



## **Utilization of Local Cultural Heritage: The Watu Dukun Site in Pagerukir Village, Ponorogo Regency as a Learning Resource For Social Studies**

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### **Abstract**

The Watu Dukun Site is a historical heritage located in Pagerukir Village, Sampung District, Ponorogo Regency. This study aims to explore the meaning of students' experiences in utilizing the Watu Dukun Site as a learning resource for Social Studies. This research employs a qualitative phenomenological method. The subjects of this study include Social Studies teachers and students of SMP Negeri 2 Sampung, as well as the caretaker of the Watu Dukun Site. Data were collected through interviews, observations, and documentation. Data analysis was carried out using triangulation. The findings reveal that the utilization of the Watu Dukun Site in Social Studies learning provides students with direct and authentic learning experiences through observation, the introduction of historical values, and the preservation of local culture. Learning activities at the site enhance students' learning interest, strengthen their critical thinking skills, and foster appreciation for regional cultural heritage. In addition, teachers' involvement in developing outdoor learning-based instruction at the site contributes to the creation of an active and enjoyable learning atmosphere.

**Keywords:** Local culture, social learning resource, Watu Dukun site

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### **Introduction**

Social Studies Education plays an important role in developing students' critical character, strong social awareness, and deep knowledge of history and culture (Nashrullah 2022). However, the Social Studies learning process has generally remained theory-centered and relies more on textbooks rather than utilizing other learning resources such as laboratories, PowerPoint media, the internet, computers, and field studies (Supriadi, 2015).

Textbooks are not only used as learning resources, but also as a means of delivering material, instructional media, and sources of information that help students increase their interest and motivation to learn. However, in reality, Social Studies learning is still frequently conducted solely inside the classroom and relies heavily on the teacher's knowledge, with the teacher focusing only on the content provided in the textbook. The limited use of diverse learning resources, especially those in physical form, results in students obtaining insufficiently broad knowledge and experiencing low learning motivation in the classroom.

The Social Studies learning process should not be limited to classroom activities alone, but should also take advantage of the outdoor environment as a learning resource for exploring

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information and knowledge through observation. The utilization of the surrounding environment as a learning source in Social Studies education is expected to enhance students' social and cultural competencies. One of the environmental potentials that can be used as a Social Studies learning resource is historical sites, as they represent cultural heritage that must be preserved. Moreover, historical sites also have the potential to serve as contextual, informative, and engaging learning resources for Social Studies instruction (Aliah et al. 2024).

Historical sites are historical relics that possess cultural values and can serve as learning media rich in educational content (Dimas Haryanto et al. 2023). Learning through historical places not only provides theoretical information but also offers real and meaningful learning experiences within an authentic context (Eti Damayanti Simamora and Sakti Ritonga 2025). The use of historical sites as learning resources in Social Studies helps students better understand the learning materials. In addition, it provides students with opportunities to directly engage with real environmental, natural, and social phenomena.

The area surrounding historical sites serves as a suitable place for student learning activities. However, based on research conducted by Desi Rahmawati (2014), the level of teachers' enthusiasm in utilizing historical sites as learning resources in Social Studies through outdoor learning methods is still relatively low. Therefore, teachers are encouraged to involve students in exploring the environment around historical sites as a learning resource for Social Studies.

The Watu Dukun Historical Site, located in Pagerukir Village, Sampung District, Ponorogo Regency, can be utilized in the Social Studies learning process. The Watu Dukun Site contains various cultural values from the past that can serve as a contextual source of historical learning. Through this approach, students are not only memorizing names, years, and events, but also able to conduct direct observations and understand local cultural values. Thus, learning becomes more engaging and meaningful because students are directly involved in the learning experience. Therefore, the researcher is interested in conducting a study entitled "*Utilization of Local Cultural Heritage: The Watu Dukun Site in Pagerukir Village, Ponorogo Regency as a Learning Resource for Social Studies*", which aims to provide information about its benefits and to understand the essence of students' experiences in utilizing the Watu Dukun Site as a Social Studies learning resource.

## Literature Review

### *Historic Site*

Historical sites are locations where historical relics are discovered (Kiswinarso and Hanif 2016). According to the Kamus Besar Bahasa Indonesia (KBBI), a historical site is an area where ancient artifacts are found. A historical site is a relic of the past that is permanent or immovable, and holds significant value for various aspects of life, ranging from social, cultural, educational, to political. A historical site possesses core characteristics: namely, being fixed or not undergoing changes, having uniqueness, and containing important value.

Thus, it can be understood that historical sites must meet certain criteria. If an object or building in an area does not fulfill these criteria, it cannot yet be categorized as a historical site (Riskiana 2016). Historical sites can be utilized as an excellent learning resource. By using historical sites as a learning medium, students can practice their ability to analyze past events through the real evidence found at the site. The optimal utilization of historical sites also has the potential to improve the overall quality of the learning process.

### *Learning Resource*

The term "learning resources" is well-known in the field of education and is frequently used by both teachers and students in learning activities, both inside and outside the classroom. The term "learning resources" consists of two words: "source," which can be defined as an origin, starting point, or material, and "learning," which refers to the process of gaining experience (Satrianawati 2018). Briefly, learning resources can be understood as various things that assist teachers and students in obtaining information, knowledge, experience, and skills during the learning process.

Sudjana (2016) explains that learning resources can be understood in both a broad and a narrow sense. In the narrow sense, learning resources refer to various printed materials. However, in the broader sense, learning resources include all forms of power (assets) and efforts that can be used to support the learning process, both directly and indirectly. Based on the

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various opinions of experts, it can be concluded that a learning resource is anything that can be used as a reference to acquire new knowledge in order to enhance insight and understanding.

### ***Social Studies Learning***

The term Social Studies (IPS) in Indonesia was officially implemented in the national education system through the 1975 Curriculum. In this curriculum, Social Studies was established as one of the subjects at the elementary and secondary education levels. The Social Studies subject was designed as an integration of several social science disciplines, such as History, Geography, Economics, as well as other social science fields (Sapriya 2017). Social Studies learning is part of the school curriculum with the main task of helping students develop skills, knowledge, and social values within society.

The meaning of integrated in Social Studies (IPS) learning shows how various aspects of life, such as economic, natural, social, historical, political, and cultural elements, are connected and work together within the Social Studies content standards, especially in the Standard Competencies and Basic Competencies. This interconnection creates ideas, themes, or topics that students study. In the field of Social Studies, there are many confusing terms, including Social Sciences. In Indonesia, several education experts had been using the term IPS in their discussions long before the 1975 curriculum was introduced (Satria 2015). Thus, it can be concluded that Social Studies learning serves as a means for students to develop knowledge of various aspects of life found in society, both at the global and national levels.

In Social Studies (IPS), there are many potentially confusing terms, such as Social Sciences. In Indonesia, several education experts had been using the term IPS in their discussions long before the 1975 curriculum was introduced. This approach has different names, such as IPS, which is similar to the original term, or "broadfield" in curriculum literature. This approach integrates the boundaries between subjects, allowing ideas from various fields of study to merge. Thus, IPS is based on the Social Sciences with the idea that theories, concepts, and methods from the social sciences are used to understand and solve problems in Social Studies teaching.

## **Method**

This study employs a qualitative research method with a phenomenological approach. The use of phenomenology is due to the researcher's focus on how the site is utilized as a learning resource by teachers and students. The data were analyzed using the data analysis technique proposed by Miles, Huberman, and Saldana, which includes data collection, data reduction, data display, and conclusion drawing (Miles et al. 2014).

The data sources were obtained through observation, interviews, and photographic documentation (Syamsuddin, dkk 2023). The research was conducted at the Watu Dukun Site located in Pagerukir Village, Sampung District, Ponorogo Regency. The duration of the study was approximately four months, from July to October 2025. The subjects of this research included Social Studies teachers and students of SMP Negeri 2 Sampung, as well as the caretaker of the Watu Dukun Site.

In this study, the researcher employed triangulation to ensure credibility. The triangulation techniques used included source triangulation, technique triangulation, and time triangulation. Source triangulation was carried out by comparing the interview results from Social Studies teachers, students, and the school principal regarding the utilization of the Watu Dukun Site as a learning resource. Technique triangulation was implemented by comparing the results of observations of learning activities at the site, in-depth interviews, and photographic documentation. Meanwhile, time triangulation was conducted by collecting data at different times to ensure the consistency of the obtained information (Rokhani 2023).

## **Result and Discussion**

### ***History of the Watu Dukun Site as a Meditation Place of King Airlangga***

Ponorogo City, formerly known as Wengker, derives its name from the Javanese phrase *Wewengkon Kang Angker* which means "a mysterious or sacred region." The area holds many historical heritage sites, particularly in Sampung, located on the southern slopes of Mount Lawu

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(Choirul Rafiq 2020). Sampung was used as a place of refuge after the Sriwijaya Kingdom attacked Wwatan-Madiun and is believed by historians to have been the third capital of the Medang Kingdom.

Sampung has fertile land, natural water sources, and mountainous fortification, making it a suitable place for a refuge capital. One of its historical relics is the Watu Dukun Site, an inscription engraved on natural stone. This historical site is believed to have been a place where King Airlangga and Empu Narottama studied under Empu Barada in the year 1016 AD. This event took place after the Paralaya incident, when the Medang Kingdom led by Dharmawangsa was attacked by Sriwijaya, Wura-wari, and Wengker. The tragedy occurred during the wedding ceremony of Airlangga and Mahendradatta, the daughter of Dharmawangsa. The Medang Kingdom was attacked, causing the death of Dharmawangsa Teguh. At that time, Airlangga managed to escape to the Wonogiri forest with Empu Narottama. Later, Airlangga lived as a hermit in Pagerukir, Sampung (Sukatno and Mulyono 2021).

After the people of Medang pleaded with Airlangga to establish a kingdom for six years, Airlangga and Narotama overthrew the rulers of Sriwijaya with the blessing of Empu Barada. The first conquest was Bisaprabhawa in 1029 AD, followed by Wijayawarman of Wengker in 1034 AD, Adhamapanuda in 1031 AD, and Wura-Wuri in 1035 AD. After successfully restoring the kingdom, Airlangga moved the capital to Kahuripan. According to legend, Airlangga and Empu Narotama once studied under Empu Barada at the Pagerukir Site. Airlangga obtained the sacred martial skills of Kanuragan and Jaya Wijaya there. After completing their studies, Narotama became Pujangga Anom, while Airlangga was given the title Prabu Kelono Sewandono. In the Reog Ponorogo performance art, both figures are depicted as strong warriors with noble character.

#### *The Origin of the Designation of Watu Dukun Site as a Historical Heritage*

Watu Dukun Site is a large stone estimated to be over a thousand years old. This site is located at an altitude of 265 meters above sea level in the forest area of the Madiun Forest Management Unit (KPH), specifically in the West Ponorogo Forest Area, at Pagerukir Village, Sampung District, Ponorogo Regency. The location has long been considered a sacred place by the local community. Even today, pilgrims often use it for meditation or ascetic practices. Within the Watu Dukun Site area, there are several stone structures including an altar block, a stone chair, a “snow stone,” a sacred stone, tiered stones, a bed-shaped stone, and a stone inscription carved in ancient Javanese script. According to local belief, these stones were originally relocated from a hill behind the current site. The geological structure of the hill is very similar to the stepped pyramid formation of Mount Padang, which is associated with the hermitage of King Airlangga. Following the attack during his wedding ceremony, Airlangga is believed to have wandered and later meditated at Watu Dukun.

The discovery of the prehistoric stones began in 2010 when the local community was conducting routine clearing activities and noticed two carved stones with inscriptions resembling *palawi* or ancient Javanese script. Until now, the meaning of these inscriptions remains unknown. Feeling a sense of ownership over the cultural heritage, the village head and local residents took initiatives to learn more about the stones by continuing to clear and excavate the surrounding soil. They also carried out preservation efforts by installing protective fencing and roofing to maintain the authenticity and security of the site, as well as to safeguard the nearby natural spring (*sendang*), which supplies clean water and supports agricultural irrigation (Primatama, 2023).

Mbah Bibit Santoso, the caretaker (*juru kunci*) of the Watu Dukun Site, stated that he once received a spiritual message from an unseen guardian spirit—referred to by the local community as “Mbah Watu Dukun”—indicating that there were still five more flat stone locations on the hill. With the help of community donations, small protective structures (*cungkup*) were later constructed at those five sites. In 2018, the first flat stone that had been buried underground was excavated and cleaned (Interview, 17 Oktober 2025).



*Fig. 1 Watu Dukun Site*

### ***Utilizing the Watu Dukun Site as an Outdoor Learning-Based Social Studies Resource***

Learning resources play an important role in classroom instructional activities. These resources can be found anywhere, including in the surrounding environment. The learning resources available nearby can facilitate the learning process (Siti Khodijah et al. 2022). When the environment is used as a learning resource, it can improve students' achievement and learning engagement (Dewi 2021). The surrounding environment can serve as an appropriate option for learning resources, such as the Watu Dukun Site. In this case, the utilization of the Watu Dukun Site as a learning resource can be carried out by implementing outdoor-based learning.

Outdoor Learning is a learning approach that positions the surrounding environment as the primary learning resource. Instruction is not limited to the classroom but is carried out in open spaces such as school yards, parks, forests, gardens, rivers, museums, traditional markets, and even historical or cultural sites. In this learning approach, students are encouraged to directly experience the objects or phenomena being studied so they can connect theoretical knowledge with real-life contexts around them (Nurasiah, 2021). Students learn by doing, observing, exploring, and interacting directly with their environment. Thus, outdoor learning not only enhances cognitive understanding but also develops social, emotional, motor, and critical thinking skills (Manungki and Manahung 2021).

For educators, it is essential to have creative and responsive abilities in identifying the potential of the environment as a learning resource. Teachers must be able to design learning activities that integrate theory and practice, so that students not only understand concepts cognitively but also through real-life experiences (Rahman 2023). The creativity of teachers in linking learning materials with the surrounding environment will help students see, feel, and comprehend the subject matter in a more concrete and meaningful way.

The Watu Dukun Site can be utilized as a relevant historical learning resource in Social Studies through an outdoor learning approach. The learning materials that can be taught include topics on historical heritage from the past, social interaction and the social functions of historical sites, strategic location and regional potential, as well as the development of economic centers.

The Watu Dukun Site can be optimally utilized when teachers have the willingness to incorporate it into learning activities. In addition to willingness, teachers are also required to possess the skills needed to plan instruction that uses historical sites as learning resources. Teachers must also be able to act as facilitators for students during the learning process (Ridwan 2023). In this regard, teachers can encourage students to visit or conduct direct observations at the Watu Dukun Site. Students generally enjoy such activities because they allow them to better explore their surroundings and reduce boredom that may arise from learning Social Studies solely inside the classroom.

According to Nararya Ayodya (2025), a student of SMPN 2 Sampung, outdoor learning through visits to the Watu Dukun Site provides enjoyable and meaningful learning experiences for students. He stated that when learning activities are conducted at the Watu Dukun Site, students become more enthusiastic, active, and interested in participating in Social Studies

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lessons. At the site, students can directly engage in various activities such as observing prehistoric stones as historical relics, examining the surrounding natural environment, and interacting with the local community near the site. These activities allow students not only to learn from the teacher's explanations but also from the firsthand experiences they gain in the field.

Through this learning experience, students can clearly understand the relationship between Social Studies content and real life. They are able to see how historical relics serve as evidence of past social and cultural life, as well as how the existence of such sites has the potential to become a source of tourism and economic benefits for the surrounding community. This direct experience fosters curiosity and a strong motivation to learn because students can observe, touch, and feel the objects being studied firsthand (Ananda and Rohman 2023).

In line with the students' opinions, Mrs. Sari, a Social Studies teacher at SMPN 2 Sampung, stated that learning activities at the Watu Dukun Site have a positive impact on students' motivation and understanding. According to Mrs. Sari (2025), outdoor learning enables students to better understand the material because they can directly observe historical relics and connect them with the concepts being studied. When students learn through real-life experiences, they tend to be more engaged in asking questions, participating in discussions, and showing a higher level of curiosity compared to when learning is conducted inside the classroom.

Moreover, Mrs. Sari stated that outdoor activities help students develop social skills and teamwork. They learn to communicate, collaborate in groups, and share information with one another during the observation activities. The teacher plays the role of a facilitator who guides students to observe, record, and reflect on their findings (Arfandi and Samsudin 2021). Thus, the learning process becomes more meaningful because students do not merely receive knowledge passively, but instead construct their own understanding based on real-life experiences.

Mrs. Sari, the Social Studies teacher at SMPN 2 Sampung, also stated that learning activities at the Watu Dukun Site can foster students' awareness and concern for local cultural heritage. Students become more appreciative of historical relics as part of their regional identity. Through these activities, character values such as responsibility, caring, and patriotism can be naturally instilled.

### ***Supporting and Inhibiting Factors***

In the process of utilizing the Watu Dukun Site as a learning resource, there are several factors that support as well as hinder its implementation.

1. *Teacher skills*; The skills and role of the teacher in utilizing the Watu Dukun Site as a learning resource are crucial. The teacher's competence and attitude determine the students' success in making use of the site as a learning source. Social Studies learning that integrates the Watu Dukun Site will be effective if the teacher is able to design the lesson properly. The lesson plan must be arranged by considering several aspects, such as time allocation and learning methods. Therefore, teachers need to possess adequate skills so that the learning process can be carried out as planned (Damanik et al. 2021).
2. *Teacher interest*; Interest is a psychological factor that significantly influences enthusiasm in the learning process. When someone feels enjoyment, it will foster interest, which is further strengthened by a positive attitude (Magdalena 2021). Teacher interest in utilizing learning resources refers to the teacher's fondness or attraction toward such resources, in this case, the Watu Dukun Site. Teachers who show high interest in the Watu Dukun Site tend to be encouraged to start integrating it as a learning resource. Therefore, to achieve optimal results in utilizing the Watu Dukun Site for learning, teachers must possess a strong interest in the site, which will motivate them to make it a learning source for both themselves and their students.
3. *School facilities*; Facilities refer to the tools, infrastructure, and resources used to support learning activities in achieving educational goals (Andreyanto et al. 2025). Learning facilities encompass all equipment and infrastructure that ensure the smooth implementation of the learning process (Haris 2016). When adequate facilities are provided, the learning process can be carried out effectively. The more complete and accessible the facilities are, the easier it will be to conduct learning activities.

4. *Cost*; Cost is an important factor influencing the utilization of the Watu Dukun Site as a learning resource. The cost referred to includes all expenses required to support outdoor learning activities, such as transportation, consumption, and other necessary needs. Based on interviews with Social Studies teachers at SMPN 2 Sampung, the school is not allowed to impose additional fees on parents or guardians, in accordance with the policies applied at the school. However, the utilization of the Watu Dukun Site can still be implemented without requiring a special budget. This is because the site is located relatively close to the school, making transportation costs unnecessary. In addition, the Watu Dukun Site is open to the public free of charge with no entrance ticket required. For food and beverage needs, students bring their own lunch from home, while the school only provides snacks and mineral water to support the learning activity. Thus, the school is able to make optimal use of the Watu Dukun Site as a learning resource despite limited financial allocation.
5. *Principal's approval*; Approval from the school administration is a determining factor for teachers in utilizing the Watu Dukun Site as a learning resource. No matter how well-prepared and high-quality the learning design created by teachers is, the activity cannot be carried out without formal permission from the school.
6. *Distance*; In everyday understanding, distance refers to the estimated length between two locations based on certain criteria, such as the travel distance between Ponorogo and Madiun (Utami 2024). In the context of utilizing the Watu Dukun Site as a learning resource by Social Studies teachers in Sampung District, distance becomes an important supporting factor. This is due to the location of the Watu Dukun Site being close to schools in the surrounding area.
7. *Time*; Time becomes one of the obstacles in utilizing Watu Dukun Site as a learning resource because the activity requires a relatively long duration. Social Studies teachers at SMPN 2 Ponorogo stated that learning conducted at the site often takes more time compared to classroom learning. To overcome this time limitation, Social Studies teachers usually collaborate with teachers from other subjects. Thus, students not only learn Social Studies at Watu Dukun Site, but they can also use the site to support learning in other subjects such as Indonesian Language, Arts, and other related subjects.

## Conclusion

The Watu Dukun Site is one of the historical sites located in Ponorogo City. Based on research, the Watu Dukun Site consists of a large stone over a thousand years old, believed to be the place where King Airlangga practiced ascetic meditation. The Watu Dukun Site can be optimally utilized as a Social Studies learning resource. In this regard, teachers can invite students to visit and conduct direct observations at the site. According to the study, activities like these are enjoyable for students because they allow them to better explore their surroundings and relieve boredom from learning Social Studies in the classroom. Several activities can be carried out around the Watu Dukun Site, including observing prehistoric stones, the natural environment, and the surrounding social environment.

The utilization of the Watu Dukun Site as a Social Studies learning resource through an outdoor learning approach provides students with authentic and meaningful learning experiences. Students not only understand Social Studies concepts theoretically but are also able to connect these concepts with the social and cultural realities of their surrounding environment. This experiential learning process encourages students to become more active, critical, and enthusiastic in participating in learning activities, while also enhancing their critical thinking skills and social skills through observation, discussion, and collaborative group work.

In addition, the role of teachers and support from the school are crucial factors in the successful utilization of the Watu Dukun Site as a learning resource. Teachers act as facilitators who design and guide learning activities to ensure they are conducted systematically and aligned with learning objectives. The use of this historical site also contributes to fostering students' sense of care, responsibility, and awareness of the importance of preserving local cultural heritage. Therefore, Social Studies learning functions not only as a means of knowledge transfer but also as a medium for character development and the strengthening of students' cultural identity.

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