Understanding Visitor Decisions Making on Visiting Historical Sites in Trowulan Indonesia

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Abstract. Trowulan is one of the sub-districts in the Mojokerto Regency, consisting of 16 villages. Trowulan has a high historical value due to many Majapahit royal relics found in the sub-district in temples, pottery, beads and Islamic cemeteries. The growing number of tourist attractions in Indonesia and historical tourism in Trowulan still appeal to tourists. The research samples studied were 51 tourists who visited Brahu temple, Bajang Ratu Temple, Tikus temple and Troloyo Cemetery Complex. The data collection techniques used are questionnaires, observations and interviews. Data processing using SPSS applications. The visiting decision consists of three indicators, namely cultural factors, social factors and personal factors. The results of the study on cultural factors obtained an average value of 3.54, on social factors obtained an average value of 3.17 and on individual factors obtained an average value of 3.16. This shows that affecting tourists visiting historical attractions in Trowulan, Mojokerto is a cultural factor that includes cultural factors include high artistic value, objects within easy reach of residents and affordable ticket prices. Recommendations from this study, provide input to the government to further improve other factor, namely social factors and factors to make historical tourism more exist.

1. Introductions
Culture and creativity have played an essential role in supporting the economy, and tourism has become an essential tool in implementing creative strategies [4]. Tourism is a complex system that includes a series of networks (transactions, activities or events in the tourism market) such as web searches, online ordering and purchasing, and others [3]. Indonesian tourism has developed into an industry that has high prospects for national development in the future [1]. The development of tourism in modern times is marked by the increasingly diverse motives and desires of tourists that must be fulfilled due to increasing human culture. The development of technology in the aspects of culture, education and tourism is one of the capital in developing quality human resources [15][16][19][20]. Tourism is manifested in several forms, one of which is tourism according to its object. According to the object, tourism is further divided into eight types, one of which is cultural tourism. Indonesia has a lot of cultural tourism that is spread throughout Indonesia [10][11][12][13]. One famous area for its cultural tourism is the Trowulan sub-district in Mojokerto district, East Java Province.

The rapid development of global culture and technology has coloured Indonesian architecture. It is necessary to study deeply into the past, where the archipelago people intelligently harmonized themselves with the environment as evidenced by the establishment of the very prosperous Majapahit kingdom [8]. Many relics of the Majapahit kingdom are found in Trowulan District, Mojokerto. Trowulan is a sub-district in Mojokerto Regency which consists of 16 villages. Trowulan has a very high historical value because it reflects the size of the Majapahit kingdom. Trowulan gives a real picture of the Majapahit kingdom's size, found former settlements, holy bath, temples, and canal systems from the former palace gate to Islamic settlements.

The increasing number of tourist choices in Indonesia provides a special attraction for tourists and researchers [14][17][18][25]. An effort is still needed to increase the number of tourist visits by promoting and disseminating information in various forms of media. This will help potential tourists obtain information and attract them to visit [5]. Several factors influence the decision to visit tourists to
choose a tourist spot, namely: (1) cultural factors, which consist of sub-culture which includes nationality, religion, racial group, and geographic area and social class; (2) social factors, which consist of reference groups and aspirational groups; and (3) personal factors which include age and stage in the tourist life cycle, occupation and economic conditions, personality and self-concept, and lifestyle and values.

This research aims to find out how the perspective of tourists in deciding to visit historical tourism in Trowulan sub-district, Mojokerto regency. The aim is to determine what factors most influence tourists in deciding to visit a tourist spot. Therefore, research is needed that can answer the right tourism marketing strategy so that historical tourism in Trowulan is increasingly known and remains the tourism of choice for the community.

2. Methods

This research uses a descriptive analysis method with a quantitative approach. Quantitative research is a scientific research that is coherent with parts and phenomena and their relationships. The sample used in this study were tourists who had come to the Majapahit kingdom's relics in Trowulan. The sample to be taken is 51 samples. The data collection technique used by researchers in obtaining data is by distributing questionnaires. The method of collecting data using a questionnaire or questionnaire is very suitable when it is used for collecting large amounts of data. The technique used to select samples is the random sampling technique. The questionnaire data collection was used as an evaluation of the decision to visit historical tourism in Trowulan District, Mojokerto.

This study uses the purchase decision theory. The decision to visit the desired tourist destination in this study uses a purchasing behavior decision so that it can be analogized that the decision to visit a tourist is the same as a purchase decision, be it a product or service. Decision making according to Kotler and Keller is influenced by several factors, namely cultural factors consisting of the role of culture, sub-culture and social class of society, social factors, which include reference groups and aspirational groups and personal factors including age and stage in the tourist life cycle, occupation, and economic circumstances, personality and self-concept, and lifestyle and values. Data analysis used descriptive statistics by looking at the mean value. The following is an interpretation of the mean score which is the reference in this study.

| No | M        | Interpretation |
|----|----------|----------------|
| 1  | 1.00 – 2.00 | Low            |
| 2  | 2.01 – 3.00 | Moderate       |
| 3  | 3.01 – 4.00 | High           |

3. Result and Discussion

3.1 Trowulan Site

The Majapahit Empire has a proud history with civilization's fame and a brilliant legacy for Indonesia. The Majapahit Empire was founded by Raden Wijaya who controlled almost the entire archipelago until the XV century and had a life span of about 185 years of its heyday (1293 AD -1478 AD [7]). The Majapahit Empire made a very large contribution to its successors, both visible and invisible. One of the visible donations made by the Majapahit Empire was the urban system.

The real picture of the Majapahit kingdom's urban system can be seen from the ruins of the remains of a large city in the Trowulan sub-district. The discovery of former settlements, canal systems, petirtaans, temples, former palaces, gates to Islamic cemeteries shows how sophisticated and complex the guardians of Majapahit history worked. Some of the Majapahit kingdom relics that we can now see
are the Brahu temple, Wringin Lawang temple, Tikus temple and Bajang Ratu temple which are located in Trowulan District, Mojokerto Regency.

3.1.1 Brahu Temple
Brahu Temple is located in Bejijong village, Trowulan sub-district, Mojokerto regency. The Brahu temple structure is made of red bricks which are glued together by means of a scrubbing system. Brahu Temple is divided into several parts, namely, the legs or bottom, the body or the middle part and the roof or crown located at the top of the building. Based on the style of the building and the rest of the decoration with a circle on the roof which is thought to be a form of a stupa, Brahu temple is Buddhist. Apart from the Brahu temple, it is estimated that the temple is the oldest compared to other temples on the Trowulan site. The basis for this assumption comes from the Alasantan inscription which was found not far from the Brahu temple. Mpu Sindok issued the inscription in 861 C or 939 AD. The contents of the Alasantan inscription include mentioning the name of a sacred building, namely Waharu or Warahu. The name of the current Brahu temple is thought to have been taken from the sacred building's name written on the inscription. Based on the discovery of metal objects that are usually used for religious ceremonial purposes, the Brahu temple is considered a sacred building that has a function as a place of prayer and prayer. This is based on the temple building structure, which is different from the temple buildings from the Majapahit kingdom, a Hindu-style kingdom.

3.1.2 Tikus temple
Tikus Temple is located in Temon Village, Trowulan District, Mojokerto Regency. The location of the Tikus temple is about 600 meters from the Bajangratu temple. Tikus temple is a holy bath. This can be seen from the miniature of the temple which is in the middle of this building which symbolizes Mount Mahameru, which is the dwelling place of the gods and Mount Mahameru is also the source of all life which is manifested in the form of flowing water from its showers (jaladwara) along the foot of the temple. This water is considered the holy water of Amrta which is the source of all life. Petirtaan Rats were discovered hidden underground in 1914. At that time the village of Temon and its surroundings was attacked by rat pests. Every time a chase was held, the rats always entered a hole in the mound. It is estimated that the mound is a rat nest. The Regent of Mojokerto, Kromojoyo Adinegoro, gave the order to dismantle the mound of land, apparently inside a building structure. When the excavation continued, what was seen was the top building of a petirtaan. The entire excavation was carried out with the Archaeological Service's permission, which was named Oredudheidkundige Dienst and was completed in 1916. The building that we see today is the result of renovations that began in 1985.

3.1.3 Bajang Ratu temple
Gapura Bajang Ratu is located in Kratom hamlet, Temon village, Trowulan sub-district, Mojokerto regency. Bajang Ratu is a gate in the form of a paduraksa or gate that has a roof. Bajang Ratu gate is estimated to have stood between the 13th and early 14th centuries. Serat Pararaton explained that the king of Jayanegara died in 1328 sira ta dhinarmeng Kapopongan, bhiseka ring crnggapura, pratista ring Antawulan. Meanwhile, in the Nagarakertagama book, it is stated that the king returned to the world of Vishnu (wafta) in 1328 and was prayed in the palace. Crggagapura in the Pararaton fiber is the same as Cri Ranggapura in the Nagarakertagama book, while the Antawulan in the Pararaton fiber is the same as the Antasari in the Nagarakertagama book, this interpretation was obtained by Krom in the research he carried out in 1926. Based on this description, a holy place (Dharma) the king of Jayanegara was in Kapopongan alias Crggagapura alias Cri Ranggapura. The sacred building (Pratista) is in Antawulan or what is currently called Trowulan. It is estimated that this gate was discovered by the Dutch in 1915. 1915 was also the first time that the restoration of the temple was carried out by the Dutch East Indies government. In 1989 there was another renovation and was completed in 1992.
3.1.4 Troloyo Burial Complex
The Troloyo site is located in Sidodadi hamlet, Sentonorejo village, Trowulan sub-district, Mojokerto regency. It is located approximately 15 km from the city center of Mojokerto. The Majapahit kingdom was synonymous with Hindu Buddhist patterns, but at that time Islam had also begun to develop, which can be proven by the existence of a tombstone inscribed with Arabic letters year indicating that the reign of Hayam Wuruk. The tombstone has a symbol of the Majapahit kingdom or what we know as Surya Majapahit. The book The Malay Annals od Semarang and Cherbon translated by HJE De Graaf states that Chinese envoys from the Ming Dynasty in the XV century in Majapahit were mostly Muslims. The Troloyo funeral complex is divided into several parts, namely:

a. Wali Songo Petilasan Complex
The tombstones in this place of meditation are not decorated with various decorations, except for the tombstones which are located in the northernmost part of this meditation place. The tombstone is in curly brackets. The inside of the head of the headstone is an inscription in Arabic letters consisting of 3 lines which read: Kullu Nafsin zaiqtaul, Mawti Fainnama Ujurakum, Yawmal Qiyamati. The meaning is that each soul will taste death. And indeed it is only on the day of Kiyamat that your reward will be perfected.

b. Tomb Complex in a new cupola
It is located to the west of the Wali Songo petilasan complex. There are 3 graves in this complex, namely Syekh Jumadil Kubro as the main character, Syekh Abdul Khadir Jaelani Sini, Syekh Maulana Sekah and Syekh Maulana Ibrahim who are known as the grave of telu (three). This telu grave is positioned to the south of the tomb of Sheikh Jumadil Kubro.

c. Tomb of Sheikh Ngudung
It is located north of the mosque. Another name for this tomb is the Panjang tomb because its shape is long enough to exceed other tombs' size.

d. Tomb Stage
It is located in the northwest behind the mosque. The area is approximately 7 x 6 m2. There are two tombs named R.A. Kencono and R.A Anjasmoro. The legs of the two gravestones are engraved with Javanese numerals.

e. Tomb of Pitu (Seven)
Named the tomb of Pitu because the number of tombs located in this complex is 7 graves. Each tomb is given a name:

1) Pangeran Noto Suryo, on the foot grave there is a carving of ancient Javanese letters which shows the year 1397 Saka or around 1457 AD, there is Arabic writing and the symbol of "Surya Majapahit".

2) Noto Kusumo, dating from 1349 Saka or around 1427 AD in the form of incomplete Arabic script and the symbol "Surya Majapahit".

3) Gajah Permodo, the writing on the foot headstone is not very clear. There are two opinions, namely the writing dated 1377 Saka and 1389 Saka.

4) Sabdo Palon, the year numbers show the year 1302 Saka and there are carvings of Arabic writing uaiyu pieces of Surah Al-Imran verse 18.

5) Noyo Genggong, the year numbers found on the headstone are worn. There are two possibilities, namely the writing showing the number 1319 Saka or 1329 Saka. There are Arabic inscriptions from Sura Al-Imran verse 182.

6) Polo Putro, there is no decoration on the tombstone. There is a year number that shows the number of the year 1340 Saka and Arabic script engravings taken from the Qudsi hadith.

7) Emban Kinasih, showing the number 1298 Saka.
3.2 Visiting Decisions

A visitor will first carry out a mental process to arrive at a decision such as thinking about when to travel, how long, where, in what way, and so on before going on a tour. The decision to visit the desired tourist destination in this study uses a purchasing decision behavior approach, so that it can be analogized that the decision to visit a tourist is the same as a purchase decision, be it a product or service. The conclusion that can be drawn is that the purchase decision theory can be used as a basic reference in making consumers' tourist decisions.

According to Kotler and Keller, decision making is influenced by the following factors, such as: (1) Cultural factors, which consist of the role of culture, sub-culture and social class of society. Subcultures include nationalities, religions, racial groups and geographic areas. One description of social class in the United States defines seven levels from bottom to top, as follows: (a) low, (b) high bottom, (c) working class, (d) middle class, (e) upper middle class, (f) high low, (g) high; (2) Social factors, which consist of the reference group and the aspirational group. Reference groups are all groups that have direct (face-to-face) or indirect influence on the person's attitude or behavior (3) Personal factors. The decision to visit can also be influenced by personal characteristics. Personal factors include age and stage in the traveler's life cycle, occupation and economic circumstances, personality and self-concept, and lifestyle and values.

3.3 Decision to Visit Tourists to Historical Tourism Objects in Trowulan District, Mojokerto

Tourism is a key sector in the country's sustainable development. Tourism can create stable employment and have a high rate of profit every year [9]. The tourism sector has made a big difference to Indonesia's per capita income. The methods and objectives of tourism have changed drastically, and tourists' behavior and expectations have also changed a lot. The decision to visit is a process where tourists think about when, how long, where, in what ways, etc. before going on a tour.

| No | Items           | F   | %  |
|----|----------------|-----|----|
| 1  | Age            |     |    |
|    | 16-30          | 42  | 82 |
|    | 31-45          | 1   | 2  |
|    | 45+            | 8   | 16 |
| 2  | Gender         |     |    |
|    | Male           | 24  | 47 |
|    | Female         | 27  | 53 |
| 3  | Status         |     |    |
|    | Students       | 34  |    |
|    | Workers        | 13  |    |
|    | Entrepreneur   | 4   |    |

Based on the table above, the highest number of tourists visiting the Trowulan site are aged 16-30 years with a total of 42 tourists. The lowest age group for tourists visiting the Trowulan site is those aged 45 and over with 1 tourist. According to the researchers' observations, the 16-30-year-old group usually calls with their peers.

The highest number of tourists visiting the Trowulan site were female tourists with 27 tourists. Meanwhile, there are 24 male tourists. According to the data above, the highest number of tourists visiting the Trowulan site is with a job as a student or college student. Meanwhile, the lowest occupational group is self-employed. According to researchers' observations, students or students who visit the Trowulan site for conducting research, besides that they also want to take selfies. Civil servants and self-employed employment groups usually visit historical tours in Trowulan because they want to...
spend their spare time with family and have a vacation. This study uses the validity test to determine whether the questions on the questionnaire can measure the desired variable and the reliability test is used to determine whether the questionnaire can be filled in by various groups of people.

Table 3. Instrument validity test

| No  | Items                                      | Corrected Item Total Correlation | r Product Moment | Interpretation |
|-----|--------------------------------------------|----------------------------------|------------------|----------------|
| 1.  | Culture class (Cc)\*                      | 0.344                            | 0.281            | Valid          |
| 2.  | Sub culture (Sc)\*                        | 0.315                            | 0.281            | Valid          |
| 3.  | Social class of society (Scc)*             | 0.481                            | 0.281            | Valid          |
| 4.  | Primary reference group 1 (Prg1)**         | 0.339                            | 0.281            | Valid          |
| 5.  | Primary reference group 2 (Prg2)**         | 0.427                            | 0.281            | Valid          |
| 6.  | Secondary reference group (Sfg)**          | 0.454                            | 0.281            | Valid          |
| 7.  | Lifestyle (Ls)**                           | 0.368                            | 0.281            | Valid          |
| 8.  | Employment and economic conditions (Ecc)** | 0.331                            | 0.281            | Valid          |
| 9.  | Personality (Ps)**                         | 0.583                            | 0.281            | Valid          |

* Cultural factors
** Social factors
*** Personal factors

DF = N-2 (51-2 = 49). The validity of the items needs to be measured by comparing r-tables. The level of error chosen is 5% and N = 51, then the value of r-table is 0.281. If r-count is positive and r-count is greater than r-table then the item is said to be valid. After comparing rcount with rtable, the question items on the Tourist Visit Decision variable are declared valid.

Table 4. Reliability test of the instrument

| α  | N Items | Interpretation |
|----|---------|----------------|
| 0.729 | 9       | Pretty good    |

A good reliability coefficient value is above 0.7 (good enough), above 0.8 (good). The column above in the Cronbach's Alpha column is 0.729 of the Tourist Visit Decision variable. Based on the Cronbach Alpha stipulation criteria, it can be said that the question items of the Tourist Visit Decision variable are reliable.

Table 5. Cultural factors Result

|          | Cc     | Sc     | Scc    |
|----------|--------|--------|--------|
| N        | 51     | 51     | 51     |
| SD       | 0.488  | 0.728  | 0.671  |
| M        | 3.63   | 3.57   | 3.43   |
| Interpretation | High  | High   | High   |

Based on the table above, what needs to be considered is the mean value of each indicator. The highest mean score on the culture class factor indicator with a value of 3.63. Culture class cultural factors contain a statement saying that tourists are interested in visiting the Trowulan site because of its high artistic value. Based on the interpretation of the mean Wiersma value, a high value is obtained or it can be said...
that the most influencing decision to visit tourists to the Trowulan site. The conclusion is that the cultural values contained in the Trowulan site are one of the reasons tourists decide to visit the Trowulan site.

Based on the table above, the primary reference group 2 social factors got the highest mean value, namely 3.27. This social factor contains a statement that tourists are interested in visiting the Trowulan site because of family requests. The mean value above 3.01 can be interpreted as high or having an influence. The conclusion is that the family’s invitation to visit the Trowulan site affects tourists visiting decisions.

Based on the table above, the personal factor of Personality (Ps) has the highest mean value, with the acquisition of a mean value of 3.29. According to the interpretation table, the mean value indicates a relatively high value. This personal factor contains a statement that tourists are interested in visiting the Trowulan site because they like history. The conclusion that can be drawn is that tourists have a personal interest in history (Ps) compared to their favorite reasons for taking historical tours (Ls) and affordable ticket prices (Ecc).

Interpretation is used to determine which factors influence the decision to visit tourists [2]. Based on the data obtained, it was found that the highest score was on indicators of cultural factors with a total score of 3.54. From this data, it can be concluded that tourists decide to visit the Trowulan site because of its high cultural value, affordable ticket prices and the location of objects that are easily accessible.
The Majapahit kingdom's legacy in Trowulan sub-district can be said to have high cultural value because it has a long history.

The social factor indicator has a total value of 3.18 out of the maximum value of 4. This value is in the high scale range where social factors can be sufficient to influence the respondent. This can be interpreted as social factors that include invitations from family, invitations from friends and invitations from religious groups, organizations, and others. The government can make a good marketing plan that can influence tourists' social and personal factors to decide to visit historical tourism in Trowulan. The results of data processing from this study prove that cultural factors that include high cultural values, affordable prices and easy-to-reach tourist locations have a high influence on visiting tourists. This is supported by the research of Syakir Kamil Ainul Fitroh, Djamhur Hamid and Luchman Hakim in 2017 which states how the conditions and conditions of tourist attractions affect the decision to visit tourists. According to Romao Joao, tourism is a place-based activity, where attractiveness depends on local characteristics or cultural values embedded in the region [6]. Another opinion supporting this research is Helena Sirait in 2018 which states that price is an essential element in influencing tourists in deciding which tourist attractions to visit. Also, cultural factors also have the most widespread and profound influence on consumer behaviour, especially when visiting a tourist spot.

4. Conclusions
Mojokerto has excellent tourism potential. Tourism in Mojokerto is divided into natural tourism, historical and cultural tourism, agro-tourism, artificial tourism and shopping tourism. One of the tours that make Mojokerto known both nationally and internationally is historical and cultural tourism. Many relics of the Majapahit kingdom are found in Mojokerto, namely petirtaans, temples, pottery, beads, and Islamic burials. Even though tourism in Mojokerto is growing and growing, it doesn't make historical tourism in Trowulan empty of visitors. Based on this study's results, tourists decide to visit because historical tourism in Trowulan has high cultural values.

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