

Abdul Razaq Ahmad
Nurul Umamah
(Eds.)

CULTURAL HISTORY



EDUCATION



in collaboration with



CULTURAL HISTORY & EDUCATION

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Nurul Umamah
(Eds.)

Sanksi Pelanggaran Pasal 113 Undang-undang Nomor 28 Tahun 2014 tentang Hak Cipta, sebagaimana yang diatur dan diubah dari Undang-undang Nomor 19 Tahun 2002, bahwa:

Kutipan Pasal 113

- (1) Setiap Orang yang dengan tanpa hak melakukan pelanggaran hak ekonomi sebagaimana dimaksud dalam Pasal 9 ayat (1) huruf i untuk Penggunaan Secara Komersial dipidana dengan pidana penjara paling lama 1 (satu) tahun dan/atau pidana denda paling banyak Rp 100.000.000,00 (seratus juta rupiah).
- (2) Setiap Orang yang dengan tanpa hak dan/atau tanpa izin Pencipta atau pemegang Hak Cipta melakukan pelanggaran hak ekonomi Pencipta sebagaimana dimaksud dalam Pasal 9 ayat (1) huruf c, huruf d, huruf f, dan/atau huruf h untuk Penggunaan Secara Komersial dipidana dengan pidana penjara paling lama 3 (tiga) tahun dan/atau pidana denda paling banyak Rp 500.000.000,00 (lima ratus juta rupiah).
- (3) Setiap Orang yang dengan tanpa hak dan/atau tanpa izin Pencipta atau pemegang Hak Cipta melakukan pelanggaran hak ekonomi Pencipta sebagaimana dimaksud dalam Pasal 9 ayat (1) huruf a, huruf b, huruf e, dan/atau huruf g untuk Penggunaan Secara Komersial dipidana dengan pidana penjara paling lama 4 (empat) tahun dan/atau pidana denda paling banyak Rp 1.000.000.000,00 (satu miliar rupiah).
- (4) Setiap Orang yang memenuhi unsur sebagaimana dimaksud pada ayat (3) yang dilakukan dalam bentuk pembajakan, dipidana dengan pidana penjara paling lama 10 (sepuluh) tahun dan/atau pidana denda paling banyak Rp 4.000.000.000,00 (empat miliar rupiah).



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Preference

Culture is a kind of heritage involves concept cristalization and values. Culture has become one of the features which reflects a nation identity. Indonesia is one of the countries with culture diversity which put it as a multiculturalism and pluralism nation. Indonesia culture prominency can be seen through languages variety, prosperous customs, tribes, traditional dance, ceremonial system, beliefs and cultural heritage.

Despite Indonesia, there is also a similar country with plentiful culture, namely Malaysia. Malaysia cultural pattern is represented by ethnics and races diversity such as Melayu, Tionghoa, India and Arab. Those ethnics diversity is an asset in national identity building of Malaysia towards continous path. The cultural diversity is also reflected within historical heritage in uniculture concept.

Education is a cultural element which possess a duty for character development to improve human development index. Culture and education is expected to be mutual supporters for each other in generating qualified young generation of the nation.

This book is a collaboration of educators writtings within higher institution between Indonesia and Malaysia. This book is a result of strengthening cooperation between history education program of Universitas Jember and the National University of Malaysia. This book purpose is providing references towards academics particularly, and society entirely relating history of culture and education content presentation in Indonesia and Malaysia. This

book also obtains subjective in providing documentation-information about history of culture and education to be utilized for all interests. Engaging this book will possibly affect the academic relationship to be stronger between two countries.

This book comprises of seven chapters, each chapter describes education context and history of culture of Indonesia and Malaysia. First chapter states about cultural tourism of kabupaten Jember prehistoric age. This chapter describes historical heritage potential which dominated by megalithic findings. This historical findings description has potential to be developed in tourism sector.

Second chapter is about ecology description of Education in Malaysia regarding efforts in developing educator professionalism in higher education level, especially polytechnic. Chapter three contains Javanese ancient inscription. Description upon this script was illustrated based in historical conception also word by word explanation of each ancient Java character. In addition, this chapter also describes history of Javanese ancient character development in each era. Chapter 4 illustrates about learning environment of Malaysia including physical components, educators and technique components. Furthermore, this chapter also reveals school culture needed in supporting learning effectiveness.

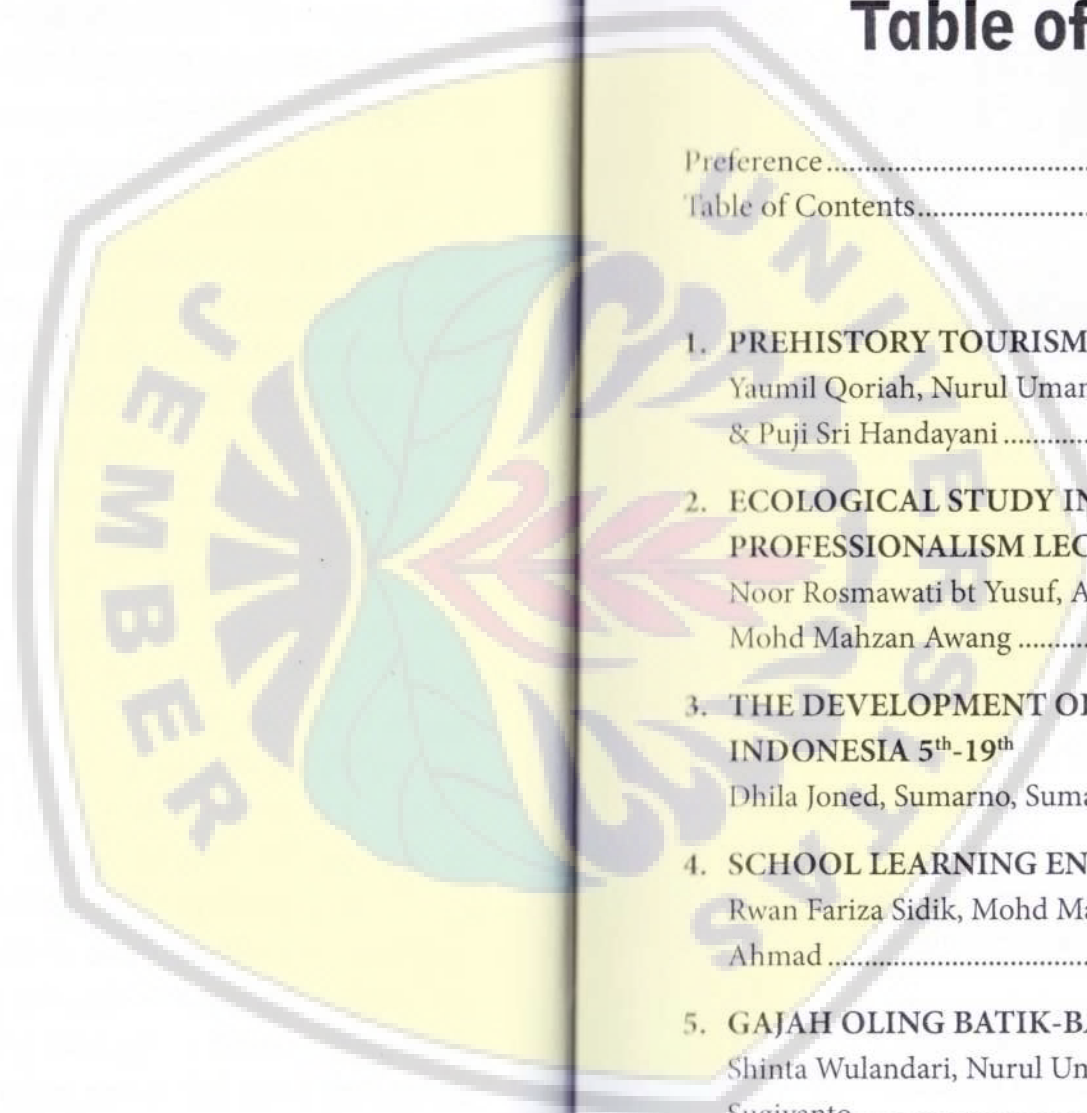
Chapter five and six respectively describes Batik Gajah Oling and Osing society cultural history. Batik Gajah Oling is illustrated in some sub chapters including batik gajah oling history, batik gajah oling components and values embedded upon batik gajah oling. However, author also presents visualization about batik gajah oling detail to assist readers in grasping the content. The last chapter is presenting local culture of megalithic findings located in Bondowoso. This chapter emphasizes megalithic findings with

variety pattern compared to historical findings in Jember area. This book is expected to deliver the newest science and knowledge in the light of cultural history and education, thus generates insight development progressively.

Author

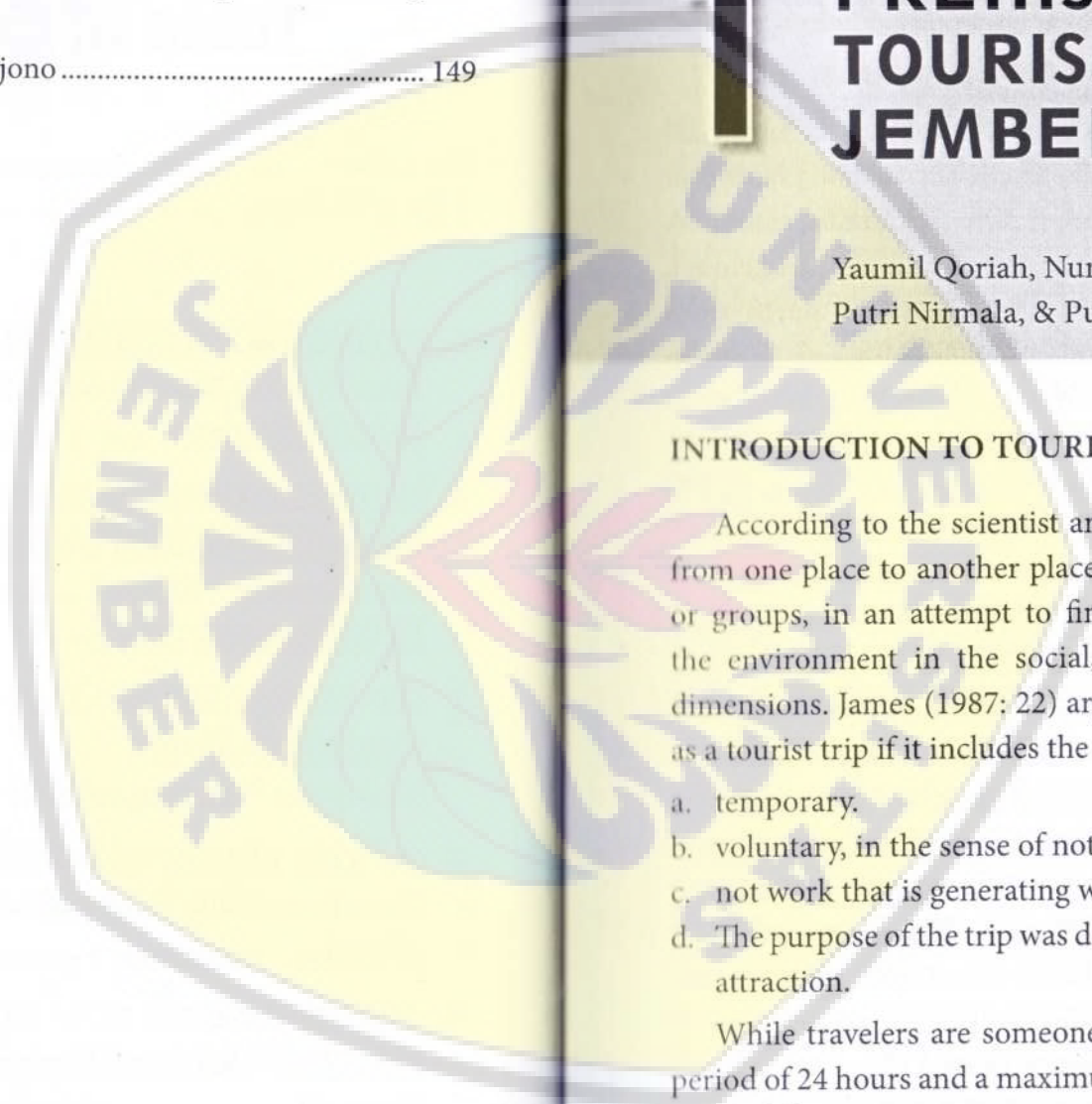
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1 PREHISTORY TOURISM IN JEMBER DISTRICT

Yaumil Qoriah, Nurul Umamah, Sumarno, Rully Putri Nirmala, & Puji Sri Handayani

INTRODUCTION TO TOURISM

According to the scientist argued that tourism is the journey from one place to another place, temporary, done by individuals or groups, in an attempt to find harmony and happiness with the environment in the social, cultural, natural and scientific dimensions. James (1987: 22) argued that a journey is considered as a tourist trip if it includes the four requirements, namely:

- a. temporary.
- b. voluntary, in the sense of not being forced.
- c. not work that is generating wages or pay.
- d. The purpose of the trip was done to enjoy the object and tourist attraction.

While travelers are someone who travels within a minimum period of 24 hours and a maximum of 3 months (James, 1987: 21), Are as follows:

- a. people who traveling for fun, personal needs, health needs and so on.
- b. people who traveling for the purpose of attending meetings,

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2 ECOLOGICAL STUDY IN SUPPORT OF PROFESSIONALISM LECTURER POLYTECHNIC

Noor Rosmawati bt Yusuf, Abdul Razaq Ahmad, & Mohd Mahzan Awang

Ecological Systems Theory suggests that there are five layers of ecological systems that affect an individual in a variety of actions. The last layer according to this theory is based on the time dimension (*timedimension*) of which he elaborates on how experiences in life have a huge impact on the way of life, way of thinking and behavior. This layer is known as chronosystem. So in this study generation layer (lecturers and students) to be analyzed demographic aspect in the study of social ini. Mengikuti Ecological Systems Theory, Bronfenbrenner (1989) There are five types of layers that affect the environment and individual life perspective of mikrosistem, mesosistem, ecosystems, and makrosistem kronosistem.

Typically, aspects considered in mikrosistem layer is the institutional environment, colleagues, and institutions; while mesosistem also involves interaction between institutions such

3 THE DEVELOPMENT OF JAVANESE SCRIPT IN INDONESIA 5th-19th

Dhila Joned, Sumarno, Sumardi, & Mohamad Naim

HISTORY OF JAVANESE SCRIPT ESTABLISHMENT

The establishment history of Javanese script can be explained by two concepts, namely (a) traditional concepts and (b) scientific concepts.

1. Traditional Conception

Javanese people believe that Javanese script was created by Aji Saka. The story of Aji Saka belongs to Serat Aji Saka. Serat Aji Saka informs about Sembada and Dora are left on Majeti Island by Aji Saka to protect pusaka Keris and various jewelry. Sembada and Dora are ordered not to hand over these goods to others, except to Aji Saka (Riyadi, 1996: 9). Aji Saka arrives at Medang Kamulan then rules in the country. Medang Kamulan becomes a prosperity land. Dora and Sembada have heard that Aji Saka has become a king in Medang Kamulan, but they are afraid to join, since Aji Saka asked them to bring up the goods by themselves and was

4 SCHOOL LEARNING ENVIRONMENT IN MALAYSIA

Rwan Fariza Sidik, Mohd Mahzan Awang, & Abdul Razaq Ahmad

INTRODUCTION

Environment can be attributed to the school environment or culture in terms of physical, social, and intellectual development aspects of language use. The learning environment is where learning takes place either in the context of the social, psychological and pedagogical that can affect student attitudes and achievement. Conducive learning environment serves as a medium of learning, provides a place to discuss, exchange ideas and learning alone that allows students to enjoy the learning process more fun. This will encourage intellectual activities, friendship, cooperation and support and encourage the growth and development of students. In the meantime, there is a complex relationship between the physical structure of such a preparation, the vastness of space, light and set the table with the psychological aspects such as student and teacher interaction. The preparation of the physical aspects of the learning room and treatment can promote student interaction is expected by the teacher (Fraser, 2004; Shuhana Shamsuddin et. Al., 2007). In another view, the environment is conducive to learning serves as a process of human capital education and

Shuhana Shamsuddin Sulaiman Ahmad Basri Hasanuddin Lamit, Norsiah Abd Aziz, Rozeyta Omar & Masliyana Md Noor. 2007. Criteria for environmental design campus that is conducive to higher learning institutions in Malaysia. *Research*: 74 275, Universiti Teknologi Malaysia.

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5 GAJAH OLING BATIK- BANYUWANGI

Shinta Wulandari, Nurul Umamah, Bambang Soepeno, & Sugiyanto

HISTORY OF "BATIK"

Batik is one of the culture manifestations. Batik is considered as an art, craft, and ancient tradition as well. Javanese believe that batik conceives some notable philosophy. When the baby was born, batik is used to wrap the new born baby and later carrying it around. When they get married, batik become an integral part of the wedding attire. Finally, Javanese death ritual, batik is used to cover up the body. Batik of Java had been recognized by UNESCO as one of the UNESCO Humanity's "Culture of Oral and Non-material" (Masterpieces of the Oral and Intangible Heritage of Humanity) on October 2, 2009. The date is celebrated as the "The National Batik Day".

The scholars argue that the art of batik originated from the outside impression, came to Indonesia brought by traders from southern India. Meanwhile, Brandes J. (1989) in his book "*Eenvan eene Jayapattra of acte rechterlijke uitspraak van Caka*" expresses his opinion that the art of batik originally derived from Indonesia itself and not beyond that. Batik became popular in the last eighteenth or early nineteenth century, which comes under the

6 HISTORY CULTURE OF USING COMMUNITY

Diky Apriyanto, Nurul Umamah & Rully Putri
Nirmala Puji

Banyuwangi is a district located in East Java province. Geographically, Banyuwangi district lays in west end of Java island, with boundaries as follows: Situbondo district in the north; sea area of East Java province (Bali strait) in the east; sea area of East Java province of Indonesia Ocean in the south; Jember and Bondowoso in the west.

Socio-cultural structure in Banyuwangi society is considered as diverse (Endang, 2010:12). This can be seen through ethnics deversity, which Javanese is the largest, followed by Using and Madurese ethnic.

Using community is considered as the native inhabitants of Banyuwangi (Endang, 2012:12). Using term was derived by Javanese migrants of Central Java who settled in south region of Banyuwangi during XVII century to address Banyuwangi origin inhabitants (Sugiyanto, dkk. 1997:21). The origin of Using ethnic is closely related to Blambangan kingdom. Based on Margana research (2012:321) engaging local information indicates that the era of Bali colonialization in Blambangan, there was a new ethnic

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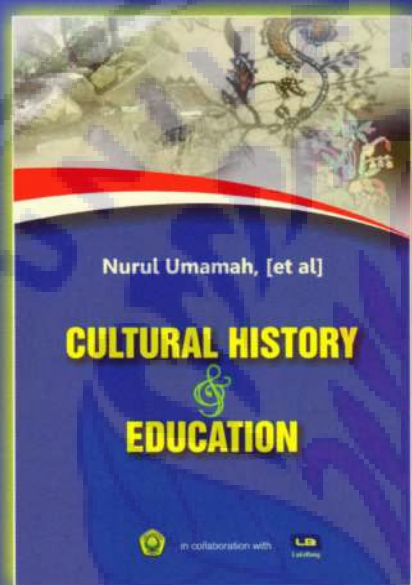
7 KENDANG STONE: Local Genius of Megalith Building In Bondowoso

Kayan Swastika and Sumarjono

OVERVIEW OF MEGALITH IN BONDOWOSO

In Indonesia, where megalith has become a very common phenomenon. The research results show that the objects and buildings of tradition megalithic culture were widespread in various regions in Indonesia, ranging from areas in the west end (North Sumatra, West Sumatra, Bengkulu, Jambi, South Sumatra and Lampung), then Java (Java west, Central Java, Yogyakarta and East Java), Sulawesi (North Sulawesi, Central Sulawesi and South Sulawesi), until to areas in the eastern region (Bali, Sumba, Sumbawa, Flores, Timor, Sabu, Maluku, and Papua) (Prasetyo, 1987).

Megalithic culture in Java, particularly in East Java, one of which is located in Bondowoso. Bondowoso is a region that has been recognized for its significant meaning and value in term of megalithic distribution and research related to megalithic culture in Indonesia. Both the purpose and the value of Bondowoso was derived from two aspects. First, there are considerable megalithic



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