

The Role of Generation Z in the Track Record of Time and Historical Transformation in the Metro City Lampung

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Abstrak

Generasi Z menjadi penentu pengelolaan sejarah lokal tetap terjaga dengan pelestariannya. Namun generasi Z tidak ada tekad besar dalam keterlibatan menjaga peninggalan sejarah. Maka dari itu, penelitian ini fokus dalam menuntaskan bagaimana dan apa peran generasi Z dalam rekam jejak waktu dan sejarah serta transformasi sejarah di Kota Metro. Sehingga dapat menjadi kepedulian mereka, tentang perjuangan para pahlawan dan kolonisasi memajukan dan menjadi cikal bakal Kota Metro untuk maju. Metode yang digunakan pada penelitian ini yaitu metode historis, yakni menggunakan bangunan cagar budaya, benda-benda bersejarah serta buku, artikel, dan sumber-sumber lainnya yang dapat mendukung kevalidan datanya. Hasil penelitian ini menunjukkan bahwa generasi Z merupakan ujung tombak dan aktor terdepan untuk memaksimalkan perannya dalam rekam jejak waktu dan transformasi sejarah yang ada di Kota Metro, termasuk pada bangunan-bangunan cagar budaya dan perubahan signifikan yang terjadi pada peninggalan sejarah yang lainnya sebagai wadah dalam mewujudkan kesinambungan pewarisan kebudayaan sejarah lokal di Kota Metro, Lampung.

Kata kunci: generasi z, rekam jejak waktu, bangunan cagar budaya, metro.

Abstract

Generation Z determines the management of local history and its preservation. However, Generation Z has no great determination in their involvement in preserving historical heritage. Therefore, this research focuses on completing how and what the role of generation Z is in the track of time and history and historical transformation in Metro City. So that it can be their concern, about the struggle of heroes and colonization to advance and become the forerunner City of Metro to progress. The method used in this research is the historical method. It uses cultural heritage buildings, historical objects and books, articles and other sources that can support the validity of the data. The result of the study indicates that generation Z is the spearhead and leading actor to maximize its role in recording the time and historical transformations that exist in City of Metro, including cultural heritage buildings and significant changes that occur in other historical relics as a forum for realizing the continuity of local historical cultural heritage in the City of Metro, Lampung.

Keywords: generation z, time trace, cultural heritage buildings, metro.

INTRODUCTION

The role of the younger generation in contributing to the transformation of history so that it becomes a shared education for all groups are needed. Given that the Z generation is also a golden opportunity, especially supported by the

presence of increasingly sophisticated technology, it certainly provides convenience for all of them. With regard to this, in Lampung, especially in the city of metro, which is known as local history, one of the materials for historical education is a cultural heritage building

(Tadris et al., 2023). Cultural heritage buildings are one of the heritages that must be preserved. Not only that, we should prioritize the utilization of cultural heritage buildings so that they can be known more widely to the surrounding community (Hidayanti & Hidayat, 2020).

Metro City is one of the areas that has a lot of potential benefits for its people. Especially in terms of history, the city of Metro is a city rich in cultural values with many relics of its predecessor buildings. There are several tourist attractions that are used as cultural heritage among the information house of doctor swooning, santa maria hospital, taqwa mosque, Metro city park, assistant wedana house and health center which is close to ahmad yani metro hospital. The presence of many historical sites made most of the community and people from outside metro began to visit these places so that they know in full about the origin and historical figures who used to contribute to the colonization in metro city. The opening of the Metro area was preceded by colonization that was carried out in 1932. Metro was formed starting from the construction of a new main village named Trimurjo (Karsiwan & Pujiati, 2018).

Trimurjo has a meaningful meaning of three happiness's. This strongly refers to the water source consisting of the main lulon village which is divided into three irrigation lines. In addition, Trimurjo

colonization was opened in 1936. This is very much related to the purpose of colonization, namely so that Trimurjo has a function not only to accommodate the colonizers at that time but also to prepare so that in the future during the colonization process Trimurjo can still be a stopping point for colonizers even further, namely colonization from Java (Rahman & Eka Yuliana, 2023).

On June 9, 1957, although the Metro area has historical archives that have not had a big impact or can be said to be still small, the community and other parties continue to strive to make Metro a metropolitan city. Metro is also known as the area designed by Ruck Makker and used as a government center so that at this time it has developed rapidly. Launching from historical sources, the arrival of the first colonization was not from Metro but in Trimurjo village. At that time, Metro was still covered with land full of wild grass and wilderness. By the last week of September 1935, Trimurjo village had progressed compared to the previous few months. Trimurjo village had experienced rapid progress, one of which was that the village looked neat, clean and good (Syahputra et al., 2020).

In addition, it was proven by the establishment of houses in settlements close to fields planted with corn vegetables and so on. Based on news obtained by The Indices newspaper, in 1936 information was obtained about the

transportation of colonization and transmigration from Java led by Raden Mulyadi. He served as one of the transmigration guards who had just been in Lampung so that it needed adjustment. One of the area visited by Raden Mulyadi is Gedung Tataan and the latest colonization areas are Trimurjo and Sukadana (Triaristina & Rachmedita, 2021).

The colonists were then lifted by buses rented from Chinese businessmen and owned by the Dutch colonization government from Long Port through Gunung Sugih and arrived in Sukadana to go to Tanah Harapan Baru. On the other hand, it is known that Tanah Harapan Baru is one of the main villages with the name Trimurjo which became the forerunner of the formation of Metro. In addition, when Metro was formed there were several historical relics in the form of cultural heritage buildings and local wisdom that have been functioned as educational materials for all groups, both for students and the community. The function of the cultural heritage building is as an object to find out the traces of colonization history that contributed a lot to maximizing Metro as one of the colonization areas at that time (Karsiwan & Pujiati, 2018).

Seeing the important role of generation Z in the track record of time and historical transformation, it is very important for the author to be able to

describe and explain further about how and what role generation Z can play regarding history in the city of metro Lampung both in its utilization and preservation. The method used in this research is the historical method, which utilizes objects and cultural heritage buildings around so that it can provide critical data analysis. After that, the data can be used in analyzing the situation in the future. Research on cultural heritage has certainly been done by many previous researchers. However, research on the role of generation Z in recording time and historical transformation in the city of Metro Lampung has never been done (Rahmawati et al., 2022).

The similar and relevant research in this research are as follows: 1) Identification of cultural heritage buildings as learning media in the city of Metro Lampung by Nahrul, Riska and Karsiwan in 2023, 2) The role of the millennial generation in utilizing and preserving museums in the city of Lubuklinggau by Sarkowi in 2020, 3) The use of documentary films as a source of historical learning in the process of learning historical social studies at SMP Ketapang by Juwarsi Sukraningsih in 2021, 4) The role of the younger generation as agents of change in order to build local cultural wisdom in the Tri Hita Karana teachings by Putu Sanjaya in 2020, 5) Traces of the ethical politics of the Dutch colonial government as an alternative

learning resource in schools by Karsiwan in 2018 (Karsiwan, 2020).

METHODS

The method used in the research of the track record of time and historical transformation in Metro Lampung is the historical method. This research uses this method because the data, information and facts that have been obtained in past events and that have occurred before have been scattered in books, articles, documents and some historical relics, namely cultural heritage buildings in Metro Lampung as the object of research. In addition, this research on the transformation in the city of metro Lampung (Syahidah & Setiawati, 2019).

According to Gottschalk, the historical method is a process of providing an assessment through testing and critically analyzing data in the form of buildings, historical objects and testimony or relics of the past. We can also use this historical method to predict, analyze how events will occur in the future. Therefore, based on the expert explanation above, what is meant by the historical method is a way to be able to solve problems using past data or relics that still remain in order to understand history in detail (Syahputra et al., 2020).

In addition, some of the procedures that researchers have used during this research process are as follows: 1)

Heuristics, is a stage carried out in collecting and compiling historical data, 2) Historical criticism, is a step for us to investigate whether historical data is in the form of form or content data in accordance with the truth of the data, 3) Interpretation, is a step to provide interpretation and meaning regarding historical data and has a connection to facts that have been determined in the form of writing, 4) Histography, the state role of gen Z uses data collection in the form of interviews, documentation, and observation. This historical method can be used in order to have a clear picture of the changes and developments of the track record of time and historical of summarizing historical data that has been obtained and poured into writing (Sugiyono, 2016).

RESULTS AND DISCUSSION

Local History in the City of Metro

Regarding the various kinds of local history in the metro city, we are certainly familiar with some historical places and even now have been made into cultural heritage. In addition, the metro is also a planned city that has colonial allusions. So no wonder there are so many old buildings that add a thick history to the buildings in the metro (Retnosari et al., 2023).

Like the presence of the swooning doctor's building in front of the metro polytechnic. This swooning doctor's house before experiencing

improvements and changes in its layout was one of the old buildings that was not uncommon for young people to hang out, this was due to the lack of maintenance of this building so that it became abandoned. But right in 2020 several students and history activists in the city of metro together to renovate this old building into one of the buildings that serves as a place of historical education in the city of metro (Hidayanti & Hidayat, 2020).

Talking about cultural heritage buildings certainly provides historical awareness for us. Especially through observations that have been made on historical source objects. So with that, our insights will open wider about history, especially in the city of Metro.

Generation Z's Role in Time and Historical Transformation

The historical record that exists in the metro city is certainly an attraction for everyone when they visit both cultural heritage building sites and other historical objects. This is evidenced by the colonization journey in the city. The presence of these historical relics certainly invites the concern of the younger generation, one of which is generation Z, to be able to develop digital literacy in spreading the potential of local history in the areas around them (Hidayanti & Hidayat, 2020).

The presence of generation Z in this case can certainly help explore the transformation of history for the better. Even when generation Z has given full dedication to the history that exists in Metro as evidenced by the existence of its cultural heritage buildings. This can be seen from the existence of young communities that focus on education, socialization and services related to the history of colonization that already exists in Metro. The various activities of this young community cannot be doubted, such as walking tours, Metro Heritage and small discussions aimed at making the general public aware of its historical value (Maskurin, 2019).

In addition, the role that can be done by gen z is to be able to maintain the identity and existence of historical values which can then realize the Sustainable development Goals (SDGs). But in this case, gen z in Metro city focuses on the 4th pillar, namely Quality education. Some of the roles of Gen Z to preserve historical buildings, especially the swooning doctor's house and the Metro santa maria clinic, are to utilize technological skills and creativity in order to realize history-based tourism activities, associate or collaborate with schools so that interest and historical awareness can be well embedded, and increase empathy for the latest historical issues, especially in their development so that local history

education is always preserved despite being in the digitalization era.

RIS dokterswoning and Santa Maria Mini Museum as Educational Materials for Historical Transformation

This approximately 50-year-old building is located in front of Ahmad Yani Hospital, Metro Lampung. In ancient times before being used as a historical information house, RIS doctor swooning was rented by one of the people of metro city which was used as a restaurant. Even in the yard of the doctor swooning house it was still used as a parking lot for visitors to the Ahmad Yani hospital. But because of the support of the younger generation who work together with activists, the swooning doctor's house is now renovated into a place of historical education for all visitors who come and the Metro Lampung community (Setiawan, 2018).



Figure 1. Conveyance of History Activists tovisitors to the Historical Information House.

Not only that, the building has Dutch characteristics with ornaments on

the lower wall. The doctor swooning building itself was built between May-June 1939 and completed in February 1940. This house was built for the first colonization doctor in the city of Metro named Mas Soemarno Hadinoto and was recorded as a doctor on duty in April 1939 and served in Metro and the Sukadana colonization center. This did not rule out the possibility of Doctor Soemarno immediately settling in Metro, because the building or office house had not yet been completed. Therefore, Doctor Soemarno chose to settle in Gedong Tataan first until the house built for him was completed (Amboro et al., 2021).

According to dimas, one of the historical activists who became a historical guide said that "The historical information house has undergone several renovations because previously this house was only neglected and even had time to become a hangout for young people who consume alcohol and so on. This is certainly a very prioritized concern for all circles, especially generation Z. Finally, several students who are gathered in a community unit called metro heritage take advantage of all the potential around the metro to be used as one of the information and education centers for the general public and students, "he said to several visitors at the historical information house.

Doctor Soemarno when carrying out his duties was assisted by 13 orderlies who

would overcome the diseases that were being suffered by the Javanese colonization in Metro. Some of the diseases that used to be suffered by the Javanese colonization in Lampung were malaria, itching, diarrhea and many more. Not to mention the history of Doctor Soemarno, in Metro during the colonization era there was also a clinic that was a solution for pregnant women and children. Previously, the clinic was only a simple house used by Catholic missionaries in Metro. Right when the Dutch came in Lampung, there is no other hospital except this Santa Maria clinic. This clinic always takes care of people who are sick, whether malaria or something else (Afwan, 2023).

Santa Maria Clinic is one of the cultural heritages located in Metro City. Precisely located in Metro City. Not only that, we also need to know that the Santa Maria clinic was born and developed until now from a concern. It is known that there used to be a colonization where they came to Lampung. And one of the colonial visits was in a residential area in Metro City. The colonizers saw residents who felt pain and many symptoms of pain which could not be cured by the drugs available there. Even the health services were not fully maximized. Until finally the sisters and priests who came from the Netherlands to Lampung all of them finally established and managed a clinic (Purnamasari, 2019).

Eventually, the clinic was named Santa Maria. Santa Maria is one of the maternity clinics which used to have a very large role for the community in Metro City. In addition, as we know, the Santa Maria clinic is located in the center of Metro City, right next to and close to the Sacred Heart Church. In fact, Santa Maria is also closer than the opposite corner of the Metro Independence Park. Therefore, the Santa Maria clinic is a cultural heritage in the city of Metro. Even besides that, Santa Maria is also named as one of the oldest clinics in Metro Lampung City. Because it is caused by the establishment of Santa Maria in 1938 (Syahputra et al., 2020).

The beginning of the name of Santa Maria was St. Elisabeth, it originated from an initiative by the Franciscan sisters under the handling of Father N. Neilen, SCJ, as well as later as the first church priest who also lived in Metro City. Especially after the opening of the second mission station which was located outside Tanjung Karang on February 1, 1937. According to research and observations made with one of the Franciscan sisters who has been at the Santa Maria clinic until now. She said that a lot of renovations have been made by the Santa Maria clinic. However, it is not only health services that are carried out by this clinic. On the other hand, thanks to the cooperation of several parties, even with the Metro City government, a mini Santa

Maria museum was formed, in which there are many relics of medical equipment from colonization and sisters who used to provide health services both inside the clinic and outside the clinic, precisely in residential areas in the Metro City community (Kian Amboro, 2021).



Figure 2. Sister Fransiska explaining some of the medical devices of the colonization era.

Some of the equipment in the mini Santa Maria museum is an antique bicycle complete with a health bag which was used by one of the sisters to visit the homes of people who could not reach the Santa Maria clinic. In addition, there is also a place to wash hands. We need to know that there used to be two kinds of hand washing places (Amboro, 2020). Although the shape is the same, the two containers are not all filled with water. The first hand washing container contains disinfectant liquid which functions to kill germs, so that the hands we wash there will become clean. Then the second hand washing place contains ordinary clean water, as for the purpose of rinsing our hands that we previously cleaned with disinfectant liquid in the first container.

And in essence, what we need to know again is that all of the medical equipment in Santa Maria Maternity Hospital was in 1938. And it can be said that almost as long as the maternity home. And in the end these tools are now the main collection in the Santa maria mini museum. On the other hand, the history of the spread of Catholicism in Lampung cannot be separated from the world of medicine during the Dutch colonial era. As well as being built by the Dutch government from colonists on the island of Java, until finally over time the colonists in Java transmigrated in Lampung, especially in the city of Metro, thus forming a close relationship, especially in the development of the health sector.

CONCLUSION

Metro is one of the cities that has a lot of potential both in education, culture and local history. Through this, metro is also dominated by the number of generation Z and is called the city of education. With the presence of generation Z that has an active role in local history in the area, generation Z is considered to have a very strategic role in utilizing and preserving the track record of time and historical transformation that has been proven by the presence of historical objects, historical buildings that have even been protected by the cultural heritage expert team in Metro. Judging from the existence

of one of the local historical buildings, namely the Historical Information House, it can be maximized again by generation Z for example for historical education materials so that in the future interest and historical awareness in all circles will be well formed.

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