

PANJALIN TRADITIONAL HOUSE SITE AS A MEANS OF LOCAL HISTORY EDUCATION FOR THE YOUNG GENERATION

Imas Siti Masitoh¹, Aksilas Dasfordate², Rufer Firma Harianja³, Rahmanul⁴

^{1,2,3}, History Education Department, Faculty of Social Sciences and Law, Universitas Negeri Manado

⁴, Public Administration, Faculty of Social Sciences and Law, Universitas Negeri Manado

Email: imassiti@unima.ac.id¹, aksilasdasfordate@unima.ac.id², ruferfirma@unima.ac.id³,
rahmanul@unima.ac.id⁴

Received July 15, 2025; Revised September 14, 2025; Accepted September 22, 2025

Abstract:

This study aims to analyze the Panjalín traditional house site and its potential as a means of local history education for the younger generation. The purpose of this research is to examine how the Panjalín traditional house site is a means of historical education for the community, especially in the Majalengka area. This research approach uses qualitative-descriptive methods and the researcher comprehensively collects and processes information using literature study, observations, and interviews. The results of this study show that the Panjalín traditional house site helps provide an overview of the history of Majalengka in the 15th century when the development of Islamic kingdoms in Indonesia and Dutch colonialism in the Cirebon sultanate area. The Panjalín traditional house site can be an alternative to learning local history for the younger generation, both at the school level or in general level in the Majalengka and surrounding areas. The Panjalín traditional house site has the potential to be an effective, more interesting, relaxed, and relevant historical education tool for the understanding of the history of the younger generation in Majalengka regarding the history of their community which is closer to their daily lives.

Keywords:

Panjalín Traditional House Site, History Education, Local History, Local Wisdom.

How to Cite: Masitoh, I.S., Dasfordate, A., & Harianja, R.F. (2025). Panjalín Traditional House Site as A Means of Local History Education for The Young Generation. *Kalyanamitra: Journal of Archaeological Resource Management*, 1(2), 79-92.

Copyright 2025 © The Author(s) The work is licensed under a [Creative Commons Attribution-NonCommercial 4.0 International \(CC BY-NC 4.0\)](https://creativecommons.org/licenses/by-nc/4.0/)



1. Introduction

The heterogeneity of Indonesian society holds a distinctive cultural diversity. Each culture has its own uniqueness and collective memory. One form of cultural diversity is the existence of traditional houses owned by people in Indonesia. Traditional houses are traditional buildings that are a manifestation of a community's culture. Each traditional

house in a cultural perspective becomes the identity and proud entity of the community that distinguishes it from other communities or nations (Ariani, 2014, p. 48).

One manifestation of the cultural entity of the Indonesian people is the Panjalin traditional house site located in Sumberjaya District, Majalengka Regency, West Java. As one of the traditional house sites as well as historical buildings in Majalengka, the Panjalin Traditional House is indirectly part of the cultural development in Majalengka. This traditional house has become a tourist attraction with its main magnet being the historical study of the Islamic kingdom period in Indonesia.

In the review of historical education, the existence of cultural heritage is not just a witness to historical events but as a source of learning that can improve the dignity of the nation and strengthen the nation's personality. The nation's personality is based on the values of wisdom in the form of cooperation, tolerance, respect for differences, and a reflection of creativity and human civilization (Brata, et al., 2022, p. 873). History education is a learning process that provides an in-depth understanding and description of the journey of the Indonesian nation in the past, which means that history explains a process of change and development of society. Learning history is the basic capital for the younger generation to make a new journey towards the vortex of civilization.

The main point of history education is in the character values or virtues that are trying to be instilled. In addition to knowledge, the attitudes instilled are also character values about the process of change and development of Indonesian and world society from the past to the present (Agung & Wahyuni, 2013, p. 55). History learning in Indonesia aims to instill strong character values in students, raise historical awareness and concern, and foster a spirit of learning history, appreciating culture, and loving the country to realize national ideals (Rulianto & Hartono, 2018, p. 128). The development of Indonesian values has a positive influence on the younger generation as well as an impact on Indonesia's development process (Wirawan, 2017).

Meaningful history learning is not just about transferring historical knowledge, but fostering awareness of their identity as part of the community in which they live. It can develop a mindset to be wise in acting and practicing the values of struggle as a civilized society (Safarani, 2023, p. 233). Unfortunately, the younger generation is still very unfamiliar with the history of their own region even though it is their closest environment in everyday life. Learners learn more about national historical narratives and ignore the local history of their environment (Fauzan, 2016, p. 25).

The conditions in the field of history education show that history education is limited to teaching collective experiences as a nation, which are national in scope, far removed from the daily lives of students, and boring (Al Islami, et al., 2024, p. 3). In fact, the local collective experiences found in the environment of young students need to be raised as content in learning. Local-based history education can be a means of promoting local wisdom as a stage for the life journey of Indonesian society, which encompasses values of struggle, culture, and wisdom (Priyatna, 2020, p. 2). One means of local history education that can be an alternative to learning is the use of traditional house sites. In an effort to enrich local history learning, traditional house sites offer a unique and lively medium for understanding the cultural roots, values of local wisdom,

and social structure of past societies. Traditional houses are not just buildings; they hold stories about how communities built their daily lives, traditions, customary systems, local technologies, and symbolism passed down from generation to generation. For example, research shows that the use of the Dulohupa Traditional House as a learning resource can improve student learning outcomes, from a completion rate of 73% to 87%, so that learning that directly interacts with local cultural sites is more effective in conveying historical material and local values (A. Husain, 2022). In addition, a study of the architecture of the Klan Lein Traditional House in Lite Village, East Flores, explains that traditional house architecture not only functions as a place of residence but also as a form of local wisdom that connects humans with the environment and ritual and symbolic values that are deeply rooted in the social life of the community (Herlina, 2023).

Based on this description, this research will examine the potential of the Panjalin Traditional House Site as a means of local history education for the younger generation, especially in the Majalengka area, West Java, as an effort to facilitate understanding of Majalengka's history while exploring local wisdom values that are important to teach to the younger generation.

2. Method

This research uses a qualitative approach to explore and analyze the Panjalin Traditional House site as an educational tool for local history learning. The Panjalin Traditional House site is in the Blok Dukuh, Panjalin Kidul village Rt. 01/Rw. 05, Sumberjaya sub-district, Majalengka district, West Java. Researchers use a qualitative approach as a research base that is oriented towards social phenomena or problems in an area from the aspect of the background and perspective of the object under study holistically (Abdussamad, 2021, p. 30).

The qualitative approach depends on the researcher's ability to analyze phenomena so that the problem analysis process requires in-depth methods, one of which is the descriptive method. The researcher seeks to investigate the Panjalin Traditional House Site which is a means of local history education for the younger generation then the results are reported as they are descriptively. This comprehensive study of research uses data collection techniques in the form of literature studies, observations, and interviews.

The method of selecting informants in this study used purposive sampling techniques by bringing up key informants who were sources of information related to the research topic. The key informant that the researcher used as a source of information was Mr. I Ang Saeful Iksan as the Traditional Leader of the Panjalin Traditional House.

The data collection that researchers do starts from finding information from various literature sources such as scientific articles, journals, books, and other written sources. This literature study is an effort to explore the history contained behind the Panjalin Traditional House. Field observations were conducted by visiting the Panjalin Traditional House site directly to obtain data related to the condition and efforts to preserve the Panjalin Traditional House. In addition, researchers conducted interviews

to explore the potential of the Panjalin Traditional House Site as a means of historical education, especially local history for the younger generation. The data obtained was then analyzed by the researcher using Miles and Huberman's interactive model, namely data reduction, data presentation, and conclusion drawing. The first step began with summarizing, selecting key points, and focusing on the study of the Panjalin traditional house site as a means of local history education for the younger generation. The researcher then presented the data in the form of a systematically narrated description. Finally, the conclusion drawing stage served as a response to the research questions posed in this study.

3. Results and Discussion

3.1 General Description of the Panjalin Traditional House Site

The location of the Panjalin Traditional House is in the Panjalin Kidul village Rt/RW. 01/05, Sumberjaya sub-district, Majalengka district, West Java. This traditional house is in Sumberjaya sub-district which is geographically 23-33 km to the city center of Majalengka (Badan Pusat Statistik Majalengka, 2021). The Panjalin traditional house site is administratively under the supervision of the Banten Cultural Heritage Preservation Center (BPCB). Panjalin Traditional House is in the middle of a community village and is believed to be an ancestral building that has an important role in the lives of the people there.



Figure 1. Panjalin Traditional House.
Source: Personal Documentation.

The Panjalin traditional building site in the form of a house on stilts can be said to be a traditional house because it is generally made of natural materials, namely trees and bamboo, which include materials that come from nature. Traditional houses are usually buildings whose materials come from natural materials or directly from nature, such as wood and bamboo (Ilham & Sofyan, 2012, p. 1). The Panjalin Traditional House has a physical building component in the form of a pole consisting of 17 poles with 1 large pole.

The next physical component of the Panjalin Traditional House is the main room and the back room. The main room contains a collection of heirlooms such as crossbows, krises, swords, kujang, porcelain plates, spears, and sacred wood commonly known as *kamimang* wood. The back room contains one chair and one old table and *paltuding* or hand-shaped wood with a raised index finger. Based on an interview with Iksan as the Panjalin Traditional Leader (2024), the *paltuding* is a symbol of direction. Panjalin Traditional House has three windows, two doors of the same size and width which are located in the front and center of the house.



Figure 2. Main room of the Panjalin Traditional House.
Source: Personal documentation.



Figure 3. Back Room of Panjalin Traditional House
Source: Personal documentation.

One of the other characteristics of the Panjalin traditional house site is the writing *Mupus Karuhun Megat Katurunan, Munafek*. This writing, which is right on the face of the Panjalin traditional house, can be seen in Figure 1. This writing means that as humans we must maintain friendship and maintain ancestral heritage. People who do

not keep these two things are considered hypocrites. The site of the Panjalin traditional house is a cultural house which is considered a karuhun house by local residents and is evidence of the spread of Islam in the Panjalin area (Ramadhan, 2023, p. 8).

3.2 Historical Events Contained in the Panjalin Traditional House

Regarding the history of the Panjalin traditional house, the researcher conducted an interview with the *Kuncen* or the Panjalin Traditional Leader, namely Mr. I Ang Saeful Iksan (2024), he explained that this traditional house is estimated to have been built in the early 15th century by Prince Syahrani. Prince Syahrani was a person assigned by Syarif Hidayatullah or commonly known as Sunan Gunung Jati to spread Islam. In the course of Islamization in Galuh's territory, Pangeran Syahrani stopped at a dense rattan forest and met a woman named Nyi Larasati. Nyi Larasati was the one who managed to save herself from the battle between Mataram troops and Ki Patih Ambeng's troops. Prince Syahrani then married Nyi Larasati and they had a descendant named Nyi Seruni.

Prince Syahrani was made an elder in Panjalin Village and he had an important role in the establishment of the Panjalin Traditional House. The Panjalin traditional house was originally a condition proposed by Prince Syahrani for his daughter's marriage to Raden Sanata. Raden Sanata was given the task to build a house if he wanted to marry his daughter, a house as a shelter from wild animals and a place of worship for the surrounding community (Ramadhan, 2023, p. 9).

Raden Sanata's encounter with Nyi Seruni began when Raden Sanata performed one of the traditions to graduate as a santri, namely the tradition of *tapa brata* or penance by being carried away on a raft. When he reached Ciwaringin river, the source of water supply in Majalengka and Cirebon, Raden Sanata met Nyi Seruni who was cleaning rice. Raden Sanata remembered his teacher's message that when he settled in the rattan forest, he would meet his soul mate there. Regarding the figure of Raden Sanata, he is a descendant of the Talaga kingdom and one of the students at Pondok Pesantren Pager Gunung Leuwimunding, Rajagaluh (Direktori Pariwisata Indonesia Kementerian Pariwisata dan Ekonomi Kreatif Republik Indonesia, 2020).

Raden Sanata then intended to marry Nyi Larasati. Before the marriage, Syahrani gave Raden Sanata a condition regarding the fulfillment of clothing, food, and shelter needs for his daughter. To fulfill this condition, Raden Sanata cut down a rattan forest (later known as the babad of the rattan forest) of about 6.5 ha with the help of his younger brother at the Pager Gunung Islamic Boarding School, Raden Banjar. They cut down the forest and cleared the land by burning the forest. The forest was then named Panjalin, which means rattan. Raden Sanata built a house on stilts from one teak tree with makeshift tools with a total of 17 poles, sixteen medium-sized poles and one large pole. This stilt house consists of a main room and a back room. The house made of teak trees in the middle of the forest was later named the Panjalin Traditional House (Ramadhan, 2023).

The Panjalin Traditional House is actual evidence of the spread of Islam in West Java, especially Panjalin Village. Although it cannot be ascertained accurately the accuracy of this house as a relic of the Islamic period considering that there is no definite data and research that shows the exact time of the establishment of the Panjalin

Traditional House. The history contained in this traditional house is also related to the chapter of Indonesian history during the resistance of the Cirebon people during the Dutch colonialism.

The Panjalin traditional house played a role for the people of Cirebon during the war against the Dutch Colonial government or known as the *Kedondong* War. The resistance of the people of Cirebon against the Dutch colonial government in the 19th century, around 1802-1812. This resistance was driven by the lower classes in Cirebon who were angry and disappointed with the exploitative practices of compulsory planting, trade monopoly, forced labor, and compulsory surrender applied by the Dutch colonial government (Pranata, 2022). This house was used as a refuge for Ki Bagus Rangin and his troops during the *Kedondong* War because at that time the geographical conditions around Panjalin were still rattan forests.

The Kedondong war became one of the social movements in Cirebon in 1802-1818 which occurred in two periods. The first period was 1802-1812 AD led by Bagus Rangin and the second period was 1816-1818 AD led by Bagus Jabin. This resistance is referred to as a social movement because the majority was driven by economically weak people such as farmers and pesantren leaders. The trigger for the Kedondong resistance was the disappointment of the Cirebon people with the village rental system, tax collection that was more like extortion by the resident, and the demotion of the sultan. Facing the resistance of the Cirebon people, the Dutch colonial government suffered heavy losses reaching 150,000 guilders and made the Dutch mobilize manpower from outside Cirebon such as Sumedang to face the *Kedondong* war (Rahayu, 2016, p. 150).

Related to this event, a story developed in the community that the colonial troops knew the existence of Ki Bagus Rangin's troops so they tried to attack the traditional house which was used as a shelter for Ki Bagus Rangin's troops. However, after arriving at the place the Dutch troops did not find the presence of Ki Bagus Rangin's troops and they only heard birds chirping and then fell asleep due to fatigue. Ki Bagus Rangin and his troops, knowing that the colonial army had entered the rattan forest, scribbled on the faces of the sleeping colonial troops with black stains from burnt pots. The place became known as the Sarean block. The colonial soldiers were surprised to see their faces covered in stains, so they accused each other. In the end they concluded that there were forest "residents" here who should not be carelessly entered, especially with evil intentions. Finally, they all left the Panjalin area for the Kedondong region and never returned to the Panjalin Traditional House (Iksan, 2024).

The statement of Traditional Leader I Ang Iksan is in line with Rahayu's (2016) explanation of the Cirebon people's strategy during the *Kedondong* resistance, namely the *suluhan* strategy. Guerrilla strategy by trapping and outwitting the attention of Dutch colonial troops. The weapons used by the community are traditional weapons in the form of keris, machetes, rice pounders, swords, and spears. Some of these weapons are also the contents of the collection contained in the Panjalin traditional house such as krises, spears, arrows, and swords. The troops who joined the *Kedondong* resistance included people from Cirebon, Indramayu, Kuningan, Majalengka, Sumedang, Karawang, and Subang.

3.3 Panjalin Traditional House Site as a Means Local History Education for the Young Generation

The existence of the Panjalin Traditional House is one of the attractions for people in Majalengka and outside Majalengka to visit the Panjalin area. The Panjalin traditional house has become a cultural heritage that is protected by the government and preserved by the surrounding community. The preservation of the Panjalin Traditional House by the management and the surrounding community is by making it a place for social and religious activities such as meetings or deliberations, guar bumi ceremonies, cultural carnivals, and mapag Ramadhan.

The guar bumi ceremony and cultural carnival are held every October 31. The procession of these two ceremonies begins with a prayer together at night and the next morning the community goes around to see the collection of relics in the traditional house. The community also participates in making traditional food to be enjoyed by the attendees. Hajat guar bumi is held to welcome the planting season and before the event takes place there is sometimes a buffalo slaughtering procession which is then distributed to the surrounding community. The event has a meaning as a form of gratitude and praying to God to avoid disasters, be given safety, be bestowed with soil fertility, and the blessing of crops.

The tradition of welcoming an important day for the Panjalin community also occurs before Ramadan. The management of the traditional house and the surrounding community usually hold a mapag Ramadan event every year. This event is filled with eating together and giving food to the management, community, and visitors or people who stop by the house from various groups including the younger generation. In addition, this activity is also filled with the sawer tradition in traditional houses (Ono, 2021). The guar bumi ceremony, cultural carnival, and mapag Ramadan illustrate that the Panjalin traditional house is an educational forum for the community in Islamic practices, such as joint prayers, almsgiving, and education about awareness to be grateful for all the blessings that Allah has given, one of which is the planting season and the month of Ramadan.

The Panjalin traditional house site contains local wisdom values that can be a means for the younger generation in Majalengka to understand the life and identity of the environment in which they live. Values that can be learned, for example, from the building pillars, there are 17 pillars with 1 large pillar. One large pole symbolizes the oneness and majesty of Allah SWT. The whole pole if detailed is 16 (small poles) + 1 (large pole) the number becomes 17 poles. Given that the community supporting this site is predominantly Muslim, if connected in Islamic culture, 17 is the number of rakats of prayer that must be done by a Muslim in one day. In line with the explanation of the Traditional Chief, Mr. Iksan (2024) that the number of poles found in traditional houses provides teachings to the community to carry out prayers and not abandon this obligation.

Noble values are also found in windows, doors, rooms, and the shape of the house on stilts. The windows of the house based on the previous explanation are three symbolizing the concept of Islamic teachings, namely faith, Islam, and ihsan. This

provides education to the community that when you want to succeed in life, you need to practice faith, Islam, and ihsan in everyday life. Two doors with the same size mean that in household life there are two important roles, namely husband and wife. Both husband and wife have equal rights and obligations.

The two rooms owned by the Panjalin traditional house symbolize life in pairs, there is day-night, male-female, land-ocean, and so on. The characteristics of traditional houses in the form of stilts geographically adjust to the need for security against wild animals and the possibility of natural disasters in the form of floods. In addition, houses on stilts symbolize levels of life. Life basically has stages or levels there are difficult times and easy times. Therefore, at any level humans must remain humble, not arrogant, empathetic, and willing to help people in need.

The content of these local wisdom values can be used as a source of historical learning as well as a means for the community to introduce its history, especially the people in Majalengka. Learning history by involving local wisdom values as a source of learning can build communication between generations in learning history. Learning history that prioritizes awareness as part of society to its impact on the development of a better Indonesian nation (Masitoh & Sudrajat, 2022, p. 111).

The existence of the Panjalin Traditional House not only serves as a preserved cultural heritage site, but can also be interpreted as a medium for historical education that is rich in cultural, religious, and social values. When viewed from the perspective of constructivism in historical education, as explained by Vygotsky (1978), the learning process will be more meaningful if students gain direct experience through interaction with their environment. The guar bumi tradition, cultural carnival, and mapag Ramadan held at the Panjalin Traditional House provide a space for the younger generation to build an understanding of history through active involvement in cultural practices, communal prayers, and the symbolic meanings contained therein. Thus, this traditional house functions as a living laboratory that allows students to connect past events with the context of present-day life.

Furthermore, the interpretation of the symbols found in the Panjalin Traditional House is also related to the theory of historical consciousness proposed by Rüsen (2004). For example, the number of 17 pillars in the traditional house, which is interpreted as a symbol of the number of rakaat in fardu prayers, not only affirms the religious identity of the Panjalin community but also provides moral and spiritual guidance for daily life. This shows that history learning based on cultural sites is not merely about conveying facts from the past but also fostering awareness of the meaning of history for the continuity of life in the future.

From a historical learning perspective, the Panjalin Traditional House can be used as a means to develop historical thinking skills as stated by Wineburg (2001). Students are not only invited to learn about historical events but also to understand the way of thinking of people in the past, examine the values contained in the building, and relate them to today's social reality. This process reinforces the awareness that history is the result of human interaction with their environment, which is always relevant to be studied across generations.

The role of the Panjalin Traditional House is in line with the objectives of national history education as stated by Kartodirdjo (1992), namely to build national identity and strengthen historical awareness. The existence of this traditional house can help students understand the local history of Majalengka, which is inseparable from the history of the Cirebon Sultanate and the Dutch colonial period. At the same time, this traditional house also affirms the cultural identity of the Panjalin community, which is integrated with Islamic values. Thus, the integration of the Panjalin Traditional House into history learning, both through formal curricula and field trips and digital media, is a strategic step in fostering historical awareness among the younger generation while strengthening national identity. Integrating the Panjalin Traditional House Site as a means of historical education can be done in several ways.

First, incorporating the values of local wisdom contained in the Panjalin Traditional House into history learning in schools by first identifying appropriate values such as religious values in the form of alms, gratitude to God and social values of cooperation and mutual assistance. Educators need to understand the learning outcomes listed in the Merdeka Curriculum as the national curriculum in Indonesia which are in accordance with subjects such as high school level history learning Phase E and Phase F. In Phase E, history is part of the social studies subject which, if associated with the value of local wisdom contained in the Panjalin Traditional House Site, is in the learning outcomes of understanding the basic concepts of historical science to analyze the relationship between the past, present and future when studying events within the local scope regarding the development of the Islamic kingdom and its influence on the lives of Indonesian people.

While in Phase F, history subjects emphasize students to study various historical events that occurred in the life of the Indonesian people starting from the colonization of the West and the resistance of the regional people against the colonizers (Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi, 2024). These learning outcomes emphasize the substance of Indonesia's historical journey that connects local history with national history related to the history of Indonesia during the Islamic period and the colonization of the West because it is in line with the historical content of the Panjalin Traditional House, which is related to the history of the Panjalin area, Majalengka during the Cirebon Sultanate and Dutch colonial occupation.

Second, this traditional house can be a means of historical education by visiting the Panjalin Traditional House Site directly for both the younger generation in general and students. For students at the formal school level whose location is in the Majalengka and Cirebon areas, the Panjalin Traditional House Site has the potential as a field trip object. Students will get real experience by seeing the form of the building and the collections in it, so that they can understand the way people think according to their era, the tools used according to their time, and the creativity of previous communities to survive. By making the Panjalin Traditional House Site a means of learning history for people in Majalengka and its surroundings, it will create a more relaxed and less boring atmosphere. Plus, when visiting the Panjalin Traditional House Site, you will be welcomed by the Chief of Adat and told the history of the traditional house. His

explanation will help understand the basic concepts of historical science in accordance with the learning outcomes of Phase E. As stated by Rosanawati (2024), learning history must teach the basic concepts of history, which means that the material is presented in the form of past events that have a relationship with all aspects of human activity.

Finally, the Panjalin Traditional House Site has the potential as an educational tool to become a medium for learning history in the form of a historical digital catalog (KDS). A historical catalog whose main content is a historical study of the Panjalin Traditional House Site. The contents of this catalog consist of a cover, preface, table of contents, core competencies and basic competencies or in the Merdeka Curriculum into Learning Outcomes and Learning Objectives, introduction, learning material containing a description of local history sites in Majalengka, one of which is the Panjalin Traditional House, bibliography, and quizzes as a learning evaluation step using KDS (Ramadhan, 2023). Thus, the Panjalin Traditional House Site has the potential to be a means of stimulating the younger generation to learn history and understand history more interestingly, casually, and relevant to their lives or immediate environment.

4. Conclusion

The Panjalin traditional house is a form of community entity that witnesses history and cultural products in the Panjalin area, Majalengka. The existence of the Panjalin Traditional House has an attraction as a historical site used by the community to carry out various social and religious activities as well as having the potential as a means of local history education that builds a narrative of locality from the collective experience of the Majalengka people. The Panjalin Traditional House site has a historical background of Islamization carried out by the Sultanate of Cirebon through Prince Syahrani. The Panjalin Traditional House is estimated to have been built in the early 15th century during the time of Syarif Hidayatullah who assigned Prince Syahrani to spread Islam in the Galuh Kingdom area. On the way to spread Islam, Prince Syahrani stopped at a rattan forest and it was there that Prince Syahrani and his son-in-law, Raden Sanata built the Panjalin house which in Javanese means rattan forest.

The Panjalin Traditional House is actual evidence of the spread of Islam in West Java, especially Panjalin Village. Although it cannot be ascertained accurately the exact time it was built, the Panjalin Traditional House can be a means of education for the younger generation related to the spread of Islam in Majalengka and the resistance of the Cirebon people in facing Dutch colonialism in the Cirebon area, precisely during the Kedondong War. The resistance of the Cirebon people against the Dutch colonial government in the 19th century led by Ki Bagus Rangin. Panjalin Traditional House was used as a refuge for Ki Bagus Rangin and his troops.

The journey of Indonesian history cannot be separated from local events because the grand narrative is essentially built from local narratives of various regions in Indonesia. This is where the need for the Panjalin Traditional House Site as a means of local history education for the younger generation to recognize their regional identity. Through the Panjalin Traditional House Site, the younger generation can get meaningful lessons about the history of Majalengka so that they can get to know their national identity, and through the values of local wisdom contained in it can motivate the

younger generation to become a wise person in making or making decisions and becoming a civilized person.

The values that can be exemplified from the Panjalin Traditional House Site are religious values in the form of teachings on obedience to prayer, the concept of faith, Islam, and ihsan, the equality of the roles of husband and wife in households, the duality of life in pairs, and teachings about maintaining humble character, empathizing, and willing to help others. These values can be integrated into history learning in Phase E related to the material on the development of Islamic kingdoms and their influence on community life in Indonesia and Phase F focusing on the people's resistance to Dutch colonialism in Indonesia.

The presence of the Panjalin Traditional House Site for schools in Majalengka and its surroundings can make this traditional house an object of field trips. Students will get real experience by seeing the form of the building and the collections in it, so that they get an understanding of historical events, religious systems, tools used in their time, and the creativity of previous communities to survive. This will create a more relaxed and less boring learning atmosphere. The Panjalin Traditional House Site can also be used as a learning media in the form of a History Digital Catalog (KDS) with the historical subject matter of the Panjalin Traditional House Site. The potential of the Panjalin Traditional House Site as a means of local history education is the right step to stimulate the younger generation to learn history and understand history in a more interesting, relaxed, and relevant way to their immediate lives.

The recommendation that the author wishes to convey through this article is that the Panjalin Traditional House for History Education can be used as a concrete example of local cultural heritage related to the historical dynamics of Sundanese society, especially in terms of traditional architecture and social interaction. Additionally, for history lessons, teachers can use the discussion of the Panjalin Traditional House as a learning resource related to topics such as the history of Islam in Indonesia, cultural diversity, or social changes during the colonial and post-colonial periods.

5. References

- Abdussamad, Z. (2021). *Metode Penelitian Kualitatif*. Syakir Media Press.
- Agung, L., & Wahyuni, S. (2013). *Perencanaan Pembelajaran Sejarah*. Yogyakarta: Ombak.
- Al Islami, A. I., Ahmadin, & Najamuddin. (2024). Rumah Adat Saoraja Sawitto sebagai Sumber Sejarah bagi Peserta Didik SMA Negeri 11 Pinrang, Sulawesi Selatan. *Jurnal INNOVATIVE: Journal of Social Science Research*. <https://j-innovative.org/index.php/Innovative>
- Ariani, L.N. (2014). Rumah Adat Suku Lamaholot Korke (Bentuk dan Fungsi). *Jurnal Penelitian Sejarah dan Nilai Tradisional*, 21(1), 47-56
- Brata, Y.R., Wijayanti, Y. & Sudarto. (2022). Penyuluhan Tentang Arti Pentingnya Penetapan Cagar Budaya bagi Juru Pelihara di Kabupaten Ciamis. *Abdimas Galuh Jurnal Pengabdian Kepada Masyarakat*, 4(2), 873. <http://dx.doi.org/10.25157/ag.v4i2.7689>

- Direktori Pariwisata Indoensia Kementerian Pariwisata dan Ekonomi Kreatif Republik Indonesia. (2020). Rumah Adat Panjalin. <http://www.direktoripariwisata.id/>
- Fauzan, R. (2016). Penerapan Model Pembelajaran Living History dalam Materi Sejarah Lokal Geger Cilegon 1888 Sebagai Upaya Membangun Nilai Patriotisme Siswa. *Jurnal Pendidikan Dan Sejarah: Candrasangkala*. 2(2): 24—37.
- Herlina. (2023). Arsitektur Rumah Adat Klan Lein di Desa Lite, Flores Timur: Perspektif Kearifan Lokal. *Sajarah: Jurnal Pendidikan dan Sejarah*, 11(2), 2420–2432. <https://e-journal.uniflor.ac.id/index.php/sajaratun/article/view/2420>
- Husain, A. (2022). Pemanfaatan Rumah Adat Dulohupa sebagai Sumber Belajar pada Pembelajaran IPS di Sekolah Dasar. *Jurnal Edukatif: Jurnal Ilmu Pendidikan*, 4(3), 3225–3234. <https://www.edukatif.org/edukatif/article/view/3225>
- Kartodirdjo, S. (1992). Pendekatan ilmu sosial dalam metodologi sejarah. Gramedia Pustaka Utama.
- Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi. (2024). Capaian Pembelajaran pada Pendidikan Anak Usia Dini, Jenjang Pendidikan Dasar, dan Jenjang Pendidikan Menengah pada Kurikulum Merdeka. <https://kurikulum.kemdikbud.go.id/>
- Masitoh, I.S. & Sudarajat, A. (2022). Nilai-Nilai Kearifan Lokal Kesenian Gaok Sebagai Sumber Pembelajaran Sejarah. *DIAKRONIKA*, 22(1), 111. <https://doi.org/10.24036/diakronika/vol22-iss1/240>
- Ono. (2021). Melihat Keunikan Rumah Adat Panjalin di Majalengka dengan 16 Tiang Penyangga, Punya Tradisi Sambut Ramadan. [Online]. Diakses dari <https://www.radarcirebon.com>.
- Pranata, G. (2022). Perang Kedondong, Perlawanan Rakyat Miskin Cirebon Atas Penjajah. <https://nationalgeographic.grid.id/read/133241165/perang-kedondong-perlawanan-rakyat-miskin-cirebon-atas-penjajah?page=all>
- Priyatna, A. (2020). *Pengembangan Media Flipbook Digital Situs Purbakala Pugung Raharjo untuk Meningkatkan Pemahaman Sejarah Lokal Siswa* [Tesis]. Surakarta: Universitas Sebelas Maret.
- Rahayu, I. (2016). Strategi-Strategi Perlawanan Rakyat Cirebon dalam Perang Kedondong Tahun 1808-1818. *Tamaddun: Jurnal Sejarah dan Kebudayaan Islam*, 1(1), 150. <https://www.syekhnurjati.ac.id/Jurnal/index.php/tamaddun/article/view/939/689>
- Ramadhan, F.N. (2023). Pengembangan Media Pembelajaran Katalog Digital Berbasis Situs Sejarah Lokal Menggunakan Penerapan Paradigma Pedagogi Reflektif untuk Meningkatkan Literasi Sejarah Siswa SMAN Kabupaten Majalengka. Universitas Sebelas Maret Surakarta.
- Ramadhan, H. (2023). Sejarah dan Peran Rumah Adat Panjalin Dalam Proses Islamisasi di Desa Panjalin Kecamatan Sumberjaya, Kabupaten Majalengka. IAIN Syekh Nurjati Cirebon. <http://repository.syekhnurjati.ac.id/id/eprint/10485>
- Rosanawati, I.M.R. (2024). Pentingnya Pembelajaran Sejarah di Abad 21 Pada Anak SD. *PENDAR CAHAYA: Jurnal Pendidikan, Sosial, dan Humaniora*, 4(1), 43-48

-
- Rulianto & Hartono, F. (2018). Pendidikan Sejarah sebagai Penguat Pendidikan Karakter. *Jurnal Ilmiah Ilmu Sosial*, 4(2), 128. <https://ejournal.undiksha.ac.id/index.php/JIIS/index>
- Rüsen, J. (2004). Historical consciousness: Narrative structure, moral function, and ontogenetic development. In P. Seixas (Ed.), *Theorizing historical consciousness* (pp. 63–85). University of Toronto Press.
- Safarani, J.A. (2023). Monumen dan Museum Peta sebagai Sarana Edukasi Sejarah dalam Mempertahankan Identitas Bangsa. *HISTORIA: Jurnal Pendidik dan Peneliti Sejarah*, 6(2), 233. <https://doi.org/10.17509/historia.v6i2.54584>.
- Vygotsky, L. S. (1978). *Mind in society: The development of higher psychological processes*. Harvard University Press.
- Wineburg, S. (2001). *Historical thinking and other unnatural acts: Charting the future of teaching the past*. Temple University Press.
- Wirawan, I.K.A. (2017). Nasionalisme, Budaya Konsumerisme, dan Bela Negara. *Media Informasi Kementerian Pertahanan Wira*, 69(53), 21-26. <https://www.kemhan.go.id/>