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The Educational Potential of the KH. Hasyim Asy'ari Tebuireng Indonesian Islamic Museum as A Contextual Social Science Learning Resource

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ABSTRACT

Museums provide opportunities to connect social studies concepts with historical evidence and real-world contexts. However, the educational potential of museum collections is often constrained by limited integration into school instruction. This study explores the relevance of the KH. Hasyim Asy'ari Indonesian Islamic Museum (MINHA) collections to junior high school social studies curricula and examines the conditions affecting their use. Employing a descriptive qualitative design, the research involved five informants: an educator, curator, registrar, and two social studies teachers. Data were obtained through observation, semi-structured interviews, and documentation, then analyzed using the Miles and Huberman framework. The findings indicate that MINHA's collections correspond to Grade VII and VIII topics on Islamic development and national history, with additional relevance to Grade IX content on post-independence Indonesia. Although teachers implement several Contextual Teaching and Learning (CTL) components, museum-based instruction remains limited due to infrequent visits and insufficient learning materials. The study highlights the need to develop collection-based resources and evaluate their implementation in classroom settings.

Museum memiliki potensi untuk menghubungkan konsep pembelajaran IPS dengan bukti sejarah dan kehidupan nyata. Namun, pemanfaatan koleksi museum dalam pembelajaran sekolah masih menghadapi berbagai kendala. Penelitian ini mengkaji relevansi koleksi Museum Islam Indonesia KH. Hasyim Asy'ari (MINHA) terhadap kurikulum IPS SMP serta faktor-faktor yang memengaruhi pemanfaatannya. Penelitian menggunakan pendekatan kualitatif deskriptif dengan melibatkan lima informan, yaitu edukator, kurator, registrator, dan dua guru IPS. Data diperoleh melalui observasi, wawancara semi-terstruktur, dan dokumentasi, kemudian dianalisis menggunakan model Miles dan Huberman. Hasil penelitian menunjukkan bahwa koleksi MINHA relevan dengan materi kelas VII dan VIII mengenai perkembangan Islam dan sejarah perjuangan nasional, serta materi kelas IX tentang Indonesia pascakemerdekaan sebagai sumber pendukung. Meskipun guru telah menerapkan sejumlah komponen Contextual Teaching and Learning (CTL), pemanfaatan museum belum optimal akibat terbatasnya kunjungan dan ketersediaan bahan ajar. Penelitian ini menegaskan pentingnya pengembangan bahan ajar berbasis koleksi museum dan pengujian penerapannya dalam pembelajaran IPS.

Keywords: contextual learning, indonesian islamic museum, kh. hasyim asy'ari tebuireng, social science education

Introduction

Social studies learning in many schools still relies on lectures and textbooks. This pattern is teacher-centered: the teacher dominates the delivery of material, while students primarily receive information (Sulino, 2023). This teaching method is considered ineffective in visualizing concepts and encouraging student engagement (Windasari et al., 2024). As a result, historical and social dynamics material, which is actually close to students' lives, is instead understood as rote memorization, disconnected from their experiences. The in-depth learning policy in

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Ministerial Regulation Number 13 of 2025 demands the opposite: students are expected to understand the material thoroughly and be able to relate it to real-life situations (Ministry of Education and Culture, 2025).

A contextual approach addresses this issue by connecting learning materials to students' real-life experiences (Rofiq et al., 2020). Its foundation is constructivism, which views students as constructors of knowledge through experience and interaction. Its application in social studies helps students connect the material to everyday life (Ahmad, 2025). In this article the theoretical perspectives play distinct but complementary roles. Piaget's constructivism explains how learners build knowledge by relating new experiences, such as encountering a historical object, to their existing schemas (Wardani, 2022); it is used to interpret the potential of the collections. Vygotsky's sociocultural perspective emphasizes learning through social interaction and the guidance of more knowledgeable others (Suprijono, 2009); it is used to interpret the roles of teachers and museum educators. Contextual Teaching and Learning (CTL), with its seven components (Rukajat, 2018), provides the instructional framework for examining how contextual activities are organized. Museum visits embody these ideas because students encounter the objects and events they are studying directly.

Museums can address these demands by providing authentic objects that textbooks cannot. Earlier studies in other museums report encouraging results. Irani et al. (2018) examined the Tsunami Museum in Banda Aceh as a social studies resource for junior high schools and found that students were more engaged when learning resources were drawn from environments close to their daily lives, while Sihole et al. (2023) noted that museum visits increased the motivation and understanding of junior high school students. More recent studies extend this line. Satriyani et al. (2025) reported that a visit to the Mpu Purwa Museum created a contextual and meaningful learning experience for eighth-grade students, and Kusumaningsih et al. (2025) identified distance as an obstacle to using the Song Terus Museum's collections. In the digital domain, Bagasasti et al. (2026) found that a virtual tour website influenced seventh-grade students' local history literacy.

These studies generally concentrate on a single museum and on the benefits of visits for students, and their evidence is bound to the settings and school levels studied; for example, Yusran et al. (2025) concern sixth-grade students, and Kusumaningsih et al. (2025) concern history education students. The preceding questions receive less attention: which collections correspond to which curriculum content, what teaching materials are available, and how school-museum coordination allows activities to be genuinely contextual.

The KH. Hasyim Asy'ari Indonesian Islamic Museum (MINHA) in Tebuireng, Jombang, is interesting to study from this perspective. Inaugurated in 2018, the museum, according to Imada and Nafisah (2025), has around 200 collections arranged across three periods: the arrival of Islam in the archipelago, the struggle for independence, and the thoughts of Indonesian Islamic figures. Its location is close to schools in Jombang, and the figures it names are closely tied to local traditions. To the author's knowledge, no published study has mapped MINHA's collections onto junior high school social studies material, and the museum management made a similar remark in communications with the author.

This proximity does not guarantee contextual learning. A rich collection can still end up as mere entertainment if it is not linked to the material and not designed as a learning activity. The contribution of this study is therefore framed more narrowly than the uniqueness of its location: a preliminary curriculum mapping of MINHA's collections against junior high school social studies topics, and an identification of the practical conditions (teaching materials, school-

museum coordination, and visit constraints) that decide whether this potential can become contextual activity. In relation to the studies above, MINHA offers a case in which relevant collections exist but their classroom use remains limited, which qualifies the assumption that a museum's relevance leads directly to its use. Accordingly, this article pursues two objectives: (1) to identify the potential of the MINHA collection as a contextual learning resource, and (2) to describe its current use in junior high school social studies learning, in terms of its connection to the material and the application of the CTL components. Both objectives concern curriculum relevance, existing educational practice, and opportunities for implementation; neither measures the effectiveness of museum-based learning, because students were not observed. Piaget's and Vygotsky's constructivism is used as the analytical lens.

Methods

This research adopted a descriptive qualitative methodology within a field-based exploratory design to investigate the educational value of museum collections and their existing application in junior high school social studies instruction. A qualitative perspective was considered appropriate because the research required an in-depth understanding of participants' experiences, institutional practices, and documentary evidence rather than numerical measurements or hypothesis testing. Accordingly, the investigation sought to interpret the phenomenon within its actual context (Waruwu, 2024). The research was conducted at the KH. Hasyim Asy'ari Indonesian Islamic Museum (MINHA), situated in Cukir Village, Diwek District, Jombang Regency. This site was selected purposively because its historical collections, institutional characteristics, and educational functions corresponded directly to the objectives of the study (Sugiyono, 2022). Five informants were recruited through purposive selection based on their professional responsibilities and direct knowledge of the research subject, rather than statistical representativeness (Asrulla et al., 2023). They comprised one museum educator, one curator, one registrar, and two junior high school social studies teachers, representing Grades VII–VIII and Grade IX, respectively. Each participant contributed a distinct perspective: the curator provided information about collection research and management, the registrar explained collection documentation and administration, the educator described museum-based educational services, and the teachers addressed curriculum requirements and instructional practices. This composition was considered adequate for the exploratory objectives because it incorporated perspectives from collection management, educational interpretation, and school-based learning. Nevertheless, the limited number of participants restricts the transferability of the findings. Students were not included as research participants; consequently, their direct experiences and learning outcomes were outside the scope of this investigation.

Data were gathered through non-participant observation, semi-structured interviews, and documentary analysis. Observation focused on the physical characteristics of the collections, exhibition arrangements, and educational activities within the museum. This technique enabled the researcher to obtain contextual information that might not emerge through interviews alone (Hasanah, 2016). Observational evidence was documented through contemporaneous field notes and photographic records. Semi-structured interviews were conducted to investigate the rationale behind the museum's collection arrangements and to understand teachers' perspectives on connecting historical objects with social studies content. Although an interview guide was established beforehand, questions could be adjusted in sequence to accommodate the direction of each conversation (Fadli, 2021). All interviews were

audio-recorded and subsequently transcribed for analysis. Supporting documents, including collection catalogs, museum photographs, institutional archives, and available educational materials, were examined to corroborate information obtained from participants. The analytical procedure followed the interactive model developed by Miles and Huberman, comprising data reduction, data display, and conclusion drawing with verification. During data reduction, transcripts, field notes, photographs, and documentary records were reviewed, coded, and organized into three analytical categories: (1) collection characteristics and museum educational services, (2) the alignment of museum collections with junior high school social studies topics, and (3) the implementation of the seven components of Contextual Teaching and Learning (CTL) (Rukajat, 2018). The categorized information was subsequently presented through descriptive narratives, selected interview quotations, and tables. Conclusions were formulated through an iterative process in which emerging interpretations were continuously examined against the available evidence (Fadli, 2021). The implementation of each CTL component was classified according to whether the corresponding instructional practice was evidenced in the participants' accounts, with particular attention to distinguishing established practices from aspects that remained insufficiently developed.

To strengthen the credibility of the research, data triangulation was conducted by comparing information across sources and collection techniques (Husnullail et al., 2024). Source triangulation involved examining responses from museum personnel and social studies teachers concerning comparable issues, whereas methodological triangulation involved cross-checking interview accounts against observational records and institutional documents. Where inconsistencies emerged, the relevant evidence was reassessed through source comparison and, when necessary, clarification with the respective informants before final interpretation. One example concerned the number of museum collections: an earlier publication by Imada and Nafisah (2025) reported approximately 200 items, whereas the registrar provided a more recent inventory figure. The latter information was prioritized because it reflected the museum's updated administrative records. In addition, the constructivist perspectives of Piaget and Vygotsky were employed as theoretical foundations for interpreting the educational possibilities offered by museum collections. Piaget's perspective informed the discussion of how historical objects could potentially connect with learners' existing knowledge and facilitate the construction of new understanding. Meanwhile, Vygotsky's perspective provided an interpretive basis for examining the educational significance of social interaction and guidance involving teachers, museum educators, and learners. These theoretical perspectives functioned as analytical lenses rather than instruments for measuring actual student development or learning achievement. Since direct observations of students were not undertaken, conclusions concerning learning effectiveness were not drawn from this study.

Result

The KH. Hasyim Asy'ari Indonesian Islamic Museum, commonly known as MINHA, is located in Tebuireng, Cukir Village, Diwek District, Jombang Regency. The museum's founding was initiated by KH. Salahuddin Wahid when he saw the large number of pilgrims at the tomb of his older brother, Gus Dur (the fourth president). From 2014 to 2017, the administration and construction process took place. It was inaugurated by President Joko Widodo in 2018, and opened to the public in 2022 (Mr. Devann, Curator). Currently, the museum is under the Indonesian Heritage Agency (Museum and Cultural Heritage Agency) within the Ministry of Culture.

Five informants offered varying perspectives. Three informants from the museum, a registrar, an educator, and a curator, spoke more about collection management, narrative, and educational services. Two social studies teachers spoke more about the suitability of the collection to the material and the possibility of implementing it in the classroom. These differences are not contradictory. The same collection is read for different purposes, and it is this intersection that tests its potential as a learning resource. Table 1 presents the five informants. In presenting the results, statements are attributed to informants by name and role, observations are labeled as such, and the author's interpretations are introduced explicitly. Sections 1.1 and 1.2 describe the collection and the educational services, which bear on the first objective. Section 1.3 presents the curriculum connections (first objective) and the teachers' current practices and proposals (second objective); the CTL analysis of these practices is developed in the Discussion.

Table 1. Research Informants

Informant	Job	Working Time
Ahmad Ali Mashudi	Educator	4 Years
Devan Firmansyah	Curator	4 Years
Iska Nisfulailia	Registrar	4 Years
Kholisoh	Social studies teacher (Grade IX)	30 Years
Anggie Riestanty	Social studies teacher (Grade VII-VIII)	6 Years

1. Research Result

1.1 Exhibition Arrangement and Collection Structure

Based on an interview with the Registrar (Mrs. Iska) in September 2026, the museum's current collection numbered approximately 297 items as of September 2025 , more than the roughly 200 items reported by Imada and Nafisah (2025). These items comprise originals and replicas of historical, ethnographic, and numismatic interest, with the largest number of historical items. Some of the collections at MINHA are on loan from the National Museum, the Majapahit Museum, the Trowulan Museum, and the Vredeburg Fortress Museum in Yogyakarta. The exhibition layout has changed several times. Ms. Iska explains the reason for one of the changes: *"...the theme was narrowed down because most visitors are pilgrims. The first floor is now filled with collections of figures typically of interest to pilgrims, such as Gus Dur and Kiai Hasyim Asy'ari..."*

The first floor now houses the rooms of figures: KH. Hasyim As'ari and his son, Wahid Hasyim, in one room with two narratives, and Gus Dur's room. The second floor is divided into four zones distinguished by wall color. Zone one discusses the entry and development of Islam up to the kingdom and Wali Songo era. Zone two discusses the struggle against the Dutch East Indies colonial government and the national movement. Zone three discusses the period of the Japanese occupation until the 1955 election. Zone four is thematic and includes, among other things, the Mushaf Pustaka, the Itiqlal Mosque, the History of the Hajj, the establishment of the MUI and ICMI, and the establishment of Santri Day (Mr.Devan).

Based on the observation of the exhibition and the accounts of the curator and the registrar, the author interprets this arrangement as showing that the MINHA collection is shaped by the needs of its primary visitors, namely pilgrims, rather than the needs of schools. Consequently, the sections closest to the pilgrims and the chronological sections are on different floors.

Featured Collections and Their Authenticity

The curator selected the tombstone as one of the most memorable collections in zone one. Mr. Devann explained: *"The tombstones contain clear information and dates, thus answering questions about when Islam arrived or whether there were already Muslims in the archipelago in a particular century. To me, this is primary evidence or a historical source."*

The second collection Mr. Devan mentioned was a replica from the Pongkal and Barus sites in North Sumatra, which, according to symbols, indicate that Islam was present in the 8th century. The collection is only a replica because the originals are quite expensive and difficult to obtain. The status of the other collections also varies. Ms. Iska described the robe in KH. Hasyim Asy'ari's room as a centuries-old original obtained from a servant at a Kediri Islamic boarding school.



Figure 1. Display Of A Collection Of Gravestones As Evidence Of Islam In The Archipelago



Figure 2. Vitrines of the Collection of Figures in the KH. Hasyim Asy'ari Room

The large cannon in zone one is a replica from a museum in Malaysia. The golden fan, the crown of the Banten Sultanate, and the rencong (a relic) are on loan from the National Museum, while the Troloyo tombstone is from the Majapahit Museum in Trowulan. Collection management is carried out in a multi-layered process. Curators first check that the prospective collection aligns with the museum's narrative, then conservators assess its condition.

Afterward, registrars record and document the collection. The curators then inventory the collection and, together with the exhibitors, determine its placement. (Mrs. Iska).

1.2. Educational Services at the Museum

The museum has provided educational services through school visits, seminars, and workshops. According to Mr. Ali, school visits begin with a request letter from the school, which is then responded to by the museum. During these activities, educators tailor explanations to the students' educational levels. These adjustments are made to ensure the material is easily understood by students ranging from elementary to high school.

In addition to educators, accompanying teachers also play a crucial role in ensuring the smooth running of educational activities. Teacher involvement in directing students' attention to explanations facilitates educators' delivery of the material. This was conveyed by Mr. Ali: *"...if the teacher is cooperative, the children usually pay more attention, and explanations feel easier because everyone is paying attention. If the teacher is careless, we also have difficulty, especially if the educator is alone."*

Mr. Ali also stated that information from the school regarding student needs had been received late. On several occasions, students' assignment sheets were only discovered after the educator had finished explaining, leaving the educator without knowing what the students were looking for. Mr. Devan stated that the museum has five ways to showcase exemplary figures: live guides, collection narratives, multimedia in the form of mini-cinemas and television screens, public programs, and short videos on social media. The collection narratives provide information about the figures through exhibits, while the public programs introduce the figures and their exemplary values through museum activities. Short videos on social media are also used to connect with people who have never seen the museum in person.



Figure 3. Tour Directions Sign to the Audio Visual Room



Figure 4. Museum educators provide explanations to groups of visitors



Figure 5. Workshop activities as part of the public program

Source:instagram @museum.islam.ndonesia,202

1.3. The relationship between the collection and junior high school social studies material

Ms. Anggie, a 7th and 8th grade social studies teacher, explained that the Museum's collections can be linked to learning materials at both levels. For 7th grade, the relevant collections relate to the lives of past societies, particularly during the Islamic period. She explained: *"In 7th grade, the Museum's collections relate to the activities of past societies,*

particularly the lives of people during the Islamic period. This aligns with the tombstones at MINHA and archaeological evidence, which are included in the material on the development of Islam in the archipelago."

Meanwhile, in 8th grade, the Museum's collections relate to the struggle of Muslims against Dutch colonialism and the national movement. These include collections from Prince Diponegoro, Sarekat Islam, and Muhammadiyah. Ms. Anggie also considered the second floor to be the most interesting because it has various zones with concrete historical evidence. In her view, the presence of these collections would help students understand social studies material more concretely, as Ms. Anggie stated: *"Students do not only learn abstractly, but there is a concrete form, so that their understanding does not float."*

Mrs. Kholisoh, a 9th-grade social studies teacher, explained that the Museum's collection's connection to the 9th-grade learning materials doesn't directly address Islam specifically. According to Mrs. Kholisoh, the material that can still be connected is Indonesia's development since independence, particularly during the Sukarno era. However, the textbooks focus more on the lighthouse project, so information about the Quranic manuscript project can provide additional knowledge for students. *"The Quranic manuscript project (during the Sukarno era) is indeed necessary as additional knowledge beyond that in the textbook, and can be included..."*

Mrs. Kholisoh also mentioned that the photographs on display at the museum, including the history of Gus Dur as president of Indonesia, can also be used to complement learning about the development of the Indonesian government up to the reform era. Therefore, according to Mrs. Kholisoh, the museum's collection can still be used as a learning resource for 9th-grade students, although its connection to the curriculum material is more of a supplementary learning tool. Table 2 summarizes the curriculum connections identified by the two teachers and mapped to [the Social Studies learning outcomes (Capaian Pembelajaran) of the Merdeka Curriculum, Phase D.

Table 2 Mapping of MINHA collections to junior high school social studies material

Class	Learning materials	Attributed collection
Grade VII	1. Past community activities 2. Development of Islam in the Archipelago	Zone one: Tombstones and archaeological evidence
Grade VIII	1. Struggle against Colonialism 2. National Movement	Zone two: Diponegoro, Sarekat Islam, Muhammadiyah,
Grade IX	Development Since Independence: Goverent until the Reform Era	Zone four: Al-Quran manuscript and Gus Dur history room

According to Ms. Anggie and Ms. Kholisoh, the use of MINHA's collections in social studies learning can still be developed through various media and activities tailored to students' needs. This is also an alternative, as in-person museum visits are hampered by school permits and costly transportation. Therefore, they proposed the use of videos and photographs of the collection, holiday observation assignments, and the museum website to continue to engage students with the collection and its history. Specifically, Ms. Anggie suggested that social studies teachers develop their own teaching modules on the history of the arrival of Islam, using the museum's collections as examples. She noted that social studies material includes Islamic movements and oral history, making historical sources in Jombang a valuable learning resource.

She also mentioned the planned Social Studies Jamboree to explore historical sites in Jombang, including museums, which had not yet been held at the time of the interview..

Discussion

The Potential of Collections in Piaget's Constructivism Perspective

Piaget viewed knowledge as being formed when students assimilate new experiences into existing schemas, or accommodate them if they do not fit. He also distinguished between physical, logical-mathematical, and social knowledge (Wardani, 2022). In this study the framework is used to interpret which kinds of knowledge MINHA's collections could allow students to construct, not to claim that students have constructed it. The tombstones with legible dates and the replicas from the Pongkal and Barus sites, as the curator described them, are physical objects that could serve as evidence for a question students already hold, such as when Islam arrived in the archipelago; this links them to the Grade VII material on the development of Islam. According to Hasanah et al. (2024), a learning resource drawn from the environment gains its value from teacher selection, and Samsinar (2019) names suitability for purpose, rarity, and accuracy of information as selection criteria. Against these criteria the potential of the collection appears uneven: collections on loan from other museums meet the rarity criterion and the registration process supports accuracy, but the curator's acknowledgement that some older data are incomplete means that teachers need to select collections with documented information.

The proximity of the material to the student's environment can be a starting point for learning, but it does not guarantee understanding; students' prior knowledge needs to be built first. Ms. Anggie's suggestion that teachers develop a teaching module on the history of the arrival of Islam, using the MINHA collection as an example, is one way to build this prior knowledge before students see the objects or their photographs. This points to the central analytical insight of the study: possessing relevant historical objects is not the same as having an instructional design that makes them usable. MINHA has the former, since its collections can be mapped onto Grade VII-IX topics, but the teachers report lacking the latter, namely collection-based materials, viewing guides, and trigger questions (Table 3). The conditions under which a collection becomes a learning resource therefore lie not in the objects alone but in teacher selection, documented information, students' prior knowledge, and the activities organized around the objects. This agrees with Irani et al. (2018) on the importance of learning resources relevant to students' lives and with Sihole et al. (2023) on the benefits of museum visits for student motivation and understanding. However, those studies are concerned with student responses, whereas this study did not observe students. Its findings concern potential and the conditions for use, and they cannot confirm that museum-based activities improve students' understanding.

Learning Mediation in Vygotsky's Perspective

Vygotsky defined the learning process as inseparable from social interaction. Students learn most optimally when they are in their zone of proximal development, the gap between what they can achieve independently and what they can achieve with the help of others who are more knowledgeable. As students' abilities develop, assistance is provided gradually until they are able to complete tasks independently (Suprijono, 2009).

In Vygotsky's framework, museum educators can be seen as the more knowledgeable other: they understand the collection and, as Mr. Ali described, adapt their explanations to the students' educational levels. This mediation is only potential, because the study did not observe

how students responded to it. Such adaptation also depends on the educator knowing the students' needs, and this information is provided by the school. As reported in Section 1.2, this information was sometimes received late, so on those occasions the educator was unable to align the explanation with the students' learning objectives.

On those occasions, the learning objectives designed by the teacher were therefore not addressed in the educator's explanation. Mr. Ali's account suggests that teachers cannot simply hand students over to the educator and wait: when the teacher is inattentive, the educator has difficulty, which indicates that the teacher is a second mediator who works together with the educator. This finding is in line with Yusran et al. (2025) and Maulana et al. (2025), that learning in museums runs well when students interact with objects and educators at the same time. Unlike studies that may have examined student responses directly, the present study relies on the accounts of the educator and teachers, so the mediation role is interpreted as a condition for implementation, not as demonstrated support for student learning.

Implementation of Contextual Teaching and Learning and Aspects That Still Need Development

The implementation of Contextual Teaching and Learning is seen from its seven components (Rukajat, 2018). Table 3 classifies each component as already done or still not enough according to the activities described by the informants; it reflects reported practice, not observed lessons.

Table 3 *Implementation of CTL components based on the informants' statments (source : interviews, 2026)*

CTL components	It is already done	Still not enough
Constructivism	Teachers link material regarding historical sites in Jombang (Mrs. Anggie)	-
Inquiry	Observation assignments during vacation (Mrs. Kholisoh), Market observation (Mrs. Anggie)	Guide to viewing the collection
Asking	-	Trigger question
Learning Community	Social Studies Jamboree Plan (Mrs. Anggie)	Group Discussion on the collection
Modeling	Educator's explanations according to level (Mr. Ali), illustrated PPT (Mrs. Kholisoh)	An example of how to interpret an object
Reflection	Not yet available	Students share what they have learned
Authentic Assessment	Assignment sheets (Mr. Ali)	Assessment of student work result

Teachers have implemented most of the contextual learning components, but they have not used MINHA's collections in their lessons because of limited visits and the unavailability of teaching materials, not because the collection is irrelevant. This is in line with Rofiq et al. (2020), who emphasized the importance of connecting material to students' real-life experiences. Under these conditions, the MINHA collection can be brought into class through videos or photos, as the teachers proposed. The aspects of reflection and authentic assessment still need to be strengthened so that students can express their own understanding. Taken together, the three frameworks complement each other: Piaget's perspective explains why prior knowledge and well-documented objects matter, Vygotsky's explains why teacher and educator guidance must be coordinated, and CTL specifies the activities (guided viewing, trigger questions, discussion, reflection, and assessment) through which both can be organized. Whether such

arrangements improve students' understanding can only be established through classroom-based research with students.

Conclusion

The collections of the KH. Hasyim Asy'ari Indonesian Islamic Museum (MINHA) show potential relevance to junior high school social studies, particularly for the development of Islam in the archipelago and the national struggle in Grades VII and VIII, with supplementary links to post-independence Indonesia in Grade IX. This is a finding about curriculum relevance, not about learning effectiveness: the study did not observe students and does not show that museum-based activities improve achievement or engagement. The collection, consisting of originals, replicas, and borrowed objects, offers diverse learning potential, although some data on older collections are incomplete. Its use in the classroom is currently limited by the few visits and the lack of collection-based teaching materials. Teachers have proposed videos and photographs as alternatives to visits; reflection has not yet been implemented, and authentic assessment remains limited. Read through Piaget and Vygotsky, the findings suggest that using the collections requires a connection to students' experiences and coordinated guidance from teachers and educators. The specific contribution of this study is a preliminary curriculum mapping of MINHA's collections and an identification of the practical conditions for developing contextual activities.

Each recommendation follows from a specific finding. Because teachers lack collection-based teaching materials, social studies teachers need to select collections based on learning outcomes and the completeness of their documentation, and to develop reflection and assessment based on student products; the Social Studies Teachers' Working Group (MGMP IPS) can facilitate joint teaching modules equipped with selected collections, worksheets, and assessment rubrics. Because school permits and transportation costs limit visits, MINHA administrators need to provide digital materials such as photographs and short videos tailored to school needs. Because information about student needs reached educators late, schools and MINHA need to coordinate learning objectives before visits so that educators' explanations can be aligned with them, and information should be structured so that it is understandable to visitors from diverse backgrounds. The Social Studies Jamboree is still a plan; if it is implemented, it could become a forum for sharing experiences. This study has limitations because it did not directly observe student learning processes and involved only five informants. Future research should therefore first develop museum-based teaching materials from these recommendations and then test them in classrooms, with student participation and classroom implementation as the most immediate next steps, involving more teachers from various levels and schools

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