



Museum of Weapons as a History Learning Resource in Palu City

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Abstract

The Museum of Weapons, located in the heart of Palu, is an important learning resource for the next generation, ensuring that the values of the cultural legacy bequeathed by the warrior heroes of Tanah Kaili are not forgotten. Learning the history of the Guma weapon used by Tanah Kaili soldiers at the Weapons Museum is necessary to instill pride in the younger generation in the heroes who have battled. Not forgetting their own region's past, but yet not being blind to it. The Museum of Weapons is expected to educate the future generation about the importance of preserving the cultural heritage of Guma weapons. This article uses a qualitative descriptive method. The data collection techniques used in this research are; observation, interviews, and documents. Then the data is processed by reducing data, presenting data, and verifying data/conclusion. The findings indicate that the Guma Museum is unique in that the historical sources that have formed collections of items (artifacts) are traditional weaponry. There are 42 different kinds of traditional weapons on display. This museum, which is used as a source of studying history, has proven to be helpful in raising the historical consciousness of students in Palu City. Learning about traditional weapons in Tanah Kaili through educational travel to the Weapons Museum inspired students to be proud, responsible, and obligated to protect and preserve cultural heritage objects left by Tanah Kaili's warrior ancestors. This is what raises pupils' historical awareness in Palu City.

Keywords: Weapons, Museum, History, Learning Resources, Palu City.

Introduction

Every region in Indonesia has its own museum with its own story. In addition to being a place for study and discovery, a tourist destination, a place for relaxation, and a repository for historical artifacts, the museum is active in the community. Weapons, ammunition, and radios that were directly used by fighters to defend Indonesia's independence are on display

in the museum. The museum has a variety of media that are used to describe a study object and give a summary of the collection of intriguing and institutional documents (Sukaesih et al., 2022). As a center for knowledge management, the museum's duties include producing, gathering, analyzing, and disseminating knowledge to its patrons (Hady, 2017).

A museum is a venue that provides knowledge to the public, is easily accessible, engages in conservation, and conducts research. a historical heritage periodical that supports education, research, and entertainment. In order to support efforts to protect and preserve the nation's different cultures, museums themselves have a knowledge of their role as an agency and a location to store, manage, secure, and employ tangible evidence of the consequences of local culture as well as nature and its surroundings. Museums are institutions that care for, store, secure, and employ material evidence of human culture, nature, and the environment in order to support efforts to maintain and preserve the nation's cultural riches.

Some of the preceding explanations A museum is an institution that stores, maintains, secures, and uses material evidence of human culture, nature, and the environment in order to support efforts to safeguard the nation's cultural wealth. Material evidence of human civilization, nature, and the environment is collected, stored, cared for, studied, and communicated. The study of Indonesian history needs to be engaging for students in order to raise their historical knowledge, and one way to do this is to plan field trips to nearby historical sites like museums.

The use of museums as learning resources can generate a favorable response to historical subjects, including local, national, and world history (Maulana Yusuf A., et al., 2018). Learning is a process in which teachers and students work together to gain information (Anderson and Krathwohl, 2010: 94). Learning in schools is inextricably linked to the instructor's role as a teacher, because the teacher plays an active role in achieving learning success and quality. For educators to encourage learning in schools, teachers must have profound performance, competence, and creativity in order to present lessons well and meaningfully, as well as motivate pupils.

According to the above description, students need to be nurtured with critical and creative thinking skills to ensure that the objectives of the history curriculum are met, and have suggested the use of historical sources that seek to increase the power of higher-level cognitive thinking. Primary and secondary documents that provide knowledge about a historical event have been defined as historical sources. Notes, reports, letters, daily reports, documents, records, magazines, encyclopaedias, and old history books are examples of historical sources that can be used in the learning process.

The values contained in the Kaili ethnicity must be published and studied in order for them to be preserved in the lives of society, nation, and state. Every society, particularly the Kaili ethnicity, has its own rules in the value system that regulates aspects of life in order to maintain harmonious relationships among others. The Kaili ethnic group is Palu City's indigenous population (Sadi, et al., 2023). Taking traditional culture into account when developing culture for the future.

Students will learn a lot about the weapons of the Tanah Kaili fighters through the Guma Traditional Weapons Museum in order to create pride in the Tanah Kaili fighters who have battled and not forget the history of their own region and not be blind to history. When SMA Labschool students visit the Guma Traditions Weapons Museum, they will be

presented with 42 different types of traditional weapon collections from various locations, which are expected to serve as a means of instruction for them as well as the preservation of local inhabitants' cultural heritage.

Literature Review

Museums are sites where historical treasures are stored, cared for, and used in order to preserve history and culture (Maulana Yusuf A, et al., 2018). In addition to being cultural and historical assets, these collections can be used as historical sources. The museum is a permanent institution open to the public that collects, cares for, presents, and preserves the community's historical cultural legacy (Maulana Yusuf A, et al., 2018). The museum as a repository for historical artifacts. It also serves a purpose if students visit the museum and admire the collection on exhibit. Museums as a learning resource can be effective provided students take the time to visit the museum and enjoy the exhibits. (Hagijanto, 2022). In addition to attempting to comprehend the object's value. Inviting students to the museum will shift the value of the nation's cultural legacy from earlier generations to current generations. A visit to the museum will help students comprehend the process of a nation's journey and the importance of its wisdom.

More relevant learning may be established in the classroom since students can study historical events using specific historical sources and so make history an enjoyable topic (Ramakrishnan & Abdullah, n.d.). History learning aims to develop students' or learners' understanding of the significance of historical events in the past. History learning can be made more fascinating and enjoyable by bringing students to the Museum, for example (Yeni, 2019).

Research Method

The approach taken in a study, particularly when gathering data, is crucial and significantly affects its success or failure. Because the data acquired in a study is a description of the object of investigation. According to Sugiyono (2014) explains that research methods are essentially scientific methods of gathering data for specific aims and applications. This research piece is based on a qualitative descriptive technique, according to Trisno Yuwono (1994) that: "A qualitative descriptive technique is one that uses words to describe or describe what it is in a clear and precise manner." Sukmadinata (2006) also states that descriptive qualitative research aims to describe fascinating phenomena, including natural and social phenomena.

Result/Findings

Traditional Weapons Museum Collection

Based on the findings of the observations, it is determined that the Museum of Weapons collection can be used as a history learning resource to alter the Competency Standards in 3.2. and 4.2. by paying a direct visit to the Museum. The collection of objects on

The Museum of Weapons as a History Learning Resource in Palu City

exhibit at the Museum is the result of grants provided to those who enjoy antiques, as well as objects from Brigadier General Farid Makruf's personal collection and a collection of firearms objects bequeathed by the Tadulako Heritage community. After identifying the owner of the weapon collection object, the researcher discovered that the majority of the weapon collection originated in the Kulawi area, with several other weapons discovered in the Poso, Luwuk, and Donggala districts. Poso's weapon collection has a handcrafted weapon from the Poso riots. The following is an interview conducted by the researcher during a brief visit to the Traditional Weapons Museum: "Brigadier General Farid Makruf's collection, then when he was about to inaugurate several weapons entrusted and weapons donated came from the Tadulako heirloom group, and several antique lovers." The majority of the weaponry at the Museum were discovered in the Kulawi area. There are additional collecting items donated as firearms discovered in Poso, Luwuk, and Donggala."

The Traditional Weapons Museum displays 42 different types of weapons, including 1 spear in the shape of a command stick, 1 spear of the Doke type, 2 spears of the Kanjae type, 5 pieces of Guma, 1 piece of Taiganja, 3 pieces of customary dulang, 1 piece of customary plate, 1 piece of Candrasa axe (customary ritual axe), 1 piece of Keris Sepang, 1 piece of machete, 1 Guma (Replica), 2 machetes, 1 stabbing weapon (commando stick), 2 Laloves (flutes), 1 Badik, 1 Lalove flute, 1 Posunggi spear, 4 chopsticks, 1 eye spear, 14 chopsticks, 7 homemade pistols, 4 homemade guns, and a catapult (Guma Museum Weapons Collection List Book).

The Traditional Weapons Museum can be used as a resource for history education. This is due to the fact that the museum's collection is a cultural heritage with values that pupils can learn from. In the history lesson, one of the learning objectives for students is to "Analyze the weapons used in the Indonesian resistance to European colonialism."

SMA Labschool Untad pupils learned about the museum collection in accordance with the lesson plan's learning objectives. The teacher began the learning process by briefly explaining the material of the Development of Colonialism and Imperialism, followed by an explanation related to the Weapons of Resistance of the Indonesian Nation Against European Colonization. Of course, traditional weapons used by the inhabitants of Central Sulawesi in opposing the invaders were not discussed in this text. Because the examples of weaponry mentioned in the textbook lack actual evidence that students will use as historical sources, it is the history instructor who relates the material so that student learning becomes easier to understand. The teacher then took pupils on a field trip to the Traditional Weapons Museum after explaining the content at the previous meeting.

Discussion

Guma Museum: A Teaching Tool

Historical sources are classified into four types based on their format: oral sources, written sources, recording sources, and object sources (Kuntowijoyo, 2013). The objects in the Traditional Weapons Museum's collection fall under the category of artifact sources. Traditional weaponry comprise the collection's objects. Guma is a collection of traditional weapons that serves as the museum's principal icon. Traditional guma weapons resemble

swords (Farid Makruf, 2022). Swords are usually the major sort of weapon used by Central Sulawesi warriors or fighters, like in the history of the use of traditional weaponry in other civilizations around the world (Haliadi, et al, 2016), swords are known by various names such as *guma* (Palu) (Haliadi dan Ismail, 2016), *piho* (Kulawi, Napu, Bada) (Syakir Mahid, et al, 2009), or *penai* (Poso, Pamona), although there are differences in the physical form, carvings, basic materials of manufacture, and characteristics of *guma* as heirlooms between one region and another in Central Sulawesi. *Guma* is made up of three basic parts: the handle, the blade (*ase nu guma*), and the sheath (*valombo*). The *guma* handle is mostly made of buffalo horn, with a few exceptions being made of wood. The main handle is known as *taono* in the Pamona community, and the word *taono* is now used in general by the inhabitants of Palu city and its environs to refer to the type of machete used for daily activities (Haliadi dan Ismail, 2016).

When looking at traditional *guma* weapons in historical facts, *guma* falls under the category of artifact historical facts. An artifact is any artefact created by humans that supports the truth of historical events. The *guma* weapon, according to the hereditary legends mentioned in Farid Makruf's work above, does not operate as a weapon used in conflict. The people believes that this weapon possesses mystical abilities. Because *guma* is not merely forged, but it also goes through a ritual stage where a *pande ase* incorporates metaphysical elements with the goal of endowing the thing with magical power.

Rapid changes in society, as it becomes more advanced and developed, begin to forget the heritage things that form national identity. As a result, the existence of the *Guma Museum*, which has a unique collection of weapons, will undoubtedly teach the public about the need of preserving the history passed down from generation to generation. The community's fading stigma regarding ancestral heritage will be addressed if the community realizes how essential values are in the history of *guma* objects. Because *guma* is no longer employed as a weapon of war.

Using the Traditional Weapons Museum collection as a historical learning resource must be tailored to the Basic Competencies (BC) identified in the indicators and subject matter determination. Museums as a source of learning history that is customized to BC so that the achievement of the teacher-designed learning objectives is achieved. A visit to the museum is required to reap the benefits of the museum as a source of studying history. For example, Labschool kids who use the Traditional Weapons Museum to learn about history.

Museums as a source of learning history have proven to be quite helpful in enhancing Labschool pupils' historical awareness. Basically, the Museum is a location for the preservation, upkeep, and use of historical relic collections in order to preserve history and culture. According to a study conducted by experts on museums that can be used as historical sources, it has an impact on Labschool Students. Students are proud of the heritage pieces owned by their region when they use the collection as a learning resource. Students begin to feel obligated to carry out their responsibilities as a result of their pride. The obligation at issue is to maintain and protect cultural heritage artifacts so that they are more widely recognized by the public. Labschool students are aware of concepts such as pride, duty, and commitment.

The Museum of Weapons as a History Learning Resource in Palu City

In general, there are two approaches to using learning resources in school. Firstly, bring learning resources into the classroom. Learning resources of various types and forms can be employed in the classroom learning process. Bringing a tape recorder into the classroom, for example. Secondly, lead the class to the field where the learning resources are. There are instances when critical learning tools that support learning objectives cannot be brought into the classroom. For example, bringing the museum into the classroom is impractical if we wish to use it as a learning resource. Aside from that, informative excursions for pupils are required.

A learning journey designed in a controlled, methodical, and planned manner by formal educational institutions such as schools or universities is referred to as educational tourism (Prasetyo, Manik, dan Riyanti, 2021: 5-6). According to the theory's explanation, the researchers discovered that educational tourism that is structured, methodical, and planned by class XI IIS SMA Labschool Untad Palu has been carried out. This may be seen in the structured educational tourism that has satisfied the learning designed through the lesson plan, as well as the learning sequence established in accordance with the lesson plan of the material offered to achieve learning objectives. Then, on the basis of systematic educational tourism, it is possible to see that the implementation or learning activities carried out as a whole are in agreement with the draft lesson plan of the learning material delivered to students. Finally, educational tourism is in the planning stage. When performing activities to visit the Traditional Weapons Museum in the context of learning, students of class XI IIS SMA Labschool Untad Palu automatically follow the steps of the learning design activities that have been designed.

Students' awareness will be formed through educational tours led by Labschool students while analyzing the objects on display. The historical awareness of students is referred to here. Students' historical awareness will gradually expand because as their knowledge of the relics that have become cultural heritage in the environment where they live grows, pride will emerge for the struggles that regional heroes have carried out in the past. Students' pride has gradually triggered their obligations as the nation's generation to take part in protecting and preserving the history that has become a cultural heritage in Central Sulawesi. The obligation that students have is a responsibility that they must fulfill in order to preserve their identity as the next generation and to uphold their national identity.

Conclusion

The establishment of the Traditional Weapons Museum in the heart of Palu city will undoubtedly enlighten the surrounding community, ensuring that the values in the cultural heritage left by the warrior heroes in Tanah Kaili are not forgotten. Learning from the Guma Museum will boost awareness of inherited cultural heritage and cause one to learn more about national identity. Because an advanced nation is one that does not forget its forefathers' history.

Fighting for the principles embodied in cultural pieces like guma weapons will instill in students a sense of pride, duty, and commitment to safeguard these heritage objects. The

attitude of pupils demonstrates the manifestation of this sense of pride. Departing from this pride, of course, triggers students' responsibility and obligation to protect relics by teaching the larger community about the significance of guma weaponry relics. The wider society in question includes not just the people of Central Sulawesi, but the outside community will undoubtedly be made aware of the existence of these relics. The number of people who become aware of the remains of this guma weapon will undoubtedly boost students' historical awareness. The Indonesian people have historical consciousness, which means they are aware of the past, present, and future.

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