

Exploration Of The Cultural Heritage Potential In Tasikmalaya City As Enrichment Of Local History Teaching Materials

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Abstract

Cultural heritage potential plays an important role in presenting meaningful history learning, unfortunately this has not been done in the Tasikmalaya city. This research aims to: 1) describe the use of cultural heritage in local history teaching materials; 2) describe a brief history of the city of Tasikmalaya, and; 3) Analyze the use of cultural heritage in the city of Tasikmalaya as enrichment of local history teaching materials. This research is qualitative research with a descriptive method where data is obtained through documentation and observation. The research results show that cultural heritage has an important role as a source of learning local history. There are 63 cultural heritage potential sites in the city of Tasikmalaya. There are a number of cultural heritage sites that can be used to enrich local historical material, including: 1) Lingga Yoni Indihiang as material to enrich local historical material during the Hindu-Buddhist era; 2) Sheikh Abdul Ghorib's grave in Kawalu during the Islamic era; 3) The Tasikmalaya Regent's official residence complex and cultural heritage in the center of Tasikmalaya city during the colonial period, and 4) the PETA Monument and the Cooperative Monument during the independence revolution. The use of the cultural heritage potentials in Tasikmalaya City in history learning can be done through two things, namely the application of the field trip method and the design of cultural heritage-based history teaching materials. This is expected to provide meaningful local history learning for students.

Keywords: *Tasikmalaya City; Cultural Heritage Potential; Local History*

INTRODUCTION

Globalization and the Industrial Revolution 4.0 that is happening today have a negative impact on the young generation in various countries, including Indonesia. One of the negative impacts can be seen in the moral decline of the young generation in Indonesia (Fachrurozi, 2017). In line with this, the government has launched the strengthening of character, ethics, citizenship and nationality education as one of the strategic issues and development agendas in the 2020-2024 National Medium-Term Development Plan (RPJMN) (Perencanaan Pembangunan Nasional & Bappenas, 2019). Thus, character education to strengthen the nation's identity is one of the main programs of the government to deal with the negative impact of globalization on the younger generation.

History learning, especially local history, has an important role in strengthening the nation's identity for students. History learning has a function to make students aware of the process of change and development of society from time to time as well as to build historical perspectives and awareness in finding, understanding, and explaining the nation's identity in the past, present, and future during world changes (Sutimin & Wahyuni, 2013). Based on this, it can be clearly seen the urgency of learning history, especially local history in facing various challenges in the era of globalization.

Learning local history in the era of globalization as it is today needs to be carried out contextually. Contextual local history learning is local history learning that contains various current issues that are close to students' lives (Wiyanarti et al., 2020). One of the strategies that can be done in implementing contextual local history learning by utilizing potential cultural

heritage buildings located around students' residences. The use of the potential of cultural heritage as a source of learning local history can give meaning to students. By seeing firsthand the objects and buildings of potential cultural heritage, students will have a sense of pride and confidence as well as respect and love their area (Mohamad & Mokodompit, 2019). This is based on the close relationship between the potential of cultural heritage and local history learning.

One of the interesting areas to study the potential of cultural heritage and local history is the Tasikmalaya City. The city of Tasikmalaya was officially formed on October 17, 2001 and was an expansion of the district of Tasikmalaya. The legal basis for the formation of the city of Tasikmalaya is Law Number 10 of 2001 concerning the Establishment of the City of Tasikmalaya. The area of Tasikmalaya City reaches 18,385.07 hectares (183.85 km²). Administratively, the city of Tasikmalaya is divided into 10 districts, namely Tawang, Cipedes, Cihideung, Indihiang, Bungursari, Mangkubumi, Kawalu, Tamansari, Cibeureum, and Purbaratu districts (Hilman et al., 2023). The city of Tasikmalaya is known as the center of economic activities in East Priangan which is also thick with various historical relics (Hamri et al., 2016).

The city of Tasikmalaya has many cultural heritage potentials that comes from various historical periods. Some of the potential cultural heritage that is quite well known in the city of Tasikmalaya include Lingga Yoni in Indihiang district and the Cooperative Monument in Cipedes district. Unfortunately, until now the utilization of the potential of cultural heritage in Tasikmalaya, especially in the enrichment of local history learning materials, has not been running optimally. Based on an interview with one of the history educators in Tasikmalaya City, the use of cultural heritage potential in history learning has not been carried out optimally until now. In fact, local history learning should be carried out contextually so that it can provide meaning for strengthening the character and national identity of students. This is what is still absent from the history learning that takes place in the Tasikmalaya City.

Some previous studies have examined the use of cultural heritage as well as cultural heritage potential in history learning. Research conducted by Firmansyah (2023) regarding the utilization of the cultural heritage in the Batanghari watershed, Jambi province shows that students become more interested in participating in history learning and can provide them with an understanding of the development of the environment in the area where they live so that they can strengthen their identity. In line with this, Sudrajat & Mulyadi, (2020) research on the Pelawangan cultural heritage site, Sidoarjo also found that the utilization of cultural heritage can encourage students to have a new understanding of the uniqueness of culture and local wisdom of the community. Another research by Prabowo (2021) about the use of cultural heritage in Pontianak city for history learning shows that the use of cultural heritage in learning history can increase students' activeness in learning history and create pride and confidence in the history of their nation.

Unfortunately, until now, no research has been found that tries to explore the cultural heritage potential in Tasikmalaya city and link it as a source of learning about local history. Therefore, this study will try to explore the potential of cultural heritage in the Tasikmalaya City. The exploration was carried out as an effort to enrich local history teaching materials that can be used both at the secondary and higher education levels in Tasikmalaya City.

RESEARCH METHODS

To obtain data on the cultural heritage potential in the Tasikmalaya area to become material for enriching local history, the researcher used a descriptive qualitative method. This method is used to trace the types of potential cultural heritage and their characteristics and then analyze them based on periodization as part of local historical enrichment. This method is used because it is able to analyze

and describe in depth phenomena, events, social activities, attitudes, beliefs, perceptions, and thoughts of people individually and in groups (Creswell, 2021; Mulyana, 2006).

The data used in this study are primary data and secondary data, primary data is obtained from observation and interview results, while secondary data is obtained from document analysis that supports primary data. The data collection technique used in this study is an observation carried out by visiting the potential cultural heritage in Tasikmalaya City. Meanwhile, interviews were conducted with history educators in Tasikmalaya City to find out information about local history learning that is taking place at this time. Furthermore, the data obtained was tested for validity using the source triangulation technique and the method triangulation technique. The source triangulation technique directs researchers to use a variety of available data sources in collecting data.

The analysis carried out in this study uses interactive model analysis, which is an analysis technique whose activities are carried out in an interactive form with the data collection process as a cyclical process. After data collection, researchers only move on to three components of the analysis. These activities are carried out, both in the analysis of each unit of case and between cases to understand the differences and similarities. In carrying out this process, the researcher's activities move between the analysis and data collection components, as long as the data collection has not been completed. Furthermore, after the data collection is completed, the researcher only moves in three components of analysis on each unit of the case.

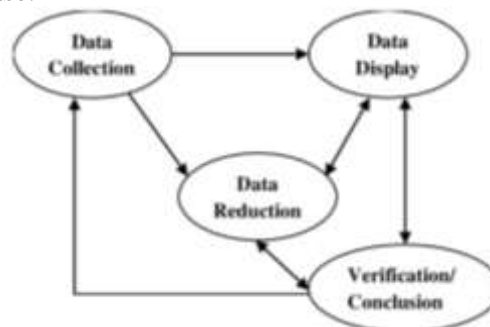


Figure 1. Interactive data analysis illustration

RESULT AND DISCUSSION

Exploration and Utilization of Cultural Heritage in Local History Teaching Materials

Cultural Heritage according to Law Number 11 of 2010 concerning Cultural Heritage is defined as tangible cultural heritage in the form of Cultural Heritage Objects, Cultural Heritage Buildings, Cultural Heritage Structures, Cultural Heritage Sites, and Cultural Heritage Areas on land and/or in water that need to be preserved because they have important value for history, science, education, religion, and/or culture through the determination process. Therefore, cultural heritage and the potential for cultural heritage can be in various forms ranging from the simplest objects to an area.

Exploration of the potential of cultural heritage is an important thing to do so that the benefits of the potential cultural heritage can be felt by the community. The exploration of cultural heritage can be carried out by inventorying or recording and identifying the potential of cultural heritage based on its historical period (Armiyati, 2017). This inventory and identification is useful as an initial study material to develop the potential of cultural heritage as a tourist destination as well as teaching materials for history learning for the younger generation (Armiyati et al., 2023; Firmansyah, 2021). Exploration is thus very important in efforts to utilize cultural heritage as a source of historical learning, especially local history.

Local history itself is defined as the history of a place whose locality is determined by the agreement of the historical writer (Haryono, 2017). The locality is elastic because it can be determined within geographical, ethnic, or cultural boundaries. Thus, local history must be distinguishable from regional history. Local history content is an important thing to be taught to students both at the high school and higher education levels. Local history can contribute to the formation of students' understanding of the concrete situation of the surrounding community environment which is part of it (Kusnoto & Minandar, 2017). Learning local history can also serve as a source of creativity and optimism for local communities in facing various challenges in the era of globalization.

Learning local history is inseparable from a number of problems. One of the problems in learning local history is the limitation of local history resources themselves (Krismawati et al., 2018). The problem of limited resources is what should be overcome by educators and historical researchers. Local historical sources should be able to source from social phenomena or cultural heritage around students. Therefore, enriching local historical materials sourced from social phenomena and cultural heritage is an obligation for educators. This enrichment of local history material can then be implemented into local history teaching materials.

One of the things that can be done in overcoming problems in learning local history is to take advantage of the existence of potential cultural heritage as a source of learning local history. The utilization of cultural heritage in learning local history is able to encourage students to understand the history of their region more completely (Mohamad & Mokodompit, 2019). The goal is for students to get to know and love their region better through existing cultural heritage. The potential of cultural heritage, in other words, can inspire the younger generation to understand the history and identity of a certain locality, both geographical and cultural. This will certainly be able to encourage the creation of contextual and meaningful local history learning for the younger generation.

The use of cultural heritage in the context of teaching local history is also able to encourage the younger generation to appreciate the past heritage or cultural heritage that exists around it (Hartati & Prasetyo, 2020). This attitude of appreciation is expected to be able to encourage the younger generation to explore important values in a potential cultural heritage so that it can foster a sense of love for the homeland. This is very important where the locality aspect is becoming increasingly eroded in this era of globalization so that teachers are required to start utilizing diverse learning resources for students in schools. Through the use of the potential of cultural heritage, it is hoped that students will also be able to explore new information that can enrich their insight and understanding of their own local history. Thus, the exploration of the potential of cultural heritage as a source of local history can also function as an enrichment of local history teaching materials.

A Brief History of Tasikmalaya City

The existence of potential cultural heritage in the city of Tasikmalaya cannot be separated from the history of the region itself. The historical roots of the Tasikmalaya area are indeed quite difficult to trace. The area that is currently the city of Tasikmalaya is estimated to have been inhabited since the seventh century AD (Hilman et al., 2023). This is evidenced by the existence of Lingga Yoni in Indihiang sub-district which is based on the results of research by the West Java Archaeological Center dating back to the seventh century AD (Widyastuti, 2017). At that time there was a Hindu kingdom that was quite influential in West Java called the Galuh kingdom which was centered in Ciamis district. However, it is uncertain whether there is a relationship between the existence of the Lingga Yoni in Indihiang and the Galuh kingdom.

In the centuries that followed, the Sunda Pajajaran kingdom emerged which became the main political force in the land of Priangan. The collapse of the Sunda kingdom of Pajajaran coupled with the hegemony of the Islamic Mataram Sultanate which was then continued by the

VOC and the colonial government of the Netherlands East Indies then made the Priangan region continue to undergo reorganization and territorial changes throughout the sixteenth to twentieth centuries (Lubis et al., 2019). The political dynamics and regional reorganization in Priangan that occurred for centuries were the forerunner of the emergence of the name Tasikmalaya as a region.

Governor General Van Der Capellen who ruled the Netherlands East Indies from 1819 to 1826 reorganized the *Preanger-Regentschappen* Residency in the 1820s. As a result of the reorganization, a district called *Tasikmalaija op Tjitjariang* emerged which at the end of the 1830s was changed back to the district of *Tasikmalaija* (Falah, 2010). There are two possible origins of the naming of Tasikmalaya. First, "Tasik" comes from the word "keusik" which means sand and "Laya" which comes from the word "Ngalayah" which means "expanse". Based on this version, Tasikmalaya literally means "stretch of sand". This mention refers to the area affected by sand material from the eruption of Mount Galunggung in 1822. Second, the word "Lake" is interpreted as "ocean" while "Malaya" is interpreted as "mountain" so that literally Tasikmalaya means "ocean or mountain range". The naming refers to the formation of thousands of small hills as a result of the eruption of Mount Galunggung in 1822. Although these two versions have different meanings, it is certain that the naming of Tasikmalaya only appeared in the nineteenth century considering the event that became the origin of the two nicknames occurred in that century.

Tasikmalaya slowly but surely developed into one of the centers of economic activity in East Priangan. An event that can be said to be one of the most important moments in the history of the city of Tasikmalaya occurred on October 1, 1901 when the colonial government moved the capital of Sukapura regency to this district (Falah, 2010). The move that occurred during the leadership of Raden Tumenggung Prawira Hadiningrat made Tasikmalaya no longer considered a district but a city that became the center of political, government and economic activities. The Sukapura region, which has its capital in Tasikmalaya, then includes 14 districts, namely Indihiang, Ciawi, Sukaraja, Karang, Taraju, Pangandaran, Panyeredan, Kalipucang, Cijulang, Mandala, Kawasen, Banjar, Parigi, and Pasir Panjang. In 1913, the name of Sukapura regency was abolished and changed to Tasikmalaya regency which has survived to this day.

The city of Tasikmalaya continued to experience development in the twentieth century. It is the Regent of R.A.A. Wiratanoeningrat who is an important figure in the progress of Tasikmalaya. He has encouraged a lot of economic progress of the people, especially small and medium businesses such as embroidery, batik and umbrella businesses (Rahmat et al., 2017; Salam, 2015). Infrastructure development such as the Tasikmalaya-Singapore railway line, the main market, and factories was also carried out during the administration of the Regent Wiratanoeningrat. From the agricultural aspect, the regent of Wiratanoeningrat also succeeded in clearing the Lakbok swamp to be converted into productive agricultural land. Some heritage buildings that are silent witnesses to the economic progress of the city of Tasikmalaya during the leadership period can still be found today such as the Tasikmalaya Railway Station building, ancient buildings on Tarumanegara street and so on.

Entering the era of independence of the Republic of Indonesia, Tasikmalaya has not lost its important role as a center of economic and political activities in the East Priangan region. Tasikmalaya once hosted the First Cooperative Congress which was held in July 1947 at the Weaving Building owned by the Tasikmalaya Regency Cooperative Center (PKKT) (Anjani, 2018). At almost the same time, Tasikmalaya also became the center of the emergency government of West Java province under the leadership of Governor Sewaka. The capital city of West Java at that time was indeed forced to move several times due to the Netherlands Military Aggression I in 1947 (Ahmad, 2019). These various important events can show the position of Tasikmalaya as a city that has historical value whose traces of the past must be rediscovered and introduced to today's young generation.

The Use of Potential Cultural Heritage in Tasikmalaya City as an Enrichment of Local History Teaching Materials

Based on data owned by the Tasikmalaya City Youth, Sports, Culture and Tourism Office, there are 63 cultural heritage potential sites in this city. The following is a complete list of potential cultural heritage in the city of Tasikmalaya:

Table 1. List of Cultural Heritage Potential in Tasikmalaya City

Num.	Name of Objects, Sites & Areas of Cultural Heritage Potential	Location
1	Babakan Tempe's Tomb	Sambongjaya
2	Situ Ciberem Tomb	Tamanjaya
3	Balungtunggal Tomb	Tubagus Abdulah St.
4	Jiwaraga Tomb	Nagrog Village
5	Istiwa Monument	Citamiang
6	Nyi Mas Saena's Tomb	Cape
7	H. Hasan's Tomb	Babakan Peundeuy
8	Mount Saena's Tomb	Citamiang
9	Mount Subang Tomb	Cilamajang
10	Dalem Kutawaringin Tomb	Lewiliang
11	Eyang Patinggi's Tomb	Leuwiliang
12	Eyang Cakraningrat Tomb	Ciseeng Babakn Arsi
13	Dalem Patuakan Tomb	Cape
14	Jagabarang Tomb	Dr.Moh.Hatta St.
15	PETA Monument	Veteran St.
16	Sembah Dalem Prabuwirayuda	Paozan
17	Tomb of Rd. Samijah	Paozan
18	Tugu 0 kilometers	Dr. Sukarjo St.
19	<i>Sumur Dalem</i>	Citapen St.
20	Situ Malingping Tomb	Tamanjaya
21	Situ Kasindang Tomb	Tamanjaya
22	Tomb of the Duke of Sakarembong	Bantar St., Bantarsari
23	Tasikmalaya Regent Official House (State Building)	Otto Iskandardinata St.
24	Pavilion at the Tasikmalaya Regent Official House Complex	Otto Iskandardinata St.
25	Tasikmalaya Railway Station	Station Road
26	Budi Mulia Maternity Hospital	Otto Iskandardinata St. No. 13
27	Residential House on Soekardjo Street Numb. 53	Soekardjo St. No. 53
28	Priangan Shop	Tarumanagara St. No. 38
29	Former Vecht Corporate Office	Tarumanagara St. No.45
30	Sunda Hotel	Tarumanagara St.No. 21
31	Tepbek Dormitory	Sukardjo St.
32	Singprana	Kawalu
33	Pasundan Christian Church	Selakaso St.
34	H. Bakri Mosque	H.Z. Mustopa St.

35	Bank Syariah Mandiri Office Building	Otto Iskandardinata St.
36	Prison	Otto Iskandardinata St.
37	Riyadhul Ulum Wadda'wah Islamic Boarding School Building	Condong St.
38	Karoeng Heroes Cemetery Park	Tasikmalaya City
39	Meeting Hall	Tawang Sari
40	Dalem Tomb	Comarasari St.
41	Official House of the Head of Tasikmalaya Railway Station	Station Complex
42	Nini Anteh Restaurant	Dewi Sartika St.
43	Lekker Restaurant	Tarumanagara St.
44	Post Office	Otto Iskandardinata St.
45	DAMRI Bus Public Company	Tarumanagara St.
46	Indihiang Railway Station	Indihiang
47	Linga Yoni	Mangkubumi - Indihiang Street
48	Sumur Dalem	Wiratanuningrat
49	Vihara	Pemuda St.
50	Cooperative Monument	Moch. Hatta St.
51	Juang Monument	Ciamis Raya St.
52	Siliwangi Monument	Otto Iskandardinata St.
53	Bukopin Bank	Sutisna Senjaya St. No. 72
54	Murah Furniture Stores	Dr. Soekarjo St. no. 42
55	Budi Kartini Hospital	Otto Iskandardinata St.
56	House on Situgede Street	Situgede St.
57	Kodim 0612 Tasikmalaya	Otto Iskandardinata St.
58	Saikh Abdul Gharib Tomb	Kawalu
59	Cikatubang Balong Stone Grave Crate	Cikatubang Balong
60	Sakarembong Tomb	Galunggung St.
61	Syeh Tubagus Abdullah Tomb Complex	Sukaasih
62	Prabudilaya Tomb	Mangkubumi
63	FKPPI Building	Pemuda Street

Source: Processed from the FGD material of the Secretary of the Youth, Sports, Culture and Tourism Office of Tasikmalaya City on September 25, 2023

Based on the results of observations and analysis conducted by the research team, it was found that not all potential cultural heritage in the city of Tasikmalaya can be used as enrichment materials for local historical materials. This is mainly seen from the availability of resources and references that are still limited related to the potential of the cultural heritage so that it can be used in the learning process. A number of potential cultural heritage sites that can be used as materials for enriching local history can be grouped based on their historical periodization. This grouping is intended to facilitate the process of constructing students' knowledge in understanding the historical context of Tasikmalaya in a certain period. The following is a grouping of potential cultural heritage in the city of Tasikmalaya reviewed from the aspect of periodization:

1. Hindu-Buddhist Kingdom Period

The potential cultural heritage that can be used as enrichment materials for local history teaching materials in this period is Lingga Yoni which is located in Indihiang district. Lingga Yoni is located on a hill which is called Cikabuyutan Hill by the surrounding community. The Yoni Lingga is strongly suspected to have originated in the seventh century AD and is related to the Galuh kingdom centered in Karangkamulyan, Ciamis regency (Widyastuti, 2017). Although the archaeological review of the potential of this cultural heritage is still limited, its existence is strong evidence of the existence of a Hindu community that once settled in the area that is now the city of Tasikmalaya during the Galuh kingdom period.



Figure 2. Lingga Yoni on Cikabuyutan hill, Indihiang district
(Source: Research Team Documentation)

2. Islamic Kingdom Period

In this period, the potential cultural heritage that can be used as a source of learning about local history is the tomb of Sheikh Abdul Ghorib located in Kawalu district. Sheikh Abdul Ghorib was one of the figures who spread Islam in the Tasikmalaya region in the eighteenth century AD. He lived at the same time as the great Cleric, Sheikh Abdul Muhyi who lived in the Pamijahan area, Tasikmalaya regency. Sheikh Abdul Muhyi himself is known as one of the most prominent scholars of the Satariyah Order in the archipelago (Kraus, 1995). It is strongly suspected that these two scholars knew each other and were very likely to "share duties" with each other in spreading Islam around the Sukapura district area at that time. Sheikh Abdul Muhyi played a more important role in Islamization in the South while Sheikh Abdul Ghorib in the North.



Figure 3. The gate to the tomb of Sheikh Abdul Ghorib in Kawalu district
(Source: Research Team Documentation)

The existence of the potential cultural heritage of the Tomb of Sheikh Abdul Ghorib can certainly be used as one of the sources of learning about local history, especially in the material on the entry and development of Islam in Tasikmalaya. So far, the entry of Islam in West Java is too synonymous with the figure of Sunan Gunungjati from Cirebon who is part of Walisongo. In fact, in various regions there are various scholars who also play a role in the process of Islamization in the land of Priangan. Therefore, the existence of the potential cultural heritage of the Tomb of Sheikh Abdul Ghorib can be a learning resource that can enrich the dimensions and understanding of local history for students, especially during the period of Islamic kingdoms in West Java.

3. Colonial Period

As the capital of Sukapura regency since the beginning of the twentieth century, the city of Tasikmalaya has many potential cultural heritage sites that are evidence of the city's early growth and development. The most visible potential of cultural heritage is the existence of the official house of the Regent of Tasikmalaya which has been used by the regents of Sukapura to Tasikmalaya since 1901. In addition, there are a number of potential cultural heritage in the form of a former shopping complex on Tarumanegara Street to Tasikmalaya Railway Station. The existence of various potential cultural heritage buildings is evidence of the modernization of the city of Tasikmalaya during the early years of the twentieth century.



Figure 3. Pavilion at the Tasikmalaya Regent Official House Complex
(Source: Research Team Documentation)

4. Independence Revolution Period

A number of potential cultural heritage that can be used in this period include the Monument of the Defenders of the Motherland (PETA) on Veteran Street and the Cooperative Monument on Mohammad Hatta Street. The existence of these two monuments is clear evidence of Tasikmalaya's important role during the era of the independence revolution. The PETA Monument used to be the headquarters of the PETA Tasikmalaya army that participated in the struggle to defend Indonesia's independence. Therefore, the existence of this potential cultural heritage can be used as one of the sources to understand the dynamics of the independence revolution that occurred in Tasikmalaya.



Figure 5. PETA Monument on Veteran Street, Tasikmalaya City
(Source: Research Team Documentation)

Meanwhile, the Cooperative Monument is evidence of a relic of an important event in Tasikmalaya, namely the First Cooperative Congress. This monument itself was built in front of the building that was once used as a place for the congress to be held. The congress held on July 11-14, 1947 showed the important role of Tasikmalaya in the history of Indonesia's economy. It was recorded that there were 52 representatives from various regions who participated in the congress (Anjani, 2018). The significance of the congress can even be seen from the enshrining of the peak date of the congress, namely July 12 as National Cooperative Day which is still commemorated today. Through the existence of the potential cultural heritage of the Cooperative Monument, it is hoped that the younger generation, especially those in Tasikmalaya, will have an understanding of the importance of their city in the history of cooperative travel in Indonesia.



Figure 6. Cooperative monument on Mohammad Hatta Street, Tasikmalaya City
(Source: Research Team Documentation)

The results of observations made by the research team show that the potential of cultural heritage in the city of Tasikmalaya can be used in learning local history in various periods. However, it is necessary to have a special strategy carried out by teachers or history educators in integrating this cultural heritage potential into history learning. The first strategy that can be done is to apply appropriate learning methods. The most appropriate learning method used in the utilization of cultural heritage potential is the *field trip* or *outing class* method (Eksanti, 2023; Firmansyah, 2021). By conducting a *field trip*, students can explore information from the potential cultural heritage visited and reconstruct this information into historical knowledge. For example, in the material on

the History of Indonesia in the Hindu-Buddhist Period, students can be invited to visit and make direct observations of the Lingga Yoni in Indihiang district. This practice is expected to provide meaningful history learning for students.

In addition to the use of appropriate methods, the existence of cultural heritage potential can also be integrated through the design of cultural heritage-based media or teaching materials. In this case, history educators can integrate the existence of potential cultural heritage with local historical content in a certain period. For example, In the material History of Indonesia during the Colonial Period, educators can write about socio-economic developments in the city of Tasikmalaya throughout the early twentieth century by presenting a number of buildings suspected of cultural heritage such as the Tasikmalaya Railway Station and the Pendopo Regency complex as artifacts of that period. The existence of teaching materials or learning media based on cultural heritage is expected to foster students' sense of belonging and pride in the historical relics around them (Hermawan et al., 2020). This effort must be made by history educators, especially in Tasikmalaya City so that the young generation in this city does not forget their own history.

CONCLUSION

Cultural Heritage is a tangible cultural heritage found on land and/or in water that needs to be preserved because it has important value for history, science, education, religion, and/or culture through the process of determination. Cultural heritage includes Cultural Heritage Objects, Cultural Heritage Buildings, Cultural Heritage Structures, Cultural Heritage Sites, and Cultural Heritage Areas. Cultural heritage has an important meaning as a source of learning about local history. The existence of cultural heritage or the potential of cultural heritage which is a "silent witness" to the history of a region is a contextual means of learning history. Students can have a better understanding of their local history if they can use the potential of cultural heritage as a learning resource.

Tasikmalaya is one of the regions that has quite a lot of potential cultural heritage, namely as many as 63 pieces in various forms and from various periods. However, not all potential cultural heritage can really be used directly as a source of learning. The limitation of information and supporting historical data is an obstacle in the use of a number of potential cultural heritage in the city of Tasikmalaya as a material for enriching local history. A number of potential cultural heritage sites that can be used as enrichment of local historical materials include: 1) Lingga Yoni in Indihiang as enrichment material for local historical materials during the Hindu Buddhist period; 2) Tomb of Sheikh Abdul Ghorib in Kawalu during the Islamic period; 3) The complex of the official house of the Regent of Tasikmalaya and the potential for cultural heritage in the center of Tasikmalaya during the colonial period, and 4) The PETA Monument and the Cooperative Monument during the independence revolution. The use of the cultural heritage potentials in Tasikmalaya City in history learning can be done through two things, namely the application of the field trip method and the design of cultural heritage-based history teaching materials. This is expected to provide meaningful local history learning for students.

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