

Identification of Historical Heritage in Metro City Lampung as Learning Resources of Local History

Sumiyatun¹, Umi Hartati²

^{1,2}History Education Program, University of Muhammadiyah Metro, Lampung, Indonesia

Corresponding Author: Sumiyatun

ABSTRACT

This study aims to identify historical relics in Metro City, Lampung that can be used as a source of local history learning. This study uses a descriptive qualitative approach. Data collection techniques were carried out using archival studies, literature studies, and field observations. The data obtained were then analyzed with an interactive analysis model. The results of the study identified three historical heritage objects in Metro City, Lampung which is located in the city center, namely 1) Metro City Merdeka Park which was previously known as the city square; 2) Doctor's House (Dokterswoning), and 3) Santa Maria Maternity Clinic. It was concluded that the three historical heritage objects identified were objects originating from the colonial period in Metro City, Lampung, namely between 1935-1938, the three historical heritage objects have strong historical value in local historical narratives in Metro City and can be used as sources local history learning.

Keywords: historical heritage, Metro City, learning resources, history learning, local history

INTRODUCTION

Metro City is one of the historic cities in Lampung which was born as an implication of the implementation of the Ethical Policy policy in Lampung. One of the policies implemented was the relocation of residents or migration outside Java, which was then known as colonization. The implementation of colonization in Lampung was carried out from 1905-1941 which was divided into two phases, namely the

Experimental Phase (1905-1931) and the Expansion Phase (1932-1941) (Pelzer, 1948). Metro City is a colonization capital that was built in the second phase, namely the Expansion Phase (1932-1941) in the north of Telukbetung-Tanjungkarang which was named the Sukadana Colonization (Amboro, 2021b; Amboro et al., 2018; Kuswono et al., 2020). As a capital space, Metro has a distinctive spatial layout that combines Javanese spatial and modern spatial concepts. Started to be built in 1935, the traces of the colonial capital's space are now partly still observable and become historical relics. This is a cultural heritage that is the identity of Metro as a colonial city. The many historical relics that are still left have the potential to be used as a source of learning local history.

Rohani argues that learning resources are all kinds that exist outside of students whose existence facilitates the learning process (Rohani, 1997). Therefore, whatever is around students has the potential to be used as a learning resource. Ariyani et al. Stated that potential learning resources are everything that can be used for learning, references in learning resources are not only in the form of textbooks, but can be in the form of places, and equipment in the surrounding environment (Ariyani & Huda, 2016). While the Association of Education and Communication Technology (AECT) explains that the components of learning resources can include messages, people, materials, equipment, techniques/ methods, and environments that are used

partially or in combination to facilitate the learning process. Furthermore, learning resources can be categorized into two things, namely learning resources designed and learning resources that can be used (Musfiqon, 2012). When examined from the concepts of learning resources, historical relics that are material in Metro City can be used as a source of historical learning in schools, in the category of historical heritage in Metro City are learning resources that can be directly used, the contents of which can be in the form of messages (historical facts), materials and places (cultural heritage buildings), and the environment (areas and geographical units of space in the center of Metro City).

Based on the results of observations on history learning in high schools in Metro City, it shows that in practice, the use of local sources such as historical relics such as historical sites and buildings has not been utilized by teachers to teach history to their students. Many things are the cause, including the teacher's lack of knowledge of local history and the teacher's lack of confidence that local sources in the form of historical relics that are around can be used in history learning. Whereas learning history ideally departs from the immediate environment of students because it relates to collective identity (Kyvig & Marty, 2010). The utilization of historical sources that are around will also greatly facilitate teachers in strengthening historical understanding and historical awareness of students (Amboro, 2013, 2015).

Several previous studies have shown that local sources in the form of historical relics such as buildings and sites can be utilized in history learning, both in history learning in schools and for the public (Amboro, 2020; Amboro, Kuswono, et al., 2021; Ariyani & Huda, 2016; Darmayanti et al., 2018; Ernasari & Amboro, 2017; Guntur et al., 2018; Habsari, 2016; Hartati et al., 2020; Pardi & Margi, 2013; Wuni et al., 2018). In addition, studies on the potential of local sources in the form of historical relics in Lampung and Metro City have also

been carried out by previous researchers, such as studies of potential sources of local history learning at the Argoguruh Dam site in Lampung (Amboro, 2021a), the Doctor's House building (Dokterswoning). in Metro City (Amboro, 2021c; Amboro, Setiawati, et al., 2021; Amboro & Anindita, 2020; Amboro & Bambang, 2020), the site of Taman Merdeka Metro City and the Santa Maria Maternity Clinic whose historical studies have been conducted by Amboro, Wahab and Ummah (Amboro, 2021b; Ummah, 2020; Wahab, 2021). In this study, the researchers focused on the study of historical values in three historical heritage objects, namely the Metro City Park Merdeka site, the Doctor's House (Dokterswoning) building, and the Santa Maria Maternity Clinic building which can be used as a source of local history learning.

RESEARCH METHODS

This research was conducted using a qualitative approach. This approach seeks to describe and analyze phenomena, events, reality, social activities, attitudes, beliefs, perceptions, and thoughts both individually and in groups (Sukmadinata, 2007). The object in this study is the historical heritage in Metro City, Lampung, especially those located in the city center, and focused on three objects of observation, namely Metro City Merdeka Park, Doctor's House, and Santa Maria Maternity Clinic. The inductive technique is used by observing historical heritage objects, then drawing general conclusions that are supported by some information, so that the data obtained are descriptive.

The data collected includes information on historical heritage objects, historical records of their use, descriptions of physical conditions, place structures, and environmental conditions. Data collection techniques used includes archive review, literature review, and observation of historical heritage objects in the field. Archives and literature reviews are conducted to explore information about the history of historical heritage objects and

their history obtained from archives, documents, image recordings. Field observation techniques are also carried out to seek up-to-date information on the condition of the historical heritage being studied. Qualitative data analysis was carried out using an interactive analysis model as proposed by Huberman, namely, the data analysis process was carried out simultaneously with the data collection process in the field (Sutopo, 2002).

RESULTS

Taman Merdeka Kota Metro

Taman Merdeka Kota Metro is located in the center of Metro City A.H. Nasution Street Central Metro District, Metro City. At first, Taman Merdeka was a field in the form of a city center square like the city center in Java but then transformed the concept of a city park. The oldest records that indirectly indicate the existence of the Metro square are 1935 and 1936. In 1935 an archive of the Tropenmuseum, Amsterdam showed the existence of the Hansje Pesanggrahan which is located on the east side of the city square, and in 1936 several newspapers published by the Indies The Netherlands announces the existence of the Prospective Assistant Wedana Metro Residence. According to the single chess gatra spatial layout concept adopted in the Metro area arrangement, the existence of the residence of the Wedana/Assistant Wedana is a symbol of the center of political government which will be directly associated with the existence of the square in front of it (*Algemeen handelsblad voor Nederlandsch-Indië*, 1936; *Bataviaasch nieuwsblad*, 1936). In 1937 the Metro square also became a location that was directly associated with Boulevard Rookmaker, a wide avenue in the middle of which stood the Monument to the Success of Colonization for Resident Rookmaker 1933-1937 (*Bataviaasch nieuwsblad*, 1937; *Deli courant*, 1937). This boulevard is now the base of A.H. Nasution Street which stretches from the Pena Monument of Metro City to the Latsitarda Monument (Amboro,

2021b). In 1941, the square also witnessed the construction of the first mosque in Metro which was built independently by the community at that time. The mosque was built right on the west side of the Metro square, which is now the location where the Taqwa Mosque stands (*De Indische courant*, 1941).



Figure 1. Metro Square is seen from the courtyard of the Hansje Pesanggrahan which is located on the east side. Archive Source: Tropenmuseum (NMvW), Amsterdam, Netherlands. Archive number 30041154



Figure 2. Metro Square was photographed by Jan van der Kolk in 1940. There is a large tree in the center of the square which was called the "Kedawung" tree, during the Japanese Occupation it was used as a watchtower in the city center. Source: KITLV, Leiden, Netherlands archive number 53713.

During the Japanese Occupation, Metro became the center of a district-level area called Metro Ken. The existence of the Metro square became very important at that time as a center of control and supervision during the enactment of military politics and

war politics by Japan. The Japanese government used a large tree in the square as a watchtower and a watchtower with a monitoring post at the top, and a large bell rang to signal the change of duty and the start of the curfew. A powerful siren is also installed at the control post in this Metro city square. Sounded in case of an emergency and as a sign of danger (Sekretariat Daerah Kota Metro, 2004).

On August 17, 1945, Indonesia declared its independence. The spirit of independence colors every Indonesian people. Metro residents were no exception at that time. The existence of the square in the city center is a silent witness to the spirit of heroism in welcoming and defending the independence of the Republic of Indonesia. All leaders in Metro, both formal and informal, agreed and decided to be steadfast in defending independence with the spirit of independence or death. As a form of embodiment of the agreement, a Monument to Commemorate the Struggle for Independence was built in the Metro square, or later known as Merdeka Metro Square. The monument, which was built to resemble an ark or ship, was the idea of doctor Soemarno Hadiwinoto in 1946 and was carried out by Raden Soekarso (Head of the Public Works Department of Metro) in 1947 together with the people of Metro (Dewan Harian Angkatan 45, 1994). On the part of the monument, there is also a pole to fly the flag used during ceremonies.

At the end of the 1950s, Metro Square or Merdeka Metro Square again became a historic location. The historic event was the arrival of one of the Proclaimers of the Republic of Indonesia, namely Mohammad Hatta, to Metro who had given a speech to the people of Metro and Central Lampung in general, in the square or at Merdeka Square Metro. Arriving at the Metro, Hatta was warmly welcomed by the public. Hatta in his speech conveyed a message to strengthen unity and integrity, and put aside regional feelings. Hatta said that the people here can be an example for Indonesian unity, because in

this area all Indonesians can live side by side in peace (Algemeen Indisch dagblad: de Preangerbode, 1957; Java-bode: nieuws handels- en advertentieblad voor Nederlandsch-Indie, 1957).

Doctor's House (Dokterswoning)

The Doctorswoning Cultural Heritage Building in Metro is one of the historic buildings in Metro City. Doctorswoning is a silent witness to the long history of Metro development as an area that was born as the implementation of the Dutch East Indies Government's Ethical Policy (education, irrigation, migration) in Lampung (Amboro et al., 2018; Kuswono et al., 2020). The implementation of the Ethical Policy policy in Lampung was carried out in two phases, namely the Experimental Phase (1905-1931) and the Expansion Phase (1932-1941). The implementation of the Ethical Policy which consists of three parts is carried out in an integrated manner, through the transfer of the Javanese population to Lampung which is called the colonization program, the construction of irrigation for agricultural purposes, and education for the indigenous people. In the first phase, several large agricultural colonies were established in Gedongtataan and Wonosobo, while in the second phase large agricultural-based colonies were opened in Sukadana and Belitang. Metro when it was designed as the center or capital of the Sukadana Colonization which has a fairly large area, which is about 55,000 hectares (Pelzer, 1948).

Doctorswoning comes from the Dutch language which means Doctor's House. Doctorswoning is a residential building intended for government doctors who are tasked with providing health services at the Sukadana Colonization Center assisted by other health workers. Doctorswoning was built right behind the house of the controlling officer, and not far from the location of the hospital managed by the Mission or Rooms Katholieke Missie (Amboro & Bambang, 2020). The Deli

Courant newspaper published in April 1939 reported about a person who was appointed as a colonization doctor, namely Mas Soemarno Hadiwinoto who would occupy the doctor's house or Dokterswoning's building in Metro. While waiting for a house for him to be completed on the Metro. So that while dr. Soemarno lived in Gedong Tataan (Deli courant, 1939a).



Figure 3. Dokterswoning when the construction process is complete, a photo was taken by Jan van der Kolk in March 1940. Source: KITLV, Leiden, Netherlands archive number 53179.

Regarding the construction of Dokterswoning, *De Indische courant* and *Bataviaasch Nieuwsblad*, published in June 1939, reported a number of news about the development process at the Sukadana Colonization center, including Doctorswoning. So it can be estimated that the construction of the Doctorswoning in Metro began construction between May-June 1939 (*Bataviaasch nieuwsblad*, 1939; *De Indische courant*, 1939a). In the next few months, many newspapers reported on the progress of the construction process of the Dokterswoning until its completion in February 1940 (*Algemeen handelsblad voor Nederlandsch-Indië*, 1939; *De Indische courant*, 1939b, 1939c; *De Locomotief*, 1939; *Deli courant*, 1939b; *Het nieuws van den dag voor Nederlandsch-Indië*, 1939). In March 1940, a photographer who worked for the Dutch East Indies Government in Batavia, namely Jan van der Kolk, took this photo of Dokterswoning and several other images for the purpose of making a colonization propaganda film.

Judging from the architectural style, Dokterswoning has a mixed architectural style, namely the Indies style or the New Indies style which is a combination of European styles (classical and neo-classical) and local architectural styles. An Indic style is a new form that was born from the process of adaptation to the tropical climate and culture in Indonesia. Metro is an area that was opened and developed by the Dutch East Indies Government, so it will be very easy to find a mix of European architecture and local architecture in buildings and their spatial patterns (Amboro, 2018a, 2018b). So, if viewed from the visible characteristics and the period of construction time, the Doctorswoning building can be categorized as historical remains and archaeological remains at the end of the colonial period. Therefore, it can be said that Dokterswoning as a cultural heritage building needs special attention to maintain its authenticity and sustainability.

Santa Maria Maternity Clinic

The Santa Maria Maternity Clinic building is one part of the mission activities of Roomsche Katholieke Missie which was founded around 1935 in Metro Lampung. This historic building is administratively located on Sosrosudarmo Street No. 1, Metro District, Metro City Center. Currently, this historical heritage is still carrying out its function to provide health services for the community, especially childbirth. The management of the Santa Maria Maternity Clinic is under the management of the Santo Georgius Foundation, which is based in Pringsewu, Lampung.

The existence of this mission hospital cannot be separated from the history of Metro City itself as an area that was opened due to the colonization program of the Dutch East Indies government. Metro was part of the colonization policy during the Expansion Phase (1932-1941) (Pelzer, 1948), and in 1935 its opening was initiated under the name Colonization Sukadana. The

Catholic mission has previously been involved in being part of this program as a means of spreading religion by providing services to the colonists in their new land. In addition to establishing churches, the Catholic Mission also established hospitals and schools for indigenous people to support their lives. One of them is the mission hospital in Metro. In 1938 this mission hospital was inaugurated under the name of St. Elisabeth on the initiative of the Franciscan Sisters under the care of Pastor Neilen SCJ as well as the first church priest to live in Metro after the opening of the second mission station outside Tanjungkarang on February 1, 1937 (Ummah, 2018, 2020).



Figure 4. The Mission Hospital in Metro was started in 1935 and inaugurated in 1938. Source: Tropenmuseum (NMvW), Amsterdam, Netherlands. Archive number 30000058.



Figure 5. Mission Hospital in Metro in 1940. Source: KITLV, Leiden, Netherlands archive number 53737.

During the Japanese occupation, this health service building complex did not escape Japanese control. The priests and nuns were arrested and put in prison in Tanjungkarang and some were even transferred to Muntok, Bangka, and Belalau,

South Sumatra. This building was later taken over by the Japanese and used as barracks (Wahab, 2021). The health service function at that time was not used because it was only used as Japanese military barracks and barracks. This is because this building is located in the center of the city which is also the center of control of the Japanese military government over Metro City.

During the Independence period, this mission hospital again carried out its function to provide health services for the people of Metro City. One part of this hospital building was also used as a Medical Center belonging to the Health Service which was managed by the government until 1952 (Ummah, 2020). Because public health services became the main priority program of the government at that time, this mission hospital in 1958 applied for a permit for the establishment of a maternity hospital on the initiative of the sisters, and the permit for its establishment was issued on September 14, 1960 (Wahab, 2021). Since then this mission hospital changed its status to Santa Maria Maternity Hospital, and in its later development, its status changed to Maternity Clinic.

This historical heritage building was once the object of archaeological study by the Bandung Archaeological Center in 2012 which was then led by Nanang Saptono (Saptono et al., 2014) and was later recorded in the list of Cultural Heritage Inventory in Metro by the Banten Cultural Heritage Preservation Center (BPCB). in 2015 with inventory number 429/CB4/LL/2015. In 2020, the Metro City Cultural Conservation Expert Team (TACB) again conducted a study of the former mission hospital building and recommended it as a Cultural Heritage Building to the government, and on 2 June 2021 through the Metro Mayor Decree Number 408/KPTS/D-01 /2021 was officially designated as a Cultural Conservation and protected by Law Number 11 of 2010 concerning Cultural Conservation.

CONCLUSION AND SUGGESTION

Conclusion

Based on the identification of historical relics in the center of Metro City, three historical heritage buildings were obtained that could potentially be used as sources of local history learning. The three historical relics are the Doctor's House or Doctorswoning Building and the Santa Maria Maternity Clinic, both of which have the status of a Cultural Conservation and are protected by Law No. 11 of 2010, as well as the location of the Metro City Merdeka Park. Its presence in the central location of Metro City is part of a single urban space that has existed since the Metro was built as the center or capital of the Sukadana Colonization area (1935-1941). All three are archaeological remains and historical remains that can be categorized as remains of the Colonial Period. Its existence as a historical relic is a silent witness and authentic evidence of the dynamics of the history of Metro City.

Suggestion

The historic relics of the Doctor's House (Dokterswoning), Metro City's Merdeka Park, and Santa Maria Maternity Clinic are archaeological remains and historical remains that need to be utilized as a source of local history learning by educators and students. This can help introduce the historical identity of the city where students in Metro City were born, grow and develop. In addition, the local government also needs to optimize the existence of these historical relics as a means of historical education for the people, because these three are authentic evidence of silent witnesses to the long history of Metro City since its establishment.

Acknowledgement: None

Conflict of Interest: None

Source of Funding: None

REFERENCES

1. Algemeen handelsblad voor Nederlandsch-Indië. (1936, March 5). De Lampong-kolonisatie. Algemeen Handelsblad Voor Nederlandsch-Indië, 5.
2. Algemeen handelsblad voor Nederlandsch-Indië. (1939, November). De Kolonisatie Soekadana: Wegen en Woningen worden Gebouwd. Algemeen Handelsblad Voor Nederlandsch-Indië.
3. Algemeen Indisch dagblad: de Preangerbode. (1957, July 6). Hatta terug van reis door Z.Sumatra Zwaartepunt redes gelegd op eenheid, opbouw en coöperaties Overste Barlian pleit voor herstel van Twee-Eenheid. Algemeen Indisch Dagblad: De Preangerbode.
4. Amboro, K. (2013). Hubungan Antara Pemahaman Sejarah Nasional Indonesia dan Sikap Nasionalisme dengan Kesadaran Sejarah Mahasiswa Program Studi Pendidikan Sejarah FKIP Universitas Muhammadiyah Metro Tahun Akademik 2013/2014. Universitas Sebelas Maret.
5. Amboro, K. (2015). Membangun Kesadaran Berawal Dari Pemahaman; Relasi Pemahaman Sejarah Dengan Kesadaran Sejarah Mahasiswa Program Studi Pendidikan Sejarah Fkip Universitas Muhammadiyah Metro. *Historia: Jurnal Program Studi Pendidikan Sejarah*, 3(2), 109. <https://doi.org/10.24127/hj.v3i2.150>
6. Amboro, K. (2018a). Menemukan Jejak Arsitektur Indis di Metro. *Rilis.Id*. <http://m.lampung.rilis.id/Menemukan-Jejak-Arsitektur-Indis-di-Metro.html>
7. Amboro, K. (2018b). Mengamati Metro dari Atas dan Masa Lalu. *Rilis.Id*. <http://m.lampung.rilis.id/Mengamati-Metro-dari-Atas-dan-Masa-Lalu.html>
8. Amboro, K. (2020). Sejarah Publik dan Pendidikan Sejarah Bagi Masyarakat. *Jurnal Historis: Jurnal Kajian, Penelitian & Pengembangan Pendidikan Sejarah*, 5(1), 29–40. <https://doi.org/https://doi.org/10.31764/historis.v5i1.2420>
9. Amboro, K. (2021a). Bendung Argoguruh 1935 dan Potensinya sebagai Sumber Pembelajaran Sejarah di Lampung. *MUKADIMAH: Jurnal Pendidikan, Sejarah, Dan Ilmu-Ilmu Sosial*, 5(1), 100–110.

10. Amboro, K. (2021b). Jejak Kolonisasi Sukadana 1935-1942 (A. Setiawan (ed.)). AURA Publisher.
11. Amboro, K. (2021c). Menengok Dokterswoning, Bangunan Bergaya Kolonial di Metro. In A. Arman (Ed.), *Menyebarkan Semangat Sejarah Lokal; Sehimpun Tulisan dari Lampung* (pp. 1–13). AURA Publisher.
12. Amboro, K., & Anindita, I. P. (2020). Urgensi Pemanfaatan Rumah Dokter (dokterswoning) sebagai Sumber Pembelajaran Sejarah di Sekolah. In Tim Ahli Cagar Budaya (TACB) Kota Metro (Ed.), *Dokterswoning: Sejarah Rumah Dokter Kota Metro* (pp. 55–69). AURA Publisher.
13. Amboro, K., & Bambang, S. (2020). Sekilas Sejarah Rumah Dokter Metro. In Tim Ahli Cagar Budaya (TACB) Kota Metro (Ed.), *Dokterswoning: Sejarah Rumah Dokter Kota Metro* (pp. 20–28). AURA Publisher.
14. Amboro, K., Kuswono, & Setiawan, A. (2021). Identification of Cultural Values and Nation's Character in Dalung Bojong Inscription of the Sultanate of Banten in Lampung. *JUSPI (Jurnal Sejarah Peradaban Islam)*, 5(1), 1–12. <http://jurnal.uinsu.ac.id/index.php/juspi/article/view/9471>
15. Amboro, K., Setiawati, E., Setiawan, A., Rasmana, B., & Widodo, P. P. (2021). Identifications of Character Values from the History of Dokterswoning Cultural Heritage Buildings and Potentials for Learning History Resources in Schools. *International Journal of Research and Review*, 8(5), 273–285. <https://doi.org/10.52403/ijrr.20210535>
16. Amboro, K., Syahidah, F., Hartati, U., & Kuswono. (2018). *Album Metro Tempo Dulu Era Kolonisasi 1932-1940an*. Dinas Perpustakaan dan Kearsipan Kota Metro.
17. Ariyani, R. W., & Huda, K. (2016). Situs Masjid Agung Sewulan (Sejarah dan Potensinya Sebagai Sumber Belajar Sejarah SMP/MTsN). *Agastya: Jurnal Sejarah Dan Pembelajarannya*, 6(02), 97–111. <https://doi.org/10.25273/ajsp.v6i02.1042>
18. *Bataviaasch nieuwsblad*. (1936, March 2). *De Javaansche kolonisatie in de Lampongs Een streek van groote welvaart Het oordcol van een Jaikiansch bestuursambtenaar*. *Bataviaasch Nieuwsblad*.
19. *Bataviaasch nieuwsblad*. (1937, June 12). *Gedenkzuil voor Resident Rookmaker*. *Bataviaasch Nieuwsblad*.
20. *Bataviaasch nieuwsblad*. (1939, June). *Nieuws uit de Lampongs*. *Bataviaasch Nieuwsblad*.
21. Darmayanti, W. D., Mudana, I. W., & Margi, K. (2018). Identifikasi Potensi Taman Soekasada Ujung, di Desa Tumbu, Kabupaten Karangasem, Bali sebagai Sumber Belajar Sejarah Lokal di SMA. *Jurnal Widya Winayata*, 6(1). <https://doi.org/http://dx.doi.org/10.23887/jjps.v6i1.4277>
22. *De Indische courant*. (1939a). *Uit de Lampongs: De doorgaande verbinding van Tandjongkarang naar Palembang. - De voltooiing van twee groote betonboogbruggen. - Ook nog een geregelde autobusverbinding*. *De Indische Courant*.
23. *De Indische courant*. (1939b, August). *De Javanen-Kolonisaties in de Lampongs*. *De Indische Courant*, 286.
24. *De Indische courant*. (1939c, November). *De Situatie in Soekadana*. *De Indische Courant*.
25. *De Indische courant*. (1941, January 9). *Moskee in Metro*. *De Indische Courant*.
26. *De Locomotief*. (1939, November). *De Situatie in Soekadana*. *De Locomotief*.
27. *Deli courant*. (1937, June 17). *Resident Rookmaker Gehuldigd*. *Deli Courant*.
28. *Deli courant*. (1939a, April). *Kolonisatie-Dokter in de Lampongs*. *Deli Courant*, 3e.
29. *Deli courant*. (1939b, September). *De Kolonisaties in de Lampongs*. *Deli Courant*.
30. *Dewan Harian Angkatan 45*. (1994). *Sejarah Perjuangan Kemerdekaan di Lampung Jilid II*. CV. Mataram.
31. Ernasari, E., & Amboro, K. (2017). Pengaruh Media Pembelajaran Audio Visual Berbasis Windows Movie Maker Terhadap Kemampuan Menganalisis Sejarah Siswa Kelas X Ipa Semester Genap Di Sma Muhammadiyah 1 Metro Tahun Pelajaran 2016/2017. *Historia*, 5(1), 77. <https://doi.org/10.24127/hj.v5i1.734>
32. Guntur, A., Syukur, A., & Umasih. (2018). *Kraton Buton Sebagai Sumber Sejarah Lokal Dalam Pembelajaran Sejarah*. *Jurnal Pendidikan Sejarah*, 7(1), 85–98. <https://doi.org/10.21009/JPS.071.06>
33. Habsari, N. T. (2016). *Situs Ngunurawan: Sejarah dan Potensinya sebagai Sumber Belajar Sejarah Lokal*. *Agastya: Jurnal*

- Sejarah Dan Pembelajarannya, 6(1), 58–64. <https://doi.org/http://doi.org/10.25273/ajsp.v6i01.881>
34. Hartati, U., Sumiyatun, S., & Prastyo, A. B. (2020). Cagar Budaya Sebagai Sumber Belajar Sejarah Lokal. *Diakronika*, 20(2), 143. <https://doi.org/10.24036/diakronika/vol20-iss2/155>
35. Het nieuws van den dag voor Nederlandsch-Indië. (1939, November). *De Situatie in Soekadana. Het Nieuws van Den Dag Voor Nederlandsch-Indië*.
36. Java-bode : nieuws handels- en advertentieblad voor Nederlandsch-Indie. (1957, July 6). Dr. Hatta in Zuid-Sumatra Overste Barlian pleit voor herstel Twee-Eenheid. *Java-Bode : Nieuws, Handels- En Advertentieblad Voor Nederlandsch-Indie*.
37. Kuswono, Hartati, U., Amboro, K., Mujiyati, N., Immawati, F. L., Tantri, A. D., & Wijaya, A. R. (2020). *Metro Tempo Dulu: Sejarah Kota Metro Era Kolonisasi 1935-1942* (B. Hidayat & U. Hartati (eds.); 1st ed.). LADUNY.
38. Kyvig, D. E., & Marty, M. A. (2010). *Nearby History: Exploring The Past Around You* (Third Ed.). Altamira Press.
39. Musfiqon, H. M. (2012). *Pengembangan Media dan Sumber Pembelajaran*. Prestasi Pustaka.
40. Pardi, I. W., & Margi, I. K. (2013). Eksistensi Punden Berundak di Pura Candi Desa Pakraman Selulung, Kintamani, Bangli (Kajian tentang Sejarah dan Potensinya sebagai Sumber Belajar Sejarah). *Jurnal Widya Winayata*, 1(3). <https://doi.org/http://dx.doi.org/10.23887/jjps.v1i3.1020>
41. Pelzer, K. J. (1948). *Pioneer Settlement in the Asiatic Tropics: Studies in Land Utilization and Agricultural Colonization in Southeastern Asia*. American Geographical Society.
42. Rohani, A. (1997). *Media Instruksional Edukatif*. Rineka Cipta.
43. Saptono, N., Widyastuti, E., Laili, N., & Qadarsih, M. (2014). *Khasanah Budaya Lampung* (Juliadi (ed.)). Balai Pelestarian Cagar Budaya Serang.
44. Sekretariat Daerah Kota Metro. (2004). *METRO: Desa Kolonis Menuju Metropolis* (Metro Membangun - Membangun Metro) (Sudarmono & E. R. Harwanto (eds.); 1st ed.). Bagian Humas dan Protokol Setda Kota Metro.
45. Sukmadinata, N. S. (2007). *Metode Penelitian Pendidikan*. Remaja Rosdakarya.
46. Sutopo, H. B. (2002). *Metode Penelitian Kualitatif*. UNS Press.
47. Ummah, R. (2018). *Sejarah Santa Maria dan Lahirnya RSUD Ahmad Yani*. Omah1001.Com. <https://www.omah1001.com/2018/02/sejarah-santa-maria-dan-lahirnya-rsud.html>
48. Ummah, R. (2020). *Sejarah Santa Maria dan Lahirnya RSUD Ahmad Yani*. In Tim Ahli Cagar Budaya (TACB) Kota Metro (Ed.), *Dokterswoning: Sejarah Rumah Dokter Kota Metro* (pp. 15–19). AURA Publisher.
49. Wahab, O. H. (2021). *Sejarah Singkat Santa Maria Metro*. In A. AZ (Ed.), *Menyebarkan Semangat Sejarah Lokal; Sehipun Tulisan dari Lampung* (pp. 23–32). AURA Publisher.
50. Wuni, I. A. K. N., Sendratari, L. P., & Margi, I. K. (2018). *Gereja Pniel di Desa Blimbingsari, Jembrana, Bali (Sejarah Pendirian Dan Potensinya Sebagai Sumber Belajar Sejarah)*. *Jurnal Widya Winayata*, 6(1), 12. <http://ejournal.undiksha.ac.id/index.php/JJP S/article/view/4150>

How to cite this article: Sumiyatun, Hartati U. Identification of historical heritage in Metro City Lampung as learning resources of local history. *International Journal of Research and Review*. 2021; 8(10): 68-76. DOI: <https://doi.org/10.52403/ijrr.20211011>
