

DEVELOPING CULTURAL RESERVE AWARENESS FOR GUPPI SAMATA ISLAMIC BOARDING SCHOOL STUDENTS IN GOWA DISTRICT (BASED ON ASSET POTENTIAL)

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Abstract

Cultural Heritage is one of the legacies left by ancestors in the form of objects or buildings that hold significant value for history, culture, and science. The Cultural Heritage Law No. 11 of 2010 provides protection for cultural heritage sites. However, there are still instances of large-scale and intentional exploitation or destruction of some cultural heritage sites. Therefore, strategic steps are needed for their preservation, including involving various community layers in preserving cultural heritage. Several approaches in preserving cultural heritage include raising awareness among students at Guppi Islamic Boarding School, who represent the millennial community or young generation. This approach also offers an opportunity for various community layers to become crucial agents in cultural heritage preservation. The methods used for raising awareness at Guppi Islamic Boarding School are: 1) Asset-Based Community Development (ABCD); this approach emphasizes utilizing the assets of the assisted community (students of Guppi Islamic Boarding School). Generally, this community has a close affinity with science and technology and tends to have high curiosity, which can be managed effectively. 2) Community-Based Research (CBR); this research model involves the target community as active participants. The awareness-building model at Guppi Islamic Boarding School includes two stages: theoretical stage through briefing

and socialization of Law No. 11 of 2010 and practical stage, such as heritage tourism. The awareness-building activities benefit the institution and the assisted community, particularly in increasing knowledge and building awareness among Guppi Islamic Boarding School students.

Keywords: Awareness Building, Cultural Heritage, Islamic Boarding School, Asset Potential

Abstrak

Cagar Budaya merupakan salah satu karyainggalan leluhur berupa benda atau bangunan yang memiliki nilai penting bagi sejarah, budaya dan ilmu pengetahuan. Dalam Undang-undang Cagar Budaya No. 11 Tahun 2010 memberi perlindungan pada situs-situs Cagar Budaya, Kendati demikian, masih ditemukan eksploitasi atau pengrusakan dalam skala besar dan disengaja terhadap beberapa situs-situs Cagar Budaya Karena itu dibutuhkan langkah-langkah strategis terhadap pelestariannya, termasuk pelibatan berbagai lapisan masyarakat terhadap pelestarian Cagar Budaya. Beberapa pendekatan yang dilakukan dalam pelestarian Cagar Budaya seperti memberikan Pembinaan kesadaran Cagar Budaya bagi Siswa Pesantren Guppi, sebagai masyarakat milenial atau generasi muda. pendekatan ini sekaligus memberi peluang kepada berbagai lapisan masyarakat menjadi agen penting bagi pelestarian Cagar Budaya. Metode Pembinaan kesadaran Cagar Budaya bagi Pesantren Guppi yaitu:1) Metode Asset Based Community Development (ABCD); Pendekatan ini menekankan pada pemanfaatan asset yang dimiliki masyarakat dampingan (siswa Pesantren Guppi). Secara umum karakter masyarakat ini dekat dengan sains dan teknologi dan cenderung memiliki keinginan yang besar. Karakter ini merupakan modal yang dapat dikelola. 2). Metode Community Based Research (CBR); merupakan sebuah model penelitian yang menjadikan target komunitas dampingan sebagai bagian aktif dalam kegiatan.

Model pembinaan kesadaran Cagar Budaya pada siswa Pesantren Guppi Samata Gowa melalui dua tahapan yaitu tahapan teori melalui kegiatan pembekalan dan sosialisasi Undang-undang No. 11 Tahun 2010 dan tahapan praktek. Atau tourism heritage. Kegiatan Pembinaan Pelestarian Cagar Budaya akan memberi manfaat bagi Lembaga dan bagi komunitas dampingan khususnya peningkatan pengetahuan dan membangun kesadaran Cagar Budaya Siswa Pesantren Guppi.

Kata Kunci: Pembinaan, Cagar Budaya, Pesantren, Potensi Aset

A. Introduction

South Sulawesi has numerous cultural heritage sites from prehistoric, historical, colonial, to independence eras. These sites are found in almost every district in South Sulawesi¹. For example, Makassar City holds many historic events and significant occurrences. Many of these historic events still have remaining historical buildings, which are cultural heritage sites, such as Fort Rotterdam, Somba Opu Fortress, Arupalakka Tomb Complex, Gowa-Tallo Kings Tomb Complex, and Sultan Hasanuddin Tomb Complex. These historical buildings, located in densely populated urban areas of Makassar City, are vulnerable to exploitation or damage.

Additionally, these historical buildings are tourist attractions, drawing visitors from various societal layers, including locals and outsiders, who may unknowingly or deliberately damage the heritage sites due to lack of awareness.

Hilmar Farid, Director General of Culture at the Ministry of Education and Culture, stated that there are currently 100,633 objects registered with local

¹ https://id.wikipedia.org/wiki/Daftar_cagar_budaya_di_Sulawesi_Selatan (diakses hari Senin Tanggal 6 Maret 2023)

governments to be designated as cultural heritage. Of these, about 52%, or 52,724 objects, have been verified by local governments. Seven percent of the verified objects, or 3,910, have been designated as cultural heritage by local governments. Additionally, 196 objects have been designated as cultural heritage². Despite the numerous cultural heritage sites across various regions, the quality of public awareness about cultural heritage remains lacking.

The preservation of cultural heritage is guaranteed by Indonesian Law No. 11 of 2010, which states:

"Cultural Heritage is a cultural legacy in the form of objects, buildings, structures, sites, and cultural heritage areas on land and/or in water that needs to be preserved due to their significant value for history, science, education, religion, and/or culture through a designation process."

Following this law, the government issued Government Regulation No. 1 of 2022 concerning National Registration and Preservation of Cultural Heritage and invited public involvement in managing cultural heritage. This demonstrates the government's seriousness about the issue.

Cultural heritage, as a cultural legacy, needs to be preserved (maintained and not destroyed) for the sake of history, science, education, religion, and culture. Strategic steps are required for its preservation, including involving various community layers. Several approaches, such as raising awareness among the millennial generation or young community, also provide

² <https://www.kemdikbud.go.id/main/blog/2023/02/kemendikbudristek-dorong-pemda-dan-seluruh-pemangku-kepentingan-lestarikan-cagar-budaya> (diupload hari Senin tanggal 22 mei 2023)

opportunities for different societal layers to become important agents in preserving cultural heritage³.

Students of Guppi Islamic Boarding School in Samata, Gowa, represent the millennial community, who hold significant potential for being nurtured and developed in the preservation of cultural heritage. The millennial community, as inheritors and assets of the nation, are also literate about changes, developments in knowledge, science, and technology, thus needing to be managed for the benefit of the nation and the state, including raising awareness of cultural heritage.

B. Discussion

1. Model for Raising Cultural Heritage Awareness**

Indonesia is one of the nations with numerous archaeological remains or cultural heritage with high cultural value. These archaeological remains or cultural heritage are indicators of the high or low culture and civilization of a nation. Some cultural heritage sites in Indonesia showcase extraordinary civilization, such as Borobudur Temple, Prambanan Temple, defense forts, mosques, tombs, etc. South Sulawesi also has many cultural heritage sites, including Somba Opu Fortress, Jami' Palopo Mosque, Rotterdam Fortress, Tua Hilal Mosque in Katangka, and the Gowa Kings Tomb. These cultural heritage sites hold historical, cultural, and civilizational values.

These cultural heritage sites need to be preserved as they are the nation's cultural heritage and symbolize the nation's dignity. Besides, preserving cultural heritage holds significant value for history, science, religion, and

³Yahdi Mulyadi, *Pemanfaatan Cagar Budaya Berbasis Partisipasi Masyarakat Sebagai Model Pengelolaan Cagar Budaya di Kawasan Karst Sangkulirang Mangkalihat*, Direktorat Jenderal Kebudayaan, Tahun 2016. <http://kebudayaan.kemdikbud.go.id/bpcbaltim/1908/>

culture. According to the cultural heritage law, the goals of preserving cultural heritage are:

- a. To preserve the nation's cultural heritage and human heritage;
- b. To enhance the nation's dignity through cultural heritage;
- c. To strengthen the national identity;
- d. To improve people's welfare; and
- e. To promote the nation's cultural heritage to the international community.

Cultural heritage objects are evidence of past human activities, thus having unique, rare, fragile, nonrenewable, irreplaceable, and significant characteristics⁴. Therefore, handling them requires caution to avoid damage and changes. Any small change can reduce the cultural and historical value contained within them.

Given these characteristics, raising cultural heritage awareness needs to be socialized to the entire Indonesian population. Cultural heritage experts or preservation officers, appointed by the government, are responsible for the preservation and management of cultural heritage sites and objects⁵. However, cultural heritage awareness needs to be possessed by the entire population to involve them in preserving these sites and objects.

Many past relics are neglected or not registered as cultural heritage due to the lack of knowledge among the public, leading to exploitation. Additionally, cultural heritage sites and objects are scattered in various places, both remote and densely populated, creating opportunities for exploitation by the local population. Another issue is that cultural heritage sites serve as tourist

⁴Agus Budiwibowo, "Strategi Pelstarian Benda/ Situs agar Budaya Berbasis Masyarakat: Kasus Pelestarian Benda/ Situs Cagar Budaya Gampong Pande Kecamatan Kutaraja Banda Aceh Propinsi Aceh", *Jurnal Konversi Cagar Budaya*, Borobudur, Volume 8 No. 1 Tahun 2014. h. 59

⁵Lihat Undang-undang Cagar Budaya Nomor 11 Tahun 2010

attractions, visited by various societal layers, including students without prior knowledge about handling cultural heritage, leading to potential small to significant damages and even exploitation for economic reasons, among others. To ensure the sustainability of cultural heritage sites⁶ and objects, treating them appropriately and utilizing them for cultural, religious, research, science, and technological purposes is essential.

In this context, most of the population has limited understanding and knowledge of cultural heritage, potentially viewing heritage sites merely as recreational or tourist spots. Such views pose threats to past relics or cultural heritage, including vandalism, theft, relocation, and other issues.

Based on the above explanation, the model for raising cultural heritage awareness among Guppi Islamic Boarding School students in Samata, Gowa, involves two stages: theoretical and practical.

The theoretical stage in this community service activity involves providing students and teachers with knowledge about cultural heritage awareness and socializing Law No. 11 of 2010 concerning Cultural Heritage. The practical stage involves visiting cultural heritage sites to observe and identify preservation challenges, including visiting the Gowa Kings Tomb in Pallantikang, Tua Hilal Mosque in Katangka, and Rotterdam Fortress in Jalan Penghibur, Makassar.

2. Steps in Cultural Heritage Awareness Building Activities

Cultural heritage is defined as tangible cultural heritage in the form of cultural heritage objects, buildings, structures, sites, and areas on land and/or

⁶ Lihat Undang-undang No. 11 Tahun 2010 tentang Cagar Budaya Pasal 28 dan pasal 29

in water that need preservation due to their significant value for history, science, education, religion, and/or culture.⁷

Cultural heritage serves as a bridge to the past. To ensure connectivity between the past and present, cultural heritage needs to be preserved. Additionally, cultural heritage, as a unique legacy from the past, might disappear over time or due to human actions without protective efforts. Hence, the government and the public must work hand in hand in cultural heritage protection and preservation efforts through various strategies and methods, including cultural heritage awareness-building activities.

These activities are conducted through two stages: the theoretical stage (briefing) and the practical stage (heritage tourism).

a. Theoretical Stage (Briefing)

In this stage, the community service team provides briefing or knowledge about cultural heritage and socializes Law No. 11 of 2010 concerning Cultural Heritage. This briefing activity is conducted over two days, on Saturday, August 19, 2023, and August 26, 2023.

The briefing focuses on cultural heritage as a legacy from the past and the role of the community/youth in preservation efforts, along with socializing Law No. 11 of 2010 concerning Cultural Heritage. Cultural heritage is a unique and rare product from the past, necessitating preservation.

Preserving Cultural Heritage Objects (CHOs) is a priority to maintain and care for cultural heritage objects and their sites as an integral part of overall preservation activities. This continuous activity is crucial due to the importance of cultural heritage objects. CHOs undergo degradation, causing

⁷ Undang-undang No.11 Tahun 2010 Tentang Cagar Budaya

organic and non-organic materials to decay and damage, requiring preservation efforts.⁸

Cultural heritage preservation involves physical and non-physical aspects. Physical preservation refers to preserving the cultural objects themselves, while non-physical preservation aims to retain the values attached to the objects, such as archaeological and historical values.

Government efforts need support from all parties (the public), including higher education institutions through community service activities and youth through activities related to cultural heritage. Raising cultural heritage awareness can be done in several ways: the public actively seeking information about cultural heritage, participating in socializing Law No. 11 of 2010, or engaging in cultural heritage awareness-building activities.

b. Practical Stage (Heritage Tourism)

The community service team initiates heritage tourism activities on Saturday, August 26, 2023. This practical stage involves visiting several cultural heritage sites to observe and identify preservation challenges, including visiting

- a. The Gowa Kings Tomb Sultan Hasanuddin in Pallantikang
- b. Tua Hilal Mosque in Katangka.
- c. Rotterdam Fortress in Jalan Penghibur, Makassar.

3. Benefits of Cultural Heritage Awareness Development

Although cultural heritage is often positioned as a static cultural element, the reality shows that cultural heritage objects are significantly affected by the ever-changing world. The dynamics of external and internal

⁸ Masyhudi, "Pelestarian dan Pemanfaatan Cagar Budaya di Kompleks Makam Imogiri" *Skripsi*, (Yogyakarta: Universitas Gajah Mada, 2015). hal. 6

environments influence the management of cultural heritage objects. Therefore, continuous monitoring is necessary to adjust preservation strategies. The functions of cultural heritage preservation are as follows:

a. Preservation of Cultural Identity

The function of cultural heritage plays a crucial role in maintaining the cultural identity of a society. Cultural heritage can serve as a symbol of a nation's identity. Iconic buildings or famous historical sites are often regarded as national heritage and become symbolic representations of the country in the eyes of the world.

b. Education and Training

Cultural heritage provides valuable resources for education and research. Historic buildings, archaeological sites, and cultural artifacts offer insights into past lives, the development of art, architecture, and technology, as well as the social and cultural aspects of a society. This helps in studying history, developing scientific knowledge, and enhancing the understanding of human civilization.

c. Tourism and Economy

Cultural heritage can be leveraged as a significant tourist attraction. It can serve as a recreational place for the community. Visitors can enjoy the beauty of architecture, historic gardens, and other heritage areas as means of relaxation and entertainment. In this context, cultural heritage can contribute to local economic development through tourism, providing opportunities for local entrepreneurs, tourism actors, and related jobs.

d. Environmental Balance and Sustainable Development

Cultural heritage also plays a crucial role in environmental balance and sustainable development. Some cultural heritage areas include valuable

natural areas with sensitive ecosystems. Through the protection of cultural heritage, the preservation of the natural environment is also maintained, ensuring that cultural heritage and biodiversity can be enjoyed by future generations.

e. Shaping Community Identity

Cultural heritage becomes a symbol of unity and community participation. The existence of cultural heritage within a community can create awareness of shared heritage and strengthen the bonds among community members. The process of preserving and managing cultural heritage involves the participation of the local community, stakeholders, and cultural organizations. This encourages a sense of ownership, pride, and solidarity in maintaining shared cultural heritage.

f. Source of Inspiration

Cultural heritage often serves as a source of inspiration for artists, architects, writers, and other creative individuals. The beauty of architecture, art, and cultural details in cultural heritage can spark new ideas and innovations in the creative field. This promotes artistic expression and the creation of works inspired by cultural heritage.

g. Reconciliation and Historical Recovery

The function of cultural heritage can play a role in the process of reconciliation and historical recovery in countries that have experienced conflict, colonization, or other difficult times. By acknowledging and preserving cultural heritage representing various groups or historical periods, societies can promote dialogue and better understanding among formerly conflicting groups, creating a climate of reconciliation. Cultural heritage

awareness development activities have benefits, both for institutions and for activity participants or assisted communities, both directly and indirectly:

- a. The assisted community gains knowledge about cultural heritage.
- b. Knowledge of cultural heritage will foster cultural heritage awareness, enabling participation in preserving cultural heritage.
- c. Fostering a sense of love and awareness of the importance of protecting and preserving cultural heritage.
- d. The community understands the values of cultural heritage and the importance of preservation efforts.
- e. Helping the Cultural Heritage Preservation Office socialize the Cultural Heritage Law.

C. Conclusion

Raising cultural heritage awareness at Guppi Islamic Boarding School involves theoretical and practical stages. The theoretical stage focuses on briefing students and teachers about cultural heritage awareness and socializing Law No. 11 of 2010 concerning Cultural Heritage. The practical stage involves heritage tourism activities, providing students and teachers with direct experience and reinforcing the theoretical knowledge. These activities aim to build knowledge and awareness among students, encouraging them to be actively involved in cultural heritage preservation.

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