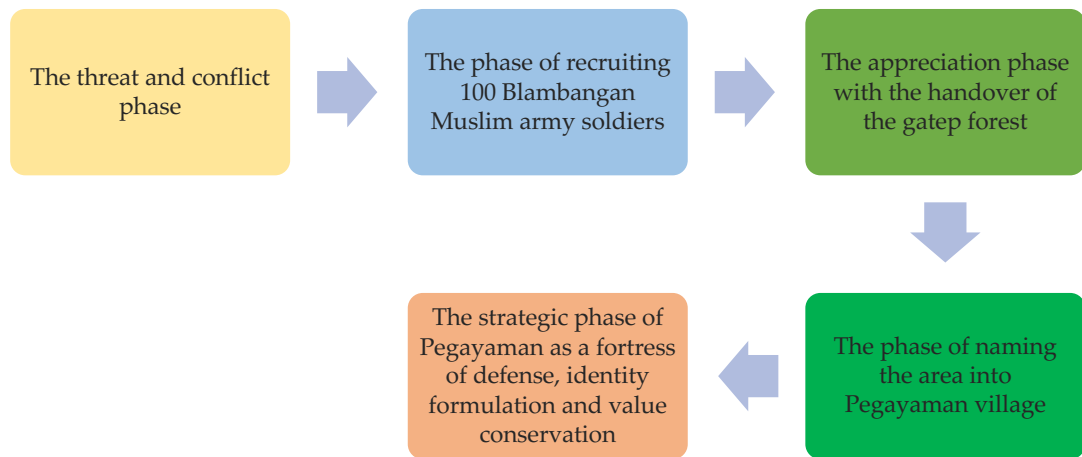
Province. The duration of the research was carried out for 2 months from June 6 to August 6, 2024 with 8 research agendas including: initial survey, secondary data collection, literature study, observation, interview, data analysis, conclusion drawn, and manuscript writing.

Data sources were obtained through primary data sources by conducting interviews and direct observations of research subjects. Secondary data sources were obtained through observation and direct interviews with the main sources (Sugiyono, 2013). Data sources were collected to obtain a basis for information on the history of the emergence of the Boyling Village based on the initial development phases to survive in the conservation phase. Data collection techniques were obtained through structured and unstructured interview techniques, participatory observation techniques, and documentation. The respondents comprised the government, represented by Mr Tantowi; historians, represented by Mr Ketut Muhammad Suharto and the people of Pegayaman Village, represented by Mr Kosim. The instruments or tools used to measure research variables are interview drafts, observation drafts, and documentation drafts. Testing the validity of the data was carried out by triangulation test technique. Data analysis techniques are carried out using domain analysis, taxonomic analysis, and component analysis (Miles & Huberman, 1992).

RESULTS

The conceptual analysis provides empirical evidence for the historical origin of Pegayaman village classified into 5 phases, namely: 1) the threat and conflict phase, 2) the phase of recruiting 100 Blambangan

Muslim army soldiers, 3) the appreciation phase with the handover of the gatep forest, 4) the phase of naming the area into Pegayaman village, and 5) the strategic phase of Pegayaman as a fortress of defense, identity formulation and value conservation. The following is a chart of the historical phases of Pegayaman Village.



Bagan 1 *Outline of the Historical Phase of Pegayaman Village*

DISCUSSION

Pegayaman Village is located in Sukasada District, Buleleng Regency, Bali. It has a unique and different history from other villages in Bali. This village is inhabited by a Balinese Muslim community that has existed for hundreds of years, but still maintains the distinctive Balinese traditions and customs, so that it is a differentiator from the Muslim community in other areas. According to history, the Pegayaman Muslim community was formed during the reign of the Buleleng Kingdom, precisely during the era of the Gelgel Kingdom in Bali in the 17th century. At that time, King Gelgel, named Dalem Ketut Ngulesir, invited Muslim

troops from Makassar, Java, and Lombok to help protect his territory from outside threats (Abadi, 2018).

Pegayaman Village has been known as an old village that has a long history along with the glory of the Buleleng Magical Panji Kingdom, Bali. The name Pegayaman Village cannot be separated from the history of the hill kumpi ringers who occupy the jungle area which was used as a wild fortress of the Buleleng kingdom from royal attacks from the south (Suharto, 2023).

Over time, the Pegayaman people experienced a process of cultural acculturation. They adopt various Balinese traditions, such as traditional ceremonies and mutual cooperation, while maintaining Islamic values. For example, in certain traditional celebrations, people use Balinese traditional clothing, but still carry out religious rituals according to Islamic teachings. The Balinese language is also used in daily life, even though they are Muslims. This acculturation is a unique identity that makes Pegayaman called "Islamic Bali Village".

The Muslim community in Pegayaman Village also has a good relationship with the Buleleng kingdom. During the reign of King Buleleng. The relationship between the Pegayaman people and the kingdom was closely established with several leaders of the Pegayaman Muslim community who were even given important positions in the kingdom. This relationship has been maintained to this day, where the Pegayaman community is respected as an integral part of Buleleng's history and culture. Pegayaman is known for its strong tolerance between religious people. In this village, although the majority of the community is

Muslim, they coexist peacefully with the Hindu community in Bali. Their religious traditions are often colored by local Balinese values, such as the way they dress during prayers and religious ceremonies (Tafsiruddin, 2022).

Pegayaman Village is a unique example of the combination of culture and religion in Bali. To this day, Pegayaman retains many distinctive cultural heritage and ancestral traditions, which are a combination of Balinese and Islamic culture. This village has become a symbol of tolerance between religious communities in Bali, and attracts the interest of academics, tourists, and other parties who are interested in religious culture in Indonesia (Hadriani dan Mahardika, 2023). To answer the formulation of this study, there are 5 categories of phases of origin of the formation of Pegayaman Village as follows.

Threat and Conflict Phase

Pegayaman Village has been known as an old village, which has a long history along with the glory of the Panji Sakti Kingdom of Buleleng Bali. The name of Pegayaman Village, cannot be separated from the history of the Kumpi Bukit villagers who occupied the jungle area which was used as a wild fortress of the Buleleng Kingdom from the attack of the kingdom from the south. The story of the existence of Pegayaman Village cannot be separated from a concept that has existed since 1611. This is revealed from a story that happened that year. That is when Ki Barak, a 12-year-old child is resting at an altitude at the top of a mountain range that when we pass through it from the north and south is the highest peak, at an altitude of 1,350 meters above sea level (Suharto 2023).

In this place there is an event and event that is very sacred and has a positive impact on the development of a region, namely Buleleng. The story that occurred in the early 17th century is the forerunner of a number of very interesting events that until now have become the pattern of life of the Buleleng people.

In 1647/1648, Ki Barak Panji Sakti proved his oath made in 1611 to conquer the westernmost region, East Java, the kingdom of Blambangan. To realize his ideals, Ki Barak collaborated with the Islamic kingdom of Mataram Central Java which at that time was led by King Amangkurat 1 who ruled from 1645-1677. At the same time, the forces of the Buleleng and Mataram kingdoms met and attacked the Blambangan kingdom to be carried out.

On this occasion, I Gusti Anglurah Panji Sakti offered to collaborate with Tumenggung. And the effort when leading the troops sent by Amangkurat 1 to control Blambangan. The offer submitted by I Gusti Anglurah Panji Sakti to Tumenggung, and the effort was well received. Finally, at that time, Blambangan could be controlled by I Gusti Anglurah Panji Sakti, the King of Buleleng Bali (Interview with Suharto, July 10, 2024).

Recruitment Phase of 100 Blambangan Muslim Army Soldiers

Based on research by Abadi (2018), the founding father originated from Blambangan. When King Buleleng faced threats and conflicts, help was obtained from the Blambangan military. In response, Blambangan gave 100 Muslim soldiers to I Gusti Ngurah Panji Sakti which was brought from Blambangan and then placed in the gatep forest area with political

elements and da'wah elements in it. 100 Muslim army soldiers came and settled in the gatep forest without taking their wives to Singaraja, Buleleng. Finally, when they settled down, 100 Muslim soldiers recruited from Blambangan married Balinese Hindu girls and converted to Islam (Suharto Interview, July 10, 2024). This creates a Muslim community that coexists with the rest of the Balinese Hindu community. This basis is the term "acculturation" which continues to develop until now naturally and naturally (Suharto Interview, July 10, 2024).

Appreciation Phase with the Handover of Gatep Forest

In its development, these 100 Muslim soldiers from Blambangan were slowly and surely assigned as guards of the Buleleng Kingdom. They are the fortress of defense in the southern region. The haunted hilly area covers an area of 1,548 hectares (included in the 1942 map). After the conflict ended, some of them 100 Muslim soldiers from Blambangan decided to settle in the North Bali region, and they were appreciated by the granting of the gatep forest land (Interview with Suharto, July 10, 2024).

Regional Naming Phase to Pegayaman Village

The existence of Pegayaman Village when referring to the name of the village, it seems as if there is something special with words and attributes that do not literally exist in the Bali region. Pegayaman is taken from two syllables, namely gayam which comes from the gatep fruit, and gayaman which comes from keris, a Javanese keris of Surakarta (Tantowi Interview, July 11, 2024).

Starting from the provision of gatep forest areas as a form of appreciation (Prasetya, 2012). The area was named Pegayaman Village which was taken from the word 'gatep' which means the same as 'gayam' in Javanese. Pegayaman is taken from two syllables, namely gayam which comes from the gatep fruit, and gayaman which comes from keris, a Javanese keris of Surakarta (Tantowi Interview, July 11, 2024)..

Gatep fruit is useful for overcoming constipation, because this fruit contains very high fiber. Maintains intestinal health (contains saponins) as a cleanser of toxins in the digestive tract and colon. This gatep tree grows a lot, especially in Pegayaman Village. This gatep tree is one of those that is considered an icon of philosophy in giving the name of Pegayaman Village (Kosim Interview, July 9, 2024)..

The gayaman keris is a keris in Surakarta (Solo), Central Java. This keris is mainly used in the Solo Palace environment. Information obtained from the Solo Palace, Surakarta Hadiningrat, which was explained by the guard of the Surakarta Palace Museum, that there are two types of kris, namely the ladrang keris and the gayaman keris (Tantowi Interview, July 11, 2024). The gayaman keris is simple in shape and resembles a gayam or gatep fruit. The gayaman keris is usually worn by knights during war and was also used for daily needs during the ancient royal era (Hardoyo, 2019). If we look for the meaning and philosophy of the keris, that the keris is an object that is used as a weapon and has a very high philosophy (Suharto Interview, July 10, 2024).

Strategic Phase of Pegayaman as a Defense Fortress, Identity Formulation and Value Conservation

The strategy carried out by Pegayaman village as a defensive fortress has captured several sectors, including the economic, political, and social sectors developed by the former rebels in Butt since 1648 until now. The non-dependence between the knights of Pegayaman Village and the kingdom makes the defense stronger, such as from the strategy of the economic sector in the hilly area, wetland and dry land cultivation is carried out as pure farmers who cultivate crops. Two commodities that are sustainable to date are rice and coffee crops, besides that there are currently new commodities, namely cloves and cocoa (Abdi, 2012).



Figure 2 *Interview with Pegayaman Village Historian*

In an interview with one of the community leaders and historians of Pegayaman Village, Mr. Suharto, he said that Pegayaman Village succeeded in formulating 6 superior identities, namely Pegayaman Village as history, Pegaayaman Village as an old village, Pegayaman Village as a fighter, Pegayaman Village as a unique village, Pegayaman Village as an acculturative village, and Pegayaman Village as a cultural village (Suharto Interview, July 10, 2024). Based on the findings of field observations, it

was found that the nuances and characteristics of the residents of Pegayaman village intersect with 6 identities that have been formed to date and their existence is maintained and continues to be inherited through customary traditions that are integrated with religious, socio-cultural, and artistic activities. The following is a series of documentation data findings related to the treatment of 6 identities carried out by the people of Pegayaman Village.



Figure 3 *Conservation of Pegayaman Village's Superior Identity*

Value conservation continues to be carried out by the community in Pegayaman Village through the regeneration of instilling moral values and identity as Muslims. In terms of sustainability, planting and maintenance values are passed down to children in Pegayaman Village with supportive, namely all parties such as village managers, schools, parents, and the people of Pegayaman Village also contribute fully to maintaining the superior identity.

CONCLUSION

Beyond that, a timeline diagram would make the history sequence easier to understand. The conceptual analysis provides empirical evidence for the historical origin of Pegayaman village classified into 5 phases, namely: 1) the threat and conflict phase, 2) the phase of recruiting 100 Blambangan Muslim army soldiers, 3) the appreciation phase with the handover of the gatep forest, 4) the phase of naming the area into Pegayaman village, and 5) the strategic phase of Pegayaman as a fortress of defense, identity formulation and value conservation. The peak of the formation of Pegayaman village is the emergence of 6 superior village identities, namely Pegayaman village as history, Pegaayaman village as an old village, Pegayaman village as a fighter, Pegayaman village as a unique village, Pegayaman village as an acculturative village, and Pegayaman village as a cultural village.

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Efektivitas LMS Sebagai Media Pembelajaran Interaktif Sejarah Kearifan Lokal Budaya Megalitik Pasemah di SMA Negeri 10 Palembang

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Article Info	ABSTRAK
<i>Timeline</i> <i>Accepted</i> : 08/06/2025 <i>Revised</i> : 10/07/2025 <i>Online</i> : 31/07/2025 <i>Published</i> : 31/07/2025	This study is a product development research focusing on the creation of a learning media in the form of a Learning Management System (LMS). The objective is to develop a valid and effective learning tool that can enhance students' learning outcomes. The LMS was developed using the Research and Development (R&D) approach, following the ADDIE model, which includes the stages of Analysis, Design, Development, Implementation, and Evaluation. The LMS was specifically designed for use in history education for Grade XI students. Data were collected through material and media validation tests, as well as individual trials, small group trials, and field testing (pretest and posttest). The results of the validation and trials are as follows: (1) media expert: 4.94; (2) material expert: 4.69; (3) individual trial: 4.63; (4) small group trial: 4.38; (5) pretest: only 1 student met the minimum mastery criteria (KKM), with an average score of 46.36; (6) posttest: 33 students passed the KKM, with an average score of 91.33.
Keywords: <i>Learning Management System</i> <i>Local Wisdom</i> <i>Megalithic Pasemah</i> <i>R & D</i> <i>ADDIE</i>	

Kata Kunci:
Learning Management System
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ABSTRACT

Penelitian ini merupakan penelitian pengembangan produk media pembelajaran berupa *Learning Management System* yang bertujuan untuk menciptakan media pembelajaran yang valid dan efektif sehingga dapat meningkatkan hasil belajar peserta didik. Produk *Learning Management System* ini dikembangkan dengan metode *Research & Development* (R & D) dengan model ADDIE (Analisis, Design, Development, Implementation, Evaluation). Produk ini dikembangkan untuk digunakan sebagai media pembelajaran dalam pembelajaran sejarah di kelas XI. Hasil data diperoleh melalui uji validitas media dan materi juga melalui tahap uji perorangan, uji kelompok kecil dan uji coba

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lapangan (pretest dan posttest). Data penilaian hasil validasi dan uji coba peserta didik mendapatkan perolehan berikut ini (1) ahli media 4,94 (2) ahli materi 4,69 (3) uji coba perorangan 4,63 (4) uji coba kelompok kecil 4,38 (5) pretest 1 lulus KKM dengan nilai rata-rata 46,36, posttest 33 lulus KKM dengan nilai rata-rata 91,33.

PENDAHULUAN

Pendidikan merupakan fondasi utama dalam membentuk karakter dan kompetensi generasi muda dalam menghadapi tantangan global. Pendidikan menjadi sebuah agenda penting dalam merealisasikan Indonesia Emas 2045 (Darman, 2017). Dalam era teknologi digital yang semakin berkembang seperti saat ini, transformasi pendidikan menjadi kebutuhan mendesak untuk meningkatkan kualitas dan aksestabilitas pembelajaran. Salah satu contoh nyata transformasi pendidikan yang telah terjadi di Indonesia bahkan dunia ialah penggunaan teknologi sebagai alat bantu dalam dunia pendidikan setelah adanya pandemi Covid-19 yang memaksa adanya pembelajaran daring. Dengan demikian, pengintegrasian teknologi dalam system pendidikan Indonesia menjadi strategi utama dalam mencapai tujuan tersebut.

Pemanfaatan teknologi dalam dunia pendidikan tidak hanya meningkatkan efisiensi proses pembelajaran, tetapi juga memperkaya pengalaman peserta didik melalui interaktivitas dan akses ke sumber daya yang beragam (Sulistyowati, C., & Asriati, N., 2023). Di Indonesia sendiri, pemerintah telah menginisiasikan berbagai upaya untuk mendukung digitalisasi pendidikan salah satunya dengan adanya program merdeka belajar (Nadya, A., *et al*, 2023). Saat ini, realisasi dari pendidikan berbasis teknologi ialah penggunaan *Learning Management System* sebagai media pembelajaran daring yang di dalamnya memiliki

beragam fitur yang mendukung kegiatan pembelajaran seperti presensi kehadiran, ruang diskusi antara guru dan peserta didik, mencantumkan media pembelajaran interaktif, memberi materi dan evaluasi (Putra *et al.*, 2020).

Learning Management System merupakan perangkat lunak yang dirancang dengan tujuan untuk mengelola, mendistribusikan, dan mengatur penyampaian konten pembelajaran secara daring (Fakhrudin, A.M., *et al*, 2022). Platform pembelajaran *Learning Management System* memungkinkan guru dan peserta didik untuk berinteraksi secara fleksibel dan efektif karena dapat diakses kapan dan dimana saja selama terhubung dalam jaringan internet (Simangunsong, 2024; Febrianti, S., *et al*, 2023). Selain aksesibilitasnya yang mudah, *Learning Management System* juga tetap memungkinkan untuk melakukan pembelajaran *Blended Learning* dimana menggabungkan pembelajaran tatap muka dan daring (Pradja, M.P.A., *et al*, 2022). Dengan demikian penyampaian materi lebih adaptif dan variative yang dapat meningkatkan pemahaman dan keterlibatan peserta didik dalam proses pembelajaran (Istiqomah, E. O., *et al* 2023). Sehingga penggunaan *Learning Management System* dalam kegiatan pembelajaran adalah salah satu solusi mewujudkan pembelajaran berbasis teknologi, termasuk dalam pembelajaran sejarah.

Pembelajaran sejarah memiliki peran strategis dalam membentuk kesadaran historis dan identitas kebangsaan peserta didik. Pemahaman terhadap sejarah dapat membantu peserta didik mengenali akar budaya, nilai-nilai serta perjuangan yang membentuk jati diri bangsa (Susilo, A., *et al*, 2025; Sumardin, O. & Henri., 2024). Akan tetapi, dalam praktiknya, pembelajaran sejarah masih cenderung bersifat konvensional dan

berpusat pada guru sehingga kurang menumbuhkan minat dan partisipasi aktif peserta didik (Budiarta, I. W., 2023). Sehingga diperlukan pendekatan inovatif yang mengintegrasikan teknologi guna menciptakan pengalaman belajar yang lebih interaktif dan menyenangkan untuk meningkatkan keterampilan berpikir kritis, kreatif dan reflektif peserta didik (Amalia, N., 2024).

Salah satu aspek penting dalam pembelajaran sejarah ialah pengenalan terhadap kearifan lokal, khususnya peninggalan budaya yang ada di lingkungan sekitar peserta didik (Praditya, G. D., 2024). Di Sumatera Selatan terdapat Budaya Megalitik Pasemah yang merupakan tinggalan arekologis penting dari masa prasejarah. Budaya ini menyimpan berbagai artefak dan struktur batu yang mencerminkan kehidupan, budaya dan nilai-nilai masyarakat di masa lampau di Sumatera Selatan. Akan tetapi, pemanfaatan budaya ini sebagai sumber belajar sejarah di sekolah masih belum optimal (Triwurjani, Rr., 2023). Budaya Megalitik Pasemah menjadi salah satu objek yang paling menarik perhatian dan diminati oleh banyak kalangan baik arkeolog, peneliti hingga wisatawan (Maysuri & Touwe, 2024).

Pemanfaatan budaya Megalitik Pasemah sebagai sumber belajar dapat memperkaya pemahaman siswa tentang budaya lokal dan memperkuat identitas. Namun, keterbatasan akses dan kurangnya dokumentasi digital menjadi kendala dalam integrasi budaya megalitik ini ke dalam pembelajaran sejarah (Utami, W. P., 2020). Minimnya pemanfaatan sumber belajar lokal sering kali disebabkan oleh terbatasnya media pembelajaran yang inovatif dan kontekstual (Nurkholis, M., 2023). Oleh karena itu, diperlukan upaya untuk mendigitalisasi dan

mengintegrasikan informasi tentang budaya ini ke dalam platform pembelajaran (Lubis, M., *et al*, 2023).

Pemanfaatan *Learning Management System* dapat menjadi solusi efektif untuk mengintegrasikan materi tentang budaya Megalitik Pasemah ke dalam pembelajaran sejarah. Melalui *Learning Management System*, guru dapat menyajikan materi secara interaktif dan peserta didik dapat mengakses informasi kapan dan dimana saja. Selain itu, *Learning Management System* memungkinkan evaluasi pembelajaran yang lebih terstruktur dan efisien (Widyawati, U. & Witasari, N., 2023).

Penelitian ini bertujuan untuk mengkaji efektivitas penggunaan LMS sebagai media pembelajaran interaktif pada materi sejarah Kearifan Lokal Budaya Megalitik Pasemah di SMA Negeri 10 Palembang. Diharapkan hasil penelitian ini dapat memberikan kontribusi terhadap pengembangan media pembelajaran berbasis teknologi yang kontekstual dan relevan, serta menjadi alternatif strategis dalam meningkatkan mutu pendidikan sejarah di tingkat sekolah menengah.

METODE

Metode penelitian yang digunakan adalah *Research and Development* (R & D). R & D merupakan metode penelitian yang digunakan untuk menghasilkan produk tertentu dan menguji keefektifan produk yang dibuat. Produk yang dihasilkan tak hanya yang dalam berbentuk fisik seperti buku tetapi juga dalam bentuk program computer untuk pengelolaan kelas, data dan perpustakaan (Rustamana *et al*, 2024). Metode penelitian R & D banyak digunakan dengan tujuan untuk meningkatkan kualitas pembelajaran dari produk yang diciptakan.

Untuk menciptakan produk yang layak digunakan dalam pembelajaran, maka penelitian ini menggunakan Model ADDIE dalam pengembangan produknya. Model ADDIE merupakan sebuah pendekatan sistematis dalam sebuah pengembangan yang terdiri dari lima tahap utama yaitu analisis (*Analysis*), desain (*Design*), pengembangan (*Develpoment*), implementasi (*Implementation*), dan evaluasi (*Evaluation*). Model pengembangan ADDIE dirancang untuk memastikan bahwa proses pengembangan pembelajaran berjalan secara terstruktur dan efektif.

Pada penelitian yang mengembangkan produk *Learning Management System* dengan materi Kearifan Lokal Budaya Megalitik Pasemah, peneliti melakukan analisis yakni kelima tahap pengembangan model ADDIE. Pada tahap analisis peneliti melakukan analisis kebutuhan dan karakter peserta didik serta kurikulum dan system pembelajaran yang digunakan di sekolah. Pada tahap desain, peneliti menghimpun materi yang akan dicantumkan ke dalam produk, membuat *flowchart* materi, *flowchart* media, *storyboard*, serta membuat lembar validasi ahli untuk uji validitas. Pada tahap ketiga yaitu pengembangan peneliti membuat produk bahan ajar yang akan diintegrasikan ke dalam *Learning Management System*, lalu melakukan uji validitas oleh para ahli. Selanjutnya ialah tahap implementasi, yang dilakukan dengan tiga tahap yaitu tahap uji perorangan, tahap uji kelompok kecil dan tahap uji coba lapangan dengan melakukan pretest dan postest untuk mengukur efektivitas penggunaan *Learning Management System*. Dan tahap terakhir ialah evaluasi dengan melakukan penilaian terhadap produk yang dikembangkan agar produk layak digunakan.

Subjek dari uji coba produk yang dikembangkan dalam penelitian ini adalah peserta didik kelas XI.10 di SMA Negeri 10 Palembang dengan peserta didik sejumlah 33 orang. Pengumpulan data tersebut menggunakan instrument berupa lembar angket validasi ahli media dan lembar angket validasi ahli materi yang kemudian dihitung dengan skala *likert* angka satu sampai lima.

Tabel 1 Perhitungan Skala *Likert*

Kategori	Skor
Sangat Layak	5
Layak	4
Cukup Layak	3
Kurang Layak	2
Sangat Tidak Layak	1

Sumber : Ansari dalam Fuadiyah, 2024

Hasil dari tabel validasi ahli kemudian akan disajikan dengan kategori tingkat kevalidan dengan kategori pada tabel di bawah ini :

Tabel 2 Kategori Tingkat Validitas

Kategori	Skor
Sangat Valid	5,00 – 4,21
Valid	4,20 – 3,41
Cukup Valid	3,40 – 2,61
Tidak Valid	2,60 – 1,81
Sangat Tidak Valid	1,80 – 1,00

Sumber : Kusumawati et al, 2023

HASIL

Pelaksanaan kegiatan disekolah tentunya berpedoman dengan kurikulum yang digunakan. Berdasarkan hasil analisis, SMA Negeri 10 Palembang menggunakan Kurikulum Merdeka sebagai pedoman kegiatan

pembelajaran di sekolah dan di kelas XI.10 pembelajaran sejarah biasanya dilaksanakan dengan metode ceramah dan juga presentasi diskusi. Selain itu, bahan ajar yang digunakan dalam pembelajaran ialah buku cetak Kemendikbud dan juga power point dan penggunaan alat-alat bantu teknologi dalam pembelajaran di kelas XI.10 sudah sering dilakukan karena peserta didik menganggap bahwa penggunaan teknologi dalam pembelajaran merupakan satu hal yang penting.

Berdasarkan hasil analisis yang didapatkan, kemudian dibuat *flowchart* materi dan yang terdiri dari materi Kearifan Lokal Pasemah dan jenis-jenisnya serta materi Kearifan Lokal Megalitik Pasemah yang merupakan topik utama dalam penelitian ini serta pembuatan *flowchart* media yaitu PPT Morph, PPT Canva Web, Podcast dan *Liveworksheet*. Materi-materi dihimpun melalui artikel-artikel ilmiah serta buku *online* yang relevan dan disesuaikan dengan kebutuhan peserta didik dan disajikan ke dalam beberapa bahan ajar interaktif seperti PPT Morph, PPT Canva Web dan Podcast serta *Liveworksheet* sebagai *quiz game* dan kemudian diintegrasikan sebagai bahan ajar dalam *Learning Management System* yang dikembangkan.

Pada *learning management system* yang dikembangkan, dibuat beberapa navigasi untuk mempermudah kegiatan pembelajaran dan mengklasifikasi pembagian materi pembelajaran yang telah dibuat dalam bahan ajar interaktif. Diantaranya seperti navigasi absensi untuk kehadiran peserta didik, navigasi tujuan pembelajaran, navigasi materi pembelajaran dan juga *quiz game* berdasarkan bahan ajar interaktif yang telah dibuat. Setelah itu, uji validitas terhadap *learning management system* yang didalamnya sudah terintegrasi bahan ajar interaktif oleh para ahli.

Hasil validitas media dan materi terhadap kelayakan uji coba *learning*

Kategori	Skor	Kriteria
Media	4,94	Sangat Valid
Materi	4,69	Sangat Valid
Rata-Rata Penilaian	4,81	Sangat Valid

management system mendapatkan hasil sebagai berikut :

Tabel 3 Rekapitulasi Hasil Validasi Ahli

Berdasarkan hasil uji validitas terhadap *learning management system* didapatkan angka 4,94 terhadap penilaian media sehingga termasuk ke dalam kategori sangat valid. Pada penilaian materi mendapatkan angka 4,69 dengan kategori sangat valid. Dari kedua penilaian tersebut didapatkan rata-rata penilaian 4,81 yang termasuk kategori sangat valid sehingga produk *learning management system* layak untuk diujicobakan kepada peserta didik dengan beberapa perbaikan yang disarankan oleh validator. Setelah itu dilakukan uji coba terhadap peserta didik, mulai dari perorangan, kelompok kecil dan uji coba lapangan (pretest dan posttest).

Tabel 4 Rekapitulasi Hasil Uji Perorangan

No	Nama	Skor	Rata-Rata
1	NA	72	4,8
2	MFRA	73	4,86
3	AAP	63	4,2
	Total	208	4,62 (Sangat Efektif)

Tabel 5 Rekapitulasi Hasil Uji Kelompok Kecil

		4,94	Sangat Valid
	Materi	4,69	Sangat Valid
	Rata-Rata Penilaian	4,81	Sangat Valid
No	Nama	Skor	Rata-Rata
1	ADP	74	4,93
2	AA	70	4,66
3	MRM	54	43,6
4	CSR	58	3,86
5	MR	63	4,2
6	MRH	66	4,4
7	AT	68	4,53
8	BAZ	70	4,66
9	HAH	69	4,6
	Total	592	4,38 (Sangat Efektif)

Tabel 6 Rekapitulasi Hasil Pretest

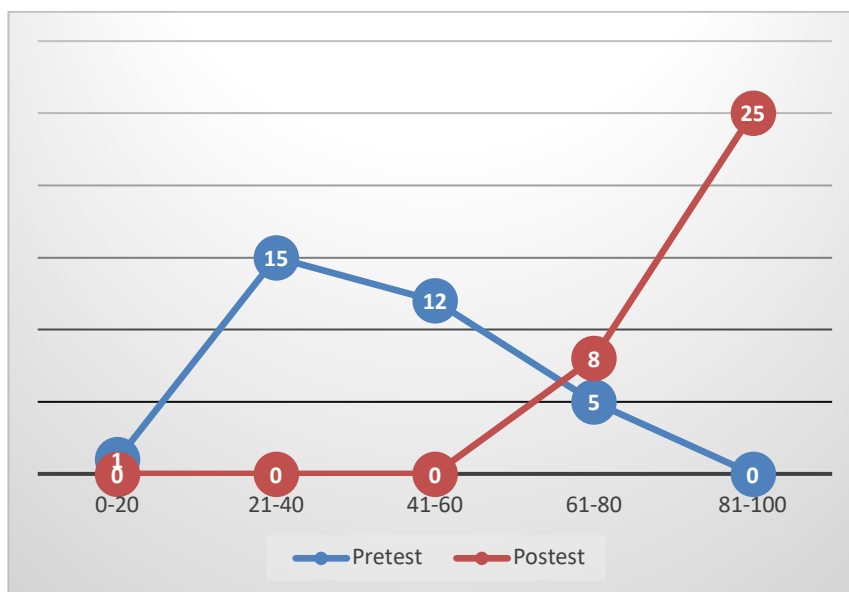
No	Interval Nilai	Kategori	Jumlah
1	0 – 75	Tidak Lulus KKM	32
2	75 – 100	Lulus KKM	1
	Rata-Rata		46,36

Setelah melaksanakan posttest, peserta didik melaksanakan kegiatan pembelajaran dengan menggunakan *Learning Management System* dan bahan ajar interaktif yang terintegrasi di dalamnya. Setelah itu dilaksanakan posttest untuk mengukur tingkat pemahaman peserta didik setelah menggunakan *Learning Management System* sebagai sarana dalam pembelajaran.

Tabel 7 Rekapitulasi Hasil Posttest

No	Interval Nilai	Kategori	Jumlah
1	0 – 75	Tidak Lulus KKM	0
2	75 – 100	Lulus KKM	33
	Rata-Rata		91,33

Berdasarkan hasil postest yang disajikan, dapat disimpulkan bahwa hasil belajar peserta didik mengalami peningkatan yang signifikan setelah menggunakan *Learning Management System* dengan bahan ajar interaktif yang telah terintegrasi di dalamnya.



Gambar 1 Chart Prebandingan Pretest & Postest

PEMBAHASAN

Learning Management System materi Kearifan Lokal Budaya Megalitik Pasemah. Berdasarkan hasil analisis data dari penelitian yang dilakukan didapatkan hasil bahwa produk berupa *Learning Management System* sudah layak untuk dikembangkan di kalangan peserta didik di SMA Negeri 10 Palembang terutama dalam pembelajaran sejarah. Hal tersebut ditinjau dari uji validitas materi 4,38 dan media 4,62 yang mendapatkan nilai rata-rata 4,81. Pada rentang angka 4,81 termasuk pada kategori sangat valid, sehingga dapat diujicobakan ke peserta didik.

Setelah mendapatkan penilaian dari validator, serta melakukan perbaikan media berdasarkan saran yang diberikan kemudian *Learning Management System* diujicoba ke peserta didik dengan melaksanakan uji perorangan dan uji coba kelompok kecil dengan tujuan melihat tanggapan peserta didik terhadap *Learning Management System* yang mendapatkan nilai 4,62 (sangat efektif) dan 4,38 (sangat efektif). Setelahnya dilaksanakan juga pretest untuk mengukur kemampuan dan pemahaman awal peserta didik terkait materi yang akan dibahas melalui *Learning Management System*. Pelaksanaan pretest mendapatkan hasil hanya satu peserta didik saja yang nilainya mampu melewati KKM sedang 32 lainnya mendapatkan nilai yang berada di bawah KKM. Kemudian dilaksanakan kegiatan pembelajaran dengan *Learning Management System* materi Kearifan Lokal Budaya Megalitik Pasemah dengan bahan ajar interaktif yang sudah diintegrasikan. Setelah kegiatan pembelajaran berlangsung, dilaksanakan posttest untuk mengukur peningkatan pemahaman peserta didik terhadap materi setelah menggunakan *Learning Management System* sebagai sarana pembelajaran. Didapatkan hasil 33 peserta didik mendapatkan nilai yang berada di atas KKM. Sehingga dapat disimpulkan bahwa *Learning Management System* menjadi sarana yang valid dan layak untuk digunakan sebagai sarana pembelajaran di sekolah karena selain tampilan yang menarik, mudah diakses dimana saja dan kapan saja, *Learning Management System* dapat menumbuhkan minat belajar peserta didik sehingga dapat meningkatkan hasil belajarnya.

KESIMPULAN

Hasil penelitian menunjukkan bahwa *Learning Management System* (LMS) materi Kearifan Lokal Budaya Megalitik Pasemah sangat layak dan efektif

digunakan dalam pembelajaran sejarah di SMA Negeri 10 Palembang. LMS ini mendapat nilai validitas dari ahli materi sebesar 4,69 dan ahli media 4,94 dengan rata-rata 4,81 yang termasuk kategori sangat valid. Uji coba kepada peserta didik menunjukkan respons positif. Pretest awal menunjukkan sebagian besar peserta didik belum mencapai KKM, namun setelah mempelajari menggunakan LMS seluruh peserta didik berhasil melampaui KKM pada posttest. Sehingga LMS terbukti mampu meningkatkan pemahaman dan hasil belajar peserta didik.

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Teaching as Subversive Intimacy: Weaving Historical Thinking into Living Interpretive Narratives

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Timeline <i>Accepted</i> : 08/06/2025 <i>Revised</i> : 10/07/2025 <i>Online</i> : 31/07/2025 <i>Published</i> : 31/07/2025	This article proposes subversive intimacy—the deliberate pairing of trust and disruption—as a framework for reimagining history pedagogy in Indonesia. Based on a semester-long experiment in the undergraduate English as Historical Source course, it shows how structured scaffolding (such as writing guidelines and thematic workshops), followed by the strategic loosening of guidance, moved students from procedural compliance to interpretive freedom. Analysis of top student papers reveals how dialogical engagement, collaborative critique, and provisional authority fostered critical reading, nuanced argumentation, and intellectual risk-taking. Situated within debates on critical pedagogy and historical thinking, the study demonstrates the potential of this approach to unsettle didactic traditions and bring marginalized themes to the center of scholarly engagement—transforming the history classroom into a living arena for cultivating rigor, humility, and interpretive courage.

Kata Kunci:	A B S T R A K
Intimasi Subversif Berpikir Historis Narasi Interpretatif Struktur Pendukung Pedagogi Sejarah	Artikel ini menawarkan <i>intimasi subversif</i> —perpaduan sengaja antara kepercayaan dan disrupsi—sebagai kerangka untuk menata ulang pedagogi sejarah di Indonesia. Berdasarkan eksperimen satu semester dalam mata kuliah <i>English as a Historical Source</i> , studi ini menunjukkan bagaimana struktur pendukung (misalnya panduan penulisan <i>paper</i> dan lokakarya tematik), diikuti pelanggaran arahan secara strategis, menggerakkan mahasiswa dari kepatuhan prosedural menuju kebebasan interpretatif. Analisis karya terbaik memperlihatkan bagaimana ruang dialogis, kritik kolaboratif, dan otoritas dosen yang bersifat sementara (memberi ruang otonomi) mendorong pembacaan kritis, argumentasi bernuansa (peka konteks dan menimbang bukti yang berseberangan), serta keberanian intelektual. Berpijak pada wacana pedagogi kritis dan <i>historical thinking</i> , pendekatan ini mengguncang tradisi didaktik dan memusatkan tema-tema yang kerap terpinggirkan, menjadikan kelas sejarah sebagai arena yang hidup untuk menumbuhkan ketelitian, kerendahan hati, dan keberanian berpikir.



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INTRODUCTION

Not with a grand lecture does a classroom change, but with the weaving of tasks, conversations, and risks that invite students to see history as more than a static record. This study grows from that conviction, asking how teaching can be practiced as subversive intimacy: a pedagogy at once relational and disruptive, nurturing trust even as it unsettles certainty. Rather than transmitting official narratives, this stance reconfigures the classroom as a space where students claim interpretive agency. That conviction took shape from the first meeting of the course *English as a Historical Source*, which began not with sweeping claims but with a single text—familiar in its concern with the past, yet strange in its linguistic and interpretive demands. From the outset, the classroom became an interpretive workshop, where language and history interlaced and the past appeared as unfinished and open to argument.

By “subversive intimacy,” this study refers to a pedagogical stance that deliberately blends relational closeness with critical provocation, sustained over time to shift interpretive authority toward students. While drawing on bell hooks’ (1994) engaged pedagogy and Freire’s (1970/2000) critical consciousness, it departs from them by addressing the specific dynamics of Indonesian history education, where lecture-driven traditions and canonical narratives remain dominant. In this frame, intimacy signals not interpersonal warmth but intellectual proximity—a willingness to share the labor of reading, questioning, and reconstructing the past—while subversive marks the intent to unsettle entrenched hierarchies in the classroom. Crucially, intimacy here does not cushion students from discomfort; it frames discomfort as productive, where trust becomes the

condition for risk-taking and where guided scaffolds are gradually released into interpretive autonomy. Such an orientation reframes the teacher–student relationship from one-way transmission into collaborative inquiry, resisting the passivity cultivated by conventional instruction and opening space for students to inhabit history as their own.

In Indonesia, history education has long privileged factual recall over interpretive engagement. University classrooms typically deliver narratives as finished products, leaving students with few tools to question sources or connect past and present. As Wineburg (2001) notes, historical thinking is an “unnatural act” requiring deliberate cultivation. This didactic model stems from earlier schooling, where colonial discourse and centralized narratives persist beyond the New Order (Purwanta, 2018; Purwanta & Novianto, 2022). Despite reforms since 1998, lecture-dominated practice endures (Aman, 2019; Yunus, 2018), and state-sanctioned accounts of 1965 continue to dominate classrooms and hinder reconciliation (Zurbuchen, 2002; Głab, 2018). Even the 2013 curriculum left textbooks central, though formative assessment initiatives show openings for historical thinking (Fikri, 2025). The result is a landscape where civic identity is promoted but alternative perspectives remain crowded out.

Critical pedagogy offers one response. Freire (1970/2000) frames education as collaborative transformation through dialogue and praxis, while hooks (1994) extends this vision as a practice of freedom grounded in care. Debates on decolonizing the curriculum call for redistributing epistemic authority and rehumanizing learning (English & Heilbronn, 2024; Karn, Llewellyn, & Clark, 2024). These debates are echoed in analyses such as Abu Moghli and Kadiwal’s (2021) work on

conceptualisation, positionality, and conduct, and in practical initiatives like the Stanford History Education Group's Civic Online Reasoning materials (SHEG, 2022), which provide tools for embedding decolonial and digital literacies. Together these perspectives disrupt hierarchical classrooms and position students as co-authors of meaning. It is within this current that this study names its stance subversive intimacy: blending closeness with provocation to shift interpretive authority to learners.

Within this framework, historical thinking becomes central. Seixas & Morton (2013) identify six concepts—significance, evidence, continuity and change, cause and consequence, perspectives, and the ethical dimension—that guide rigorous engagement with the past. Our study emphasizes evidence and perspectives, training students to source, contextualize, and corroborate documents from archives to oral histories. International scholarship shows how historical thinking frameworks are adapted across national traditions, clarifying second-order concepts and enactments. At the micro level, teacher talk can shape movement from substantive to strategic historical content (Allender, 2019), while targeted writing interventions enhance disciplinary literacy (Holdinga, van Drie, & Rijlaarsdam, 2025). Advances in digital source evaluation further show how explicit instruction in lateral reading improves online judgment (Wineburg & McGrew, 2019; Wineburg et al., 2022; McGrew, 2020). Together these strands show historical literacy can be cultivated through purposeful design. Beyond the experimental demonstrations of Wineburg and McGrew (2019), subsequent large-scale field studies have tested the application of lateral reading in authentic classroom contexts. Most significantly, Wineburg, Breakstone, McGrew, Smith, and Ortega (2022)

demonstrated how structured instruction in lateral reading significantly enhanced high school students' ability to evaluate digital information across a U.S. district.

Our course, *English as a Historical Source*, confronted these challenges directly. Students engaged with English-language sources, negotiating both disciplinary complexity and linguistic hurdles. The class therefore required bridging two commitments: fostering historical agency and strengthening language proficiency. This dual aim resonates with EMI and CLIL scholarship (Vela-Rodrigo, 2022), which highlights how language, disciplinary voice, and task design shape interpretive work. Without intentional support, students risk becoming passive consumers of texts. But when trust is paired with disruption—when scaffolds are built and gradually withdrawn—students can inhabit both roles: learners of English and historians of their own making.

Yet in Indonesia, few studies examine how structured scaffolding and gradual release, refracted through critical pedagogy, build interpretive autonomy in universities. Fewer still trace how such approaches operate in courses merging historical and linguistic aims. This study addresses that gap through a semester-long case study in *English as a Historical Source* at Universitas Negeri Jakarta. Subversive intimacy serves both as principle and methodological frame: beginning with structured support, moving toward interpretive independence, and culminating in narratives that weave evidence, reasoning, and personal voice. Accordingly, this study aims (1) to describe the design and enactment of subversive intimacy; (2) to analyze how scaffolding fostered historical thinking; (3) to examine how interpretive freedom emerged as

teacher control receded; and (4) to consider implications for Indonesian history education. In doing so, it joins a wider conversation on reclaiming the history classroom as a site of autonomy, collaboration, and critical engagement—an arena where structure and freedom conspire to make learning rigorous and alive.

The intervention treated method as pedagogy itself: to design the course was to design the research, and to analyze student work was to witness intimacy unfolding in practice. Our wager was simple but bold—that by pairing rigor with care, disruption with trust, and evidence with expression, students would move from consumers of history to producers of living interpretive narratives. These narratives were not static essays but evolving projects—revised, responsive to new evidence, and dialogic. Over the semester, drafting, debate, and rewriting made clear that clarity alone was never enough; what was at stake was agency and voice. In this sense, subversive intimacy is not only a descriptive frame but also a methodological wager about how a history classroom can be built.

METHOD

Every methodology tells a story—of how questions take shape, of where the researcher chooses to stand, and of the fragile paths carved between intention and evidence. In this study, method and pedagogy were inseparable: the aim was not to measure outcomes from a distance, but to live inside a classroom experiment where subversive intimacy could be enacted and observed. The undergraduate course English as a Historical Source at Universitas Negeri Jakarta thus became both site and instrument of inquiry, a living laboratory where historical thinking grew

alongside linguistic agility, and where the gradual release from scaffolding to interpretive freedom could be traced. This was never a neutral design but a deliberate alignment of ethos and method, an inquiry woven into the very rhythms of teaching.

The research unfolded in a qualitative tradition rooted in critical pedagogy. The classroom was treated not as a static container but as a dynamic field where structure and risk coexisted. Over a single semester, I inhabited a dual role as instructor and observer, which meant attending closely to the shifting interplay between guidance and autonomy—not as abstract ideas, but as lived classroom moments. Sixty-six second-semester undergraduates joined this experiment, carrying uneven preparation, varied familiarity with English-language sources, and differing levels of confidence. These differences were not incidental; I found myself constantly negotiating how scaffolding might be adjusted to meet diverse starting points. Participation was embedded seamlessly in coursework, so that ordinary assignments became the raw material of analysis, blurring the line between instruction and research.

From the sixty-six final papers submitted, six were chosen for closer reading. Selection followed a rubric that weighted the familiar elements of academic writing—introduction, case description, theoretical analysis, conclusion, language sources, and clarity. The five highest-scoring papers were joined by one honorable mention chosen for its thematic distinctiveness. Together they embodied both the strongest performances and a range of topics, approaches, and narrative voices. This mattered because clarity was not enough; what was at stake was agency. Ethical safeguards framed this process: all students gave informed consent,

pseudonyms were available, and names appear only with explicit permission. Data were stored securely, a reminder that even in a study of pedagogy, protection of trust was paramount. With the focal corpus in place, the inquiry unfolded as an interwoven archive—syllabi, reading guides, and scaffolding documents traced the course design; student drafts and final papers displayed growth in real time; field notes captured hesitations, sparks of debate, and sudden breakthroughs; student reflections, whether formal or spontaneous, revealed how learners themselves made sense of their emerging capabilities. These were not discrete datasets but mutually illuminating layers, read together to form a composite portrait of learning as both process and product.

The instructional arc was deliberately structured in stages, like a bridge whose scaffolding is slowly removed as its span learns to hold on its own. Early weeks leaned heavily on supports: reading guidelines, mapping exercises, and short lectures that clarified the grammar of historical thinking. These frames steadied the environment while students built confidence in sourcing and contextualizing evidence. Midway, scaffolding was withdrawn; students assumed responsibility for defining topics, selecting sources, and shaping arguments. Individual consultations punctuated the term, both as academic guidance and as mentorship that invited intellectual risk. By the end, the full-length research paper required them to claim interpretive independence while still drawing on formative feedback. Structure did not disappear; it receded, leaving space for authorship to emerge.

Analysis followed an inductive, iterative rhythm. The six focal papers were read closely to trace patterns in evidence use, theoretical

framing, interpretive stance, and risk-taking. Codes were not imposed but allowed to emerge from the texts, then refined through comparison across cases. These codes were extended to the wider body of student work, enabling cross-case insights and clarifying how structure facilitated—or sometimes unsettled—interpretive agency. Negative cases, those drafts that clung to description despite feedback, were not dismissed but examined to test the sturdiness of emerging themes. Triangulation across data sources, peer debriefing with a colleague, and member-checking with selected students deepened credibility. The rubric-based selection of focal papers ensured transparency, but credibility rested as much on these dialogical checks as on procedural rigor. Such coding was not a mechanical step; it was a way of listening more closely to how students wrestled with ideas.

Taken together, these methodological choices underscore that the method was never merely procedural. To design the course was also to design the research, and to analyze student work was to witness subversive intimacy as it unfolded. Accordingly, inquiry was nested within instruction—an entwined process that revealed how structure and freedom moved in tandem, how trust and disruption coexisted, and how students gradually came to claim interpretive authorship in the living space of the classroom.

RESULT

Student Engagement in Historical Thinking

In English as a Historical Source, the learning outcomes found their most tangible expression in the students' written work. Six selected

papers—chosen for their analytical depth, conceptual clarity, and originality—illustrated how structured freedom and subversive intimacy operated in tandem: structure guided students toward mastering academic standards, while a trust-infused challenge encouraged them to push beyond the safe confines of intellectual comfort.

Kaysa Rahmaeni's *Chocolate and Colonies: São Tomé and Príncipe in the Shadow of Cocoa Slavery* exemplifies how a robust theoretical framework can elevate an empirical case study into a pointed anti-colonial argument. Drawing on food regime theory, Kaysa mapped the intersections of commodity production, racial hierarchies, and forced labor within the machinery of global capitalism. This approach reflected a mature form of historical thinking—one that connected disparate historical sources to a transcontinental analytical frame while retaining a narrative that was both sharp and elegant. Her work demonstrated that conceptual rigor need not diminish narrative voice; rather, the two can reinforce each other in producing historically grounded yet politically resonant scholarship.

Fikry Ferdiansyah's *From Dukun to Bidan: State Power, Medical Authority, and the Displacement of Traditional Midwifery in Postcolonial Indonesia* offered another example of analytical integration. Merging archival research with Foucauldian biopolitics, Fikry dissected the processes through which traditional midwives were disempowered in the postcolonial state. His narrative did not merely recount the history of women's healthcare; it situated that history within the broader cartography of state power and postcolonial governance. This synthesis of empirical data and critical theory illustrated not only the ability to

evaluate historical evidence but also to use it as a means to question and disrupt dominant historiographical currents.

Nadha Luvithania Kusuma's *Water Pie and Women's Quiet Resistance: Food, Memory, and Domestic Agency in the Great Depression* showed that poetic narrative could itself function as a mode of historical analysis. Tracing women's culinary memory during the Great Depression, Nadha uncovered a domestic form of resistance that was subtle yet richly layered. Her writing demonstrated that historical thinking does not always emerge through assertive, polemical argumentation; it can also inhabit a sensitivity to detail, emotion, and the lived textures of everyday life. Nadha's work revealed how the historian's craft can accommodate multiple registers—analytical, affective, and narrative—without sacrificing interpretive depth.

Shidiq Azriel Islam's *From Tradition to Prescription: Medicalizing Jamu and Negotiating Knowledge in Postcolonial Indonesia* took readers into the transformation of jamu from a traditional practice into a medically regulated product. Integrating postcolonial science studies with Indonesian historiography, Shidiq probed the politics of knowledge and the power dynamics embedded in scientific legitimation. His work underscored that historical thinking is not merely the interpretation of the past; it is also the capacity to analyze how knowledge itself is produced, negotiated, and authorized—often in ways that reproduce or contest power hierarchies.

Ahmad Ali Firdausi's *The 1965 Anti-Communist Purge: A Historical Analysis through the Lens of Power and Discourse* embodied intellectual boldness by deploying Foucauldian discourse analysis to

revisit one of Indonesia's most politically sensitive episodes. Rejecting monolithic narratives, Ali interrogated the language, discursive formations, and mechanisms of censorship that have shaped collective memory of the events. His methodological choice reflected a form of historical thinking willing to enter contested terrain without forfeiting analytical precision or ethical responsibility.

Julian Nursyaputra's *Rice as an Instrument of Power: A Structural and Post-structural Analysis of BULOG's Role in Suharto-Era Food Politics* transformed a seemingly mundane staple into a prism for interrogating the architecture of political authority. Combining structuralist and poststructuralist perspectives, he traced how rice has historically mediated state-citizen relations—shaping not only economic policy but also symbolic claims over sovereignty, subsistence, and social order. His analysis revealed that what appears ordinary can, under critical scrutiny, disclose the mechanics of governance and control. In reframing the familiar as political terrain, Julian's work affirmed that historical thinking thrives when everyday objects are made to speak in the language of power.

While these six works diverged in topic, scope, and method, they shared a common thread: the students' ability to weave together sources, theory, and argument into interpretive historical narratives. This is the concrete manifestation of subversive intimacy: a learning space secure enough to invite experimentation, yet challenging enough to compel students to sharpen their historical reasoning until it becomes both precise and reflective. The resulting scholarship demonstrated that historical thinking flourishes not only in mastering disciplinary tools but in

cultivating the courage to deploy them in ways that reframe, contest, and enrich the narratives we inherit.

Moments of Intellectual Risk-Taking

If historical thinking can be cultivated as a skill, intellectual courage is the disposition that emerges when students feel safe enough to take academic risks—moving beyond “safe answers” to pursue interpretive paths that challenge dominant narratives. In *English as a Historical Source*, such moments became turning points: students dared to re-examine historiography, integrate critical theory, and write history with an explicit analytical stance.

Fikry Ferdiansyah’s *From Dukun to Bidan* exemplifies this. Using a Foucauldian biopolitics framework, Fikry unpacked the power relations between the state and women’s healthcare practices. His decision to probe the tensions between traditional and modern medical knowledge was not only culturally sensitive but intellectually demanding, requiring him to craft an argument that positioned history as a site of contested epistemic authority. The paper moved deftly between archival evidence, policy analysis, and feminist critique, demonstrating that intellectual risk-taking is as much about the synthesis of complex sources as it is about choosing a politically fraught subject.

Similarly, Ahmad Ali Firdausi’s *The 1965 Anti-Communist Purge* ventured into one of Indonesia’s most contentious historiographical terrains. Rather than repeating the official narrative or its well-known counterpoints, Ali used Foucauldian discourse analysis to dismantle the very language and discursive structures shaping collective memory. This methodological choice required both analytical precision and ethical

sensitivity, especially in handling testimonies and media portrayals that remain politically volatile. His work underscored how risk-taking often entails confronting the silences and distortions that have been normalized in public history.

Julian Nursyaputra's *Rice as an Instrument of Power* took a different route, showing that intellectual courage can emerge from reframing the ordinary. Combining structuralist and poststructuralist perspectives, Julian treated rice—a staple commodity—as a key to understanding state–citizen relations. This reframing challenged readers to see the political in the mundane, revealing how state power could be inscribed in the rhythms of everyday life. By destabilizing the assumed neutrality of food, Julian's approach invited a deeper interrogation of how economic policy, cultural identity, and political authority intertwine.

Shidiq Azriel Islam's *From Tradition to Prescription* adds another strand of risk-taking by interrogating the politics of knowledge behind the medicalization of jamu. Drawing on Foucault, postcolonial science studies, and Indonesian historiography, the paper maps how epistemic authority is negotiated among state regulation, biomedical standards, and vernacular practice. The choice is both culturally and intellectually demanding: rather than romanticizing tradition or endorsing technocratic modernization, it stages a critical examination of how health, power, and national identity are co-produced. The argument is tightly structured and compellingly written, with theoretical synthesis deployed in service of clear historical claims—making it a standout contribution and a natural choice for presentation.

These moments reveal that subversive intimacy is not merely about cultivating emotional comfort in the classroom; it is about creating an intellectual environment where safety and challenge coexist. Trust encourages students to deviate from formulaic thinking, while the challenge pushes them to cross the thresholds of their existing knowledge. Here, historical thinking comes alive—critical, creative, and courageous—emerging not from rote exercises but from interpretive ventures into contested, overlooked, or reframed histories.

From Structured Support to Interpretative Freedom

Structured freedom in the English as a Historical Source course did not end with the scaffolding phase; it was deliberately designed as a trajectory toward interpretive independence. In the early weeks, tools such as the Guidelines for Paper Writing and the Paper Topic Proposal Template provided a clear roadmap—ensuring that students understood academic standards, argumentative flow, and the integration of theory from the outset. This scaffolding functioned as both a conceptual frame and a safe space for experimenting with big ideas without losing direction. The structure was never intended as a fence to limit creativity, but as a firm foundation from which students could confidently construct their own narratives. This staged movement from high structure to student autonomy reflects the principles of scaffolding and gradual release of responsibility (Vygotsky, 1978; Pearson & Gallagher, 1983; Fisher & Frey, 2008), in which cognitive support is deliberately reduced as learners internalize skills and strategies.

This process is vividly demonstrated in Kaysa Rahmaeni's *Chocolate and Colonies*. Starting from the methodological orientation

provided at the beginning of the semester, Kaysa employed food regime theory to connect the history of colonial food production with questions of race, forced labor, and global capitalism. The initial scaffolding gave her a conceptual anchor, but the freedom to choose her own case study and handle the data enabled her to develop an anti-colonial argument that was both original and transcontinental—an achievement made possible by the interplay between structure and interpretive freedom.

Similarly, Nadha Luvithania Kusuma, in *Water Pie and Women's Quiet Resistance*, drew on the technical writing guidelines to hone her structural clarity, yet moved freely in crafting a poetic style to address domestic agency. Her evocation of women's culinary memory during the Great Depression framed quiet, everyday acts of resistance as deeply political. This choice of form demonstrated that interpretive freedom does not always manifest in polemical argument; it can also emerge as prose that is understated yet powerfully subversive.

For Shidiq Azriel Islam, *From Tradition to Prescription* showcased a smooth transition from structured guidance to autonomous analysis. He merged postcolonial science studies with a Foucauldian lens to unpack the politics of knowledge surrounding the medicalization of jamu. Workshops and concept-mapping sessions—integral to the initial scaffolding—provided him with a conceptual map, but the emphasis on epistemic negotiation and the contestation of authority was entirely his own interpretive choice.

Finally, Julian Nursyaputra's *Rice as an Instrument of Power* illustrates how structured beginnings can foster inventive framing. Guided by an early directive to link a commodity with political theory, he

chose rice—an everyday staple—as his lens. Through a synthesis of structuralist and poststructuralist perspectives, Julian examined how the National Logistics Agency (Badan Urusan Logistik, BULOG) controlled rice during the Suharto era, operating as both a material policy and a discursive tool of governance. The scaffolding provided methodological clarity, but the decision to recast rice as an active political agent—and to bridge institutional analysis with discourse—was the product of his own interpretive autonomy.

These examples reaffirm that interpretive freedom is not the absence of structure but the culmination of a learning process that begins with deliberate scaffolding. Subversive intimacy in teaching ensured that this transition unfolded smoothly: the sense of security established in the early stages emboldened students to interpret independently, while critical nudges from the instructor kept that freedom oriented toward the production of knowledge that was sharp, reflective, and courageous. At this point, historical thinking did not merely exist; it evolved into interpretive narratives with epistemological commitment, methodological clarity, and rhetorical force.

This progression—from structured scaffolding to interpretive freedom—embodies the pedagogical philosophy at the heart of English as a Historical Source. The course was never about producing compliance with predetermined interpretations, but about cultivating the capacity to navigate complexity with confidence and creativity. Structure was the invitation; freedom was the destination. By carefully balancing guidance and autonomy, the classroom became a site where historical thinking thrived not in spite of risk and divergence, but because of them—

affirming that subversive intimacy rests on the belief that students can, and must, write history in their own informed, critical voice.

DISCUSSION

Summary of the Endings

Over the course of a single semester, the pedagogical experiment in English as Historical Source unfolded less like a linear sequence of assignments and more like a carefully staged conversation—one that began with the teacher's strong, guiding voice and gradually gave way to a chorus of student voices. The findings reveal that the six focal student works, examined as interpretive artifacts, are not merely the end-products of an instructional plan, but tangible evidence of a shifting classroom ecology: from dependence toward autonomy, from compliance toward co-creation.

The first of these works demonstrated how students could appropriate the scaffolding provided in the early weeks—topic proposal templates, annotated source lists, and thematic workshops—and transform it into a research design with its own intellectual texture. Here, the student's paper traced a little-known episode in local history, weaving together primary documents and secondary literature in a way that balanced fidelity to evidence with a willingness to ask disruptive questions. This capacity did not appear in a vacuum; it emerged precisely because the initial structure offered a secure foothold. Building on this foothold, the second and third works extended this pattern, but in distinct ways. One student chose a topic that lay squarely within mainstream historiography yet reframed it through an unconventional analytical lens, challenging inherited interpretations without discarding their evidentiary

base. Another ventured into an area with scarce primary sources, compensating for gaps through creative triangulation—oral histories, comparative cases, and visual materials. Both projects illustrated how early-stage methodological guidance could act not as a cage but as a set of well-placed stepping stones, enabling leaps into interpretive territory the students might not otherwise have dared to cross. Taken together, these trajectories show scaffolding functioning as a catalyst—firm enough to orient, supple enough to be outgrown.

By the fourth and fifth works, the signs of interpretive freedom became unmistakable. These students treated the assignment brief less as a checklist and more as a living framework—open to rearrangement, expansion, even resistance. One drew on interdisciplinary theory to illuminate the affective dimensions of a historical event, bringing the language of cultural studies into conversation with archival records. Another restructured the narrative arc of their paper mid-way through the drafting process, responding to new sources that unsettled their initial argument. In both cases, the freedom to deviate was underwritten by the confidence developed during earlier, more tightly scaffolded stages. This trajectory culminated in the sixth work, which offered a fully realized interpretive narrative that was simultaneously rigorous and personal: the student's voice did not disappear behind citations; rather, it engaged in a sustained dialogue with them. Here, the boundary between "history paper" and "historical essay" blurred—not because academic standards were relaxed, but because the student had learned how to inhabit those standards as a space of authorship rather than obedience, making explicit how structure ripens into autonomy.

Across these six works, several patterns stand out. First, structured support in the early phase was crucial for establishing a shared methodological vocabulary. Without it, the interpretive risks taken later might have collapsed into incoherence. Second, the gradual release of control was not experienced as abandonment; students recognized it as an invitation to step into the role of historian, making judgments about evidence, framing, and narrative. Third, the most compelling projects emerged where students allowed their personal curiosity to drive their research decisions, yet retained the discipline to subject that curiosity to critical scrutiny. Taken together, these patterns suggest that subversive intimacy—anchored in the interplay between structure and freedom—can transform the trajectory of student learning. What began as compliance with a structured brief evolved into interpretive authorship, revealing that intellectual freedom in history classrooms is not the absence of structure, but the deliberate, strategic loosening of it at the right moment.

Structured as the Enable of Intellectual Freedom

If interpretive freedom was the destination, then structure was the vessel that carried the class there—steady at first, then deliberately lightened until the students could navigate on their own. In this course, structure did not mean rigid control or prescriptive outcomes; it meant a carefully designed framework of expectations, resources, and rhythms that created a sense of orientation without foreclosing the possibility of divergence. In practice, this orientation crystallized into a structured-freedom framework operating at three interconnected levels. At the first level, structural design anchored the course's intellectual and practical foundations: weekly topics, thematic readings, and scaffolded

assignments provided a coherent roadmap. Each stage—from early proposal workshops to mid-semester draft reviews—was intentional, not just in what it asked students to do, but in how it prepared them for what would come next. In other words, structure functioned as enablement rather than constraint, and this predictability served as an intellectual safety net: students knew the boundaries of the space they were entering, which paradoxically made it easier for them to take interpretive risks.

At the second level, the structure embedded methodological modeling into classroom interactions. Demonstrations of source analysis, historiographical mapping, and argument construction were not presented as final products to be imitated wholesale. Instead, they were performed as open processes—narrated, tentative, sometimes visibly revised in real time. This transparency served two purposes: it demystified the craft of historical thinking, and it legitimized the idea that even “expert” interpretations are provisional. By making the act of thinking visible, the teacher invited students not only to borrow methods, but to adapt and transform them in ways suited to their own research questions. If modeling made thinking visible, its necessary counterpart was a feedback cadence that made growth traceable. The third level of structure lay in the rhythms of feedback and revision. Regular checkpoints, peer review sessions, and iterative drafting created a cadence that kept projects moving forward while leaving room for detours. Feedback was neither an afterthought nor a one-off event; it was woven into the semester as an ongoing conversation. Students came to expect that their work would be interrogated—not as an act of surveillance, but as an affirmation that their ideas were worth engaging seriously. Over time,

these dialogues shifted from teacher-led critique toward peer-to-peer exchange, signaling that modeling and feedback worked in concert: as control was redistributed, the structural supports still held.

Taken together, these three levels of structure did more than organize the course; they actively reshaped the students' relationship to historical work. In the early weeks, the framework acted as scaffolding in the classic Vygotskian sense: a temporary structure enabling tasks just beyond the learner's current capability. By mid-semester, however, it had begun to function as an architecture of possibility—flexible enough to accommodate divergence, sturdy enough to sustain intellectual rigor. Crucially, the loosening of structure was intentional and paced to students' evolving readiness. Removing too much too soon would have risked leaving them adrift; holding on too tightly would have stifled the very autonomy the course aimed to cultivate. In this calibrated space, the most successful transitions occurred when students were given just enough room to stretch without fear of falling. For example, when one student reframed her topic halfway through the semester to integrate a transnational comparative angle, the shift was not treated as a deviation from the plan but as a sign that she was inhabiting the role of historical interpreter. The original structure had done its work: it had given her both the tools and the confidence to redraw the map—and, by extension, to claim interpretive authorship.

This dynamic affirms a broader pedagogical insight: in contexts where passive learning habits are deeply entrenched, freedom does not emerge in the vacuum left by withdrawing authority. Instead, it must be built, step by step, within structures that are porous yet purposeful. In this

course, structure and freedom were not opposites to be balanced, but partners in a choreography—each shaping, and being shaped by, the other. The framework held long enough for students to trust it, then loosened in ways that allowed them to trust themselves. By the semester's end, this choreography had consolidated into a durable shift: the structure was still there—visible in the shared language of historical concepts, in the disciplined handling of evidence, in the coherence of final papers—but it no longer felt like an external imposition. It had become an internalized habit of mind, a portable framework the students could carry into future inquiries. In this sense, structure had not limited freedom; it had made it possible.

Subversive Intimacy as Pedagogical Disruption

If structure lays the groundwork, subversive intimacy is the slow but deliberate shifting of that ground beneath the students' feet. In conventional Indonesian history classrooms, teacher authority is rarely questioned; it is both the primary source of content and the arbiter of correct interpretation. Subversive intimacy unsettles this hierarchy not through confrontation, but through the steady cultivation of trust and intellectual vulnerability. It creates a space where disagreement is not only permitted but expected, where hesitation is met with encouragement rather than correction, and where the authority of the lecturer is reframed as provisional rather than absolute. This broader principle found its concrete testing ground in the course English as Historical Source. Early-semester scaffolding—clear templates, explicit guidelines, and structured peer workshops—established a baseline of competence and confidence. Only after this foundation was firmly in place were students invited to

play with its edges, bending the rules they had just mastered. The shift was subtle: instead of asking “What is the correct answer?” students began to ask “What else might be true?” or “How could this be read differently?” Such moments signaled not disorder, but the emergence of students inhabiting the role of co-interpreters rather than passive recipients of historical knowledge.

The ‘intimacy’ in subversive intimacy lies in the reciprocal openness between teacher and students. Trust here is not sentimental—it is strategic. By revealing their own uncertainties, sharing the messiness of historical interpretation, and admitting the limitations of their expertise, lecturers model the intellectual humility that undergirds collaborative inquiry. Students, in turn, feel permitted to take interpretive risks, to write in their own voice, and to allow personal insights to coexist with archival evidence. This strategic trust often found tangible expression in moments of shared vulnerability. In small-group workshops, drafts were read aloud not for grading but for conversation. Peers would ask questions that revealed gaps in argumentation or assumptions in source use, while the lecturer would occasionally step back entirely, allowing students to negotiate meaning among themselves. In such settings, the conventional lines of authority blurred: a student’s challenge to a peer’s claim might carry as much weight as a lecturer’s intervention, and sometimes more.

The subversive element emerges precisely because this intimacy is not neutral—it is oriented toward shifting the balance of epistemic power. In this classroom, knowledge is not “delivered” from the front but co-constructed in a space where multiple interpretations are held in productive tension. This approach destabilizes the passivity often

cultivated by rote-learning traditions, replacing it with a dynamic in which authority is earned through the strength of argument, not simply conferred by position. Crucially, this recalibration of authority does not relax standards; it sharpens them. Importantly, subversive intimacy is not the absence of rigor. On the contrary, it thrives on it. Students were held to high standards for sourcing, contextualizing, and corroborating their claims, even as they were encouraged to infuse their work with personal interpretation. In other words, the invitation to interpret came paired with an obligation to substantiate—the rigor lay not in reproducing a model answer but in demonstrating the capacity to justify and defend an interpretation within the norms of historical scholarship.

In the Indonesian university context, where students are often socialized to defer to authority and avoid open disagreement, this kind of disruption is radical. It is not loud or theatrical, but its implications are profound: it suggests that the classroom can be a site of intellectual democracy, where the teacher's role is less that of gatekeeper and more that of co-traveler in the search for meaning. When authority is reframed this way, the result is a pedagogical climate in which interpretive freedom is not granted as an afterthought but emerges as the natural consequence of sustained trust, mutual respect, and shared intellectual labor. In turn, students learn that their perspectives matter, that history is not a fixed script to be recited but a living conversation they have the right—and the responsibility—to join.

Limitations of the Study

While this study traces the promise of subversive intimacy, its findings are inseparable from the conditions in which they emerged. The

case—an English as Historical Source course in a history department at a public university in Indonesia—was shaped by factors not easily replicated: a small class size that allowed sustained exchange, a departmental culture open to experimentation, and a lecturer–student rapport built over time. This case involved a single-semester cohort of sixty-six students under conditions that enabled sustained one-to-one consultations and iterative feedback; these affordances may not be present in larger or more rigid instructional settings. Such conditions may have amplified the very qualities this pedagogy seeks to nurture. In larger lecture halls or in institutions with rigid hierarchies, the dynamics could differ sharply. Methodologically, the evidence is qualitative and narrative-driven—drawn from student writing, classroom dialogue, and reflective notes—allowing depth and nuance, but not statistical generalizability. The patterns described here are arcs of intellectual movement rather than standardized metrics, offering richness at the expense of quantifiable measurement.

Time, too, imposes its limits. The research spans a single semester—enough to observe the shift from scaffolding to interpretive autonomy, but not to track whether these practices endure, adapt, or fade in future academic or professional contexts. Moreover, the narrative emphasis privileges moments when the pedagogy “worked,” while episodes of resistance or disengagement—though present—remain underexplored, requiring a different analytic lens. Recognizing these boundaries does not diminish the significance of the findings; rather, it situates them honestly as a partial map shaped by context, method, and time. Future research might test subversive intimacy’s adaptability across disciplines, its

resilience in varied institutional climates, and its capacity to persist beyond the bounded space of a single course—revealing not only where it thrives, but also the conditions under which it falters, transforms, or gives rise to new pedagogical forms.

Reframing History Education in Indonesia

What emerges from this experiment is more than a course outline; it is an invitation to reimagine what it means to teach—and to learn—history in Indonesia. In this reframing, the classroom is no longer a conduit for delivering fixed narratives, but a laboratory for interpretive agency. Here, students are not passive recipients of “what happened” but active interlocutors who learn to treat sources as contested claims, theories as analytic lenses, and narratives as acts that are simultaneously intellectual and ethical-political. Put concretely, this reframing requires a curricular reorientation. The model deliberately draws into the center what is often relegated to the curricular margins: gender history (Fikry, Nadha), food history (Kaysa, Julian), postcolonial science studies (Shidiq), and political memory (Ahmad Ali). In this configuration, these fields are not supplementary “enrichment” topics, but engines for conceptual expansion—each offering students new ways of seeing, questioning, and narrating the past. As these threads move from the margins to the center, interpretive agency becomes practicable rather than aspirational.

Theoretically, the study extends the vocabulary of critical pedagogy by demonstrating that trust and disruption are not opposing forces to be balanced, but mutually reinforcing energies. When designed together, they cultivate dispositions essential to historical work: rigor without dogmatism, humility without passivity, courage without recklessness.

This conceptual insight is matched by a set of practical tools that translate the principle into classroom practice. On the teacher's side, these include rubrics that foreground interpretive reasoning, proposal templates that scaffold inquiry, and workshop scripts that model collaborative critique. On the students' side, rituals such as mapping ideas visually or working in responding groups become repeatable practices that foster collective thinking. Because these artifacts and rituals embody the same interplay of trust and disruption, they remain portable—adaptable for larger cohorts, hybrid classrooms, or fully online formats without losing their core intent. Reframing the classroom as a site of trust and disruption thus underscores that historical thinking is not only cognitive but relational, rooted in the courage to let authority and freedom unsettle one another. This trajectory also aligns with international evidence. A district-wide field study in U.S. high schools revealed that targeted lateral reading instruction improved students' capacity to evaluate online sources in meaningful ways (Wineburg, Breakstone, McGrew, Smith, & Ortega, 2022). Our findings resonate with these results, suggesting that similar pedagogical strategies can be adapted to different cultural and educational contexts.

Future work might explore these adaptations in depth—testing their effectiveness in different institutional climates, developing mixed-methods instruments to track growth in historical thinking over time, and tracing how such pedagogies might travel across disciplinary borders into sociology, media studies, or beyond. If sustained, such an approach can help shape a generation of historians who do more than write with evidence: they write with awareness of the political and ethical stakes of

their craft, and with the interpretive courage to keep history alive as a contested, evolving conversation.

CONCLUSION

The preceding discussion has traced both the possibilities and the boundaries of subversive intimacy as a pedagogical practice—acknowledging its contextual limits while envisioning its broader implications for history education in Indonesia. If the limitations remind us that such an approach is neither universally replicable nor immune to institutional constraints, the reframing affirms that the history classroom can be reclaimed as a site of interpretive agency, where trust and disruption work in concert to cultivate rigor, humility, and courage. In this light, the limitations outlined earlier do not diminish the significance of this study; rather, they illuminate where future inquiries might venture. At the same time, within the bounded space of a single semester, subversive intimacy—the intentional pairing of intellectual closeness with critical provocation—emerged as a potent pedagogical stance for reimagining history education as a dialogic, participatory, and transformative practice. Taken together, these threads clarify both the horizon and the contours of the argument; What follows distills these insights into closing reflections on the experiment, drawing together its theoretical, practical, and ethical threads.

In the English as Historical Source course, the architecture of structured freedom enabled students to journey from the security of scaffolded guidance to the autonomy of interpretive independence. Early supports—such as the Guidelines for Paper Writing, the Paper Topic

Proposal Template, thematic mapping workshops, and one-to-one consultations—functioned not merely as procedural aids but as methodological anchors. They cultivated habits of disciplined argumentation, rigorous source engagement, and purposeful theoretical framing. As these supports were gradually lifted, students began to claim their own scholarly voices—integrating theory and evidence with confidence, sourcing with precision, contextualizing with nuance, corroborating across genres, and taking informed, well-defended perspectives.

The findings suggest that subversive intimacy fostered the psychological safety necessary for students to take intellectual risks—whether experimenting with unconventional narrative forms, engaging politically sensitive issues, or working with complex theoretical vocabularies—without fear of trivialization or punitive judgment. Yet safety did not translate into lowered expectations. The subversive edge of sustained critique, conceptual defense, and textual rethinking ensured that comfort never ossified into complacency. Here, intellectual freedom was not the absence of structure but the culmination of its deliberate dismantling. Read in the wider frame of Indonesian history education, these dynamics point toward a curricular reorientation. This model holds particular promise for reframing history education in Indonesia: it reimagines the classroom not as a passive conduit for transmitting fixed narratives, but as an active arena where students learn to read, write, and negotiate history critically. In doing so, it also expands the historiographical horizon to embrace themes often marginalized in mainstream accounts—gender history, food history, histories of health

and environment, and popular cultural histories—integrating them into the center of scholarly engagement rather than relegating them to the periphery.

The contribution of this study to historical pedagogy is twofold. First, it offers subversive intimacy and structured freedom as a coherent, adaptable framework for cultivating interpretive agency—applicable not only to history programs but to any discipline requiring critical engagement with sources. Second, it demonstrates that deep theoretical integration is most effectively nurtured when embedded from the inception of a project, rather than appended as a final decorative layer. Looking ahead, future research could test the adaptability of this model in larger cohorts, online or hybrid environments, or interdisciplinary collaborations—probing its durability across different scales and contexts. Longitudinal studies could also examine whether the interpretive dispositions fostered here persist, evolve, or transform as students navigate subsequent academic or professional landscapes. Beyond technique, to teach history through subversive intimacy is not simply an instructional choice; it is an ethical commitment to humanizing the learning process. It affirms that behind every incisive historical argument lies the courage to question, the conceptual scaffolding that supports it, and the safe yet challenging space that makes such questioning possible. In the broader arc of educational reform, this approach is less a peripheral alternative than a vital necessity—if the goal is to shape future historians who are critical, creative, and intellectually empowered.

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