



Post-Independence Monument in the Greater Malang as Evidence of Historical Preservation

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Abstract. Indonesia is a nation rich in historical heritage. Greater Malang has served as a silent witness to the extensive journey of the Indonesian nation, particularly during the post-independence era, which was characterized by dynamic struggles and development. The construction of post-independence monuments in Greater Malang constitutes an integral effort to immortalize the revolutionary spirit of the Indonesian people while reinforcing the collective identity of the community. In the context of understanding space and events, higher education instruction still faces limitations regarding media capable of visually and interactively representing historical sites and monuments. Concurrently, university students' comprehension of local monuments in their immediate surroundings remains relatively minimal. This condition underscores the necessity for a more profound study on the potential of monuments as local heritage-based historical learning resources. This study aims to analyze the potential of Indonesian post-independence monuments in Greater Malang for history education, as well as the preservation measures that can be implemented. Utilizing a qualitative approach with a literature study method, this research conducts an analysis of various relevant written sources. The findings of this study include: (1) an understanding of the historical context of the post-independence era in Greater Malang; (2) the distribution of post-independence monuments in Greater Malang; and (3) the relevance of post-independence monuments in Greater Malang to history education. This research is expected to foster the integration of local heritage as a contextual and meaningful learning medium for university students.

Keywords: Monuments, Post-Independence, Malang, Preservation.

1 Introduction

History learning is not only aimed at transmitting knowledge about past events. But it also aims to build awareness of the history and national identity of students [1], [2]. In addition to this, history learning aims to develop students' ability to understand the relationship between the past, present, and future [3]. Within this framework, utilizing authentic history learning resources serves as a pivotal component in facilitating contextualized instructional experiences. Thus, mimetic pedagogical tools may also be employed. Monuments constitute a particularly significant category of such tools. As physical representations and deliberate reconstructions, monuments are purposefully established to memorialize and commemorate significant past

occurrences. Their material presence, spatial permanence, and symbolic design allow them to function simultaneously as historical evidence, collective memory, and pedagogical media—bridging the gap between abstract historical narrative and tangible, place-based learning experience. Pertaining to the Greater Malang region, a majority of these structures were erected at the specific geographical coordinates where critical historical episodes unfolded throughout the post-independence period. One of the learning resources that has high historical value remains in the form of monuments; physical representations, built to commemorate certain events, figures, and values that are considered important in the shaping of a nation [4], [5], [6].

Monument serves as a physical form of collective memory that is formed through social interaction and is always attached to spaces, symbols, and shared experiences [7], [8]. This concept is also in line with Pierre Nora's idea of *lieux de mémoire* (realms of memory), which function as sites that sustain collective memory even as societal recollections begin to wane—which carry the means of places that marks the continuity of collective memory, when the memories that reside within society begin to fade [9]. Based on these two frameworks, monuments cannot be seen as mere physical objects, but rather as a medium that maintains the sustainability of social memory so that its preservation is important.

In accordance with the regulatory framework established by UNESCO, monuments are categorized as tangible cultural heritage, positioned alongside sites and architectural ensembles. UNESCO's 1972 World Heritage Convention defines monuments as architectural works, monumental sculptures or paintings, archaeological structures, inscriptions, and related features that possess significant historical, artistic, or scientific value [32]. In this context, the term monument in the present study refers to human-made material structures or markers established to commemorate historical events, figures, or collective experiences. Furthermore, UNESCO emphasizes that the preservation of a historical monument is not enough through physical conservation alone, but must be accompanied by education that is able to foster the awareness, sense of belonging, and responsibility of the younger generation towards it. Through the World Heritage Education Programme, the organization advocates for the pedagogical integration of heritage into formal curricula. This approach ensures that students do not merely perceive these objects as static relics of antiquity, but rather comprehend their inherent values, symbolic meanings, and contemporary relevance for future generations [10], [11].

In the context of Indonesian history, the existence of monuments are an important piece as part of the nation's efforts to build a national identity post its independence [12], [13]. Various monuments were established to commemorate figures, events, and values of the struggle that accompanied the process of defending the independence of the Republic of Indonesia [14], [15]. However, the educational potential of the monument is yet to be optimally utilized in the practice of history education. As a result, students are more familiar with monuments as a marker of location or city icons than as a source of historical knowledge that contains the values of struggle, national identity, and the collective memory of the community. This condition shows that there is a gap between the existence of monuments as a source of history and their implementation in historical education.

Similar conditions can be found in the Greater Malang area, which holds a wealth of monuments from the post-independence period. This area has various

monuments built to commemorate the struggle to defend independence and various important events after the Proclamation of August 17th, 1945. A study of monuments within the region of Greater Malang has been conducted by R. Reza Hudiyanto (2015), who uses a symbolic approach to address the gap between official intent carried behind the state-led monument construction, in contrast to the colloquial point of view interpreted by the local populace. This study was carried out to show that monuments often lose their historical relevance to society and only become decorations or traffic markers. Furthermore, this also illustrates how the symbolic dialogue between governmental bodies and the public in regards on the significance of the structure has collapsed [16].

Although previous research has discussed the history and documentation of monuments in Greater Malang, the use of monuments as a medium for history education is still rarely studied. In fact, the integration of monuments in learning can be one of the strategies to support historical preservation [17], [18]. Departing from this gap, this study offers a different perspective compared to previous studies. The novelty of this research lies in the effort to put history education as a non-physical preservation strategy; also known as 'preservation through education'.

So far, monument preservation is generally understood as a series of actions to maintain the physical sustainability of the building so that it remains sustainable. In fact, the sustainability of a monument is not only determined by its material condition, but also by the extent to which the value, meaning, and memory it contains remain alive in public consciousness. Based on this description, this research was prepared with the title "Post-independence Monuments in Greater Malang as Evidence of Historical Preservation" with the objectives: (1) understanding the context of post-independence history in Greater Malang; (2) mapping the distribution of post-independence monuments in Greater Malang; and (3) analyze the relationship between post-independence monuments in Greater Malang and historical learning. This research is expected to contribute to the development of historical education studies, as well as strengthen historical heritage preservation strategies through educational channels.

2 Method

This study uses a qualitative approach with a literature study method. This method was chosen because it is in accordance with the research objectives, namely interpreting the historical meaning, educational value, and potential preservation of post-independence monuments in Greater Malang. The focus of this research is the post-independence monuments in the Greater Malang area. Data collection is carried out through documentation techniques and literature studies. The literature used was selected based on three criteria, namely: (1) it has relevance to the post-independence history of Indonesia and Greater Malang; (2) discussing monuments, collective memory, preservation of cultural heritage, or historical learning; and (3) derived from credible sources, such as academic books, articles in reputable scientific journals, government documents, and other official publications.

The data that has been collected is then analyzed using qualitative descriptive analysis techniques by referring to the data analysis model of Miles Huberman

(2014), which includes three stages, namely data condensation, data presentation, and conclusion drawing and verification. In the data condensation stage, researchers select, group, and simplify information that is in accordance with the focus of the research. Furthermore, data is presented based on the context of post-independence history, the distribution of monuments in Greater Malang, and their relevance in history learning. The last stage is carried out by interpreting the relationship between post-independence monuments as a source of historical learning and their role as a strategy for historical preservation through educational channels.

3 Result and Discussion

3.1 Post-Independence History in Greater Malang

The news of the Proclamation of Indonesian Independence has been brought around the world by Indonesian journalists. However, the independence was not yet recognized by the Dutch and the Allied forces. The Dutch returned to Indonesia to take over sovereignty over the colony back from Japan. Through the Linggarjati negotiation, which were held between Indonesia and the Netherlands, Indonesia were forced to sign several agreements that were much detrimental to them. After the agreement, Indonesia is nothing more than a commonwealth country from the Netherlands as its parent country. Even a few Indonesian territories that were approved and recognized in the Linggarjati agreement also wanted to be controlled by the Dutch again.

Sumatra, Java, and Madura were slowly invaded to be regained control by the Dutch and the Allied forces. East Java, including Greater Malang, was also being targeted by the Dutch because of its great potential as a fertile plantation, its natural tourism, and many Dutch-owned enterprises located in this region. Aside from its cool climate, the nickname '*Zwitserland van Java*' was given to the Greater Malang area for its topography; being surrounded by mountains, along with an organized urban planning. The layout of Malang was made by Thomas Karsten, with the planning of the city being influenced by the principle of a Garden City [19]. In accordance with its urban planning, Malang earned the nickname of *Parijs van Oost-Java* due to its similarity to France's capital city [20]. However, this beauty had to be demolished in a sea of fire within the First Military Aggression.

After the Proclamation of Independence on August 17, 1945, the people of Greater Malang expressed their support by joining the Republic of Indonesia. Then in the early days of independence, precisely September 21, 1945, it was known as the "Bersiap" period because youth groups reprimanded each other by saying "siap". The early period of independence was filled with upheaval both within the body of the Republic of Indonesia and from outside, namely the Netherlands and the Allied forces. Until July 20, 1947, Governor General H. J. van Mook declared that the Netherlands was no longer bound by the Linggarjati Agreement. This statement then triggered the eruption of the First Dutch Military Aggression on July 21, 1947. The movement of the Dutch troops was very sudden and fast, at midnight the Dutch troops managed to occupy major cities such as Jakarta, Semarang, Medan, Padang, and Palembang. After successfully storming these strategic points, on July 24, 1947, Dutch troops together with the KNIL began operations to expand power to the

surrounding areas. Greater Malang was attacked in 2 directions: Sidoarjo and Mojosari, until it approached the Bangil-Pasuruan area by the Marine Brigade, and from Mojosari to Pacet to Batu by the KNIL Brigade. The resistance was carried out from Greater Malang accompanied by Lt. Col. Hamid Rusdi, commander of the 38th Regiment as well as the Commander of the Malang region. Occupation and resistance efforts were carried out for 8 days, with the Dutch excelling due to the siege from various directions, land, sea, and even air.

On July 31, 1947 the Dutch troops ended the popular resistance with an air raid. However, before the Dutch really entered Greater Malang, the people had first carried out the scorched earth action since July 22, 1947. The military consolidated with the population to burn vital objects, such as telcom building, train station, city hall, school near JP. Coen park, Concordia Society building, houses around *Idjen Boulevard*, and topple the trees along the main road to hinder the movement of Dutch troops into Malang City [20] this action was also followed by riots until the *status quo* was established in Malang City, city activities stopped, Greater Malang seemed to have become a dead city. At 09.30 AM local time, the Dutch entered the city of Malang [20]. Their arrival was actively resisted by TRIP (Indonesian Student Army), killing as many as 34 TRIP members in the process. After the battle subsided, the dead bodies of TRIP members were buried by the locals.

The First Military Aggression ended on August 4, 1947 with the Dutch and the Allied forces successfully reoccupying the territory of the Republic of Indonesia (Sumatra, Java, and Madura) which was initially recognized as *de facto*. The Republic of Indonesia responded not only through physical resistance, but also non-physical resistance in the form of diplomacy. The Dutch military aggression therefore received a response from the United Nations, with three of Netherlands' main allies; the United States, Australia and Britain, stating their disapproval of the "Police Actions", ordering the Netherlands to immediately cease their attack. In addition to this; India, Austria, and the Soviet Union, even voted for the Republic of Indonesia in the United Nations' international forum. This pushed the Netherlands to implement a temporary ceasefire by the end of July 1947. The United Nations thus intervened in October 1947 to form the Tri-State Commission (*Komisi Tiga Negara*; KTN), initiating renewed negotiations between the Netherlands and Indonesia. The Renville Agreement was carried out, but the armistice in the agreement was accompanied by the establishment of the Van Mook Line (the boundary line of power, covering central Java, and part of Sumatra) which further narrowed the territory of Indonesia. On January 19, 1948 the Renville Agreement was signed by the Republic of Indonesia under the insistence of various parties and circumstances.

Results of the Renville Agreement caused a split in the body of the Republic of Indonesia, especially among the military, which then led to rebellions from various factions and regions. In addition to this, the Netherlands pushed it even further by stopping the negotiations and accusing Indonesia of acting radically during the ceasefire, while also refusing the results of the Renville agreement. Before the KTN and the UN had the time to respond, on December 17, 1948 the Netherlands sent a memorandum whose contents seemed to give meaning to stop the negotiations and the armistice period [21]. The note was received by Hatta as Prime Minister, urging it to be answered before 24 hours of the Republic of Indonesia like an ultimatum. On December 18, 1948, the Dutch did not get any response and took action to initiate

further military action. This action started the Second Dutch Military Aggression. If the First Military Aggression were focused on areas with high commodities to restore the nation's economy, The Second Military Aggression was the Netherlands' attempt to destroy the Republic of Indonesia starting from the government to its military [22]. Thus, Greater Malang could not escape becoming a guerrilla field of the Second Military Aggression.

The Netherlands demanded action against the High Representative who had the right to send troops at their own decision to each region. After the Renville agreement, there was a demarcation line to separate Indonesian territory from the Netherlands [23] on this demarcation line there were often disputes between the Netherlands and the regional military. Active-regressive patrol actions were constantly carried out by the Dutch. So that the disputes and resistance carried out are an effort to defend themselves and the Republic of Indonesia. The South Malang area was the main route of Dutch operation to Kediri, therefore the guerrillas led by the Nailun Company and the XVI Brigade Command defended the area firmly. Meanwhile, in another border area of Greater Malang in the south, there was a territorial defense action by the Batu regional military under the command of the Second Battalion Major Abdul Manan.

The Second Military Aggression was executed carefully and very neatly, but it remained difficult to succeed. On December 19, 1948, Dutch forces strengthened their rear line defenses around Ngantang. The Dutch managed to read the movement of TNI troops from various areas of northern Greater Malang (Pujon, Singosari, Karangploso) as Wingate Actions (Guerrilla tactics) were often applied in Karangploso to suppress the TNI troops. The Dutch troops were increasingly spreading, patrolling villages, and carrying out large-scale clean-ups by deploying the army and navy. In addition, on December 19th, 1948 occurred a provocation led by a Dutch soldier named Manson. The provocation thus violated the *status quo*, in accordance with the arrival of Dutch troops from northern Malang. A shootout then occurred at the *status quo* line, where the Dutch troops attacked a police post nearby [23].

On a national scale, this attack caused a precarious situation; leading to the issuance of the President's mandate to create an Emergency Government (PDRI) in Sumatra, led by Sjafruddin Prawiranegara. Meanwhile, other Indonesian leaders were forced to undergo exile in Bangka. On December 22, 1948, the UN Security Council was only able to convene a session on the dispute between the Republic of Indonesia and the Netherlands. The path of diplomacy was taken by Palar as the delegation of the Republic of Indonesia and Dr. J. H van Roijen as the Dutch delegation. The first session lasted until December 28, 1948, during which time Palar called on the Security Council to immediately cease hostilities in any form as soon as possible and direct the Netherlands back to the original demarcation line, as well as release the leaders of the Republic of Indonesia. This session resulted in Resolution 67 of the UN Security Council which was followed by the termination of the Marshall Plan assistance, thus encouraging the Netherlands to renegotiate with the Republic of Indonesia, until the approval of the Roem-Royen statement on May 7, 1949 on the cessation of all attempts at The Second Military Aggression, as well as the detention of the Government of the Republic of Indonesia by the Netherlands.

On July 6, 1949, Sukarno, Hatta and other Indonesian leaders returned to Yogyakarta and Sjafruddin Prawiranegara immediately handed over the government

mandate to Sukarno. Internal consolidation continued through the Inter-Indonesian Conference which united the attitude of the Republic of Indonesia with the BFO states before facing the Netherlands. The culmination was the Round Table Conference (KMB) in The Hague on August 23 to November 2, 1949, which resulted in the recognition of Dutch sovereignty over the Republic of the United States of Indonesia (RIS) and the suspension of the status of West Irian. The results of the KMB were ratified by the KNIP in December 1949 and were followed by sovereignty handover ceremonies in Jakarta and Amsterdam. This event marked the full recognition of Indonesia's independence by the international community as well as ending the period of physical revolution since the Proclamation of August 17, 1945.

After the proclamation of Indonesian Independence, many buildings left from colonial heritage underwent a change of function following the times and changes in national social and political life. Like urban centers, Malang City, which became the center of social activities of the Dutch elite, gradually lost its function as an exclusive colonial space [24]. It was further aggravated after the scorched earth event during the Dutch The First Military Aggression and II which destroyed buildings throughout Greater Malang. The nickname *Parijs van Oost-Java*, which originally referred to modern urban planning and facilities, in the style of "Indies" is now only left in buildings that can still be seen along the streets of Malang such as: banks, post offices, hotels as well as several houses that collaborate European style and local architecture.

The thick colonial pattern characterized by the architecture of the early 20th century era, precisely 1914-1940, is reflected in fort buildings, barracks, office buildings, official houses, Dutch elite houses, and houses of worship. Overall, the Malang City area was transformed into a modern city in its time. Meanwhile, the border of Greater Malang is generally in the form of plantations and factories to process crops directly. The geographical location of Greater Malang is flanked by mountains; The Limestone Mountains to the south, Mount Kawi and Kelud to the west, Mount Arjuno, Anjasmoro, and Welirang to the northeast, and Tengger and Semeru to the east [25].

During the colonial period of the 1930s, the decentralization policy of many developments was intensively implemented in various points, especially cities. This policy is carried out to improve public facilities and modernization efforts include the construction of drinking water installations, the construction of slaughterhouses or slaughterhouses, the improvement of villages, residential areas, and road improvements. Meanwhile, after independence was proclaimed, this urban space still existed with its colonial characteristics, showing a contrasting gap between the elite, middle, and lower groups. Post-1949, after Indonesia received recognition by the international world, there was an overhaul of the orientation of national development leading to the use of colonial buildings into public facilities that are economical [24] as an effort to maintain historical value while adjusting functions according to the dynamics of urban needs.

In Malang, when Europeans left their elite settlements in *Bergenbuurt* and *Orangbuurt*, the area was filled with high-class military and civilian personnel [17]. However, due to the high tax burden, most of these assets are sold to the Chinese. Although these assets have changed hands, this elite area is still used as a means of expressing military dominance through the erection of military-style monuments.

These monuments are scattered in the elite area of Greater Malang, including; The Student Genie Army Monument (TGP), the Hamid Rusdi Monument, the Surapati Monument, in addition to that there is the Brawijaya Military Museum where the bust of General Sudirman is located, statues, tanks, artillery, anti-aircraft weapons in the front yard of the museum and several cubes with war reliefs on each side [16] This museum is located in the southwest of the city center which is still the core of Malang City, precisely on the edge of Ijen Boulevard, a large road in an elite residential area along 1-2 km which is still the core of Malang City to this day.

Based on this description, it can be understood that the era of the independence revolution until the Old Order brought the spirit of decolonization, the destruction of Western expansion, and the lifting of national culture. This cultural spirit can be seen from the existence of the Chairil Anwar Monument in the Kayutangan area, precisely on Jalan Basuki Rahmat [25]. The placement and construction of this monument takes into account the arrival of Chairil Anwar during the KNIP session in Malang, as well as to commemorate his spirit of struggle contained in his literary works. Meanwhile, the monuments of the New Order era imply a message of nationalism, the revival of ancestral glory, the erosion of communism, and a reflection of military domination over civilians.

3.2 The Spread of Post-Independence Monument in Greater Malang

From a historiographic perspective, historical monuments serve as symbolic media that store the ideological narrative and collective identity of local communities [27], [28]. Historical monuments are often designed in public spaces with the planned placement of monuments being modified to the historical or ideological content of a faction and/or event. In the context of post-independence history in Greater Malang (including Malang City, Batu City, and Malang Regency), there are many historical monuments that highlight the role of the military and Indonesian National Army (TNI). The reason being based on the historical context of the Second Military Aggression by the Dutch and the involvement of the Indonesian army in defending Indonesian independence within Greater Malang. Veterans and the government therefore build historical monuments across the region as a form of memory preservation and fighting spirit remembrance [13]. Some of them are Hamid Rusdi monument, the Student's Brigade (Tentara Genie Pelajar; TGP) monument, *Pahlawan* TRIP monument, Melati Cadet Suropati monument, Juang '45 monument, Chairil Anwar Monument, MIG-17 'Fresco' Monument, Major Hamid Rusdi Monument, and the Suropati War Cemetery (TMP) Monument in Batu city.

The Hamid Rusdi Monument is located on Jalan Panggung, Oro-oro Dowo Village, Klojen District, Malang City. This monument was inaugurated for the first time in 1992 on the initiative of the TNI in commemorating Major Hamid Rusdi's services in fighting for the Indonesian independence [16], [29]. The monument depicts the figure of Hamid Rusdi in a military uniform, posing firmly while holding a weapon, and is about 3-4 meters tall. Until now, this statue is still well maintained and is often used as a location for flower sowing ceremonies during Heroes' Day.

Student's Brigade (Tentara Genie Pelajar; TGP) Monument is located on Jalan Semeru, Oro-oro Dowo Village, Klojen District, Malang City. This memorial was built on July 17, 1989 to commemorate the death of the engineering school students

who formed the military unit of the Student Genie Army while fighting against Dutch military aggression. The TGP monument consists of two statues of student fighters; one was holding a long-barreled rifle and the other was holding a mortar with a pistol at the waist, each of which was wearing a military uniform. The name “Trek-Bom” (the name of the TGP troops) is engraved on the legs of the statues.

The Pahlawan TRIP Monument is located on Jalan Pahlawan TRIP, Oro-oro Dowo Village, Klojen District, Malang City. With the efforts of the Malang city government, this monument was built to commemorate 35 TBIP H-11 army personnel who died in the line of duty during the First Dutch Military Aggression [29]. Its main statue features two student armed fighters (one holding a rifle, one holding a mortar) symbolizing the persistence of the TRIP team. The heroes were buried en masse, and this burial place was later used as a monument to TRIP's history.

The Melati Cadet Suropati Monument is located on Jalan Besar Ijen, Gading Kasri Village, Klojen District, Malang City. This monument symbolizes the city of Malang after the Indonesian independence. The statue carries the relief of three lions (the symbol of Arema and the symbol of Malang City), adorned with a small monument of a jasmine flower that represents Malang city's nickname, “The City of Flowers”. The design of this monument was carried out after the Proclamation of Indonesian independence. Until now, the Melati Cadet Suropati monument is still intact; being a part of the local historical heritage; Although, the exact shape is often considered to be nothing less but a decorative symbol of the city.

The Juang '45 Monument is located on Jalan Kertanegara, Klojen Village, Klojen District, Malang City. At the idea of the Malang City Government, this monument was built on May 20, 1975 as a symbol of the struggle of the people of Malang to maintain independence from 1945 to 1949. The shape of the Juang '45 monument is a very large main statue (about 5 meters high) surrounded by 19 small statues (all made of cement). The collection of statues depicts the faces and figures of Malang people's fighters during the physical revolution, and are surrounded by fences with Javanese cultural motifs and the text of the proclamation of independence. Up to this day, the condition of this monument is well preserved. Located right in front of the city's largest train station, this monument is also noted as a tourist attraction and a popular photo spot in Malang.

The Chairil Anwar Monument is located on Jalan Mojopahit, Kiduldalem Village, Klojen District, Malang City. In the form of a torso statue of poet Chairil Anwar as high as 3 meters and made of cement, this statue by artist Widagdo was inaugurated on April 28, 1955. The erection of the Chairil Anwar monument was carried out as a form of appreciation for Chairil Anwar's services in igniting the fighting spirit through literary works. The statue is well-maintained; although it has received several public criticism in the past because of the facial resemblance which is considered inaccurate.

The MiG-17 ‘Fresco’ Aircraft Monument is located on Jalan Soekarno Hatta Indah, Mojolangu Village, Lowokwaru District, Malang City. The monument displays a deco MiG-17 Fresco aircraft (a 1960s-era fighter) mounted on a concrete base. This aircraft is a relic of Operation Dwikora (Trikora) given by the Soviet Union. Due to its age—being more than 50 years old—this monument is also considered as a notable historical heritage.

The Major Hamid Rusdi Monument is located in Wonokoyo Village, Kedungkandang District, Malang City. This monument was originally developed by the local community as a living monument in Aeng Wonokoyo Tourism. The construction of this monument was intended as a form of respect from the residents for his services in the struggle of maintaining Indonesian Independence.

The TMP Suropati Monument is located in the Heroes Cemetery complex located on Jalan Suropati, Ngaglik Village, Batu District, Batu City. Inside stands a monument to freedom fighters in military uniforms, which in practice is often the location of the wreath-laying ceremony every Heroes' Day.

The results of Novariyanto's (2020) [30] study show that historical monuments in Malang City are not limited to being present as random spatial elements, but are placed to mark certain historical events, figures, and values. Thus, the placement of monuments can be read as a form of selection of memory spaces, namely an effort to affirm the locations that are considered the most representative to pass on the narrative of struggle to the public. In the context of the Greater Malang area, the distribution of historical monuments seems to be more concentrated in Malang City, especially in certain areas that have had a symbolic and administrative role since the independence revolution. Meanwhile, a slightly different pattern can be found in Batu City and Malang Regency, where the distribution of monuments is generally related to more specific local figures and events.

3.3 The Relevance of the Post-Independence Monument in Greater Malang in History Learning

History learning is essentially oriented not only to deliver the facts of the past, but also furthermore aims to build historical awareness, national identity, and students' ability to think historically. Therefore, the use of authentic learning resources is one of the important elements in creating contextual and meaningful learning. In this context, post-independence monuments in Greater Malang have great potential to be integrated into historical learning because they represent material traces of various events, figures, and values of struggle that shaped the journey of the Indonesian nation after the Proclamation of Independence.

The results of the study in the previous subchapter show that most of the monuments in Greater Malang were built to commemorate the struggle to defend independence, especially during the Dutch The First Military Aggression and II. The Hamid Rusdi Monument, the Student's Brigade (TGP) Monument, the Pahlawan TRIP Monument, and the Juang '45 Monument, are all visual representations of the resistance of the people of Malang against the Dutch colonial efforts to regain control of the state. These monuments can be used as contextual learning resources in the historical material of the independence revolution. Moreover, it can especially be used as an instrumental to understand the chronology of the battle, the local actors involved, and the sacrifices of the former younger generation, such as students who are members of the Student Genie Army and the TRIP Battalion.

On the other hand, the Melati Cadet Suropati Monument and the Chairil Anwar Monument show a more symbolic and cultural dimension of the remembrance. The Melati Cadet Suropati Monument, for example, represents the identity of Malang City as a "City of Flowers" as well as a city of education, so that it can be used to

study the development of the identity of the city of Malang after independence. Meanwhile, the Chairil Anwar Monument represents a cultural and literary historical dimension, which allows history learning to be integrated with the study of struggle literature, while affirming that the values of struggle are not only inherited through the military, but also through intellectual and artistic works. The use of these two monuments in history learning allows students to understand that the process of defending independence takes place in various aspects.

The Juang '45 Monument has a special position, because it presents a more comprehensive narrative compared to other notable monuments within the region of Greater Malang. Through one main statue surrounded by nineteen small statues depicting Malang people's warrior spirit, this monument visually summarizes the journey of the struggle of Greater Malang from 1945 to 1949. These characteristics note the Juang '45 Monument relevancy to be used as a starting point for learning history based on collective narratives, before students are directed to explore other monuments with more specific historical themes.

As described in the introduction, the educational potential of these monuments has not been optimally utilized in the practice of history learning, especially at the university level. In line with the findings of Hudiyanto (2015) which shows that monuments often lose their historical relevance and are only seen as a marker of location or city decoration, students in general are also more familiar with monuments in Greater Malang as icons or location markers than as a source of historical knowledge. This condition implies the importance of repositioning the monument by preservation through education. In integrating monuments into the learning process, the value and meaning of monuments can be continuously reproduced and passed down across generations, in line with the goals of the World Heritage Education Programme formulated by UNESCO [10], [11].

The integration of Greater Malang's post-independence monument in history learning can be carried out through various strategies, including field observation, iconographic analysis of monuments, interpretation of inscriptions, preparation of local historical narratives, to digital documentation projects using photos, videos, or three-dimensional modeling for students who have limited direct access to the site. This approach is in line with the problems identified in this study, namely the limited learning media that is able to represent historical sites and monuments visually and interactively in the university environment, while emphasizing that the integration of monuments in learning is a form of support for historical preservation [17], [18].

So far, the preservation of historical monuments has been understood as an effort to maintain the physical condition of buildings through conservation, restoration, or maintenance. However, the sustainability of the function of a monument is not only determined by the preservation of its material nor physical condition, but also by the sustainability of the meaning contained within it. Monuments that remain standing without being historically understood have the potential to lose their function as a memento of collective memory. Therefore, the integration of monuments in history learning is a form of preservation through education, which is an effort to maintain the sustainability of historical values, memory, and identity through the educational process. In this case, history learning, especially in the Indonesian course in the Post-Independence Period, is a mechanism that allows the memory transfer process to take place in a sustainable manner. Thus,

monuments remain alive as educational spaces and not mere decorative elements in public spaces.

In order for its use to run effectively, the discussion of each monument needs to be aligned with the learning objectives to be achieved, as summarized in Table 1.

Table 1. The relations of post-independence monuments in Greater Malang with history learning materials and competencies.

Monuments	Learning Materials	Competencies
Hamid Rusdi	Dutch Military Aggression	<i>Historical thinking</i> , causal analysis, nationalism
Pahlawan TRIP	The role of students in the Independence Revolution	<i>Historical empathy</i> , historical awareness
Student's Brigade (Tentara Genie Pelajar; TGP)	Youth mobilization in defending independence	Analysis of historical sources, critical thinking
Juang '45	The Physical Revolution in Greater Malang	Historical awareness, local historical narratives
Chairil Anwar	The Cultural History of Post-Independence	Appreciation of the value of struggle and national identity
Melati Cadet	The Identity of the City of Malang after independence	Analysis of the changing of space and urban identity
Suropati	Guided Democracy, Trikora, Aircraft Monument	Chronology, continuity, and historical changes

4 Conclusion

The architectural context and distribution of post-independence historical monuments in Greater Malang cannot be separated from the historical period that shaped them. This is reflected in the dominance of the military style on the Post-Independence monument in Greater Malang which was built as a form of respect for the struggle to defend independence. A review of the history of Greater Malang in the Post-Independence period as the placement of historical monuments in vital locations during the Colonial period, such as Idjen Boulevard (Melati Cadet Suropati Monument), Simpang Balapan (Hamid Rusdi Monument), Kayutangan (Chairil Anwar Monument), and Malang City Station (Juang '45 Monument) is a form of preservation in the aspect of memory and fighting spirit. Therefore, these monuments not only have value as physical relics, but also contain collective memory, the value of struggle, and the ever-evolving narrative of local history. However, in the scope of learning history, this complexity is often not conveyed optimally. So, it is necessary to make efforts to preserve monuments through education. This study is present as a form of contribution to the preservation of monuments which is used in history learning through the theory of preservation through education. This study is expected to base the follow-up development of 3D printing-based history learning media.

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