

University Museums as Library Partners in Transformation of Inclusive and Interdisciplinary Institution

Pungki Purnomo¹, Muhammad Azwar², Ida Farida³,
Amir Fadhilah⁴, & Lili Sudria Wenny⁵

^{1,2,3,4,5}Universitas Islam Negeri Syarif Hidayatullah Jakarta, Indonesia

Correspondence email: muh.azwar@uinjkt.ac.id

Notes

Submitted: 07-11-2025

Revised: 06-03-2026

Accepted: 09-03-2026

How to cite: Pungki Purnomo, Azwar, M., Ida Farida, Amir Fadhilah, & Lili Sudria Wenny. (2026). University Museums as Library Partners in Transformation of Inclusive and Interdisciplinary Institution. *Khizanah Al-Hikmah : Jurnal Ilmu Perpustakaan, Informasi, Dan Kearsipan*, 14(1).

<https://doi.org/10.24252/kah.v14i1a8>

DOI: [10.24252/kah.v14i1a8](https://doi.org/10.24252/kah.v14i1a8)

Copyright 2026 © the Author(s)

This work is licensed under a [Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International License](https://creativecommons.org/licenses/by-nc-sa/4.0/).



ABSTRACT

Background: In the landscape of Indonesian Islamic Higher Education, the museums at UIN Ar-Raniry Banda Aceh and UIN Maulana Malik Ibrahim Malang serve as pioneering institutional models. These repositories function as "learning laboratories," utilizing Object-Based Learning (OBL) to bridge the gap between historical artifacts and contemporary academic discourse.

Purpose: This study investigates the perceptions of museum managers and academics regarding the dual role of university museums: as internal pedagogical supports for campus life and as external instruments for community engagement and cultural diplomacy.

Methods: Adopting a qualitative comparative approach, data were gathered through in-depth interviews and direct field observations at both university sites. The analysis focused on the integration of museum resources into the "Tri Dharma" (Teaching, Research, and Community Service) framework of Indonesian higher education.

Findings: The study shows that these museums are very important for the intellectual lives of students and faculty and are also very important for reaching out to the community. However, despite their success in fostering cultural engagement, their potential is often hampered by a lack of formal institutional recognition and integrated management protocols.

Originality/Value: This research underscores the necessity for a robust legal and policy framework, facilitated by university leadership and the Ministry of Education, to formalize the status of university museums. Strengthening these institutional foundations is essential for the sustainable development of museum-based pedagogy within Indonesia's State Islamic Universities.

Keywords: University museum; Learning laboratorium: Community service

1. INTRODUCTION

Higher education institutions are increasingly understood not only as places of teaching, but as complex knowledge infrastructures that support the production, preservation, circulation, and legitimacy of knowledge (Bileti et al., 2024). Within this infrastructure, academic libraries and university museums occupy strategic positions but are

often theorized separately. Both function as memory institutions – organizations entrusted with preserving the documentary and material traces of intellectual and cultural life – but they operate through different epistemological modalities. Libraries prioritize textual, bibliographical, and increasingly digital knowledge systems, while museums prioritize materiality, object-based evidence, and realized interpretation. Despite their shared mandate, scholarly discussions often treat them as parallel rather than integrated components of the university's knowledge ecosystem.

In the Indonesian context, especially at the state Islamic universities (PTKIN), this separation is even more obvious. University libraries have long been institutionally embedded in supporting Islamic studies through manuscript preservation, reference services, digital repositories, and information literacy programs. Their role in preserving the textual traditions of the Islamic intellectual heritage has been well recognized. In contrast, university museums although increasingly established, are still understudied theoretically in higher education research. The existing literature tends to frame university museums primarily as pedagogical laboratories for object-based learning (Mujtaba et al., 2018; Yudhawasthi & Christiani, 2022), without adequately placing it within the university's broader knowledge infrastructure or examining its relational dynamics with libraries.

As Islamic higher education institutions, *Universitas Islam Negeri* (UIN) bear a normative and institutional responsibility to preserve, curate, and transmit the collective memory of their intellectual, cultural, and religious traditions. In this regard, the establishment of university museums at UIN Ar-Raniry Banda Aceh and UIN Maulana Malik Ibrahim Malang constitutes a significant empirical site for examining how material heritage is mobilized within contemporary academic environments. These initiatives represent a pioneering effort within the state Islamic universities (PTKIN) to institutionalize material culture as an integral component of academic life, extending beyond conventional textual and archival practices. Conceptually, university museums and libraries may be understood as co-constitutive memory institutions whose functions intersect in the production, preservation, and legitimation of knowledge. Their interaction not only mediates the construction of epistemic authority and the formation of disciplinary boundaries, but also shapes modes of community engagement and public scholarship within Islamic higher education.

However, empirical research rarely examines how these institutions interact in practice in Islamic universities. Studies of object-based learning highlight the pedagogical value of direct engagement with artifacts (Chatterjee et al., 2021; Reiley & DeLong, 2023), while library studies emphasize information literacy, digital access, and research support services. What remains to be explored is whether and how these two domains are institutionally coordinated to support the pillars of higher education; education, research, and community service. The absence of such an integrative analysis creates a conceptual gap that universities are often described as having many supporting units, but not as a coherent knowledge infrastructure in which libraries and museums function relationally.

From an educational perspective, libraries provide the textual depth and scientific context necessary for critical inquiry, while museums introduce experiential and material dimensions in learning. Object-based learning without a bibliographic framework risks resulting in superficial engagement. Conversely, textual studies without material references can limit contextual understanding. Therefore, a critical analytical lens invites this study to go beyond simply celebrating university museums as innovative additions and instead question whether they are structurally integrated with library systems to produce epistemically robust learning environments.

In the development of research, similar tensions emerged. The museum's collections offer primary data in fields such as history, anthropology, archaeology, philology, art, and religious studies (Liang, 2022; Gonzalez, 2022). Meanwhile, the library provides access to secondary literature, research databases, citation tools, and archival documentation that frames and validates scientific interpretations. Without institutional synergy, museum-based research may remain isolated, while library-supported research may ignore material evidence. Understanding their relationship as a component of a shared knowledge infrastructure changes the perspective of the problem from resource availability to epistemic coordination.

The dimension of community service further complicates this landscape. University libraries are often involved in literacy-enhancing programs and public education initiatives, while museums facilitate exhibitions, workshops, and cultural programs (Steeg Jr., 2022). Both act as a link between academic knowledge and public space. However, limited policy integration and unclear institutional positions, particularly for university museums in Indonesia (Purnomo, 2022), often result in fragmented outreach efforts.

This study addresses this gap by exploring the perspectives of museum managers and academics at UIN Ar-Raniry Banda Aceh and UIN Maulana Malik Ibrahim Malang. Instead of treating university museums as isolated innovations, the study places them within the broader knowledge infrastructure of PTKIN institutions, paying particular attention to their relationship with university libraries. Thus, the study contributes to international discussions about memory institutions in higher education, expands the geographical scope of the study beyond the Western context, and offers a more integrated framework for understanding how textual and material knowledge systems can together support the tridharma of higher education.

This article advances the argument that the future relevance of university museums within Islamic higher education depends not only on their pedagogical innovation, but also on their structural integration with university library systems as institutions of intergenerational memory formation. Accordingly, this study investigates how museum managers and academic stakeholders at these two leading UIN institutions conceptualize the role of university museums within the broader infrastructure of scholarly knowledge, particularly in relation to university libraries.

2. METHODS

This study employed a qualitative case study approach to examine the role of university museums within the broader knowledge infrastructure of Islamic higher education, particularly in relation to teaching, research, and community engagement. The study adopted a qualitative design to facilitate an in-depth exploration of participants' perspectives, institutional practices, and contextual dynamics, which were not readily accessible through quantitative modes of inquiry (Creswell, 2018).

Table 1. Research informant

No	Institution	Informant Codes	Academic Status	Institutional Role	Focus of Inquiry
1	Indonesian Islamic Education Laboratory and Museum, UIN Maulana Malik Ibrahim Malang	YF, MIM, MMA	Lecturer	Museum Managers	Perspectives on the significance of university museums as complementary institutions to libraries within the broader infrastructure of academic knowledge

No	Institution	Informant Codes	Academic Status	Institutional Role	Focus of Inquiry
		L, AK	Student	Museum Users	Perspectives on the role of the museum in supporting learning activities
2	Museum UIN Ar-Raniry Banda Aceh	H	Lecturer	Museum Manager	Perspectives on the significance of university museums as complementary institutions to libraries within the broader infrastructure of academic knowledge

The researcher recorded all interviews, with the informed consent of participants, to ensure the accuracy and reliability of the data. In addition to semi-structured interviews, the researcher conducted non-participant observations within the museum settings to examine the physical condition of collections, the spatial configuration of exhibition areas, the availability of supporting facilities, ongoing educational activities, and patterns of interaction between the museums and their visitors. These observational data complemented and triangulated the interview findings, thereby enhancing the credibility of the study.

Field observations were systematically carried out in both institutional sites to capture key aspects of museum practice, including collection governance, infrastructural support, pedagogical use of museum spaces, and engagement between the museum, the academic community, and the broader public. The researcher utilized structured observation protocols to ensure consistency and analytical focus across sites. In addition, documentary materials, comprising photographs, field notes, and relevant institutional artifacts were collected to provide contextual depth and support the robustness of the empirical analysis (Yudhawasthi & Christiani, 2022).

The data were analyzed using a thematic analysis approach. The analytical process proceeded through several stages, including the transcription of interview data, initial coding, the identification and categorization of recurring themes, and the interpretation of meanings embedded in participants' narratives. These themes were then examined through cross-case comparisons between the two institutional settings to identify both convergent patterns and context-specific variations. The interpretation was situated within the conceptual framework of knowledge infrastructure and memory institutions, allowing for a theoretically informed analysis of the findings.

To enhance the credibility and trustworthiness of the study, the researcher employed multiple validation strategies. Data triangulation was conducted by systematically comparing information obtained from interviews, field observations, and relevant documentary materials. In addition, member checking was carried out by sharing key interpretations with selected participants to ensure that the findings accurately reflected their perspectives and intended meanings.

Furthermore, reflexivity was maintained throughout the research process. The study critically acknowledged their academic background in museum and library studies and continuously reflected on potential interpretive biases that might influence the analysis. This reflexive stance contributed to a more transparent and critically grounded interpretation of the data.

3. RESULTS AND DISCUSSION

In recent decades, higher education has undergone a transformation from a lecture-based learning model towards a more participatory and contextual approach. One of the approaches that is getting more and more attention is Object-Based Learning (OBL), which is learning that centers on direct interaction with real objects as the main source of exploration and interpretation (Kador et al., 2018).

OBL is believed to be able to integrate the skills of observation, analysis, critical reflection, and the formation of deeper meaning in the learning process. In the context of universities, especially those with museums, archives, or laboratory collections, this approach opens up new pedagogic spaces that enrich the student learning experience (Chatterjee et al., 2021).

University museums play an important role as learning spaces that connect the academic world with society through an object-based learning (OBL) approach. In this context, museum collections not only serve as stored artifacts, but also become an active learning resource that allows students, lecturers, and the public to understand the historical, scientific, and cultural value of an object firsthand. Through interaction with real objects, learners are trained to observe, interpret, and understand information contextually, resulting in a more reflective and in-depth learning process (Chatterjee & Hannan, 2018).

In addition, university museums are a forum for cross-disciplinary and cross-community collaboration. Lecturers and students from various faculties can collaborate with the community on research projects, thematic exhibitions, or cultural literacy programs. This collaboration not only strengthens the university's social function as an agent of change, but also expands the reach of educational museums outside the campus environment (González-Herrera et al., 2023; Knudsen & Simonsen, 2017). Through activities such as workshops, educational tours, and joint documentation projects, university museums contribute to creating a space for dialogue between science and public experience.

Table 2. Two Universities Museums in UIN Indonesia

No	Name of University Museum	Year Establishment	Core collection	Parent Organization
1	Indonesian Islamic Education Laboratory and Museum of UIN Maulana Malik Ibrahim Malang	2017 (pioneered) 2021	Consists of 4 (four) main themes, namely: 1. Muslims education figures in Indonesia 2. Thoughts of Indonesian muslim Education Figures 3. Islamic educational institutions in Indonesia, especially Islamic boarding schools (pesantren) 4. Islamic rare books & manuscripts works by archipelago scholars.	Faculty of Tarbiyah (Education), UIN Maulana Malik Ibrahim Malang
2	Museum UIN Ar-Raniry Banda Aceh	2017 (inaugurated)	1. <i>Rumoh Atjeh</i> 2. Various cultural heritage items	Faculty of Adab & Humanities UIN Ar-Raniry Banda Aceh

Indonesian Islamic Education Laboratory and Museum of UIN Maulana Malik Ibrahim Malang

The Indonesian Islamic Education Laboratory and Museum at UIN Maulana Malik Ibrahim Malang, which is recognized as the first university museum in Indonesia explicitly dedicated to the theme of Islamic education. In contrast to earlier university museums in Indonesia, such as those at State University of Malang, Yogyakarta State University, and Indonesian Education University which predominantly focus on general educational themes, this museum represents a thematic specialization centered on Islamic educational traditions.



Figure 1. Indonesian Islamic Education Laboratory and Museum of UIN Malang
(Source: <https://pips.uin-malang.ac.id/laboratorium-micro-teaching/>)

The establishment of the museum reflects a deliberate institutional initiative grounded in an understanding of museums as sites of collective memory and knowledge preservation. The project was initiated in 2017 by Agus Maimun, who at the time served as Dean of the Faculty of Tarbiyah and Teacher Training (FITK). The museum was formally inaugurated in 2021 by M. Zainuddin as part of the university's broader institutional agenda to strengthen its academic profile and international visibility.

From its inception, the museum was conceptualized not merely as a repository of historical artifacts, but as an academic infrastructure supporting the core functions of higher education. In this regard, the museum is positioned to contribute to the preservation and documentation of intellectual heritage while simultaneously supporting teaching, research, and community engagement. This orientation reflects a broader institutional recognition of the museum's potential role within the knowledge ecosystem of the university.

The decision to establish the museum also stemmed from an assessment of the limited representation of Islamic educational history within existing university museums in Indonesia. This perceived gap created an opportunity for UIN Maulana Malik Ibrahim to develop a distinctive institutional model that foregrounds Islamic education as both an object of historical inquiry and a living intellectual tradition (Wahiza et al., 2022). Accordingly, the museum was developed under the designation Laboratory and Museum of Islamic Education in Indonesia, emphasizing its dual function as both a research-oriented laboratory and a curatorial space.

As a documentation center, the museum aims to systematically trace and represent the historical development of Islamic education in Indonesia. Its collections are organized around

four principal thematic areas: (1) prominent figures in Indonesian Islamic education, (2) their intellectual contributions and educational thought, (3) Islamic educational institutions, particularly pesantren, and (4) rare books and manuscripts, including works by Indonesian Muslim scholars.

Through this thematic structure, the museum serves as a curated representation of the historical trajectory and intellectual dynamics of Islamic education in Indonesia. It provides a platform for preserving and interpreting scholarly traditions while also facilitating broader engagement with the heritage of Islamic education. In doing so, the museum contributes to the documentation and dissemination of intellectual resources that are relevant not only for historical understanding but also for the ongoing development of Islamic educational institutions.

UIN Ar-Raniry Banda Aceh Museum

The UIN Ar-Raniry Museum is located on Syekh Abdurrauf As-Singkili Street, Kopelma Darussalam, Syiah Kuala District, Banda Aceh. Established in 2017, the museum occupies a permanent facility within the campus of UIN Ar-Raniry Banda Aceh. Its establishment was initiated by Yusni Sabi during his tenure as rector, reflecting an institutional commitment to the preservation and scholarly study of Acehnese cultural and customary heritage.

The museum was conceived as a center for documentation, preservation, and research on the cultural traditions of Aceh, particularly those shaped by Islamic values. The selection of UIN Ar-Raniry as the institutional locus for this initiative is closely tied to its position as a leading Islamic higher education institution in the region, with a strong academic orientation toward the study of Islam and its intersection with local culture. In this context, the museum functions not only as a repository of cultural artifacts but also as an academic resource that supports the study and interpretation of Acehnese heritage within an Islamic intellectual framework.



Figure 2. *Rumoh Atjeh*



Figure 3. Several items within the *Rumoh Atjeh*

Figure 2. *Rumoh Atjeh*, literally meaning is house of Aceh, is one of the important collections of the UIN Ar-Raniry museum. *Rumoh Atjeh* is a grant or waqf from one of the Acehnese residents named Hajah Sakinah Ishaq, who participated in supporting the importance of the establishment of this museum. The donation of *Rumoh Atjeh* by a resident

is one of the proofs that UIN Ar-Raniry is an Islamic religious higher education institution that has gained trust in the midst of the Acehnese people.

As part of the collection of the UIN Ar-Raniry museum, Rumoh Atjeh is also used as a laboratory center for the preservation of Acehnese culture for the Islamic Cultural History Study Program, Faculty of Adab and Humanities UIN Ar-Raniry Banda Aceh. As a laboratory for the preservation of the cultural heritage of the Acehnese people, this museum is part of a learning medium for students, especially in studying Islamic anthropology courses. In Rumoh Atjeh, there are also many various cultural heritages that reflect the culture of the Acehnese people.

DISCUSSION

The findings from both institutional cases demonstrate that university museums within Islamic higher education are undergoing a gradual transition from static repositories of heritage to more dynamic pedagogical spaces. At the Indonesian Islamic Education Laboratory and Museum of UIN Maulana Malik Ibrahim Malang, object-based learning has not yet been implemented in a systematic and sustained manner. Nevertheless, the museum's initiators and managers have established a coherent conceptual foundation that positions the museum as both a site of cultural preservation and an academic resource supporting teaching, research, and community engagement (Evitasari et al., 2020).

This concept emphasizes the importance of the existence of the university museum as an institution that not only functions as a preserver of cultural heritage that has an important value about the historical track record of Indonesian Islamic education but also the importance of the museum in playing a supporting role in various educational, research and community service activities, especially in providing enlightenment about the identity or identity of Islamic educators in Indonesia (Bustan et al., 2024)

The future role of the UIN Maulana Malik Ibrahim museum in facilitating the museum's object-based learning is clearly seen in the vision, mission and goals of the museum itself. As according to Chen (2021) that its vision is important. This museum expressly states that the presence of the museum of the history of Islamic education of the State Islamic University (UIN) Maulana Malik Ibrahim Malang is to create a museum that is able to become a center for the history of Islamic education education in Indonesia (Ziegler et al., 2020).

Then the mission of the museum is also stated firmly that to realize the center of education for the history of Islamic education in Indonesia, it must be strengthened with its mission which is in line with the vision of the museum. Therefore, in the mission of the museum, it is stated that in order to realize a museum that can act as a means of education, in the future the existence of the museum must be able to facilitate not only limited or only intended for the academic community at UIN Malang, but also intended for other higher education communities outside UIN Malang and school students at all levels or educational levels starting from elementary school (SD), junior high school (SMP) to high school (SMA) (Maslahah & Rahmawati, 2019; Zamrodah, 2016). Even for the general public who have an interest in knowing and studying more deeply about the history of the development of Islamic education in Indonesia, especially in Islamic boarding school educational institutions (Lacoe et al., 2020).

As with its vision and mission, as well as the purpose initiated from the establishment of the museum, in addition to realizing as a center for documentation of the history of Islamic

education in Indonesia, this museum is also committed to providing information to the public. Based on the vision and mission and purpose of this museum, it can be clearly understood that the concept of museum object-based learning is on the right track, although until now in practice its implementation has not been regularly and intensively carried out either for the academic community itself or for the community from outside the campus.

Several factors have hindered the systematic implementation of object-based learning practices within the museum. These include limitations in human resources, inadequate physical facilities, such as buildings, exhibition spaces, and supporting infrastructure, and constrained financial capacity. Collectively, these challenges are rooted in broader institutional issues, particularly the absence of a formal legal framework governing university museums in Indonesia, unlike the more established institutional status of university libraries and archives.

The UIN Ar-Raniry Museum houses a diverse collection that can be broadly categorized into two principal thematic groups. The first encompasses collections documenting the historical trajectory of UIN Ar-Raniry, tracing its institutional evolution from the State Islamic Institute (IAIN) Ar-Raniry to its current status as a State Islamic University (UIN). The second consists of collections representing the cultural heritage and traditional practices of the Acehne community, including both tangible and intangible cultural heritage.

The historical theme is reflected in collections such as certificates, official decrees, plaques, and other archival artifacts that chronicle the institution's development over time. Meanwhile, the museum's role in preserving Acehne cultural heritage is evident in collections housed both in the central museum and in a specialized museum that functions as a laboratory for the Islamic Cultural History program. Notably, this includes the Rumoh Aceh, a traditional Acehne house, which forms an integral part of the museum's collection.

The implementation of object-based learning at the UIN Ar-Raniry Museum extends to both academic and non-academic audiences, including school students and the general public. This indicates that the museum's services are not exclusively oriented toward the university's internal academic community but are also designed to engage broader educational and public audiences, ranging from elementary to secondary school students.

Through object-based learning approaches, members of the UIN Ar-Raniry academic community are able to engage actively with two key dimensions of learning. First, they develop a deeper understanding of their institutional identity through interaction with historical records documenting the university's evolution. Second, they gain insight into the preservation of Acehne cultural and customary heritage. Such learning activities may be conducted independently among students or facilitated through structured guidance from lecturers.

Synthesizing these findings, these findings underscore the broader educational significance of the UIN Ar-Raniry Museum as an inclusive learning space that extends beyond the boundaries of the university's academic community. The implementation of object-based learning for diverse audiences, ranging from school students to the general public demonstrates the museum's potential to function as a bridge between higher education and society. Through both self-directed exploration and guided interpretation facilitated by museum staff, visitors are enabled to construct contextualized understandings of historical and cultural knowledge. This inclusive approach not only enhances public engagement with cultural heritage but also reinforces the museum's role as a pedagogical agent in promoting lifelong learning. Consequently, despite existing institutional and resource constraints, the

UIN Ar-Raniry Museum exhibits a strategic capacity to contribute to knowledge dissemination, cultural preservation, and community-oriented education, positioning it as a relevant and impactful model for university museums in Indonesia.

4. CONCLUSION

This study underscores the significant role of the museums at the UIN Ar-Raniry Banda Aceh and UIN Maulana Malik Ibrahim Malang as pioneering institutional initiatives within Indonesian Islamic higher education. Both museums demonstrate how object-based learning can be effectively integrated into academic environments, positioning museums not merely as repositories of historical or religious artifacts but as active sites of knowledge production and pedagogical engagement. The findings demonstrate that these museums function as active learning laboratories that contribute to teaching, research, and community engagement within Islamic higher education. By enabling direct interaction with material culture, they support contextual and experiential learning, allowing students and lecturers to engage in processes of observation, interpretation, and analysis of tangible evidence. This object-based approach fosters critical thinking and interdisciplinary inquiry, while encouraging a shift from predominantly text-centered learning toward a more situated understanding of Islamic scholarship and Indonesian cultural heritage.

AUTHORS' CONTRIBUTIONS

Pungki Purnomo: Conceptualization. Methodology. Writing - original draft.

Muhammad Azwar: Data curation. Writing - review and editing. Supervision.

Ida Farida: Supervision.

Amir Fadhilah: Supervision.

Lili Sudria Wenny: Supervision.

CONFLICT OF INTERESTS

We state that there are no known conflicts of interest linked with this publication, and that there has been no significant financial assistance for this work that could have influenced its outcome.

REFERENCES

- Altintas, İ. N., & Yenigül, Ç. K. (2020). Active learning education in museum. *International Journal of Evaluation and Research in Education*, 9(1), 120–128. <https://doi.org/10.11591/ijere.v9i1.20380>
- Bileti, E. A., Ndawula, S., Kebirungi, H., & Rwothumio, J. (2024). Service Infrastructure and Curriculum Implementation in Public Universities in Northern Uganda. *European Journal of Education Studies*, 11(6), 159–199. <https://doi.org/10.46827/ejes.v11i6.5358>
- Bustan, . J., Malihu, L., & . B. (2024). Museum As a Laboratory of Past Education. *KnE Social Sciences*, 2024, 846–856. <https://doi.org/10.18502/kss.v9i2.14905>
- Chatterjee, H., Duhs, R., Hannan, L., & Kador, T. (2021). *Teaching and object-based learning*. University College London (UCL).
- Chen, J. (2018). *University museum as a multifunction platform | A preliminary proposal of*. 10, 84–90.
- Creswell, J. W. (2018). *Research design: Qualitative, quantitative, and mixed methods approaches* (5th ed.). Sage Publications.
- Darari, F., Pratama, G. G., & Krisnadhi, A. (2019). Open tridharma: A framework for digital openness in higher education. *2019 International Conference on Advanced Computer Science and*

- Information Systems, ICACIS* 2019, 395–402.
<https://doi.org/10.1109/ICACIS47736.2019.8979901>
- Economou, M., Lourenço, M., Nyst, N., Simpson, A., & Soubiran, S. (2021). Universities, museums, collections and heritage: A time of challenge and change. *University Museums and Collections Journal*, 13(1), 5–7.
- Evitasari, O., Qodariah, L., & Gunawan, R. (2020). Pemanfaatan Fungsi Museum sebagai Sumber Belajar Sejarah dalam Mengembangkan Kemampuan Berpikir Kritis. *Estoria*, 1(10), 43–56.
<https://journal.unindra.ac.id/index.php/estoria/article/view/462/412>
- González-Herrera, A. I., Díaz-Herrera, A. B., Hernández-Dionis, P., & Pérez-Jorge, D. (2023). Educational and accessible museums and cultural spaces. *Humanities and Social Sciences Communications*, 10(1), 1–8. <https://doi.org/10.1057/s41599-023-01563-8>
- Gonzalez, V. (2022). The Religious Plot in Museums or the Lack Thereof: The Case of Islamic Art Display. *Religions*, 13(4). <https://doi.org/10.3390/rel13040281>
- Harahap, N. (2022). Action Plan Curriculum Freedom To Learn- Independent Campus Field Social Science Islamic Higher Education Institution (PTKIN) In Indonesia. *International Journal Of Humanities Education and Social Sciences (IJHES)*, 2(3), 857–865.
<https://doi.org/10.55227/ijhess.v2i3.316>
- Kador, T., Hannan, L., Nyhan, J., Terras, M., Chatterjee, H. J., & Carnall, M. (2018). Object-based learning and research-based education: Case studies from the UCL curricula. In *Teaching and learning in higher education: perspectives from UCL* (pp. 157–176).
- Knudsen, L. V., & Simonsen, C. E. (2017). *Contemporary collaborations between museums and universities Experiences from a large Danish research program*. Cooper 2013, 88–104.
- Lacoe, J., Painter, G. D., & Williams, D. (2020). Museums as Classrooms: The Academic and Behavioral Impacts of “School in the Park.” *AERA Open*, 6(3). <https://doi.org/10.1177/2332858420940309>
- Liang, M. (2022). Targeted Museum Programs for Older Adults: A Research and Program Review. *Curator*, 65(2), 295–303. <https://doi.org/10.1111/cura.12471>
- Maslahah, K., & Rahmawati, N. H. (2019). Perpustakaan, Lembaga Kearsipan dan Museum: Dahulu, Sekarang dan Esok. *DIPLOMATIKA Jurnal Kearsipan Terapan*, 2(2), 105–117.
<https://doi.org/10.22146/DIPLOMATIKA.43520>
- Mujtaba, T., Lawrence, M., Oliver, M., & Reiss, M. J. (2018). Learning and engagement through natural history museums*. *Studies in Science Education*, 54(1), 41–67.
<https://doi.org/10.1080/03057267.2018.1442820>
- Nelson, A. C., & Cohn, S. (2016). *Data Collection Methods for Evaluating Museum Programs and Exhibitions Data Collection Methods for Evaluating Museum Programs and Exhibitions*. 8650(February). <https://doi.org/10.1080/10598650.2015.11510830>
- Pedretti, E., & Iannini, A. M. N. (2020). Towards Fourth-Generation Science Museums: Changing Goals, Changing Roles. *Canadian Journal of Science, Mathematics and Technology Education*, 20(4), 700–714. <https://doi.org/10.1007/s42330-020-00128-0>
- Purnomo, P. (2022). The Presence and Roles of University Museums in Indonesia. *Insaniyat Journal of Islam and Humanities*, 6(2), 159–173. <https://doi.org/DOI:https://doi.org/10.15408/insaniyat.v6i2.26128>
- Reiley, K., & DeLong, M. (2023). The Student Learning Experience: A Case Study in Object-Based Learning. *Clothing and Textiles Research Journal*, 41(1), 57–70.
<https://doi.org/10.1177/0887302X221131035>
- Soares, I., Weitkamp, G., & Yamu, C. (2020). Public spaces as knowledgespaces: Understanding the relationship between the built environment and creative encounters at dutch university campuses and science parks. *International Journal of Environmental Research and Public Health*, 17(20), 1–30. <https://doi.org/10.3390/ijerph17207421>

- Steeg Jr, J. Ver. (2022). A mixed-methods study of how university museums use outreach to build community relationships and deliver value to the university. *Museum Management and Curatorship*, 37(1), 71–91. <https://doi.org/10.1080/09647775.2021.2023898>
- Suarez, A. V., & Tsutsui, N. D. (2004). The Value of Museum Collections for Research and Society. *BioScience*, 54(1), 66–74. [https://doi.org/10.1641/0006-3568\(2004\)054\[0066:TVOMCF\]2.0.CO;2](https://doi.org/10.1641/0006-3568(2004)054[0066:TVOMCF]2.0.CO;2)
- Thogersen, J., Simpson, A., Hammond, G., Janiszewski, L., & Guerry, E. (2018). Creating curriculum connections: A university museum object-based learning project. *Education for Information*, 34(2), 113–120. <https://doi.org/10.3233/EFI-180190>
- Wahiza, A. W., Maliki, M. A., Manan, J., & Mat Isa, M. J. (2022). University Museum: Its Relevance as an Enhanced Learning Ecosystem for Higher Education. *International Journal of Art and Design*, 6(1).
- Wang, Y. C., Chen, C. L., & Deng, Y. Y. (2021). Museum-authorization of digital rights: A sustainable and traceable cultural relics exhibition mechanism. *Sustainability (Switzerland)*, 13(4), 1–25. <https://doi.org/10.3390/su13042046>
- Wu, X., Chen, X., Zhao, J., He, T., Xie, Y., Ma, C., & Wang, W. (2023). Research on recognition and intervention of behavior sequences in virtual museum learning. *PLoS ONE*, 18(9 September), 1–21. <https://doi.org/10.1371/journal.pone.0285204>
- Yudhawasthi, C. M., & Christiani, L. (2022). Challenges of Higher Educational Documentary Institutions in Supporting Merdeka Belajar Kampus Merdeka Program. *Khazanah Al-Hikmah: Jurnal Ilmu Perpustakaan, Informasi, Dan Kearsipan*, 9(2), 193. <https://doi.org/10.24252/kah.v9cf2>
- Zamrodah, Y. (2016). Peran Museum Dalam Pembelajaran Sejarah. *Jurnal Pendidikan Sejarah Dan Riset Sosial Humaniora*, 15(2), 1–23.
- Ziegler, M. J., Perez, V. J., Pirlo, J., Narducci, R. E., Moran, S. M., Selba, M. C., Hastings, A. K., Vargas-Vergara, C., Antonenko, P. D., & MacFadden, B. J. (2020). Applications of 3D Paleontological Data at the Florida Museum of Natural History. *Frontiers in Earth Science*, 8(December), 1–20. <https://doi.org/10.3389/feart.2020.600696>
- Zollo, L., Rialti, R., Marrucci, A., & Ciappei, C. (2022). How do museums foster loyalty in tech-savvy visitors? The role of social media and digital experience. *Current Issues in Tourism*, 25(18), 2991–3008. <https://doi.org/10.1080/13683500.2021.1896487>