

Museum Learning based on Local Wisdom for Strengthening National Identity: Case Study of Museums in Ternate, Indonesia

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ABSTRACT

Museums serve as vital institutions for preserving cultural heritage and reinforcing national identity, yet their potential in integrating local wisdom remains underexplored. Existing research highlights the challenges museums face in maintaining cultural narratives amid globalisation but lacks a comprehensive approach to the Local Wisdom-based Museum Learning (LWBML). This study aims to (1) explore how museum learning based on local wisdom strengthens national identity and (2) develop a preliminary model of LWBML to enhance national identity in Indonesia. A qualitative research approach was employed, focussing on two case studies: Oranje Museum Fort (OMF) and Sultan of Ternate's Palace Museum (STPM) in Ternate, Indonesia. Data was collected through semi-structured interviews, observations, and document analysis, involving museum practitioners, visitors, and community stakeholders. Findings indicate that museum learning practices differ due to variations in the management structures and historical backgrounds. OMF, with its community-

driven approach, fosters contemporary engagement methods, while STPM, governed by the sultanate, emphasises traditional cultural transmission. These differences influence how museums integrate local wisdom into the national identity formation. This study introduces a preliminary LWBML model, identifying key components such as cultural leadership, community involvement, and historical narratives. The findings contribute to museum education discourse and provide practical recommendations for policymakers and cultural institutions to enhance heritage sites' roles in fostering national identity. By bridging

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traditional and modern museum practices, this research underscores the importance of integrating local wisdom into museum learning as a sustainable strategy for cultural preservation.

Keywords: Community involvement, cultural leadership, local wisdom, museum learning, national identity

INTRODUCTION

In the era of globalisation, cultural identities worldwide face increasing challenges due to rapid modernisation, global capitalism, and the pervasive influence of foreign cultures. Globalisation erodes traditional boundaries, creating a borderless world that threatens national sovereignty and fosters cultural homogenisation (Awdel et al., 2020; Mousseau, 2021). This phenomenon can lead to cultural identity crises, especially in multicultural nations like Indonesia, where pluralism and socio-economic disparities further complicate the preservation of local heritage (Dinata et al., 2023). The process of cultural assimilation, driven by media and consumerism, accelerates these transformations, making it increasingly difficult to sustain indigenous knowledge systems and practices.

Indonesia, a nation rich in cultural diversity, faces pressing concerns over national identity due to the globalisation's impact on its youth. Studies indicate that younger generations increasingly prefer foreign cultures, viewing indigenous traditions as outdated (Elisha et al., 2022; Nurhaidah & Musa, 2017). This identity shift, exacerbated by the social and economic inequalities, threatens the preservation of local wisdom and traditional values (Ramlan et al., 2023). Addressing this issue requires strategic efforts to reinforce national identity through the cultural and

educational interventions, particularly within institutions that can bridge historical narratives with modern engagement.

Falk and Dierking (2000) highlights the role of museums in creating meaningful learning experiences that help visitors understand and interpret culture, while Hooper-Greenhill (2000) explores how museums select and arrange artifacts to construct knowledge and generate value through the interpretation of visual culture. Traditionally regarded as static repositories of artifacts, museums are evolving into dynamic learning spaces that engage communities, foster intercultural dialogue, and integrate local wisdom into contemporary identity-building efforts (Black, 2012; Yusof, 2012). However, the role of museums in safeguarding and promoting local wisdom as a means of strengthening national identity remains underexplored. This gap calls for a deeper investigation into how museums can serve as intermediaries in balancing global influences with the preservation of indigenous cultural heritage.

In the Southeast Asian context, museum education has been increasingly recognised for its role in reinforcing cultural appreciation. Yusof (2012) highlights that museums in the region function as vital platforms for storytelling, knowledge transmission, and experiential learning. Similarly, Venkatesh et al. (2016) argue that

museum narratives significantly influence national identity formation. However, these studies often focus on Western-centric models of museum learning, overlooking the role of indigenous knowledge systems in shaping visitor experiences and historical interpretation. Understanding how museums can employ localised approaches to enhance identity preservation is thus critical for cultural sustainability.

In Indonesia, the concept of national identity has long been intertwined with historical narratives constructed by cultural institutions. Wiweka and Utami (2017) assert that Indonesian museums face a dual challenge: maintaining historical authenticity while adapting to contemporary identity discourses. Research on Oranje Fort in Ternate, for instance, reveals issues related to management, public engagement, and financial sustainability (Harbelubun et al., 2020). Similarly, the Sultan of Ternate's Palace Museum (STPM) holds immense historical significance but struggles with accessibility, conservation, and its relevance to modern audiences (Acim & Far-Far, 2021). While these studies address infrastructure and governance challenges, they seldom examine how these museums actively contribute to national identity through the integration of local wisdom. A more comprehensive understanding of museum functions beyond physical preservation is crucial in strengthening their role in identity formation.

Ternate, an island historically recognised for its strategic role in the spice trade, possesses a rich cultural heritage shaped by centuries of colonial encounters and

indigenous governance. The presence of historical sites, such as the Oranje Museum Fort (OMF) and the Sultan of Ternate's Palace Museum (STPM), underscores the region's potential as a cultural hub for national identity reinforcement. However, existing research has primarily focussed on economic and infrastructural aspects, leaving a gap in understanding how these museums utilise local wisdom to strengthen national identity (Kumoratih, 2022; Prakoso, 2024). Given the region's historical significance, a more intentional effort is needed to harness its cultural assets for national identity preservation.

Building upon previous research, this study aims to fill this gap by exploring the role of museum learning based on local wisdom in strengthening national identity in Ternate. Specifically, it seeks to investigate (1) how Local Wisdom-based Museum Learning (LWBML) contributes to national identity formation at OMF and STPM, and (2) how a preliminary model of Local Wisdom-based Museum Learning can be developed to enhance national identity in Indonesia.

By employing a qualitative approach, this research examines museum practices, cultural leadership, and community engagement to propose a comprehensive framework for integrating local wisdom into museum learning. The study emphasises an interdisciplinary perspective, combining historical analysis, educational theory, and sociocultural insights to develop an effective model for national identity reinforcement.

The findings of this study are expected to offer theoretical insights into the intersection

of museum education, local wisdom, and national identity while providing practical recommendations for policymakers, museum practitioners, and educators. Through a deeper understanding of how museums in Ternate facilitate identity formation, this research contributes to broader discussions on cultural preservation, educational innovation, and the role of heritage institutions in contemporary society. By bridging the gap between traditional knowledge and contemporary museum practices, this study aims to reinforce the importance of local wisdom as a cornerstone of national identity in an increasingly globalised world.

LITERATURE REVIEW

Museum learning is an evolving educational process that facilitates knowledge construction, cultural understanding, and visitor interaction (Falk & Dierking, 2000). Traditionally, museums were seen as passive repositories of artifacts, but modern museum learning integrates active engagement and contextual meaning-making (Hooper-Greenhill, 2000). Today, museums serve as dynamic spaces that incorporate inclusivity, intercultural dialogue, and new technologies to create meaningful learning experiences (Black, 2012).

Beyond Western-centric Museum models, studies in Southeast Asia emphasise the importance of integrating local cultural narratives into museum education. Yusof (2012) highlights that museums in the region play a critical role in fostering cultural appreciation through thematic

storytelling and interactive learning. Similarly, Venkatesh et al. (2016) argue that museum narratives significantly influence national identity formation. However, while these studies recognise the educational potential of museums, they often neglect the nuanced role of local wisdom in shaping visitor experiences and historical interpretation. This study addresses that gap by examining how museum learning in Ternate incorporates indigenous knowledge systems.

Local wisdom is a vital component of cultural sustainability, representing traditional knowledge and values passed down through generations (Setyaningsih et al., 2019). Unlike formal education, local wisdom is transmitted through oral traditions, daily practices, and symbolic expressions that reinforce community identity (Nugroho, 2021). Studies suggest that integrating local wisdom into museum learning strengthens cultural heritage transmission and deepens historical engagement (Yusof, 2018).

The integration of local wisdom in museum education varies across contexts. In Japan, Komae (2004) notes that museums actively collaborate with local communities to preserve intangible cultural heritage, ensuring that traditional practices remain relevant. In China, museums play an ideological role in reinforcing state narratives, as demonstrated in the curated exhibitions of the National Museum of China (Shelach-Lavi, 2018). However, in Indonesia, museum learning is still largely shaped by the colonial and nationalistic frameworks, with limited incorporation of indigenous perspectives.

Despite its potential, local wisdom is often treated as a static entity rather than a dynamic knowledge system that adapts to modernisation. This research challenges that perspective by positioning local wisdom as an evolving force in the negotiation of national identity. In the case of Ternate, where historical narratives are deeply intertwined with the spice trade and sultanate governance, museum learning must engage critically with both past and present cultural dynamics.

Museums play a crucial role in shaping national identity by constructing historical narratives that reflect political and cultural ideologies (Blakkisrud & Kuziev, 2019). In Tajikistan, for example, museum exhibitions serve as political tools to reinforce state-controlled identity discourses. Similarly, provincial museums in Prussia historically constructed national identity through curated representations of regional heritage (Kłodkiewicz, 2021).

In Indonesia, the relationship between museums and national identity is complex. Wiweka and Utami (2017) argue that Indonesian museums struggle to balance historical authenticity with contemporary identity-building efforts. Research on Oranje Fort in Ternate reveals challenges in management, funding, and public engagement (Harbelubun et al., 2020). The Sultan of Ternate's Palace Museum, despite its rich historical significance, faces issues related to accessibility, conservation, and relevance to modern audiences (Acim & Far-Far, 2021). While previous studies focus on infrastructure and management, few explore how these museums actively

construct national identity through the representation of local wisdom.

This research examines how museum narratives in Ternate navigate tensions between local, national, and global identity discourses. By comparing two museum cases, the Oranje Museum Fort (OMF) and the Sultan of Ternate's Palace Museum (STPM), this study investigates the mechanisms through which historical artifacts, cultural symbols, and visitor engagement contribute to the formation of a collective national identity.

Building on these theoretical discussions, this study proposes an integrative framework linking museum learning, local wisdom, and national identity. Existing literature presents these concepts separately, museum education as a pedagogical tool (Hooper-Greenhill, 2000), local wisdom as a form of cultural preservation (Setyaningsih et al., 2019), and national identity as a product of historical narratives (Smith, 2003). However, there remains a gap in understanding how museums can serve as conduits for cultural negotiation, where local wisdom actively interacts with broader historical narratives.

This research introduces the Museum Learning-based Local Wisdom Model (*Musdomnity* Model) to explain how museums function as dynamic spaces where identity is constructed through engagement, knowledge transmission, and community participation. The model conceptualises museums not merely as institutions for artifact preservation but as living spaces where history, culture, and education intersect. The interrelationship

Table 1
Conceptual framework of museum learning, local wisdom, and national identity (Abbreviated as the Musdomnity Conceptual Framework or MCF)

Strengthening National Identity		
Components of Museum Learning (MI)	Components of Local Wisdom (LW)	Components of National Identity (NI)
1. Interaction	1. Experiential Learning	1. Cultural Heritage
2. Knowledge Construction	2. Cultural Heritage	2. Historical Narratives
3. Contextual Understanding	3. Digitalisation	3. Continuum of Civilisation
4. Preservation of Cultural Heritage	4. Community Involvement	4. Local Identity
5. Inclusivity		5. Ideology
6. Cultural Identity		
7. Cultural Transmission		
8. Representation		
Platform	Content	Goal

Source: Synthesised by Bagus H. Prakoso adapted from: Anderson (1983), Black (2012), Golding (2009), Hooper-Greenhill (2000), Kłudkiewicz (2021), Kolaříková (2024), Komac (2004), Shelach-Lavi (2019), Venkatesh et al. (2016), and Yusof (2012)

among these elements is illustrated in Table 1, which presents the conceptual framework of museum learning, local wisdom, and national identity.

METHODS

This research reveals the reality of practices and deep understanding (Denzin, 1998) regarding Museum Learning and Local Wisdom to strengthen National Identity. To achieve this, the research explores the existence, role, and benefits of the Museum Kedaton (Sultan Ternate Palace Museum or STPM) and Oranje Museum Fort (OMF), North Maluku, Indonesia.

The research involves participants such as museum visitors, museum managers, communities, relevant agencies, students and teachers from Senior High School (SMA) 1 Ternate, staff at the Cultural Preservation Office (BPK), as well as students and lecturers from Khairun University Ternate.

Participants are selected based on their visits, work, and relevant field of study.

In the initial phase, the researchers explain to participants the goals and technical aspects of data collection. Researchers also provide explanations about the concepts of Museum Learning, Local Wisdom, and National Identity, as well as what can be contributed to this research.

Participants are selected according to the title and objectives of the research. Student and lecturer participants are selected from those who have visited both museums. Museum managers, teachers, and lecturers are chosen according to the research title. Museum visitors do not require specific qualifications, only their willingness to participate.

To obtain perceptions about Museum Learning, Local Wisdom, and National Identity, researchers use Google Forms via mobile phones or personal computers. About

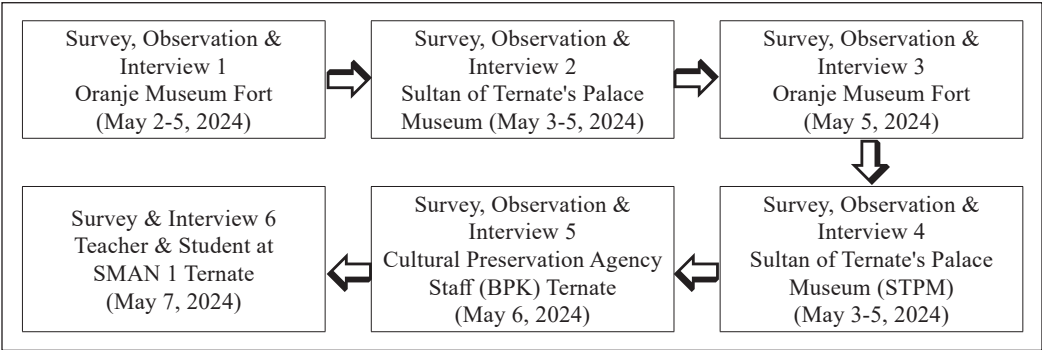


Figure 1. Data collection procedure and time management

40 participants fill out the questions on the Google Form.

Interviews at the school involve 3 relevant teachers and 3 11th-grade students who are ready for interviews. Interviews with 3 museum managers are conducted at their work locations. Interviews with museum visitors are conducted according to the museum's opening hours and locations. For lecturers, interviews are conducted at Fort Oranje due to its strategic location). Before being interviewed, teachers, students, and lecturers are asked to fill out the Google Form.

Researchers use semi-structured interviews to allow space for additional questions that may arise. This approach also provides flexibility, depth of data, adaptability, and relationship with participants (Denzin & Lincoln, 2018; Patton, 2015). For data validity, peer debriefing is conducted and participants are asked to verify the results (Creswell, 2018).

Observations are also used to understand the context, behaviour, social interactions, rich empirical data, aid in validation and triangulation, reveal hidden phenomena,

and assist in reflection and interpretation (Denzin & Lincoln, 2018). Researchers may also obtain information about activities that participants might not mention during interviews. Additionally, this study also used secondary data to complement primary data. The secondary data were obtained from databases, archives, government documents, publications by non-governmental organisations, books, and journals. The detailed schedule and sequence of the data collection process—including surveys, observations, and interviews conducted across several institutions and museums in Ternate—are illustrated in Figure 1.

This research employs thematic analysis, which involves the following steps: (1) familiarising yourself with the data, (2) generating initial codes, (3) searching for themes, (4) reviewing themes, (5) defining themes, and (6) producing the final report (Braun & Clarke, 2006). After identifying patterns and themes, data from document studies, observations, and interviews are verified through triangulation and analysed thematically. This process is carried out to filter the data appropriately. Finally, the

findings are presented, with the data being showcased followed by the conclusion.

RESULTS AND DISCUSSION

How Does Museum Learning based on Local Wisdom Strengthen National Identity at the Kedaton Museum (Sultan of Ternate's Palace Museum)?

The survey results present perceptions about the existence and role of museums, focussing on the Sultan of Ternate’s Palace Museum (STPM) and the Oranje Museum Fort (OMF). A total of 40 respondents completed the survey via Google Forms, and the findings on museums and local wisdom are summarised in Table 2.

Most respondents agree that local wisdom has the potential to strengthen national identity; however, this percentage decreases when linked to local wisdom practices in museums. Additionally, the public’s motivation to visit museums is more focussed on history and cultural heritage. This indicates a lack of appeal in museums for promoting understanding and a deficiency in the presentation of exhibitions and programmes related to local culture.

When discussing the Palace Museum, it is inseparable from the existence of the Sultan of Ternate's Palace Museum, which is one of the four oldest Islamic kingdoms in Indonesia. This Sultanate played a significant role in the spice trade in Southeast Asia, attracting European powers. In the 16th century, the Portuguese faced fierce resistance from Sultan Baabullah when they arrived in Maluku. Subsequently, the Dutch through the VOC and the Spanish also entered the region to control the strategic spice trade routes.

The Palace Museum is managed by and located within the Ternate Sultanate, which includes various supporting infrastructures such as a mosque, cemetery complex, pavilions, gardens, and guard posts. These facilities reflect the close relationship between the Sultanate and its cultural institutions. As shown in Figure 2, the museum complex—including the Sultan Palace and auxiliary buildings, illustrates the integration of heritage, authority, and cultural continuity within the Sultanate.

The life of the Ternate Sultanate family continues to be integrated into a single

Table 2
Summary of perceptions about museums and local wisdom

No.	Question/Statement	Answer
1	Local wisdom in the form of (1) religious beliefs and rituals, as well as (2) local arts and crafts, can strengthen national identity.	72 % Agree 75 % Agree
2	The practice of local wisdom in museums takes the form of permanent and temporary exhibitions.	46 % Agree
3	Motivations for visiting museums include: (a) learning about history and cultural heritage; (b) gaining insights and knowledge; (c) getting to know and understand local culture.	43.4% 30.2% 26.4%



Figure 2. Sultan Palace (left), Palace Museum and supporting infrastructure (right)

Source: Photographic document by BagusHP (May 2024)

traditional government institution. The Sultan's activities and policies serve as a reference for the social and religious life practiced by the Ternate community for centuries. In fulfilling his role, the Sultan is assisted by palace officials from the noble class and those with familial ties to the Sultan. These officials are appointed and dismissed by the Sultan, who also grants them specific titles according to their positions (Observation 4; Yusup & Widjayengrono, 2023).

Additionally, several ethnic groups residing in the kingdom's territory are recruited into the royal family through a district representation system, providing a basis for legitimacy and integration. For example, the Javanese ethnic group is given a position in the government as *bobato akhirat* (religious affairs) with the title Imam Jawa. The Makassarese ethnic group is placed in *bobato dunia* (worldly affairs) with the title Kapita Makassar, and so on (Hasyim, 2019).

This situation indicates that the Ternate Sultanate family still manages to demonstrate and preserve components of

Cultural Heritage, Cultural Identity, and Cultural Transmission. The Sultan's role as a cultural and religious symbol reflects how local identity is maintained and passed down through a traditional institution that remains active today. Furthermore, efforts to preserve and protect this cultural heritage are crucial for strengthening national identity in Ternate. Another important aspect in maintaining unity is inclusivity, where the Sultan recruits various ethnic groups into the royal family with specific titles and positions.

Regarding the broader role, the findings reflecting the *Musdomnity* Conceptual Framework (MCF) are summarised in Table 3, which outlines key practices of the Sultan Ternate Palace Museum derived from interview analysis.

Subsequently, several phenomena were observed that depict ritual practices as part of the cultural heritage and customary law of the Sultanate of Ternate. On this occasion, a number of national, provincial, and technical officials who visited the palace were bestowed traditional titles corresponding to their positions, indicating

Table 3
Summary of practices at the Sultan Ternate Palace Museum

No.	Component	Existence and Role
1	Cultural Heritage	Extract 01 “Until now, we still have local wisdom that remains in the community, including traditional ceremonies here from birth until death ...”
2	Historical Narratives	Extract 02 “Sultan Babulah had already implemented a camouflage warfare system that could deceive the enemy, in this case, the Portuguese.”
3	Local Identity	Extract 03 “For traditional clothing according to our local wisdom, as well as in the activities of the Ternate city anniversary ceremony...”
4	Knowledge Construction	Extract 04 “...through new educational programmes currently being implemented, it is only taught as a local content at the junior high school level.” “We hope that information about us can be known by many people.”
5	Community Involvement/Engagement	Extract 05 “They prepare financially to attend Legugam because at this festival, in addition to the traditional festival, there is also the local economy, and transactions range from traditional trade to high-tech sales ...”
6	Preservation of Cultural Heritage	Extract 06 “Kololiek is a ritual ceremony for cleansing the land by asking God for safety and protection from disasters.”
7	Experiential Learning	Extract 07 “They often see it. In war dances, this object (machete and salawaku) is frequently used as a prop for the war dance.”
8	Cultural Transmission	Extract 08 “Most of Ternate's history is conveyed orally through stories passed down through generations.”

Source: Interview 4, analysed by authors

that local culture is still practiced and respected in official events. Further evidence from document analysis supporting these observations is summarised in Table 4.

In performing its role, it appears that Palace Museum relies on components of cultural heritage, followed by historical narratives and local identity, in an effort to strengthen national identity. These components reflect the idea that cultural institutions play a pivotal role in shaping and reflecting the politics of identity (Higgins,

2017). By integrating these components, museums are expected to serve as a bridge between the past and the present, enhancing the connection between local and national identities.

The existence of Palace Museum in responding to local and national identity still requires greater presence and visitor engagement in implementing experiential learning components. This is done to provide a deep and meaningful experience. In practice, this approach still needs to be

Table 4
Summary of document study

No	Component	Existence and Role
1	Cultural Heritage	<p>Excerpt 01</p> <p>"This sultanate has deeply rooted customs and traditions, so we came here to show respect, pay our homage, and we hope that the Sultanate of Ternate continues to be a pillar of strength for Indonesia's cultural power, as well as for the unity of Indonesia." (Siti, 2024)</p> <p>Excerpt 02</p> <p>"..., the Deputy Attorney General performed a two-rakaat sunnah prayer in accordance with the laws of the Sultanate of Ternate." (Khaira, 2022)</p> <p>Excerpt 03</p> <p>"The previous president also participated in the Joko Kaha ritual, or stepping on the ground. This ritual is a traditional ceremony to welcome distinguished guests in the courtyard of the Palace Museum." (Phytag, 2022)</p>

developed to increase the number of visits and the quality of visitor interactions, particularly within the Palace Museum.

This situation is due to limitations in financial resources, human resources, and tourism and museum management (Observation 4). As cultural institutions, ideally, museums should play a role in helping individuals understand their heritage and roots. Research indicates that these institutions are vital resources for cultural education, providing access to historical artifacts, narratives, and community engagement opportunities that foster a deeper connection to one's background (Candela, 2023).

In terms of Experiential Learning and Community Involvement, there is an indication of the importance of enhancing direct experiences and community participation in the learning process to strengthen the connection between local and national identities. An integrated atmosphere

between these components can improve community development, where the process involves cultural identity, environmental sustainability, and participatory governance, impacting service effectiveness and resource efficiency.

However, there is still room for improvement in the scope and inclusiveness of community participation. This need for greater inclusivity is a result of resource limitations, affecting the cultural transmission component in ensuring that traditions remain engaging for younger generations.

Additionally, the role of Knowledge Construction both inside and outside the museum is crucial for strengthening national identity. One indicator of achievement in the museum is that visitors can gain an understanding of local culture and history as national assets. In this context, interactive methods are still needed to enhance the museum's exhibition arrangements.

According to Hooper-Greenhill (2000), this component can be constructed through social interaction and collaborative processes. A strength of the Palace Museum is its association with the Sultanate.

In other activities, the aspect of acceptance and recognition (legitimacy) through the arrival of national officials to acknowledge the existence and customs of the Ternate Sultanate demonstrates the potential of the palace and museum in promoting local identity. This phenomenon shows that local identity can be preserved and integrated into modern governance structures. In this case, museums need to continue innovating through learning approaches to support sustainability.

So far, it appears that the Kedaton Museum plays a significant role in influencing identity formation through various mechanisms, including socialisation (cultural transmission), access to cultural narratives, and community engagement (Zhang & Wei, 2023). The Palace Museum also plays a role in shaping and reflecting the politics of identity in contemporary society by acting as sites of negotiation and representation (Magazzini, 2016). In this case, negotiation can be interpreted as part of the interaction component.

How Does Museum Learning based on Local Wisdom Strengthen National Identity at the Oranje Fort Museum?

The history of Oranje Fort in Ternate initially began with its construction by the Portuguese in the 16th century. Later, the fort was gifted to the Dutch by the Sultan of Ternate in recognition of their success

in expelling the Spanish from Ternate. The Dutch rebuilt the fort in 1607, and it now stands as one of the significant historical relics from the colonial era in North Maluku. The uniqueness of this fort lies not only in its museum but also in its distinctive European architecture, which blends with local culture and its strategic location closely tied to the history of the spice trade. The fort's geographical position and architectural features are shown in Figure 3. Hereafter, this article will refer to it as the Oranje Fort Museum (OFM).

According to Keay (2005), spices in the Maluku Islands are a valuable natural resource and play a central role in the spice trade route connecting the Eastern and Western worlds. These spices also drove global exploration, colonialism, and cultural exchange that shaped world history. The historical and archaeological aspects of the fort serve as a silent witness to the dynamics of colonialism in the Indonesian archipelago.

Despite having strong historical value, OFM still struggles with suboptimal visitor numbers. This is due to limitations in resources, collections, and tourism and museum management (Observation 01; interview with the Ternate Tourism Agency (Harbelubun et al., 2020), all of which affect the museum's ability to provide meaningful learning experiences.

Currently, OFM is managed by the Ternate City Government through the Department of Culture and Tourism. The two museums in OFM are working to respond based on local wisdom and to strengthen cultural and national identity



Figure 3. Geographical position and main gate of the OFM
Source: Photographic document by BagusHP (May 2024)

by helping younger generations understand their cultural heritage. To this end, the Ternate Tourism Agency perceives the need for "the integration of local wisdom in museum learning to create contextual and relevant learning experiences, deepening visitors' understanding of cultural values."

Regarding visitor issues at OMF, it is necessary to differentiate between educational visits related to history and national struggles (Type 1) and indirect visits related to history and national struggles (Type 2). Type 2 visits, being indirect, can be considered as supporting the existence and role of OMF for the community and society. For Type 1 visits, visitors can tour the cultural heritage buildings during working hours. For Type 2 visits, visitors can explore and use various rooms, buildings, and facilities used by the community and society for diverse interests with more flexible schedules and timeframes (Observation 01).

The role of OFM can be linked to museum learning practices based on local wisdom and national identity. The following findings, summarised in Table 5, present

interview results with the museum head and staff from the Cultural Conservation Center (BPK) that reflect the *Musdomnity* Conceptual Framework (MCF).

Referring to the summary in Table 5, it is evident that OMF has made efforts to reflect local wisdom and national identity by showcasing artifacts and symbols that represent local history and culture. The preservation of cultural heritage in museums, such as the symbols of the sultanate and historical items, not only safeguards physical objects but also supports the understanding and appreciation of the social and historical context behind these objects. It is hoped that by incorporating contextual information and local history into the exhibits, museums can help visitors build knowledge about national identity through the integration of local knowledge.

To strengthen this narrative, the results of observations at the Ternate History Museum and the Ternate Spice Museum in Oranje Fort are presented. A summary of these findings, which illustrate key aspects of museum learning, is provided in Table 6.

Table 5
Summary of interviews reflecting the Musdomnity Conceptual Framework (MCF)

No	Component	Description
1	Cultural Identity	Cultural identity, especially ethnic identity, is crucial in nation-building. Smith emphasises the role of myths of descent, historical memory, and shared symbols in defining national identity. These cultural elements can strengthen the dominant ethnic identity alongside the development of a nation (Smith, A. D., 1991).
2	Representation dan Cultural Identity	<p>Extract 09. "These museums reinforce cultural identity by displaying artifacts that represent local history and culture, such as symbols of the sultanate and the kora-kora ship. They illustrate how Ternate's cultural identity has been shaped by the history of spice trade and interactions with other nations."</p> <p>Cultural identity is not only influenced by the objects themselves but also by the social and political contexts in which these objects are presented (Hooper-Greenhill, E., 2000).</p> <p>Extract 10. "Highlighting heroes in North Maluku, who can serve as symbols and figures of the North Maluku community, emphasises the need to elevate local figures as symbols of identity, contributing to a better understanding of how local identity influences national identity."</p>
3	Preservation of Cultural Heritage	<p>Museums play a crucial role in preserving cultural heritage. They are not merely repositories for objects but also spaces for understanding and appreciating cultural heritage (Lowenthal, D., 1985).</p> <p>Extract 11. "The Ternate history museum preserves cultural heritage by displaying sultanate symbols such as the Goheba and the Afo clove, which survived the Dutch Hongitochten policies. This demonstrates efforts to preserve valuable local history and cultural heritage."</p>
4	Contextual Understanding	<p>Museum education is not just about presenting information; it is also about helping visitors understand the broader context of the objects on display. Hein uses educational theory to show how visitors can learn from exhibitions that are physically, socially, and intellectually accessible to everyone (Hein, G. E., 1998).</p> <p>Extract 12: "The spice museum and the Ternate history museum provide contextual understanding through exhibits that depict both local and global history. For example, the existence of the sultanate is illustrated through infographics on specific panels, and the use of the kora-kora boat in the maritime political strategy of the Ternate Sultanate."</p>
5	Knowledge Construction	<p>Knowledge is a social construction, where it does not inherently exist but is instead built through social processes and human interactions. This knowledge is influenced by social, cultural, and political contexts (Denzin, N. K., & Lincoln, Y. S. (Eds.), 2018).</p> <p>Extract 13: "Museums can offer the historical structure of Ternate and Tidore, showing that providing a better representation of local history will enrich the construction of knowledge about national identity, helping visitors understand the role of local history in the national narrative."</p>

Table 6
Summary of observations from two museums at OMF

No	Component	Description
1	Knowledge Construction	<p>The museum exhibition layout helps visitors build new knowledge through the information presented.</p> <p>Extract 14: "In the third room, there is a panel containing a narrative and a map of the spice trade routes in Southeast Asia during the 13th century." (observation 03)</p>
2	Cultural Identity	<p>This museum exhibition layout reflects and reinforces local or national cultural identity.</p> <p>Extract 15: "The fourth panel displays a map showing Sulawesi, North Maluku, and parts of Nusa Tenggara. The map includes labels such as 'Ternate,' 'Tidore,' 'Uli Lima,' and 'Uli Siwa.'" (observation 03)</p>
3	Contextual Understanding	<p>This museum exhibition layout helps visitors understand the historical or cultural context of the artifacts on display.</p> <p>Extract 16: "At the far southern end of the museum, there is a collection as well as tombstones or graves." (observation 03)</p>

In addition to the three prominent components in the context of museum learning, there are also three components that need improvement. First is the component of Interaction, which highlights a lack of direct interaction or activities that allow visitors to engage more actively with the exhibition materials. This issue is related to the availability of interactive elements or programmes that involve visitors in enhancing their learning experience.

Second is the component of Inclusivity, which seems to focus predominantly on specific historical and cultural aspects without showing inclusivity from various perspectives and different groups. Third is the component of Cultural Transmission. This concerns the absence of museum staff and mechanisms to convey culture to various levels and across generations.

In practice, OMF is connected to the presence and roles of 11 communities both inside and outside the Oranje Fort. Observations identified three key communities located within the fort: the Javanese Brotherhood Family Harmony Community (KKPJ), which preserves Javanese arts and culture; ECO Enzyme, which promotes organic waste utilisation; and the Local Weaving Preservation Community, which produces traditional woven fabric. Their cultural and creative activities within the fort are illustrated in Figure 4.

Based on the profiles and activities of 11 communities, four were found to most prominently reflect the *Musdomnity* Conceptual Framework (MCF), particularly the components of Cultural Heritage, Cultural Identity, Cultural Transmission,

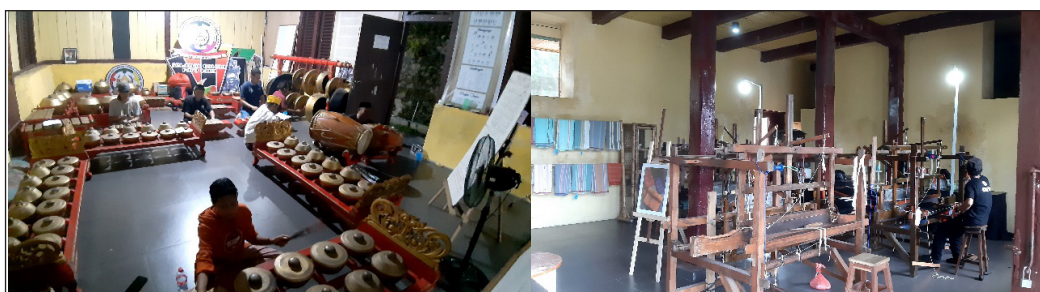


Figure 4. The activities of the Javanese Brotherhood Family Harmony Community and the Local Weaving Preservation Community (located inside the fort)
Source: Photographic document by BagusHP (May 2024)

and Community Involvement. A summary of these community profiles and their activities is presented in Table 7.

Referring to the concept of Museum Community Partnerships by McConaghy & Nagel, (2007), in the aspect of Community Involvement/Engagement, there appears to be Community Partnerships and Community Involvement between the community and SMEs in cultural activities. This is evident in initiatives like Music Corner 2022, Gitar MU, and Oranje Fort as a center of creativity. This has occurred due to Volunteer Coordination in the form of communication and collaboration between communities, which has had a positive impact (Community Impact) through cultural activities in the community as a means of preserving cultural heritage.

Various activities and achievements are indicated by the actions of teenagers and communities who frequently gather and engage in discussions within the fort area, especially at night. The choice of nighttime is supported by several factors such as nearby cafés, parking facilities, easily accessible open spaces, cooler nighttime

temperatures, and the limited public areas in Ternate (Observation 03).

These four communities play a role in the preservation and development of local wisdom, aligning with the museum's goal of preserving and promoting cultural heritage. By focussing on cultural preservation, education, social cohesion, and the strengthening of local identity, these communities indirectly contribute to the reinforcement of national identity according to their passions. Collaboration between societal elements, communities, and the museum also has the potential to enhance synergy amidst various limitations.

Museum partnerships are crucial for increasing local community engagement by creating a collaborative and inclusive environment to address community issues. These partnerships shift the museum's role from a traditional authority to one that values diverse community input. This can help create more relevant, meaningful, and sustainable community experiences and engagements. Several practices demonstrate that museum community partnerships significantly enhance visitor experiences

Table 7
Summary of the community profiles and their activities

No	Community and Activities	Components and Descriptions
1	Fala Tudu Community This community is involved in activities that focus on the preservation and development of local cultural heritage through art, crafts, and traditions (I. Randi, 2024)	Cultural Heritage Excerpt 1 “... will continue to carry out educational activities for the public and, specifically, for the members to keep developing and learning about culture and local customs.
2	Music Corner 2022 This community focuses on supporting and strengthening Ternate's cultural identity through music and creative economy activities by involving various MSME (Micro, Small, and Medium Enterprises) actors and the local community in activities that support the local economy (B. Randi, 2022)	Cultural Identity Excerpt 2 ... we greatly need the support of all parties, especially the people of Ternate, by loving our local products"
3	Marimoi Arts and Culture Studio IAIN Ternate This community emphasises education and cultural heritage to the younger generation to ensure the continuity of traditions (Akbar, 2022)	Cultural Transmission Excerpt 2 “Reintroducing young generations to the culture and traditions of North Maluku" There are 9 communities related to the component of Cultural Transmission.
4	North Maluku Guitarists Community (GitarMU)" This community emphasises active community involvement in activities to strengthen and promote local culture (Fauzan, 2021)	Community Involvement Excerpt 3 "Reviving this fort as a center for youth creativity in Ternate... Becoming a driving force for the government by energizing 17 subsectors of the Creative Economy in Ternate."

by fostering inclusivity, engagement, and relevance (Katz, 2019).

How Can a Preliminary Model of Museum Learning based on Local Wisdom be Developed to Strengthen National Identity at Sultan of Ternate's Palace Museum and Oranje Museum Fort?

Referring to the results and discussion, a number of findings and patterns were obtained. The first finding is that the two cases exhibit somewhat different patterns in using resources and applying MCF to

address national identity issues. The second finding is that OMF uses components in the following order: Cultural Identity, Cultural Heritage, Knowledge Construction, Contextual Understanding, Community Involvement/Engagement, and Cultural Transmission. In contrast, STPM uses components in the order of: Cultural Heritage, Historical Narratives, Local Identity, Cultural Transmission, Preservation of Cultural Heritage, and Community Involvement/Engagement. The third finding is that other components used by both

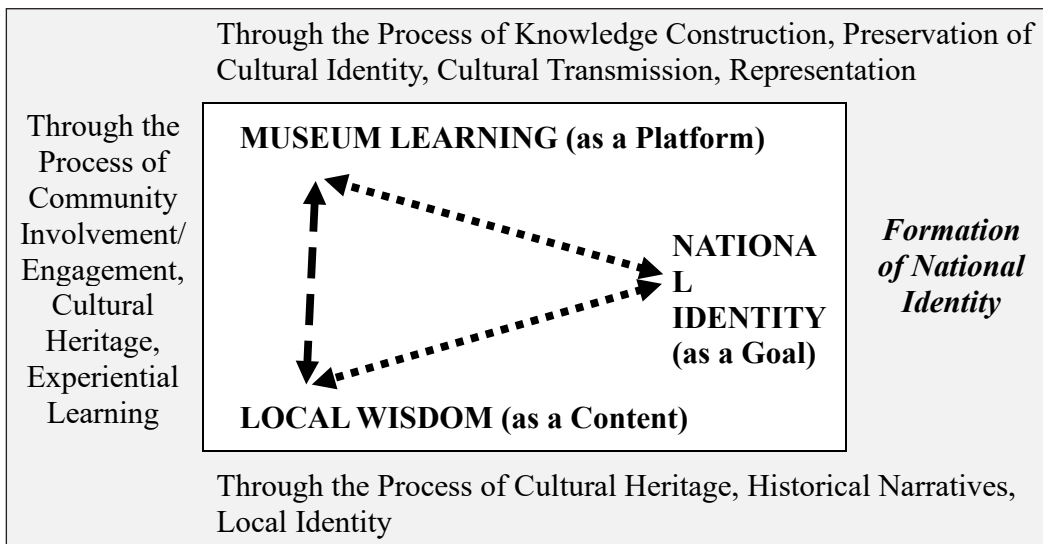


Figure 5: Preliminary model of museum learning based on local wisdom to strengthen national identity (abbreviated as Musdomnity Preliminary Model)

cases include: Representation, Historical Narrative, Preservation of Cultural Heritage, Experiential Learning, Cultural Identity, and Knowledge Construction. The indication is that other components are either not used, less connected, or mixed within the core components.

Based on these three findings, the modification results from the Conceptual Framework to the Preliminary Model of Museum Learning based on Local Wisdom for Strengthening National Identity are as follows. The change from a table to a flowchart relates to the patterns of relationships between components that are embedded and interconnected (see Figure 5).

CONCLUSION

The implementation of museum learning based on local wisdom for strengthening national identity in Oranje Museum Fort

(OMF) and Sultan of Ternate's Palace Museum (STPM) demonstrates distinct approaches shaped by structural differences and governance models. OMF adopts a community-driven and inclusive management style, allowing national identity to be reinforced in a diverse and contemporary manner. In contrast, STPM relies on the Sultan's legitimacy and the palace apparatus, making its approach more traditional and embedded in customary authority. Despite challenges in optimising museum learning, OMF benefits from strong community participation, whereas STPM is upheld by cultural leadership and the palace institution as key enablers.

The theoretical implication of this study lies in its contribution to expanding the conceptual framework of Local Wisdom-based Museum Learning (LWBML), which integrates Falk and Dierking's (2000)

insights on meaning-making through museum experiences, Hooper-Greenhill's (2000) perspectives on visual cultural interpretation, and Yusof's (2012, 2018) emphasis on the role of local wisdom in Southeast Asian museum education.

This study reinforces the notion that LWBML is not merely a vehicle for cultural preservation, but also a dynamic arena for negotiating national identity in ways that are responsive to local contexts. Accordingly, this research enriches the corpus of museum education studies and offers a contextually grounded, locally rooted approach to identity formation.

However, this study has limitations. The number of participants and the representativeness of case studies may limit the generalisability of the findings. Additionally, museum learning practices and community engagement models may vary across Indonesia, requiring broader research on other representative museums. Future studies should explore Museum Community Partnerships to assess their long-term sustainability and impact on national identity reinforcement.

By addressing these limitations, further research can refine LWBML frameworks, ensuring that museums serve as dynamic and inclusive institutions for cultural preservation and identity building in Indonesia.

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