

Learning Indonesian Struggle History in Bukittinggi Through the Tridaya Eka Dharma Museum Collections

Dian Hasfera¹, Lailatur Rahmi², Fadhila Nurul Husna Zalmi³,
M. Fadli⁴, & Riski Safitri⁵

^{1,2,3,4}Lecturer of IPII Universitas Islam Negeri Imam Bonjol Padang, Indonesia

⁵Lecturer Department of English Education STKIP Pesisir Selatan, Indonesia

Correspondence email: dianhasfera@uinib.ac.id

Notes

This paper was presented at the "Hybrid International Conference on Library and Information Science" held by the **Asosiasi Penyelenggara Pendidikan Tinggi Ilmu Perpustakaan dan Informasi (APTIPI)** in collaboration with **Program Studi Ilmu Perpustakaan, UIN Alauddin Makassar** on October 25th, 2023 with the theme: *"Fostering the Alignment of Teaching, Learning, and Field Experience to Build Competencies in Library & Information Science Education"*

How to cite: Hasfera, D., Rahmi, L., Husna Zalmi, F. N., M. Fadli, & Safitri, R. (2023). Learning Indonesian Struggle History in Bukittinggi Through the Tridaya Eka Dharma Museum Collections. *Khizanah Al-Hikmah : Jurnal Ilmu Perpustakaan, Informasi, Dan Kearsipan*, 11(2). Retrieved from <https://journal.uin-alauddin.ac.id/index.php/khizanah-al-hikmah/article/view/43994>

DOI: [10.24252/kah.v11i2cf4](https://doi.org/10.24252/kah.v11i2cf4)

Copyright 2023 ©the Author(s)

This work is licensed under a [Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International License](https://creativecommons.org/licenses/by-nc-sa/4.0/).



ABSTRACT

The Tridaya Eka Dharma Museum commonly known as the Struggle Museum saves many weapons from the soldiers of the Emergency Government of the Republic of Indonesia (PDRI) and the Revolutionary Government of the Republic of Indonesia (PRRI). Besides that, the museum also displays weapons captured from the war in East Timor. The Tridaya Eka Dharma Museum located in Bukittinggi City. Bukittinggi was chosen as the location for the museum because this city was once the capital of Sumatra province and the capital of the Republic of Indonesia during the PDRI era. Therefore, Bukittinggi has a rich history in Indonesia's struggle for independence, and this museum plays an important role in preserving and commemorating that history. This research was carried out considering that the function of museums for knowledge requires action so that they are not neglected and abandoned by the next generation. Referring to the condition of the younger generation called as Gen Z generation who are more dependent on sources of information via gadgets and the internet, this research needs to be carried out, name to provide an overview of the condition that museums belong to all generations, lest the museum ecosystem itself stops in one generation. This is creating a huge gap between one generation to the next generation. It is hoped that this research will be able to contribute to and maximize the function of museums which act as institutions that protect, develop, utilize collections, and communicate them to the public. The purpose of this research is to find out the collection of objects in the Tridaya Eka Dharma Museum and explain the use of the Tridaya Eka Dharma Museum in learning the History of Indonesian Independence. The research method that will be used as a source of historical learning is the descriptive method.

Keywords: Museum roles; museum collection management

1. INTRODUCTION

The period of shifting political dynamics that occurred in the early period of Indonesian independence noted that Bukittinggi was once the capital of the Republic of the United States of Indonesia (RIS). RIS is a form of federal state that was formed after the recognition of Indonesia's sovereignty by the Netherlands. RIS consists of states, one of the State of Eastern Indonesia (NIT) which involves regions in eastern Indonesia, including Sumatra. Bukittinggi was announced as the capital of RIS by the President of the Republic of the United States of Indonesia, dr. H. Abdulrahman Saleh. During this constitutional period, it was recorded that Indonesia had moved the capital of government 2 times. The first was to Yogyakarta in January 1946. This was because Jakarta was occupied by the Netherlands Indies Civil Administration, so the capital was moved to Yogyakarta. Then the second was on December 19th, 1948, the capital of Indonesia was moved to Bukittinggi, West Sumatra. This was because Yogyakarta fell into Dutch hands and the President, Vice President and several high-ranking state officials were taken prisoner and exiled outside Java. And finally, based on the results of the cabinet meeting before the attack occurred, the President and Vice President gave a mandate to the Minister of Prosperity, Sjafruddin Prawiranegara, who was at that time in Bukittinggi to form an emergency government in Sumatra (Hadi, 2020; Mahardika, 2022).

Apart from being the capital of the RIS, one area that also has historical evidence of Indonesian independence in Bukittinggi is the Sungai Puar. In this area, you can find bronze processing workshops as a place to make bronze objects for both household and ceremonial purposes (Bahar, 2009). Until the time of the independence struggle, craftsmen in Sungai Puar were able to produce weapons and become suppliers of bullets for the freedom fighters. Evidence of the existence of weapons made by Sungai Puar craftsmen can be found and seen at the Tridaya Eka Dharma Museum which is located on Jalan Panorama, Bukittinggi City (Zam, 2020).

The Tridaya Eka Dharma Museum is one of the museums in West Sumatra located on Jalan Panorama No. 24, Kayu Kubu sub-district, Guguk Panjang sub-district, Bukittinggi. This museum was inaugurated by Mohammad Hatta on August 16th 1973. Previously, the Tridaya Eka Dharma museum was the resting house of the Governor of Sumatra. The establishment of this museum was initiated by Brigadier General Widodo, one of the TNI leaders in the Central Sumatra region. This idea was then continued by Brigadier General Soemantoro and inaugurated as a museum on August 16th 1973. The name Tridaya Eka Dharma Struggle Museum, which means three elements of the power of one service, can be linked to the Minang philosophy "Tigo Tungku Sajarangan". Following the previous description, the city of Bukittinggi was chosen as the location for this museum because the city of Bukittinggi was once the capital of Sumatra province and the capital of the RIS state.

The establishment of the Tridaya Eka Dharma museum aims to be a means of communication between generations and as heir to the fighting spirit and heroic values. However, it is a shame that many of young generations do not know about the existence of this museum. This condition became one of the bases for conducting field studies by visiting the Tridaya Eka Dharma museum by the Islamic Library and Information Science Study Program in the Museum Management course. Apart from bringing students closer to the museum, this activity also aims to facilitate students in collecting data and information on museum collections for metadata management and collection management.

Field studies are a form of learning that takes place outside the room or classroom. Field studies are very important to understand the problems faced in practice to produce solutions that can be converted into action by practitioners, in this case students who take field studies (Jain et al., 1999). Further in this article we will discuss field studies which are one of the innovations in the learning system of the Islamic Library and Information Science Study Program at UIN Imam Bonjol Padang for courses oriented towards practical activities.

Museums as Learning Resources

Museums as information institutions whose content is cultural and historical collections continue to hone their important position for educational purposes, where material related to museums is interpreted collectively as the need for learning based on museum collections and missions. More and more literature highlights museums as places of learning for all groups, including at the tertiary level. In particular, the importance of contextual learning in museums and similar non-formal educational institutions has led researchers to further explore museums as sites of adult learning. Contextual learning in museums is the key to developing general skills for museum guides, and does not rule out the possibility of students taking an educational path with library and information science, one of which is the Islamic Library and Information Science Study Program at UIN Imam Bonjol Padang. In addition, several studies have found that learning events related to museums tend to be less structured, these problems arise in certain environments, and are responsive to what is happening at that time, and explain the importance of adults' varied interactions with museum contexts (Chadwick & Stannett, 2000; Dudzinska-Pzesmitzski & Grenier, 2008; Grenier, 2009; Gray & Chadwick, 2001; Leinhardt, Tittle, & Knutson, 2002; Taylor E. W., 2006; Taylor & Neil, 2008)

Meanwhile, different conditions can be seen in the statement of the International Council of Museums (ICOM), where museums do not play a passive role in community service and development, but rather serve the purposes of study, education and experience (ICOM, 2006). In countries where the main language is English, another definition of the existence of a museum in terms of the functions and duties of museum managers such as Access Curator, Diversity Manager, and Translation Officer is also known, and this shows how important the existence of museums is in the aspect of education and learning. This condition is emphasized by the theoretical basis and reference for museum education disciplines, namely museology and education, within which there are subdisciplines (Tripps, 1990: 5; trans. (Nettke, 2017/2016).

Museum education approaches objects from more than one perspective as well as various aspects of understanding and conceptualization, this is predicted to be more effective in learning, which requires more information to be accessed and an expanded range of methods. In this context, difficulties arise in creating successful and effective activities in programming learning materials related to museums for pupils and students. Museum pedagogy collaborates with other disciplines for a variety of purposes. Therefore, museum tour operators should consist of experts in this matter. The ideal museum tour operator should collaborate and act as an intermediary for colleges with faculty, museum experts, and students. So that the interpretation of the materials in the museum will become more meaningful for visitors and learners (Prange, 2012; (Nettke, 2017/2016).

Field Study Method for the Museum

Learning about museum management through field courses in museums with their collections has an impact on increasing students' understanding, skills in utilizing information sources (collections), and awareness of the environment and culture in every changing era. Studying museums and their collections means seeing a real picture of the journey of human life, showing that something has changed due to social, political, and cultural activities. This can be seen in all collections with various changes over time. The learning process using the field study method at the museum must be considered carefully before going to the location. Several important things need to be considered in preparing a field study plan, including (1) determining the objectives (2) dividing students into several groups, (3) preparing student observation instruments, (4) contacting the museum regarding the implementation of field study activities (Ahmad, 2010).

The impact of the existence of museums in the world of education is very necessary, including in learning in the Islamic Library and Information Science Study Program at UIN Imam

Bonjol Padang, especially for the Museum Management course. If you look at it conceptually, it is good from the lowest level of education to the highest. An elementary school student will enjoy studying in a museum more than in a classroom, similar conditions are also experienced by students in higher education. In the museum they can directly observe the relics of the past. Visitors can also carry out the learning process, not from educational circles. For him, a tourist who visits a museum will add to his mental and intellectual wealth to learn about the past of a tribe or community group.

Referring to traditional education (Orion, A Model for the Development and Implementation of Field Trips as an Integral Part of the Science Curriculum, 1993; Orion, A Model for the Development and Implementation of Field Trips as an Integral Part of the Science Curriculum, 1993) in distance learning, field studies consist of three stages: preparation, implementation and composition – presentation. At the beginning of this section is necessary to explain these stages to students. This description refers to students who are taking part in field studies for the first time. Alternatively, if they already have experience with this technique, it is hoped that they will take the initiative in organizing and conducting the field study.

For students who study in lecture halls, field studies in museums are one way to avoid boredom while studying. The alternative chosen in this research is the Tridaya Eka Dharma Bukittinggi museum, because various historical learning material information can be complemented by studying at this museum. The collections in the Museum provide imagination that will bring new awareness to students and the general public that visiting the museum will be a source of new learning, especially for history and culture. Making children understand the meaning of each collection on display, such as drawings, paintings, photos or other relics, can be useful for learning. Every character displayed in the museum becomes an example and reference for everyone who visits the museum. Meanwhile, the values obtained when visiting this museum will bring a new perspective to students and people who love the diversity of the nation's history and culture. Meanwhile, cultural heritage must be maintained so that students and the community can know the richness of their own culture as a national identity.

The use of the Tridaya Eka Dharma museum as a source of historical learning is carried out and adapted to the learning material. Students from the Islamic Library and Information Science Study Program at UIN Imam Bonjol Padang who were assigned to study at the Museum said that visiting the Museum apart from seeing and observing existing collections, can also analyze various collections that have been presented theoretically in the lecture hall. By looking directly at them as if they were in the situation. It turns out that the museum is not only a center for historical learning information but also a cultural center. The use of museums provides changes for students to be active, think chronologically and think historically. Museums have an educational function and have a strategic role in increasing knowledge and efforts to build awareness of the history and character of the nation (Pelealu & Winoto, 2023).

2. METHODS

This research is a descriptive study, trying to answer the impact of field studies on museum management courses held by the Islamic Library and Information Science Study Program, Faculty of Adab and Humanities, UIN Imam Bonjol Padang. Surveys consist of open questions, as well as closed questions, are used to identify the success of field studies. The choice of learning innovation using the field study method is related to how the knowledge and skills obtained by students in class are then applied through their participation in the field. This research is primarily descriptive in an attempt to better characterize the phenomenon (museum tourism) from the teacher's perspective. To answer the research questions, qualitative and quantitative methodologies were used. The location of this research is the Tridaya Eka Dharma Museum which is located on Jalan Panorama No. 24, Kayu Kubu sub-district, Guguk Panjang sub-district, Bukittinggi. The samples taken were students from the Islamic Library and

Information Science Study Program, Faculty of Adab and Humanities, UIN Imam Bonjol Padang who took part in field courses at the museum.

For data collection, the questionnaire is the main data source instrument which is distributed to students in the form of a Google form. Apart from that, data collection also uses interviews, observation, and document analysis. Then the observations made at the museum during field study visits became the basis for a descriptive study of field study activities. The observation stage involves continuous recording where records of all behavior in this case are students of the Islamic Library and Information Science Study Program are recorded (Gall, Borg, & Gall, 1996). These notes were transcribed and analyzed, once through open coding, to identify recurring patterns in the data.

This data/information is analyzed using an interactive model with steps including (1) data reduction is carried out by collecting all the data and then selecting, simplifying and grouping based on similarities in information; (2) Presentation of data is an effort to seek profits by combining information related to the study of the problem. The presentation of data/information is arranged based on related trees in data reduction and then presented using sentences and language that are arranged logically and systematically and are easy to understand; and (3) conclusion/verification of withdrawal. This stage includes the meaning or interpretation of the data or information collected (HB Sutopo, 2002; (Sugiyono, 2014).

3. RESULTS AND DISCUSSION

The city of Bukittinggi is visited every year by domestic and foreign tourists. Starting from 2018-2020, 1.6 million tourists visited various tourist destinations in Bukittinggi City. Most students are interested in knowing the city of Bukittinggi with its Clock Tower, Japanese Hole, Fort de Kock, and Ngarai Sianok. However, many other tourist attractions also have educational value, one of which is a museum that has historical value. So far, the educational role of museums has been to convey their educational mission to children, but with changes in viewpoints and mindsets, levels of society have forgotten historical things or events in museums, so in this case museums must also convey their educational mission to all. society. Museums are not just a place for recreation for the community, but can also be a means of learning, including a place where visitors can gain experience when visiting the museum.

Following data from AMIDA (Indonesian Museum Association) for the West Sumatra region, the city of Bukittinggi itself has six museums, one of which is the Tridaya Eka Dharma Museum which is located on Jl. Panorama No. 24 is the location for field studies as discussed in this article. Meanwhile, the other five museums are the Bung Hatta Birth House Museum which is located on Jl. Soekarno Hatta No. 37, Republic of Indonesia (RRI) Radio Museum which is located on Jl. Abdul Rivai No. 22, Nan Baanjung Traditional House Museum which is located on Jl. Cindur Mato No. 1, Zoological Museum is located on Jln. Fort Ps. Atas, and the Force 66 Museum which is located on Jl. Ahmad Karim No. 12 Bukittinggi.

Tridaya Eka Dharma Museum is located on Jalan Panorama No. 24 Kayo Kubu Village, Guguk Panjang District Bukittinggi was inaugurated by Muhammad Hatta on August 16th, 1973. The Tridaya Eka Dharma Museum commonly known as the Struggle Museum stores many weapons from the soldiers of the Emergency Government of the Republic of Indonesia (PDRI) and the Revolutionary Government of the Republic of Indonesia (PRRI). This museum has a collection of hundreds of war-era weapons which are open to the general public. The name of the Tridaya Eka Dharma struggle museum is associated with the Minang philosophy "Tigo Tungku Sejarahangan" which is a leadership model applied in social life in Minangkabau. Tigo furnace has historically been a pillar where three parties collaborate in leading the community. These parties are Ninik Mamak, Alim Ulama, and Cadiak Clever. The reason this museum was founded was as a means of communication between generations of inheritors of fighting spirit and heroic values. Initially, the collection was still very limited, but over time it continued to be supplemented. Currently the main collection consists of various traditional tools/weapons,

modern weapons (pistols, long-barreled weapons, machine guns and mortars) captured from war from the Dutch and Japanese colonialists, as well as other tools such as YBJ 6 radio transmitters and receivers, aircraft AT-16 Harvard B 419 which was tasked with destroying the 1958 PRRI gang in West Sumatra and many other collections which are arranged in vitrines and outside vitrines. Apart from that, there are also supporting photos in the form of photos of the Indonesian independence struggle. This YBJ-6 transmitter aircraft was one of the transmitter aircraft that could be carried by the PTT Bukittinggi group during the Second War of Independence in 1948 - 1949. This transmitter aircraft was used by PDRI to communicate with other regions in Indonesia and abroad, especially with India because at that time the representative in Indonesia is in New Delhi.

Several collections serve as historical records for the presence of the Tridaya Eka Dharma Museum in historical heritage related to the Emergency Government of the Republic of Indonesia (PDRI) and the Revolutionary Government of the Republic of Indonesia (PRRI), namely;

1. Harvard AT 16 Airplane. This aircraft was received by the Indonesian Air Force from the Dutch Military in 1950. This killing machine was included in squadron 3 of tactical hunters at Bugid Air Base (Abdurrahman Saleh) Malang. In 1958, it was used in operations to suppress PRRI in West Sumatra, its operational areas were Solok, Indarung, Bukittinggi and Payakumbuh. After retirement, this aircraft was stored at Husein Sastranegara Airport in Bandung before being taken to Bukittinggi. The specifications of this American-made aircraft are equipped with 1 1×7.7 mm caliber gun and on both wings there are 4 rockets which are the mainstay. At the Tridaya Eka Dharma Museum, this plane is displayed at the front, looking very striking with its red snout.
2. Relief. On the front wall of the museum, there is a relief that tells the story of the struggles of the people of West Sumatra and Riau from ancient times until the New Order era. This relief is divided into 4 periods, namely before the proclamation of independence, the War of Independence period, the liberal democracy period, and the New Order period.
3. Traditional and Modern Weapons. The weapons stored in this museum consist of traditional and modern categories. The traditional one is a sword belonging to Datuk Putih/Badie Sitengga during the Paderi era, then there is the ruduih/machete used in the Manggopoh War and the Lembing Sikujua in the Kamang War. His modern collection consists of submachine guns, long-barreled rifles, machine guns, and the Sungai Pua pistol. These modern weapons generally come from the struggle of the republican army against the invaders.
4. Situjuah Mockup. This model depicts the situation of the siege of the Situjuah Valley, Fifty Cities Regency by the Dutch during the famous Situjuah Incident. 69 TNI or martyred fighters were martyred by this incident.
5. YBJ Transmitter 6. Perhaps this is the most valuable object in the museum. This transmitter was used by Syafruddin Prawiranegara's group during their flight to communicate with Indonesian representatives in India during the PDRI era. This transmitter weighed 150 kilograms and was carried manually by the fighters across the jungles of Central Sumatra. Meanwhile from the sky, Dutch fighter planes were lurking. This object is a means of informing the international world that the Indonesian Government still exists, even though its leaders such as Soekarno-Hatta have been arrested.
6. Dholpin Outboard Engine. This engine was attached to the boat used by General Ahmad Yani in operations on August 17th, 1958.

7. Collection from East Timor. The collection is in the form of loot taken from when Yonif 131/Barja Sakti carried out Operation Seroja in the East, such as the G-3/Getmi automatic rifle along with magazines, Mauser rifles, and machetes. Other collections include Fretellin and RDTL flags, Fretellin member marks, clothing, and currency.
8. Dutch Army Uniform. This uniform is the uniform of Dutch KNIL soldiers in the rank of Sergeant and the camouflage uniform of Dutch KNIL soldiers in Indonesia in 1947-1949.

The complete museum collection data is Firearms: 103 guns, explosive devices/ammunition 73/B, 13 kinds of communication equipment, 1 fighter plane, and 100 fighter photos. The Tridaya Eka Dharma Museum has a total collection of 200 collections including AT-16 Harvard airplanes, relief paintings, traditional and modern weapons, market situjuh, Dutch army uniforms, leadership photos of generals, and photos of the President of Indonesia from 1945-2004, ancient currency from various countries, and communication tools. The museum, which occupies the former rest house of the Governor of Sumatra and was inaugurated by Bung Hatta in 1973, has various collections of historical objects including various weapons, war equipment, radio transmitters, signal receivers, telephones, and also clothing from Indonesian and foreign soldiers.

Museums serve as valuable institutions that play an important role in promoting learning, enhancing educational experiences, and fostering a deeper understanding of a variety of teaching materials including those in higher education for some subjects. Museums as educational facilities offer unique opportunities for direct learning and interactive experiences for students, especially in discussions related to museums, especially in this article in the Museum Collection Management course in the Islamic Library and Information Science Study Program, Faculty of Adab and Humanities, UIN Imam Bonjol Padang. Museums provide tangible resources, exhibits, and displays that bring the subject to life making education more interesting and memorable. Of the 82 respondents, 74.4% agreed that field study learning was visiting museums to learn to channel their hobbies and 53.7% strongly agreed with 46.3% agreeing that this type of learning method increased their knowledge in getting to know the management of museum collections directly. real in the field.

Through immersive environments and interactive exhibitions, museums as educational facilities create an environment that encourages exploration, critical thinking, and active participation of students in practicums. Apart from that, museums of course primarily function as repositories of knowledge and cultural heritage. Museums manage their collections by collecting, preserving, and displaying artifacts, works of art, and historical documents that reflect various aspects of human civilization. Through museums, 67.1% of respondents agreed with 32.9% strongly agreeing that they felt they had visited a place that had the work or experience of an important person and 39% strongly agreed that visiting a museum was a way to find out about the work of people in the past even though 1, 2% still disagree.

So, 67.1% of respondents were interested in visiting the museum again shortly because the field lectures provided an interesting experience, however, 9.8% of them said they would not visit again and 2.2% still had no plans to visit again soon. By displaying tangible and intangible heritage, museums can certainly enable students to connect with history, art, science, and other subjects in a meaningful and tangible way.

Museums are out-of-school learning facilities that are quite easy to reach and provide visual education that is suitable for millennial generation students. Museum-based learning provides a different experience from conventional classes. Museum visits inspire inspiration and enthusiasm for work and increase awareness of the need to protect the nation's heritage. As many as 54.9% strongly agreed with 43.9% agreeing that respondents who had implemented museum-based learning stated that the reason they visited museums was to learn that it had enhanced their experience compared to conventional learning in class or

online using various virtual long-distance communication media. The rest stated that museum-based learning was carried out only because it fulfilled lecture assignments.

Museums also function as research and innovation centers because their existence facilitates scientific research, supports academic studies, and contributes to the advancement of knowledge in various scientific disciplines. Researchers, scholars, and students can access museum collections, archives, and other resources to conduct research, develop new theories, and gain insight into various fields of study. Apart from that, the museum also encourages interdisciplinary learning which provides opportunities for students to explore the relationship between different practical subjects and understand the interrelationship of knowledge. By integrating various disciplines, such as history, science, art, and technology, the museum promotes a holistic and comprehensive educational experience for students. Approximately 51.2% of respondents strongly agreed with 48.8% agreeing that respondents who participated in field study activities at the museum had received education about objects of historical value in the museum. Then around 51.2% said they strongly agreed with 48.8% agreeing that visiting temporary exhibitions and museum libraries, looking for information, and listening to lectures or explanations about museum collections are interesting learning media in understanding museums, especially in collection management.

The museum indirectly offers programs and field studies intended for students of all ages, including at higher education levels. These programs provide an interactive and dynamic learning experience outside the conventional classroom environment or even online. As many as 36.6% strongly agreed with 61% of respondents answering agreeing that their main activity at the museum was an encouraging field lecture. Students are provided with different experiences by participating in guided tours, workshops, and educational activities that complement students' academic curriculum and expand their knowledge and skills.

However, it is important to ensure the accessibility and inclusivity of museums as educational venues. Efforts must be made to provide fair access to museums as educational platforms for diverse populations, including students from marginalized communities and individuals with disabilities. By overcoming barriers and implementing inclusive practices, museums can reach a wider audience and contribute to a more inclusive and equitable education system.

By providing adequate information related to facts, historical insight, and understanding of culture and customs, especially Minangkabau, to students participating in field courses, the museum can build inspiration and imagination for visitors. A preliminary study by Astuti et al. (2021) shows that museum-based learning is a way to spark inspiration for students and teachers where they can generate various ideas regarding the meaning, philosophy, reasons, media, techniques, forms, as well as scientific and social aspects of each new entity. The existence of the museum as a suggestion for learning, especially in practical lectures in the Islamic Library and Information Science Study Program, was agreed upon by 65.9% of students who agreed and 32.9% agreed. Field lectures at museums as practical activities for various courses in the Islamic Library and Information Science Study Program also indirectly increase students' knowledge regarding Minangkabau culture, which was agreed by 35.4% of respondents who strongly agreed and 63.4% agreed with this.

The available collections are even presented in digital form through museum websites and interactive activities offered by several museums produce new meanings, forms and formations (Ibrus & Ojamaa, 2019). Even searching for information regarding existing resources in several museums can be accessed using the internet via the museum website so that 28% of respondents strongly agree with 68.3% agreeing that museums also increase their knowledge regarding technological developments related to disbursement of collection information in several museums. visits during field lectures. Therefore, museums provide space for the realization of dialogue between oneself and the objects around them which are not only humans but also objects with inanimate concepts(Chappell et al., 2019 (Selkrig & Keamy, Creative pedagogy: a case for teachers' creative learning being at the centre, 2017))

Most of the collection exhibitions and activities participated in by students are still conventional. The majority of activities carried out during museum visits are viewing collections, viewing temporary exhibitions, visiting the museum library, looking for information, and listening to lectures or explanations about the contents of the museum. This correlates with the concept of creative pedagogy where there is a relationship between teaching for creativity and teaching creatively (Selkrig & Keamy, *Creative pedagogy: a case for teachers' creative learning being at the centre*, 2017). To support the emergence and progress of student creativity in field courses, lecturers should be more creative in their learning approaches and methods. This also applies to museum-based learning. Even though the place or context has brought students to learn outside the classroom, effectiveness in fostering creativity will not be achieved if the learning situation is monotonous.

Currently, it is increasingly believed that museum-based learning situations must include active learning of students (Altintas & Yenigül, 2020). Interactive activities can produce narratives because participants can imagine themselves differently regarding situations or stories so that embodiment dialogue can emerge. In museum-based learning, interactivity between children and adults/peers; child–technology and child—environment are seen as necessities in students' learning experiences (Andre et al., 2017). Thus, museums can offer a wide selection of activities such as hands-on exhibits, programs involving play, and educational adventures.

Thus, museums play an important role in educational development by providing interactive and immersive learning experiences, preserving cultural heritage, facilitating research and innovation, promoting interdisciplinary learning, and offering educational programs. By utilizing the museum's unique resources and exhibits, educators can enhance students' learning journeys, foster a love of learning, and inspire students' lifelong pursuit of knowledge.

4. CONCLUSION

Based on research results, students' positive responses influence their academic sensitivity and knowledge in field courses. Therefore, to develop positive sensitivity in the Museum Management course, it is recommended that this course should become a model for other practicum courses because of the impact obtained by using field course innovations, students will increasingly understand and be critical of the learning material. Because what is learned in class can be seen directly and put into practice in the proper conditions. In addition, compared with students who took this course, students who did not take this course did not have the same academic knowledge and did not show the same sensitivity as other students.

Apart from recommending a learning system using field studies for practical courses, for Museum Management courses, students should also undertake field visits to historical cultural heritage sites. In particular local historic cultural sites should be identified and there should be managed planning around field visits to these sites. The number of field visits carried out by students must be increased because students who take practical courses are able to implement their skills better and the Islamic Library and Information Science Study Program at UIN Imam Bonjol Padang can prepare future generations who are skilled and competitive with graduates from other universities.

Museum-based learning has a promising future because it offers an alternative way to foster creativity by providing adventurous learning experiences outside the classroom. Museums can provide a learning situation where narratives and dialogue occur between visitors-collectors, visitors-colleagues, educational visitors, and also the visitors themselves which is reflected in inner/intrapersonal communication. This embodiment dialogue is a central aspect that can ignite imagination, inspiration, and ultimately new ideas.

REFERENCES

- Altintas, İ. N., & Yenigül, Ç. K. (2020). Active learning education in museum. *International Journal of Evaluation and Research in Education*, 9(1): 120–128. <https://doi.org/10.11591/ijere.v9i1.20380>
- Andre, L., Durksen, T., & Volman, M. L. (2017). Museums as avenues of learning for children: A decade of research. *Learning Environments Research*, 20(1), 47–76. <https://doi.org/10.1007/s10984-016-9222-9>
- Astuti, E. P., Suardana, I. W., Ambarwati, D. R. S., Wulandari, D., & Isa, B. (2021). Teachers' perceptions of museum-based learning and its effects on creativity: A preliminary study. In K. S. Astuti & N. K. Sari (Eds.), *Proceedings of the 4th International Conference on Arts and Arts Education (ICAAE 2020)* (pp. 215–221). Atlantis Press. <https://doi.org/10.2991/assehr.k.210602.043>
- Bahar, Mahdi. 2009. *Musik Perunggu Nusantara, Perkembangan Budayanya di Indonesia*. Bandung: Sunan Ambu STSI Press.
- Chappell, K., Hetherington, L., Keene, H. R., Wren, H., Alexopoulos, A., Ben-Horin, O., Nikolopoulos, K., Robberstad, J., Sotiriou, S., & Bogner, F. X. (2019). Dialogue and materiality/embodiment in science|arts creative pedagogy: Their role and manifestation. *Thinking Skills and Creativity* 31, 296–322. <https://doi.org/10.1016/j.tsc.2018.12.008>
- Chadwick, A., & Stannett, A. (Eds.). (2000). *Museums and adult learning*. Leicester, England: National Institute for Adult and Continuing Education.
- Dudzinska-Pzesmitzski, D., & Grenier, R. S. (2008). Nonformal and informal adult learning in museums: A literature review. *Journal of Museum Education*, 33, 9–22.
- Gall, M. D., Borg, W. R., & Gall, J. P. (1996). *Educational research: An introduction* (6th ed.). White Plains, NY: Longman.
- Gray, D., & Chadwick, A. (2001). Museums: Using key workers to deliver lifelong learning. *International Review of Education*, 47, 427–441.
- Grenier, R. S. (2009). The role of learning in the development of expertise in museum docents. *Adult Education Quarterly*, 59, 142–157.
- ICOM – Internationaler Museumrat (Hrsg.) (2006): *Ethische Richtlinien für Museen von ICOM*. 2. Auflage. Zürich/Graz/Berlin [ICOM – International Council of Museums (ed.) (2006): *Ethical Guidelines for Museums of ICOM*. 2nd edition. Zurich/Graz/Berlin http://www.icomdeutschland.de/client/media/359/icom_ethische_richtlini
- Ibrus, I., & Ojamaa, M. (2019). The creativity of digital (audiovisual) archives: A dialogue between media archaeology and cultural semiotics. *Theory, Culture and Society*, 37(3), 49–70. <https://doi.org/10.1177/0263276419871646>
- Jain, A.K., Murty, M.N., Flynn, P.J.: Data clustering: a review. *ACM Comput. Surv.* 31(3),264–323 (1999). doi:10.1145/331499.331504
- Lawrence, R. L. (2005). Knowledge construction as contested terrain: Adult learning through artistic expression. *New Directions for Adult & Continuing Education*, (107), 3–11. doi:10.1002/ace.184
- Leinhardt, G., Tittle, C., & Knutson, K. (2002). Talking to oneself: Diaries of museum visits. In G. Leinhardt, K. Crowley, & K. Knutson (Eds.), *Learning conversations in museums* (pp. 103–133). Mahwah, NJ: Lawrence Erlbaum.
- Mahardika, A. G., & Saputra, R. Problematika Yuridis Prosedural Pemindahan Ibu Kota Negara Baru Dalam Sistem Ketatanegaraan Indonesia *Legacy : Jurnal Hukum dan Perundang-undangan* Vol 2 No 1 - Maret 2022. Retrieved from <https://ejournal.uinsatu.ac.id/index.php/legacy/issue/view/243>
- Museum as a History Learning Information Center. Aldegonda Evangeline Pelealu and Darmawan Edi Winoto. R. Harold Elby Sendouw et al. (Eds.): UNICSSH 2022, ASSEHR 698, pp. 1757–1763, 2023. https://doi.org/10.2991/978-2-494069-35-0_208
- Nettke, T. (2017/2016). Was ist Museumspädagogik? – Bildung und Vermittlung in Museen [What is museum education? – Education and mediation in museums]. Volume: 3, Issue:

- 12, October 2022. <https://www.kubi-online.de/artikel/was-museumspaedagogik-bildung-vermittlung-museen>
- Selkrig, M. (2018). Connections teachers make between creativity and arts learning. *Educational Research*, 60(4), 478–493. <https://doi.org/10.1080/00131881.2018.1524715>
- Selkrig, M., & Keamy, R. K. (2017). Creative pedagogy: A case for teachers' creative learning being at the centre. *Teaching Education*, 28(3), 317–332. <https://doi.org/10.1080/10476210.2017.1296829>
- The Relocation of Indonesia's Capital City and the Presidential Powers in Constitutional Perspective Fikri Hadi dan Rosa Ristawati. *Jurnal Konstitusi*, Volume 17, Nomor 3, September 2020. DOI: <https://doi.org/10.31078/jk1734>
- Packer, J., & Ballantyne, R. (2005). Solitary vs. shared: Exploring the social dimension of museum learning. *Curator*, 48, 177-192.
- Sugiyono, Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif dan R & D. Bandung: Alfabeta, 2014.
- Taylor, E. W. (2006). Making meaning of local nonformal education: Practitioner's perspective. *Adult Education Quarterly*, 56, 291-307.
- Taylor, E. W., & Neill, A. C. (2008). Museum education: A nonformal education perspective. *Journal of Museum Education*, 33, 23-32.
- Tripps, M. (1990). Was ist Museumspädagogik? In: Schmeer-Sturm, Marie-Louise/Thinesse-Demel, Jutta/Ulbricht, Kurt/Vieregg, Hildegard (Hrsg.): *Museumspädagogik. Grundlagen und Praxisbericht (3-5)*. Baltmannsweiler: Schneider.[What is museum education? In: Schmeer-Sturm, Marie- Louise/Thinesse-Demel, Jutta/Ulbricht, Kurt/Vieregg, Hildegard (Hrsg.): *Museumspädagogik. Basics and practical report (3-5)*. Baltmannsweiler: Schneider].
- Prange, K. (2012). *Die Zeigestruktur der Erziehung. Grundriss der operativen Pädagogik. 2. korrigierte und erweiterte Auflage*. Paderborn: Schöningh. [Die Zeigestruktur der Erziehung. Grundriss der operative Pädagogik. 2nd corrected and extended edition. Paderborn: Schöningh].
- T. A. Ahmad, "Strategi Pemanfaatan Museum sebagai Media Pembelajaran pada Materi Zaman Prasejarah," *Paramita Hist. Stud. J.*, vol. 20, no. 1, 2010, doi: <https://doi.org/10.15294/paramita.v20i1.1092>.
- Orion, N. (1993) A model for the development and implementation of field trips as an integral part of the science curriculum, *School Science and Mathematics*, 93 (6), 325-331.
- Orion, N. & Hofstein, A. (1994) Factors that influence learning during a scientific field in a natural environment, *Journal of Research in Science Teaching*, 31(10), 1097-1119.