



## **The Use of the Langgar Bubrah Historical Site as a Social Studies Learning Resource at the Junior High School Level**

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### **Abstract**

*Not only books, learning history can also be done by coming directly to historical sites, such as the bubrah mosque which can be used as a social study learning resource on the life of Indonesian society. The purpose of this study was to determine the utilization and relevance of the historical site of langgar bubrah as a social study learning resource. This study uses a qualitative method with a descriptive approach. Data collection by interview, observation and documentation methods. The results of this study indicate that Langgar Bubrah is a historical relic of the Hindu-Buddhist and Islamic period with some evidence of the types of buildings and religious elements contained therein. There is a relevance of social studies learning with the breaking bubrah site, so that the site can be used as a social study learning resource for class VII KD 3.4. It is hoped that this research will be able to provide a more comprehensive understanding of the material and students will get messages of value from historical events related to the Bubrah Langgar site.*

**Keywords:** langgar bubrah, learning resources, social studies learning

### **Abstrak**

Tidak hanya buku, pembelajaran sejarah juga dapat dilakukan dengan datang langsung ke tempat-tempat bersejarah, seperti masjid bubrah yang dapat dijadikan sebagai sumber belajar IPS tentang kehidupan masyarakat Indonesia. Tujuan penelitian ini adalah untuk mengetahui pemanfaatan dan relevansi situs sejarah langgar bubrah sebagai sumber belajar IPS. Penelitian ini menggunakan metode kualitatif dengan pendekatan deskriptif. Pengumpulan data dengan metode wawancara, observasi dan dokumentasi. Hasil penelitian ini menunjukkan bahwa Langgar Bubrah merupakan peninggalan sejarah masa Hindu-Buddha dan Islam dengan beberapa bukti dari jenis bangunan dan unsur religi yang terkandung didalamnya. Terdapat relevansi pembelajaran IPS dengan situs pecah bubrah, sehingga situs tersebut dapat dijadikan sebagai sumber belajar IPS kelas VII KD 3.4. Diharapkan penelitian ini mampu memberikan pemahaman materi yang lebih komprehensif dan mahasiswa mendapatkan pesan-pesan nilai dari peristiwa sejarah yang berkaitan dengan situs Bubrah Langar.

Kata Kunci: langgar bubrah, sumber belajar, pembelajaran IPS

#### **A. Introduction**

A medium is definitely needed for IPS (Social Science) learning, particularly for historical content, to help students comprehend historical events. If a teacher wants to make learning more engaging, then there must be resources and media on historical themes. Photos, documents, drawings, and artifacts are just a few of the different historical learning media available. Students may also study historical sites, which are examples of historical evidence in the form of physical structures, in addition to these historical sources. History learning activities require a medium to develop a sense of concern and interest in their regional realm, so that they can further dig deeper into what has existed in the past in their area (Purnamasari and Wasino 2011). Kudus City has a lot of cultural heritage or historical sites that students can visit, one of which is Langgar Bubrah.

Langgar is the name of the Javanese, in other words, like a prayer room, which is a place of worship for Muslims, but the building is smaller. Langgar Bubrah is a cultural heritage site that has reliefs on stacks of red bricks in an orderly manner, these two patterns show a form of acculturation of Hindu and Islamic culture (Muhammad Rosyid 2021). However, because the building was not intact, it was called bubrah or destroyed. The Langgar Bubrah is situated in Tepasan Hamlet, Demangan Village,

Kudus City District, 300 meters from the Kudus Tower, in the middle of a resident's house. In front of the building, there are objects that are allegedly Majapahit kingdom relics, such as phallus, yoni, pillars with Shiva reliefs, and lumping stones. Where the object is associated with Hinduism

Indonesian society's life during the Hindu-Buddhist period is also found in social studies learning material, specifically in class VII even semester the theme of prehistoric life, Hindu-Buddhism, and Islam. The most effective media for presenting IPS lessons, particularly historical themes, are media images, documentation, and videos. Because historical material is learning that narrates past events, the teacher always includes these learning media in order to get an overview and make past imaginations more real. Furthermore, if you want IPS learning to be more meaningful and experience-based, the teacher can conduct the learning process outside of the classroom. It is hoped that by learning outside the classroom that is in accordance with related material, students can understand learning in a comprehensive and innovative way.

When students are bored in class, Rohim and Asmara revealed in their journal that learning problems do not have to take place in the classroom, learning can also take place in nature (Rohim and Asmana 2018). In line with that, Taqwa believes that learning outside the classroom will be able to help children to apply the knowledge they have, besides that learning outside the classroom is more challenging for students and bridges the theory in books and the reality in the field (Taqwan 2019). Furthermore, Sudrajat and Mulyadi stated that the use of historical sites as a source of learning with learning activities that involve active student participation can make history learning interesting and enjoyable (Sudrajat and Mulyadi 2020).

Then Douch (1967) in Hafid (Hafid, n.d.) suggests that there are three models of learning local history. First, the teacher only takes examples from local events to explain more clearly stories of national history or world history that are taught according to the material. Here, because there is no time allocation and no special activities to be carried out by teachers and students outside the classroom, there is clearly no problem in associating historical sites with the current curriculum. Second, it is done through environmental exploration activities. Students are invited to the school environment to directly observe historical sources and collect historical data in addition to studying history in class. Not only historical chronology, but also knowledge, are observed. The aspects observed are not only historical chronology, but also knowledge of other social science disciplines such as geography, socio-economics,

and socio-culture. Of course, with this model students get a comprehensive study of the historical sites that have been studied.

Third, a special study of various aspects of history in the student environment. This model requires students to follow procedures similar to those used by professional researchers, beginning with topic selection, planning, data analysis, and compiling study reports. Of course, this is not in accordance with students' abilities and learning loads, particularly those in junior high or MTs who still require a lot of direction from the homeroom teacher. The second model is the most effective and appropriate of the three options. Because, in addition to not interfering with the material based on the applicable curriculum, it can increase student participation and encourage students to be more creative and innovative, as well as proud of their social environment, which is closely related to the national historical process. As a result, with a predetermined time allocation, the teacher should be able to design learning activities that connect historical events with the applicable curriculum.

## **B. Discussion**

### **1. History of the Bubrah Langgar Site in Kudus Regency**

There is not much historical evidence related to the existence of Hindu-Buddhist culture in Kudus Regency which is still alive and well-condition today, even protected by the government. As in the Langgar Bubrah site which has been designated as a cultural heritage building by the Archaeological Management Preservation Agency, Central Java on September 4, 2005 with SK SK No. 988/02.SP/BP3/P.IX/2006.

At first glance, Langgar Bubrah appears to be similar to the Kudus Tower, with neatly arranged piles of red bricks, but some of the buildings appear to be destroyed, which is why it is called Langgar Bubrah or destroyed (Moh Rosyid 2021). When compared to the findings of other sites in Kudus, Langgar Bubrah stands out due to the building's incompleteness. This cultural heritage structure can be found in Demangan Village, RT 2 RW 4, Kota District. Langgar Bubrah is said to be a relic constructed before people knew about Menara Kudus.

The location of Langgar Bubrah itself is not that far from the Kudus Tower, which is about 300 meters. To get to Langgar Bubrah, take the Demangan village road from the city center. The road is located opposite the direction of access to the Kudus Tower. When you arrive, you will notice a large inscription 'Langgar Bubrah' attached

to a special pole. As well as a plaque stating that the structure is a cultural heritage site. The sign is hung on the red brick wall.

The caretaker of Langgar Bubrah named Parijoto explained that Langgar Bubrah was built around 1456's. He also acknowledged that the archaeologists who examined this building came from various countries, including Germany, China, Korea. Parijoto said the archaeologists from Indonesia were Professor Popi from UGM and Professor Sinung from Jakarta. Parijoto further said that based on the results of research by archaeologists, Langgar Bubrah was the oldest building in Kudus.

The Langgar Bubrah site is a heritage site of Prince Pancjawati which was built around 953 H or 1456 AD. Apart from that, Prince Pantjawati is also known to be the younger brother of Raden Patah from the Bintoro Kingdom of Demak. The prince, who was originally a Hindu, then studied with Sunan Kudus and married Dewi Prodobinabar, who was none other than the daughter of Sunan Kudus, descended from the wife of Dewi Sari or Dewi Pecat Tondo Terung. "Sunan Kudus entered Kudus, sent from the kingdom of Demak Bintoro by Raden Patah, who was also the sibling of Prince Pancjawati. Then Sunan Kudus was asked to persuade Prince Pancjawati to want to join Demak," (Interview 25 August 2022). In short, this was the site of worship for Prince Pancjawati, who was still a Hindu at the time. However, after declaring their conversion to Islam, this location was changed to a langgar (place of prayer).

As time passed with Sunan Kudus, Pancjawati built the langgar with the goal of preaching Islam in Kudus. The da'wah does not eliminate previous traditions or teachings, but rather combines them without changing Islamic Shari'a. One of them is the Kudus community's prohibition on slaughtering cows or other sacred animals sacred to the previous religion.

Because there were many Kudus people who were predominantly Hindu at the time, Pancjawati intended to use the building and change its function from a Hindu place of worship to a place of prayer (Langgar). According to local legend, the conditions for the construction of Langgar Bubrah must be unknown to anyone (kamanungsan) and completed in a single night. However, when the construction was underway and it was almost dawn, Pancjawati saw a widow sweeping around her building a place of worship. Then he went over and turned it into a statue. Because of that incident the building was not completed perfectly.

Rosyid, on the other hand, denied this, saying that in ancient Javanese times, when building sacred places, the community always associated it with supernatural

and superstitious things, one of which was the construction that was completed in one night (Moh Rosyid 2021). Furthermore, Rosyid stated that the Langgar Bubrah development was not completed for one reason or another, resulting in the development being incomplete or possibly destroyed due to age.

The structure of the Langgar Bubrah building has never changed, but around 2017 a consolidation was held to strengthen the building. Because many buildings are cracked and will collapse, therefore, to keep them strong, consolidation of building strengthening is held. Then in order to avoid further damage, the top of the Langgar Bubrah was "covered" using a cupola in the style of the traditional house of the city of Kudus. Including a number of iron that is planted on the edge of the building that coincides with the village road.

The function of langgar bubrah from the past until now is still the same, namely for places of worship or prayer, for meetings, salvation and others. Besides that, Langgar Bubrah is usually used for tahlil activities or in the Javanese term *bancaan* in the form of duck or duck eggs and vegetables which are made into *urap*. Local residents still believe that the building still has a supernatural and mystical aura. Therefore, since 2018 local residents have held a cultural carnival which is held once a year as an effort to express gratitude for the blessings bestowed by Allah SWT.

The structure of the building, in the form of piles of red bricks that surround the building complex. In some parts of the wall there are bricks carved in such a way. The size of the building at Langgar Bubrah is 6.3 meters long, 6 meters wide, and 2.75 meters high, composed of bricks carved with the typical Majapahit motif. There is a unique structure in the Langgar Bubrah building, such as a mihrab and niches on the outer walls decorated with plant patterns. While on the southeastern wall there is a relief of a man with hair in a row like a Buddha's head in a standing position. Then on the south wall there is a relief similar to the Arabic alphabet or numbers. The number in the middle is the number 5 and the number on the left shows the number 9 and the right 3, this can be interpreted as the Hijri year, namely 953 Hijri (Interview, 25 August 2022).

Apart from that, stone pillars with the motif of Lord Shiva were also found in this complex. It measures 200 cm long, 35 cm wide, 15 cm high, has a land area of 74 square meters and a building area of 10 cm. This stone artifact is interpreted as a symbol of Hindu-Buddhist beliefs before Islam entered the Kudus area. There is also a rectangular stone plate measuring 95 cm long, 45 cm wide and 35 cm high. A number

of humanists argue that this mortar is the base table for placing the Lembu Andini statue. Then next to the stone plate, you can see a Linga (stone in the form of a pillar as a sign of the ruling male, namely the god Shiva) measuring 125 cm long, 155 cm wide and 45 cm in diameter. Then Yoni (female symbol, namely Goddess Durga) is 50 centimeters high, 77 cm in diameter and has a hole in the middle. In Hinduism, the Lingga Yoni symbolizes fertility, which is symbolized by the presence of the god Shiva and the goddess Durga as partners of the Hindu god and goddess.

This shows that there is a very clear acculturation between Hinduism, Buddhism and Islam. The form of Langgar Bubah, whose construction was carried out during the transitional period of Hindu-Buddhist religion towards the Islamic era, is very open to the acculturation of the two religions. In addition, the carvings on the Langgar Bubah building have a meaning depicting historical reliefs in the Majapahit Kingdom which are combined with carvings found on traditional houses in Kudus, such as leaves and trees that unite the traditions of the Kudus people and the Hindus who coexist and are tolerant.

## **2. The Use of Langgar Bubah Historical Resources in Social Studies Learning at Junior High School Level**

The use of historical learning resources is one of the factors that influence student learning activities. Historical sources are all historical sources in the form of writing, photographs or buildings, which can be used as a source of teaching materials and are located in the surrounding environment (Evitasari et al. 2021). In order for students to gain the breadth and depth of the material knowledge, attitudes, and skills, all learning resources should be fully used in student learning efforts. Of course, the historical learning resources used must be in accordance with the material being studied by students, so that learning objectives can be achieved.

In teaching and learning process, the delivery of Social Sciences, particularly history material, is much discussed in the schools. This is closely related to the condition of students in learning social studies, particularly historical material; in general, students feel lazy and bored, and if the lesson is given at the end of the hour, students are bound to be bored and sleepy (Tika Oktaviana 2018). Obviously, with learning resources that only come from books and pictures, social studies learning, particularly history material, will become monotonous and uninteresting. Furthermore, learning history is considered less varied. History lessons are disliked by students; the evidence of this can be seen in the number of students who are bored and bored when

participating in history learning activities at school (Purnamasari and Wasino 2011). As a result, teacher's creativity is required so that students can and will take advantage of available learning resources, such as using historical sources to explore historical knowledge and values. Students will be able to learn and observe historical studies as subject matter if educational field trips to historical sites are conducted directly.

Kudus Regency is a Regency that has many historical heritage places, one of which is the Langgar Bubah Site. The Langgar Bubah site is where a building that looks like the shape of a pavilion cupola was found at the time of the arrival of Islam in Java or during the Indonesian era during the reign of kings in Java. Langgar Bubah is a historical place that can be used as a source of learning history because the collections that can be seen directly make Langgar Bubah suitable for social studies learning resources. Langgar Bubah can be an alternative option at the Junior High School level as a source of learning because this site is one of the historical places in Kudus Regency. This historical study can be linked to social studies learning material for Indonesian people's lives, particularly the theme of Islam's arrival in Indonesia.

The use of Langgar Bubah is used to support better student academic achievement. With the existence of a source for using the Langgar Bubah site that is used in social studies learning in junior high school level, there is nothing wrong if the teacher invites students to visit and study at the location of the Langgar Bubah site which is in the center of the city of Kudus. In addition to adding historical insight, learning activities carried out by visiting sites directly will provide interest and meaningful learning for students. Because seeing directly and communicating with site maintainers allows for a more comprehensive and thorough understanding of historical material in social studies learning. Oktaviana also stated in her journal that students can gain direct experience, that they can actively participate in trying something in activities at tourist attractions, that they can conduct interviews with tour guides or the community around tourist attractions, and that they can make the learning environment relaxed and fun (Tika Oktaviana 2018).

According to Anwar Hafid (Hafid, n.d.) in order for social studies learning is successful, particularly historical material, the method used must be able to build "historical memory" accompanied by "emotional memory". However, the current one-way learning method will only build "historical memory". As a result, students only learn historical material as rote lessons, with no interest in interpreting it. To last a long time, "historical" memory must be accompanied by "emotional memory," that is, the way memories are formed must involve emotions in order to raise awareness in



students to dig deeper and make sense of various historical events. If this is done, the learning process will not end with memorization, but students will be able to actively communicate with the teacher about the historical object being studied.

One of the methods that can generate "emotional memories" is visiting historical sites such as Langgar Bubrah (the field trip method). After students are taught historical facts in order to develop "historical memory," "emotional memory" can be explored automatically through visits to historical sites. Furthermore, meeting directly with tour guides or members of the surrounding community can stimulate their interest and encourage them to ask questions, demonstrating an independent attitude and creative thinking with the questions presented.

In practice, as a facilitator and evaluator, the teacher can divide students into small groups and then ask each group to present the results of the field analysis in Langgar bubrah. The field trip method of study at the Langgar Bubrah site is hoped to be more effective in providing students with an understanding of social studies material, particularly material about the history of Hindu-Buddhist and Islamic life in Indonesia. As stated by Evtasari et al (Evtasari et al. 2021) that after visiting historical sites, students can see directly the collections and sources of historical data, of course this can improve and develop students' critical thinking skills. As a result, this method is important because learning history focuses on studying past events and the values contained within them.

### **3. Relevance of Langgar Bubrah Historical Sources on Social Science Materials for Junior High School Level**

Teachers, as the driving force behind effective learning, should be able to improve understanding of the material by applying more innovative and meaningful methods. It is the same with social studies learning, where the teacher must be able to create interesting learning scenarios so that students can easily understand the subject matter. Widoyoko said that so far the assessment of students' Social Science learning outcomes has focused more on parts of scientific abilities and has not considered individual abilities and social interactive abilities (Widoyoko 2008). Karim et al. also stated that educators' ability to manage learning will influence the effectiveness of learning and the level of success. As a result, the implementation of student-centered learning should always be done by the teacher. One method is to conduct a study that is directly related to the place of learning.

Social studies learning, particularly historical material, is more effective and easy to understand if students come directly to historical locations. By learning outside the classroom or visiting educational tours near schools, the aim is to provide a more comprehensive understanding of historical material. Like the historical site Langgar Bubah which is located in Kudus City. This site can be used as an object of study for social studies learning, especially historical material at the junior high school level.

Based on the 2013 curriculum at the Even Semester of Class VII in junior high school level, the Langgar Bubah site is very relevant to social studies material, because it is included in Basic Competence (KD) 3.4, namely material for change and continuity in the life of the Indonesian nation in political, social, cultural aspects, geography, and education from pre-literate times to Hindu-Buddhist and Islamic times. Langgar Bubah is one of the historical heritages in Kudus, Langgar Bubah itself is a heritage site from Prince Pancjawati, who is the younger brother of Raden Patah who came from the Kingdom of Bintoro Demak. According to the caretaker of Langgar Bubah, Patijito explained that Langgar Bubah was one of the legacies of the Demak Kingdom and the Majapahit Kingdom (this was because Prince Pancjawati originally came from the Majapahit Kingdom, but when he converted to Islam, he finally joined the Demak Kingdom).

As for some of the characteristics of the Majapahit kingdom, namely the bricks used as building materials, this is the main characteristic of the Majapahit kingdom. Then the influence of Hinduism is that there is a Linga and Yoni which were found near the building. We know very well that the Linga and Yoni are the hallmarks of Hinduism which symbolize fertility between Lord Shiva and Goddess Durga. Apart from that, there are also carvings or reliefs on the walls of the building depicting the life of the Majapahit kingdom. There is a meaningful symbol between the carvings/reliefs on the walls, that is, when they are combined with carvings of leaves and trees that are in house custom in Kudus. The leaves and trees can be interpreted as a description of the habits of the Islamic community and the Hindu community in Kudus who always live in harmony, side by side and are tolerant of differences.

According to Hilmi in his journal, social studies education aims to study social problems in general and human life in particular, so that students have logical, complete and objective knowledge that is supported by information and facts that occur so that students are able to make right decision (Hilmi 2017). So, the purpose of social studies learning is for students to develop social attitudes, be environmentally conscious and be able to overcome problems faced in the environment and society.

The social attitude referred to here is the awareness from within the individual that influences the social environment. As well as the attitude of tolerance and coexistence and mutual respect for differences can be reflected in the building of the Bubrah Langgar Site. Where Langgar Bubrah is an acculturation of Hindu and Islamic culture. Through an analysis of historical events and the meaning of the building of the Bubrah Langgar site, students are expected to be able to take meaningful lessons, that tolerance has existed since the time of Sunan Kudus and can even be an example until now.

### **C. Conclusion**

The use of the Langgar Bubrah site can be used as a social studies learning resource using the field trip method. In social studies learning, particularly historical material, teachers are expected to be able to use methods that can build "historical memory" alongside with "emotional memory". Through this way students can involve emotions so that they can raise awareness and furthermore students can interpret various historical events. If you have done this, then the learning process will not stop at memorization, but students will actively communicate and convey their opinions to the teacher regarding the historical object being studied.

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