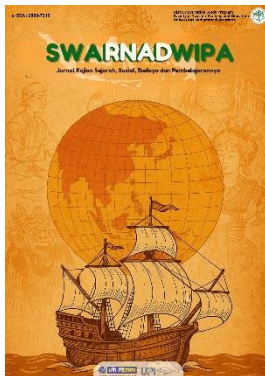


The Potential of Banyubiru Natural Sites as Local History Content in History Learning

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Abstract

The Banyubiru Natural Site is a tourist spot that has the potential to be used as a sources of historical learning. As a tourist spot, this place holds historical relics which are very important to be integrated into history learning in schools. The reasearcher considers that writing this research is important with the aim of knowing the potential of the Banyubiru Natural Site as local historical content in history learning. This research uses historical methods with four stages of vastu heuristics, verification, interpretation and historiography. The results of the research show that local history plays an important role so that students can to properly appreciate the development of their society in the past up to the present that occurred in their own environment. The Banyubiru Natural Site as local historical content is really needed to be integrated in learning because the site is in accordance with the scope of material in history learning which has been determined in the independent curriculum, namely in phase E class X which is related to material on “The Entry of Hindu-Buddhist Religion and Culture in Indonesia”.

Keywords: *Potential; Local History Content; Banyubiru Natural Site; History Learning.*

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INTRODUCTION

The development of the era has had a very rapid impact on the birth of the flow of globalization, which has had a significant influence, especially in relation to the erosion of moral values for the younger generation. The moral decline that is occurring in the younger generation today has caused a decline in character, especially toward local values around them (Firmansyah, 2023). In this era, understanding regional identity is very important. Thus, education has an important role in fostering moral values, especially in learning history. Learning history is a process for students to gain knowledge and historical values to foster awareness contained in a historical event (Wibowo, 2022). Therefore, learning history plays an important role in providing knowledge of the past that can be used as an example in shaping student behavior (Hasan, 2015). With the establishment of an independent curriculum by the government, the orientation in learning is not only focused on learning outcomes but also teaches about local values in the region.

Curriculum development by integrating local history can build national character amidst the rapid flow of globalization. Thus, history learning becomes a starting point in

an effort to form a national identity through historical and cultural awareness (Sulaiman, 2012). Therefore, history learning by integrating local history in the region is very important to encourage the quality of history learning as local content (Wibowo, 2016).

Local history learning in schools is important for developing students' character and as a source of history learning (Permadi, 2015). This is also reinforced by the fact that character building can be improved through the integration of local wisdom values. Local wisdom values as students' reflections on what happened in the past. Therefore, local history is very interesting when it relates to the students' environmental conditions. In the independent curriculum, local history learning has a fairly important position that must be mastered by students in learning achievements such as local history about the existence of the Banyubiru Natural Site (Wijayanti, 2017).

The Banyubiru Natural Site is one of the relics of the Hindu-Buddhist period and is located in the Pasuruan Regency area. The Section of Culture, Education, and Culture of Pasuruan Regency protects the site. The Banyubiru Natural Site can be used to introduce students to the existence of local sites in their environment that are not included in history textbooks. Integrating the Banyubiru Natural Site into history learning not only provides knowledge to students but can also foster local values found in the surrounding area. Thus, in history learning, the existence of the Banyubiru Natural Site must be taught to students to foster a sense of historical awareness and local values found in the area (Romadi and Kurniawan, 2017). As expressed by Widja (1989:13), local history has values and potential in the form of advantages found in the area as a form of local wisdom that can be developed and adapted to the national curriculum. However, what is happening at this time is that the existence of the Banyubiru Natural Site has received less attention from history teachers and the surrounding community.

People come to the place only to vacation, enjoying the clarity of the water and the agility of the sengkaring fish swimming. So, the Banyubiru Natural Site is underutilized as a source of learning. In fact, integrating the Banyubiru Natural Site is very important to provide knowledge about Hindu-Buddhist material and instill local values in students. It can be concluded that the Banyubiru Natural Site has quite important potential to be integrated into history learning as local history content. Therefore, the researcher is interested in writing the results of his research on the potential of the Banyubiru Natural Site, so in this study, there are three important points. First, about the local history content in the independent curriculum. Second, about the history of the Banyubiru Natural Site. Third, about the potential of the Banyubiru Natural Site as local history content in history learning.

RESEARCH METHODS

In this study, the researcher used a historical method consisting of four stages, namely heuristics, criticism, interpretation, and historiography (Miftahuddin, 2020). The first stage is heuristics or source collection. Source collection is carried out through interviews and literature studies. At this stage, the researcher interviewed the caretaker of the Banyubiru Natural Site to obtain in-depth information about the Banyubiru Natural Site. The researcher also collected various evidence of Hindu-Buddhist relics around the Banyubiru Natural Site. Literature studies were obtained from books, scientific articles, and other sources relevant to the research. The second stage is source verification or criticism. In this case, the researcher compares the sources that have been found to determine the relevance of the source to the problems in this study. The third stage is interpretation or interpretation. In this case, the researcher analyzes the sources obtained to produce historical facts. The last stage is historiography or writing. In this case, the researcher wrote

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the results of his research into an article entitled "*The Potential of the Banyubiru Natural Site as Local Historical Content in History Learning*".

RESULTS AND DISCUSSION

Local History Content in the Independent Curriculum

The independent curriculum is an innovation in the world of education that develops the potential of students. The independent curriculum gives students the freedom to develop their creativity through their learning (Zakso, 2022). Learning outcomes are the basis of the independent curriculum that must be achieved by students, which includes cognitive, affective, and psychomotor aspects. Learning outcomes in the independent curriculum are stated in the "Decree of the Head of BSKAP Kemendikbudristek number 033/H/KR/2022, which is divided into two phases, namely phase E for class X and phase F for class XI, and in each phase, there are two elements, namely understanding historical concepts and historical process skills" (Kemendikbudristek, 2022). The following are the historical learning outcomes for class X in phase E, namely:

Table 1. Elements of Understanding Concepts and Historical Process Skills in Learning Achievements Phase E (Grade X)

Elements	Description
Understanding the Concept of History	"Students understand the basic concept of Hindu-Buddhist kingdoms; analyze and evaluate humans in Hindu-Buddhist kingdoms; analyze and evaluate Hindu-Buddhist kingdoms in local, national, and global scopes; analyze and evaluate Hindu-Buddhist kingdoms in the dimensions of the past, present, and future; analyze and evaluate Hindu-Buddhist kingdoms from the pattern of development, change, sustainability, and repetition; analyze and evaluate Hindu-Buddhist kingdoms diachronically (chronologically) and/or synchronically".
Historical Process Skills	<p>"At the end of Phase E, students are able to understand the basic concepts of humans, space, time, diachronic (chronology), synchronic, historical purposes, history and social theory, historical research methods, and local history. Through literacy, discussion, direct visits to historical sites, and collaborative project-based research, students are able to analyze and evaluate various historical events that occurred in Indonesia, including the concept of ancestral origins, Hindu-Buddhist kingdoms, and Islamic kingdoms.</p> <p>At the end of Phase E, students are able to use primary or secondary sources to conduct local historical research that includes a common thread with Indonesian history, either directly or indirectly, diachronically and/or synchronically. Then, communicate it in oral, written, and/or other media. In addition, they are also able to use various historical skills to explain historical events and interpret the values contained therein, including:</p> <ol style="list-style-type: none"> 1. Local historical research starts from the closest environment (family history, school history, history of the spice route in the region, history of kingdoms in the region, etc.); collect primary and secondary sources through the surrounding environment, libraries, and the internet; select and critique primary and secondary sources; interpret to describe the meaning behind primary and secondary sources; and write the results of the research in the form of historiography. 2. Historical events are explained diachronically (chronologically), which emphasizes the process, and synchronically, which emphasizes the structure; they are also explained based on causal relationships, linking historical events to everyday life and placing them in the context of their time. 3. Explanation of historical events from the perspective of the past, present, and future; explanation of historical events from the pattern of development, change, sustainability, and repetition. 4. Explanation of historical events in the local, national, and global scope; linking the relationship between local, national, and global historical events. 5. Interpreting the values of historical events in today's life so that a sense of love

for the homeland is instilled, not forgetting the nation's identity, being inspired by the achievements of predecessors, and having good character.

1. 6. Processing historical information both digitally and non-digitally in various forms of historical applications, sound recordings, documentary films, photos, mockups, vlogs, timelines, storyboards, infographics, videographics, comics, posters, etc.
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Based on the learning outcomes contained in the independent curriculum, namely in phase E for class X, it can be concluded that the Banyubiru Natural Site has quite important potential as local content in history learning related to the material on the entry and development of Hindu-Buddhist culture in Indonesia. This can be seen in each phase E both in the elements of understanding concepts and historical process skills; students not only understand the material contained in textbooks but are also able to understand the local history around them. Thus, local values will be formed through understanding and the process of appreciating historical events in the student's environment.

Revitalization and actualization of the local culture are needed so that students have a sense of love for local culture and have a strong national character. Education that is guided by local culture will be able to produce a generation that has a strong character so that the position of local history material in the independent curriculum is not only a source of history but also becomes an object of study for students. On this occasion, students learn to develop their knowledge and skills (Zahroh, 2014).

History of Banyubiru Natural Site

Banyubiru Natural Site is one of the artifacts of the Hindu-Buddhist era located in Sumberejo Village, Pasuruan Regency. Currently, the place is known as a tourist spot. Banyubiru Natural Site is a relic of the Majapahit period, the last period after the entry and development of Islamic culture in Indonesia. At the end of the 16th century, after the entry of Islam, the influence of Islam grew rapidly, so many people then converted to Islam. Thus, people who adhered to Hinduism had to migrate to areas outside the kingdom. People from the Majapahit Kingdom who maintained their culture went east, which is currently known as the Tengger Tribe, where many people in the area still have a strong Hindu culture (Fani, 2017).

The existence of the Banyubiru Natural Site is always associated with oral traditions that develop in people's lives. The oral tradition that developed is called a legend because it is related to the origin of a place, namely the emergence of the Banyubiru Natural Site (Erman, 2011). As conveyed by Mr. Subandi as the caretaker, the arrival of traders from the Arabian Peninsula caused a shift in the culture of the community. The Islamic culture brought by the traders quickly absorbed into the hearts of the community, and it slowly faded the light of the Majapahit Kingdom. However, the destruction of the Majapahit Kingdom was not only caused by the influence of Islam but also by many factors, one of which was family conflicts that occurred in the kingdom.

The destruction of the Majapahit Kingdom caused a small part of the community, which maintained their religion, to go to other areas, one of which was the Tengger area. During their journey, two former Majapahit soldiers were stranded in the forest, which is currently known as Sumberejo Village, Winongan District, Pasuruan Regency. The two people were named Kebut and Tombro. The forest was then cleared and used as a settlement. The forest was overgrown with areca nut trees, so the name was later known as Jambean, which means areca nut. This name is currently one of the names of the hamlet.

Tombro and Kebut live peacefully in the forest by managing the land. Kebut is known as an empath who is good at making keris because, besides farming, Kebut is also good at making iron. Meanwhile, Tombro is focused on his job as a farmer who has two buffaloes as his pets. One day, Tombro's pets escaped from their pen. Tombro's two

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buffaloes always look for food by themselves and return by themselves. That is the habit of the two buffaloes when Tombro does not employ them in the rice fields. However, on that day, the two buffaloes did not return this ca and used Tombro to rush to look for them in the forest.

After being found, it turned out that the two buffaloes were wallowing in a small pond. Tombro then shouted for the animals to get up. However, the two buffaloes did not move at all, and it turned out that they were trapped in a mud puddle. Then Tombro picked taro leaves that grew abundantly around the forest and spread the leaves in front of the two buffaloes while shouting. Finally, it was seen from the two buffaloes moving to get up out of the puddle and run home to their pen. After his pet left, Tombro stood for a moment on the edge of the pond, observing the pond. It turned out that the mud was no longer cloudy, but the pond was full of clear water so that it looked sandy at the bottom. Between the branches in the pond, two sengkaring fish were seen swimming happily. The two fish gradually reproduced until now, the number of which is currently increasing. The clarity of the water in the pond until the water looks blue. After the discovery of the pond, many people in the Jamean hamlet came and named the pond Banyubiru.

Tombro also kept monkeys in addition to keeping buffalo. During the Japanese occupation, the monkeys were shot, and the rest went to the forest near Umbulan Village, which is famous for its drinking water sources (Rengganis & Seizarwati, 2015). Tombro was buried near the Banyubiru Natural baths, which are always crowded with people from Tengger who come to visit. The story of Kebut is not talked about much. Kebut was buried with his wife, Mbok Kaipah, which is located in the public cemetery near the Banyubiru Natural baths. Every Friday, many Tosari people come to visit. The legacy of Kebut still exists today, namely an anvil where keris are made.



Figure 1. Tombro Grave (Field Documentation, 2024)

The news of the discovery of the pool was then heard by the Regent of Pasuruan, Raden Adipati Nitianingrat, together with a Dutch official, P.W. Hoplan. The pool was then built and named Telaga Wilis. This pool was used as a public bath decorated with flower gardens and equipped with statues taken from Singosari. Around 1980, the historical statues were collected and protected by the Cultural Education and Culture Section of Pasuruan Regency. The place is located in the bathing complex, which is now known as Banyubiru. Historical relics around the Banyubiru Natural Bathing Place consist of 11

pieces, namely 2 volkaring from the Pasuruan Regency Government in Dutch dated 1921, 1 inscription in Javanese letters dated 1847, 1 Statue of Batara Siwa carrying a trident weapon, 1 Statue of Ganesha, 1 statue of two twisted dragons, 1 statue of kala and other statues that are no longer in shape with the head missing. The following is the content of the inscription written in Javanese letters, namely:

Telaga Wilis

“Rinenggo winangun arja, dening tuwan P.W Hoplan minulya tuadhani prasanya nalika panjenengane Kanjeng Raden Adipati Nitiadiningrat sinengkalan “wisayaning pandhita kaloking rat” utawi tahun wolandi 1847”



Figure 2. Historical Heritage Site (Field Documentation, 2024)

The existence of the site around the Banyubiru Natural Baths is evidence that the place was a historical site during the Hindu-Buddhist period until the Dutch colonial period. However, evidence regarding the arrival of people to the place is still unclear because it is not known when and where people came to the place. Evidence of the arrival of people is only based on oral sources that are spread in the community's life. However, the statues found around the Banyubiru Natural Baths have similarities with the statues around the Singosari Temple. In fact, the kala statue in the Banyubiru Natural Baths also has similarities with the kala statue in the Jago Temple.

Based on historical sources, the Kala statue in the Banyubiru Natural Baths was brought from the Jago Temple (Mulyadi and Hutabarat, 2015). It can be concluded that the Banyubiru Natural Site is an important Hindu-Buddhist relic in the Pasuruan area. The existence of sites around the Banyubiru Natural Baths can prove evidence of its existence. Therefore, through the site, students can learn about the distribution of relics from the Hindu-Buddhist period that are not found in textbooks. In addition, the existence of the site can instill local values in students so that students can get to know their environment.

The Potential of the Banyubiru Natural Site as Local History Content in History Learning

The Banyubiru Natural Site is one of the local historical contents that has the potential to be used as a source in learning history. The Banyubiru Natural Site has an important role as a cultural heritage that can provide information about the Hindu-Buddhist cultural heritage found in the Pasuruan Regency. Of course, the existence of this site is in accordance with the needs of students. Utilization of the Banyubiru Natural Site

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can be done through outdoor learning so that students can reconstruct their knowledge by observing, analyzing, and concluding various findings in that place (Prasetya, 2020).

Another form of utilization is developing it as teaching materials (Fadli, & Kissiya, 2024). Teaching materials are one factor that can arouse interest, motivation, stimulation, enthusiasm, understanding, and effectiveness in the learning process (Prastowo, 2015). The development of teaching materials can make it easier for students to understand the material taught by the teacher so that students can directly actualize their knowledge in their surroundings (Basri, 2021). In addition to being a source of knowledge, the Banyubiru Natural Site as local content has values that can be transferred to students. These values include the following:

1. Religious Values

Religious values are related to beliefs, whether they are related to attitudes, beliefs, or the essence of life in society. As religious beings, religious values are very important in shaping the character of students (Paramita et al., 2019). In the context of Javanese society, religious values are usually carried out through certain events, such as thanksgiving and rituals to ancestors. The beliefs of this society are manifested in the form of traditions such as traditional and religious rituals. Javanese society is a society that is very thick with the culture of its ancestors by not abandoning the traditions that have developed, such as beliefs in ancestral spirits, the tradition of pilgrimage to ancestral graves, and ritual offerings. This is reflected in the lives of the Sumberejo and Tengger communities by carrying out nyandran rituals, pilgrimages, or prayers that are adjusted to their respective beliefs. These religious values are certainly important in learning; this can increase a person's faith and obedience to their God. So, recently, the relationship between humans and their God is practiced in carrying out traditions and religion. It can be concluded that religious values can be reflected through the preservation of traditional and religious rituals that are part of people's lives. These religious values are important to be instilled in students as a form of obedience to God.

2. Cultural Values

Cultural values are a guideline for community life. Cultural values can help students understand historical events and the values contained in these historical events. So, through this learning, students need to be able to understand the history and local culture inherited from their ancestors. Cultural values function as a character education tool for students. The cultural values reflected in the history of the Banyubiru Natural Site are the values of love for the environment and obedience to customs. However, the community's indifference to cultural values will have an impact on the erosion of moral messages conveyed to students. This extinction is caused by the loss of traditional cultural mindsets due to the rapid flow of globalization. Therefore, in this case, local history education plays a role in fostering cultural values that can provide lessons about moral values that can be used as material for learning.

3. Social Values

As social beings, humans are never free from interactions with other creatures. This interaction is what then gives birth to social values in community life. Social values are collective values adopted by society. Social values reflected in society include cooperation. Cooperation is a social obligation carried out by society. This value is formed in the ritual offerings carried out by community groups as their social obligation. This social value is important for students as social beings, just like the

value of cooperation. 4. Personality Values Personality values are values that concern a person's personality. This value is related to a person's attitude and behavior. The values reflected are related to the Banyubiru Natural Site, namely the value of responsibility reflected in a person related to the local wisdom of the community who has the awareness to protect and preserve the Banyubiru Natural Site. The ritual offerings and Chandran carried out are a form of effort to appreciate and maintain local wisdom. Thus, this personality value is very important as a person's personality character reflects themselves with their environment. This personality value is important for students to have a personality that loves local culture so that a sense of caring, maintaining, and preserving culture will be reflected in the students.

CONCLUSION

The Banyubiru Natural Site is a historical heritage that has great potential to be integrated into history learning, especially in the material "The Entry of Hindu-Buddhist Religion and Culture in Indonesia." As part of local history, the existence of this site not only enriches students' understanding of past historical events but also instills historical values that are relevant to the context of their lives. With a local-based learning approach, students can feel emotional closeness and cultural attachment to the material being studied so that the values obtained are not just knowledge but also internalized in everyday behavior.

Research on the integration of the Banyubiru Natural Site into history learning provides an important contribution to the world of education, especially in encouraging the implementation of local history as a contextual and meaningful learning source. History learning through the use of historical sites in the surrounding environment, teachers can enrich teaching materials while shaping the character of students who appreciate the cultural heritage of their nation. Such learning not only fosters interest in history but also strengthens cultural resilience and local wisdom values amidst the rapid flow of globalization.

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