



MIMBAR PENDIDIKAN :
Indonesian Journal for Educational Studies

Journal homepage: <https://ejournal.upi.edu/index.php/mimbardik>



The Heritage of The Megalithic Site of Sekala Brak and Its Implications in Learning Local History for Primary Schools

Yulia Siska

STKIP PGRI Bandar Lampung

Correspondence: E-mail: yuliasiska1985@gmail.com

ABSTRACT

The research aims to 1) describe in depth the megalithic relics of Sekala Brak sites; and 2) to describe the design of local history learning materials based on megaliths relic of Sekala Brak. This research method is descriptive qualitative. Techniques used in data collection are techniques of observation, documentation, and literature study. Analysis of the data presented descriptively, that is to articulate and describe the findings of the data according to the problems studied. The results showed that: 1) The archeological relic found in the megalithic sites of West Lampung consisting of Situs Batu Brak, Batu Jagur, Megalitik Telaga Mukmin, Batu Bertulis (Prasasti Hujung Langit), Batu Tameng, Batu Jaya, Batu Bertulis Belalau, Batu Spadu/Batu Putri, Batu Nakka/Batu Tegak, dan Situs Batu Raja; 2) Material Design Local History Lampung implemented in Social Studies Learning of Elementary School include: a) Historic Sites, b) Artifacts and heritage, c) Local historical events of prehistoric times, and d) local historical events of the archipelago era.

ARTICLE INFO

Article History:

Submitted/Received 02 Nov 22

First Revised 08 Nov 22

Accepted 31 Jan 23

First Available online 01 Feb 23

Publication Date 01 Mar 23

Keywords:

Megalithic Site Sekal Brak; local history learning materials;

Elementary School

1. INTRODUCTION

Indonesia's cultural wealth is a national asset in the nation-building paradigm. The uniqueness that emerges is a combination of various cultural elements originating from geographical, demographic, historical and so on (Sopandi, 2015). The existing diversity can create characteristics that contain elements of locality, distinctiveness and uniqueness. For this reason, as a supporter of national culture, real action is needed to preserve local identity in society by optimizing regional characteristics. One way to instill past regional cultural identity and the historical values that surround it can be implemented in the history learning curriculum in schools.

Related to the above, concrete steps are needed to maximize the potential of local history in history learning in schools. Facts on the ground show that learning local history in certain areas that are not included in National History is not widely understood by students, even the history inherent in their own area. Apart from that, history learning in schools is allegedly experiencing a saturation point so that it is considered uninteresting for students. Most of the material presented revolves around time sequences, major events and important figures, not touching the essence of history learning. Then, the existing material does not still focus on the island of Java or areas that are part of the historical journey of this country. On the other hand, historical periods containing important events and the roles of great figures are never conveyed to students. This includes Lampung Local History as part of National History which has never been touched by textbooks or textbooks (Siska, 2015: 1).

The materials spread from primary, secondary, to upper secondary education levels seem similar. The thing that makes the difference is the completeness of the material and presentation, but the topics discussed remain the same. In fact, diversity and level of material is needed at each level of education, just as it is applied in learning or other subjects. Especially at the elementary school (SD) level, history learning should ideally start from a small area around the students, taking topics from districts/cities to provinces. Students can understand historical turning points in their own area. This is to develop a love of appreciation for the services of our predecessors and to be able to draw on the value of wisdom so that we can play an active role in preserving existing history. Finally, history lessons can really teach students life wisdom.

The urgency of the material which contains teaching materials that refer to regional localities is very important and absolutely necessary in learning history in schools. This necessity is related to the applicable national curriculum, both the KTSP and the 2013 Curriculum which are prepared based on basic competencies (core competencies) in national standards. The development of the existing curriculum also facilitates opportunities for developing local content with regional characteristics, and does not rule out the possibility of learning history (Hafid, 2013). In this way, history learning is more contextual and meaningful by paying attention to the direction of the Indonesian-centric historical material. For this reason, it is felt necessary to develop a formulation of historical teaching materials that contain local Lampung culture. One of them is the legacy of the past in the form of megalithic sites or tracing the history of kingdoms that once grew into a civilization.

This research will take the subject of historical studies in West Lampung Regency, especially the remains of Megalithic Sites and the Sekala Brak Kingdom. These two cultural products with historical value are considered necessary and important for the public to know widely, especially students at elementary school and even university levels who are involved in historical science and education. The choice of subject was based on the Lampung people's still low understanding of the results of creativity and human initiative in the past. In order to

realize the value of regional potential, it is necessary to carry out in-depth research until the final results are used as a basis for preparing historical teaching materials based on Lampung's local wisdom.

The development of teaching materials in history subjects, especially those related to cultural education and character values, will help teachers and students to make learning more valuable and meaningful. In this case, professional teachers would be able to develop history teaching materials by integrating the values found in the students' environment. The values included in the teaching materials developed can be values contained in local wisdom based on the student's environment. The environment (region) is one of the things that supports the importance of developing history teaching materials that are relevant to the needs of students in each region. This can be seen from the fact that each region in Indonesia certainly has different local wisdom values. The existence of values in local wisdom has meaning if in education and life it is used as a reference to overcome every dynamic of the life of a cultured Indonesian society.

1.1. FORMULATION OF THE PROBLEM

The following are research questions that can be proposed.

1. How can the heritage of the megalithic sites of the Sekala Brak kingdom be used as local history learning material in elementary schools?
2. How is the design of local history learning materials based on the remains of the Sekala Brak megalithic site for elementary school?

1.2. OBJECTIVE OF THE RESEARCH

1. To describe in depth the heritage of the Megalithic Site and the Sekala Brak Kingdom
2. To describe the design of local history learning materials based on the heritage of the Sekala Brak Megalithic site.

1.3. THE USE OF THE RESEARCH

It is expected that the research results can contribute to learning theory, especially Lampung local history. Apart from that, it is expected that the results of this research will be useful for enriching the knowledge base, especially local history lessons in elementary schools. Practically, the results of this research can be used as an offer and alternative material to be implemented in history learning with an emphasis on developing local cultural awareness. For students, it is hoped that the results of this research will foster a good sense of love for culture and train historical awareness. For other researchers, the results of this research can be used as a reference and as a basis for further studies that can expand and deepen similar research.

1.4. LOCAL HISTORY OF LAMPUNG

According to Abdullah (in Hardjodipuro, 1991:20), the term Local History is meant as "history of a place", the locality and boundaries of which are adjusted to the needs of the writing. Local history writing has the freedom to determine the limits of its writing, it can be related to geographical regional studies, ethnic groups, customs, arts, broad or limited culture. Local history can adapt to the needs and adequacy of material regarding phenomena

in a village, village, sub-district, district, residence for certain tribes/ethnicities that inhabit certain areas.

In line with the opinion above, Priyadi (2012:2-6) proposes several local history concepts. The first concept in local history is the political administrative unit. The second concept is an ethnic-cultural unit. Third, administrative unit (ethnic-cultural group). The next concept is historical awareness which is always dynamic. The final concept is a neutral and single term local history.

The opinions above refer to the view of Allan J. Lightman (1978: 169) that local history, for its own sake, tests hypotheses about broader jurisdictions, states, usually nations, and local history is focused on knowledge of the process of how society grows and develops.

Local history learning in schools is actually not limited in terms of spatial administration. The spatial aspect is limited by historical writers, including the neighborhood with the study of society in all aspects of life (Mulyana and Gunawan (ed.), 2007: 4-5). The themes studied in local history include social, religious, cultural, economic, political, and so on. The social aspects studied in local history can be individual or group behavior in a particular community. Changes in society related to mentalities that are similar to "popular culture", how people understand themselves in the social environment including aspects of clothing, music, rituals, religion can also be studied (Siska, 2015: 5).

The implementation of local history in history learning in schools has several objectives, including 1) teaching materials are easy for students to understand because they are in an area that is within their reach, 2) history learning resources have useful value for educational needs, 3) students will be more easily recognize the learning environment, 4) increase students' knowledge of the surrounding area, 5) students can apply knowledge, skills and attitudes that can be learned in solving life problems, and students will develop patriotic attitudes, heroism, foster national spirit, and wisdom and awards (Widja, 1989:11).

Teaching local history material in primary education according to I Gde Widja (1989: 141; Supardi, 2006: 117-137) can be handled in various ways, namely:

1. Stick the National History material related to events that occurred in the region.
2. Direct observation of historical locations or places, libraries, regional archives, and historical remains in the form of objects or artifacts.
3. Conduct collaborative learning with experts who are competent in the field of study.

Furthermore, related to the existence of local history and Lampung culture which are integrated into the principles of life of the Lampung people, religious teachings, customs, language, script, as well as art and culture are pillars of unity and integrity. From a regional scope, namely the scope of Lampung Province, it will certainly spread goodness to other regions.

1.5. LOCAL HISTORY LEARNING MATERIALS

Local History Learning has an important role in efforts to display Lampung history results that are affordable and not far from where students live. In a small scope, learning history in a small scope is compiling a family tree. Then, from there it develops into the social realm, the struggle to gain and maintain the Republic of Indonesia, the role of local figures or fighters (heroes), the variety of arts and culture of society that grows and develops, and various important events that occur at the local level (Supardi, 2014: 91- 99). History learning should ideally start from local facts and phenomena. This allows students to feel a sense of belonging to the heritage of their ancestors up close.

What is no less important is that the teaching materials need to be packaged optimally so they can be used effectively. The steps in module learning begin with learning objectives, learning events, selection of media tools and learning activities as well as the role of teachers and designers (Gagne, et al., 1992: 237 -251). Development of history learning materials includes formal – non-formal curriculum. Apart from that, learning materials can be made as interesting as possible so that children are interested in touching them and reading them. The information contained in it also has an element of novelty and is adapted to the student's experience and the student's stage of development. The teaching materials that will be developed will of course accommodate learning needs at the elementary school level. It is hoped that the teaching materials that have been prepared can become a reference for the Lampung Education Department to develop local history textbooks that have an insight into Lampung culture.

In this study, an offer of local history teaching materials based on Lampung culture will be prepared which is adjusted to the level of need regarding the availability of historical materials, especially local Lampung history.

1.6. SEKALA BRAK KINGDOM

For some people in Lampung, the Sekala Brak Kingdom is considered the forerunner of Lampung society. The Sekala Brak Kingdom was a kingdom that was initially located on the Belalau Plain and around Lake Ranau. Now, it is included in the West Lampung Regency area. From the territory of the Sekala Brak Kingdom, it then spread to all corners of Lampung along the river flow. The river flows include: Way Seputih, Way Komerling, Way Kanan, Way Semangka, Way Sekampung, Way Tulang Bawang, and their tributaries until they reach Palembang and the confluence of the Sunda and Banten seas.

Sekala Brak has a great meaning for Lampung people which is based on stories passed down from generation to generation in the form of warahan, cultural heritage and customs. In its early days, the Sekala Brak Kingdom was inhabited by Buai Tumi and Bairawa Hindus.

2. METHODS OF THE RESEARCH

The method used in this research is descriptive qualitative. The data collection techniques use direct observation, documentation and literature study techniques. Data analysis was carried out qualitatively and then compiled systematically. The analysis continues with analytical descriptions of respondents, both written and verbal as a complete and comprehensive procedure. From these results, the next stage is to draw conclusions as answers to the formulation of questions asked in the research.

3. DISCUSSION

3.1 Megalithic Site of the Sekala Brak Kingdom

Prehistoric megalithic sites, including the remains of the Sekala Brak Kingdom include: Batu Berak Megalithic Site, Batu Jagur Megalithic Site, Telaga Mukmin Megalithic Site, and Batu Bertulis Megalithic Site (Hjung Langit Inscription).

1. Berak Stone Megalithic Site

At this site there are menhir (upright) stones, dolmen (tables), flat stones, umpak (group) stones, local and foreign ceramic fragments and beads. In the Brak megalithic site which has a land area of 3.5 hectares, based on historical records, this site was first

discovered by BRN in 1951. At the site, which was originally a local coffee plantation, there are 40 menhir stones, 38 dolmen stones, 2 flat stones, and several group stones. This site has undergone the restoration process twice. In 1984 and 1989. During the restoration, the rocks were repositioned and reconstructed to their original positions because when they were discovered, the positions of the rocks were irregular due to natural phenomena such as earthquakes, landslides and age factors.

a. Menhir

Menhir (upright stone) at the Batu Berak site it is arranged in a straight parallel line oriented north-south, facing Mount Rigis which is the highest mountain, located to the north of the Batu Berak site. From this fact it can be concluded that the Menhir at the Batu Berak site functions more as a place of worship and residence.

b. Dolmen

Dolmens or usually stone tables are supported by 4 to 6 smaller stones. Dolmens are made of andesite stone, which serves as a burial place. However, from research results, the function of the dolmen at the Batu Berak site functions more as a place of worship. Like the menhirs, the dolmens at the Batu Berak site are arranged in a straight line oriented north-south facing Mount Rigis. There are 27 dolmens at the Batu Berak site. The largest dolmen is at the Telaga Mukmin Site with a length of 300, width 290 and thickness 69 cm.

c. Batu Datar

Batu datar is a stone with a flat, even surface. In principle, flat stones are the same as dolmens, the difference is that flat stones are not supported by smaller stones. Flat stones are usually used as offerings for the spirits of ancestors. There are 3 flat stones at the Batu Berak site.

d. Batu Umpak

Batu umpak is a stone that functions as a support for the pillars of a house or building. Based on the results of research in the form of a feasibility study, it was concluded that the remains at the Kebon Tebu Megalithic Site include residential sites and places of worship.

e. Local and Foreign Ceramic Shards

At the Batu Berak Site, local and foreign ceramic fragments were also found. The foreign ceramics of Berak stone come from China, namely from the Sung Dynasty and Yuan Dynasty around 2500 BC.

f. Beads

The beads found at the Batu Berak site were made of glass and carneline. The shapes of the beads themselves vary, some are round, flat, oval, bilkon, and others. The function of beads at that time was as jewelry and when the owner died they were usually included as grave supplies or could also be used as sprinkles during ceremonies.

2. Batu Jagur Site

At this site there are menhir (upright) stones, dolmen (tables), and umpak (group) stones. At the location of the site, which was originally a local coffee plantation, there are 3 stone menhirs, one menhir measuring 4.7 m high and two menhirs 1.5 m high, 2 dolmen

stones with a diameter of 300 cm, a width of 89 cm and a thickness. 55 cm, there are also 21 pile stones (group).

a. Menhir

The menhirs at the Batu Jagur Site are arranged in a straight parallel line oriented north-south, facing Mount Rigis which is the highest mountain to the north of the Batu Jagur Site. From this fact, it can be concluded that the Batu Berak Menhir Site functions more as a place of worship and residence.

b. Dolmen

From the research results, the function of the dolmen at the Batu Jagur Site is more as a place of worship. The dolmen on this site measures 300 cm high, 89 cm wide and 55 cm thick. Like the menhirs, the dolmens of the Batu Jagur Site are arranged in a straight line oriented north-south facing Mount Rigis. The largest dolmen at the Telaga Mukmin Site measures 300 long, 290 wide and 69 cm thick.

c. Batu Umpak

Umpak stone is a stone that functions as a support for the pillars of a house or building.

3. Batu Telaga Mukmin Site

At this site there are only stone dolmens (tables). Inside the Batu Telaga Mukmin Megalithic Site which has a land area of $\pm 10 \times 10$ m. The location of this site is a site located on regional land and surrounded by coffee plantations and lakes. The Telaga Mukmin site contains 23 Dolmen stones. This is the largest dolmen on this site, measuring 300 long, 290 wide and 69 cm thick. Dolmen (table), a type of stone supported by 4 to 6 smaller stones made of andesite, which functions as a burial place. However, from research results, the function of the dolmen at the Batu Telaga site functions more as a place of worship. Like the dolmen at the Batu Berak Site, the Telaga Mukmin Site is also arranged in a north-south orientation facing Mount Rigis.

4. Inscribed Stone Megalithic Site (Hjung Langit Inscription)

The Harakuning site or what is known as the Hujung Langit Inscription is located in Harakuning Jaya hamlet, Hanakau village, Sukau District, West Lampung Regency. This 27 ha site is surrounded by a moat. The remains at this site are in the form of inscriptions and megalithic culture. Megalithic cultural remains are found in the southeastern part of the site area in the form of flat stones, megalithic statues and scratched stones. The megalithic statue discovered in 1995 measures 60 cm high and 26 cm wide. The statue is depicted with round, elongated eyes, a line-shaped mouth, legs in a squat position.

The statues discovered in 2014 tend to be smaller. The statue measures 28 cm high and 16 cm in diameter. Overall, the statue forms parts that resemble a human body with simple carvings, namely the head, body and legs. Details of the face, hands and feet are not clearly visible.

Another relic, namely a flat stone, is in the form of a monolith whose top is a flat plane. The discovery of the scratched stone is located 50 meters to the northeast of Batu Acar. Etched stone is natural stone without any human workmanship. The scratches

on the stone are evenly distributed over the entire surface of the stone with a total of 19 scratches.

The flat stone at the Harakuning site (Hjung Langit inscription) was carved on a piece of andesite. According to the information obtained, it is estimated that the writing on the inscription is in Old Javanese script and in Old Malay. From the form of the script, it is estimated that the inscription was made around the 10th century. The contents of the inscription explain the determination of a plot of land in the Hujung Langit area which was used to finance the maintenance costs of the sacred building by Pungku Haji Yuwaraja Sri Haridewa.

5. Menhir Batu Jagur

Previously, this site had been researched by foreign scholars to reveal information about human life in the past, covering social culture, economics, customs, religion and so on.

6. Batu Berak Site

Megalithic complex sites can be categorized as relics from prehistoric times, especially the megalithic tradition. This site is a settlement site, a place of worship (ceremonial place) and a burial place (burial place). Buildings and sculptures with megalithic patterns are composed of stone monoliths. These remains consist of dolmens, menhirs, flat stones, forked stones, and inscribed stones.

Thus, the relics found at the West Lampung Megalithic Site consist of various types, namely the Batu Brak Megalithic Site, the Batu Jagur Megalithic Site, the Telaga Mukmin Megalithic Site, the Inscribed Stone Megalithic Site (Hujung Langit Inscription), the Batu Tameng Site, the Batu Jaya Site, Belalau Inscribed Stone Site, Spadu Stone Site/Batu Putri, Nakka Stone Site/Upright Stone, Batu Raja Site.

3.2 Lampung Local History Material

Learning history at elementary school level is intended so that students know, understand, and can derive meaning and value from past events. In other words, so that students are not 'historically disabled', especially the local history of the Lampung area. It is also hoped that students not only know the history of other regions, the history of other countries or nations, but the main thing is to understand the history of their own region. In this study, it is more specific at the elementary school level in Lampung Province.

The ideal topics or themes in Lampung local history material can be seen in the following table.

Table 1. Topics/themes in Lampung local history teaching materials

No.	Topic / theme
1.	Customs
2.	Traditional arts <ul style="list-style-type: none"> . Dance . Fine arts . Music arts

3.	Historical places
4.	artifacts and historical remains
5.	habits and philosophy of life
6.	kinship relationship
7.	folklore
8.	government system (kingdom, sultanate, queendom)
9.	heroes and heroism
10.	Language
11.	Local historical events from prehistoric times
12.	Local historical events during the archipelago kingdom era
13.	Local historical events from the colonial era
14.	Local historical events during the independence era
15.	Local historical events of the post-independence era
16.	Contemporary local historical events
17.	Lampung historiography in the media

From some of the material coverage described above, there is a suitability of the material with the Local History learning resources in elementary school produced in this research, namely the remains of the Megalithic Site of the Sekala Brak Kingdom. The scope of this material includes points to: 3) Historical places, 4) Artifacts and historical relics, 11) Local historical events from the prehistoric era, and 12) Local historical events from the time of the Indonesian kingdoms.

After determining learning materials based on existing learning resources, the next stage is to prepare a Local History Learning Plan based on the remains of the Megalithic Site of the Sekala Brak Kingdom. The initial step in preparing a Local History Learning Plan is to determine the SK/KD in accordance with the Content Standards developed by BSNP and established based on Government Regulation no. 19 of 2005. The following is a presentation of the social studies curriculum in elementary school in the high class. (Siska, 2016: 27-32).

Grade IV Semester 1

Competency Standards	Basic Competencies
1. Understand the history, natural characteristics and diversity of ethnic groups in the district/city and provincial environment.	0. Appreciate various historical heritages in the local environment (district/city, province) and maintain their preservation. 0. Imitate the heroism and patriotism of figures in their environment

Kelas V Semester 1

Competency Standards	Basic Competencies
----------------------	--------------------

<ol style="list-style-type: none"> 1. Appreciate various historical relics and figures on a national scale during the Hindu-Buddhist and Islamic eras, the diversity of natural features and ethnic groups, as well as economic activities in Indonesia 	<ol style="list-style-type: none"> 1. Understand the meaning of national-scale historical remains from the Hindu-Buddhist and Islamic eras in Indonesia 2. Tell stories about historical figures during the Hindu-Buddhist and Islamic era in Indonesia
--	---

Preparation of Local History Learning Implementation Plans by teachers starts from identity readiness, competency standards and content standards. With this understanding, teachers can develop the syllabus in the form of lesson plans. The next step is to review the Competency Standards by paying attention to the following things.

1. The sequence of lesson plans does not have to be in accordance with the Content Standards, but rather based on the hierarchy of scientific disciplines and level of difficulty.
2. The relationship between Competency Standards and Basic Competencies in Social Sciences subjects.
3. The relationship between Competency Standards - Basic Competencies between subjects.

The Local History Learning Plan prepared by the teacher is basically a short-term plan to estimate or project the things that will be done in Local History learning. The Local History RPP that was developed accommodates learning components, namely: basic competencies, standard material, learning outcome indicators, assessment, and national character formation. The preparation of the Local History Learning Plan is an implementation of educational decentralization, where schools have broad authority to develop the curriculum independently.

In implementation in schools, regional history or local history material is presented proportionally in the elementary school curriculum, there is a 'curriculum space' for those who make this happen, namely history learning with local content in the form of curricular activities. This is done to develop competencies that are adapted to the characteristics and potential of an area whose material can be grouped into subjects in the school curriculum. In addition, Local History material can be included as an independent subject, apart from other subjects. In practice, the term local content is only inserted in national history teaching materials.

Furthermore, Local History lessons are positioned as an integral part of national history material which is implemented proportionally. Proportional; in the sense that it corresponds to the breadth and depth, urgency of the role, and implied meaning in the local history concerned. It cannot be denied that there is local history in a region that is more historiographic because it has a variety of data sources, wider and more multi-aspect exposure, and a greater picture of its role in the context of national or regional history when compared with local history in other regions for a certain period of time. (in Cahyono, 2016). Handling local history learning and research issues does not involve enough teachers and schools, but is partly the domain of experts and local governments.

At this time, learning local history has been made easier by information about historical remains, archaeological finds or oral traditions that have been uploaded to cyberspace by history observers who, on their own initiative, trace past history that already exists and is known, even those that have never been known. published. Apart from that, in a number of regions various events related to regional history and culture have been held by history and culture activists.

Another fact is that there are a number of regions that have facilitated the writing of regional history books. However, there is the fact that so far there are regions that have historical heritage, culture and oral traditions that have not been encouraged to write and publish books on the history of their region. One of them is Lampung Province. Regarding local history learning and research practicum for students, local governments collaborate with stakeholders, including humanists, archaeologists, historians, practitioners, as well as lecturers, synergistically write and publish regional history books. Then, the Department of Education and Culture (Dikbud) followed up by compiling supporting books by referencing regional history books according to education level (SD, SMP, SMA/SMK).

4. CONCLUSION

Based on the research results and discussion, the following research conclusions can be put forward.

1. Archaeological remains found at the West Lampung megalithic site consist of the Batu Brak Site, Batu Jagur, Telaga Mukmin Megalithic, Batu Bertulis (Hujung Langit Inscription), Batu Tameng, Batu Jaya, Batu Bertulis Belalau, Batu Spadu/Batu Putri, Batu Nakka /Standing Rock, and King Rock Site.
2. Lampung Local History material implemented in social studies learning in elementary schools includes: a) Historical places, b) Historical artifacts and relics, c) Local historical events from prehistoric times, and d) Local historical events from the time of the Indonesian kingdom.

7. REFERENCES

- Cahyono, M. Dwi. (2017) "Menepis Alienasi terhadap Sejarah Daerah Sendiri: Pembelajaran Sejarah Lokal Secara Proporsional di Sekolah". Tersedia, Online, <https://patembayancitraleka.wordpress.com>, 7 September 2016, diunduh pada Maret 2017
- Gagne, R. , Leslie J.B., dan Walter W.W. (1992) Principles of Instructional Design. Philedelpia: Harcourt Brace Jovanovich.
- Hafid, Anwar. (2013). "Peningkatan Efektivitas Pembelajaran melalui Pemanfaatan Media Teknologi Informasi". Artikel. Tersedia (online), <http://anwarhapid.blogspot.co.id>. Selasa, 01 Januari 2013, diunduh pada Oktober 2015
- Hardjodipuro, Siswoyo. (1991). "Dua Paradigma Penelitian Ilmiah". Jakarta: Pidato Pengukenan Guru Besar IKIP Jakarta.
- Lightman, Alan J. Dan Valerie French. (1978). Historians and The Living Past, The Theory and Practice of Historical Study. Arlington Heights: Harlan Davidson.
- Mulyana, Agus dan Gunawan, R. (ed). (2007). Sejarah Lokal: Penulisan dan Pembelajaran di Sekolah. Bandung: Salamina Press.
- Priyadi, Sugeng. (2012). Sejarah Lokal, Konsep, Metode, dan Tantangannya. Yogyakarta: Ombak
- Siska, Yulia. 2016. Konsep Dasar IPS untuk SD/MI. Yogyakarta: Garudhawaca.
- _____. 2015. "Analisis Kebutuhan Bahan Ajar Sejarah Lokal Lampung Untuk Sekolah Dasar". Jurnal Mimbar Sekolah Dasar, UPI Bandung, Edisi Oktober 2015, no. 7, hal 1-13
- Sopandi, Andi. "Studi Kebijakan Penerapan Bahasa, Budaya dan Sejarah Bekasi sebagai Muatan Lokal di Sekolah". Laporan Penelitian, Universitas Islam "45" Bekasi, tahun 2015.
- Supardi. "Pendidikan Sejarah Lokal Dalam Konteks Multikulturalisme". (Artikel Junal Penelitian) Cakrawala Pendidikan, Februari 2006, XXV, No. 1, hal. 117-137. FIS Universitas Negeri Yogyakarta.
- Supardi. "Pendidikan Multikultural dalam Pembelajaran Sejarah Lokal". Jurnal Pembangunan Pendidikan: Fondasi dan Aplikasi, Volume 2, Nomor 1, 2014, hal. 91-99.
- Tanpa nama. "Kepaksian Sekala Brak". Artikel bebas (online), "https://id.wikipedia.org/wiki/Kepaksian_Sekala_Brak, diunduh pada Maret 2017.
- Widja, I Gde. (1989). Sejarah Lokal, Suatu Perspektif dalam Pengajaran Sejarah. Jakarta: Depdikbud.