

Hindu-Buddhist Historical Heritage Module as Material Alternative Teaching for Semarang Regency High School Students

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Abstract

The purpose of this study was to analyze the need for developmental teaching materials and the influence of Hindu-Buddhism in Indonesia for Semarang District High School students, knowing the development of module teaching materials about the relics of Hindu-Buddhist history in Semarang Regency and to find out the feasibility of module teaching materials about the Hindu-Buddhist heritage in Semarang Regency that was developed. This research method uses research and development methods or Research and Development. The research and development phase is carried out to look for potential problems, data collection or information, product design, design validation, and design improvement. The results showed that historical learning in SMA 2 Ungaran used teaching materials in textbooks, student worksheets, and modules developed by teachers, while SMA Kanisius Bhakti Awam only used textbooks. All the teaching materials need to be more attractive design, and there are no local materials yet. The development of module teaching materials is done through several sound stages. The first stage material validation results got 73.3%, and the second stage validation got 82.63%. Stage I media validation yielded 68.5% results, and stage II validation received 89.5%. Meanwhile, the results of practitioner validation were 87.76%, and the results of student responses were 84.12%. So, the teaching materials on the relics of Hindu Buddhist history in Semarang Regency are excellent and appropriate for learning history.

Keywords: Development, Module, Hindu Buddhist heritage

Introduction

History education is a process of internalizing historical values, knowledge, and skills, and it is a series of events designed and arranged in such a way as to support the student learning process. History means events made by humans or that influence humans, changes, or events that change from one situation to another (Wasino, 2007; Idris et al., R. A, 2019). Learning history is very important for students' lives. The aim of history lessons is for students to understand what happened in the past so they can draw lessons from what they have learned from past events. To serve as a perspective and guide for life in the future. Apart from that, history lessons also play a role in character education because they have values that can be

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Applied to the material (Ahmad, 2014; Pujiono, E, 2017). History teaching is highly demanded to provide education that is easy to understand.

(Diansyah, et al, 2021) In reality, teaching history in schools in Indonesia experiences many obstacles. These obstacles make it very difficult to realize ideal history learning. Based on research from Maria Felicia (2015) in her thesis entitled *Development of Innovative History Teaching Materials*, it was revealed that there were two main difficulties experienced in the history learning process. First, students' access to teaching materials is limited because history textbooks can only be used at school and cannot be taken home. Second, even though the teacher has used various methods when teaching by minimizing lectures, increasing presentation groups, and using multiple teaching media such as presentation slides, films, and pictures, students still quickly get bored with the material and complain that the material feels less relevant to the current situation.

It can be concluded that the most prominent obstacles are obstacles related to the subject matter of history. Students need more access to teaching material sources, and the material contained in the teaching material itself is packaged in an unattractive way. As a result, students quickly get bored and feel that they need help finding the relevance of the lesson material to their lives today (Maria Felicia, 2015; Al-Ghozali, M. I, 2016). Therefore, history learning must develop and be innovative by transforming from conventional and boring learning to fun and exciting learning (Nafi'ah & Utami, 2017). In this case, the solution that can be taken is to develop innovative history teaching materials that can accommodate students' needs and conditions so that they can experience history learning that is interesting and relevant to their lives. This research will focus on developing teaching materials in the form of modules. Modules are teaching materials written so students can learn independently without or with teacher guidance. Students with a low learning speed can learn each activity many times without being limited by time, while students with a high learning speed will learn one basic competency more quickly. The module accommodates students' different learning speeds (Lestari, 2013).

Development of teaching materials in the form of a history module about heritage Hindu-Buddhist history in Semarang Regency is a form of innovation in history learning. Utilizing historical relics found in the student's environment as historical evidence will increase students' insight and knowledge of local historical relics in their area (Sapriya, 2012). They will later know that there is historical evidence that they should protect and preserve the environment around them. In an interview with the history teacher at Kanisius Bhakti Awam Ambarawa High School, he explained that linking local historical relics to the primary material of history learning will make students interested and will make them aware of history, especially caring

about historical relics in their area. Then, in an interview with the history teacher at SMA Negeri 2 Ungaran, he also explained that learning history if it is linked to a historical event that was or occurred near where the students live usually fosters an emotional side or a sense of belonging to the history of the students, and also later will attract students' attention to the local history of their area. In one lesson, it can be integrated with other materials. As learning reference materials, various local historical sources in the surrounding environment can be used so that students actively look for the necessary sources (Atno, 2010; Muharani, 2021). According to Suharto (2017; and Maslahah et al. L, 2019), the new generation must understand history locally.

(Maslahah, W., & Rofiah, L, 2018) This value transmission process can be carried out effectively in schools, especially now that schools need innovation in history teaching materials at the local level. To support students' interest in history while instilling local wisdom values in every trace of local history. Apart from that, education and learning history should also enable students to be as close to society as possible because the history taught and the values contained in an event are taken from stories that occur in society. Therefore, the output of history learning should be how students who are part of society can appreciate and preserve these values, especially the environment in which the students live (Amin, 2011). According to Utomo (2015), To make students creative and innovative, teachers are more creative and innovative in preparing material. In the 2013 Curriculum, teachers must be more creative and innovative in developing teaching materials. However, educators also seem to lack the creativity to plan, prepare, and create thorough teaching materials rich in innovation and attractive to students.

According to (Prastowo, 2015; Zhafirah et al., A., 2019), teachers generally only provide monotonous teaching materials, namely those that are already available and need to be used and do not have to bother making them. Researchers found potential and problems based on the results of observations carried out by researchers at SMA Negeri 2 Ungaran and SMA Kanisius Bhakti Awam by distributing needs questionnaires to class X IPS students and interviews with three history teachers at these high schools; researchers found potential and problems. The potential found is that the availability of learning resources, especially related to Hindu-Buddhist material in the library, is quite adequate, Akan. However, it is still general and touches on or discusses the local history, especially regarding Hindu-Buddhist historical relics found in Semarang Regency (Ruspiandi, R, 2016). Teachers have also developed history teaching materials in the form of modules. However, the problem is, according to him, the module being developed is less interesting and seems monotonous, containing only a summary

of the material and questions without any interesting pictures. Then, researchers also found several problems from the results of observations. The first problem is students' lack of interest in reading. This is due to the less attractive appearance of the teaching materials that students use in learning history, so they are less interested and lazy to read. Even though reading is essential to improve students' mastery of learning material. So far, the teaching materials often used by history teachers at SMA Negeri 2 Ungaran are still limited to teacher and student package books determined by the government and added student worksheets. Apart from that, they also sometimes use modules developed by teachers. Meanwhile, Kanisius Bhakti Awam High School only relies on textbooks that have been determined by the government and does not allow the use of student worksheets. Then the second problem is the unavailability of local teaching materials. Teaching local history to make students love their region more and be more interested in learning history is essential.

Based on the problems above, researchers are interested in developing teaching materials about Hindu-Buddhist material using local historical relics, namely those found in Semarang Regency. Semarang Regency is one of Central Java districts with historical and ancient heritage objects that have been around for a very long time, from prehistoric times to the present. These historical heritage objects are important assets for Semarang Regency. However, in reality, many historical relics are not properly maintained. Many historical relics have been damaged or scattered either due to natural factors, the age of the building or object itself, or human factors. (Semarang Regency Education Office, 2001) Several sub-districts in Semarang Regency have many Hindu-Buddhist historical relics. Many historical relics have been found in Semarang district, including Gedong Songo Temple, Ganesha Statue, Ngempon Temple, Dukuh Temple, Klero Temple, Asu Bandungan Temple Site, Yoni Kerep and many other Hindu-Buddhist relics that are less well known. It would be a shame if this historical heritage were not maximized properly.

The development of teaching materials needs to be adapted to student needs. Apart from that, the development of valuable historical material is more suitable for subjects of Indonesian history (Mandatory) (Kurniawan, 2017). Researchers are aware of the importance of efforts to provide innovative teaching materials by developing materials and utilizing the potential in an area. Therefore, it is necessary to develop innovative teaching materials based on the existing curriculum to make learning easier for students. Therefore, based on this background, researchers are interested in developing teaching materials in modules about Hindu-Buddhist historical heritage in Semarang Regency with the research title "Hindu-Buddhist Historical

Heritage Module as Alternative Teaching Material for Semarang Regency High School Students."

Method

This research method uses the Research and Development (RnD) research method by adapting Sugiyono's model. According to Sugiyono, the stages of development research can be explained as follows, namely: potential and problems, data collection, product design, design validation, design revision, product testing, product revision, use testing, product revision, and mass production (Sugiyono, 2015; Syahidah et al., E, 2019). Of the ten stages, the researcher simplified the stages. The researchers simplified the research stages due to the researchers' limited time, energy, and costs. The research and development stages are looking for potential problems, collecting data or information, designing products, validating designs, and improving designs. Then, after all stages had been carried out, the researcher asked class X students for their responses to the module product. This research was conducted at SMA Negeri 2 Ungaran and SMA Kanisius Bhakti Awam Ambarawa. Sources and methods of data collection (1) initial observation by determining the focus of observation, namely the process of teaching and learning in history subjects, the physical condition of the school, teaching facilities and infrastructure, and the teaching materials used by teachers in teaching. (2) Interviews analyzing history teachers' needs for teaching materials, (3) Analysis of students' needs, student responses to module teaching materials, and the results of assessment or module validation by material experts and media experts using questionnaire techniques. In order to check the validity of the data, this research used source and time triangulation techniques. The data analysis technique used is Miles and Huberman's fluid and interactive analysis technique, which includes data collection, data reduction, data presentation, and drawing conclusions or verification. Apart from using the Milles and Huberman interactive model analysis technique, researchers also used quantitative data analysis techniques. Material experts and media experts use quantitative data analysis techniques to analyze the results of module assessment validation instruments. This research is said to be successful, or the module is suitable for use as a history teaching material if: (1) the results of material and media expert validation reach the minimum good criteria, and (2) students' responses to the results of the module product reach the minimum criteria of agreeing.

Results and Discussion

Results of the Development of Teaching Materials The teaching materials developed by researchers are in the form of modules about Hindu-Buddhist historical heritage in Semarang Regency in Indonesian History (Compulsory) material for a class about the process of entry and development of Hindu-Buddhist Religion and Culture in Indonesia and Analyzing the Characteristics of Community Life, Government, and Culture during the Hindu-Buddhist Kingdoms in Indonesia and showing examples evidence that still applies to contemporary Indonesian society. The Hindu Buddhist historical heritage module in Semarang Regency is divided into three chapters with two learning activities. Chapter I is an introduction (brief description, module map, concept map, instructions for using the module, benefits of the module, and learning objectives). Chapter II is a learning activity I reviewing the development and influence of Hindu-Buddhism in Indonesia, namely the process of the entry of Hindu-Buddhist religion and culture in Indonesia, seen from various theories and forms of acculturation of Hindu-Buddhist culture that entered Indonesia. Chapter III is a learning activity II reviewing Hindu-Buddhist relics in Semarang Regency; this chapter aims to increase the reader's (students') insight and knowledge about Hindu-Buddhist relics in Semarang Regency and to show the importance of Hindu-Buddhist historical relics.

Buddha in their environment. Learning activity I am entitled Development and Influence of Hindu-Buddhism in Indonesia. Discusses the process of the entry of Hindu-Buddhist religion and culture in Indonesia, seen from various theories and forms of acculturation of Hindu-Buddhist culture that entered Indonesia. At the beginning of AD, since the 2nd century AD, on the Asian continent, there were two large countries whose level of civilization was considered to be high, namely India and China. These two countries have good economic and trade relations. Trade and shipping traffic flows via land and sea. One of the sea traffic routes between India and China is the Strait of Malacca. Indonesia, located at the crossroads of two continents and two oceans and near the Malacca Strait, is frequently visited by foreign nations such as India, China, Arabia, and Persia.

Opportunities for international trade relations are wide open. Interaction with other nations is widening; foreign influences such as Hindu-Buddhist have entered Indonesia. The involvement of the Indonesian people in international trade and shipping activities has led to cultural acculturation. India was the first country to influence Indonesia in the form of Hindu religion and culture. At that time, there were two international trade routes carried out by traders, namely the land trade route better known as the "Silk Road," which started from mainland China (China) through Central Asia, Turkestan to the Mediterranean Sea. The trade route by

sea starts from China via the China Sea, then the Strait of Malacca, Calicut (India), then to the Persian Gulf via Sham (Syria) to the Mediterranean Sea or via the Red Sea to Egypt and then to the Mediterranean Sea. Buddhism first entered the archipelago around the 2nd century AD. This can be proven by the discovery of bronze Buddha statues in Jember and South Sulawesi. Information about Buddhism in the archipelago comes from the report of a Chinese traveler named Fa Hsien in the early 5th century AD. In the report, Fa Hsien said that while living in Java, he noted a small Buddhist community among the native population. The first Buddhist kingdom to develop in the archipelago was the Srivijaya Kingdom, which was founded in the 7th century and lasted until 1377.

The Sriwijaya Kingdom was once one of the centers of the Indonesian Journal of History Education, 7 (1), 2019: p. 22-32 28 development of Buddhism in Southeast Asia. This can be seen in the notes of a scholar from China named I-Tsing, who traveled to India and the archipelago and recorded the development of Buddhism there. In Indonesia, the developing Buddhist religious sects are Hinayana and Mahayana Buddhism. The process of spreading Buddhism itself was carried out by Dharmadutas, who were tasked with spreading the Dharma of Buddhism throughout the world. The spread of Buddhism in Indonesia was also carried out by Indonesians who studied in India and became monks, after which they spread their teachings in the archipelago. In Java, Buddhism came in the 5th century by a Kashmir prince (named Gunadharma). In the 9th century, the spread of Buddhism was carried out by priests from different regions of India, namely Gaudidwipa (Bengal) and Gujaradesa (Gujarat).

After the collapse of the Majapahit kingdom, which was the last Hindu-Buddhist kingdom in Indonesia, and also after the development of Islamic kingdoms in Indonesia, the number of Buddhists decreased because they were replaced by the new Islamic religion, which was brought into the archipelago by traders who lived in coastal areas. To understand the process of entry and development of Hindu-Buddhist religion and culture in Indonesia, further in this chapter, we will examine several opinions put forward by experts, such as sudra theory, vaishya theory, brahmin theory, Kshatriya theory, and reverse flow theory. Furthermore, Learning Activity 1 will also discuss the forms of Hindu-Buddhist culture that entered Indonesia.

The entry of Indian culture into Indonesia has influenced its cultural development. Culture that comes from India undergoes a process of adapting to the culture in Indonesia, called the process of cultural acculturation. Contact between Indonesian culture and Hindu-Buddhist culture originating from India has produced a diverse wealth of Indonesian art. Some cultural elements that developed during the Hindu-Buddhist kingdom include building art, carving, literary art, performance, and sculpture. The cultural results of Hindu-Buddhist influence that were most

prominent and characteristic of the culture of that period were beautiful and majestic temple buildings as monumental architectural works. Temple is a term used to refer to all heritage buildings in Indonesia that are influenced by Hindu-Buddhist architecture.

Learning activity II from the book is Hindu-Buddhist Historical Heritage in Semarang Regency. Discusses the Hindu-Buddhist historical relics found in Semarang Regency. This chapter aims to increase the reader's (students') insight and knowledge about Hindu-Buddhist heritage in Semarang Regency and to show the importance of Hindu-Buddhist historical heritage in their environment. These relics are Ngempon Temple, Dukuh Temple, Klero Temple, Asu Bandungan Temple Site, Mbah Dul Jalal Ganesha Statue, Gedong Songo Temple and Yoni Kerep Ambarawa. Apart from the material, this module is also equipped with a foreword, table of contents, summary, exercises and assignments, glossary, answer key, library resources, and image source. Apart from that, in each discussion of heritage material in the module, there is a QR code that can be used as a direction to the location of the heritage. Module Feasibility Assessment Module validation from material experts and media experts in this research consisted of two stages; this was done so that the teaching materials for the Hindu-Buddhist historical heritage module in Semarang Regency developed by researchers could show better results so that later, the module's feasibility could be determined. as teaching material.

The material experts consisted of two validators: one lecturer in the history department at Universitas Negeri Semarang and one history teacher at Kanisius Bhakti Awam High School, Ambarawa. Meanwhile, media experts also consist of two validators: one history lecturer at Universitas Negeri Semarang and one history teacher at SMA Negeri 2 Ungaran. Validation I functions as input to the module product for further improvement. Meanwhile, Validation II functions as legitimation that the product is excellent because there have been revisions based on suggestions from Validation I. The results of phase I validation in terms of material show that in terms of content feasibility, the average score is 76.75% with good feasibility criteria. Judging from the presentation feasibility aspect, the average score was 68.25%, with good eligibility criteria. Moreover, regarding the language assessment aspect, they got an average score of 75% with good eligibility criteria. So, from all aspects, an average score of 73.3% was obtained, which shows that the eligibility assessment criteria are good. The material expert's stage I validation assessment still received several notes from experts, such as validator 1, who suggested removing and adding some material in the module to align with the basic competencies used. Other notes included refining and adapting the practice questions to the basic competencies and adding a summary, adding QR codes and infographic layouts, improving answer keys, and removing inappropriate images.

Apart from that, validator one also suggested that there should be only two learning activities for instructions on using the module. Then, notes from the validator two material experts, namely that in terms of spelling, there is still a need for improvement, the addition of some Hindu-Buddhist material in the module, and clarifying the description of one of the characters in the material. A glossary must be added to the module to make it easier for readers to understand the terms. The results of stage I validation from a media perspective show that in terms of graphic feasibility, validator 1 got a score of 67.7% with good feasibility criteria, and validator 2 got a score of 69.3% with good feasibility criteria. So, the average score was obtained from the overall score. 68.5% showed that the eligibility assessment criteria were good. The phase I media expert validation assessment still received several notes from experts, such as validator one, who suggested improving the cover image to be clearer; other notes were improving the layout and reducing too many font types on the initial cover of the module. Meanwhile, validator 2 suggested improving the consistency of the layout of writing and images, increasing vintage colors, adjusting module sizes, improving covers, setting and adjusting image sizes, and eliminating empty pages.

After carrying out phase I validation, the researcher improved the module product that the researcher developed. Then, the researcher carried out phase II validation to obtain legitimacy that the revisions to phase I validation had been completed. The results of phase II validation regarding material content feasibility have improved from phase I validation by getting an average score of 85.1% with perfect eligibility criteria. Judging from the feasibility aspect, the presentation experienced improvement from validation I by getting an average score of 80.7% with good feasibility criteria. In addition to the language assessment aspect, there was also an improvement from validation I, with an average score of 82.1% and perfect eligibility criteria. So, from all aspects, an average score of 82.63% was obtained, which shows that the eligibility assessment criteria are perfect. The second validation stage still has several notes from experts, such as validator one, who suggested slight material and page layout improvements.

However, the module teaching materials were deemed suitable for use in the field as teaching materials. Meanwhile, notes from validator 2 suggested adding a little more material regarding the definition of a temple. However, according to him, the module was suitable for use in the field without any revisions. Meanwhile, the results of phase II validation from a media perspective show that in terms of feasibility, the graphics from validator one have improved compared to validation I, which got a score of 85.5% with perfect eligibility criteria. Then, Validator 2 also experienced improvements compared to Stage I validation by getting a score

of 93.5% with perfect eligibility criteria, so the overall score got an average score of 89.5% with perfect eligibility criteria.

The phase II media expert validation assessment still had a few notes from experts, such as validator one, who suggested adjusting the split image on one of the pages, then validator 2, who suggested improvements to the center point of the title and also condensing the material according to basic competencies. However, according to the two media expert validators, the module is suitable for use in the field without revision. The results of the phase II module validation in terms of media and material showed an improvement in value compared to phase I validation after researchers made improvements based on notes and input from media and material experts. After the module product is completed, it is validated by material and media experts and declared suitable for use in the field. The researcher tried to conduct a limited trial to obtain students' responses to the feasibility and use of teaching materials for the Hindu-Buddhist historical heritage module in Semarang Regency in the history learning process. Student Responses to the Module Student responses to the results of the module product were carried out to determine whether the Hindu-Buddhist historical heritage module in Semarang Regency was by the students' wishes.

In the research conducted by the researcher, the score was as follows: Student responses with a total of 31 respondents consisting of class Student responses with a total of 13 respondents consisting of class X IPS students at Kanisius Bhakti Awam High School in Indonesian Journal of History Education, 7 (1), 2019: p. 22-32 31 lessons 2018/2019 obtained an average score of 85.71% with the criteria of strongly agree. So, from the overall response results, 44 students from two high schools in Semarang Regency got an average score of 84.12%, according to the criteria of strongly agree. Based on the results of student responses, the advantages and disadvantages of the module teaching materials developed by researchers were also found. The advantages are in terms of material presentation in the teaching materials, the Hindu-Buddhist historical heritage module in Semarang Regency is designed and equipped with attractive pictures to increase students' interest in reading as well as the presence of local material regarding Hindu-Buddhist heritage in Semarang Regency, where this material is not found in learning books used in schools. The drawback is that in terms of delivering the material in the module, it is still difficult for students to understand and master. Hence, the delivery still requires teacher guidance.

Conclusion

By looking at the research results obtained, the researcher can conclude that the development of teaching materials for the history of Hindu-Buddhist heritage modules in Semarang Regency, the main material on the development and influence of Hindu-Buddhism in Indonesia is by the guidelines for writing good and correct teaching materials and meets wishes of students at SMA Negeri 2 Ungaran and SMA Kanisius Bhakti Awam based on student response questionnaires. These results also show that the teaching materials developed by researchers have gone through several stages of research, development, and validation assessments and have been declared suitable for use as teaching materials in the field. The Hindu-Buddhist historical heritage module in Semarang Regency is teaching material created as complementary or alternative teaching material to support the learning process of history. The Hindu-Buddhist historical heritage module in Semarang Regency was designed using established rules and procedures and went through predetermined stages to test its validity. Thus, the teaching materials for the Hindu-Buddhist historical heritage module in Semarang Regency can be excellent and suitable for use in the history learning process, especially in class, by maximizing the potential in an area at the local level. It is hoped that the teaching materials for the Hindu-Buddhist historical heritage module in Semarang Regency can be used as a medium by teachers and students to introduce and convey the importance of preserving Hindu-Buddhist historical relics in Semarang Regency. Teachers can use this module to make it easier to carry out history learning. This module is expected to provide students with additional historical learning resources. This history module can be used to gain new learning experiences in learning history and can help students learn independently. This module can be used as input in determining policies and choosing learning innovations to create teaching materials that suit the potential in the area around the school. By using this module in learning history at school, it is hoped that learning will be more interesting and increase students' understanding.

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