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Reinterpreting Ancient Artifacts in a Modern Context

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Abstract

This research aims to explore the reinterpretation of ancient artifacts in a modern context. Artifacts are often considered objects that have only historical and cultural value. However, in terms of modern contexts, ancient artifacts can have broad and complex meanings. This data collection method prioritizes the research of ancient artifacts with various materials through the results of the study of literature sources in the form of journals, articles, books related to the reinterpretation of ancient artifacts in the modern context. The results of the study show that ancient artifacts can have different meanings in modern contexts, such as as a symbol of identity, a source of inspiration and as an educational tool. Ancient artifacts have captivated the human imagination for centuries, harboring mystery and wisdom from the distant past. From the ancient civilizations of Egypt to the magnificent Mayans, these artifacts are silent witnesses of the long journey of human civilization.

Keywords: ancient artifacts, modern context, cultural heritage, reinterpretation

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Abstrak

Penelitian ini bertujuan untuk mengeksplorasi pemaknaan kembali artefak kuno dalam konteks modern. Artefak seringkali dianggap sebagai benda-benda yang hanya memiliki nilai sejarah dan budaya. Namun, dalam hal konteks modern, artefak kuno dapat memiliki makna yang luas dan kompleks. Metode pengumpulan data ini mengutamakan penelitian artefak kuno dengan berbagai bahan melalui hasil telaah terhadap sumber-sumber kepustakaan berupa, jurnal, artikel, buku yang berkaitan dengan pemaknaan kembali artefak kuno dalam konteks modern. Hasil penelitian menunjukan bahwa artefak kuno dapat memiliki makna yang berbeda-beda dalam konteks modern, seperti sebagai simbol identitas, sumber inspirasi dan sebagai alat pendidikan. Artefak kuno telah memikat imajinasi manusia selama berabad-abad, menyimpan misteri dan kebijaksanaan dari masa lalu yang jauh. Dari peradapan kuno di mesir hingga ke bangsa maya yang megah, artefak-artefak ini menjadi saksi bisu dari perjalanan panjang peradaban manusia.

Kata Kunci : artefak kuno, konteks modern, warisan budaya, pemaknaan kembali

Introduction

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The need for information at this time is getting bigger with the development of the times. In this era, it does not cover up the curiosity about information and history on human life in the past which cannot be separated from human life in the time we are living today. The desire to know history and past life/civilizations is not necessarily erased in this era and indirectly, information about history is still needed to support science, both education, research, and other knowledge. People's lives from time to time are recorded in the traces of civilization, never interrupted by space, time, disasters, places in the form of values, and artifacts (architecture, sculptures, reliefs, caves). The values of civilization will continue to evolve according to the ideas, ideas of individuals, and groups of people.

Ancient artifacts, as the work of humans from the past, have historical, cultural, and symbolic value that is very important in understanding the development of civilization. Over time, these artifacts not only serve as historical evidence, but also serve as a meeting point between the past and the present. The meaning of ancient artifacts in modern times is very relevant, because it can open up new insights in seeing the relationship between history and socio-cultural dynamics that occur in today's society.

In the modern context, the meaning of ancient artifacts is no longer solely seen from a historical perspective, but also through the lens of technology, aesthetics, and even the ideology that developed in the era of globalization. The influence of technological developments and changes in social and cultural values provides room for ancient artifacts to be reinterpreted, both in symbolic and practical form. Therefore, this research on the reinterpretation of ancient artifacts in the modern context is important to explore how they remain relevant and can contribute to building a richer understanding of cultural identity, knowledge, and human life today.

This article will discuss the process of reinterpreting ancient artifacts in the modern world, highlighting the various approaches that can be used to understand them in a more contemporary way. It is hoped that the results of this research can provide new insights in seeing the importance of the role of ancient artifacts as a source of learning and reflection in facing the challenges of modern times.

Method

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The method used in this writing is the literature study method. This data collection method prioritizes the research of ancient artifacts with various materials through the results of studying literature sources in the form of journals, articles, books related to ancient artifacts.

Theoretical Foundation

Redefinition

The meaning of re-interpretation in this study can be expanded, namely not just looking at sustainability, the survival of something that runs linear, as the positivist understanding but deeper than that. Reinterpretation can also be understood as a continuation of the process in the sense of defiance 'deviation', fault, leap in the form of representative, deconstructive, inculturative, eclectic, hybrid, mimicry 'imitation' and others that are the analytical realm of cultural studies. Barker stated that the core of cultural studies can be understood as the study of culture as the practices of meaning of representation.

It is important to reinterpret the sustainability of cultural practices in the context of art, culture, design and architecture, in order to answer the scientific anxiety of academics in seeing the phenomena that appear on the surface of the social arena, of course there is a numeña that must be explored through the expressions of cultural actors, as agents of preservation and agents of cultural change. Another essence that needs to be revealed is by postponing the previously established meaning by offering a new meaning of a sustainability of cultural practice. Criticism with analysis based on the theories of the left mazab through qualitative studies with interpretive descriptive methods, will open the veil that covers it, as tried in the following article.

Ancient Artifacts

Artifacts are basically cultural relics in the form of man-made equipment in the past. Artifacts can be made of wood, stone, metal, bronze, animal bones, or something else. While ancient is any language that comes from an era that can be called an ancient language. There is no formal criterion for considering an ancient language, but the traditional convention is to limit languages that existed before the 5th century as "ancient languages" of ancient origin; very old: ancient trees. ancient stone; ancient trees.

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Along with its development, artifacts based on religious systems became an attraction to the community, which is proof that the culture grew and developed, as found in Central Java which has relics of artifacts from the Islamic kingdom. Indonesia is a large country with a diversity of ethnicities, languages, arts, and cultures spread from Sabang to Merauke. Cultural diversity is embedded in people's lives in the form of cultural systems, social systems, and physical culture. The cultural system is implemented in the form of ideas, values, and societal norms. The social system is manifested in community activities in the form of mutual cooperation. Physical culture is seen in man-made equipment in the form of artifacts. Culture as the fruit of human intellect in the form of creation, taste, and karsa that is not only in ideas, but also manifested in objects, which are human works from the past called artifacts. Artifacts are implemented in tools, handicrafts, literary works, monuments, monuments, and so on which contain parameters such as the type of object, material of manufacture, manufacturing technique, dimensions, attributes of inscription and mark, as well as the characteristics of each form.

Cultural Heritage

Cultural heritage is the legacy of physical artifacts and intangible attributes of a group or society that are inherited from past generations, preserved in the present and inherited for the benefit of future generations (Pelegrini, 2008). Willis (2014) also defines cultural heritage as the heritage of physical artifacts and intangible attributes of society inherited from past generations. According to UNESCO (2009), cultural heritage includes artifacts; monument; buildings and sites; Museums that have a diversity of values including symbolic, historical, artistic, aesthetic, ethnological or anthropological, scientific, and social meanings. It also includes tangible cultural heritage (movable, immovable, and underwater), intangible cultural heritage embedded in cultural heritage artifacts, sites, or monuments, and natural heritage.

Based on some of the above opinions, it can be concluded that cultural heritage is a heritage from past generations consisting of tangible cultural heritage and intangible cultural heritage. Physical artifacts or tangible cultural heritage include cultural heritage sites such as historical buildings, city sites, important archaeological sites, and sculptural works or monumental paintings; Artwork; literature; etc. Intangible attributes or intangible cultural heritage such as customs, language, spiritual beliefs, traditions, ways of life, etc. Cultural heritage can be a characteristic of a society.

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Modern Context

Islamic religious education in the modern era faces great challenges. The development of technology and social media affects the way people learn and interact. Therefore, educators and religious leaders must develop effective strategies to respond to the influence of technology and social media.

The main challenge is to ensure that the religious information disseminated is accurate and in accordance with Islamic teachings. Educators and religious leaders must improve digital and religious literacy, teach critical skills in filtering information, and promote healthy dialogue and discussion in cyberspace.

In this context, Islamic religious education must transform to face modern challenges. Educators and religious leaders must work together to develop effective strategies in strengthening spiritual values, ethics, and understanding of Islam in the modern context.

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1. Improving digital and religious literacy.
2. Teach critical skills in filtering information.
3. Promote healthy dialogue and discussion in cyberspace.

Thus, Islamic religious education can transform to face modern challenges and strengthen spiritual values, ethics, and understanding of Islam.

Conclusion

Islamic religious education in the modern era faces great challenges due to the development of technology and social media. Therefore, educators and religious leaders must develop effective strategies to respond to the influence of technology and social media. These strategies include improving digital and religious literacy, teaching critical skills in filtering information, and promoting healthy dialogue and discussion in cyberspace.

In this context, ancient artifacts and cultural heritage have an important role in strengthening Islamic spiritual, ethical, and understanding values. The reinterpretation of ancient artifacts and cultural heritage can help understand the development of civilization

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and strengthen cultural identity. Thus, Islamic religious education can transform to face modern challenges and strengthen spiritual values, ethics, and understanding of Islam.

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