
Integration of Cultural Literacy of The Sumenep Palace Museum in Learning Social Sciences in Primary Schools

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Abstract

Integrating cultural literacy into education is essential for creating an inclusive, equitable, and effective learning environment. Cultural literacy can be brought into learning by combining it with regional potential, such as the existence of the Sumenep Palace Museum. This research uses mixed methods research. This research was conducted in Sumenep Regency. The subjects of this research were the Sumenep Palace Museum, teachers, and 60 students of Pandian 1 State Primary School. The research results show that the Sumenep Palace Museum has the potential to be used as content for social science learning in primary schools. Both teachers and students understand the potential of the Sumenep Palace Museum so that it can become a basis for contextual learning that prioritizes local and national culture. Social science material in primary schools can be integrated with the potential of the Sumenep Palace Museum.

Keywords – Cultural literacy; Primary schools; Social science, Sumenep palace museum



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1. Introduction

The importance of understanding and appreciating cultural diversity is the key to creating an inclusive and equitable educational environment. Multicultural education is not only about adding cultural content to the curriculum, but also about overhauling the way we think about education to create equality of opportunity for all students (Banks, 2016). Gay (2018) emphasized that culturally responsive teaching is key to achieving educational equity and academic success for all students. By recognizing and respecting students' cultural diversity, teachers can create more meaningful and effective learning experiences.

Cultural literacy is important in modern education and how this literacy can improve students' understanding of the world around them (Palmer, 1997). Cultural literacy is a crucial skill in the modern world. It enhances our ability to connect with others, navigate different social contexts, and appreciate the rich tapestry of human experiences. By actively seeking to improve our cultural literacy, we contribute to a more inclusive, understanding, and interconnected world. Cultural literacy refers to the ability to understand and participate fluently in a given culture. It encompasses a knowledge of the traditions, values, and norms of a society, including language, history, and customs. In an increasingly interconnected world, cultural literacy is essential for effective communication and collaboration across diverse groups. Cultural literacy also includes the ability to criticize and evaluate information from different cultural perspectives (Pangesti, 2020).

Integrating cultural literacy into education is essential for creating an inclusive, equitable, and effective learning environment. By recognizing and valuing the diverse backgrounds and perspectives of students, educators can enhance learning outcomes, promote social cohesion, and prepare students to thrive in a multicultural world. Cultural literacy plays a significant role in education, shaping how students understand the world and interact with others. It involves recognizing and appreciating the diverse backgrounds, traditions, and perspectives of students, and integrating this understanding into teaching

practices, curriculum design, and school culture. Cultural literacy not only teaches knowledge about traditional arts and local values, but also strengthens people's cultural identity and increases appreciation for their cultural heritage. Local cultural activities can contribute to social and economic development, and are important in preserving and developing local wisdom in the context of globalization (Triyono, 2019). Education is an important medium for including learning about local cultural values and civic responsibilities in the primary school curriculum (Safitri & Ramadan, 2022).

The primary school curriculum emphasizes students' understanding of cultural identity and responsibility as citizens (Sari & Supriyadi, 2021). Cultural understanding and literacy are important components in education that can help students develop social skills (Ahsani & Azizah, 2021). According to Cholifah (2024) the integration of cultural literacy in the Independent Curriculum can help achieve more holistic and relevant educational goals. The integration of cultural literacy in learning needs to start with an introduction to culture in the environment around students. As is the case with bringing the potential and local wisdom of the local area into the learning process.

The museum offers an interactive learning experience through exhibits, simulations and hands-on activities. This allows students to engage more directly with the learning material, which can increase their understanding of the social, economic, and political context of a region. By exploring the museum's diverse collections, students can develop a broader understanding of the diversity of cultures and perspectives that exist in society. This helps them be tolerant and develop an appreciation for cultural differences.

The existence of the Sumenep palace museum is not only a regional asset but also a local wisdom of the Sumenep community in fostering cultural literacy. According to Rubingah, et.al (2023), cultural literacy in local wisdom can strengthen the spirit of mutual cooperation. Understanding and respect for local cultural values is the basis for increasing collaboration and togetherness in

society. Understanding local wisdom can strengthen a sense of identity and social solidarity in society, and this is very important to emphasize for children starting from primary school. The Sumenep Palace Museum is one of the historical buildings in Sumenep which has high cultural and historical value (Abdullah, 2019). The existence of the Sumenep palace museum needs to be studied in depth as part of student learning resources. Correspondingly, the research sought to address the following research questions. 1. How do students understand the Sumenep Palace Museum? 2. What is the student's cultural literacy profile? 3. What is the potential in the Sumenep Palace Museum? 4. How is the integration of the potential of the Sumenep Palace Museum into primary school social science material?

2. Method

This research aimed to analyze the potential of the Sumenep Palace Museum and its integration in primary school social science learning. The researchers employed an explanatory sequential mixed-method approach (Creswell, 2012). This research method focuses on collecting, analyzing, and mixing qualitative and quantitative data in a single study or several research series (Samsu, 2021). The main reason for using a combination of qualitative and quantitative approaches is that it provides a better understanding of the research problem than using a single approach. This study used an explanatory research design where qualitative research served as the main data and quantitative research data served as supporting data.

The research location in Sumenep Recency. The subjects of this study were Sumenep Palace Museum, and 60 students of Pandian 1 State Primary School. Data collection techniques in this study were through questionnaires, observation, and documentation. The expected outputs from the data collection techniques are presented in Table 1. The data analysis techniques were carried out quantitatively and qualitatively.

Table 1. Data Collection Technique

Technique	Result
Questionnaire	1. Data on students' understanding of the Sumenep palace museum 2. Profile of students cultural literacy
Observation	Sumenep palace museum field notes
Dokumentation	1. Sumenep palace museum 2. Data integration of the potential of the Sumenep palace museum in social science learning based on curriculum document

In line with the research model used, there are two types of data collection techniques in the research that the author carried out, namely qualitative techniques (case studies) and quantitative techniques.

a. Qualitative data collection techniques (case studies)

One of the main characteristics and strengths of case study research is that it utilizes various sources in data collection techniques. There are six (6) sources of evidence that can be used to collect case study data, namely, documents, archival records, interviews, direct observation, participant observation, and physical evidence. Therefore, the data collection techniques in this research were carried out based on these six sources.

b. Quantitative data collection techniques

Quantitative data collection techniques are obtained from the results of questionnaires. The data obtained is a description of understanding of the Sumenep Palace Museum and students' cultural literacy levels. The data obtained is primary data obtained from questionnaires and structured interviews as supporting data. The results of the questionnaire were then analyzed to obtain a category for students' cultural literacy level based on the criteria in table 2 below.

Table 2. Criteria for Students' Cultural Literacy Level

No	Score	Category
1	$81,25 \leq CL \leq 100$	Advanced
2	$62,50 \leq CL < 81,25$	Proficient

3	$43,75 \leq CL < 62,50$	Basic
4	$25,00 \leq CL < 43,75$	Novice

(NCREL & The Metiri Group, 2003)

3. Result and Discussion

Students understand the Sumenep Palace Museum

This research identifies students' knowledge and experiences regarding the Sumenep Palace Museum. Data was obtained by distributing questionnaires to 60 students of Pandian 1 State Primary School Sumenep. The results obtained showed that 100% of students had visited the Sumenep palace museum and had understood the existence of the museum. The results of student knowledge are presented in Figure 1.

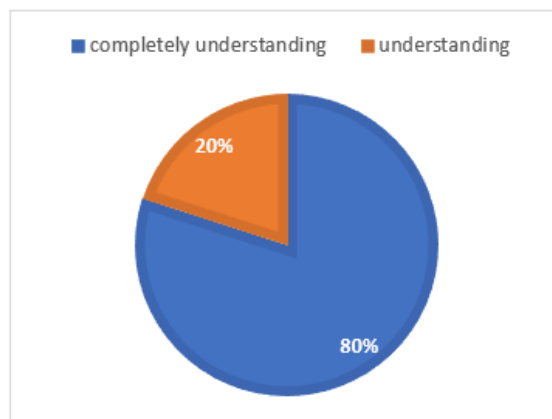


Figure 1. Level of Students' Understanding of the Sumenep Palace Museum

Figure 1 shows that students have understood the existence of the Sumenep palace museum with a percentage of 20% understanding and 80% very understanding. Students' knowledge of the existence of museums has given its own color to education in the Sumenep district area. Hansson and Öhman (2022) argue that museums have an important role in educating the public about sustainability and can serve as platforms for positive social change. The existence of the museum has succeeded in supporting the implementation of innovative educational approaches. This includes the use of project-based educational

programs, collaboration with local communities, and the development of curricula related to museum exhibits (Dorfsman and Horenczyk, 2018).

Based on the findings in the questionnaire, it is also known how students get information about the Sumenep Palace Museum. The sources of information are presented in Figure 2 below.

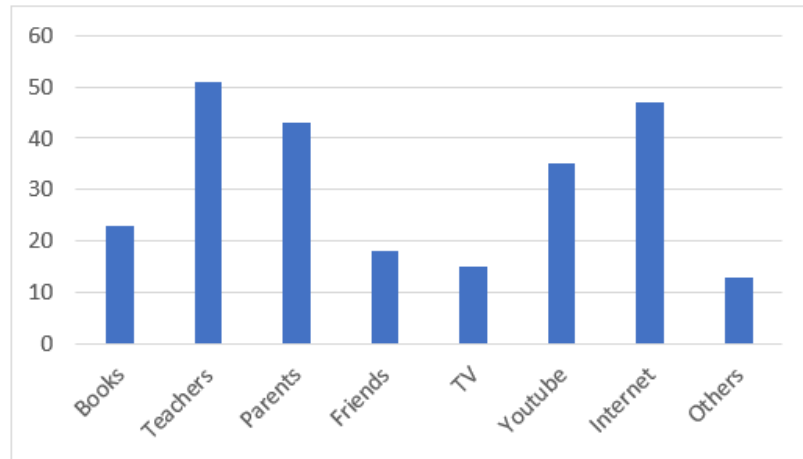


Figure 2. Chart of Sources of Information Regarding the Sumenep Palace Museum

In Figure 2 it is known that students' sources of information about the Sumenep Palace Museum are varied. Of the 60 students, 51 stated that the information from the teacher provided more knowledge about museums. Apart from teachers, parents are the first source of information to introduce students to museums. And in this digital era, online information sources from YouTube and the internet play a very important role in searching for information, including information related to the Sumenep Palace Museum. Aprinta (2013) highlighted that online media can be an important means of introducing and understanding the young generation about various cultural values, traditions and local identities. Online media is not only a source of information, but also as a tool to build a deeper understanding of the diverse cultures around them. Museum-related online learning resources can enhance educational experiences by providing broader access to cultural and historical artifacts, enabling more interactive and engaging learning (Milutinović & Selaković, 2022).

Student's Cultural Literacy Profile

Students' cultural literacy levels were measured using a questionnaire based on NCREL (2003) which includes aspects of 1. awareness of culture, 2. awareness of history and its impact, 3. perspective taking - history, 4. tolerance, 5. language proficiency, 6. interactions with individuals from different cultures, 7. use of resources from different cultures, 8. awareness of the way that technology influences worldviews, and 9. culture of technological environments. The results of measuring students' cultural literacy levels are shown in table 3 below.

Table 3. Students' Cultural Literacy Levels

Aspek	Average	Category
1	78.33	Proficient
2	68.33	Proficient
3	65.00	Proficient
4	80.00	Proficient
5	61.67	Basic
6	55.00	Basic
7	61.67	Basic
8	56.67	Basic
9	55.00	Basic

Based on the results shown in Table 3, it is known that the average measurement of students' cultural literacy is in the basic category. This shows that there is still a need to strengthen cultural literacy for students. The scores obtained from the questionnaire results can be interpreted that cultural literacy is not just knowledge, but also needs to be proven through implementation in everyday life.

Many students do not have the opportunity to interact with various cultures, both inside and outside the school environment. This is often caused by homogeneous environments and a lack of educational programs that support cultural understanding (Banks, 2016; Nieto 2004). A curriculum that does not include or places little emphasis on cultural literacy can result in students not gaining the knowledge and skills necessary to understand and appreciate other cultures. Media and social environments often provide limited or negative images

of certain cultures, which can influence students' perceptions and reduce their motivation to learn about and appreciate other cultures (Gay, 2018).

Cultural literacy helps the millennial generation understand and appreciate local cultural values, so that they are better able to sort correct and relevant information. Pratiwi and Asyarotin (2019) stated that cultural literacy education can help reduce the spread of disinformation and increase the information intelligence of the millennial generation in Indonesia.

The potential in the Sumenep Palace Museum

Apart from distributing questionnaires to students, researchers also carried out observations and exploration of the Sumenep Palace Museum. The Sumenep Palace Museum is a museum that has high historical value and plays an important role in preserving the culture of Sumenep (Sukarto & Setyadi, 2020). The Sumenep Palace Museum collects relics related to the Sumenep Palace. The museum building was originally the Sumenep Palace in East Java. The Sumenep Palace Museum collections vary in size from small to large. Small collections of ceramics and weapons. Meanwhile, there is a large collection of horse-drawn carriages from the British Empire. The main collection in the Sumenep Palace Museum is the golden carriage once ridden by Arya Wiraraja, King of the Sumenep Palace. Most of the collection is a legacy of Sultan Abdul Rachman. The Sumenep Palace, which is used as a museum, was built by a Chinese architect named Louw Phia Ngo. The resulting architectural style is a combination of Islamic architecture, European architecture, Chinese architecture and Javanese architecture. Several photo documents from the Sumenep Palace Museum collection are presented in the following images.



Figure 3. Chinese Heritage Ceramics

(Documentation of Researchers)



Figure 4. collection of traditional weapons

(Documentation of Researchers)



Figure 5. Ships as a Public Transportation in 1912

(Documentation of Researchers)



Figure 6. Handwritten Al-Quran

(Documentation of Researchers)



Figure 7. Sare Park

(Documentation of Researchers)

The Sumenep Palace is located in front of the Museum. This palace was built in 1762 during the reign of Tumengung Arya Nata Kusumo I. It consists of a gate, a pavilion, the palace itself, the old palace and Sare Park. This gate is located on the left side of the palace. This is a large gate with European style. The popular one is called Labang Mesem (Smiling Gate), the entrance to the palace complex. The pavilion (meeting hall) is a hall in the middle of the palace complex which is used to hold meetings. It is a simple but unique building furnished in a beautiful style. The building that connects the pavilion to the palace is called Mandiyoso. This is a building about 25 meters from the palace to the pavilion. Sumenep Palace

consists of two floors. The first floor has four rooms. Two of them are on the right side and the other is on the left. The second floor is a place to look after the princesses when they are getting married.

On the right side of the palace there is also an old building called the Koneng Office. In the past, it was the palace of Bindoro Saod before he gave up his successor. Now, it is used to store many types of old weapons used for a long time, ancient traditional ceremonial tools, old bracelets and rings of people from a long time ago and others. At the back of the Koneng Office there is a building that functions as a museum. It is used to store the remains of the Sumenep Royal Palace, the king's uniform, some old chairs and beds, and most recently an eagle skeleton found on Kalianget beach in 1977. On the left side of the Pendopo is Sare Park. This is a garden with a small swimming pool where the water comes out of the base. In the past, it was used exclusively for princesses.

Many interesting things which are of course related to history can be found in the museum, such as palace carriages made in the 18th century, ceramics from the Ming Dynasty, ancient manuscripts, ancient agricultural and fishing equipment, inscriptions, statues, and collections of various weapons such as: keris, spears, swords, cannons, there are also royal household items, as well as personal equipment for royal members. Apart from that, what is even more amazing in this museum is the existence of a giant Al-Quran (4 x 3 meters) weighing 500 kg which was made by a woman named Yanti who comes from Bluto Village, and worked on it for 6 months. Museums present artifacts, historical objects, and information that introduce local culture and history of an area. This helps students understand the origins, development, and cultural values that have shaped the society in which they live (Falks & Dierking, 2018).

Integration of the Potential of Sumenep Palace Museum into Primary School Social Science Material

Researchers have also analyzed social science material in the independent curriculum. The document used for analysis is the curriculum document by the Educational Standards, Curriculum and Assessment Agency, Ministry of

Education, Culture, Research and Technology Number 033/H/KR/2023 concerning independent curriculum learning outcomes. Analysis of this material will later become the basis for mapping the potential of the Sumenep Palace Museum in social science learning in primary schools. The results of the load analysis are presented in table 4 below.

Table 4. Integration of Sumenep Palace Museum Potential with Social Science Materials

No	Potential of the Sumenep Palace Museum	Social Science Materials	Phase
1	History of Sumenep Palace	History of the province of residence (both figures and periodization)	B
2	Sumenep Palace building	Cultural diversity	B
3	Sumenep palace traditions (traditions of marriage, birth, and death)	Cultural diversity and local wisdom	B and C
4	a variety of local, national and international cultures	The diversity of national culture	C
5	Public transportation during the Sumenep palace	Social interactions and economic activities	B
6	Trading activities during the Sumenep palace	Social interactions and economic activities	B
7	History of the war against invaders	Struggle against imperialism and emulate the struggle of heroes	C
8	Artifacts and ancient historical objects	History of the province of residence (both figures and periodization)	B

Based on Table 4, the potential of the Sumenep palace museum can be integrated into social science learning, especially in Phases B and C. The Sumenep Palace Museum has a rich collection of micro to macro sized objects. Apart from that, it is also rich in historical stories which are still preserved in the Sumenep community and have become local wisdom. Integrating the cultural literacy of the Sumenep Palace Museum into social sciences learning in primary schools can enrich students' understanding of local history, culture, and heritage. The Sumenep Palace, with its rich historical and cultural significance, provides an

excellent resource for teaching social sciences in a way that is engaging and meaningful for young learners. Integrating cultural literacy into education is critical to creating inclusive, equitable, and effective learning environments. This is in line with the essence of social science learning which emphasizes the development of knowledge, understanding and analytical skills regarding the social conditions of society. Instilling cultural literacy in social science learning can be designed through integrating the learning environment according to students' conditions. For students in the Sumenep Regency area, the existence of the Sumenep palace museum can be a source of learning social science material.

Museums have great potential to enrich students' learning experiences outside the classroom, by offering learning approaches that are innovative and relevant to contemporary educational needs. Museums can be a valuable environment for learning outside the classroom, broadening students' insight into various scientific disciplines and historical contexts, as well as building critical and interpretative skills (Hooper-Greenhill, et.al, 2019). This is in line with the opinion of Katz, (2021) that museums can function as environments that support active and exploratory learning, allowing visitors to develop their interpretive and critical skills through direct interaction with museum objects and resources.

Cultural literacy activities can be integrated into social science learning through the use of museum learning resources. For example, students can make sketches or drawings about the culture of the people they encounter in museums. a concept of cultural literacy that is more inclusive and responsive to cultural diversity, which emphasizes a deep and critical understanding of cultural values in an ever-changing global context (Budiawan, 2022). Museums can be considered as a very valuable learning resource in fostering cultural literacy in social science learning, because they not only provide information but also facilitate deep and meaningful learning experiences for students.

Museum learning resources such as pictures, photos and artifacts can be used as learning resources in social science learning. Teachers can use these teaching materials to build students' awareness of Indonesian culture. Using

museums as a learning resource can help students improve cultural and civic literacy skills, as well as develop critical thinking, communication and creativity skills that are useful in everyday life (Hartono, et al, 2022). Saputra, Agung, and Efendi (2022) stated that the integration of cultural and historical values from the Sumenep Palace Museum in character education is very relevant to forming students with Pancasila character. The Sumenep Palace Museum has rich cultural and historical values, including traditional architecture and artifacts that reflect Madura's long history and cultural heritage.

4. Conclusion

By incorporating museum resources into social science curricula, educators can create dynamic and interactive learning experiences that enrich students' understanding of culture and history, ultimately empowering them to become informed and culturally literate citizens. Museums serve as dynamic educational environments that not only enrich social science learning but also empower students with cultural literacy. Enabling them to become informed global citizens who appreciate and respect diverse cultural heritage and perspectives. Based on the research results, it can be concluded that:

1. Students' understanding of the Sumenep Palace Museum is in the very understanding category
2. Student's cultural literacy profile is at a basic level
3. Potential in the Sumenep Palace Museum includes the history of the palace, palace buildings, ancient historical relics and intangible cultural heritage in the form of traditions
4. Potential of the Sumenep Palace Museum can be integrated in social science learning in primary schools on the history of the province of residence (both figures and periodization), cultural diversity and local wisdom, the diversity of national culture, social interactions and economic activities, and struggle against imperialism and emulate the struggle of heroes

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