

BAHAL TEMPLE AS AN OUTDOOR LEARNING MEDIUM FOR RELIGIOUS TOLERANCE

Ulian Barus and Suratno

Dept of Moral and State Ideology Education, Faculty of Education, Universitas Muslim Nusantara AW-Medan-Indonesia

ABSTRACT: *The purpose of this research is to find a medium of outdoors learning. In practice, this study employs a qualitative approach with the method of observation, interviews, literature review and documentation. Bahal Temple I, II and III can be utilized as a medium of learning. The existence of Bahal temple as a medium of outdoor learning hasn't been used as an instrument in teaching and learning process between teachers and students. This is due to lack of knowledge of the teachers or education provider institutions such as the Department of Education in Indonesia. Bahal temple I, II and III can be used as a medium of learning because it has educational values, namely: tolerance, religious values, the value of art and architecture, historical value, the value of diversity, and recreational value.*

KEYWORDS: Outdoor Learning Medium, Education, Bahal Temple, Religious Tolerance

INTRODUCTION

Open - air Museum is a new concept that has not been recognized by the public despite its long existence. Some people who have been to the this type of museum e.g. : the tombs of the propagator of Islam in Barus, Bahal temple, Rumah Bolon and others , might haven't realized that the places they visited were categorised as the open air Museum. According to Suratno's research entitled "Study of Anthropological Museum Open "Bahal temple is one of the open air museum (Suratno, 2013 , 80). Bahal temple I, II and III are not only as a place of public recreation. Aside from being a place of recreation, it turned out to be serving another function that is as a learning medium.

Utilization of Bahal temple as an open-air museum to the Civics learning media in the province of North Sumatra is one embodiment of a culture based learning. The students will not only see the buildings of historical heritage but also be able to see the diversity or religious pluralism embraced by the Indonesian nation from ancient period.

Characteristics integration possessed by the individual, which distinguishes the individual from other individuals in adapting to the environment (Menanti , 2012.2). Characters are built throughout life and began by obtaining stimulus from the environment started with some phases; infancy, children, adolescents and adults. (Menanti, 2012, 3). According to Menanti, people character is influenced by the environment, family, and society. Based on that particular opinion, Thus, Bahal temple can be employed to form the character of the students in the province of North Sumatra. The character meant in this matter is specifically addressing to the respecting the diversity of other faiths. This is in accordance with the Indonesia's motto found on the state emblem, "Unity in Diversity. " Diversity or plurality of the people of Indonesia is considered high. It is where religion, race, ethnicity, language, traditions and other culture of differences (Learning and Student Affairs Directorate of the

Directorate General of Higher Education Ministry of National Education Ministry of Education and Culture of the Republic of Indonesia ; 2013).

SEEING the importance of the role of open-air museums open of Bahal temple, this research is intended to relate the presence Bahal temple with learning Civics subject. One of the learning in Civics is related to the first principle of Pancasila that is Belief in the Almighty God. Open-air museum is a museum, which is situated in an outdoor location, with the blend of elements of artificial or human creation and the elements of the creation of God Almighty. (Suratno ; 2013 ; 14) .

Media in Indonesian dictionary is defined as tools and learning is meant as processes. Thus, the learning media is a tool used in the teaching-learning process and aims to make it easier for teachers in delivering course material and make it easier for students to absorb, understand, or master the subject matter. According to Arsyad, learning media includes “everything that can be used to convey a message or information to the learning process so that it can stimulate students' attention and interest in learning” (Arsyad , 2013 , 10) .

It can be concluded that the learning media is a tool for teachers and students in teaching and learning in the classroom. In other words, learning media is a tool that allows teachers to convey the subject matter and help students absorb the lesson materials.

Instructional media include:

The tools used in the process of learning both in the classroom and outside the classroom and the goal is that the students can easily grasp or understand about the subject matter (Suratno , 2013 , 33). From the definition it can be concluded that the use of media learning program is aimed for:

1. a tool to convey the message or information
2. a tool to stimulate attention and interest of students in learning
3. helping students to easily understand the subject matter
4. the use of instructional media which can be done both in the classroom and outside the classroom

Media in Indonesian dictionary is also defined as means of learning tools and means to process. Natural environment is meant as means, which are not intentionally opened. With reference to the meaning of these words, it can be concluded that the open-air learning media is media that its existence or its position are in the open premise.

METHOD

The study used qualitative methods. Qualitative methods are conducted in the forms of observation, interviews and document collection. To reinforce this approach then some steps are conducted:

Observation: observation of the action in the form of directly viewing the existence of Bahal Temple I, II and III. These observations are conducted to determine the plight and

circumstances of the temple. The purpose of observation is to facilitate the team in conducting field research as the nature of this research is to find a medium of learning outdoors.

Interview: interview is a step to approach and interview informants. This interview was conducted to people who are deemed to have a sufficient knowledge or have conducted research into the temple, namely: Head of the State Museum of Medan, Research Officer of the Institute for Archaeology Medan and the Secretary of the District of Portibi, North Padang Lawas. Purpose of the interview is to obtain additional data on Bahal temple I, II and III.

The document analysis: this technique was conducted to attain written records of Bahal temple I, II and III in the form of books, journals, research reports, magazines, newspapers and the internet. The study of literature plays an important role as a source of written data. This serves as a source of reference in making the final report of the study. The benefit of this is to make easier job for authors to get a written record. Written data about Bahal temple I, II and III were:

1. Bahal Temple I Number of Decree PM.88 / PW.007 / MKP / 2011 dated October 17, 2011
2. Bahal Temple II Number of Decree PM.88 / PW.007 / MKP / 2011 dated October 17, 2011
3. Bahal Temple III Number of Decree PM.88 / PW.007 / MKP / 2011 dated October 17, 2011

The results of the study of literature is then combined with field data in report form.

Documentation; documentation is taking pictures of the object of research in the form of photographs and videos. These images and videos can be viewed to see the original shape of Bahal Temple I, II and III. Images and video can describe the current condition of the temple.



Picture 1. Bahal Temple I

Picture 2. Bahal Temple II

Picture 3. Bahal Temple III

RESULTS AND DISCUSSION

The results of this study are to regard Bahal Temple as instructional media and methods of using the open-air media. Bahal Temple are open-air learning media which have educational value for either male and female students such as:

Religious values

Religious value is the value of belief in God. The Indonesian has owned the religious value from immemorial time far before the advent of Hinduism, Buddhism, Islam and Christianity in the archipelago. The belief of the ancestors of Indonesia at that time was known as animism and dynamism. The first principle of Pancasila is Belief in the Almighty God. The first precept is to show the students that they should embrace or practice one religion belief regardless of race or social status. Bahal Temple is still functioned as a place of worship on a particular day by Buddhists. By participating in this activity, students will be embedded in accordance with the religious values of their religion or belief respectively. By following the teaching and learning activities in the temple then be embedded

The value of religious tolerance

The value of religious tolerance is an attitude of respect as between followers of the religion and other believers. By studying at Bahal temple then students can be embedded with the values of tolerance and respecting others religion or belief that are different from himself. Students at the respective schools can carry out this tolerance attitude in practice. These tolerances can also be practised by the students in the their respective neighbourhood. Learning open nature media can eventually lead the students to have an awareness that they are a part of the big family of the Indonesian nation which is consisting of many people with various beliefs.

The value of the art of architecture

Architectural value is the art and science of designing and making the construction of buildings, bridges etc. By following in the teaching and learning activities in Bahal temple, students will be embedded in the architectural value or come into an eagerness to the art of building. Bahal temple will be a source of inspiration and motivation for the students in the field of architecture. In particular, architecture of the building Bahal temple reviewed by Khairun Nisa in her thesis entitled "Architecture Overview of Biaro Bahal I In Padang Lawas North Sumatra ". She examines the architecture of Bahal temple as its geographical position, the position of the temple, the composition of the temple and the size of the temple.

Recreational value

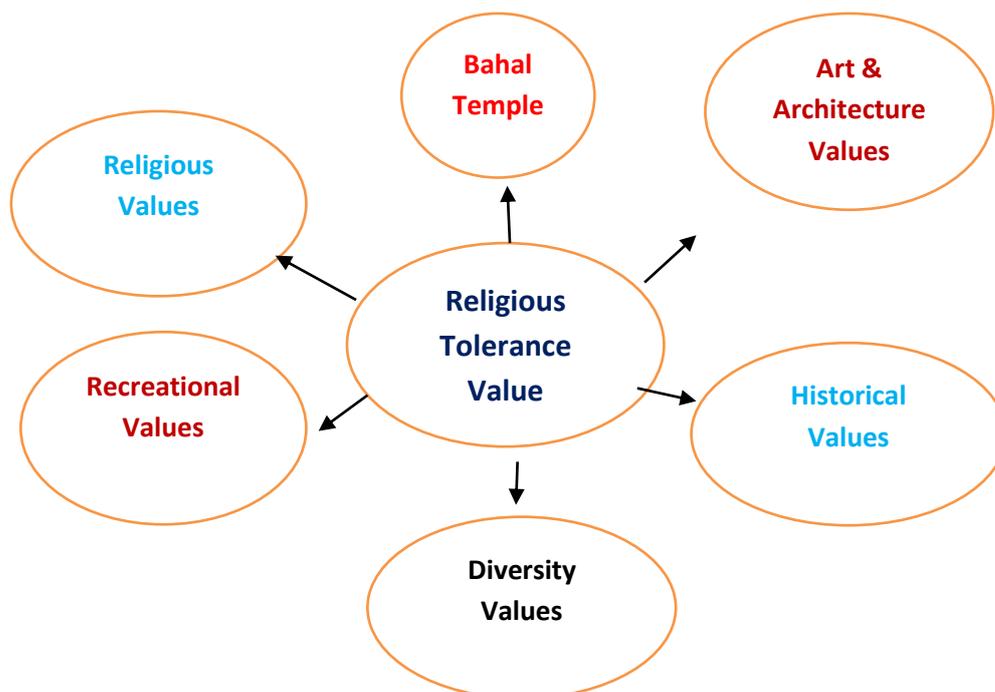
Recreational value is also deemed as the entertainment value. Recreational value is owned by the Bahal Temple I, II and III which are located in the Village of Bahal, District Portibi, North Padang Lawas District, North Sumatra Province. Bahal temple as an outdoor learning medium has turned out to have a further purpose, which is as a place to learn and also as a place of recreation. Thus, there are three things acquired in the throughout process as the media of learning, a place of learning and recreation. This is the time for students to follow the activities of studying in the open nature to reduce the saturation of the learning atmosphere in the closed classroom. One of the solutions is to make Bahal temple as an outdoor learning media. Making Bahal temple as a medium of outdoor learning is expected to facilitate the students to absorb the subject matter presented by the teacher and in addition they will also be getting value for recreation.

The historical value

The historical value is associated with or related to the origin, occurrence, event, or existence of something that actually happened in the past. The historical value of Bahal temple can be seen from the point of its establishment. According to the records, this temple was built around 11-14 century AD. Making Bahal temple as an open nature learning medium will not only allow teachers to convey the subject matter and facilitate students to absorb the subject matter but there are other values that can be instilled in students' value of history. By following the learning activity in Bahal temple, the students can see, touch and document the visitation experience. Thus, the historical values of the temple will be embedded in students. Ideally, it is not only the historical value of Bahal temple will be acquired but also other historic buildings that exist in Indonesia.

Value diversity

The value of diversity in Indonesia began from immemorial period and has been made up by various ethnic groups and various regional language that inhabit the various islands spread from Sabang to Merauke with various religions. The Indonesia's motto found on the state emblem of Garuda called "Bhinneka Tunggal Ika" means that although they are all formed by different aspects but still united as oneness. This proves that the Indonesian nation made up of various ethnic groups, embracing some religions, speaking a variety of languages and living areas spread throughout Indonesia. Bahal temple is one of the places of worship. In the past this temple is a place of worship for Buddhists who came to the Village of Bahal who are now entering the District of Portibi, Padang Lawas District North Sumatra. It is hoped that students will embrace the value of diversity which was embedded since ancient times by the ancestors of Indonesia. This diversified value had already existed with various ethnic groups who embraced a variety of religious beliefs.



How to use Bahal temple as a medium of learning outdoors.

To take advantage of Bahal temple as a medium of learning outdoors, it will require the following steps :

1. Must consider the travel time and distance of the school to the site
2. Must get permission from the Department of Education
3. There must be consent of the head of the school
4. Must be known and based on the consent of parents
5. The supervising teacher should have sufficient knowledge of Bahal Temple

CONCLUSION

1. Utilization of Bahal temple as an open-air museum in the media of Civics learning for students in the province of North Sumatra is an embodiment of culture based learning.
2. Learning media can be classified into two types: traditional media and sophisticated media technology
3. Learning an open nature media means that its existence or its position is in outdoor area.
4. The method used is qualitative research method and to determine the benefits of the open nature of learning media, it is used an experimental method.
5. The values contained in Bahal temple as a medium of learning, namely :
 - a. Religious values,
 - b . The value of religious tolerance
 - c . The value of the art of architecture
 - d . Recreational value
 - e . The historical value
 - f . The value of diversity
6. Utilization of Bahal temple as a medium of outdoor learning must be possessed with knowledge and consent of the parties involved such as the Department of Education, the school principal and parents.

REFERENCE

- Arsyad, Azhar, 2013, *Media Pembelajaran*, Jakarta, PT Raja Grafindo Persada.
- Departemen Pendidikan Nasional, 2008, *Kamus Besar Bahasa Indonesia*, Jakarta, PT Gramedia Pustaka Utama.

- Ilham, 2009, “*Pengembangan Potensi Museum Sebagai Daya Tarik Wisata Budaya*”.*Jurnal Kepariwisata*, Vol 1, 177.
- Koestoro, 2001, *Biaro Bahal Selayang Pandang*, Medan, Maparasu.
- Menanti, Asih, 2012, *Pendidikan Karakter Membangun Budaya Akademik di Universitas Negeri Medan*, Medan, Perdana Mulya Sarana.
- P. Spradly, 2006, *Metode Etnografi*, Yogyakarta, Tiara Wacana.
- Restiadiy, Andri, 2011, *Penelitian Situs Dunia di Sumatera Utara, Situs Candi Di Padang Lawas Tinggalan Arkeologi Masa Hindu-Buddha Di Kabupaten Padang Lawas Utara*, Medan, Museum Negeri Provinsi Sumatera Utara.
- Setianingsih, 2010, *Model Pengelolaan Ecomuseum Kawasan Padang Lawas Melalui Pemanfaatan PeninggalanBudaya*, Medan, Akademi Pariwisata.
- Simanjuntak,2009, *Metode Penelitian Sosial*, Medan,Bina Media Perintis.
- Sugiyono, 2011, *Metode Penelitian Kuantitatif Kualitatif dan R&D*, Bandung, Alfabeta.
- Suratno, 2012, *Konsep Pembangunan Danau Toba dalam Kosepku Membangun Bangsa Batak*, Jakarta, Yayasan Pustaka Obor.
- ,2013, “*Kajian Antropologis Museum Terbuka*”, Medan, PPs UNIMED.
-, 2013, “*Fungsi Museum Terbuka Sebagai Media Pembelajaran*”, *Jurnal Pendidikan IPS FKIP UMN AW Medan* Vol. 2 (1), 33.
- UU Nomor: 5 Tahun 1992 Tentang Benda Cagar Budaya.
- UU Nomor: 11 Tahun 2010 Tentang Cagar Budaya.