



## Supplement to Teaching Materials for Class X SMA Indonesian History Based on Banten Local History Sources

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### ABSTRACT

This study aims to show that local historical sources from Banten can be used as a supplement to teaching materials in the X grade Indonesian History subject in SMA. There are very few class X history textbooks used by students to discuss parts of local history in each region in Indonesia, so local history supplements are needed to provide development material on Indonesian history. The research method uses a historical research method which consists of four steps, namely: (1) heuristics; (2) critic; (3) interpretations; and (4) historiography. The results showed that there were historical facts of the local history in Banten during the Hindu-Buddhist period, the Islamic period and the role of local Banten figures who could be used as a supplement for Indonesian history teaching materials for class X SMA students. Thus, the existence of local history supplements would enrich a source of learning Indonesian history for students. It is hoped that this research will become a reference for linking local historical sources in each region in Indonesia with teaching materials on Indonesian history in each class, this is because this research is limited to Banten and class X in SMA.

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## 1. INTRODUCTION

History lessons are a scourge in itself for students. Astuti as quoted (Jumardi et al., 2020) regarding a poll conducted by Kompas of 775 respondents regarding the obstacles to learning history at school, as many as 52% of respondents answered that they were constrained by conventional learning approaches, 17.7% of respondents answered that they were constrained by textbooks, while 12, 3% answered irrelevant subject matter, 2% answered they did not know, 1% were constrained by the curriculum, and 15% answered they did not know. The survey did not specifically mention that respondents came from elementary or secondary level education units, because the position of history learning in schools varies. The equivalent of learning history is included in social studies subjects. It is different with SMA/Equivalent which stands alone as a subject, and even gets two subjects, namely Indonesian History and History in SMA, while for SMK/MA/MAK only get Indonesian History subjects (Huda, 2017). This will certainly affect the performance of learning in schools.

Regardless of the survey results obtained at the primary and secondary education unit levels, educators should be able to take meaning from the survey conducted, especially the 52% of respondents who stated that they were constrained by the conventional learning approach, of course they need to be addressed by adopting a learning approach that follows the will of the times. Students who are included in the term millennial generation can easily obtain historical information via smart phones or other media. Students' perceptions of history subjects are considered not good, because they are considered to have no meaning in the lives of students in the future. As a result, students tend to pay less attention when learning takes place. Several reasons for not paying enough attention to learning history: 1. history educators who lack historical insight or are lazy to dig up historical sources; 2. the attitude of students is less positive and the time is not right; 3. Less challenging learning methods; and 4. components of books or historical learning media that are less innovative (Aman, 2011).

Contextually, learning history in schools in the 2013 curriculum is better. The role of educators as facilitators only directs the formation of dignified national character and civilization and in the formation of Indonesian people who have a sense of nationality and love for the motherland. In addition, historical education has the strength of heroic values, knows the treasures of national civilization, awareness of unity and brotherhood, has moral teachings and wisdom and develops an attitude of responsibility (Galih and Iriani, 2018). Through historical education, students are directed to be able to dig up historical sources and at the same time interpret these historical events. One of the ways that students are able to interpret historical events is that educators must be able to relate them to existing historical sources. As stated by the Bank (Sylvester and Purnamasari, 2011). that learning history really expects the use of historical sources in teaching in schools. Local history which is a micro unit of national history (Sudarmaji et al., 2020) can be developed by teachers to be able to introduce history that is close to the surrounding environment. However, there are very few history textbooks for class X SMA that are used by students that discuss parts of local history in every region in Indonesia. Therefore, this study was made to show that local historical sources in Banten can be used as a supplement to teaching materials in class X Indonesian history in senior high school.

## 2. LITERATURE REVIEW

Banten, which is a province in Indonesia, has rich local historical sources that can be used by teachers to carry out history lessons in class. This can be seen from some of the existing

literature, which discusses the local history of Banten, namely: (Gilang, 2016) which discusses the events of the Physical Revolution in Banten in 1945-1949 with several well-known figures in it, such as KH Tb. Achmad Chatib and KH Sjam'un. Then, Wibowo (Jumardi et al., 2020). discusses the Old Banten area which is famous for the historical heritage sites in it. In addition, (Fauzan, 2018) discusses the 1888 Banten peasant rebellion or commonly known by the people of Banten as Geger Cilegon 1888. From some of the literature mentioned, it shows that many historical aspects tell about Banten, but the novelty in this study emphasizes Banten local historical sources related to aspects of Indonesian History subject in class X in SMA.

### 3. METHODS

The research methodology used in this study is the historical research method. Gottschalk states that the historical research method is a process of critically examining and analyzing past records and relics. Meanwhile, according to (Darna and Herlina, 2018) historical research is one of the studies regarding the systematic collection and evaluation of data related to past events that might help provide information on present events and anticipate future events. When the research was carried out on February 22 2020 with the research location being carried out in Banten. Meanwhile, the historical research method used in this study consists of four steps, namely (Wardah, 2014; Sukmana, 2021)

1. Heuristics is an activity to find sources to obtain historical data or material, or historical evidence. The sources collected were in the form of laws, books, journal articles, and website articles, mainly related to Banten historical sources.
2. Criticism is the stage when sources are collected in heuristic activities for further selection with reference to existing procedures, namely sources that are factual and original guaranteed. At this stage the researcher carried out two stages of criticism, namely external criticism by looking at the physical side of the literature used by the researcher according to the year it was published and internal criticism by seeing that the literature obtained by the researcher was credible with the research the researcher was doing.
3. Interpretation is a stage in describing historical facts and the importance of historical topics, as well as explaining contemporary problems. After the facts to reveal and discuss the problem under study are sufficient, then the researcher makes an interpretation or interprets the facts and the relationship of one fact to another based on the sources that the researcher has obtained to compose an article in accordance with the research objectives.
4. Historiography which is the process of compiling historical facts and various sources that have been selected in the form of historical writing, namely "Supplements to Teaching Materials for Class X SMA Indonesian History Based on Banten Local Historical Sources".

### 4. RESULTS AND DISCUSSION

Banten is a province that was established based on Law Number 23 of 2000. Administratively, Banten Province is divided into 4 regencies and 4 cities, namely: Serang Regency, Pandeglang Regency, Lebak Regency, Tangerang Regency, Serang City, South Tangerang City, Tangerang City, and Cilegon City, with an area of 9,160.70 km<sup>2</sup> (Sonny, 2016). The geographical location of Banten is located at the western tip of Java Island as the gateway for Java and Sumatra Islands and is bordered by the DKI Jakarta area as the national capital.

This position causes Banten to become the main route of economic activity between the islands of Sumatra and Java, even as Asian and international trade. This can be seen by the boundaries of the area to the north by the Java Sea, to the west by the Sunda Strait, and to the south by the Indian Ocean, allowing Banten to play an important role at its time.

Banten Province has experienced its heyday and shine in Indonesia's national history. Traces of success can still be seen today. But at the moment Banten seems to be dimming and not shining. The news that is presented both through audio-visual media and online media seems to be inversely proportional. Starting from the quality of education in some areas which is not good enough to the behavior of the elites. Banten's glorious past can still be witnessed and very well preserved, including the Kaibon Palace, Banten Grand Mosque, Surosowan Palace, Avalokistevara Temple, Speelwijk Fort, and Kerkhoff. This term is known as objects of cultural heritage. This is regulated in the Law of the Republic of Indonesia Number 11 of 2010 Article 1 which states that cultural heritage is material cultural heritage in the form of cultural heritage objects, cultural heritage buildings, cultural heritage structures, cultural heritage sites, and cultural heritage areas on land and/or or in water whose existence needs to be preserved because it has important values for history, science, education, religion, and/or culture through a determination process.

In addition to objects of cultural heritage, Banten has also given birth to many figures who are active at the national level, including Nyimas Gamparan, Maria Ulfah, KH Wasyid, Syekh Yusuf, and Syafrudin Prawiranegara. Cultural heritage objects that can still be seen are very useful for learning history, especially at the high school level. This will further foster a love of national history and history learning in the classroom. The progress of information technology is a necessity that must be accepted in learning, and educators need carefulness in responding to it. This era of advances in information technology can be circumvented by bringing history subject matter closer to the conditions around students. Information about Indonesian history and local history is no exception. However, the impact of globalization has a negative impact and raises public concern that the identity of a community or a nation will be threatened (Suharso, 2017). The teaching material for class X Indonesian History in chapter II discusses Merchants, Rulers and Poets in the Classical (Hindu-Buddhist) Period (Junardi, 2020). Based on the teacher's book issued by the Ministry of Education and Culture, the Core Competencies to be achieved are: "(1) understand and apply factual, conceptual, procedural knowledge in science, technology, arts, culture and humanities with insights into humanity, nationality, statehood and civilization related to phenomena and events, as well as applying procedural knowledge in specific fields of study according to their talents and interests to solve problems; (2) processing, reasoning and presenting in concrete realms and abstract realms related to the development of what one learns at school independently and is able to use methods according to scientific rules."

Whereas the Basic Competency includes: examining the concepts of chronological (diachronic) and synchronic thinking, analyzing differences in the process of integration of the archipelago, analyzing various theories about the entry and development of Hindu-Buddhist religions in Indonesia, identifying the characteristics of community life, government and culture during the Hindu-Buddhist kingdoms, presents information about the interest between the concepts of chronological (diachronic), synchronic, space and time thinking as well as processing information about the process of entering and developing the Hindu-Buddhist kingdom with chronological thinking and its influence on the life of contemporary Indonesian society. It is a necessity if the subject matter above is given with a conventional learning approach. Students will certainly feel less interested if the learning approach used is less able to arouse enthusiasm for learning.

The Law of the Republic of Indonesia Number 11 of 2010 was made in addition to protecting cultural heritage objects or sites as part of historical sources, they can also be used for the development of learning in the classroom. Students will feel part of history when they are brought closer to historical sources. Thus, students in Banten Province are not only presented with historical information outside Banten, but can also be presented with historical sources in Banten. There are at least three aspects of Banten's local history that can be used as a supplement to Indonesian history subjects for class X SMA, namely: (1) the Hindu-Buddhist period; (2) Islamic period; (3) local figures.

#### 4.1 HINDU-BUDDHIST PERIOD

Regarding material from the Hindu-Buddhist era, we can present the Munjul Inscription. The Munjul inscription is proof of the presence of Hinduism in the land of Banten. The arrival of Hindu-Buddhist religion in Banten is yet to be ascertained, but based on the Munjul Inscription it is suspected that before the 5th century, Hindu-Buddhist religion had expanded its influence. The Munjul inscription was found in 1947, in the Cidanghyang River, Lebak Village, Munjul District, Pandeglang Regency. The naming of the inscription follows the area where it was found, namely the Munjul area. The Munjul inscription is written in Pallawa letters and in Sanskrit, carved on an andesite stone measuring 3.2 m long and 2.25 m wide. The Munjul inscription was written using the inlay technique with a scratch depth of less than 0.5 cm, so that the original stone surface and the inscription are almost the same.

GJ de Casparis together with Boechari, two well-known figures in the field of epigraphy, succeeded in reading the Munjul inscription in 1950. Then in 1954, the Indonesian Antiquities Service carried out a transcription of the inscription, which reads as follows: "vikranto 'yam vanipateh prabhuh satyapara (k) ra (mah) narendraddvajabhutena srimatah purnnavarmmanah" which means: "This is (a sign) of true virtuousness, majesty and courage from the king of the world, noble Purnawarman, who is the banner of all kings". Thus, Banten was once part of the reign of King Purnawarman from the Kingdom of Tarumanegara, who had a background in the Vishnu religion (Saptono and Widyastuti, 2021).

Apart from that, there is also the Avalokitesvara Vihara which contains elements of tantularism built in the XVI century (Kholis, 2016). The Avalokitesvara Temple is located in Banten Village Pamarican Village, Kasemen District, Serang Regency (Prasetyo et al., 2017). Based on historical records, the existence of this Avalokitesvara Monastery has an interesting story that stems from the arrival of a Chinese princess who migrated to the mainland of Banten. Their original destination was actually Surabaya. However, they ran out of drinking water, so the group had to stop in Banten. The name of the Vihara is taken from the name of a Buddhist, namely Bodhisattva Avalokitesvara, which means "hearing the voice of the world." This monastery is one of the oldest in Indonesia (Kholis, 2016). At first the monastery was founded out of love for his wife because he saw loyal female followers praying on the beach. Then a small prayer area of 200 m<sup>2</sup> was built which is located to the west of the Great Mosque. Syarif Hidayatullah gave a warning that Buddhists must adapt to those who are Muslim. The place of worship was built around 1652. In 1774 they also built a bigger house of worship, which is located in the current place. On the side of the monastery, there is a carving that tells how the glory of the Old Banten was still a bustling port (Rifqjawati et al., 2023). Things like this are important to convey to students, so that students feel they are part of Indonesian history through extracting local historical sources.

There is also another site, namely the Patapan Site which is the Batur Temple building originating from historical times during the development of Hindu-Buddhist religion in Banten. The Patapan site, which is located in Kampung Patapan Pasir, Nagara Village, Kibin

District, Serang Regency, is estimated to have been built in the 8th-10th century AD. The Patapan site was still in use until the Banten Girang period and was part of the Sunda Kingdom of Pakuan Pajajaran in the 14th-15th centuries. After the Islamic religion developed, the building was no longer used as a means of worshipping Hindu-Buddhist gods (Galeswangi, 2022). The relief figure fragments at the Patapan Cultural Heritage Site are probably relics depicting the symbols of gods or stylizations of gods (Purwanto and Titasari, 2020). Based on the findings of the historical facts above, interesting supplements can be prepared for students as additional historical sources to better understand Indonesian history.

## 4.2 ISLAMIC PERIOD

Meanwhile, related to material from the Islamic period can be presented about the Great Mosque of Banten which is a heritage site of the Sultanate of Banten. The Great Mosque of Banten is included in the Old Banten Village, Kaseman District, Serang City. The Great Mosque of Banten is known to have a tower that looks like a lighthouse. The tower, which is made tall, apart from functioning to echo the call to prayer, also serves to monitor conditions in the Banten bay (Oktavia, 2005). The front yard of the mosque is beautified with a large umbrella. The Great Mosque of Banten is a complex of houses of worship which has a land area of 1.3 ha and is surrounded by a 1 m high wall with the mosque building facing east.

The Great Mosque of Banten was built by Sultan Maulana Hasanudin (1552-1570), son of Sunan Gunung Jati. The Great Mosque of Banten has a unique architecture, which is a blend of three Chinese, Javanese and Dutch architectures (Fadli, 2019). The Great Mosque of Banten has an architectural peculiarity similar to that of a Chinese pagoda building. Andika (Oktavia, 2005) explained that the hallmark of the Great Mosque of Banten is the five-stacked roof building similar to the Chinese pagoda building. In addition, the Great Mosque of Banten was built by three architects, namely Raden Sepat (Majapahit architect who designed the Great Mosque of Demak), Cek Ben Su (Chinese architect), and Hendrik Lucas Cardeel (Dutch architect), so this mosque has the characteristics of each architectural building. mosque. Islam is an integral part of Banten society. A historian like Sartono Kartodirjo even wrote a history of Banten (Rosyid, 2015). He became a milestone in writing social and local history, namely the History of the 1888 Banten Peasant Rebellion, in which the peasants supported by the kyai fought against Dutch colonialism which had long been entrenched in Banten. Religious elements can be said to have greatly colored the events of the rebellion in Cilegon 1888. This can be attributed to the important role of Sufism, the tarekat took part in the anti-colonial rebellions during the late nineteenth and early twentieth centuries. The Qadariyah and Naqsyabandiyah Orders are involved here, although perhaps indirectly.

The historical paradigm of the great man through Kartodirjo's work which is local and leads to social history, it is seen that there is no longer the role of the great man as a historical subject but rather the history of the small people of the peasants whose lives have always been oppressed by power. One characteristic of the revival of religion in Banten in particular is the emergence of millenarian ideas which include the hope for the coming of Imam Mahdi or Ratu Adil. Ratu Adil herself is a traditional eschatological figure upholding justice whose arrival is always coveted. From the point of view of the people who are being oppressed, this kind of movement is a real manifestation of a myth about Ratu Adil. Meanwhile for the authorities, this kind of movement is clearly a rebellion or defiance (Handayani, 2022). The various congregations that developed in Banten in particular and the Archipelago in general were the Qadariyah, Naqsyabandiyah, Satariah, and Rahmaniah or Rifaiah congregations. The tarekat leaders are highly respected by the people of Banten, whom they regard as a symbol of honesty and nobility. So that it can be said that the religious element in the 1888 Cilegon

rebellion was very strong as a trigger for the enthusiasm of the people who were experiencing difficulties in life to fight with the rebel leaders, most of whom were kyai and hajj, who the people of Banten believed would bring about a change for the better.

### 4.3 LOCAL FIGURES

In addition to local historical sources that are material and eventful, Banten also has local historical sources of character which are in accordance with the teaching materials for Indonesian History class X SMA during the Islamic period, such as Nyimas Gamparan who was the leader of the troops who fought against the Dutch Company after Sultan Ageng Tirtayasa was caught by Dutch Company. At that time, Nyimas Gamparan continued the struggle. He and his troops were based in the area that is today Balaraja. The heroic story of Nyimas Gamparan is referred to as the Balaraja War in 1830. Until finally he and his troops were defeated by Raden Tumenggung Kartanata Nagara's troops who were lured by the Dutch to become rulers in Rangkasbitung (Alkhudri, 2018 ; Fauzan, 2015). Apart from that, the 1888 Cilegon commotion gave rise to many figures in it, but one of the interesting figures to discuss is H. Wasid or KH Wasyid. H. Wasid was the main leader of the rebellion with 27 troops. However, this rebellion was crushed and H. Wasid died in battle.

Even though, the story of the two figures is more inclined to the Dutch colonial period, the teacher can provide this material during the Islamic period in Banten which tells about the Sultanate of Banten. It is important to convey the themes of figures such as Nyimas Gamparan and H. Wasid to students in the Banten Province area so that they feel close to the history of their own nation, especially those close to their area. Studying the local history of Banten is important in motivating students to love Indonesian history.

### 4.4 BANTEN LOCAL HISTORY ASN A SOURCE FOR STUDYING HISTORY

Local history that uses a new historical writing approach in learning can be used as part of building students' critical reasoning power. Historical events can also be approached from a structural aspect, because new history or The New History contains characteristics: emphasizing every human activity, written with structural analysis, writing down the history of ordinary people and experiences of social change, as well as historical sources not only documents but can be in the form of oral sources. History is taught of course within the framework of dynamics and change processes leading to integration. And the integration that is formed will not eliminate the independence and uniqueness of the regions in Indonesia. In 1984 the Local History Seminar in Medan became a new spirit in local history writing, several themes were raised such as: (1) The dynamics of rural communities; (2) Education as a dynamic factor and social integration; (3) Inter-ethnic interaction in a pluralistic society; (4) National revolution at the local level; and (5) Biographies of local figures (Wardah, 2014). Furthermore, in the process of writing history, an analysis must be carried out between causal, conditional, contextual factors and elements which are components and exponents of the historical process studied (Prayogi, 2021).

Supplements are intake or addition to historical material – in this context local history – outside of the textbooks that have been prepared by the government. Educators must be able to dig up information on historical sources that are around students. Local history supplements are really needed by students in building self-confidence and pride, that their region has the same role as other regions in Indonesia. Local historical information must be able to be understood by students as an integral part of Indonesian national history. Students can also be trained to look for local historical sources around the place of residence so that students can then be directed to be able to process or criticize these sources, interpret and

then compile them into historical stories. Thus, learning will be more meaningful, because students feel directly involved with their history (Kusnoto, 2017).

The era of increasingly sophisticated information technology forces students to quickly find out various historical information from other regions, even from other parts of the world that are quite far away. In line with this, (Hariyono, 2017) states that this condition occurs in learning history, more often and knowing many figures of struggle or historical events at the national level, can even explain world historical events well, but stutters and is less familiar with the events that took place in local level. The Ministry of Education and Culture compiled teaching material for class X SMA on the subject of Indonesian History in Chapter II is Merchants, Rulers and Poets in the Classical Period (Hinduism and Buddhism) and Chapter III is Islamization and Cross Culture in the Archipelago, clearly delineating the structure of KI and KD from each meeting. Likewise teacher books published by the Ministry of Education and Culture, so that educators can explore students' abilities to study existing material, however educators can also bring teaching materials closer to historical sources that are around students. It is hoped that by knowing historical sources at the local level, learning history will become more interesting and the objectives of learning will be easy to achieve.

Constraints on issues of local history that are linked to national history and how to teach it, it is necessary to change the perspective on the existence of local history as part of the narrative of national history and its presence is a necessity that needs to be interpreted as part of the development of national history. National history contains the meaning of achieving national integration, through national identity and national solidarity. Building local identity must be directed towards a strong national identity. Build an understanding that diversity is a strong basic capital to build a national identity. The existence of dynamics between local cultures will build cohesion and narrow differences between local cultures so that a development process is built from local identity, solidarity and pride to national identity, solidarity and pride.

## **5. CONCLUSION (DISCUSSION)**

Banten as a province in Indonesia has a long historical record as part of Indonesian history. It can still be witnessed in the form of historical remains and the works of historians, in the form of a description of Banten during the Hindu-Buddhist and Islamic periods and the role of figures from Banten in the national movement up to independence. Banten's local historical sources should be used as supplementary materials in history lessons by linking historical sources and teaching materials. Several historical sources that can still be witnessed are the Munjul Inscription, the Avalokistevara Temple, the Patapan Site, and the Great Mosque of Banten. In addition, there are also figures such as Maria Ulfah, KH Syam'un, Sheikh Yusuf, and Syafrudin Prawiranegara. It is hoped that learning history in class will be more enjoyable by linking national history materials with local historical sources, especially Banten. This is aimed at building historical awareness collectively.

Studying history can be delivered with a different approach compared to other subjects. So that students don't feel bored because they are presented with information that is already listed in the student's book, it is important for educators to provide historical information that is local in nature. Local history will give color in learning history. Students will feel part of national history, because the sites and roles of figures in their area are conveyed in learning. This will continue to spur students to find more about that information, so that the thinking power of students will be honed more in completing existing historical information. Local history, according to the mandate of the law, can be used as a supplementary learning material to increase love for the motherland. Thus, the existence of the local history



supplement will enrich the learning resources of Indonesian history for students. For this reason, it is important for educators or historians to carry out further research in order to enrich the treasures of Indonesia's national history. Finally, it is hoped that this research will serve as a reference for linking local historical sources in each region in Indonesia with the teaching materials for Indonesian History subjects in each class, this is because this research is only limited to Banten and class X in high school.

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