

Optimizing the Role of TWKS Museum as A History-Based Educational Tourism Site in South Sumatra

Tomy Wijaya¹, Fatimah Alauwiyah², Muhammad Reza Pahlevi³, Hudaidah⁴, Alif Bahtiar Pamulaan⁵

^{1,2,3,4,5}Sriwijaya University, Palembang, Indonesia

Article Info

Article history:

Received 2025-10-06
Revised 2025-10-21
Accepted 2025-11-03

Keywords:

Cultural Heritage
Educational Tourism
History Learning
Museum TWKS
Sriwijaya Civilization

ABSTRACT

This study examines the use of the Taman Wisata Kerajaan Sriwijaya Museum (TWKS) as a history-oriented educational tourist site in South Sumatra. Notwithstanding its significant cultural and educational potential, TWKS has not been effectively leveraged as a learning resource or historical tourist destination. This study employed a descriptive qualitative methodology, including observations, interviews with 12 participants (museum staff, educators, and visitors), and documentation. The data analysis was conducted using Miles and Huberman's interactive model, which included data reduction, presentation, and verification. The findings identify three primary impediments: constrained digital innovation, insufficient institutional collaboration, and minimal public advocacy, which obstruct TWKS's role as a hub for education and cultural tourism. This museum has the potential to evolve into a vibrant learning environment that links historical knowledge with modern educational experiences. This study advocates for the revitalization of TWKS through digital transformation, enhanced academic partnerships, and the creation of interactive programs. This study enhances the dialogue on cultural heritage management by proposing digital and institutional revitalization strategies to achieve sustainable educational tourism and to reinforce museums' role in fostering historical literacy and local identity formation.

²*This is an open-access article under the CC BY-SA license.*



Corresponding Author:

Tomy Wijaya
Faculty of Teacher Training and ¹⁰Education, History Education, Sriwijaya University
Email: tomywijaya808@gmail.com

1. INTRODUCTION

Museums worldwide are now regarded not just as repositories of artifacts but also as hubs of education, cultural preservation, and knowledge-driven tourism. UNESCO underscores the role of museums as educational institutions that connect communities to cultural heritage through informal and interdisciplinary learning, while simultaneously enhancing public awareness of current issues. Numerous international studies endorse this paradigm by illustrating the role of museums as collaborative partners in formal education,

Journal homepage: <https://journal-gehu.com/index.php/gehu>

in which guides or docents and educational programs significantly transform tourist visits into reflective and critical learning experiences [1]. Indonesia has embraced the concept of edu-tourism through national policies that prioritize integrating education and cultural tourism. The Merdeka Belajar–Kampus Merdeka (MBKM) program supports this concept by offering students opportunities to engage in experiential learning beyond the campus through field practice, internships at cultural institutions, and partnerships with museums as resources for historical and cultural education [2]. Recent research on the implementation of MBKM indicates that museum participation, such as that of the Taman Wisata Kerajaan Sriwijaya Museum (TWKS), enhances students' competencies and practical experience while enriching culture-based education and local heritage practices [3].

Museums are recognized as educational spaces and knowledge-based tourist destinations at both global and national levels, a condition that is equally pertinent in a regional context. South Sumatra, rich in its Srivijaya historical legacy, has significant potential to develop museums as hubs for educational tourism. South Sumatra is recognized as a region of considerable historical and cultural significance in Indonesia. This area was formerly the epicenter of the Srivijaya Kingdom's prominence, a maritime empire that thrived from the 7th to the 13th century and significantly impacted Southeast Asia [4]. Archaeological remnants, including inscriptions, settlement sites, and cultural artifacts, provide historical evidence of Srivijaya's strategic role as a hub of trade, politics, and the dissemination of Buddhism across the archipelago [5]. The historical wealth of South Sumatra positions it as a promising area for the advancement of historical educational tourism, particularly through the administration of museums as a method of preservation and cultural tourism attraction [6].

Taman Wisata Kerajaan Sriwijaya Museum (TWKS) in Palembang, founded in 1984 at the location of the ancient Sriwijaya Kingdom settlement, serves as a significant institution for the preservation of historical heritage and the advancement of cultural tourism in South Sumatra. The museum serves two primary functions: preserving and exhibiting Sriwijaya's archaeological artifacts and functioning as an educational tourist destination that draws both domestic and international visitors [7]. Its presence enhances historical tourism in the region and bolsters higher education initiatives, especially in history, archaeology, and local culture. Nonetheless, TWKS's potential as a history-focused educational tourism hub remains underexploited. The restricted promotional initiatives have led to its popularity falling short of that of commercial tourist attractions in Palembang. The application of TWKS in an academic setting is suboptimal, as evidenced by the few organized visits from students and educational institutions that use this museum as a historical learning laboratory. Additional challenges include the lack of technological innovation and the lack of digitization of collections, leading to the museum's diminished appeal to younger generations accustomed to interactive digital media [8].

Prior research has investigated the role of museums in education and cultural tourism on both national and international scales. Wibowo and Dhewantoro [9] emphasize the potential of the Indonesian Karst Museum as an educational resource for social studies instruction in secondary schools. The study, employing a qualitative methodology of observation and interviews, revealed that museum collections associated with the curriculum

can enhance student engagement and bridge theory with real-world contexts. Nevertheless, the study also recognized several impediments, including insufficient innovation in museum-based learning, limited teacher competencies, and inadequate facilities for interactive learning [9]. An international study by Maryani, Ika, et al. [10] highlighted that museums play a strategic role in contextual history education, with their effectiveness significantly impacted by the quality of exhibition curation, the role of museum educators, and the incorporation of digital technologies such as multimedia, virtual reality (VR), and augmented reality (AR). Nonetheless, obstacles persist regarding time limitations, financial resources, and the congruence between museum initiatives and educational curricula [10].

Nevertheless, investigations into local museums, such as the Taman Wisata Kerajaan Sriwijaya Museum (TWKS), regarding history-oriented educational tourism remain scarce, particularly in contrast to analogous research conducted in national or international museums that have incorporated digital technology and innovative pedagogical methods. Current research predominantly emphasizes the conservation of artifacts or the potential for cultural tourism, neglecting a thorough exploration of how museums can serve as dynamic learning environments integrated with academic curricula, particularly within the framework of the Merdeka Belajar–Kampus Merdeka (MBKM) program. This gap indicates the absence of a viable model that integrates museums' cultural and educational roles through a collaborative framework involving educational institutions, local governments, and cultural communities. The digital transformation of local museums, including TWKS, remains minimal, confined to online documentation and promotion, and has not progressed to collection digitization or the incorporation of virtual tours that facilitate technology-driven learning interactions. This study aims to examine TWKS's dual role as both an educational and historical tourism institution, identify structural and innovative management challenges, and propose optimization strategies focused on digital revitalization, academic collaboration, and community empowerment to enhance TWKS's contribution to historical literacy and sustainable cultural tourism at local and national levels.

2. METHOD

This study employs a descriptive qualitative methodology to thoroughly elucidate the utilization of the Taman Wisata Kerajaan Sriwijaya Museum (TWKS) as a history-focused educational tourist destination in South Sumatra [11]. This methodology was selected for its capacity to contextualize phenomena through participants' experiences, perceptions, and interactions. The TWKS Museum was selected as the research site for its representation of the heritage of the Sriwijaya civilization and its role as a cultural and educational tourist destination. The research participants comprised 12 key informants: 4 museum managers (including a director, education staff, and tour guides), five visitors (3 students and two general tourists), and three academics or history educators who utilized the museum as a learning resource. Informants were chosen through purposive sampling, predicated on their direct involvement, experience, and pertinent knowledge related to the research focus. Data collection occurred from January to April 2025, employing three primary methodologies: participant observation of the museum's facilities and educational initiatives, in-depth interviews with key informants to investigate perceptions and challenges

in museum management, and analysis of documentation, including archives, brochures, activity reports, visitor data, and regulations from the South Sumatra Culture and Tourism Office.

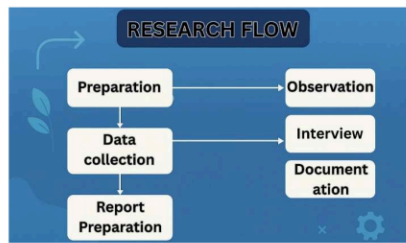


Figure 1. Provide a diagram or picture of the research flow from preparation to reporting to visualize the qualitative process (Source: Personal data processed)

The gathered data was examined utilizing Miles and Huberman's interactive analysis framework, comprising three phases: data reduction, data presentation, and conclusion formulation and validation. Data reduction involved the selection, categorization, and simplification of pertinent information; data presentation occurred in narrative, tabular, or matrix formats; and conclusions were formulated following a verification process to ensure the validity and accountability of the research findings. The research phases were executed methodically, commencing with the preparatory stage (instrumentation and authorization), followed by data collection (observation, interviews, documentation), data analysis, and the compilation of a report encompassing findings and recommendations. This process aims to generate a thorough understanding of TWKS as a historical educational tourism site, while also providing optimization strategies via digital innovation, academic collaboration, and the establishment of sustainable educational tourism programs.

3. RESULTS AND DISCUSSION

3.1 The Function of Museums within Educational Tourism

Research and empirical findings indicate that contemporary museums have evolved from static repositories of artifacts into dynamic, interactive public learning environments. This alteration has occurred in response to the increasing public demand for recreational areas that are both reflective and educational [12]. Museums now function not only to preserve and exhibit historical collections but also to cultivate cultural awareness through comprehensive educational experiences. Museums across diverse regions enhance local identity and deepen community understanding of historical values through thematic exhibitions, educational initiatives, and the integration of digital technology. Field research indicates that museums that effectively integrate educational and entertaining elements can attract visitors across diverse age groups and social demographics.

In this context, the notion of educational tourism assumes significant importance. Educational tourism integrates learning goals with leisure, as visits to museums serve both to entertain and to enhance visitors' understanding of history and culture [13]. Museums

serve as educational laboratories, enabling visitors to engage directly with artifacts, comprehend historical narratives, and connect them to modern realities. The experiential learning model museums implement fosters a more contextual and engaging educational experience, thereby promoting greater historical literacy and cultural awareness among youth.

Museums that operate as educational tourist centers have demonstrated social and economic impacts empirically. Museums function as custodians of historical and cultural heritage while simultaneously stimulating the local creative economy through enhanced knowledge-based tourism [14]. Educational initiatives, including history workshops, curatorial tours, and cultural training programs, are essential components of contemporary museum administration. Museums that innovate in how they showcase their collections and employ digital media can broaden their audience and enhance public engagement with cultural heritage.

Theoretically, the dual function of museums underscores their significant role in fostering historical awareness and enhancing society's collective identity [15], [16]. UNESCO and the International Council of Museums (ICOM) assert that museums serve as catalysts for social transformation, hubs of intergenerational education, and stewards of cultural sustainability principles. Museums, within the context of sustainable development, preserve history while fostering connections between the past, innovation, and the future. This positions museums as dynamic social entities that enhance educational quality and community well-being.

Global best practice examples underscore this significance. The establishment of digital museums in Europe enables the global community to access historical collections online, thereby broadening the reach of cultural education beyond geographical confines. In Japan, interactive museums that employ multimedia technology, **virtual reality (VR)**, and **augmented reality (AR)** are used to **engage** younger generations with their cultural heritage [17], [18]. The use of analogous concepts may serve as inspiration for Indonesia, particularly in areas rich in historical heritage such as South Sumatra. The integration of educational and tourism functions in local museums, such as TWKS (Taman Wisata Kerajaan Sriwijaya), has significant potential to enhance historical literacy, enrich regional identity, and promote sustainable, culture-driven economic development.

3.2 The TWKS Museum is a representation of Sriwijaya's history.

Empirically, South Sumatra significantly influenced Indonesia's national history, as it served as the epicenter of the Sriwijaya Kingdom, the preeminent maritime kingdom in Southeast Asia from the 7th to the 13th centuries AD. Sriwijaya was recognized as an economic and cultural powerhouse that dominated international trade routes and served as the epicenter of Buddhism's dissemination in Southeast Asia [19]. Archaeological evidence, including inscriptions, statues, temple sites, and maritime artifacts along the Musi River, illustrates the sophistication and advancement of this civilization. The Taman Wisata Kerajaan Sriwijaya (TWKS) serves a significant function as a tangible embodiment of this heritage [20]. This museum serves as a tangible venue that connects the public to Srivijaya's

history, promoting shared understanding of South Sumatra's significance as the nucleus of the archipelago's maritime civilization.



Figure 2. Assemblage of ceramics and bowls discovered in the Musi River (Source: Personal Documentation of Tomy Wijaya)

The TWKS Museum functions as both a repository for artifacts and a cultural institution that bridges history and society. This museum employs a public education-oriented curatorial strategy to rejuvenate the historical narrative of Srivijaya in a contextual, educational, and communicative fashion [21]. The exhibition features items from the Kedukan Bukit inscription to Buddhist statues and replicas of archaeological sites, organized thematically to depict the socio-political, economic, and religious dynamics of Srivijaya [22]. Field findings indicate that this multisensory presentation technique enhances visitor engagement and enriches comprehension of local historical heritage. Museums serve not merely as static exhibition venues but also as dynamic educational instruments that link historical narratives with present-day issues, particularly those related to cultural identity and nationalism.

The architectural design and exhibition layout of TWKS exemplify the amalgamation of educational, aesthetic, and recreational functions. The water park's design is based on the Musi River landscape and maritime trade routes, which visually recreate the grandeur of Srivijaya as a maritime kingdom [23]. The chronological arrangement of the collection enables visitors to trace the progression of the Srivijaya civilization from its zenith to its decline. The interpretive narrative not only conveys historical facts but also embodies cultural values such as tolerance, plurality, and maritime spirit, which are hallmarks of the Nusantara civilization [24]. This approach illustrates how spatial aesthetics and visual narratives contribute to the construction of historical awareness and the reinforcement of societal collective memory.



Figure 3. Assemblage of ceramics and bowls discovered in the Musi River (Source: Personal Documentation of Tomy Wijaya)

The TWKS Museum significantly contributes to education through empirical engagement. TWKS serves as a laboratory for exploring history and culture, offering direct access to primary sources for students, researchers, and the educational community. Academic endeavors, including field lectures, artifact analyses, and regional historical investigations, have rendered this museum a crucial component in the execution of Merdeka Belajar Kampus Merdeka (MBKM). Evidence indicates that incorporating TWKS into educational endeavors enhances historical literacy, source evaluation competencies, and recognition of the significance of cultural heritage conservation. This function demonstrates that museums can act as transformative environments that connect formal and informal education, broadening historical learning through direct and contextual experiences.

Moreover, the TWKS Museum serves a dual strategic purpose: safeguarding historical heritage (preservation) and functioning as a cultural tourism site (educational tourism). The preservation function is carried out through conservation, documentation, and research initiatives regarding Sriwijaya artifacts. Simultaneously, the tourism function is executed by offering recreational and educational experiences to the broader community. The collaboration between these two roles fosters the emergence of a culture-driven creative economy. This illustrates, in theory, a sustainability model for cultural heritage management that reconciles preservation with utilization. Through advancements in collection digitization and enhanced governance, TWKS has the capacity to emerge as a premier historical edutourism hub nationally, reinforcing South Sumatra's identity and augmenting the competitiveness of Indonesian cultural tourism globally.

3.3 Utilization of the TWKS Museum by Students and Academics

The Merdeka Belajar–Kampus Merdeka (MBKM) policy has established a novel paradigm in Indonesian higher education by prioritizing experiential and contextual learning beyond the classroom. Students are encouraged to apply theoretical knowledge in practical settings through internships, field research, and institutional partnerships. Museums occupy a strategic role as external entities that offer primary historical sources and genuine artifacts, thereby enhancing experiential learning [25]. Museums facilitate students' connection between historical theories acquired in the classroom and the socio-cultural realities

encountered in the field, serving as public education laboratories aligned with the MBKM's vision of cultivating knowledgeable, adaptive, and contextually aware graduates.

Several regions of Indonesia have successfully employed museums as resources for historical education, as demonstrated by numerous empirical studies. A study conducted at the Siginjai Museum, University of Jambi, revealed that direct engagement with artifact collections significantly improved students' historical imagination and temporal awareness compared to traditional text-based learning [26]. Research at the Mandiri Museum in Jakarta underscored the efficacy of visual narratives and interactive experiences in enhancing students' comprehension of Indonesia's economic dynamics and colonial history [27]. Research conducted at the South Sumatra Provincial Museum indicates that students studying the pre-literate and Hindu-Buddhist periods gained a deeper understanding through direct observation of sculptures and archaeological artifacts. These findings bolster the assertion that museums can serve as strategic collaborators in the execution of MBKM, especially in history education grounded in tangible experiences.

Nonetheless, various structural and pedagogical obstacles continue to restrict the utilization of museums, including the Taman Wisata Kerajaan Sriwijaya Museum (TWKS). Local studies indicate that museum facilities frequently fail to facilitate effective practical learning: certain collections lack sufficient contextual descriptions, access to artifacts is restricted, and educational programs lack structured learning guidelines. Moreover, formal collaborations between museums and higher education institutions remain inconsistent; student visits or field trips are often incidental rather than incorporated into a cohesive curriculum. Administrative limitations, insufficient promotion of educational initiatives, and constraints on digital technology further diminish museums' effectiveness as educational collaborators.

In this context, examining the TWKS Museum in Palembang is crucial to assess the prevalence of these challenges and to explore how the museum can be evolved into a systematic and influential resource for historical education. This study aims to identify primary barriers to academic integration, assess the efficacy of educational infrastructure, and formulate optimization strategies leveraging technology and institutional collaborations. Enhancing the educational role of TWKS not only facilitates the implementation of the MBKM policy but also broadens museums' roles as hubs of public education and promoters of historical literacy rooted in local wisdom in South Sumatra. Museums are places where people can reflect on and change how they learn about history in the 21st century. They also store artifacts.

3.4 The TWKS Museum is an educational tourist destination.

The development of contemporary tourism has led to the emergence of edutourism, a novel paradigm that integrates leisure with purposeful and engaging education [28]. In this paradigm, tourism is perceived not merely as a recreational activity but as an educational instrument that can enhance knowledge, promote cultural awareness, and cultivate appreciation for historical and environmental heritage. Educational tourism highlights the significance of contextual learning experiences that enable tourists to appreciate a destination's beauty while comprehending its historical, social, and cultural values [29]. In

this context, museums serve as strategic venues that seamlessly integrate education, cultural preservation, and tourism, thereby functioning as effective instruments for enhancing societal historical and cultural literacy.



Figure 4. Buddha statues from the Srivijaya Kingdom (Source: Personal Documentation of Tomy Wijaya)

The Taman Wisata Kerajaan Sriwijaya Museum (TWKS) plays an integral role in South Sumatra's educational tourism sector. TWKS, as a site that exemplifies the affluent maritime heritage of Southeast Asia, exhibits an array of artifacts, inscriptions, sculptures, and archaeological remains that illustrate the grandeur of the Srivijaya Kingdom [30]. Each collection is thematically curated to link historical narratives with contemporary visitor comprehension. The museum employs a reflective, interactive curatorial approach, offering an immersive learning experience that allows visitors to perceive history as a dynamic reality imbued with values and significance, rather than merely as text or chronology. Consequently, TWKS functions as a forum for discourse between history and contemporary society, enhancing public comprehension of local cultural identity.

The primary appeal of TWKS as an educational tourist destination resides in the robustness of its collection, the coherence of its historical narrative, and an atmosphere conducive to learning. The assemblage of genuine artifacts provides the basis for its significant historical value, while the organized and captivating narrative presentation amplifies visitors' emotional and intellectual engagement [31]. Moreover, supplementary amenities, including a cultural park, open exhibition space, and aquatic tourism pathways, enhance the recreational experience while broadening opportunities for interdisciplinary education. The management's educational programs significantly enhance the museum's role as a conduit for public education. By combining education, recreation, and cultural preservation, TWKS has significant potential to become a premier edutourism hub in South Sumatra.

Nonetheless, this substantial potential has not been complemented by a sufficient management system. The primary challenges include insufficient continuous promotion and limited digitization, leading to TWKS being comparatively obscure at both the local and national levels [32]. The restricted utilization of information technology and social media has led to diminished engagement among the younger generation, who generally prefer technology-driven experiences for learning about history [33]. The lack of integration between museums and educational institutions intensifies this issue, leading museums to fail to optimize their educational role. This underscores the necessity of reconfiguring managerial strategies to be more responsive to contemporary demands, including enhancing digital information systems, promoting content-driven educational initiatives, and fostering sustainable inter-institutional collaboration.

Furthermore, TWKS encounters difficulties regarding program innovation and the creativity of content presentation. Conventional activities like guided tours and static exhibitions fail to engage the digital generation of tourists, who seek interactive, participatory, and technology-driven experiences. Consequently, TWKS must implement innovative strategies, such as virtual tours, augmented reality, and interactive digital exhibitions, to convey history dynamically. Cooperation among museums, local authorities, universities, and cultural communities is essential for achieving this objective. Consequently, TWKS serves both as a protector of historical artifacts and as a catalyst for advancing culture-oriented edutourism, which enhances historical literacy, boosts tourist attraction, and fosters sustainable tourism development in South Sumatra and Indonesia as a whole.

4. CONCLUSION

This study underscores the significant function of the Taman Wisata Kerajaan Sriwijaya Museum (TWKS), inaugurated in 1984 at the location of the historic Sriwijaya settlement, as a hub for historical education and a cultural tourism site that embodies the legacy of the Sriwijaya civilization in South Sumatra. This study, informed by interviews with 12 key informants (4 managers, five visitors, and three educators) conducted from January to April 2025, identifies three primary functions of TWKS: a repository of historical artifacts, an interpretive medium for the community, and a vehicle for reflective learning for students and tourists. Nevertheless, investigations of local museums like TWKS within the framework of history-oriented educational tourism remain scarce, particularly regarding their incorporation into academic curricula and their digital advancement. This study examines the dual roles of education and tourism at TWKS, identifies significant challenges, and recommends optimization strategies to enhance historical literacy and sustainable cultural tourism.

The study's findings identify three primary priorities: enhancing digital innovation, fortifying academic collaborations, and implementing community-oriented public promotion strategies. This study enhances the dialogue on cultural heritage management by suggesting digital and institutional revitalization strategies for sustainable educational tourism aligned with Sustainable Development Goals (SDGs) 4 and 11. Future research

should focus on creating a digital heritage model and a framework for cross-institutional collaboration as a prototype for regional museum management in Indonesia.

REFERENCES

- [1] M. I. Birsyada, D. Gularso, and M. Fairuzabadi, "Strategi Pengembangan Pembelajaran Sejarah Masa Pendudukan Jepang di Indonesia Berbasis Diorama Museum di Sekolah," *Diakronika*, vol. 22, no. 1, pp. 76–95, 2022, doi: 10.24036/diakronika/vol22-iss1/272.
- [2] G. G. Sasmita, N. S. Wiratama, and A. Budianto, "Pengembangan Program Pendidikan Sejarah Berbasis Kepariwisata Sejarah melalui Program Magang Museum dan Studi Observasi," *SEMDKJAR* 7, vol. 7, pp. 129–143, 2024, doi: 10.29407/5kshd196.
- [3] Wahyuningsrat, B. T. Harsanto, E. Fitrah, M. Yamin, and R. M. Luthfi, "The Effectiveness of Implementing the Merdeka-Belajar Kampus-Merdeka (MBKM) Policy in Developing High-Quality Human Resources at Jenderal Soedirman University, Indonesia, Contributing to SDGs: Quality Education," *E3S Web Conf.*, vol. 609, 2025, doi: 10.1051/e3sconf/202560908001.
- [4] T. Wijaya, Y. A. Sagita, E. Meylva, S. Safitri, and R. Oktapiani, "Analisis Letak Geografis Kerajaan Sriwijaya dalam Mendukung," *PESHUM J. Pendidikan, Sos. dan Hum.*, vol. 4, no. 4, pp. 5834–5841, 2025, doi: 10.56799/peshum.v4i4.9274.
- [5] S. Fatimah, H. Hudaidah, R. Jaenudin, and D. Lestari, "Relasi Ekonomi Pedagang Hindu di Bandar Dagang Sriwijaya," *J. Penelit. Agama Hindu*, vol. 8, no. 1, pp. 90–100, 2024, doi: 10.37329/jpah.v8i1.2681.
- [6] T. Maysuri and S. Harnisa, "Pemanfaatan Museum Batubara Tanjung Enim Sebagai Wisata Edukasi dan Sumber Belajar Sejarah Lokal," *Lani Kaji. Ilmu Sej. dan Budaya*, vol. 6, no. 1, pp. 45–55, 2025, doi: 10.30598/Lanivol6iss1page45-55.
- [7] J. Jarevsi and Hudaidah, "Strategi Pelestarian Prasasti Bukit Siguntang dalam Meningkatkan Daya Tarik Wisata Sejarah Kerajaan Sriwijaya," *J. Artefak*, vol. 12, no. 1, pp. 59–70, 2025, doi: 10.25157/ja.v12i1.18219.
- [8] T. Giannini and J. P. Bowen, "Museums and Digital Culture: From Reality to Digitality in the Age of COVID-19," 2022, doi: 10.3390/heritage5010011.
- [9] S. Wibowo and H. N. S. Dhewantoro, "The utilization of the Indonesian Karst Museum for Social Sciences learning in middle school," *JIPSINDO*, vol. 11, no. 2, pp. 184–193, Oct. 2024, doi: 10.21831/jipsindo.v11i2.77785.
- [10] I. Maryani, A. Karimi, and K. Fathi, "Museums as a Valuable Platform for Teaching History: A Scientometric Review," *Eur. J. Educ.*, vol. 60, no. 3, 2025, doi: 10.1111/ejed.70146.
- [11] A. Soesana et al., *Metodologi Penelitian Kualitatif*, 1st ed. Medan: Yayasan Kita Menulis, 2023. [Online]. Available: https://repository.unugiri.ac.id:8443/id/eprint/4881/1/Anisa_Buku_Metodologi_Penelitian_Kuantitatif.pdf
- [12] D. Prasetyo, T. S. Manik, and D. Riyanti, "Pemanfaatan Museum Sebagai Objek Wisata Edukasi," *Kepariwisata J. Ilm.*, vol. 15, no. 1, pp. 1–11, 2021, doi: 10.47256/kepariwisataan.v15i01.146.
- [13] F. Fitriansyah and Kasmin, "Pemanfaatan Museum Sebagai Wisata Edukasi dan Media Pembelajaran Sejarah," *Cakrawala J. Hum. Univ. Bina Sarana Inform.*, vol. 22, no. 2, pp. 89–94, 2022, doi: 10.31294/jc.v22i2.13994.
- [14] T. Juwita, E. Novianti, R. Tahir, and A. Nugraha, "Pengembangan Model Wisata Edukasi Di Museum Pendidikan Nasional," *J. Indones. Tour. Hosp. Recreat.*, vol. 3, no. 1, pp. 8–17, 2020, doi: 10.17509/jithor.v3i1.21488.
- [15] L. Armiyati and D. W. Firdaus, "Belajar Sejarah Di Museum: Optimalisasi Layanan Edukasi Berbasis Pendekatan Partisipatori," *J. Artefak*, vol. 7, no. 2, pp. 81–90, 2020, doi: 10.25157/ja.v7i2.3472.
- [16] N. Maesari, D. Suganda, and C. U. Rakhman, "Pengembangan Wisata Edukasi Berkelanjutan di Museum Geologi Bandung," *J. Kepariwisata Destin. Hosp. dan Perjalanan*, vol. 3, no. 1, pp. 8–17, 2019, doi: 10.34013/jk.v3i1.29.
- [17] Y. Ai, X. Zhu, and K. Nohara, "Sustainable Digital Innovation for Regional Museums Through Cost-Effective Digital Reconstruction and Exhibition Co-Design: A Case Study of the Ryushi Memorial Museum," 2025, doi: 10.3390/su17041598.
- [18] J. Xing and X. Li, "The exploration of models and paths for the integration of Japanese cultural industries and tourism economy," *Resour. Data J.*, vol. 4, pp. 49–81, 2025, doi: 10.50908/rdj.4.0_49.
- [19] L. R. R. Susanti, H. Fatihah, M. Maryani, M. Hidayanti, and T. Oktarina, "Analisis Peninggalan Keagamaan Hindu-Buddha di Kedatuan Sriwijaya: Perspektif Sosio-Kultural," *Fajar Hist. J. Ilmu Sej. dan Pendidik.*, vol. 8, no. 1, pp. 160–172, 2024, doi: 10.29408/fhs.v8i1.23821.
- [20] S. M. Siregar, "Distribution of Archaeological Sites on the Fluvial Landscape of Musi River 2021),"

- in *Proceedings of the 9th Asbam International Conference (Archeology, History, & Culture In The Nature of Malay) (ASBAM 2021)*, Atlantis Press, 2022, pp. 196–200. doi: 10.2991/assehr.k.220408.027.
- [21] K. Sholeh, "Prasasti Talang Tuo Peninggalan Kerajaan Sriwijaya Sebagai Materi Ajar Sejarah Indonesia di Sekolah Menengah Atas," *Hist. J. Progr. Stud. Pendidik. Sej.*, vol. 5, no. 2, pp. 13–26, 2017, doi: 10.24127/hj.v5i2.946.
- [22] L. Rohmah, K. Sholeh, and Wandiyono, "Analisis Temuan Benda-Benda Peninggalan Sejarah di Sungai Musi sebagai Sumber Pembelajaran Sejarah," *Hist. J. Pendidik dan Peneliti Sej.*, vol. 5, no. 1, pp. 65–80, 2022, doi: 10.17509/historia.v5i1.36374.
- [23] M. Darma, K. Kurniawati, and N. A. Marta, "Museum Balaputra Dewa sebagai Sarana Pembelajaran Interaktif bagi Guru Sejarah di Kota Palembang," *Fajar Hist. J. Ilmu Sej. dan Pendidik.*, vol. 8, no. 1, pp. 78–92, Apr. 2024, doi: 10.29408/fhs.v8i1.24927.
- [24] M. Fakhruddin, M. Darma, W. R. Andhifani, and L. S. Utami, "Utilization Balaputra Dewa Museum as an Implementation of the Merdeka Curriculum for Learning History at SMAN 18 Palembang," *Naditira Widya*, vol. 18, no. 1, pp. 49–64, 2024, doi: 10.55981/nw.2024.3010.
- [25] T. Wijaya, F. Alauwiyah, and M. R. Pahlevi, "Pemanfaatan Museum Nasional Sebagai Sumber Belajar Bagi Mahasiswa Pendidikan Sejarah Universitas Sriwijaya," *J. Pendidik. Sej. Indones.*, vol. 8, no. 1, pp. 42–60, 2025, doi: 10.17977/um0330v8i1p42-60.
- [26] R. Isrowiyah and R. Seprina, "Pemanfaatan Museum Siginjai Sebagai Sumber Belajar Sejarah Bagi Mahasiswa Universitas Jambi," *Krinok J. Pendidik. Sej. dan Sej.*, vol. 1, no. 2, pp. 156–172, 2022, doi: 10.22437/krinok.v1i2.18623.
- [27] D. P. Angita and R. M. Ritonga, "Pemanfaatan Museum Mandiri sebagai Wisata Edukasi Pembelajaran Sejarah Perbankan Indonesia untuk Pelajar dan Mahasiswa," *JiIP - J. Ilm. Ilmu Pendidik.*, vol. 8, no. 8, pp. 8969–8974, Aug. 2025, doi: 10.54371/jiip.v8i8.9353.
- [28] V. Gautama and R. M. Ritonga, "Analisis Potensi Daya Tarik Wisata Museum Multatuli Sebagai Wisata Edukasi di Rangkasibitung Kabupaten Lebak," *JiIP - J. Ilm. Ilmu Pendidik.*, vol. 8, no. 8, pp. 9893–9898, Aug. 2025, doi: 10.54371/jiip.v8i8.9036.
- [29] N. Irdana and F. Sholikhah, "Efektivitas Penyampaian Konten Eduwisata Budaya terhadap Pemahaman Siswa Sekolah Menengah Pertama di Museum Sonobudoyo Yogyakarta," *J. Pariwisata Terap.*, vol. 8, no. 2, pp. 1–14, 2024, doi: 10.22146/jpt.99746.
- [30] J. L. Christensen, "Museum or mausoleum? The impacts of narrative identity in a historical collector's museum," *Mus. Hist. J.*, vol. 18, no. 1, pp. 61–79, Jan. 2025, doi: 10.1080/19369816.2025.2488426.
- [31] L. Maunganidze, "Museums, Monuments and Statues: A Critical Review," in *Representation and Materialization of Architecture and Space in Zimbabwe*, L. Maunganidze, Ed., Cham: Springer Nature Switzerland, 2024, pp. 45–71. doi: 10.1007/978-3-031-47761-4_4.
- [32] C. Valente Cardoso, H. Arvidsson, and M. Persson, "'Handling collections': potentials, challenges, and ongoing experiments at the Museum of World Culture, Sweden," *Int. J. Herit. Stud.*, vol. 31, no. 4, pp. 473–486, Apr. 2025, doi: 10.1080/13527258.2024.2443930.
- [33] C. Dumont, F. De Backer, H. Dewinter, and G. Vandermeersche, "Museum educators' views on digital museum education: opportunities and challenges," *Cult. Trends*, vol. 34, no. 3, pp. 398–413, May 2025, doi: 10.1080/09548963.2024.2378324.
-

ORIGINALITY REPORT

5%

SIMILARITY INDEX

3%

INTERNET SOURCES

3%

PUBLICATIONS

2%

STUDENT PAPERS

PRIMARY SOURCES

| | | |
|---|--|-----|
| 1 | Submitted to Capella University Student Paper | 1% |
| 2 | journal-gehu.com Internet Source | 1% |
| 3 | ejournal.aibpmjournals.com Internet Source | <1% |
| 4 | Marthinus Ngabalin, Izak Y. M Lattu, Sumanto Al Qurtuby, Tony Tampake. "Tombor maghi as an interfaith ritual: lived religion among Muslims and Christians in West Papua, Indonesia", IJORESH Indonesian Journal of Religion Spirituality and Humanity, 2025 Publication | <1% |
| 5 | I Putu Esa Putra Dananjaya, Sang Nyoman Gede Adhisantika, I Dewa Ketut Wicaksandita, Ni Luh Ayu Cempaka Dewi. "PENCIPTAAN KARYA PAKELIRAN TEATER "KARNAYANA"", JURNAL DAMAR PEDALANGAN, 2025 Publication | <1% |
| 6 | ejournal.bsi.ac.id Internet Source | <1% |
| 7 | manpower-survey.vtc.edu.hk Internet Source | <1% |
| 8 | pmc.ncbi.nlm.nih.gov Internet Source | <1% |
| 9 | e-journal.hamzanwadi.ac.id Internet Source | <1% |

<1%

10

ijmmu.com
Internet Source

<1%

Exclude quotes Off

Exclude matches Off

Exclude bibliography On