

The Role of Literacy Corner of Archaeology in Supporting Independent Learning Curriculum in Senior High School

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Abstract. The Archaeological Center of the Special Region of Yogyakarta in 2019 initiated the Literacy Corner of Archeology (LCA). LCA is a learning media resulting from archaeological research conducted by the Archaeological Center of the Special Region of Yogyakarta. LCA is located in High Schools located in several cities and counties. Currently, there are four LCA located at SMA Negeri 1 Prambanan, SMA Negeri 2 Trenggalek, SMA Negeri 1 Kebumen, and SMA Negeri 14 Semarang. The existence of the LCA is in line with the application of the independent learning curriculum at the high school level. Therefore, this article aims to describe the role of LCA in student learning, especially those related to archeology in high school, as the implementation of the independent learning curriculum. To achieve this goal, the identification of the activities of each LCA and the opportunities for maximum utilization of the LCA are carried out. The identification results are then analyzed using a public archeology approach, which is an approach that examines the role of archeology in the public interest.

Keywords: Literacy Corner of Archeology, archaeology, High School, independent learning curriculum

1. Introduction

A Publication is an important stage in archaeological research. Research is meaningless if it cannot be enjoyed by people outside the scope of the researcher himself. When this archaeological research is accessible to the public, there is hope that the community can benefit from this research. One of the benefits that can be enjoyed is knowledge. With archaeological research, people can find out about human life in the past through their remains. Through archaeological research, archaeological objects can tell more stories [1]. As Michael Shank mentioned, public archaeology is where professional archaeologist work with the public interest, upholding legislation, designed to conserve ancient finds, managing museum collections, presenting the past to the general public, and working with developers to reduce the impact of building and construction project on the remains of the past. The term public archaeology covers general public interest in the archaeological past [2]. Shanks' opinion is certainly not the initial opinion regarding public archeology. The application of public

archeology has been carried out by archaeologists in Arizona. For years, Arizona archaeologists have tried to bring archeology closer to society. Hoffman argues that by giving people access to the past, we foster an appreciation of, respect for, and increased activism on behalf of our irreplaceable place [3]. These views on public archeology have inspired the Yogyakarta Archaeological Center, also known as Balar Jogja, to promote the results of its research. Balar Jogja is a Technical Implementation Unit of the Ministry of Education and Culture, Research and Technology with the main task and function of carrying out research in the field of archeology.

Balar Jogja is domiciled at Jalan Gedongkuning No. 174 Yogyakarta with a working area covering the Provinces of DI Yogyakarta, Central Java, and East Java. Since its inception, archaeological research has been carried out both on agency initiatives and in response to reports from the public. The large number of research results produced then encourages Balar Jogja to publish them to the public, including through Archeology Periodic journals, books, and articles through the website. The publication effort was then complemented by holding archaeological exhibitions both in the working area and outside the area according to the invitation sent. This makes Balar Jogja increasingly known by the wider community along with the many reports of archaeological finds around their homes. The frequent interaction of the community with Balar Jogja also encourages the growth of concern for archaeological remains to be researched and preserved.

In 2018, Balar Jogja designed activities aimed at balancing the functions of research and the development of archaeological research. This activity is to complement the efforts to publish the results of previous archaeological research. Archeology goes to school and archaeology on the street was then held to make it easier for the public to get to know Balar Jogja more closely. Archeology goes to school targets schools to provide socialization about archaeological research following the archaeological potential of where the school is located. Meanwhile, archaeology on the street is held in the center of the city's bustle to reach a crowd of visitors to be able to interact in a fun way and get information about archaeological research.

2. Method

Efforts to bring the results of archaeological research closer to the community are strengthened by the Literacy Corner of Archaeology (LCA). The Archeology Literacy Corner is an archeology learning media located at a high school (SMA) in the work area of Balar Jogja. Currently, there are four LCA located at SMA Negeri 1 Prambanan, Yogyakarta; SMA Negeri 1 Kebumen, Central Java; SMA Negeri 2 Trenggalek, East Java; and SMA Negeri 14 Semarang, Central Java. Initially, the purpose of making LCA was to make it easier for teachers and students to access the results of Balar Jogja's research through journals, books, posters, banners, and interactive games. In its development, at the initiative of the teachers, LCA was used as learning to support independent learning, namely the curriculum set by the government. Starting from these conditions, this article seeks to describe the role of LCA in the implementation of independent learning in the high school environment as the implementation of public archeology by Balar Jogja.

Based on this description, this paper attempts to answer the problem in the form of, "how does the Literacy Corner of Archaeology support the implementation of the independent learning curriculum?". To answer these problems a constructivism approach is used.

3. Results

The idea of making the Literacy Corner of Archaeology began with a discussion with a teacher from SMA Negeri 1 Prambanan named Kusmarmi. He came to Balar Jogja to consult on the writing of a scientific paper for one of his students. Information about the existence of Balar Jogja was obtained from the Balar Jogja page. From the discussion, he also said that SMA Negeri 1 Prambanan intends to complete the library collection with archaeological publications. This desire finally inspired Balar Jogja to create the Literacy Corner of Archaeology in Senior High Schools as a medium for learning about history in general and archeology in particular. Since then, one by one LCA has been created until now four LCAs continue to support student learning in high school.

3.1 Literacy Corner of Archaeology of SMA Negeri 1 Prambanan

The Literacy Corner of Archaeology of SMA Negeri 1 Prambanan was inaugurated on October 17, 2019. The LCA at this school occupies the Vigara stage which was previously used as a reading room for library collections. LCA has a collection of educational enrichment books, educational demonstration posters, banners, and interactive games. The educational demonstration poster contains graphic information about Balar Jogja's research in Daerah Istimewa Yogyakarta and surrounding areas. This aims to introduce the potential of archeology around SMA Negeri 1 Prambanan. The interactive games in the LCA are snakes and ladders, a quartet, and an excavation simulation. LCA visitors can try to assemble pottery shards in the excavation box provided. This activity is intended to introduce archaeologists to the workings and stages of archaeological research. In addition to interactive activities, visitors can read Balar Jogja publications which contain the results of archaeological research in their working areas. With these publications, students can explore the material so that it can help in understanding history and archaeology.



Figure.1. Literacy Corner of Archaeology of SMA Negeri 1 Prambanan
Documentation: Yogyakarta Archaeological Center

3.2 Literacy Corner of Archaeology of SMA Negeri 1 Kebumen

The making of LCA at SMA Negeri 1 Kebumen is a series of Archaeology goes to School activities held at the school. The school's enthusiasm for the archaeological material presented was then followed up with a request to make LCA. In addition to Archaeology goes to School, Balar Jogja also organizes street archaeology which is located in the Kebumen square for a car-free day. The people of Kebumen were very enthusiastic about visiting the Balar Jogja stand and exploring the material displayed. Starting from these two activities, SMA Negeri 1 Kebumen seizes the opportunity to bring archaeological information closer not only to students and teachers but also to the wider community. In line with this idea, SMA Negeri 1 Kebumen is preparing to create an Art Gallery which will later display a collection of Kebumen's artistic and cultural potential. LCA then completes the collection by displaying archaeological information on Kebumen and its surroundings. Balar Jogja itself has conducted research in the Kebumen area and its surroundings from year to year. The archaeological potential in this area completes the historical chronology of the archipelago which is important for the people of Kebumen to know. Moreover, the Art Gallery will be opened to the public, so that it can reach the wider community.



Figure .2. Literacy Corner of Archaeology of SMA Negeri 1 Kebumen
Documentation: Yogyakarta Archaeological Center

3.3 Literacy Corner of Archaeology of SMA Negeri 2 Trenggalek

The Literacy Corner of Archaeology of SMA Negeri 2 Trenggalek complements the LCA in the three working areas of Balar Jogja. This LCA is the third LCA and is located in East Java Province. Unlike the previous two LCAs, the Literacy Corner of Archaeology of SMA Negeri 2 Trenggalek was inaugurated during the Covid-19 pandemic or to be precise on November 10, 2020. The enthusiasm for learning from students and teachers at this high school encouraged Balar Jogja to make LCA with strict health protocols. at that time. This LCA material is the result of archaeological research in the Trenggalek Regency and its surroundings. Balar Jogja has conducted research in Trenggalek Regency from year to year with the chronology of the classical to the colonial period. The archaeological potential in Trenggalek Regency is then packaged into interactive information. The distribution of

archaeological remains in Trenggalek Regency was then visited by students as a series of activities that started from the Archaeological Literacy Corner. The enthusiasm for learning archeology then penetrated the teacher community outside this high school. LCA was then used as a reference for learning history and archeology for the History Subject Teacher Consultation (MGMP) in Trenggalek Regency. Several meetings have been held at the LCA, one of them inviting researchers from Balar Jogja to present material about the opportunities for developing LCA as a medium for learning history. In the future, LCA SMA Negeri 2 Trenggalek will be developed into a social studies laboratory that can be accessed by students in the Trenggalek Regency area.



Figure. 3 . Literacy Corner of Archaeology of SMA Negeri 2 Trenggalek
Documentation: Harmaji

3.4 Literacy Corner of Archaeology of SMA Negeri 14 Semarang

The existence of the Literacy Corner of Archaeology in DI Yogyakarta, Kebumen, and Trenggalek attracted the interest of a history teacher at SMA Negeri 14 Semarang named Ika Dewi. Apart from being a teacher, he actively introduces history to the younger generation through the community he formed. His love for history was transmitted to students and teachers at SMA Negeri 14 Semarang, so they contacted Balar Jogja and applied it to the creation of the Archaeological Literacy Corner. This spirit then inspired Balar Jogja to realize the application of SMA Negeri 14 Semarang. In the last week of December 2021, the team from Balar Jogja together with the team from SMA Negeri 14 Semarang started the work of making the Archaeological Literacy Corner. The abundance of materials in the form of archaeological research results in the City and Regency of Semarang made it easier for the team to compile graphic info related to the archaeological potential in this region. In addition, publications on archaeological remains in Semarang are also available to complete the LCA

collection. Just like the previous three LCAs, the collection at LCA is in the form of educational demonstration posters, educational enrichment books, and interactive games. An excavation box containing pottery shards completes the interactive game that visitors enjoy. The LCA at SMA Negeri 14 Semarang occupies enough space to accommodate a study group so that history learning can be done occasionally in this room. Although the manufacture of LCA was completed in December 2021, the inauguration was only held on March 22, 2022, and was attended by officials from the local Education Office. With the inauguration of the LCA, students can use LCA as a learning medium more optimally and it is possible to be visited by students from other schools.



Figure. 4 . Literacy Corner of Archaeology of SMA Negeri 14 Semarang
Documentation: Ika Dewi

3.5 Freedom of Learning and Archaeological Literacy Corner

The Ministry of Education, Culture, Research, and Technology launched an independent curriculum in 2022 to improve the previous curriculum, namely the 2013 curriculum. The Merdeka curriculum is a curriculum with diverse intra-curricular learning where content will be optimized so that students have enough time to explore concepts and strengthen competence [4] . The implementation of the Independent Curriculum is carried out in stages. Educational units or schools are given the option of implementing a curriculum that is to the learning needs of students. The three curriculum options are the 2013 Curriculum, the Emergency Curriculum, and the Independent Curriculum.

The curriculum change to become the Independent Curriculum will be carried out in 2024, but a review of this curriculum is expected to be carried out in 2022. According to the

Ministry of Education and Culture, the purpose of changing the curriculum is to overcome the learning crisis by including the criteria for implementing this curriculum. The criteria for implementing the Independent Curriculum for schools is to improve learning. The Merdeka curriculum consists of intracurricular activities, projects to strengthen the profile of Pancasila students, and extracurricular activities. This curriculum also accommodates the addition of local content. Local content learning can be done by integrating local content into other subjects, integrating local content into the theme of the Pancasila student profile strengthening project, and developing stand-alone local content-specific subjects as part of the intracurricular program. [4]

Referring to the addition of local content to the Merdeka Curriculum, SMA Negeri 14 Semarang then compiled a module entitled "Pancasila Student Profile Strengthening Project Module". One of the themes in this module is local wisdom, with the topic of tracing the legacy of the past[5]. One of the projects carried out by students is making a video about the history of the city of Semarang from the Islamic era to the city it is today. To start the project, students are directed to use the references available in the Archaeological Literacy Corner. In this LCA, students can access available journals, books, and interactive media. Information about the city of Semarang has been packaged in full by Balar Jogja. After learning in LCA, students are then given the freedom to compose videos according to the material that has been prepared.



Figure. 5 Learning Activities at LCA SMA N 14 Semarang
Documentation: Ika Dewi

This learning activity at LCA SMA Negeri 14 Semarang then attracted the interest of the Ranggawasita Museum. When the exhibition was held at the museum, LCA SMA Negeri 14 Semarang was also invited and given a more flexible LCace than other participants. This is because LCA is considered an innovation in the study of history and archeology. The materials displayed at this exhibition are posters, banners, books, and interactive games. The fun learning atmosphere made the LCA stand crowded with visitors. Through interactive games provided, visitors get a fun history-learning experience. The game of reconstructing pottery shards and arranging puzzle pieces is the most popular game because it is done in

groups. Through this activity, visitors are also invited to hone a sense of togetherness and cooperation as well as learn about the remains of the past.



Figure. 6 . LCA Exhibition of SMA N 14 Semarang at the Ranggawarsita Museum
Documentation: Ika Dewi

Similar to the Literacy Corner of Archaeology of SMA Negeri 14 Semarang, LCA at SMA Negeri 2 Trenggalek is also a history learning medium that helps teachers to bring history and archeology closer to students. Students at SMA Negeri 2 Trenggalek are directed to explore information in LCA, especially the results of archaeological research in the Trenggalek Regency and its surroundings. This information then becomes a provision for students to explore the distribution of archaeological remains around their homes. This activity is fun because students are invited to think critically by being able to identify archaeological remains. One of the results obtained from these activities is that students can convey that around their homes there are archaeological remains as has been researched by Balar Jogja so far. By tracing the distribution of archaeological remains, students are equipped with the ability to identify and also the awareness to preserve these remains. Thus, the purpose of learning history through LCA can be realized properly.



Figure. 7 . Learning Activities at SMA N 2 Trenggalek
Documentation: Harmaji

Unlike the LCA at SMA Negeri 14 Semarang and SMA Negeri 2 Trenggalek, the LCA at SMA Negeri 1 Kebumen carried out a Study with Archaeologists in collaboration with Balar Jogja. In this activity, two students were involved in an archaeological survey in the Kebumen Regency area. Previously, the two students had been given a brief briefing in the form of recording archaeological remains in the form provided. The recording includes descriptions and photos or pictures of objects. The description includes a description of the object's characteristics, size, and chronology. During the Study with Archaeologists, the two students from SMA Negeri 1 Kebumen recorded archaeological remains accompanied by researcher Balar Jogja. This activity provides a new experience for students to explore the role of archaeologists. The results of the survey were then packaged into archaeological remains in Kebumen Regency to complement the album previously compiled by Balar Jogja. This album is a collection of the Literacy Corner of Archaeology as well as updating the latest archaeological information. With this activity, students are involved in designing archaeological information updates and also planning activities related to the Literacy Corner of Archaeology.



Figure. 8 . Students of SMA N 1 Kebumen participate in Studying with Archaeologists
Documentation: Balar Jogja

4. Discussion

4.1 Public Archeology and Education

The results of archaeological research are basically in the form of knowledge and information about the past, culture, and civilization, as well as its relation to the environment that existed at that time. It must always be reminded that this knowledge and information must be published to all levels of society, not only academics. Why? There are three main reasons for this, namely 1) related to the economic climate which in this case cannot be separated from financial support by the public for archaeological activities, either directly or indirectly, so that the results of research and other activities should be communicated to the public; 2) archaeologists have a social responsibility not only in terms of preserving but also opening up opportunities so that the past can be accessed by the public; 3) archaeological research that is open to the public allows for public views and criticism as support for archaeological interpretation [6]. Therefore, it should be emphasized that it is very important to disseminate the results of archaeological research not only to academic circles but also to the general public [7]. It was this framework that ultimately led to the emergence of public archeology.

Public Archeology is a field of archeology that focuses on the interaction of archeology with the public or the wider community. This interaction can occur in two directions, both from archeology to the public and from the public to archeology. But there are other meanings related to public archeology. Public archeology is equated with *Contract Archeology* or *Cultural Resources Management (CRM)*, which is related to the management of cultural resources (archaeology) and includes all things normally done in CRM, from conservation to legal and regulatory issues. In addition, public archeology also implies a field of study that discusses matters relating to how to present the results of archaeological research to the public. The scope of this definition focuses on the issue of publication of the results of archaeological research. In this case, what is meant by publication is not just publishing, but includes publications in other forms, such as museum displays, posters, films, archaeological socialization, and so on [8].

The reciprocal relationship between archeology and society in public archeology can be bridged, among others, by building effective communication. In this regard, there is a very interesting idea put forward by Peter A. Young [9] in his short article which discusses how an archaeologist should act as a " *storyteller* ". In connection with this, he asked a question: " *So how do you get into the public education business ?*" [9]. However, education does not have to be related to business, there is a responsibility when archaeologists are morally obliged to contribute their research results to support the world of education, both formal and non-formal [10] (Riyanto 2008, 50). In presenting information to the public, various media are used. The media at least includes artifacts, models, and dioramas, including using mannequins, pictures, paintings, graphic works, audio-video, text, and labels consisting of introductory texts to detailed texts, and temporary exhibitions designed in a special room [11].

If formulated briefly, the utilization of the results of archaeological research is determined by three main interests. First, ideological interests take advantage of cultural identity, which is closely related to educational functions. Second, academic interests, especially in terms of saving data sources for the development of archaeological research. The third is an economic interest in tourism [12]. The function of education related to cultural identity, to a certain extent, cannot be separated from the reconstruction of the nation's cultural identity which in Indonesia was considered to have been interrupted due to colonialism.

The end of colonialism and the rise of nationalism in various ex-colonized countries have encouraged the positive role of cultural heritage, especially material ones in the lives of these nations. In the results of the archaeological research, it is hoped that the cultural identity of the nation will be reconstructed, as the basis for national unity and pride [13]. Indonesia is one of those frameworks, it even contains archaeological data as cultural heritage in the form of objects, structures, buildings, sites, and areas with a very long period and spread throughout the territory of the Republic of Indonesia, including the work area of the Yogyakarta Archaeological Center which includes DI Yogyakarta, Central Java, and East Java.

The end-users of archaeological research results are all groups of people who can be grouped in stages as follows.

- a) professional archaeologists and anthropologists
- b) amateur archaeologist or hobbyist
- c) collector
- d) academic circles outside the disciplines of archeology or anthropology
- e) tourists who have an interest in culture, history, and nature
- f) the general public and local communities (according to the research location)
- g) education circles
- h) students [11].

It is clearly stated that the education community and students in particular are the beneficiaries of the results of archaeological research. Meanwhile, the messages contained in the presentation include:

- a) local meaning, archeological importance to the local public
- b) archaeological resource values
- c) importance of public concern in archaeological research and conservation
- d) explanation that archaeological resources are non-renewable resources

- e) an explanation of the difference between archeology and treasure hunters or booty [14].

In this regard, the Literacy Corner of Archaeology is one way to enter and be involved in education. The Literacy Corner of Archaeology has so far reached four schools, namely SMA Negeri 1 Prambanan in DI Yogyakarta, SMA Negeri 1 Kebumen and SMA Negeri 14 Semarang in Central Java, and SMA Negeri 2 Trenggalek in East Java. Although initially inspired by the literacy corner of the subjects at school, LCA comes to be unique because it is not based on certain subjects. Proximity to history subjects does not mean that LCA is only visited by social studies students or because it is related to history course assignments. At SMA Negeri 2 Trenggalek LCA will even be used as a social studies laboratory that can be accessed by students in the Trenggalek Regency area. Likewise LCA SMA Negeri 1 Kebumen is part of the Art Gallery and will be opened to the public so that it can reach the wider community. Meanwhile, LCA SMA Negeri 14 Semarang is planned to be visited by students from other schools. This means that the LCA audience is not only students from the school where the LCA is located but can reach a wider audience.

The background of the presence of LCA in schools is generally to provide media and a more independent way of learning, related to improvements in learning including accommodating additional local content. LCA material is emphasized with information on research results and potential archaeological resources in the area where LCA is located. This is in line with the spirit of local content learning which is carried out by integrating local content into other subjects. In addition, students or visitors can also receive messages presented through LCA, as explained by John Carman [13] (2002, 122). Therefore, the school's enthusiasm for holding LCA was welcomed by Balar Jogja, which has the responsibility to disseminate research results in education circles.

4.2 Constructivism Approach in Utilizing Literacy Corner of Archaeology

The existence of the Literacy Corner of Archaeology in these schools supports the implementation of the independent learning curriculum set by the government. Not only as a form of implementing public archeology, but this LCA also provides space for teachers and students to interact more actively. It is stated that constructivism views learning as a process in which learners actively construct or build new ideas or concepts based on the knowledge they have had in the past or at that time. In this case, the teacher acts as a facilitator who convinces students to find their own principles and construct knowledge by solving realistic problems [15].

Learning that refers to constructivism learning theory focuses more on student success in reflecting on what the teacher ordered. The characteristic of constructivism learning is prioritizing the building of one's own understanding actively, creatively, and productively based on previous knowledge. Thus, students need to get used to finding problems, finding something useful for themselves, and developing existing ideas.

The application of this learning theory can be done by assuming that students are active students who develop knowledge for themselves. Students are given the freedom to develop the knowledge they have acquired, either by doing exercises, experiments, or discussing with fellow students. Furthermore, the teacher builds situations in such a way that students are

actively involved with the subject matter through processing the materials and social interaction. The learning activities include observing phenomena, collecting data, formulating, testing hypotheses, and working with others. Another activity is inviting students to visit locations outside the classroom [16].

Based on this description, the principles of learning with constructivism theory have been applied by teachers where LCA is located. LCA becomes a learning medium that stimulates students to develop their knowledge through the material delivered by the teacher. Furthermore, students are invited to think critically and interact through groups that are formed in producing works. To support this work, the teacher also facilitates students to go to the location according to the material presented. This provision is then developed by students. The steps that were then implemented were to seek information from the LCA regarding the work to be compiled. Furthermore, the students headed to the field to obtain a visualization of the material read. After leaving the field, they returned to the LCA to compile works according to their own knowledge. The existence of this LCA encourages students to actively seek information and work together so that they can solve problems in preparing work. The teacher acts as a facilitator who accompanies students in the process.

5. Conclusion

Indirectly, LCA is not only an important part of public archeology targeting the world of education but also in harmony with the spirit of free learning. The LCA in the four schools is the result of cooperation. From Balar Jogja, LCA is a medium and bridge to channel knowledge and information on research results to the right audience, while from the school, LCA is a way to improve learning through the independent learning curriculum. At least, five messages can be conveyed through the LCA, namely local meaning, the values of archaeological research results, the importance of archaeological research and conservation, the non-renewable nature of archaeological objects, and the affirmation that archaeological research is different from treasure hunters.

LCA is also a fun learning medium or space where students can actively develop the knowledge they already have. LCA is a space to produce works in a participatory manner. Students are given the freedom to develop the information conveyed by the teacher by enriching this information through existing materials in LCA. Students are also encouraged to go to locations or fields with the aim of being able to visualize this knowledge. The end result of learning in LCA is work produced by students with their own knowledge through interactions with other students.

The enthusiasm of the LCA managers in the four schools turned out to not only make LCA part of teaching and learning activities in the internal schools but developed into broader ideas. Among these ideas is to make LCA a social studies laboratory and also a place of learning that can be visited by students from other schools, even general visitors. This learning phenomenon must of course be accommodated by related parties, both archaeological research circles and education circles at the Central and Regional levels. Moreover, several other schools have expressed their desire and are ready to make LCA. It is no exaggeration if all stakeholders collaborate collaboratively to develop special programs for improving and developing LCA in schools to improve learning.

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