

Exploring Students' View on Propagating Nationalism Attitudes and Cultural Values: A Case Study of Digging the Potential of Historical Heritage Sites in Field Study

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ABSTRACT

Developing students' character through drilling potential of historical heritage sites should accommodate to the students need analysis. The persistent investigation aimed to identify their learning history framework, experiencing the required nationalism characters, the factors that influence character development, experiencing the cultural values, and the impact of using selfie trend of building up the popularity of historical place. This study deployed a qualitative approach with the type of case study. The data were collected through questionnaires with a set of 16 open-ended questions, observation; interview and discussions with two history lecturers. This study involved 105 Indonesian undergraduate students who were majoring in Social Sciences Program and took history subject and joined the field study. The findings revealed that four learning history framework are developed significantly with historical book, media, historical sites, contextual historical events; the attitude of love the motherland, the higher tolerance among religious adherents, appreciating Indonesia's pluralistic society, defending nation as nationalism characters, five factors that influence character development including environment, technology, family, personality, society then four aspects of using selfie trend such as promoting historical palace through social media, visiting museum, temples, creating or posting historical contents, searching information through smart phones as attempts in building up the popularity of historical heritage. The results highlight that contextual nationalism attitudes and cultural values propagating based on students 'needs and history lecturers' competence should be initiated. As history teacher and lecturers, they could generate an attempt by accomplishing the concerns as experienced progressive ideal.

Keywords: cultural values; exploring students 'view; historical heritage sites; nationalism attitudes; propagating.

ABSTRAK

Penelitian ini bertujuan untuk mengidentifikasi kerangka pembelajaran sejarah mereka, pengalaman karakter nasionalisme yang dibutuhkan, faktor-faktor yang mempengaruhi pengembangan karakter, pengalaman nilai-nilai budaya, dan dampak penggunaan tren selfie dalam membangun popularitas tempat bersejarah. Penelitian ini menggunakan pendekatan kualitatif dengan jenis studi kasus. Data dikumpulkan melalui kuesioner dengan 16 pertanyaan terbuka, observasi, wawancara, dan diskusi dengan dua orang dosen sejarah. Penelitian ini melibatkan 105 mahasiswa S1 Indonesia yang mengambil jurusan Ilmu Pengetahuan Sosial dan mengambil mata kuliah sejarah serta mengikuti studi lapangan. Temuan penelitian ini mengungkapkan bahwa empat kerangka pembelajaran sejarah dikembangkan secara signifikan dengan buku sejarah, media, situs sejarah, peristiwa sejarah yang kontekstual; sikap cinta tanah air, toleransi yang lebih tinggi di antara pemeluk agama, menghargai masyarakat Indonesia yang majemuk, membela negara sebagai karakter nasionalisme, lima faktor yang mempengaruhi pengembangan karakter termasuk lingkungan, teknologi, keluarga, kepribadian, masyarakat, dan empat aspek penggunaan tren selfie seperti mempromosikan istana bersejarah melalui media sosial, mengunjungi museum, candi, membuat atau memposting konten bersejarah, mencari informasi melalui telepon pintar sebagai upaya dalam membangun popularitas warisan sejarah. Hasil penelitian ini menyoroti bahwa sikap nasionalisme kontekstual dan nilai-nilai budaya yang disebarkan berdasarkan kebutuhan siswa dan kompetensi dosen sejarah harus dimulai. Sebagai guru dan dosen sejarah, mereka dapat melakukan upaya untuk mewujudkan keprihatinan yang menjadi cita-cita progresif yang dialami.

Kata kunci: Nilai-nilai Budaya; Mengeksplorasi Pandangan Mahasiswa; Situs Peninggalan Sejarah; Sikap Nasionalisme; Penyebaran.

INTRODUCTION

The young generation is the future of the nation; every state makes a motto from this statement, because basically the change of the country depends on the young generation. This is their great responsibility, and a good young generation always grows and develops into a superior and dedicated person towards his country, but unfortunately not all young generations think like this. Nowadays, there are many cases that have attracted the attention of various elements of society, namely nationalism attitudes that have become more and more eroded with time and sophisticated technology, or more commonly referred to as moral decadence. Moral decadence can be caused by various factors, one of which is the formation of character in the environment of young people. This article explains how nationalism attitudes and cultural values should be taught to the young generation. There are different types of nationalism attitudes and cultural values and each has a specific effect.

The implementation of more robust nationalism attitudes and cultural values initiatives has been observed to yield more pronounced positive attitudes among the younger demographic. This is also related to the variety of nationalism attitudes and cultural values techniques that have been employed. This article highlights the type of nationalism attitudes and cultural values based on what the state has, namely historical heritage sites. A great nation is one that has retained a collective memory of its own history and the implementation of that history in the form of a site. Indonesia is endowed with a plethora of historical heritage sites, encompassing a multitude of forms and manifestations. These include inscriptions and texts inscribed in stone or on paper, architectural structures such as temples, fortresses, and palaces, fossils, artefacts, and sculptures, as well as other artistic creations such as folk songs, dances, and folklore. These cultural artefacts have been passed down from generation to generation, serving as a testament to the rich history and cultural heritage of Indonesia. It is anticipated that this will contribute to a reduction in the incidence of moral transgressions among the younger generation in Indonesia, despite the considerable challenges posed by the increasing sophistication of technology and the rapid pace of modernisation from around the globe. Consequently, it is imperative that Indonesia adopt a rigorous approach to character education for its younger citizens, as the utilisation of these historical heritage sites entails the preservation of these resources for future generations.

Some researchers have conducted studies on the subject of nationalism attitudes and cultural values in relation to historical heritage sites. A number of researchers have conducted studies related to nationalism attitudes and cultural values. For example, Baron (2012) and Aslan (2006) have conducted studies within the context of young people's critical thinking, making use of the existence of historical heritage sites. Her research findings pertain to the domain of critical religious understanding, given her emphasis on the role of historical heritage in shaping perceptions of religious places, such as the old

church and other religious sites. Subsequently, Aslan & Ardemagni (2006) elucidate the preparation of teachers to educate the younger generation based on their perceptions of historical sites. Furthermore, the importance of historical heritage sites for young people is highlighted, with the aim of enhancing the effectiveness of teaching history. However, this is not to deny the existence of other sites of historical significance around the world, such as the concept of heritage museum Art in Kuwait City, Kuwait. In another situation, Prayogi & Nasrullah (2024) and Susrianto (2012) posit that the primary objective of the study is to instill a sense of national character. They assert that this study is designed to foster awareness of unity, brotherhood, and solidarity, which they view as the glue that will bind the nation together in the face of threats to national disintegration. The study is imbued with moral teachings and wisdom that are instrumental in surmounting the multifaceted crises that are ubiquitous in daily life. Consequently, it is not solely directed towards the younger generation but is also pertinent to all segments of the nation.

Further studies conducted by Díaz-Andreu (2017) focused on perception and public values about heritage sites based on the design of the 'heritage values' concept. This concept refers to the meanings and values that individuals or groups of people show on heritage sites, which can include a range of elements such as collections, architectures, archaeological sites, landscapes and abstract expressions of culture, such as traditions. All of the aforementioned values have played a pivotal role in the legitimisation of protection, management and preservation of historical sites. Despite differing interpretations of their significance and evolving perceptions over time, there are nuances between countries. The aforementioned values can be classified into the following categories: historical, cultural, aesthetic, economic, and social. The expert stated that over the past four decades, there has been a notable increase in the focus on social value, particularly in terms of development character. This concept, which can be defined as a 'collective attachment to a place whose meaning and values are considered important by the communities', has led to a significant shift in the role of the public in heritage sites. This is particularly evident in the management of cultural heritage, including archaeological heritage, and has prompted the development of new policies at the international, national, regional, and local levels. Conversely, the implementation of these policies presents a series of intriguing challenges, particularly in terms of how to operationalise them and how to balance their implementation. Furthermore, the recent focus on social value has also had an impact on other professional sectors. A multitude of chapters address the potential relationship between preservation and development of heritage sites. The objective is to identify types of development that can result in the continual preservation of historical heritage sites. The literature of the 20th century posited that preservation and development were incompatible. In the early 21st century, the necessity for a mutually beneficial solution has become apparent. Nevertheless, in numerous instances, the financial resources derived from such initiatives are insufficient to adequately address the tangible damage caused to heritage sites.

The aforementioned research provides insight into the development of character in young people through engagement with historical sites, although further research is needed to gain a more comprehensive understanding of this phenomenon. This study aims to elucidate the evolution of the character values of the younger generation before and after their exposure to historical heritage sites, such as temples. A temple is a historical heritage site with a variety of functions, including as a place of worship, a centre for religious teaching, a place for the storage of royal ashes, and a place where deities are believed to dwell. Furthermore, the researcher provides an overview of various temple types found throughout Indonesia, with a particular focus on those in Java. Prior to embarking on the central investigation, it is essential to ascertain the perspectives of the younger demographic in relation to historical sites. This implies the reconstruction of millennial perspectives through the acquisition of knowledge and understanding of the extensive historical contexts in which figures have acted, as well as the coverage of the appropriate motives, beliefs and emotions that lead their behaviour. The younger generation contextualises historical figures by evaluating their actions and situating them within specific temporal, dimensional and social contexts. Moreover, it is essential for them to be conscious of their own position and the contrasts between the past and the present. This study is of great importance in the development of positive character traits in the younger generation, or millennials. This article presents a process of cultivating critical awareness from the millennial habit of taking selfies when visiting historical heritage sites. This study employs the analytical framework developed by Savenije & de Bruijn (2017) to examine the configuration of temporality and engagement. This framework draws upon theories of history, memory, museum studies, and history teaching methodology. To gather data, this study employed observation, questionnaires, and interviews. This analytical framework enables EFL learners in Islamic Higher Education to examine the strategies employed in preserving Indonesian temples, archives and memorial centres, with a view to cultivating distance, proximity and linkage. In this way, the impacts of modes of display and educational approaches on the potential development of historical heritage sites can be analysed.

The concept of understanding the young generation can be understood as a phase in the life cycle of humans, which can be characterised as either a phase of development or change (Koentjaraningrat, 1997). It is imperative that every country prepares an excellent future for the younger generation, as their logical and critical thinking can facilitate positive and structural changes. Former Vice President Boediono (in Priyambodo, 2011) asserts that it is of paramount importance to prepare for the future. To this end, all Indonesian elements, including national leaders, policymakers, parents and academics, must collaborate to enhance the quality of the younger generation. In his speech, entitled "Preparing the Nation's Superior Generation," Boediono (in Priyambodo, 2011) outlines numerous factors that influence the development of the younger generation. One such factor is the stimulation of the infant's brain, which must commence during the prenatal period. It is essential to ensure that pregnant women are in optimal

condition. The adage "an apple doesn't fall far from the tree" is undoubtedly accurate, yet in the modern era, circumstances can be transformed in every setting. It is the responsibility of the government to provide comprehensive education for the younger generation, from kindergarten to university. According to Theodore Rachmat, young individuals can enhance their competencies and values based on their educational background.

The internal logic of historical study is distinctive and differs from that of other subject areas. The internal logic of history is referenced in various contexts, including as "historic sense," "historical reasoning," and, most recently, "historical thinking." There is a consensus that historical thinking does not merely entail the accumulation of historical facts in a prescribed manner. Accordingly, no single definition is applicable (Spoehr, K. T., & Spoehr, 1994). It is evident that historical heritage sites warrant further investigation to gain insight into the processes of historical site extinction. In the modern era, however, the majority of people tend to focus on the lifestyles and practices of more recent time periods for the benefit of future generations. The subsequent study placed greater emphasis on the use of historical content in the education of the younger generation, adopting a more authentic instructional methodology and utilising an intellectual framework that encourages intertextual analysis of historical accounts.

Furthermore, the accelerated growth of officially designated heritage sites, locations, and practices across the globe over the past four decades has given rise to new industries, professions, and a plethora of intellectual discourse. Recent overviews of these developments can be found in Elgammal et al., (2021), Hill (2018), Rana et al., (2017), and chapters in Melotti, (2014). This perspective is pervasive among the younger generation. Reflecting on the concept of historical heritage sites in the early 21st century is an intriguing endeavour, particularly for the younger generation who are at the forefront of this discovery. It is possible that they will find a considerable quantity of discarded beverage containers and conclude that humans are a wasteful and environmentally irresponsible species. Alternatively, artefacts that provide evidence of a culture dedicated to eradicating deadly diseases may be unearthed by them. In any case, when considered as a whole, these sites provide valuable insights into the lives and cultures of past populations. A heritage site comprises a variety of cultural artefacts, including objects, writings and artworks, which collectively provide insight into the people and culture associated with the site. To illustrate, should archaeologists unearth a cooking implement belonging to a bygone or obscure civilisation in a given location, they would be able to ascertain a great deal about the culture that utilised it. This would include information regarding the diet of that culture, the sophistication of their tools and the methods they employed to prepare food. Such information provides insight into the hunting habits, food practices, and social customs (often connected to food and eating) of the people, thus creating a chain of knowledge. Furthermore, this issue calls for greater awareness of heritage sites.

Heritage awareness represents a crucial fundamental element in the conservation of heritage sites (Carbone et al., 2012). One of the fundamental causes of heritage damage is the lack of awareness and participation of the general public in the conservation process (Shankar, 2013). The efficacy of heritage educational programmes is contingent upon the support of the local community and the engagement of heritage sites activities. This is contingent upon the local population being aware of the heritage in question, taking pride in it and establishing a sense of belonging (Shankar, 2013). It thus falls upon society, and in particular upon the younger generation, to ensure the continued forwarding and preservation of heritage in its cultural form. The responsibility for conveying this responsibility to institutions of education falls to the young generation, who in turn rely on educational institutions to fulfill this role. In this context, teachers are the primary executors of educational policy (Srivastava, 2015). Most of the previous studies above still discuss or focus on the general heritage awareness of history teachers, they do not cope the obstacles of propagating nationalism attitudes and culture values by designing the activities, conducting students' need analysis and involving the students' perception in order to know what they need indeed in teaching and learning history subject, in this case the importance of building nationalism attitude.

Nationalism is most accurately characterised as a flexible and limited ideology that prioritises affiliation with a nation over other affiliations (such as gender, political parties, or socioeconomic status), seeks differentiation from other nations, and aims to safeguard the nation while favouring political representation that serves the nation itself. Nationalism is a sentiment of love and pride for the homeland or nation without degrading other nations or countries (Ficek, 2021). In contrast, patriotism is a courageous mindset that is prepared to make sacrifices and never give up for one's country and nation. The nation's teens and young adults now exhibit a lack of nationalism and patriotism in the age of globalisation, as seen by their indifference to the issues and culture of the state of Indonesia especially the culture values.

Edelheim et al., (2022) explains how cultural values can be employed in tourist practice and in the classroom and provides examples of how they might be comprehended. She is the creator of the Deep Cultural Interpretation Model (DCIM), which consists of Cultural Models that can be understood in terms of a "world vision" and is organised from bottom to top. These societal norms serve as people to categorise the world in which they inhabit according to some distinguishing characteristics (such as cultural norms and values). Cultural values are the principles that members of a specific culture tend to hold dear and that shape their behaviour. Cultural rules are standards, like protocols, that specify appropriate behaviour to guarantee the preservation of cultural values. Group members who frequently exhibit implicit behaviours (sometimes referred to as habits) without always being able to explain them are said to have unconscious habits. Ultimately, communication is the intentional behaviours that make people's thoughts and feelings known through words or actions. Notably, in order to gain a fuller

comprehension of the complexity that surface through personal experiences, these two latter categories separate information that emerges from spoken words and actions. Establishing both of those, nationalism attitude and cultural values become a challenging task for the history lecturers, then the researcher promote and design an interesting program or an attractive activities field trip.

Field trips or visits have the potential to be thrilling, inspiring experiences that encourage learning in authentic environments for children (Athman, 2004). There are plenty of opportunities for worthwhile historical field tours in many places. Experience has demonstrated that many teachers continue to make use of these local resources, even in the face of growing pressure to get students ready for standardised testing. Sites may have full-time educators and archivists on staff who are frequently more than eager to help teachers design the most beneficial and pedagogically sound field trip experience. Lesson plans and other teaching resources are also created by some educators at local history sites, which teachers can use for pre- and/or post-trip activities. The study's findings suggest that teachers prefer to prepare students using brief, hardcopy materials.

This is what motivates scholars to learn more about how adolescents' attitudes towards nationalism, in particular students in higher education as the candidate of social science program. Then in order to know how to propagate nationalism attitude and cultural values by visiting heritage sites and conducting field trip so it is needed to conduct a study to capture their perception, the factors influence their characters, the aspects of using selfie trend as their efforts to be more aware how to promote the historical places to the world.

RESEARCH METHOD

In this research, the methodology applied is a qualitative approach with a case study design aimed at exploring the views of students on promoting nationalism attitudes and cultural values through the exploration of historical heritage sites during field studies. This method was chosen to address the core research problem, focusing on understanding the depth of student perceptions and experiences. To accomplish this, the study employed multiple qualitative tools such as observation, interviews, and questionnaires (Sugiyono, 2017). The research was conducted over a period of four months, beginning in February 2024 and ending in May 2024, with a sample of 106 undergraduate students from the Social Science Program at State Islamic University of Sayyid Ali Rahmatullah Tulungagung.

These students participated in a field study program that included visits to various historical heritage sites, allowing the researcher to explore how these experiences influenced their attitudes towards nationalism and their understanding of cultural values. The first phase of data collection involved observing the teaching-learning process,

specifically the integration of history education frameworks. This observation sought to identify how field trips to historical sites were integrated into the curriculum and how they engaged students in meaningful learning experiences. This stage also helped in setting the context for subsequent data collection. Following the observation phase, a set of 16 open-ended questionnaires was administered to the students.

These questions were designed to capture their perceptions of how field trips contributed to the development of their nationalism attitudes and cultural values. The questionnaires explored how participation in these activities made history learning more engaging, the factors that influenced changes in their character, and their motivations for promoting historical sites. To ensure the reliability and relevance of the data gathered from the questionnaires, in-depth interviews were conducted with the participants. These interviews served as a means of triangulation, enabling the researcher to cross-validate the responses from the questionnaires and provide a more nuanced understanding of the students' perspectives.

The interviews also allowed for the clarification of any ambiguities and ensured that the responses aligned with the study's objectives. This methodological approach, which combines observation, questionnaires, and interviews, was chosen to thoroughly explore the complex relationship between students' field study experiences and their development of nationalism and cultural awareness. The triangulation of data through multiple sources ensured the validity and reliability of the findings, ultimately contributing to a deeper understanding of the role of historical heritage sites in fostering a sense of national identity and cultural pride among students (Nurhayati, 2020).

RESULT AND DISCUSSION

In light of the aforementioned data research, the researcher elucidates the circumstances pertaining to the younger generation's engagement with historical learning, accompanied by an exposition of the values espoused by the characters in question. Moreover, the text goes on to discuss the role of various Indonesian temples in fostering critical thinking skills among the younger generation. To conduct this research, the researcher employs a three-pronged approach, comprising observation, interview and questionnaire. Additionally, the researcher presents her insights regarding the reasons and effects of the study on the younger generation. Additionally, historical heritage has a number of implications for various aspects of society, including education, social capital, politics, community identity and a sense of place. It is recommended that historical heritage sites should be encouraged and promoted as a catalyst for engagement with dynamic and socially responsible practices, which are essential for sustainable growth. It is argued that any development that is not rooted in local community awareness will not succeed. This is because historical heritage sites and national natural history have a high value and are unique, and can contribute to public understanding and appreciation of the past through educational programmes about historical heritage sites. The researcher utilises the theoretical framework proposed by Savenije & de Bruijn (2017). This theory



emphasises the emotional involvement and empathy that arises in the context of the museum, which can stimulate the young generation in historical understanding by reviving the world in the past (Alan S. Marcus, Jeremy D. Stoddard, 2012). Conversely, this study employs the concept of historical heritage sites to underscore the character development and affective dimensions of this skill while learning in a historical heritage site, such as a temple. The concept of character development through the excavation of historical heritage sites has been developed through historical teaching methodology. This process has focused on the dialogue between the protection of historical actors and the evidence-based reconstruction of the past.

The perception of historical heritage sites among the younger generation has been shaped by the prevailing trends of modernisation. It is evident that modernisation is inextricably linked to the evolving landscape of contemporary times. Nevertheless, identity remains an immutable quality that is not susceptible to external pressures or influences. The actions of the younger generation are, in some cases, shaped by external influences, resulting in a discrepancy between their behaviour and the values of the nation. It is imperative that the younger generation, who form the backbone of this nation, gain an understanding and interpretation of history. It is possible to gain insight into the present welfare of the country by studying historical events and their consequences. It is evident that the concept of historical heritage sites has been understood by humankind since the development of artefacts and language. A multitude of tragedies can be utilized as instructive examples, from which we can derive anticipatory creativity to prevent the recurrence of similar tragedies. It is also incumbent upon the younger generation to acquaint themselves with the history of the nation, in order to gain a deeper understanding of the struggles that have shaped it. What form of history is being referred to here? It is evident that historical events offer insights that can inform and enhance our understanding of the past, including the significance of heritage sites. As the researcher previously stated, history is currently perceived as a relatively uninteresting subject by the younger generation. This is evidenced by the assumption that history is not a significant concern in the future. Indeed, the period of early childhood represents an optimal time for the introduction of historical studies. The following section presents an examination of the perceptions held by the younger generation.

Based on the observation of the younger generation, it can be seen that the majority of this age group, including students at *Social Sciences Program*, display a lack of interest in learning history. This is due to a number of factors, including the perceived monotony of the teaching methods employed in the subject. Consequently, students are unlikely to develop an interest in the historical heritage sites in their local area. A significant proportion of the sample (96%) reported feelings of boredom during the learning process, indicating a need for alternative approaches to the teaching of history. As a result, they elect to pursue other academic disciplines, such as physics, which allows them to engage with their environment for a minimum of two hours per week. The students indicated a preference for learning outside the classroom setting, citing the

difficulty of memorizing names, dates, and locations of historical figures and events, which are typically conveyed through teacher-led explanations. A significant minority of students, representing no less than 4% of the total sample, demonstrate a genuine interest in the subject of history. They are able to grasp the value of learning history and also appreciate their history teacher in the classroom.

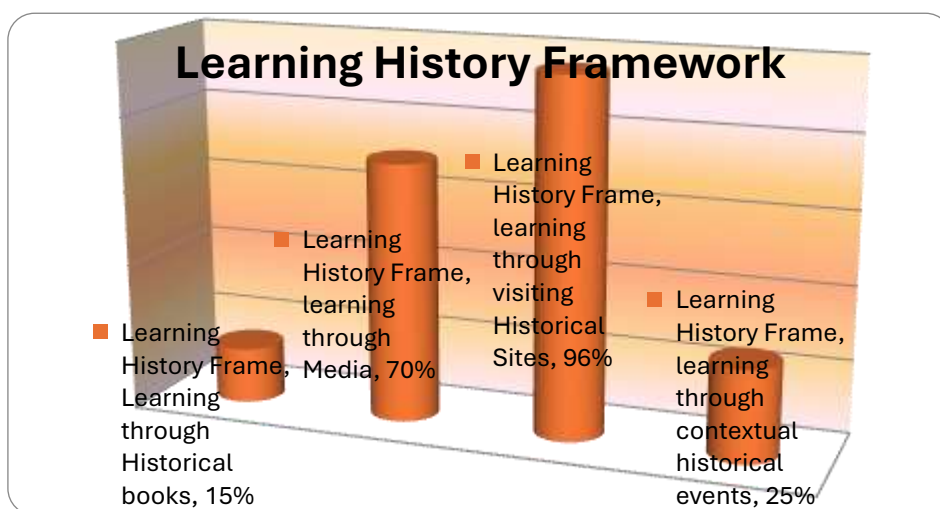


Figure 1. *The Learning History Framework*

Based on the result of questionnaire, the chart above displayed that the percentage of learning history by visiting historical heritage sites are on the top of list around (96%), followed by learning through media around (70%) but in learning through historical books settle on the lowest list just (15%) and followed by learning through contextual historical events no more than (25%). So what makes the student feels joyful in visiting historical heritage sites? The answer is about habit of the learning, student only gets the theory from books repeatedly and student feels bored with the situation. Student needs the new learning fame.

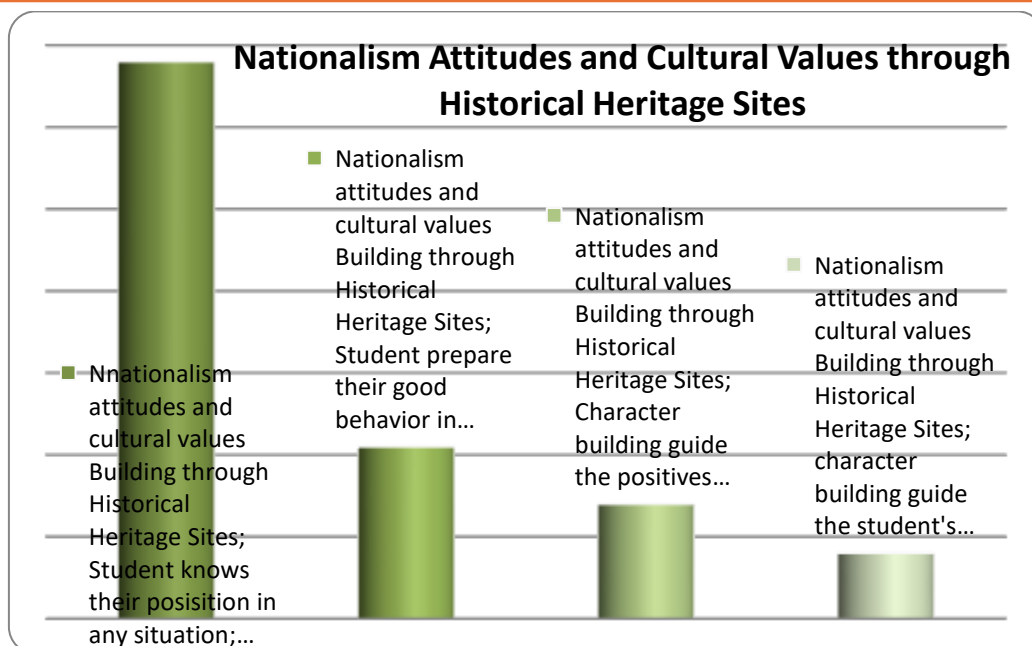


Figure 2. *The Nationalism attitudes and cultural values through historical heritage sites*

The nationalism attitudes and cultural values of the younger generation in the millennial era are in decline, necessitating the implementation of character-building initiatives to foster positive behavioural outcomes. Furthermore, historical heritage sites facilitate this process. A total of 68% of students indicated that they gained an understanding of their position in any situation through the process of nationalism attitudes and cultural values and engagement with historical heritage sites. Students are able to prepare for good behaviour in society when they have been encouraged to develop positive character traits. When students have good character, they are better equipped to interact with society from their own perspective. The construction of character is a process that fosters positive moral and etiquette (14%). This is a crucial aspect, as it enables the younger generation to cultivate a constructive outlook. Finally, nationalism attitudes and cultural values through historical heritage sites guide the student's leadership abilities (8%). It is imperative that students prepare for their future independently in order to become better individuals. The result of analyzing factors which influence character development could be seen in the table below.

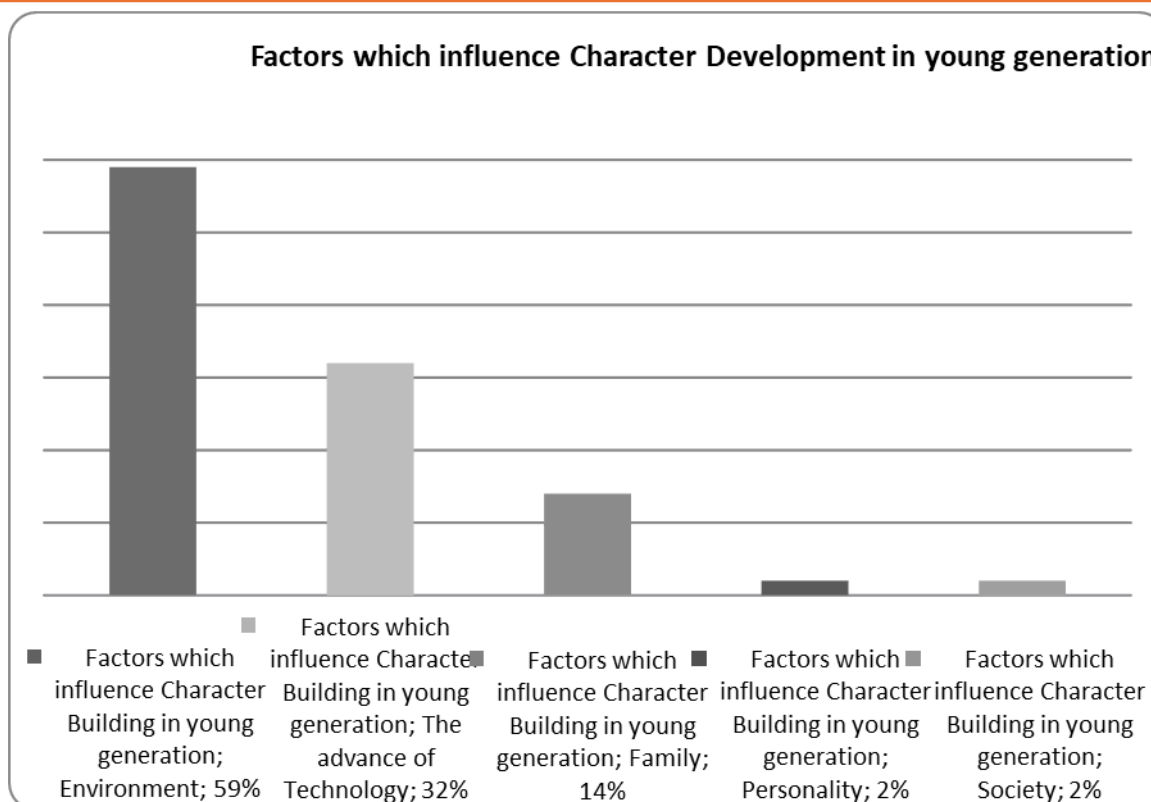


Figure 3. *Factors that influence character development*

The construction of positive character traits in young individuals is a challenging endeavour. The initial factor is contingent upon an individual's unique identity, while the second is shaped by their educational background. The researcher has conducted a comprehensive analysis of the numerous factors influencing the development of character in young people. Firstly, the factor with the strongest influence is the environment (21%), which has a significant impact on the young generation in terms of their social interactions, including friendships and neighbourhoods. The next factor is the advancement of technology, which has a significant impact on the younger generation. In the modern era, technology has become an integral part of their lives, with smartphones being a prime example. Thirdly, the young generation is influenced by their family (17%). This encompasses how they are treated by their family, the role of each family member, and the dynamics of the family unit. It is notable that young people who exhibit positive character traits tend to spend a significant amount of time at home. The fourth factor is society, which accounts for 33% of the total. This is comparable to the influence of the environment, but with a broader scope. The final factor is personality, which accounts for 27% of the total. In essence, all of the aforementioned factors ultimately depend on an individual's personality. Those with a positive personality tend to excel in a variety of areas.

This finding is also in line with the Faro Convention serves to distinguish this concept from that of historical heritage sites. The latter is characterised by traditional

ideas about the protection or conservation of a single monument, archaeological sites, historic buildings, and historic town centres. The aforementioned convention encourages the involvement of citizens in the decision-making and management of processes pertaining to the cultural environment (Apostolopoulou et al., 2014). Conversely, heritage sites are perceived as less prestigious than modern places. The aforementioned locations, including department stores, movie theaters, coffee shops, and Fantasy Park, are of particular interest to the younger generation. Consequently, the enthusiasm of the younger generation for historical sites wanes as the input of the government and associated bodies in the promotion of such sites declines. One of the reasons for the waning interest in historical knowledge among the younger generation is the decline in nationalism. Indeed, history has the potential to foster a spirit of nationalism. Directed nationalism has the potential to serve as a catalyst for national recovery and resilience in the face of adversity. It is therefore incumbent upon the government and all relevant parties to disseminate information about the country's historical significance in order to foster a spirit of nationalism and encourage economic growth.

From the perspective of historical heritage sites, cultural rights appear to be well established in the international committees and secretariats of the global heritage bodies. However, they remain poorly understood and implemented by the heritage conservation sector, largely due to the technical framework that is typically provided for this work within many countries (Logan, 2016). Nevertheless, recent scholarly collaboration at the intersection of historical diversity, heritage, and human rights demonstrates not only an increasing focus on conceptualising the protection and advancement of cultural heritage from a humanistic perspective, but also a drive to foster positive engagement between heritage sites and the younger generation, with the aim of rectifying the decades-long marginalisation of cultural rights (Matthews et al., 2020).

The implementation of learning through historical heritage sites in Indonesia should facilitate the young generation's engagement with the historical learning process, as any source of learning is designed to enhance the learning experience. The findings of the study indicate that a significant proportion of the younger generation expresses enjoyment when learning history through the utilisation of historical heritage sites in Indonesia, with temples being a notable example. The temple itself has historical development value that can contribute to the formation of the young generation's character. For instance, by gaining insight into the history of its establishment and subsequent prosperity, the young generation or students will come to appreciate the extent of the nation's past civilisation. It is not feasible for a group to construct a temple in the absence of a defined objective. Similarly, the erection of a temple is unlikely to occur spontaneously, without the input of a founding figure. This case study demonstrates how the younger generation can begin to develop an understanding of the collective efforts of citizens in the past. The establishment of a temple is a lengthy process, fraught with challenges and surrounded by hope. It is the result of considerable effort and represents a significant source of national pride. It is therefore imperative that the nation's historical

relics are preserved in order to maintain its prosperity. This will inevitably result in a shift in the younger generation's mindset, given that they will continue to be encouraged to learn about historical heritage sites.

In order to facilitate the positive development of the younger generation, it is essential that the utilisation of historical heritage sites is implemented in an effective manner. An effective utilisation of historical heritage sites can be observed in the process of understanding each individual. If the results of character development are effective, then the implementation of the historical heritage site itself can automatically improve the quality of the younger generation's character. As defined by Ahmed (2017), the term "historical heritage site education" encompasses "a broad array of educational activities and the utilisation of material and immaterial heritage in an educational setting." Veldpaus (2015) posited that arts and cultural heritage education is a communicative process based on the engaging and profound engagement with artworks, cultural artefacts and cultural values. In numerous countries, students have the opportunity to visit historical locations and museums, where they can gain insight into the past by exploring the traces of history that remain in their surrounding environment.

The teacher may choose to bring heritage objects into the classroom for a number of reasons, including stimulating student interest, illustrating a specific historical narrative, or engaging students in historical inquiry. Such activities are referred to as "heritage education". Boxtel (2011) define heritage education as "an approach to teaching and learning that employs material and non-material heritage as primary instructional resources to enhance students' or young people's understanding of history and culture." Furthermore, heritage sites present unique educational challenges in dealing with the past. It is also essential to consider the role of the temple as a learning resource, given its importance for the survival of the temple itself and for the audience. As evidenced by research conducted by Saputro (2014) at a junior high school in Malang, students who learn history from historical heritage sites demonstrate greater effectiveness in learning history when they are able to directly interact with the historical object. However, the learning process is not without obstacles. These include the inaccessibility of historical sites and a lack of government attention, which impede the optimal functioning of the process.

The future of heritage site management is contingent upon an all-encompassing approach that encompasses both transition and change. On the one hand, heritage in an urban context comprises objects and processes that are valued by people. Consequently, heritage management should encompass not only these tangible and intangible assets but also the human factor, as Zancheti & Hidaka (2011) have observed. Conversely, the future of heritage site management is anticipated to become increasingly focused on transition management, with a view to fostering integration and gradually working towards a common enthusiasm through innovation, integration, and co-evolution in the minds of the younger generation. This is according to Frantzeskaki et al., (2012). When conservation is defined as transition management, it is positioned within an expansive

framework that encompasses current and future socio-economic and urban management needs, as well as shared objectives. This approach offers a promising avenue for achieving mutually beneficial outcomes, whereby the redevelopment process and the historical heritage sites can both flourish (Veldpaus, 2015).

Indonesia is comprised of a number of kingdoms that achieved prominence during this period. The aforementioned kingdoms were not immune to the construction of significant architectural works, including temples. A number of lists of temples from various locations throughout Indonesia have been compiled. The term 'temple' is derived from the Indonesian language, where it is derived from one of the names of Durga, the Hindu goddess of death and destruction, who is also known as Candika. This term is thought to have originated from the word 'Cinandi', which in the Kawi language means 'buried'. It can be reasonably deduced that the construction of the temple is in some way connected with the Goddess of Death. The temple represents the result of an acculturation between the Hindu-Buddhist religion and the beliefs of the local Indonesian people, who at that time embraced a significant degree of animism and dynamism. Stark (2015) asserts that Indonesian Heritage is a comprehensive and multifaceted account of the country's heritage, encompassing over 13,600 islands and the fourth largest population in the world. The contributions of international experts in various fields, particularly in the context of temples across Indonesia, offer a nuanced understanding of the country's history.



Figure 4. *Appreciating Pluralistic society by visiting temples*

The results of the questionnaire indicate that students are aware of the benefits of temples (31%) and the impact of their extinction (42%). This latter option is more prevalent among students, who have grasped the implications of the loss of heritage sites. A mere 6% of students are taught how to treat temples; while a mere 3% have new experiences by visiting temples.

Several aspects as the efforts by promoting numerous temples in various locations throughout Indonesia that serve to foster the moral character of the younger generation. It can be seen in this figure below.

Using 'Selfie-Trend' to build up the popularity of Historical Heritage Sites

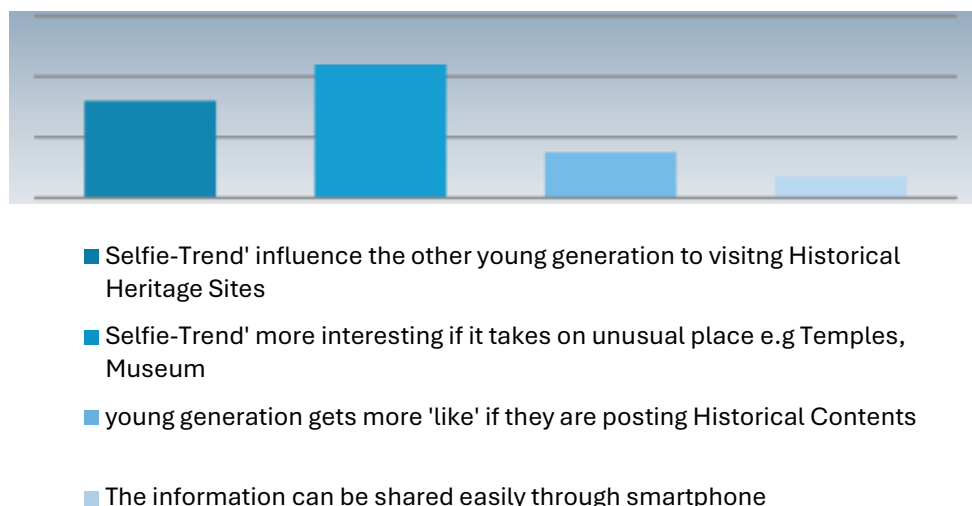


Figure 5. Using the selfie trend to promote the popularity of historical locations

Nowadays people are really using technology, for example the smart phone. Everything is easy with using this thing but if they cannot manage it they can get addicted with it. Young generation usually addicted with this thing because they can explore more activity by using camera selfie. So the researcher explained the percentage of using selfie trend to build the popularity of historical heritage sites. The first is (32%) of selfie trend influence the other young generation to visit historical heritage sites. The reasons why they do this, most other young generation usually follow the trend in their society. The second is selfie-trend more interesting when it takes on unusual place such as temples and museum (44%). Next, young generation get more 'like' if they post historical content in their social media (15%). And the last is the information can be easily shared through smart phone (7%), back to this era, people like cannot live without technology such as internet.

It is anticipated that the presence of these significant historical heritage sites will foster the development of positive character traits among the younger generation. Furthermore, it is imperative to instill in the younger generation an appreciation for the importance of preserving the temples. Historical heritage sites aspire to a laudable, though arguably unattainable, objective: to encapsulate the profound and multifaceted cultural heritage of the region's most expansive and heterogeneous nation. It is arguably unfeasible to encapsulate such a comprehensive and multifaceted objective within a single volume, particularly when considering the vast and diverse array of historical heritage sites across the globe. The significance of intangible historical heritage sites can be attributed to the shared sense of connection with a practice that is embedded in everyday life. It is asserted that a collective, or formation, to a greater or lesser extent, considers the practice to be permanent and to be transmitted to posterity. However,

feelings of affinity do not constitute an evaluation of the practice in question in everyday life. Furthermore, numerous practices engender sentiments of liberty and suggest divergent prospective scenarios. We contend that this distinction does not inherently disqualify the practice as a historical heritage site, even for those who hold negative sentiments towards it. The designation of a practice as a historical heritage site does not necessitate the sharing of the same emotional responses to it. However, in the context of heritage sites, certain affective responses are often prioritised over others, which can give rise to feelings of exclusion (Rana et al., 2017).

Based on the interview addressed the significance of promoting and preserving of historical heritage sites for the younger generation can be seen as below.

Promoting by persuading viewers is important to do like to give understanding the significance of preserving historical heritage sites. Heritage objects throughout Indonesia represent a vital aspect of the nation's identity, and it is imperative to ensure their conservation for future generations. This is particularly crucial for young Indonesians, who have limited access to historical knowledge about their people's past. Dr. Meutia Hatta, a member of the Presidential Advisory Council, emphasised this point during her visit to the mini museum of Aceh's historical objects owned by H. Harun Keuchik Leumik in the Simpang area of Surabaya, Banda Aceh, in 2010. She asserts that all parties must play a role in the preservation and maintenance of historical relics. Furthermore, it is imperative to acknowledge that there are still historical objects that remain unaccommodated within the museum, necessitating the attention of all relevant parties. She further stated that the role of individuals in preserving and storing historical objects should be acknowledged and supported by the government. Furthermore, she stated that the Harun Keuchik Leumik collection represents a national asset and a source of national pride, and that it must continue to be given due attention in order to provide future generations with a deeper understanding of Indonesia's historical heritage. It may be surmised that the elderly place considerable trust in the younger generation to embrace positive values derived from historical heritage sites. This could facilitate a transformation in the country's trajectory, with the younger generation's critical thinking potentially propelling it towards greater advancement. In this section, the researcher identified that approximately 70% of the younger generation (comprising students in junior high school and below) concurred with the view that critical thinking can be fostered through the preservation of historical heritage sites. Furthermore, the researcher expresses positive sentiments regarding this assertion, as it will have a beneficial impact on the nation and the younger generation when the latter becomes aware of this matter. As Hill (2018) notes, the preservation of historical heritage is of paramount importance.

Additionally, another expert emphasised the significance of preserving heritage sites. In a research study conducted by Hasbollah (2015), eight criteria for conserving heritage buildings were identified, namely aesthetic, age, ecological, economic, historic, political, scientific, and social. This conceptual framework has the potential to assist in the prevention of damage that could ultimately result in the loss of historical buildings

worldwide. This study will examine two main variables: the first is the conservation of buildings, and the second is the perspective of facility management. Furthermore, in 2015, he introduced the conservation development pillar, which was adopted by UNESCO, comprising four elements: people, place, process, and technology. In this study, the perspective of "people" facilities is concerned with the leadership and management of conservation units. Furthermore, the study of heritage buildings has yet to be explored from a facility management perspective, particularly in relation to the concept of the "place." The function of heritage buildings may differ from that of a typical business facility in terms of management. The term "place" is subsequently defined as a concept that extends beyond the physical form of a given location, encompassing characteristics that can contribute to the formation of a sense of place. The concept of "process" is concerned with the operational and maintenance aspects of preserving a heritage building. Moreover, the term "appropriate technology" is defined as the mechanism and medium that organises the practice of conservation activities, including techniques, skills and materials, in the conservation of historical heritage sites around the world. Subsequently, Hasbollah (2015) presents an illustrative overview of his research conducted in Malaysia.

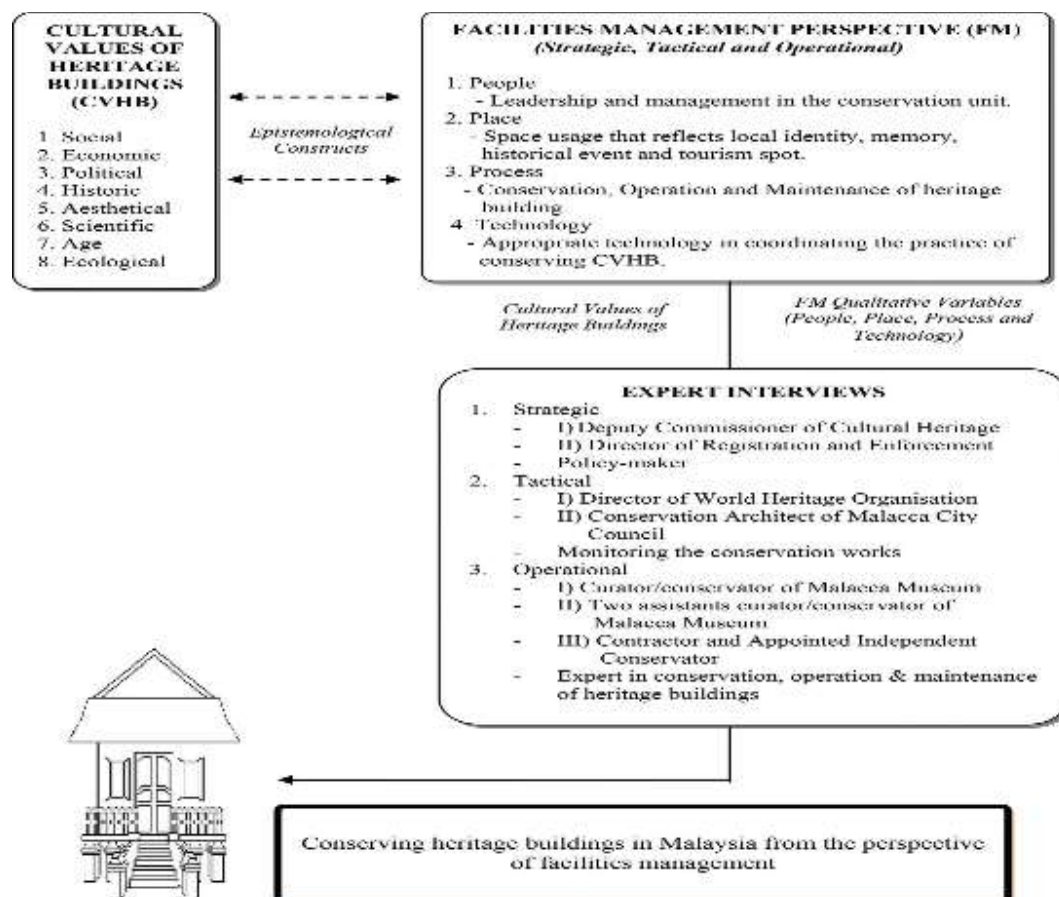


Figure 6. The conservation of conceptual framework heritage building in Malaysia from the facilities management perception.

From the above sources which explain the importance to keep heritage alive from many concepts, such as for the critical awareness of young generation, nation's future, social and economic environment. The researcher also explains the percentage of interview result that no more than 20% they agree when the state income is the part of the importance of keeping historical heritage sites alive too, but most of 33% sure that the importance of keeping historical heritage sites alive is giving historical facilities to the next generation so that they will recognise about the existence of historical heritage sites. Therefore, the young generation will start to keep the historical heritage sites based on this framework and also continue the process of keeping the historical heritage sites alive.

Posting the events in historical heritage sites as one significant effort to build the popularity of the site in Europe, cultural initiatives have been implemented with the objective of preserving historical sites and ensuring their continued relevance to the present and future generations. These initiatives encompass the restoration of these sites, the construction of libraries and museums, and the promotion of literature. It would be beneficial for Indonesia to adopt a similar approach. In the present era, a considerable number of locations with heritage sites are maintained by the Indonesian government. In the researcher's view, there are four key advantages to preserving historical heritage sites for future generations.

The initial benefit is the cultivation of a more developed mindset among the younger generation. The younger generation is the future of the nation and must be equipped with the knowledge, skills and character traits to become intelligent citizens who adhere to the moral teachings instilled by their parents and teachers. The historical value of certain relics is believed to play a role in minimising the impact of past events, as individuals are able to learn from the experiences of previous generations. The formation of good character should commence at an early age, as this is a crucial period during which an individual's character is susceptible to influence. It is imperative to acknowledge that failure to cultivate character will result in the formation of an individual with problematic traits, which is a regrettable outcome. It acknowledges the right of every individual to engage with the cultural heritage of their own choosing and to assume a personal collective responsibility for the stewardship of cultural heritage (Noel & Colopy, 2006). The implementation of this agreement has encountered certain difficulties. Nevertheless, this is the manner in which the operation and evaluation of its application should be conducted. Alternatively, the process of moving from theory to practice could be considered. In this instance, he posits the necessity for the introduction of a novel ordinance framework. The results of the interviews with young people (students in senior high school and undergraduate students) indicate that 40% of them believe that instilling good character through the study of history is a viable approach. In light of the aforementioned considerations, the advancement of historical and character education represents a highly strategic endeavour, one that will prove instrumental in ensuring the long-term sustainability and excellence of the nation. The stronger the fundamental premise, the more pronounced the likelihood of fostering positive growth and

development into responsible citizens. At this juncture, the younger generation will become Indonesian citizens who possess insight, ways of thinking, ways of acting, and problem-solving abilities that align with the norms and values characteristic of their nation.

The second objective is to ensure the preservation of historical heritage sites for future generations to enjoy. This goal must be met with a minimum success rate of 33%. The maintenance of historical heritage sites facilitates the learning of these sites by young people in the future. It can be employed as a visual reference. What is meant by the term 'visual reference'? In light of the definition of the term, if a reference point is to be seen with the sense of sight, then a visual reference point can be understood as a source of reference that can be seen with the sense of sight. The technique of stimulating such involvement by presenting various life stories and related artefacts in one open space does not offer a permanent walking route. The design of this exhibition is reminiscent of a synchronous approach to the past, which has the effect of creating a profound impression. The majority of the text panels and object labels were written in the first-person narrative mode, with the texts from the oral history interviews paraphrased. Furthermore, some display cases feature video clips, family photographs, and audio clips that appear to be authentic, in which certain children recount particular anecdotes. Some of the audio clips are provided via earphones, a technique frequently employed by museums to foster a sense of familiarity.

A third potential avenue for consideration is the augmentation of state revenue. Tourism represents one of the potential sources of revenue for a country. The majority of countries that employ tourism as a means of generating revenue are developing countries and countries that are fortunate to possess vast natural resources and beautiful natural scenery. Indonesia is one of the countries that has capitalised on its natural conditions and tourist attractions. It boasts a plethora of natural beauty and a rich tapestry of historical heritage sites, including temples, fortresses, castles and more, which hold significant appeal for foreign tourists. It is widely acknowledged that Indonesia boasts a plethora of exquisite locales and historical sites, spanning from Sabang to Merauke. A considerable proportion (13%) of the population espouses the view that the preservation of historical heritage sites confers advantages. Consequently, it is imperative to augment the country's tourism infrastructure, as international tourism receipts can be generated through the promotion of these attractions. If this can be achieved in a systematic manner, it is not implausible that the number of international tourists visiting Indonesia will continue to grow, leading to an increase in revenue on an annual basis. This has a beneficial effect on the regional and national economies.

The fourth and final function is to facilitate research in the fields of education and science. One of the functions of studying history is that it serves as an educational tool. This signifies that history is employed as an educational instrument. The younger generation has the opportunity to engage with historical studies, thereby acquiring knowledge about historical figures and events that have occurred in the past. SGS

Economic & Planning (2017) elucidates the intrinsic values of historical heritage sites in the context of other similar sites. The results of the interviews indicate that 13% of the younger generation believes that preserving historical heritage sites offers numerous advantages, including the potential to enhance educational outcomes. This suggests that historical heritage sites can be regarded as tools for learning about history.

Several efforts can be done in certain situation, field and community as one way to give understanding like in educational institution as what Mason (2002) asserts that educational built heritage holds significant educational value and meaning for a society. Heritage sites provide opportunities for individuals to gain knowledge about the past and contribute to its continued development. They serve as a source of primary research material for academics and offer insights into past civilisations through archaeological records. The active use of heritage assets can leverage the cultural value embedded in a heritage building to inform the intellectual development of a community. Recent studies are beginning to elucidate the relationship between heritage sites and the knowledge base within the school environment-based city, and demonstrate that heritage plays a vital role in establishing a foundation for the knowledge economy (Graham et al., 2009).

Next, preserving heritage sites have an impact on social principles in a range of ways. The Allen Consulting Group (2005) posits that heritage sites foster community involvement and networking (Thornley & Waa, 2009). The social capital of heritage sites is sustainable and fosters social relations, networks and other kinds of social relations that may not be related to the historical importance of the heritage asset. However, this is also important in contributing to the development of the younger generation's character. In this way, heritage assets contribute to and provide a place for the following: a) Social encounters such as celebration, trade, picnic and games; b) A healthy local economy (jobs and wealth); c) Civic pride; d) Sense of place; e) Community hubs (and associated uses); f) Social integration and inclusion sites; g) Identifying and local pride source; h) Activities of NGOs and volunteers.

The attribution of historical heritage sites is a value-based process that is not necessarily equitable. As Chris Johnston notes in 'What is social value?' (Australian Heritage Commission, Commonwealth of Australia, 1992), the significance of heritage sites and places is not always recognised in an appropriate manner. Heritage sites possess a political value, in that they can be employed to reinforce or consolidate the legitimacy of governments, protest movements and ideological causes. The political value of historical heritage sites can be purely symbolic; alternatively, it can result from an understanding of the processes by which the site was created and evolved over time, and from insights into the individuals and groups who have shaped the environment (Mason, 2002). The political value of historical heritage sites can be seen as a significant contributor to civil society. Alternatively, it can be viewed as a cynical means of upholding national culture, imperialism, post-colonialism, and other political agendas (Graham et al., 2009).

Next, preserving the heritage sites can be said as understanding and maintaining community identity. It is widely accepted that cultural heritage plays a significant role in defining a community's identity. The expert posits that our relationship to heritage gives rise to the 'classical questions of social identity', which, in the context of contemporary globalisation and the rapid development of multicultural urban communities, are becoming increasingly uncertain (Tilley, 2006). It is posited that tangible and intangible heritage constitutes an integral component of urban identity, ownership and cohesion. In addition to the role of built heritage in shaping a city's identity, it also has the capacity to influence personal identity and a sense of self. The two are inextricably linked. In light of these considerations, UNESCO recommends that for individuals who are distressed by disruptions to the built environment and economic inheritance that is contingent upon instability; these factors are of paramount importance in shaping the source of identity and cohesion.

By building the popularity of heritage places could be considered as having sense of historical places. Heritage sites are also associated with a sense of place and positive place attachment, as evidenced by the presence of temples. In a UK study, historic environments were identified as contributing to a sense of place due to their role in distinguishing a place, supporting people's sense of continuity, and providing a place for people to realise their goals (Graham et al., 2009). Place attachment is associated with the production of identity at the level of both the individual and the community. It is associated with the social cohesion and community identity that members of a social group share, which arises from the shared symbolic meanings, associated with the exclusive heritage and environmental characteristics of their "home" territory. It is widely accepted that place attachment operates at a variety of scales. The place to which an individual may be attached could be as local as the street or as global as the country.

CONCLUSION

It is beyond question that the cultivation of character is of paramount importance to the younger generation especially nationalism attitude and culture values. One may derive character-building qualities from a multitude of sources, including historical heritage sites. Historical heritage sites play a pivotal role in the development of character among the younger generation. The most common type of historical heritage site for the development of character is a temple. By studying the history of the temple, the younger generation can develop critical thinking skills and learn to solve social problems or issues based on situations that occurred in the past. In contrast, it is necessary to justify the erroneous perceptions held by the younger generation regarding heritage sites. The numerous temples dispersed throughout Indonesia, situated in easily accessible locations, facilitate the cultivation of exemplary character traits in the younger generation. It is therefore imperative that all elements of society in a great country like Indonesia play their part in preserving the temples and other historical heritage sites.

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