

**CULTURAL HERITAGE AS A LEARNING RESOURCE: INNOVATION IN
THE MADRASAH OPERATIONAL CURRICULUM (KOM) IN MADRASAH
IBTIDAIYAH**

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Received 31 August 2024, Accepted 24 December 2024, Published 27 December 2024

Abstract

This study aims to explore the potential of cultural heritage as a learning resource in the Madrasah Operational Curriculum (KOM) in Madrasah Ibtidaiyah. Innovation in cultural heritage-based learning can enrich the teaching and learning process by integrating direct experience in the field, thereby increasing students' understanding of the subject matter. This study uses a descriptive qualitative approach with observation, interview, and documentation methods to collect data. The results, indicates that the use of cultural heritage in KOM contributes to strengthening basic competencies, developing 21st century skills, and preserving local culture. This is in accordance with the mandate of the independent curriculum to utilize social and natural wealth as a learning resource, which is stated in the madrasah operational curriculum implementation policy. This implementation also requires support from teachers, a flexible curriculum, and collaboration with local communities and the government. The use of cultural heritage in learning also has an impact on increasing students'

competence in understanding history related to their region. This study recommends a cultural heritage-based learning model as a strategic step to improve the quality of education in Elementary Madrasah while promoting cultural preservation.

Keyword: Elementary madrasah, KOM, cultural heritage.

Abstrak

Penelitian ini bertujuan untuk mengeksplorasi potensi cagar budaya sebagai sumber belajar dalam Kurikulum Operasional Madrasah (KOM) di Madrasah Ibtidaiyah. Inovasi dalam pembelajaran berbasis cagar budaya dapat memperkaya proses belajar-mengajar dengan mengintegrasikan pengalaman langsung di lapangan, sehingga meningkatkan pemahaman peserta didik terhadap materi pelajaran. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan metode observasi, wawancara, dan dokumentasi untuk mengumpulkan data. Hasil penelitian menunjukkan bahwa pemanfaatan cagar budaya dalam KOM berkontribusi pada penguatan kompetensi dasar, pengembangan keterampilan abad ke-21, dan pelestarian budaya lokal. Ini sesuai dengan amanah kurikulum merdeka untuk memanfaatkan kekayaan sosial dan alam sekitar sebagai sumber belajar, yang tertuang dalam kebijakan implementasi kurikulum operasional madrasah. Implementasi ini juga membutuhkan dukungan dari guru, kurikulum fleksibel, serta kolaborasi dengan komunitas lokal dan pemerintah. Pemanfaatan cagar budaya dalam pembelajaran juga berdampak terhadap peningkatan kompetensi peserta didik dalam memahami sejarah yang terkait dengan daerahnya. Penelitian ini merekomendasikan model pembelajaran berbasis cagar budaya sebagai langkah strategis untuk meningkatkan kualitas pendidikan di Madrasah Ibtidaiyah sekaligus mempromosikan pelestarian budaya.

Kata Kunci: Madrasah Ibtidaiyah, KOM, cagar budaya.

INTRODUCTION

Madrasah Operational Curriculum (KOM) is an important part of the implementation of the independent curriculum in madrasahs. KOM is directed to strengthen the Pancasila Student Profile, including developing student competencies in the dimensions of critical and creative reasoning and global diversity. Qurniawan et al., (2023) statement explains that "Curriculum is interpreted to mean all of the organized courses, activities, and experiences which pupils have under the direction of the school, whether in the classroom or not." This means that in implementing the curriculum it must be flexible, not only related to subjects but also related to every learning activity and all of which are the responsibility of the school. Learning is not limited to classrooms but must be able to explore outside the school and be closely related to learning objectives. To support this dimension, teachers are required to be more creative in teaching, students are more active in learning, which is indicated by the learning creativity shown by students, which is closely related to the creativity of teachers in teaching.

Various teaching creativity is applied by teachers. There are teachers who create variations of learning models while remaining in the classroom and some other teachers add variations of learning models outside the school classroom, such as visiting markets, museums, historical sites,

and others. No exception with social studies learning and one of its contents is about history. History is a story of the past and in it there is evidence of relics related to the results of human events as social and cultural beings. Evidence of historical events includes cultural heritage objects. One of the important values of cultural heritage is that it has educational content. Educational value is realized through synergy between cultural heritage managers and learning actors.

Studies on the preservation of cultural heritage and learning can be classified into three things. First, the use of museums as learning resources is considered very suitable for variations in learning models (Handoko et al., 2018: 129-142). As applied in museum visits, it is explained that students find it easier to understand history because they see learning resources directly (Randa et al., 2020: 493-497). Second, a study of learning history at cultural heritage sites using technology. The strategy used by teachers is to present cultural heritage sites in the classroom by utilizing image media (Suprpta, 2018: 85-102). Third, the combination of cellular media and historical object points. students explore objects directly and find them with the guidance of cellular devices and are carried out outside the classroom. The three tendencies above are more towards the use of learning strategies that are still very tied to space, even though learning history does not always have to be indoors, it is necessary to do field trips by referring to the benefits of learning history, one of which is recreational. This study is different from the previous one in its emphasis on the utilization of cultural heritage in the implementation of the operational curriculum of madrasahs. So that in this study it is expected to be identified properly and precisely about the utilization of cultural heritage sites in the implementation of the KOM.

METHODS

This research is interdisciplinary research program, combining two disciplines, namely the Madrasah Ibtidaiyah (MI) of Social Studies Course in the Elementary Madrasah Teacher Education Program (PGMI) of the Faculty of Tarbiyah and Teacher Training (FTK) UIN Ar-Raniry and the Archaeology Course in the Islamic History and Culture Program (SKI) of the Faculty of Adab and Humanities (FAH) UIN Ar-Raniry Banda Aceh. The MI Social Studies Course is related to the implementation of the Madrasah Operational Curriculum (KOM), and the Archaeology Course is related to cultural heritage.

The research method used in this study is a qualitative research method, by taking a research procedure that produces descriptive data based on written and oral data from observed behavior (Moleong, 2005: 3). More specifically, in its implementation, it uses a phenomenological study to describe the general meaning of various experiences of research subjects related to the

phenomenon being studied, namely about the preservation of historical heritage in relation to the operational curriculum.

Data collection techniques were conducted through interviews, observations, and documents (Moleong, 2005: 3). Interview, observation, and documentation techniques in this study were conducted to obtain valid data related to the research objectives. Data from observations, interviews, and documentation were analyzed descriptively to identify and discuss the use of cultural heritage in the implementation of the operational curriculum of madrasahs at Elementary madrasah in Banda Aceh and North Aceh. The results of the identification and discussion discussed the implications for the use of cultural heritage in the implementation of the madrasah operational curriculum.

Data validity is carried out with the criteria as stated by Moleong (2005: 173), namely credibility (internal validity), transferability (external validity), dependability (reliability), and confirm ability (objectivity). The stages of the research are orientation, exploration, and member check stages (Nasution, 1988: 33-34).

RESULTS AND DISCUSSION

1. Educational Values in Cultural Heritage

Cultural heritage in the form of prehistoric buildings, history that is above ground, museum collections, living traditions, and many others are the remains of past humans (Mc Manamon, 2000: 1-5). It can be understood that cultural heritage and is part of cultural heritage is all human behavior in the past that is inherited to the present, both in the form of human behavior itself that continues to move or is called intangible cultural heritage, or the results of human behavior in the past in the form of material or called tangible culture.

Madrasah Operational Curriculum (KOM) is a guide for madrasahs in developing their operational curriculum, which is managed by referring to the curriculum structure and standards set by the government, and developed according to the context and needs of students and educational units (Author Team, 2022: 1). KOM was born as a manifestation of the implementation of the independent curriculum, to improve student competence based on the potential of students and madrasahs, with maximum utilization of existing resources, both in the classroom, madrasah environment and other specific places that have the potential as learning resources, so that learning messages can reach students more effectively, including cultural heritage, in accordance with the focus of this research.

Handoko et al., (2018: 129-142) stated that museums as media and learning resources are described based on the results of recommendations at the conference on the role of aesthetic education in general education in 1974, UNESCO emphasized that cooperation between schools

and cultural institutions should be carried out by connecting school curricula and local cultural heritage to expand the use of museums as learning resources, which are also used as places to store and maintain objects related to the human life process with great potential to be used as learning media. On the other hand, Randa et al., (2020: 493-497) stated that after using museums as learning resources, students can understand and comprehend the meaning of historical sources by learning directly from the objects. Students deepen their lessons at the Bank Indonesia museum to strengthen their understanding of the history of banking in Indonesia by searching for and directly seeing the development process through displays in the diorama room which can help students in social studies to understand banking in Indonesia (Nugroho et al., 2016).

The theory that students get in the room is synchronized with the displays in the museum room according to their respective themes. The use of museums as sources and learning media requires teachers' ability to design learning media to support learning in the classroom, by creating an atmosphere outside the classroom and collaborating with the museum in creating new learning media according to the 2013 curriculum, so that students are more creative in searching and easily understand the learning objects directly. Through the field trip and assignment learning model, students are able to identify and interpret objects in the museum, and students' work is published in the school's wall magazine (Mursidi, et al., 2009).

Strengthening student competencies through learning with a field trip model to cultural heritage sites, in other studies using sites as learning media, using pictures of the Jera' Lomp'e cemetery, when explaining the history of the entry of Islam into Sopeng City (Paramita, 2019: 1-8). Learning through sites strengthens students' understanding of history, because students learn theories and see historical evidence through relics. Students are more aggressive in strengthening their curiosity, which is reflected in the emergence of questions. The assessment results show that there is an increase in student understanding after visiting cultural heritage sites (Sudraja, 2020: 151-164).

Technology is used as a tool or media to support learning in history subjects. When studying history so that it is not monotonous, students are invited to historical sites using mobile phones as a medium. Students are equipped with technology, such as mobile devices with 'georeferencing software' and take the theme of local history and heritage sources in a collaborative experimental approach to learning historical concepts. The learning outcomes of this game can be said to be in accordance with the targets as in the student's statement: "The activity has helped to know better" and "realize the value and meaning of heritage" (Sudraja, 2020: 151-164). The purpose of using mobile phones is to make it easier to understand the subject matter. In addition, the importance of local heritage and history in the cognitive and motivational processes of students; the need to bridge the gap between the past and the present through the discovery of the common thread of

human history, in different times and places; and the construction of their own knowledge using today's technology (Haddad, 2016: 61-73).

Considering that there is a growing body of research on the effectiveness of online site games as a creative learning tool, this can only be achieved with the collaboration of multidisciplinary pedagogical, technical and creative teams, to encourage children and parents to see, explore and care for the wonders of our cultural heritage. Children's education through the conceptual approach of edutainment, namely combining the concept of education with the world of entertainment that focuses on cultural heritage (Haddad, 2016: 61-73).

From the various relevant previous research results above, the similarity with this research is related to learning outside the classroom, by utilizing other relevant learning resources, by utilizing other relevant learning resources, such as museums and historical sites. The difference with this research is that the research focuses more on the use of cultural heritage as a medium and learning resource to support the implementation of the operational curriculum of madrasahs, as a form of implementing the independent curriculum in Elementary madrasah. Its impact on students, and also its impact on the preservation of cultural heritage itself.

2. Study on the Utilization of Cultural Heritage in Madrasah

Cultural heritage or objects of cultural heritage from the past located in the Banda Aceh City area have remains from the period before the arrival of Muslims. Then followed by the Islamic period or the period when power was in the Islamic government or kingdom. The period of the reign of the Islamic kingdom or in Banda Aceh is known as the Aceh Darussalam Kingdom which ruled from the 13th century until the Dutch colonial government came to power in the center of the Aceh Darussalam Kingdom government, namely Bandar Aceh. The transfer of power or control of the center of government by the Dutch, the Dutch carried out city planning according to the administrative needs of the Dutch colonial government and ended when the Japanese government took over power from the Dutch government. The Japanese period did not last long and ended when Japan fully surrendered its sovereignty to the independence of the Republic of Indonesia as a sovereign state. The traces of Indonesian history leave evidence through its remains followed by the occurrence of prolonged conflict between groups of Acehnese people and the government also leaving their traces. The most recent evidence related to the events that occurred in Aceh, especially Banda Aceh, is the earthquake and tsunami disaster which left sorrow for the Acehnese people and the evidence left behind.

Evidence of a very long historical journey has begun since 1205 when the Aceh Darussalam Kingdom was determined as the starting point for the birth of Banda Aceh City as a kingdom and placed its center of government in the Gampong Pande area, Kuta Raja District as

the center of the first kingdom in Banda Aceh City. However, this center of government was moved to the current Aceh Pendopo area and was named Darud Donya. In this new palace area, palace facilities were built that could support the operations of the Aceh Darussalam Kingdom.

Regarding the location of school visits to cultural heritage objects, the forms are diverse. Although in Banda Aceh City there are many types of cultural heritage relics, schools also conduct visits or objects for developing learning materials outside Banda Aceh. For example, the selection of objects is in Aceh Besar Regency even though the school is in Banda Aceh City. The trend of visits to cultural heritage objects that are visited or used as learning resources for students of Elementary madrasah revolves around the Islamic era, independence hero figures, and earthquake and tsunami relics. The cultural heritage objects that are used as learning resources for madrasah students in Banda Aceh City are as follow.

Table 1. List of Cultural Heritage Objects Visited by Madrasah

No.	Name	School	Subject
1.	Museum Aceh	MIN 4, 5, dan 9	IPS dan Bahasa Indonesia
2.	Museum Tsunami	MIN 4, 5, dan 9	IPS dan Bahasa Indonesia
3.	Taman Sari Gunongan	MIN 4, 5, dan 9	IPS dan Bahasa Indonesia
4.	Taman Putroe Phang	MIN 4, 5, dan 9	IPS dan Bahasa Indonesia
5.	Kapal Apung	MIN 9	IPS dan Bahasa Indonesia

Results of interviews with the principals of MIN 4, 5 and 9 in Banda Aceh City.

The list of cultural heritage as mentioned in (Table 1) that there are 5 (five) objects that are most frequently visited by students from madrasah in Banda Aceh City. The number of cultural heritage listed in the list of cultural heritage in Banda Aceh City is 58 cultural heritage objects. Of the 58 Cultural Heritage objects, only 2 (two) objects are the favorites of visits by Madrasah which are included in the 58 objects on the list of cultural heritage, namely Taman Sari Gunongan, Taman Putroe Phang, and Kapal Apung in Banda Aceh City. While the Aceh Museum and Tsunami Museum have not been included in the list of Cultural Heritage objects, both are also part of historical objects. The following is the percentage of the division of the periodization of cultural heritage objects.

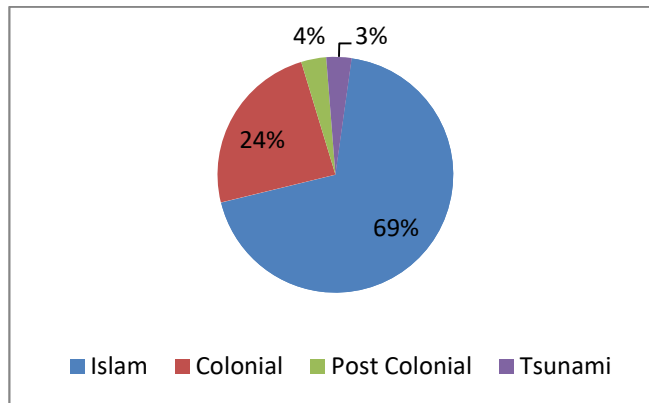


Diagram 1. Percentage Of Cultural Heritage Objects That Received Visits

Based on Diagram 1, it explains that the number of cultural heritage objects that have been registered in the Banda Aceh City ranking is divided into 4 periods, namely 68% Islamic period, 24% colonial, 4% post-colonial or independence period and 3% tsunami relics or traces. The total number of cultural heritage objects has not been registered as a whole and these objects can still be seen and are now government assets that are inherited by the current and future generations. These objects are also part of the long history of Banda Aceh City's journey as the provincial capital and also the center of government both during the Aceh Darussalam Kingdom and also the Dutch and Japanese Colonial periods.

Other objects that are used as objects of visit are in the Aceh Besar region and also objects that are not cultural heritage and are in Banda Aceh City. The details can be seen in the following table:

Table 2. List Of Other Cultural Heritage Objects Visited By Elementary Madrasah

No.	Name	School	Subject
1.	Admiral Malahayati Sanctuary	MIN 9	IPS
2.	Tibang City Forest	MIN 4, 5, dan 9	IPA dan Indonesian Lesson
3.	City Park	MIN 4, 5, dan 9	IPA dan Indonesian Lesson

Table 2 explains that one of the objects used as subject development is a historical object in the form of the Admiral Malahayati Sanctuary in Aceh Besar. Malahayati is a great woman who lived in the era of the Aceh Darussalam Kingdom and was a great female admiral who lived in the 17th century. While the other two objects are the City Park and Tibang City Forest in Banda Aceh, which are objects that introduce students to science lessons and also inspire students in writing (Indonesian lessons). Other objects that are widely used by madrasah as subject development are in the North Aceh region.

Cultural heritage objects that are used as the development of KOM-based subjects in the North Aceh region are objects that have become public consumption or that have been visited by many people. The details of cultural heritage that are used as objects of visits in the development of learning materials in madrasahs are as follow.

Table 3. List Of Cultural Heritage Objects Visited By Elementary Madrasah In North Aceh

No.	Name	School	Subject
1.	Langsa City Museum	Integrated elementary madrasah Almuslimun (MTA).	Indonesia and IPS (thematic).
2.	Mangrove Forest Park	Integrated elementary madrasah Almuslimun (MTA).	IPA
3.	Rumoh Cut Mutia	Integrated elementary madrasah Almuslimun (MTA) dan MIN 14 Aceh Utara	Indonesia and IPS (thematic).
4.	Samudera Pasai Museum	Integrated elementary madrasah Almuslimun (MTA).	Indonesia and IPS (thematic)
5.	Malik al-Shaleh Sanctuary	Integrated elementary madrasah Almuslimun (MTA) dan MIN 14 Aceh Utara	IPS dan Aqidah Akhlaq

Results of interviews with the principals of MIT and MIN 14 North Aceh

The details of cultural heritage as described in Table 3 explain that there are two museums that are annually the object of learning locations, namely the Langsa City Museum and the Samudera Pasai Museum. Both museums can provide additional knowledge for students, in addition to getting basic knowledge in the classroom in the learning process. Two other historical objects are Rumoh Cut Mutia and the Sanctuary of Sultan Malik al-Shaleh. While the rest is the Mangrove Forest Park which is a learning medium in the subjects of Science and Indonesian.

If it associated with the history of the Pasai Kingdom which was once glorious in the 13th century, it indicates that Pasai was once an important region and logically certainly has historical relics that are used as cultural heritage objects. Therefore, it is very appropriate with the number of cultural heritages that have been included in the list of cultural heritages of North Aceh Regency. Efforts to save cultural heritage in North Aceh have been carried out since 2011 and currently there is data with a total of 107 cultural heritage objects. However, these cultural heritage objects have only been registered in the National Cultural Heritage Registration System of the Ministry of Education and Culture, a total of only 5 objects according to the number of recommendations of the Aceh Province TACB.

The five cultural heritage objects that have been designated as cultural heritage are the Tombs of Sultan Malikul Saleh and Malikul Dhahir in Gampong Beuringen, the Tomb of Sultanah Nahrasyiyah in Gampong Kuta Krueng, Raja Sur Bin Raja Sur in Gampong Meucat, the Tomb of Khoja Tajuddin in Gampong Kuta Krueng, and the Tomb of Raja Kanayan in Gampong Ujong. All of them are located in Samudera District, which has been recommended and designated by the Decree of the Regent of North Aceh.

3. Illustration of Out-of-School Learning

Among the challenges in the learning process is conditioning students to focus on following the learning. Some students cannot follow well so that what is taught by the teacher is not well received by the students. Various obstacles are faced by teachers in the effort to deliver material in class so that it can be absorbed by students perfectly. In such cases, teachers are expected to be able to create an atmosphere in the learning process that is fun. If the learning process is fun, both felt by students and teachers, it will create familiarity and the teaching material will also be easy to convey and absorb by students (Sulthon, 2015: 116). Therefore, school policies and teacher innovation are needed to be able to understand their students with various strategies and learning media to support the learning process.

One of the learning activities that supports the achievement of teaching materials can be delivered is through learning outside the madrasah. The outdoor learning method is a form of learning that uses various approaches in utilizing the environment and its surroundings as learning materials (Primaniarti et al., 2023: 77). The implementation of learning at the Elementary madrasah in the Banda Aceh City and North Aceh areas has been carried out since 4 (four) years ago. The implementation of learning outside the classroom is in accordance with the implementation of the PAKEM approach. This is in accordance with the statement from the head of the State Elementary madrasah (MIN) 9 Banda Aceh City that learning outside the classroom has been carried out for 4 (four) years. Before the birth of the independent curriculum, this program had also been carried out, through the PAKEM approach. Learning planning has been made at the beginning of the year. If there is material related to natural phenomena, for example, the teacher has made a plan to take students to the beach. Everything has been stated in the Learning Implementation Plan in Curriculum 13, and is now continued in the Teaching module in the Merdeka Curriculum.

Based on the principal's statement that the implementation of learning outside the madrasah is not a new activity. Therefore, it greatly strengthens this research as well as an evaluation of learning using the outdoor learning method. Learning outside the madrasah is also fully supported by the Principal of the Madrasah as the policy maker and the one who decides all activities that

apply in the madrasah. Regarding learning outside the madrasah, the Principal of MIT North Aceh provides a policy to each class starting from class I-VI to be able to carry out learning outside the classroom with adapted techniques and objects. As explained by the Principal of MIT North Aceh, Learning outside the madrasah is one of the scheduled programs for all classes 1x in 1 semester. Classes I-IV learning outside the classroom is carried out in the madrasah environment. Classes V-VI learning outside the classroom is carried out at the end of the semester in historical places in North Aceh Regency and outside North Aceh, such as Rumoh Cut Mutia, Sultan Malik al Saleh Museum, Sultan Malik al Saleh's grave, and Langsa City Forest.

In implementing learning outside the madrasah, many parties are involved, not just the class teacher or teacher related to the subject. However, the implementation of learning is very dependent on the support of related parties. The parties involved in the learning process outside the madrasah include the head of the madrasah, class teachers and subject teachers, education personnel, guardians, madrasah committee, learning object managers, and students.

The out-of-school learning process is carried out while still implementing learning in the classroom. The advantage of learning outside the classroom is that the activities are carried out for 6-8 hours a day in addition to the preparation and post-activity processes. The learning process is adjusted to the material and objects being targeted and the involvement of the learning object manager while on location is very necessary. This is related to the manager's ability to master the material more than the teacher as a companion for students. The description of learning outside the classroom as explained by the Head of MIN 9 Banda Aceh is: Learning outside the madrasah is carried out in museums to add historical learning materials. There is also nature learning. Students want to see and measure the peak of the mountain, so at least they are taken to Jantho. Although not full, the foundation has been seen. To the city park to see plant reproduction. There are many trees there, so children can see it directly. If the isolator, the teacher immediately brings eggs, their reason is because they say, learning is fun and eggs can be eaten together. That's the teacher with the students. Many have been done by the teachers and it is poured into the learning plan. After that they also bring reports to the madrasah. Previously they also made the instrument. So, there are steps what the students do with the instrument made by the teacher. In class they discuss together and give a time limit by the teacher to make a report with existing documents in the form of photos. The school environment is utilized, children in grades 1 and 2, they are introduced to the school environment so they are not taken outside the school such as to Sare, the city forest and others.

The details of learning outside the classroom are as follow:

a. Preparation

1. Notify Parents regarding Permission and Funding

Requests for parental permission and the costs incurred during visits vary from school to school. However, until now, the school has received permission and full support from the parents of students. Meanwhile, there are also differences in the costs of obtaining the funds needed during the implementation of learning outside the school. The explanation of the costs of learning outside the school was emphasized by the head of the school as follows: If it is far away, it is a joint effort between the school and the guardians of students. If there are poor students, it is handled with the school budget, in the form of scholarships. The Indonesia Pinter Program (PIP) funds are saved, if there are activities, they are taken. Homeroom teachers are asked to monitor children who are unable to afford it, and visit them at home. If they are really unable to afford it, they are asked to make a statement of poverty, then they are given the right to a scholarship. So far it has gone well because they communicate with guardians through the committee.

Likewise, the Head of MIN 14 North Aceh explained that there would be obstacles in terms of learning outside the madrasah in the future as referred to in his statement, saying that this year for any reason it is no longer allowed, the name of quoting is no longer allowed even if it is only a thousand rupiah. Farewell to children is also not quoted anymore, even though committee activities are not allowed to collect money from students, the madrasah will work around the madrasah budget and do it as it is. So, in the future activities like this (learning outside the madrasah) will be considered and the developing conditions will be observed.

Based on the results of the interview, it is explained that the implementation of learning outside the madrasah should receive support from parents if the program is expected to run well. Support from parents can be in the form of material or non-material. Madrasahs will have difficulty if all costs are charged to schools, especially schools in the regions.

Support from parents is obtained when communication is carried out between the madrasah and parents through the madrasah committee. The Head of the Madrasah Committee as a mediator will convey the child's needs in terms of learning outside the madrasah and requires support in the form of permits and other material support. Material support can be in the form of providing lunch for children by bringing supplies from home to eat together at the learning location. Other support can be in the form of transportation money from the madrasah to the learning location. All needs are reported to the parents and include their learning outcomes.

2. Child and Companion Arrangements

Learning planning outside the madrasah begins with permission from the guardian and clarity of the costs used during the implementation of learning. Next, learning planning is carried

out. The teacher prepares by providing students with learning materials. The teacher also prepares companions from other teachers besides the class teacher because the need for companions is greater than learning in class. Therefore, the involvement of other teachers by collaborating with several subjects is very necessary. In (Syahrul, 2024) explains that before carrying out learning outside the classroom, the teacher first provides direction and guidance. Each child is provided with a notebook using a rope and hung around the neck. Students are taught the culture of taking notes. Every object seen is directed to be recorded and what is written is then read again. For example, they see and then record *rencong*, ancient machetes, coins or ancient metal currencies, and so on. So, the activities are not only outside the madrasah but have a goal, namely to hone memory so that it remains in memory. If we don't introduce the history from a young age, if we look at the guest book, there are very few schools from North Aceh but many are from outside Aceh, Stabat, Medan. Self-initiative or family is very little. Currently, 5th graders are already planning for the program and the school is working on making it a mandatory program.

b. Implementation of Out-of-School Learning

The implementation of learning outside the madrasah is carried out in thematic and kinesthetic subjects. Subjects related to cultural heritage objects are IPS, PPKn, IPA, and Bahasa Indonesia. While kinesthetic is a sports lesson that requires media that is not available at school, for example swimming lessons, children are taken to a park that has a swimming pool.

Cultural heritage objects that are used as learning media are museums, heroes' tombs, historical houses such as Rumoh Cut Mutia, Rumoh Cut Nyak Dhien, sanctuary of sultans and officials of the Aceh kingdom such as the sanctuary of Sultan of the Pasai Kingdom, the sanctuary of Iskandar Muda, Malahayati, and others. In addition to cultural heritage related to the Aceh kingdom or related to the history of Islam Nusantara, the latest historical relics are also visited, namely the tsunami relics.

The heritage visited by students from schools as a learning medium in the North Aceh region as explained by (Syahrul, 2024) For grade 6 there is a name "Educational Study" taking place in Langsa, namely the Langsa Museum, City Forest Park, Langsa Mangrove Forest. The museum can see items, historical objects that we introduce. It has been implemented five times. Every sixth grade to Langsa city. The fifth grade takes the local area in the North Aceh environment, namely Rumoh Cut Mutia, Samudra Pasai Museum, Malikus Saleh sanctuary and is implemented every year as well as visual lessons with an infocus. This program is routinely implemented. The name Cut Mutia is worldwide, we only know her house when we visit. Other people come, we who are close don't know. We encourage going to historical places. If we look at

the guest book, very few schools from North Aceh come but many come from outside Aceh such as Stabat and Medan.¹

When students are at the location, children are guided by a teacher. In ten children, there is one teacher. The teacher's job is to accompany the children, while the explanation of the object is assisted by a guide or manager of the cultural heritage object visited. Meanwhile, the student's job is to record what is seen and heard while at the learning location.

c. After Out-of-School Learning

Students who are given assignments, either individually or in groups, are responsible for making reports and presenting them in front of the class. The report is assisted by the Indonesian subject teacher in writing the report.

4. Advantages of Out-of-School Learning

The implementation of learning outside the madrasah, especially at cultural heritage objects, can provide benefits to components related to the madrasah, namely:

- a. Student competency
- b. Social character of students
- c. Analytical intelligence of students
- d. Innovation skills for educators
- e. Improving school for better
- f. Ensure that cultural or historical heritage is preserved.

For students, it can make learning outside the classroom an interesting experience and make it easier for the brain to think more relaxed. In addition, the knowledge gained is not only related to the material but also related to other intelligences such as ethics, social intelligence in interacting with groups that are not elements of the madrasah. Discipline is also a part that is applied so that it is accustomed to real life. Educators are also required to be skilled in innovation, especially in creating learning designs according to what is needed to support student learning materials (Estella & Alexander, 2018).

Strengthening student competency is the goal of out-of-school learning as explained by the Head of Madrasah MIN 5 Banda Aceh City, namely "Out-of-school learning in order to strengthen student competency directly to the object according to the recommendations in the curriculum. Out-of-school learning involves educators as companions and also managers of the objects visited".

¹ Interview with Mr. Syahrul, the principal of Integrated elementary madrasah (MIT) Aceh Utara at the principal room, 29th May 2024.

CONCLUSION

This study confirms that cultural heritage has great potential as a learning resource that can be integrated into the Madrasah Operational Curriculum (KOM) at Elementary madrasah Aceh. The use of cultural heritage not only enriches the learning process, but also contributes to the preservation of local cultural heritage and the formation of students' character. Cultural heritage-based learning innovations help students understand the values of history, culture, and local wisdom through in-depth direct experience.

The success of this implementation requires support from various parties, including skilled teachers, adaptive curriculum, and cooperation with local communities and local governments. With the right approach, heritage-based learning can be an effective strategy to improve the quality of education while building awareness of the importance of preserving culture for future generations.

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