

The Legacy of Sriwijaya in South Sumatra as a Learning Resource for History Teachers in Muaraenim Regency

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Abstrak

Tujuan penelitian ini untuk mengarahkan guru-guru sejarah dalam memanfaatkan sumber belajar sejarah lokal yang berkaitan dengan materi sejarah, khusus di Kabupaten Muaraenim. Metode yang digunakan berupa ceramah, tanya-jawab atau diskusi, serta pengerjaan soal *pre-test* dan *post-test*. Hasil sosialisasi menunjukkan bahwa guru sejarah yang sudah mengikuti kegiatan ini telah diberikan arahan dalam pemanfaatan peninggalan-peninggalan masa lampau yang bernuansa sejarah lokal. Guru sejarah dapat mengaitkan materi sejarah sesuai dengan konteks materi yang diajarkan dengan melibatkan sejarah lokal di daerahnya. Seperti pemanfaatan sejarah di Kabupaten Muaraenim, keberadaan Situs Candi Bumiayu dapat digunakan sebagai sumber belajar sejarah, karena memiliki nilai-nilai historis. Upaya pembelajaran sejarah lokal digunakan sebagai penanaman rasa cinta terhadap daerah sekitarnya.

Kata kunci: sosialisasi, sriwijaya, situs bumiayu, muaraenim.

Abstract

This research directs history teachers to utilize local history learning resources related to historical material, specifically in the Muaraenim Regency. The methods used are lectures, questions, and answers or discussions, as well as working on pre-test and post-test questions. The results of the socialization show that history teachers who have participated in this activities have been given direction in utilizing past relics with local historical nuances. History teachers can relate historical material to the context of the material being taught by involving local history in their area. Like the use of history in Muaraenim Regency, the existence of the Bumiayu Temple Site can be used as a source of historical learning, because it has historical values. Efforts to learn local history are used to instill a sense of love for the surrounding area.

Keywords: socialization, sriwijaya, bumiayu site, muaraenim.

INTRODUCTION

The subject of history is one of the mandatory courses in Senior High School or Vocational High School (SMA/SMK) that students must study. Within the framework of the Merdeka Curriculum, history is oriented towards developing natural thinking skills. Its goal is to cultivate individuals with historical awareness who embody the ideals of a free society in alignment with the Project

on Strengthening the Profile of Pancasila Students (P5) (Kemendikbudristek, 2022). Following these mandates, history education emphasizes activities that integrate the 6Cs: character, citizenship, critical thinking, creativity, collaboration, and communication (Wulandari & Riyadi, 2022).

History instruction can guide students in developing various competencies. Through learning history,

they are able to think chronologically to understand past events and explain the processes of societal change based on socio-cultural diversity (Inayah, 2022). According to Wibowo dan Kurniawati (2020) the purpose of history education should prioritize content that includes knowledge, psychomotor skills, cognitive abilities, and the value of historical events. With these abilities, students can foster a national identity capable of addressing future challenges.

Of course, this learning process is inseparable from the role of teachers, who are key players in implementation. Teachers play an essential role in achieving learning objectives by providing guidance to students socially, individually, and academically (Rahman & Amri, 2014). Teachers are responsible for making learning enjoyable and engaging for students. However, it is essential to note that successful learning depends on the school's resources, including facilities, teachers, students, and teaching methods used (Asril, 2022). Teachers can also conduct learning activities outside the school, such as visits to historical sites, ancient buildings, memorials, museums, and interactions with historical figures or witnesses (Darme, 2024).

Turney (in Susanti, 2023) states that teaching skills are essential for teachers to effectively transfer knowledge, attitudes, skills, and life values. Teachers who can effectively transfer knowledge

and skills in the learning process do so by having adequate preparation, allowing the learning program to progress smoothly. Johnson (in Muis et al., 2023) identifies three main principles in contextual learning: (1) Interdependence, meaning that students within the school environment maintain relationships with teachers, learning media, resources, and school administration; (2) Differentiated learning, which requires educators to teach and train students in skills that adapt to changing times; and (3) Organization, where educators encourage students to optimally develop and apply their potential.

Today, some history teachers tend to rely on repetitive storytelling, which can lead to student boredom and a lack of engagement (Muhtarom et al., 2022). Many teachers still use the lecture method, which is less effective and fails to capture student interest (Firmansyah et al., 2022). Students are more likely to be interested if the learning resources are engaging, allowing for quicker comprehension than through lectures alone. Often, history teachers do not fully utilize available historical learning resources, and there is a limited understanding among teachers about utilizing local history resources specifically (Rasyad, 2019).

Socialization efforts have been made for history teachers in Muara Enim Regency, focusing on using historical relics

from the Sriwijaya Kingdom in South Sumatra. This socialization activity aims to guide history teachers in utilizing learning resources, specifically local history. During the sessions, presenters directed the use of learning resources from general to specific materials, starting with the formation, heyday, and religious development within the Sriwijaya Kingdom, then focusing on local history in Muara Enim Regency, particularly the Bumiayu Temple Site.

Relics from the Sriwijaya Kingdom era serve as learning resources for teachers and students. They can utilize relics from the Sriwijaya period, such as inscriptions, statues, fragments, and other historical sites (Siregar, 2018). By using learning resources outside the classroom, students can gain a direct understanding of tangible historical relics (Yefterson et al., 2020). This approach helps students understand material more effectively by observing historical artifacts around them. In addition to direct learning, students become more enthusiastic about recognizing local history that embodies the life values of past societies (Nurchayo & Hidayati, 2012).

Based on observations by the team, it was deemed necessary to conduct outreach on Sriwijaya relics in South Sumatra for history teachers in Muara Enim Regency. This outreach aims to create engaging history education so students can appreciate, care for, and

preserve cultural heritage. The goal of this program is to guide history teachers in utilizing local historical learning resources related to history subjects.

METHOD

The target of this study is all history subject teachers in Muara Enim Regency, with the goal of establishing collaborative relationships with partner schools. The activity takes place at State Junior High School 2 in Muara Enim Regency.

The research method involves lectures, question-and-answer sessions or discussions, and the administration of pre-test and post-test questions. There are four main steps in this study. First, a presentation on the socialization of Sriwijaya relics in South Sumatra is given to history teachers in Muara Enim Regency. Before the presentation, participants are instructed to complete a pre-test available on Google Forms, provided by the outreach team. Next, the material is presented using lecture and question-and-answer or discussion methods. This approach is effective in providing an understanding to history teachers regarding the discoveries of Sriwijaya relics, both in the central city and rural villages, specifically in South Sumatra Province. The initial presentation is delivered by L.R. Retno Susanti, M.Hum., a lecturer from the history education program at Universitas Sriwijaya.

Second, material on “Teluk Kijing Site as the Entry and Development Site of Hinduism into Sriwijaya in the 8th Century AD” is presented. The lecture and discussion methods are also employed here. The material focuses on discoveries from the Sriwijaya era in rural areas, such as a temple and a relief panel depicting a dancing Hindu deity’s feet. This hypothesis is supported by the spread of Hinduism at the Teluk Kijing Site. As Hinduism flourished here, the indigenous people sought to disseminate the religion to inland areas, including Musi Rawas Regency, where the Lesung Batu Site was discovered in the 9th-10th centuries AD. This second presentation is delivered by Dr. Hudaidah, M.Pd., a lecturer in the history education program at Universitas Sriwijaya.

Third, material titled “Sriwijaya Ships from the Early Period of Kedatuan Sriwijaya” is presented. These relics were discovered in Sungai Pasir Village, Cengal Subdistrict, Ogan Komering Ilir (OKI) Regency, South Sumatra. Archaeological research identified 17 pieces of boat fragments, including a rudder and 141 boat planks representing the hull and stern. Alongside the boat remains, various Chinese ceramics were found, highlighting the maritime significance of Sriwijaya from the 7th to the 13th century AD. This presentation is given by Risa Marta Yati, S.Pd., M.Hum., a lecturer in the history education program at Universitas

Sriwijaya, using lecture and question-and-answer methods.

Fourth, material on historical relics as a learning resource is presented. Various relics from Kedatuan Sriwijaya are essential learning resources that can be utilized by teachers in the educational process. Teachers can display information on Sriwijaya relics accessed through the internet or by visiting sites and museums that house these artifacts. This presentation is delivered by Muhammad Reza Pahlevi, M.Pd., a lecturer in the history education program at Universitas Sriwijaya, through lecture and question-and-answer methods.

After each of the four speakers concludes their presentation, a discussion lasting approximately one hour is held. Additionally, participants are guided by the moderator (PKM outreach facilitator) to complete the post-test questions and a satisfaction survey regarding the PKM activity via Google Forms provided.

RESULTS AND DISCUSSION

Geographically, Muara Enim Regency is part of South Sumatra Province, located between 4°-6° South Latitude and 104°-106° East Longitude. Muara Enim Regency encompasses protected forest areas and cultivation zones. Protected forests are designated by the government with the primary function of preserving environmental sustainability, encompassing natural resources, artificial

resources, historical values, and national culture to support sustainable development. Cultivation areas, on the other hand, are designated for development based on the potential of natural, human, and artificial resources, including agricultural, residential, and industrial areas.

The historical background of Muara Enim Regency makes this activity choice significant, as it holds historical traces of past societal life. The purpose of the PKM activity aligns with one of the three main missions of higher education (tri dharma), which, along with teaching and research, includes community service. This activity demonstrates a substantial contribution to the broader public, addressing various issues faced by communities, institutions, schools, and others.

The socialization was conducted as part of the service activity at SMPN 2 Muara Enim Regency on August 29, 2024. This school was selected by history education lecturers from Universitas Sriwijaya due to its partnership with the university, facilitating a smooth execution of the socialization activities without any obstacles. This was evident in the collaborative efforts of the teachers at SMPN 2 Muara Enim Regency in preparing facilities such as LCD projectors, tripod screens, and sound systems for the presentation.

Muara Enim Regency has a wealth of historical artifacts, especially Hindu

relics, such as those in Bumiayu Village, Tanah Abang Subdistrict, Muara Enim Regency, South Sumatra Province. The socialization not only covered the historical artifacts in Muara Enim Regency but also highlighted other discoveries from the Sriwijaya era, both in urban and rural areas. In urban areas, these discoveries include inscriptions, statues, fragments, temples, and religious sites, while in rural areas, findings include Teluk Kijing Site, Jeparu Site, and Lesung Batu Site. Before delving deeper into the material, the moderator instructed participants to complete a pre-test on Google Forms. Figure 1 below includes the pre-test results from socialization participants.

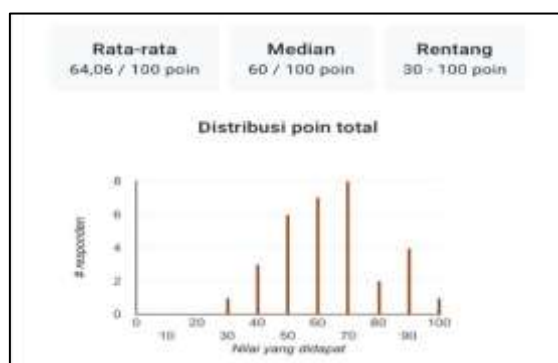


Figure 1. Pre-test response results from socialization participants (Source: Processed Data, 2024).

Figure 1 above indicates that the participants in the socialization session, prior to receiving material from the speakers, showed only limited improvement in their understanding. To enhance the participants' comprehension of the material, the presentation proceeded with insights from the socialization speakers. The explanations

were based on the theme of Sriwijaya relics in South Sumatra for history teachers in Muara Enim.

After completing the presentations, participants proceeded to fill out the post-test. The results obtained were notably different from those of the pre-test. The following displays the results of the participants' responses in the post-test, as illustrated in Figure 2 below:

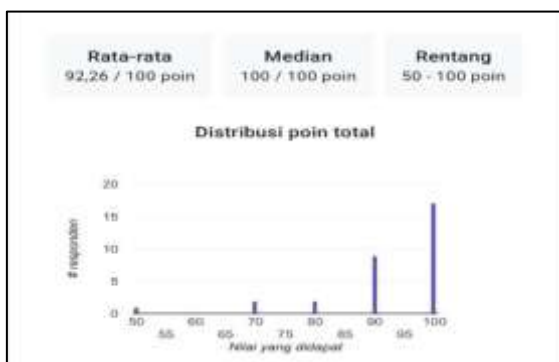


Figure 2. Post-test response results from socialization participants (Source: Processed Data, 2024).

Figure 2 above demonstrates that after the participants in the socialization session listened to the presentations, discussions, and Q&A sessions (as shown in Figure 3 and Figure 4), they achieved a significant improvement in their understanding. This socialization activity was quite successful, as the participants clearly grasped the material presented. To provide insight into the content covered by the speakers, a detailed explanation will be presented in the discussion section.



Figure 3. Socialization speakers (Source: Made Darne, 2024).



Figure 4. Discussion and Q&A session (Source: Made Darne, 2024).

Location of the Sriwijaya Kingdom

The Sriwijaya Kingdom is known to have existed in the 7th century AD, centered on Sumatra Island and becoming the second center of Buddhism after Nalanda (India). Various actors have contributed to the advantages of its territory during the development of Sriwijaya. This situation was supported by the strategic location of Sriwijaya as a shipping route in the Strait of Malacca. To capitalize on this momentum, the Datu of Sriwijaya formed a navy to maintain the security of its waters. This strategy proved successful as Sriwijaya became one of the maritime nations in the Indonesian Archipelago (Susilo, Wulandari, & Sholeh 2023).

Evidence that Sriwijaya was a major kingdom in the Archipelago is found in reports from Chinese sources. The most famous figure from China, I-tsing, explained the presence of Buddhists in Southeast Asia during his journey from China to Nalanda. According to Siregar (2018) the center of the Sriwijaya Kingdom is located in Palembang.

Other supporting evidence comes from several inscriptions, including those from Kota Kapur, Karang Brahi, Palas Pasemah, Kedukan Bukit, and Bukit Seguntang. Furthermore, George Coedes stated that most evidence of the existence of the Sriwijaya Kingdom is found in Palembang (Andhifani & Tedjowasono, 2021; Suwardono, 2013).

From the findings of these inscriptions, it is evident that Palembang is the location of the Sriwijaya Kingdom due to the significant amount of evidence found there compared to other regions under its authority. In Palembang, Sriwijaya developed trade activities and bilateral relations with foreign countries such as India, China, and Arabia. They coexisted without discrimination among different religions.

Inscriptions from the Sriwijaya Kingdom Period

The inscriptions from the period of the Sriwijaya Kingdom were generally written in Pallava script and Old Malay. These inscriptions can be found in South Sumatra

and Bangka Island. Eight inscriptions have been discovered, including the Kedukan Bukit Inscription, Talang Tuo Inscription, Telaga Batu Inscription, Kota Kapur Inscription, Boom Baru Inscription, Karang Berahi Inscription, Palas Pasemah Inscription, and Bungkuk Inscription (Suwardono, 2013).

Among these eight inscriptions, specific contents are described. First, the Kedukan Bukit Inscription narrates a holy journey that took place in the year 604 S, led by Dapunta Hiyang. During this journey, Dapunta Hiyang used a boat carrying a force of two laksa from Minanga to Mukha Upang and established a settlement there. Second, the Talang Tuo Inscription contains noble meanings, reflecting the figure of the Sriwijaya king as a wise, just, firm leader, and a devout protector of Buddhism. Third, the Kota Kapur Inscription contains threats or curses and mentions the departure of military troops on an expedition to conquer the land of Java (Coedes et al., 2014).

Fourth, the Telaga Batu Inscription serves as a reminder to the nobles and royal officials not to rebel. Those who commit treason and rebellion will face penalties according to their oaths. Fifth, the Boom Baru Inscription contains curses or threats against anyone who does not obey the orders of Datu Sriwijaya. Sixth, the Karang Berahi Inscription discusses the threats and curses of the Sriwijaya

Kingdom against rebels. Seventh, the Palas Pasemah Inscription contains curses directed at those who do evil and do not honor Datu Sriwijaya. Eighth, the Bungkok Inscription is aimed at those who behave wickedly and betray the Sriwijaya Kingdom (Andhifani & Tedjowasono, 2021).

Based on the inscriptions from the Sriwijaya Kingdom, it has been proven that its greatness extended throughout Sumatra and even beyond the island to places like West Java, Kalimantan, Singapore, Malaya, and Thailand. This indicates that the existence of the Sriwijaya Kingdom as a government center in Palembang showcases its success in conducting expansions in various subjugated regions.

Various remains from the Sriwijaya Kingdom in Palembang can be utilized by history teachers as historical learning resources due to their relevance to the material on Hindu-Buddhist kingdoms in Indonesia. History teachers can visit the sites of the discovered inscriptions and encourage students to learn creatively outside of school. However, taking students outside the classroom presents significant challenges such as issues of time, cost, and permission. Therefore, teachers play a crucial role in creating engaging learning strategies to make history education meaningful (Fadli et al., 2021).

Sriwijaya Heritage in Muaraenim District

The Bumiayu Temple is a temple complex located in Muaraenim District, South Sumatra Province. This temple's existence has been influenced by Hinduism since the 9th century AD. This activity is closely related to trade activities during that period. Its location is quite strategic as it can be accessed through international trade routes by merchant ships, both domestically and internationally (Susilawati & Sukardi, 2018). The Bumiayu site is situated in Bumiayu Village, Tanahabang District, Penukal Abab Lematang Ilir Regency. The site is not far from the Lematang River, about 200 meters to the west. The Bumiayu Temple site is located within a rubber plantation owned by local residents. The findings at the Bumiayu site indicate the presence of a Hindu temple complex and there are earth mounds that have been excavated by historians where remnants of brick buildings can be found (Dhanty & LR. Retno Susanti, 2023).

The construction of the Bumiayu Temple, which has Hindu influences, is estimated to have occurred between the 9th and 13th centuries AD. Historians have identified ten temple structures, of which Temples 1, 2, and 3 serve religious functions, while Temples 4, 5, 6, 7, 8, 9, and 10 are supporting structures for the sacred temples. The historical remnants at the Bumiayu Temple site reflect Hindu teachings, found particularly in Temples 1

and 3. Temple 1 serves as a site for religious activities for the Hindu community in the 9th century AD during the Sriwijaya Kingdom period. As the oldest temple at the Bumiayu Temple site, Temple 1 is aligned with Shaivism. The Shaivite community worships Siwa Mahadewa as the supreme deity in their belief system (Siregar, 2018).

Some statues found in Temple 1 include: 1) the statue of Siwa Mahadewa, considered the god of blessing for Hindu practitioners; 2) a figure statue depicted as an ancestor, positioned as a high-ranking official or king involved in the temple's construction; 3) the statue of Rsi Agastya, depicted as a Hindu priest who spread Hinduism in Southern India; 4) the Stamba statue, serving as a guide for dating or arrangements for Temple 1. The arrangement of statues starts from the bottom to the top, consisting of elephants, ganas, and lions. These three statues were created to establish a harmonious atmosphere without conflict among each other; and 5) the statue of Nandi, depicted as the vehicle of Lord Shiva in the form of a bull (Susilawati & Sukardi, 2018).

Temple 3 follows the Tantrayana tradition, which was accepted by the Bumiayu community when the Singasari Kingdom conducted the Pamalayu expedition in the 13th century AD. The Hindu influence from the Pamalayu expedition is identified by its intimidating

appearances. Several statues in Temple 3 include: 1) fragments of the Bhairawi statue, which represent sacred places in the Tantrayana tradition; 2) the head of Kala, representing the god of death and considered a symbol of eternity. Placing Kala at the doorway relates to its role as a destroyer god and symbol of immortality; 3) the statue of the Gana, identified as a protective statue, serves to protect and ward off threats from enemies that intend to damage the temple; and 4) the lion statue, depicted as a temple guardian statue placed at the entrance to symbolize security and protection (Siregar, 2018).

In addition to Hinduism, the Bumiayu Temple also shows evidence of Buddhism, particularly found in Temple 2. This discovery includes two small metal statues known as loose statues that reflect the influence of Buddhism. These two statues are no longer at the discovery site as they have been handed over to the Jambi Cultural Heritage Conservation Center. Temple 2 has a different shape from the other temples, with plain reliefs. In front of Temple 2, four base stones have been found, which were previously thought to have been the placements for the statues of Buddhist deities, although the statues are still in the excavation stage. The two metal statues found in Temple 2 are the Dhayani Buddha statue and the Avalokitesvara statue (Sahid, 2017).

Based on the historical findings in Muaraenim District, history teachers can utilize them as local history resources. History teachers can provide guidance and instruction to students about learning in the field. Besides visiting historical sites, they will also understand their region's identity, which holds communal values. This step can also raise students' awareness of preserving their ancestral cultural heritage, allowing them to respect the diversity around them.

CONCLUSION

Based on the remnants from the Sriwijaya Kingdom period, both in urban and rural areas, history teachers can utilize them as historical learning resources. The relationships of past societies with contemporary life have been established since ancient times. Students are guided by teachers to recognize their own identities, as this helps them understand the origins of the Indonesian people through the study of history. Additionally, history teachers can connect the material on Hindu-Buddhist kingdoms in Indonesia with local historical learning. The effort to incorporate local history into the curriculum serves to instill a love for their surrounding area. This learning is undoubtedly crucial in fostering future generations and instilling a sense of nationalism as part of character building for the students.

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