

# Learning Local Wisdom on Pasemah Megalithic Relics in Lahat Regency, Efforts to Anticipate the Negative Impact of the Industrial Era 4.0

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# Learning Local Wisdom on Pasemah Megalithic Relics in Lahat Regency, Efforts to Anticipate the Negative Impact of the Industrial Era 4.0

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**Abstract.** The title of this paper is "Learning Local Wisdom on Pasemah Megalithic Relics in Lahat Regency, Efforts to Anticipate the Negative Impact of the Industrial Era 4.0". This study uses historical methods to find local wisdom of Pasemah megalithic relics in Lahat regency. Pasemah Megalithic relics is very large and extensive with various shapes and sizes, this shows that the supporting community has a high civilization. Pasemah megalithic relics are mostly in the form of stone statues and monuments that are carved dynamically, magnificently, and cause monumental effects. This condition is reflected in the symbols to be conveyed by the sculptor, as a characteristic of the character and religious value of his people. The local wisdom was re-learned as an effort to anticipate the negative impact of the industrial era 4.0, because the legacy of civilization is a form of behavior of living people with unique local wisdom. Therefore, this paper will examine the value of the local wisdom of Pasemah megalithic relics in Lahat regency, as an effort to overcome the negative impacts of the industrial era 4.0.

**Keywords:** Learning, local wisdom, Pasemah megalithic relics, Lahat regency and South Sumatera Province.

## 1 Introduction

South Sumatera is very rich in cultural and historical heritage from every age, non-religious times, Hindu-Buddhist, Islamic, colonial and contemporary. Speaking of historical heritage, South Sumatera is second to none, non-cultural relics in various regency in one of them, Lahat regency and Pagaralam City (Pasemah) have a very complete Nirleka cultural heritage and are spread in several villages. The very rich remains are stored by various local wisdom as a form of community character. Cultural wealth with the value of local wisdom needs to be lifted and developed again in the millennia generation, so that they do not lose their national identity and national identity.

Current conditions, the millennia generation in the industrial 4.0 era does not seem to have the attention and concern for the cultural heritage that is full of wisdom and values of these characters. Therefore there needs to be a continuous and consistent effort in preserving the culture. All elements of society need to be involved in cultural preservation efforts in South Sumatera, local government, business, the general public, cultural organizations and the world of education. The involvement of the regional government, business world, cultural organizations and the general public may have been done, but when speaking of the world of education this has become a very important thing.

Referring to the 2013 National Education System Law on Article stated that "National education functions to develop capabilities and shape dignified national character and civilization in order to educate the nation's life, aiming at developing potential students to become human beings who believe and fear The One Almighty God, noble, healthy, knowledgeable, capable, creative, independent, and a democratic and responsible citizen"[1]. Forming dignified character and national civilization is the role of the world of education, therefore in order to realize this the world of education should have various breakthroughs that can encourage the acceleration of the establishment of a dignified nation of civilization [2]. People who are Muslim are people who care about their culture, because with a strong culture people can fend off the negative effects of the industrial era 4.0.

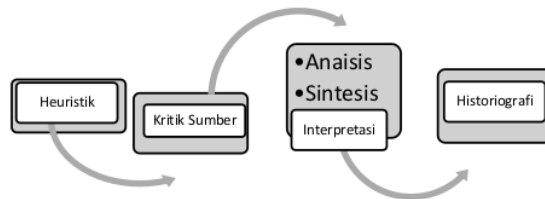
The megalithic culture of Pasemah is a form of local knowledge that is very unique, has high moral and aesthetic values from the adherents of that culture. Moral value as a reflection of civilization from a society that lives in its time needs to be studied to be found again and can be applied in the present life. Especially nowadays, known as industrial age 4.0, people's lives are beginning to abandon moral values and away from local wisdom. The negative impact of this era needs to be anticipated by learning from a variety of local wisdom that becomes the lifeline of a community, this needs to be done because the contemporary era of people's lives is increasingly far from the cultural roots of its predecessor. Therefore the need for learning local wisdom from the megalithic remains of Pasemah is one of the efforts to fight the negative excesses of the era.

## **2 Method**

This study uses historical methods to conduct critical investigations of events that occur, developments and past experiences which are information that needs to be interpreted [3]. According to Gottschalk, the so-called historical method here is the process of critically examining and analyzing recordings and relics of the past. This study uses historical methods to conduct critical investigations of events that occur, developments and past experiences which are information that needs to be interpreted [3]. According to Gottschalk, the so-called historical method here is the process of critically examining and analyzing recordings and relics of the past [4] Therefore, Priyadi defines historical methods as having links with historical theories and historical explanations.[5]. Explanation and investigation of the past uses the steps of a systematic procedure, process, or technique in the investigation of a particular scientific discipline to get the object / materials studied [6].

The procedure includes source or heuristic search techniques, validity testing or source authenticity (Kritiek) which includes internal and external criticism, interpretation of data that has been obtained including analysis and synthesis, and historiography or writing of data that has been analyzed and synthesized. With the process of historical methods carried out in such a way, the past events can be retold as they are or objectivity [7]. So that past information can be substantive information [8].

To understanding the methods, look through the chart:



**Fig. 1.** method of research

The first stage in historical methods is heuristics. The word Heusritik comes from Greek, namely "heuriskein" which means finding or searching. In Latin, Heuristics is the same as "ars Inveniendi" which means art in searching [9]. The second stage is source criticism, at this stage operational analysis is carried out, after gathering various sources in the research, researchers will not take for granted what is stated in the source, but critically screen the source both internal and external criticism from the source. The third step is interpretation of data, after passing critical reading, the author collects information about a historical period that is being reviewed through this study [10].

The fourth stage, historiography is the stage of writing research results by presenting research results. Writing history (historiography) is a way of writing, exposure, or reporting the results of historical research that has been done based on the data obtained and processed [11].

### 3 Results and Discussion

Referring to the problems then this paper will be directed to the study of:

#### 3.1 Megalitic Pasemah

The era of megalithic or great stone age is a culture related to prehistoric / pre-literal religious life. The era of megalithics in line with the neolithic era is therefore more appropriate if it is called the megalithic culture [11]. The era of megalithics is divided into two phases of achievement. The first phase is related to ceremonial instruments, while the second phase is related to the burial ceremony [12]. Megalithic culture produces tools such as menhirs that are stone monuments that are made with the aim of honoring the spirits of ancestors [13]. Menhir is a building in the form of a stone monument which was erected to honor the spirits of ancestors, so that the form of menhirs is a single stand and there are groups and some are made with other buildings such as punden berundak. Locations where menhirs are found in Indonesia are Pasemah (South Sumatra), Central Sulawesi and Kalimantan [14].

Pasemah is one area in Lahat Regency and Pagaralam City, South Sumatra province. This area is geographically a highland region, and its position is still a series of hills in Barisan on the island of Sumatra. Tropical natural forest with rocky rock conditions, is a unit of igneous rock with andesite rock types, and traversed by several tributaries (Batang Hari Sembilan

region), is a fertile area and very potential for the life of ancient or prehistoric people, in an effort to fulfill their life needs that are instinctively and adaptively still rely more on the availability of food ingredients from nature. On this Pasemah earth found many ancient artifacts left by Megalithic (Big Stone) culture, such as: Stone Statue, Stone Grave, Wall Painting Stone Grave, Scratched Stone, Scratched Image on Wall Cadas, Dolmen, Lumpang Batu, Menhir, etc. [15].

The community of megalithic supporters in Pasemah is inseparable from the wisdom of the past that changed the mindset of humans in absorbing and developing technology to support their lives, so that production tools and household appliances were created to form work specializations in accordance with certain skills and expertise. The implications of these conditions opened their minds to something and very influential to their lives, so the birth of an embryo of trust which was manifested in monumental works in the form of megalithic buildings that embodied the function of worship, supporters of megalithic culture in Pasemah gave an indication that an artist on the basis of his natural-oriented imagination reality will give birth to carvings or works with beautiful forms of work, but when viewed from the results of sculptures of megalithic sites in Pasemah it has provided an illustration that the artist's imagination has been contaminated by the inner pressures that are oriented the religion of the megalithic buildings in Pasemah with its morphological characteristics and functions can we observe how the megalithic-megalithic relationship is to contemporary religious life and the appearance of art in its time [16].

The cultural heritage of Pasemah megaliths is categorized as complete and widespread in Lahat Regency and Pagaralam City, such as Karang Indah, Tinggiari Gumai, Tanjung Sirih, Padang Gumay, Pagaralam, Tebat Sementur (Tanjung Tebat), Tanjung Menang-Tengah Padang, Tanjung Tebat, Pematang, Ayik Cold, Beringin Tanjung, Geramat Mulak Ulu, Tebing Tinggi-Lubuk Buntak, Nanding, Batugajah (Kutaghaye Lame), Pulau Panggung (Sekendal), Gunung Migang, Tegurwangi, and Airpur [17].

Remains found are: 1) Statues that are carved in the form of human figures. 2) Menhir, which is an upright stone which is usually related to the purpose of worshipping the static and dynamic statues of ancestral spirits / stone statues. 3) Cubicle / Stone Grave is a building made of stone consisting of walls, a base and a roof / cover. 4) Dolmen which are large stones supported by small stones around them that serve as a buffer. 5) Stone overlays, which is a stone with a flat top and a hole or more that might be used as a pounder. 6) Flat stone, which is a monolith placed on the ground where the surface is flat. Usually used for worship ceremonies 7) Tetralith is an arrangement of 4 large stones in a circular shape that serves as a place of ceremony and worship of spirits. 8) A tomb jar that functions as a body burial place. 9) Stone Bale or stone scratched. The variety of megalithic findings on the land of Pasemah has caused cultural civilization in the highlands of the Basemah to become rich, complete and unique in its time [18].

### **3.2 Local Wisdom**

Local wisdom is the basic knowledge of the local community in its efforts to live in balance with nature. Such knowledge is a real experience in integrating body and soul with the environment. Experience continues to be used as moral and material values in their lives [19]. Therefore local wisdom refers to community experience and local knowledge [20]. Local wisdom is inseparable from the religious values embraced by the community. The values of local wisdom are not only to maintain a harmonious relationship between humans and humans but also with their environment, as a form of human service to God. Local wisdom is often referred to as local wisdom. It can be interpreted from the origin of the word, namely wisdom,

which is a person's ability to use his mind to respond to an event, object or situation. While local (local) shows the interaction space where the situation occurs. So that it can be drawn an understanding that local wisdom is positive human behavior in relation to a particular region [21].

So what is meant by local wisdom is the view of life, science, and various life strategies in the form of activities carried out by the Pasemah community in answering various problems in meeting their needs in the megalithic era. It is connected with the Pasemah megalithic relics, the concept of local wisdom especially in the management of materials in their environment. It is a collection of knowledge, practices and practices and beliefs that develop through adaptive processes (adaptations) that are passed down from generation to generation through culture, which are related to the relationship between living things (including humans) and the surrounding environment [22].

The Local wisdom that can found from Pasemah Megalithic remains are :

**Religious.** Forms of megalithic passages in various forms are used for religious ceremonies. Megalithic culture as a means to submit a request to the adored or for the implementation of ceremonies such as means to invoke fertility, or avoiding diseases or pests [23]. Most of the megalithic remains have a weak goal for worshiping ancestral spirits and as a burial place for corpses. [24] This shows that the supporting community is religious people, the religious values are manifested in a very multi-functional worship system [25].

Beside that the Pasemah megalithic statues show that humans at that time were very closely related and related to animals such as: Elephant, Snake, Buffalo, and others. This can be seen from the visual sculpture that depicts people supporting the megalithic tradition Pasemah is a society that upholds the concept of worshiping ancestral spirits in their religious life or according to Erwan as a puyang concept [26].

**Gotong Royong.** Megalithic is a culture that produces monumental buildings made of large stones. In general, the establishment of these megalithic buildings made of large white-colored endesite stones, the large stones were then formed according to their needs. If it is observed that large cultural products are not and neatly arranged in a certain place, this cannot be done alone, of course it is done in mutual cooperation. This mutual cooperation is for the common interest and is used together as well, therefore it can be revealed how the supporting communities are mutually collaborating for common interests.

**Love the environment.** All megalithic remains in Pasemah use large stones, which are available around them. The emergence of megalithic cultural values in the context of knowledge has implications for what materials are used. The physical environment around the site of the discovery of the megalithic site, shows the material available in the nearest environment and other materials which are then used as media for making the site. These remains visualize megalithic cultural values because the material used is large stones [27].

**Creative.** All megalithic remains in Pasemah use large stones, which are available around them. The emergence of megalithic cultural values in the context of knowledge has implications for what materials are used. The physical environment around the site of the discovery of the megalithic site, shows the material available in the nearest environment and other materials which are then used as media for making the site. These remains visualize megalithic cultural values because the material used is large stones [27].

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### **3.3 Learning Local Wisdom Efforts To Anticipate The Negative Impact Of The Industrial Era 4.0**

In the technological concept, the industrial 4.0 era is very positive, but in the social and cultural conception the negative excesses of this era are very large, for example the loss of various moral values eroded by the swift flow of information. This will have an impact on human behavior that is increasingly selfish and does not care about the environment both socially and physically. The eradication of national culture is not impossible because it is necessary for significant efforts to anticipate the negative impact of the industrial era 4.0. Therefore, it is necessary to rebuild cultural values that have been inherent in the community and have proven their strength against negative currents, these values are extracted from various local wisdoms from all regions in Indonesia.

Local Wisdom or often referred to as Local Wisdom is local ideas that are wise, full of wisdom, good value, embedded, become traditions (steady) and are followed by members of the community [28]. Local wisdom is a collection of facts, concepts, beliefs, and public perceptions of their environment. Local wisdom is understood as everything based on knowledge, acknowledged by reason, and in accordance with religious provisions. Local wisdom is formed as a cultural superiority of the local community as well as geographical conditions in a broad sense. Local wisdom is a product of the past culture that should be continuously taken into account in life. Although it is locally valued, the values contained in it are considered to be very universal [29].

Characteristics of local wisdom are: (1) awakened based on experience; (2) tested after being used for centuries; (3) can be adjusted to the current culture; (4) commonly carried out by individuals and society; (5) is dynamic; and (6) strongly related to the belief system. Local wisdom in the form of rules relating to: (1) human relations, such as marriage; (2) human and natural relations, as an effort to conserve nature, such as customary forests; and (3) relations with the unseen, such as God and supernatural spirits. The values of local wisdom contain what is called local genius, namely cultural identity, which is the identity of the nation which causes the nation to be able to absorb and cultivate foreign cultures according to their own character. Therefore local genius as part of local wisdom must continue to be preserved, through the local genius that a nation will be tested for its ability to survive in the midst of the progress of the time this the Melenial generation must not forget the cultural roots that already exist because those cultures contain very noble values that need to be preserved. That is local wisdom that needs to be explored while still enjoying modern culture. Forgetting existing local wisdom means denying the existence of a highly valued ancestral cultural heritage. Local wisdom contains ethical guidelines, life views, traditions, philosophies, and so on that can be used as a balance of life in the current digital era [30].

## 4 CONCLUSIONS

Megalithic cultural heritage Pasemah is very "sophisticated" which spreads in a very large number, showing that human supporters have local wisdom that is related to their life needs. These megalithic remains show local knowledge that must be maintained, based on this study, values can be found that can be found from the distribution of megalithic artisan such as religious values, mutual cooperation, environmental love and creativity. These values have been proven in the history of the Pasemah community who can anticipate the various cultural currents present.

Through this local wisdom from the megalithic inheritance of Pasemah, it needs to be continuously developed to deal with the negative excesses of the industrial 4.0 era that are digital and tend to be individualistic.

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