

# Innovation of History Learning Based on Live Virtual Learning Through The Utilization of Megalithic Relics in Desa *Pakraman* Selulung, Kintamani, Bali

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**Abstract.** The purpose of this study is to analyze the megalithic relics in Desa *Pakraman* Selulung and to formulate a historical learning model based on *live virtual learning*. This study uses a qualitative research method whose steps include determining the location of the study, data collection methods, data validity testing methods, and data analysis methods. In Desa *Pakraman* Selulung there are various ancient relics of the megalithic era including the Megalithic Statue, Menhir, Punden Berundak, and Sarcophagus. The stages of implementing history learning based on *live virtual learning* through the use of megalithic relics in Desa *Pakraman* Selulung, namely the preparation (planning), implementation process, and evaluation stages. History learning based on *live virtual learning provides* convenience for students, namely teaching and learning activities can be carried out anywhere and anytime, at low cost, student learning time becomes more flexible and more relaxed, and provides the widest opportunity for students to develop their knowledge. Through *live virtual learning*, it is also able to present megalithic relics in Desa *Pakraman* Selulung in a more real way into classes *virtual*, thereby improving the quality of learning and making it easier for students to absorb every material presented by the lecturer.

**Keywords:** History Learning, *Live Virtual Learning*, Megalithic Relics

## 1. Introduction

The classic problem faced by history lessons is that there is a very strong impression among students that history subjects are rote, less interesting, and boring subjects (Sayono, 2013: 9). ; Garvey and krug, 2015: 18). The lack of teacher skills in creating a creative, innovative, and fun learning atmosphere causes history lessons to be grouped as "periphery" (*soft subjects*) compared to certain subjects that are considered "main" (*hard subjects*). Whereas history lessons occupy a very important position in the formation of a dignified national character and civilization as well as in the formation of Indonesian people who have a sense of pride and love for the homeland (Habsari, 2015: 06).

In principle, each generation has its own style and characteristics in learning. The current generation is often referred to as "*Generation Z*" is the generation that was born when technology and information had developed very sophisticated and entered all aspects of life.

Teaching Generation Z will be very difficult if history teachers still apply traditional teaching styles, such as using the “Sitting Listening Recording Memorizing” method (Purnomo, et al., 2016: 71). In addition, other problems faced in history learning are teachers only use textbooks, worksheets, and *Microsoft Power Point* in the history learning process, learning methods only use the lecture method, teachers do not optimize the use of historical sources around students and teachers are less proficient in using technology as a medium for learning history.

According to the research results of Ahmad and Nelson Jingga (2015: 8) stated that the proficiency and skills of history teachers in using technology as a learning medium will have a significant effect on increasing student motivation and learning outcomes. Moreover, in the Industrial Revolution 4.0 era, all aspects of human life demand efficiency, digitization and optimization (Saleh, et al, 2018: 253) so that it becomes a golden opportunity for history teachers in utilizing technology in the learning process. Therefore, the use of technology in learning can be an alternative solution to various educational problems, especially problems in learning history and teaching Generation Z. Moreover, Generation Z's learning environment is "not only the real world, but also the virtual world" (Purnomo, et al., 2016: 71).

One of the innovations that can be offered to attract students' interest in learning is through the use of *live virtual learning* in history learning. Virtual learning in principle is a learning activity that utilizes electronic media and internet networks (Subir, 2020: 24). Meanwhile, *live virtual learning* is defined as a learning process that occurs in the virtual world (*virtual*) directly (*live*) by utilizing electronic media, internet networks and-based applications *online*, or in other words, *live virtual learning* is a learning process that takes place in the virtual world in real time.

History learning through live virtual learning is increasingly seen as urgency when it is associated with the COVID-19 pandemic situation. The Covid-19 pandemic has forced educational institutions to change the learning system from face-to-face (conventional) to *online* (Nengrum, et all., 2021: 3). Online learning is learning to use the Internet network accessibility, connectivity, flexibility, and the ability to generate different types of learning interactions (Lisman, et al., 2021: 73). Learning through *Online teaching* and learning activities are still allowed to do despite social restrictions (*social distancing*) and distant (*physical distancing*) in education.

History learning innovations through *live virtual learning* can be done by utilizing historical learning resources that are close to students or teachers. One of them is by utilizing megalithic relics in the Desa *Pakraman Selulung*, Kintamani, Bangli. In the Desa *Pakraman Selulung*, there are various relics of diversion, such as Punden Berundak, Sarcophagus, Megalithic Statues, and Menhirs. In this millennial era or during the covid-19 pandemic, these relics can potentially be used as sources for learning history. This is in line with the function of ancient relics, namely the function of spectacle and the function of *guidance*. The function *spectacle* refers to the function of ancient relics as a recreational facility, which brings pleasure, inner and outer pleasure, gives a sense of beauty and satisfaction to many people. Meanwhile, the *guidance* function is the function of ancient relics in their position as directors and mentors for those who use them as sources of education, learning resources, sources of knowledge, as teaching aids or visualizations to find or re-attend various events, events or activities of the perpetrators in the past. .

Based on the above background, the purpose of this study is to analyze megalithic relics in Desa *Pakraman Selulung* and formulate a historical learning model based on *live virtual learning* through the utilization of megalithic relics in Desa *Pakraman Selulung*.

## **2. Method**

The method used in writing this article is a qualitative research method, the steps include:

1. The method of determining the research location. The location of this research is in Desa *Pakraman Selulung*, Kintamani District, Bangli Regency, Bali Province. Desa *Pakraman Selulung* is a combination of two service villages, namely Belantih Service Village and Selulung Service Village.
2. Data collection methods. The data collection methods that the author uses in writing this article are observation techniques, interview techniques and document study techniques. The observation technique was carried out on megalithic objects found in the temples of Desa *Pakraman Selulung*. Then, the interview technique was conducted on community leaders who have historical, cultural and religious knowledge about relics megalithic and temples in Desa *Pakraman Selulung*. Meanwhile, the document study technique is carried out by analyzing the results of research that has been carried out by archaeologists, history and culture experts on megalithic relic's in Desa *Pakraman Selulung*.
3. The method of testing the validity of the data. In testing the validity of the data, the author uses triangulation techniques, namely triangulation of methods, theories, and data sources. Triangulation is defined as a data collection technique that combines various data collection techniques and existing data sources (Sugiyono, 2009: 241).
4. Data analysis method. The data analysis technique used in writing this article is an interactive analysis technique, in every data obtained from the field is always interacted or compared with other data units, the steps include data reduction (*data reduction*), display data (*data display*), and draw conclusions and verification (*conclusion drawing/verification*).

### 3. Results And Discussion

#### A. ANCIENT LEGACY IN DESA PEKRAMAN SELULUNG

Desa Pakraman Selulung is one of Desa Bali Aga/ Ancient who are in the district of Kintamani, Bangli, Bali (Sutedja and Muliarsa, 1990: 1). It is classified as one of the ancient villages because it is marked by the surviving remnants of ancient culture which are still believed to be used as a guide in living life in an effort to find a harmonious and balanced life. Remnants of ancient culture that can still be found in the Desa *Pakraman Selulung* include Megalithic Statues, Chinese/Chinese statues, Menhirs, building elements in the form of *Tugeh* with buffalo horn motifs, Punden terraces and so on (Susila, et al, 2007: 1).

The following are the characteristics of the archaeological remains found in the Desa *Pakraman Selulung*.

Tabel 1. Archaeological remains in the village of *Pakraman Selulung*

No.	Archaeological Relics	Period	Location	Amount
1.	Punden Berundak <i>Pelinggih I Ratu Gede Kemulan</i>	Megalithic/Prehistoric	Candi Temple	1
2.	Punden Berundak <i>Pelinggih I Ratu Dukuh Jegir</i>	Megalithic/Prehistoric	Candi Temple	1
3.	Punden Berundak <i>Pelinggih I Ratu Gede Kanginan</i>	Megalithic/Prehistoric	Mihu Temple	1
4.	Punden Berundak <i>Pelinggih I Ratu Gede Makarang</i>	Megalithic/Prehistoric	Mihu Temple	1
5.	Punden Berundak <i>Madya Petirtaan</i>	Megalithic/Prehistoric	Bale Agung Temple	1

6.	Arca Megalithic	Megalithic/Prehistoric	Ulun Suwi Temple	8
7.	Menhir	Megalithic/Prehistoric	Ulun Suwi Temple	20
8.	Menhir	Megalithic/Prehistoric	Puseh Sinunggal Temple	1
9.	Sarcophagus	Megalithic/Prehistoric	People's garden	2
10.	Ornament buffalo horn in <i>Bale Tugeh</i>	History /Literacy	Most of the temple	***
11.	Natural Stone	Megalithic/Prehistoric	Ulun Suwi Temple	27
12.	Natural Stone	Megalithic/Prehistoric	Mas Temple	8
13.	Natural Stone	Megalithic/Prehistoric	Mihu Temple	11
14.	Stone Slab	Megalithic/Prehistoric	Mihu Temple	1
15.	Shell ( <i>Sungu</i> )	History /Literacy	Mihu Temple	2
16.	Chinese-style statue	History /Literacy	Taulan Temple	2
17.	Hindu-styled statue	History /Literacy	Arca Sabang Temple	2
18.	Bronze Statue	History /Literacy	Pasek Temple	2
19.	Lingga Yoni	History /Literacy	Taman Temple	3
20.	Lingga Fragment	History /Literacy	Taulan Temple	***
21.	A Set of Ancient Gamelan Gambang	History /Literacy	<i>Bale Penyimpanan</i>	1
22.	A Set of Gamelan Selonding	History /Literacy		1
23.	A Set of Gamelan Gong Gede	History /Literacy	Bale Agung Temple	1
24.	Menhir in a Falling State	Megalithic/Prehistoric	Dalem Mecantel Temple	2
25.	Store Shaped Wheels	Megalithic/Prehistoric	Dalem Mecantel Temple	2

Description:

\*\*\*: Polynomial / Hard calculated

Over the ancient relic is part of the human culture of the past and are evidence Authentik never unbeatable as an answer or human ideas on the challenges of the natural environment on the one hand and the increasing needs of daily life. Laksmi, et al (2011: 1) also argue that ancient relics as a result of human creativity, initiative, and work have noble values that can be learned to be used as guidelines for people's lives today.

Most of the ancient relics found in the Desa *Pakraman* Selulung are the result of prehistoric/megalithic culture. The existence of harmonious acculturation between the ancient relics of the megalithic era with the culture of the Hindu community makes the ancient relics in the Desa *Pakraman* Selulung have its own uniqueness compared to ancient relics in other places. According to Sutaba (1980: 28-29) what attracted the attention of megalithic relics in the Desa *Pakraman* Selulung is the assumption or belief of the local population, that these megalithic forms are still considered sacred and sacred, and the so-called Hindu temples in the area are actually forms of a combination of megalithic holy places with Balinese Hindu temples. The following are the characteristics of megalithic relics found in Desa *Pakraman* Selulung, Kintamani, Bali.

### 1. Punden Berundak

Punden Berundak are derived from the word *Punden* which is Javanese, meaning a glorified person (Sagimun, 1987: 48), while the notion of *terraces* or *steps* according to the Big Indonesian Dictionary has a multilevel meaning (Development Team: 2008: 1987). ). So, Punden Berundak is a sacred building where the worship of ancestral spirits is tiered (Sagimun, 1987: 48; Asmito, 1992: 17). Punden Berundak located in the Desa *Pakraman* Selulung is one of the archaeological relics of the megalithic period in Bali. There are five punden terraces, namely two in Mihi Temple and two in Candi Temple and one in Bale Agung Temple.

The punden relic in the Desa *Pakraman* Selulung is known as *Madya* which means "big mountain" or *Madya* is a "symbol of a big mountain". Meanwhile, the term punden terraces is only used by researchers or foreigners. In addition, in mentioning the Punden Berundak in Desa, *Pakraman* Selulung human names are also used, such as *Madya Pelinggih I Ratu Gede Kemulan*, *Madya Pelinggih I Ratu Hamlet Jegir*, *Madya Pelinggih Ratu Gede Kanginan*, and *Madya Pelinggih Ratu Gede Makarang*. The meaning of "*peinggih*" here has the meaning of "ancestors who occupy, inhabit, reside" in the punden berundak building. To find out more details about the characteristics of Punden Berundak in Pakraman Selulung Village, it can be seen from the explanation below.

1. *First*, Punden Berundak or *Madya Pelinggih Ratu Gede Kanginan* found at Mihi Temple. This Punden Berundak consists of 5 (five) levels, with a rectangular base plan, and is made of solid stone and is combined with a few bricks attached with soil adhesive. The condition of the Punden Stairs from the bottom to the top on each step/level there is a terrace, the higher you go the smaller it is and at the top there are menhirs (Implementation Team, 2012: 34; Susila, et al, 2007: 7; Sutedja and Muliarsa, 1990: 8 ).
2. *Second*, Punden Berundak or *Madya Pelinggih Ratu Gede Mekarang* which is located at Mihi Temple. This Punden Berundak is located  $\pm$  1.50 meters to the east of the Berundak *Queen Gede Kanginan Pelinggih*. The Punden Berundak *Pelinggih Ratu Gede Mekarang* consists of 4 (four) levels, made of solid stone pairs with soil adhesive (Susila, et al, 2007: 16). This building also has a basic rectangular shape with terraces on each level and at the top of the building there are menhirs (Sutedja and Muliarsa, 1990: 7; Susila, et al, 2007: 16).
3. *Third*, Punden Berundak or *Madya Pelinggih Ratu Gede Kemulan* which is located in the Candi Temple. This Punden Berundak has 5 (five) levels, the higher the level it gets smaller and at the top there are menhirs (Sutedja and Muliarsa, 1990: 7; Implementing Team, 2012: 33). The base of the Punden Berundak is rectangular in shape and is made of a pair of padas (paras stone) with a soil adhesive (Susila, et al, 2007: 17).

4. *Fourth*, Punden Berundak *Madya Pelinggih Ratu Hamlet Jegir* is located in Candi Temple. This Punden Berundak has 5 (five) levels, the higher the level the smaller and at the top there is an upright stone resembling the stem/handle of a clapper and a rectangular base (Sutedja and Muliarsa, 1990: 6; Implementing Team, 2012: 33; Susila, et al, 2007: 23). The position of the building is located in the northwest courtyard of Punden Berundak *Pelinggih Ratu Gede Kemulansolid*, and is made of stone with soil adhesive.
5. *Fifth*, Punden Berundak at Bale Agung Temple. The Punden Berundak in Bale Agung Temple are one piece with steps/steps consisting of 3 (three) levels, and are on a rock with a height of 25 cm, a length of 162 cm, and a width of 124 cm (Implementation Team, 2012: 35) . At the top of the Punden Berundak building at Bale Agung Temple there is a hole with a depth of 25 cm, and a diameter of 20 cm. It is possible that the hole is a place to put a menhir (Sutedja and Muliarsa, 1990: 5).

From this explanation, it can be concluded that the Punden Berundak located in the Desa *Pakraman Selulung* is one of the relics of the megalithic or prehistoric era whose existence is still preserved by local residents as a place to worship ancestral spirits. The worship of ancestral spirits can be seen from the human names used by the people of Desa *Pakraman Selulung* to refer to the punden berundak, namely *Madya Pelinggih I Ratu Gede Kemulan*, *Madya Pelinggih I Ratu Hamlet Jegir*, *Madya Pelinggih I Ratu Gede Kanginan*, and *Madya Pelinggih I Ratu Gede Makarang*. At the top of the terrace there are also standing stones / menhirs. The function of menhirs is to describe the spirits of ancestors who are far away on a mountain. The meaning of the menhir above the Punden Berundak symbolizes the stages that must be passed in order to reach the highest place (where the ancestors are) (Soekmono, 1984: 78).



Figure 1. Punden Berundak *Pelinggih I Ratu Gede Kanginan* (left) and Punden Berundak *peelinggih I Ratu Gede Makarang* (right) at Mehu Temple



Figure 2. Punden Berundak *Pelinggih* Associate Sublime /*Pelinggih I Ratu Gede Kemulan* (left) and Punden Berundak *Pelinggih* Associate Alit /*Ratu Hamlet Jegir* (right) at Candi Temple

## 2. Arca Megalitik

Arca Megalithic are megalithic buildings that symbolize ancestors (Asmito, 1992: 17). Soekmono (1984: 73) also explains that arca megalithic are buildings that may symbolize ancestors and become idols. Some megalithic statues are made of wood and some are made of stone as described by Kusumawati and Sukendar (2003: 9). Sukedar further explained (in Yuliati, 2005: 74), that megalithic statues are simply carved statues that do not show the influence of Hindu-Buddhist religion but are related to ancestral spirits.

Megalithic statues found in Desa *Pakraman* Selulung are in Ulun Suwi Temple which is part of the Tanjungan Hamlet, Selulung Service Village, Kintamani District, Bangli. The total number of statues in Ulun Suwi Temple is (8) eight statues, and are in two different storage areas. Place in the form of two *Bale* or building called *Bale pegat* or *Bale Selulung*. According to a research report by Sutedja and Muliarsa (1990) explaining the characteristics of 8 (eight) Megalithic Statues found in 2 (two) *Bale Pegat* at Ulun Suwi temple, Desa *Pakraman* Suwi namely as follows:

1. In *Bale Pegat* I there are 4 (four) Arca Megalithic with the following characteristics:
  - a) Arca A, placed on a pedestal measuring 8 cm high, 20 cm long, 21 cm wide, and 61 cm high. The attitude of the statue is standing rigidly with the right leg folded and resting on the knee of the left leg, the face is worn, the hair is in a bun, the ears are long wearing earring, the right hand holds the breast and the left hand holds something.
  - b) Arca B, is on a pedestal measuring 9 cm high, 27 cm long, 23 cm wide, and 60 cm high. His demeanor is stiff, his face is round, his eyes are worn out, his nose is sharp, his lips are thick, his ears are long with earring, and his hands are crossed over his stomach.
  - c) Arca C, located on a pedestal measuring 10 cm high, 27.5 cm long, 20 cm wide and 56 cm high. His demeanor is stiff, his face is oval, his hair is in a bun, his ears are long with earring, his hands are joined in front of his chest in an intertwined manner, his belly is distended, and his legs are crossed like cross-legged.
  - d) Arca D, this statue is on a pedestal measuring 7 cm high, 29 cm long, 28 cm wide, and the height of the statue is 51 cm. His attitude is stiff, oval face, closed eyes, sharp nose, thick lips, long ears wearing earring. This statue sits with the right hand holding the knee of the right leg which is folded over the knee of the left leg and the left hand holding the thigh of the left leg (Sutedja and Muliarsa, 1990: 3-4).
2. In *Bale Pegat* II there are 4 (four) Arca Megalithic with the following characteristics:
  - a) Arca A, located on a pedestal measuring 8 cm high, 24 cm long, 21 cm wide, and the height of the statue is 51 cm. His attitude is stiff, oval face, long ears wearing earring, closed eyes, thick lips. The statue sits with the legs crossed with the right leg above, the hands crossed over the chest, and shows the female genitalia.

- b) Arca B, is on a pedestal measuring 7 cm high, 20 cm long, 14 cm wide, and 46 cm high. His attitude is stiff, his face is worn, his ears are long wearing earring, his hands are crossed over his breasts, and his legs are crossed like cross-legged.
- c) Statue C, located on a pedestal measuring 10 cm high, 25.7 cm long, 21.5 cm wide and 44 cm high. His demeanor is stiff, his face is oval, his ears are long with earring, his eyes are half closed, his lips are thick, his breasts are protruding, his hands are covering his stomach, and his legs are crossed like cross-legged.
- e) Arca D, on a pedestal measuring 10 cm high, 16.3 cm long, 21 cm wide, and 30 cm high. His attitude was stiff, round face, hair in a bun, eyes half closed, and thick lips. The statue is in a sitting position with the left leg dangling, while the right hand in the waramudra attitude and the left hand holding the right foot (Sutedja and Muliarsa, 1990: 3-4).

When viewed in terms of art, the arca megalithic found in Ulun Suwi Temple do not show the aesthetic value of art in it. However, as a result of the megalithic tradition, the megalithic statues have their own style which was supported by the natives in the Desa *Pakraman* Selulung in prehistoric times. The simplicity of the forms of the statues above, does not mean that the sculptors or makers are less proficient, but that what is highlighted in the manufacture of megalithic statues is their magical religious values. So, the characteristics of prehistoric art are also determined by the factors that support its appearance, especially belief, so that the appearance of its shape is less concerned with anatomical proportions. This is in accordance with Sumiati's opinion (in Gede, 1994: 9) which states that the elements that are prioritized are in terms of belief, so that megalithic statues emphasize magical symbolic meanings rather than anatomical accuracy.



Figure 3. Eight Arca Megalithic at Ulun Suwi Temple

### 3. Menhir

The term menhir comes from the word *men* meaning stone, while *hir* means upright or standing, so menhir means erect or standing stone (Sagimun, 1987: 42). Menhir is also interpreted as a memorial that symbolizes the ancestors so that they are worshiped (Asmito, 1992: 17). *Stone altar* or menhirs are also interpreted as "commemorative pillars" (Ardana, 1980: 16). Suastika (2005: 87) also explains that a menhir is an upright stone or standing stone that is planted on the ground, consisting of a single stone or more. Meanwhile, according to Soekmono (1984: 72) menhirs are poles or monuments, which were erected as a warning sign and symbolize the spirits of the ancestors, so that they become objects of worship. Based on

the explanations of several experts above, it can be concluded that menhirs are standing stones or standing stones that symbolize ancestors and are planted or stuck on the ground as a means of worshipping ancestral spirits.

The Menhirs located in the area of Desa *Pakraman* Selulung are one of several types of megalithic relics that are often found in temples in the Desa *Pakraman* Selulung. Menhirs / standing stones in the Desa *Pakraman* Selulung are located in two different temples, namely at Puseh Sinunggal Temple and at Ulun Suwi Temple. In addition, in 2017 several menhirs were also found lying down in the residents' gardens.



Figure 4. Menhirs in Desa *Pakraman* Selulung

#### 4. Sarcophagus

Sarcophagus is a stone coffin or stone coffin to bury people from certain groups (Sagimun, 1987: 39). In general, the sarcophagus in Bali is clearly a burial container with various shapes and variations. Regarding the meaning of the shape of the sarcophagus, Purusa (2002: 2-3) explains that when viewed from the overall shape without paying attention to the protrusions of each sarcophagus, it can almost be said that the general shape resembles a boat, this binds that people who spread This sarcophagus culture comes from across the ocean.

In the Ddesa *Pakraman* Selulung, two sarcophagi were found. First, the Taked Sarcophagus which was found in Banjar Taked, Selulung Village, Kintamani, Bangli. This ancient relic is now stored in the Gedong Arca Bedulu Museum, Gianyar. The Taked Sarcophagus is 116 cm long, 115 cm high and 69 cm wide. This sarcophagus consists of 2 (two) parts, namely the container and the lid of a plain shape, on the front and back there are carvings in the form of protrusions (round) each of 2 (two) pieces on the container and lid. Second, the sarcophagus was found by residents in 2016 in one of the residents' gardens. Its characteristics are almost the same as the Taked Sarcophagus, which consists of 2 (two) parts, namely the container and the lid of a plain shape.



Figure 5. Sarcophagus in Desa Pakraman Selulung

## B. HISTORY LEARNING INNOVATION BASED ON *LIVE VIRTUAL LEARNING*

History learning with the model *Live Virtual Learning* can be done with various online media/applications, such as *Youtube, Instagram, Whatsapp, google meet, zoom meetings* and other applications. There are various advantages / advantages in the implementation of history learning using *Live Virtual Learning*, namely:

1. Learning history using *Live Virtual Learning* can be accessed easily by students. Only with a *smartphone* or computer/laptop device that is connected to the internet, students can take lessons anywhere and anytime, without being limited by space and time.
2. Learning history by using *Live Virtual Learning* can reduce the cost of education. Learning can be done using only a *smartphone* simple and students don't have to worry about missing out on the subject matter considering that the recordings *Live Virtual Learning* previously performed by the lecturers can be accessed again by students. Meanwhile, through *Live Virtual Learning*, students do not need to come to campus to carry out face-to-face learning, thus saving on transportation costs, consumption and even housing costs for students from out of town.
3. Learning history using *Live Virtual Learning* makes the learning time of students more flexible and more relaxed so as to provide learning comfort for students.
4. History learning using *Live Virtual Learning* provides wider opportunities for students to explore additional information related to the material presented by the lecturer, thus enabling students to develop.

The implementation of history learning using *Live Virtual Learning* also in principle has various weaknesses / shortcomings such as requiring a stable internet connection, students must incur additional costs to buy smartphones or computer/laptop devices and internet quotas, reduced interaction between lecturers and students, students can all the time lose focus in learning due to lack of supervision, and others. However, some of these weaknesses can actually be anticipated by doing careful preparation before starting the lesson.

The following are the stages in learning history using *Live Virtual Learning* including preparation (planning), implementation process, and evaluation.

### 1. Preparation (Planning)

#### a. Making Semester Learning Plans (RPS)

Creating a history learning plan based on *Live Virtual Learning* is the first step in preparation for learning. Basically, the design of history learning based on *Live Virtual Learning* includes the following elements: a) learning objectives; b. learning materials; c learning methods; d. learning resources; e learning media; f. Time Allocation.

**b. Preparation of Learning Facilities and Infrastructure**

**1) Internet Network**

The strength of the internet network is the most important thing to know and prepare for use in history learning based on *Live Virtual Learning*, considering that whether or not online learning is smooth is largely determined by the strength of the internet network. This is of course also related to the position of students and lecturers when carrying out learning. If students/lecturers are far from the city and live in remote areas or villages where it is difficult to receive internet signals, then this will affect the smooth learning of *Live Virtual Learning*. Therefore, teachers need to know the strength of the student internet network to make it easier to choose the learning media used.

**2) Preparation of Electronic Devices**

Devices needed to support history learning based on *Live Virtual Learning* include *mobile phones* with good camera quality, stable internet network, *microphone*, and *tripod*. In addition, to maximize the learning process, lecturers also need to prepare field assistants to help take pictures/videos.

**3) Student Conditions and Positions**

In learning history based on *Live Virtual Learning*, lecturers need to know the condition of students, both in terms of their ability to purchase quotas, communication tools they have, ability to use applications, availability of quotas, and so on. Likewise the position of students, whether they live in the city or far from the city. This condition and position is important for the teacher to know so that it is easy to determine the learning media to be used.

**4) Making Agreements with Students before Learning**

After making a history learning plan based on *Live Virtual Learning*, as well as preparing matters related to learning, the next step is to make an agreement with students. Agreements with students need to be made so that in the next stage, the learning implementation process can run smoothly. The things that need to be agreed are:

- a) Students and lecturers agree on a schedule for the implementation of *Live Virtual Learning*.
- b) Students and lecturers agree on media/applications *online* that will be used in *Live Virtual Learning*, whether using *Youtube, Instagram, Whatsapp, google meet, zoom meetings* or other applications
- c) Students create *Whatsapp* groups to make it easier to communicate when there are problems/interferences in learning.
- d) Ensure that students have/have downloaded media/applications *online* that have been determined as historical learning media based on *Live Virtual Learning*.
- e) The lecturer conveys the procedures/rules for implementing *Live Virtual Learning* or learning SOPs. This SOP helps students know the agreed rules during *Live Virtual Learning* and can be a shared commitment between lecturers and students.

**2. Implementation Process**

The implementation stage is the most important and decisive stage, because the implementation process has a major influence on the achievement of the learning objectives that have been formulated, including in history learning based on *Live Virtual Learning*. Before

starting the lecture, the things that need to be considered are the lecturers must be at the location of other learning resources that will be used as subjects *Live Virtual Learning* and prepare all kinds of necessary devices. The following is an example of the syntax of learning history based on *Live Virtual Learning* by using the application *Facebook* and by utilizing megalithic relic's in Desa *Pakraman Selung* as a learning resource.

**a. Preliminary Stage of *Live Virtual Learning***

In the preliminary stage of learning history based on *Live Virtual Learning*, there are several steps that can be taken, such as:

- 1) Lecturers open the application *Facebook* on devices *mobile*.
- 2) On the home page choose the option (*Live Streaming Live Streaming*).
- 3) Next, the app *Facebook* will ask for permission to access the camera and also microphone, click the button **allow**.
- 4) Then the lecturer can also choose the camera you want to use to record video live broadcast, can be with the front camera or front camera.
- 5) In addition, lecturers can also add filters, tag friends and also set privacy.
- 6) When all the preparations are complete, just click the button **Start Live Video (*Live Streaming*)**.
- 7) Lecturers greet, open lectures, and conduct attendance through live video broadcasts.
- 8) The lecturer explains the learning objectives according to the lesson plans that have been made.

**b. Core stage of learning *Live Virtual Learning***

At the core stage of learning the lecturer explains directly (*Live Virtual Learning*) megalithic relics in Desa *Pakraman Selung*, covering aspects of the types of relics, characteristics of relics, functions of relics, state of relics, and other aspects. At this stage the lecturer also needs to pay attention to *the chat feature* during *Live Streaming* to see how students respond to the material presented. If there is material that is not clearly understood by students, the lecturer needs to re-explain the material.

**c. Tahap Akhir pembelajaran *Live Virtual Learning***

At the final stage of the lecture the lecturer asks for responses or questions from students regarding the material that has been delivered through *Live Virtual Learning*. Questions or responses from students can be submitted by students through the feature *chat*.

**3. Evaluasi**

Assessment is a series of activities to obtain, analyze, and interpret data about student learning processes and outcomes that are carried out systematically and continuously, so that they become meaningful information in decision making (Isdisusilo, 2012: 21). Referring to the use of megalithic relics in Desa *Pakraman Selung* as a learning resource based on *Live Virtual Learning* using the application *Facebook* above, the types of assessments that can be used are quizzes, assessment of the activeness of the learning process (cognitive), assessment of affective observations, and assignments.

**4. Conclusion**

Learning history occupies a very important position as a medium to strengthen national identity which is one of the main assets in building the nation now and in the future. Through history learning, it means that we will be able to know and appreciate human development in the past, present and from the results of past experiences, a very valuable lesson can be drawn. However, if one observes the practice of teaching history, one often gets the impression that history lessons are not interesting, and even tend to be boring. Therefore, the innovation of

learning history by utilizing digital technology today is a necessity. On another aspect, the Covid-19 pandemic has also "forced" educators (teachers and lecturers) to always innovate in presenting history learning that is in accordance with the characteristics of learners during the COVID-19 pandemic.

One of the innovations in history learning is to use *live virtual learning*. Through history learning based on *live virtual learning*, it will provide various kinds of facilities for students, such as teaching and learning activities that can be carried out anywhere and anytime, cheaply, student learning time becomes more flexible and more relaxed, and provides the widest opportunity for students to develop their knowledge. Through *live virtual learning* in history learning, it also allows lecturers to bring learning resources more realistically into classrooms *virtual*. This of course will improve the quality of learning and make it easier for students to absorb every material presented by the lecturer.

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