

Millennium Awareness through Aceh History and Documentary Film (The Young Generation's Perspective Case Study)

Khalsiah¹, Saifuddin Yunus², Muthmainah³

^{1,2}Universitas Malikussaleh, Lhokseumawe, Indonesia

³Universitas Makassar, Indonesia

khalsiah@unimal.ac.id

Abstract

Culture and education History is a form of cultural heritage that must preserve. Various record-keeping methods are valuable lessons learned from previous figures or generations. Because of social changes, the millennial generation must influence the cultural environment in which they live. The research is to: a. Determine the level of millennial awareness and interest in history through documentary films and b. Determine the level of millennial awareness and interest in history through documentary films. And c. examining how millennials are now preserving history. Theoretically, to create knowledge treasures, especially in the social sciences. The qualitative research method study is scientific research, which prioritizes the process of deep between research participants to understand a phenomenon scientifically. Researchers will observe and interview respondents in various locations in Banda Aceh. The findings are expected to serve as a source of information and education for millennials about the history of the Aceh kingdom and provide teaching about Indonesian history via information technology. Furthermore, the study's findings are expected to benefit future researchers interested in this subject. The research will focus on how students in the millennial generation learn. The history of education must break out of its comfort zone at the descriptive narrative level. It can be developed in the millennial era using existing technology and historical science, built and re-miniatured into historical content that highlights production, theatre, creativity, and initiative.

Keywords

millennial issue; Heritage; and documentary films



I. Introduction

History is the etymological basis, foundation, or pillar of various things that support all corners of knowledge. According to Ruslan Abdulgani et al., history is the origin, event, or event that occurred in the past. Some experts define history as elaborating descriptions of circumstances or events in the past. History is divided into four categories: History as art, history as science, History as events, and History as stories. Different definitions and meanings are essential services to support knowledge, a supporter or driver of general knowledge, and understanding history that globalizes the world.

According to Astuti et al (2019) Education is an obligation of every human being that must be pursued to hold responsibilities and try to produce progress in knowledge and experience for the lives of every individual. Education is one of the efforts to improve the ability of human intelligence, thus he is able to improve the quality of his life (Saleh and Mujahiddin, 2020). Education is expected to be able to answer all the challenges of the times and be able to foster national generations, so that people become reliable and of high

quality, with strong characteristics, clear identities and able to deal with current and future problems (Azhar, 2018).

The encouragement of general knowledge, some understanding of history that globalizes the world. It has been written about the history of culture and studies. Aceh is the Sultan Iskandar kingdom's legacy, and it learns valuable lessons from the journey of a previous figure or generation. Social change can affect the environment and culture around it. And a person is taught to think scientifically and objectively through education. Historical education should be enlighten, educate, mature in thinking, acting, and responding as part of the nation's citizens; historical materials should inspire students, provide space for dialectics in their world, and bring to historical reality, which requires values.

The history of the culture Aceh the Indonesian nation, critically and constructively interpreting the meaning of nationality, humanity, brotherhood, and unity. "Creativity It arises when one identifies an aspect of history or a subject previously Uncoveredband sets out to portray it in one form or another.

It comes about during the portrayal process, as one considers the best mode of representation. (Jackson, 2015) In the era of globalization, the emergence of socio-cultural changes. Millennials' concern for historical heritage is still experiencing many setbacks and can be seen in various forms. The existence of social changes and the fading of cultural norms of society are due to a decrease in moral degradation because it is not appreciated in history. The impact of national culture and the erosion of an indigenous culture that has begun to become extinct is subject to contamination with foreign culture, which is very troubling to the government. Through maximizing the price of art and works through cultural intermediaries and the rapid development of science and technology, the form must improve regional culture in various regions to create harmony in multiple areas. Even millennials are currently preoccupied with cellphones or gadgets or With a significant amount of time spent in a cafe or coffee shop with an internet connection to play games, drink coffee, and socialize. As a result, researching millennial concern for Aceh's History through historical documentary films is critical (urgent).

Based on the previous, the problem formulation in this study is as follows: Are millennials still interested in historical documentaries about Aceh. How do Documentary Films engage millennials in learning about Aceh's history, and How are millennials preserving history today? Theoretically, the benefit of this research is to develop knowledge, especially in the field of social sciences. Practically, the results of this research are expected to be a reference and enlightenment to millennials regarding the history of the Aceh kingdom and provide teaching through information technology media about history in Indonesia. The study results are the reference for further researchers related to this research.

II. Review of Literature

Previous research on this topic was conducted by (Nugroho, 2016), who produced the documentary film Kampung Budaya, titled Jalawastu. The study concluded that the documentary film Jalawastu cultural village conveys traditions, culture, and all local wisdom. The village to the community, in Brebes Regency, and to the wider public in particular, and to create a documentary film that can convey the message contained in received a positive response from all parties.

2.1 Conceptual Foundation

Currently, media shows are dominated by the emergence of documentary films as a medium or an interesting study to be researched through electronic cinema (sinetron), infotainment, and entertainment. The media practitioners have not touched the historical documentary genre, but it should welcome the revival to open arms. The historical documentary film was chosen as the research object based on the researcher's background. According to M. Said in Aceh throughout the Century Volume 1 (1981), women's leadership was ruled by four Sultanahs who were concerned with women's policies and polemics and only discussed the study in broad strokes. Regarding the Queen's government and creating works of art based on field studies and facts

Researchers are interested in making innovations. Simple works can give meaning to the nation's historical record in several areas, so art creations based on studies and facts from several historical fact works are pretty interesting to make a film artwork. It will be reference material for historical observers, the government, and the next generation to better know and love the homeland and the nation by knowing how much influence and interest the community has in history. According to Mulyana, (2008:89), the film also has the power to determine cultural values that are "important" and "necessary" for the community to embrace because they are related to problems.

2.2 Milenial

The characteristics of individualistic millennials, simply ignoring political issues, glorifying materialistic values, and lack of concern for others are essential to be discussed in the Indonesian context concerning the 2015 AEC concerning cultural heritage preservation issues. According to Mannheim (dalam Putra, 2016: 125) In comparison to previous generations, the millennial generation possesses exceptional and challenging abilities. The generation to generation, the millennial generation's quality of life is inextricably linked to their parents' responsibility and dedication. *Baby boomer*.

Grossberg argues discusses the concept or category of "young people" as a specific study on culture from millennial children and similar to the things they like in various regions and abroad (Thornton in Barker, 2009). Worryingly, some millennials who are considered anti-effect subcultures cannot fill and even celebrate the phenomenon of the times to the point where they forget their responsibilities and existence as the nation's next generation.

2.3 Aceh History and Millennial Cultural Studies

The country's future is represented by the millennial generation Improving the field of study acknowledges that historical studies are the science of civilization, and that culture has a significant impact on it. Learning history entails not only comprehending the past but also using it to teach others. At the same time, Millennial understands and appreciates millennial culture in various parts of Indonesia. Traders from Gujarat, India, brought Islam to the archipelago in the 13th century AD. Gujarat merchants crossed the Malacca Straits and made contact with locals, resulting in the establishment of the Sultanate of Samudera Pasai. Indonesia's first Islamic empire. The discovery of Malik As-tomb Saleh's with the number 1297 is one of the shards of evidence that support this theory. Marah Silu was Malik As-real Saleh's name before converting to Islam. In Aceh, he founded the Sultanate of Samudera Pasai. The pattern of Sultan Malik As-tombstone Saleh's is similar to the way tombstones in Gujarat, according to Uka Tjandrasmita's Archipelago Islam Archeology (2009). Furthermore, the archipelago and India have long had trade relations. Another tombstone, dated 17 Dzulhijjah 831 H or 27 September 1428 AD, was discovered on

Sumatra's northern coast. This tomb, which also serves as a tombstone for Maulana's grave, has a similar monument from Cambay, Gujarat. One of the Walisongo, Malik Ibrahim, died in 1419. Because he was the forerunner of the first Sultan in the 16th century, it became a glorious record. Sultan Ali Mughayat Syah was the first Sultan and founder of the Kingdom of Aceh (1514-1528).

(<https://tirto.id/f8pm>).<https://www.kompas.com/skola/read/2020/03/05/153000669/perkembangan-kerajaan-aceh?page=all>

III. Research Method

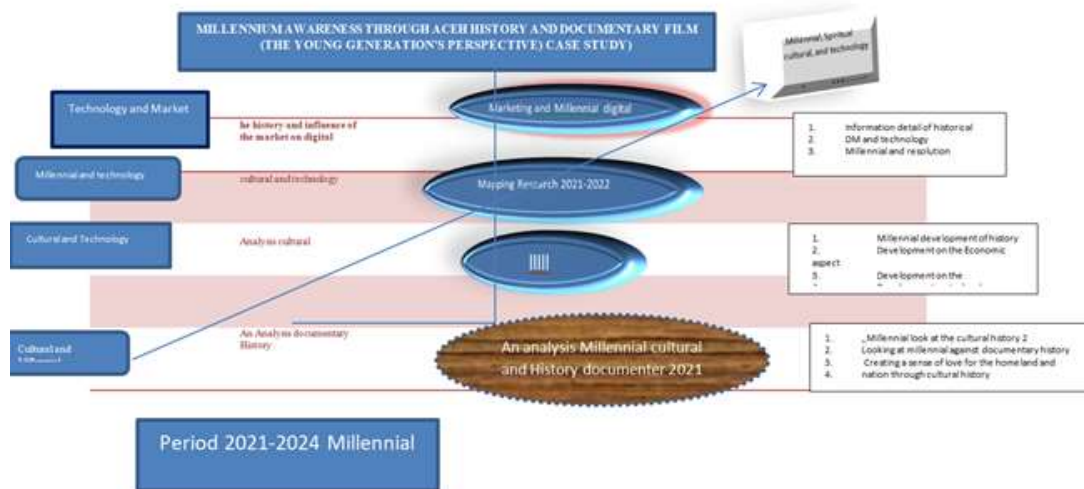
They researched millennials in Banda Aceh, Aceh Province, Indonesia. The millennial community in Banda Aceh. There choose it is more homogeneous, and the data obtained is more comprehensive. It used the qualitative method with a descriptive analysis approach was used. Qualitative research aims to expand on the concept of sensitivity to the problem at hand, explain the reality of grounded theory, and better understand one or more of the phenomena encountered. In this study, data sources are divided into two categories: primary data and secondary data. Interviews with several informants from the millennial circle in Banda Aceh City provided primary data sources. There are three types of qualitative data analysis activities, according to Miles and Huberman (in Sugiyono, 2009: 91): Data reduction is a process of selecting, determining focus, simplifying, summarizing, and changing the form of existing raw data, according to Madya (2011: 76). Infield notes. Data reduction is a type of analysis that sharpens, categorizes, directs, discards unnecessary data, and organizes data is verified, the history of culture and studies has been written a lo. Aceh is a legacy of Sultan Iskandar's kingdom, which learned valuable lessons from a previous figure or generation's journey. The social environment can have an impact on the cultural environment. The educational system instils in students the ability to think scientifically and objectively. The rules of national culture are eroding, and indigenous Indonesian culture is being contaminated by other cultures, causing concern. Based on the research question study is as follows: Millennials are still interested in Aceh historical documentaries to: Through documentary films, they have a good idea of how interested millennials are in history. b. Using documentary films to better understand millennials' concern for Aceh's history. Moreover, c to investigate how t oday millennials are preserving history.

IV. Results and Discussion

4.1 The Benefit of this Research, in Theory, is to Expand the Knowledge Base, Particularly in the Field of Social Sciences

Based on the research question study, millennials are still interested in Aceh historical documentaries: Through documentary films, they have a good idea of how interested millennials are in history. b. Using documentary films better understand millennials' concern for Aceh's history. Moreover, c to investigate how today millennials are preserving history. The benefit of this research, in theory, is to expand the knowledge base, particularly in the field of social sciences. Changes in the social environment can have an impact on the cultural environment. There are three types of qualitative data analysis activities, according to Miles and Huberman (in Sugiyono, 2009: 91): Data reduction is a process of selecting, determining focus, simplifying, summarizing, and changing the form of existing raw data, according to Madya (2011: 76). Data reduction is a

type of analysis that sharpens, categorizes, directs, discards unnecessary data, and organizes data it can be verified later based on the research these Figure 1



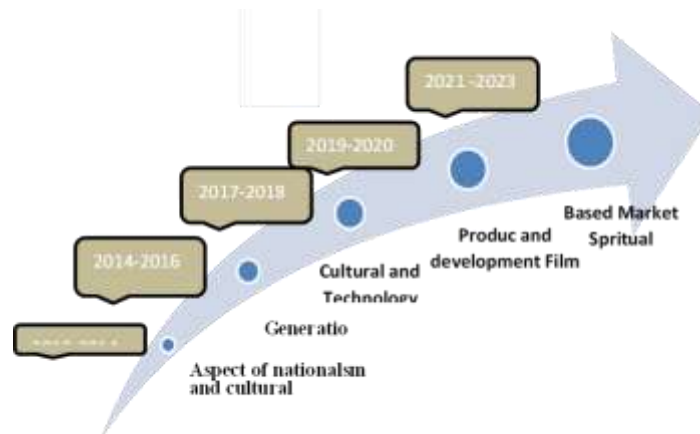
The findings of millennial generation research on historical knowledge via online technology, documentary films, and existing cultural reserves have caused millennial young people in various parts of Indonesia to care and adapt to love culture and historical heritage. They learn by watching movies and conducting searches on Google, which they believe is the most efficient method in today's digital age. Some of them have been contaminated by popular culture, millennial children frequently discuss world history and animated heroes. They are simple to use and search, but they are less interested in the area's history in which they are found.

The challenges of the times and the psychology of the millennial generation should be visible to millennials. History should be dialectical thematic, dialectical, used as part of history education. Some of them have been contaminated with easy culture, in the sense of easy access and easy searching; Millennials frequently discuss world history and animated heroes. They are less interested in the history of the area where they are located. Millennials should recognize the challenges of their generation and their psychology. Only at the level of descriptive narrative should history education break out of its comfort zone.

4.2 Documentary Films to Better Understand Millennials' Concern for Aceh's History

Maximize the potential of history education as a lesson for the millennial generation, as stated by millennial awareness. The Young Generation's Perspective at documentary has good look perception. As the morally judge historical events according to human and civil rights standards, explain the situation in the world. The trends of change; acknowledge the traditions, characteristics, values, and tasks of our nation and society; internalize the information gained from historical education documentary Films have sparked a millennial interest in Aceh's history of the millennial generation. The Industrial Revolution 4.0 phenomenon is an unavoidable reality in which the millennial generation responds wisely and consciously by utilizing technological sophistication to benefit themselves and their country.

Based on the figure of the parameter for the next development solution it can be seen at figure 2:



Development related to objects of cultural promotion, including art, is a shared task and responsibility. The development involves the government and others sectors and stakeholders to create a nation with a personality and culture. It can be that increasing cultural values in millennial children will increase the role and characteristics so that the millennial generation is considered capable of becoming a unifying nation that can adopt cultural values in various regions in documentary film documentation. It the essential to expand a product through the trade market, making cultural factors known in different parts of the world. The media and product advantages can be marketed on a broader scale in various countries to emerge as a cultural identity as a whole. National from outside. The government is obliged to preserve the diverse regional cultures as an invaluable national wealth and participate by facilitating and accommodating arts and cultural actors.

It must face the future with optimism and the ability to foresee any changes that may occur. (Stearns, Sexas and Weinburg, 2000: 247) The perspective of historical education in the context of historical awareness is an effort to liberate the system that shackles humanity justice and builds the spirit of national unity and integrity towards the progress of national civilization. The study of history does not end with the past. Nonetheless, it provides an enlightening education for the Indonesian nation's millennial generation, which is confronted with global cultural challenges that are becoming increasingly massive and affecting patterns of thinking, ways of action, and patterns of behavior that do not always reflect the nation's noble values.

4.3 Investigate the Millennials is are Preserving History

The perspective of historical education in the context of historical awareness is an effort to liberate the system that shackles humanity, justice and builds the spirit of national unity and integrity towards the progress of national civilization. Nonetheless, it provides an enlightening education for the Indonesian nation's millennial generation, which is confronted with global cultural challenges that are becoming increasingly massive and affecting patterns of thinking, ways of action, and patterns of behavior that do not always reflect the nation's noble values. Currently, the reality that must is manifesting attitudes, and actual actions reflect historical awareness (Doing History). With the advancement of science and information technology, the rapid development of the times should be accompanied by a shift in historical education perspective.

V. Conclusion

The midst of the Industrial 4.0 revolution, it is time for historical education to deconstruct in order to rebuild historical narratives for the millennial generation, particularly in formal education. History students should be able to create historical awareness at the end of their studies. Awareness that his presence must be beneficial to his own life and the lives of others allows them to have global awareness without losing sight of the nation's noble values and nationalism. Some historical facts are interesting enough to be made into art films where simple pieces can give meaning to several regions history. Those researchers are interested in driving innovations, where simple pieces can give meaning to the nation's history in multiple regions. Some historical facts are interesting enough to be made into art films. Knowing how much influence and interest the community had in the past will provide historical observers, the government, and the next generation with reference material to understand better and love the homeland and the nation. Historical documentaries are a genre that media practitioners, have not been widely explored, but their emergence today and should be strengthening for the millennial generation. Human civilization gives meaning to how culture evolves and develops, while history emerges and develops through processes, grows, and develops. As a result of the preceding context, the researchers chose historical documentary films as the research subject.

Some historical facts are interesting enough to be made into art films because those researchers are interested in driving innovations, where simple pieces can give meaning to the nation's history in several regions. Knowing how much influence and interest the community had in the past, will be a reference material for historical observers, the government and the next generation to know and love the homeland and the nation better. Historical documentaries are a genre that media practitioners have not widely explored but should be welcomed today's appearance with joy. Therefore, following the previous background, the researchers chose historical documentary films to be the research object. Presenting conclusions derived from the research findings, as well as possible recommendations.

References

- Abdulrahman, Dudung. 2007. Historical research methodology. Yogyakarta: Ar-Ruzz, _____ 1961. Heroine of Aceh. Medan: Iskandar Muda Library.
- Aly, Final Mardiah" 1980. The Women's Movement in Aceh from the Past to the Present" Ismail Suny. Bunga Rampai about Aceh: A Study of Turbulent Rural Communities Jakarta: Bhaharatara Karya Askara Arum Sutrisni Putri 2020 "The Development of the Kingdom of Aceh", Click to read:
- Astuti, R.W., Waluyo, H.J., and Rohmadi, M. (2019). Character Education Values in Animation Movie of Nussa and Rarra. *Budapest International Research and Critics Institute-Journal (BIRCI-Journal)*. P. 215-219.
- Azhar,A. (2018). Students' Trends in Islamic Communication Postgraduate in2010-2016 State Islamic University of North Sumatera (UINSU). *Budapest International Research and Critics Institute (BIRCI-Journal)*, P.206-214.
- Barker, C. 2009. Cultural Studies Theory & Practice (translation). Bantul: Discourse Creation.

- Djajadiningrat, Hoesein. The Sultanate of Aceh: A Discussion of the History of the Sultanate of Aceh Based on the Materials contained in the Malay Works. Trans. Teuku Hamid. Banda Aceh: Ministry of Education and Culture, Aceh Special Region Museum Development Project, 1983
- G.W.J. Drewes 2021 in the theory of the spread of Islam G.W.J Drewes and developed by Snouck Hugronje, J. Pijnapel, W.F. Sutterheim, J.P. Moquette to Suciption
- Hadi, Amirul. Aceh, History, Culture and Tradition. Jakarta; Indonesian Torch Foundation
- Hasjmi, A 59 Years of Aceh under the Queen's Government. Jakarta: Star Moon, 1977
- Horton, P, B. and Hunt, C, L. 1999. Sociology (translation). Jakarta: ERLANGGA PUBLISHER
- <https://www.kompas.com/skola/read/2020/03/05/153000669/perkembangan-kerajaan-aceh?page=all>.
- Ibrahim, Teuku. The Struggle of Aceh's Ulama in the Middle of the Conflict. Yogyakarta: Cabinets 2014 Internet [http:// Sultanate of aceh.t34.com/ position of women acehHtm](http://Sultanateofaceh.t34.com/positionofwomenaceh.htm). Update 02/04/2011
- Jamil, Fadhulah. "The Kingdom of Aceh Darussalam and its Relationship with the Malay Peninsula". A. Hasjmy. History of the entry and development of Islam in Indonesia. Jakarta: PT. Al-Maarif, 1989 Journal
- Merisi, Fatima. The forgotten queens of Islam. Trans. Rahmani Astuti. Bandung: Mizan, 1994
- Saleh, A., Mujahiddin. (2020). Challenges and Opportunities for Community Empowerment Practices in Indonesia during the Covid-19 Pandemic through Strengthening the Role of Higher Education. *Budapest International Research and Critics Institute-Journal (BIRCI-Journal)*. Volume 3, No 2, Page: 1105-1113
- Suhaimi, Emi. Acehnese Women in Government and War. Banda Aceh: A. Hasjmy Education Foundation, 1993
- Uka Tjandrasasmita, (Archeology of Islam Nusantara (2009) by Said, M. Aceh Throughout the Ages. Volume 1. Medan: PT. Alert Printing and Publishing, 1981
- Usman, Abdullah Rani. The History of Acehnese Civilization An Interactionist Analysis of Integration and Conflict. Jakarta: Indonesia Torch Foundation, 2003
- Wildani Eko Nugroho and Haryo Guridno 2016 Documentary Film Jalawastu Cultural Village
- Zainuddin, M. Tarih Atjeh and the Archipelago. Medan Pustaka Iskandar Muda, 1961
- Zakaria, Ahmad. Around the Kingdom of Aceh in 1520-1675 AD Medan Menora