

The Effect of Indianization on the Kedukan Bukit and Talang Tuo Inscription in Education in the Kingdom of Sriwijaya

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Abstract

The education that prevailed during the Hindu-Buddhist civilization developed according to caste status. Where the highest caste at that time was the Brahmins who were only allowed to study the scriptures, the knights studied government and martial arts, while the common people only learned skills from family inheritance. This paper aims to discuss the influence of Indianization in Hindu-Buddhist education. The research method used is the Historical Method. The historical method is a research method that includes data collection and interpretation of the symptoms of events that arose in the past which critically describes the entire truth of events or facts. As for the results of this study, the entry and development of Hindu-Buddhist religion brought a significant influence, through trade routes had an impact on changes in the socio-cultural life of the local community. One of the most obvious influences at that time in the field of education was the changing education system. The education system since the early period of the development of Hinduism and Buddhism in Indonesia has placed more emphasis on religion. The education system used at that time was Gurukula, where the nature of Hindu-Buddhist education was informal, aristocratic and educational. Several types of education at that time such as intellectual education and chivalry education, skills education emerged. The educational institutions at that time were in hermitages, temples, hermitages and families. The purpose of education at the time of the Sriwijaya Kingdom was so that citizens could carry out their duties as religious beings, for individual and social needs. The purpose of education at that time was so that students could carry out religious duties, namely Buddhism and Hinduism.

Keywords: Education, Indianization, Kedukan Bukit, Talang Tuo, Sriwijaya Kingdom

Introduction

Every human being requires education in order to build a solid personal image during his or her lifetime. Because of education, humans can grow and develop into individuals with intellectual and skill abilities (Yusuf, 2018: 21). As previously said, education is viewed as a human process of humanization, with the implication that it is through education that people who previously lacked knowledge became knowledgeable humans (Panggabean, 2018: 1727). Education in Indonesia now is inextricably linked to education in the past, including ancient education, Hindu-Buddhist education, Islam, colonialism, the proclamation, and the new order (Yusuf, 2018: 29).

Education is one of the most important aspects of any country's development. Education is a structured effort to carry out the learning process in an effort to create competent, creative, innovative students so that these students can explore their abilities with well-accepted provisions in terms of self-control, intelligence, religious strengthening, and the necessary skills, as stated in article 1 of Law No. 20 of 2003 concerning the National Education System (Rini, 2013). According to Ki Hajar Dewantara, one of the founding fathers of education, education is an effort to develop children's minds, bodies, and spirits in order to improve the quality of life in society (Nurkholis, 2013: 26). Based on some of these statements, it can be concluded that education is an effort that aims to humanize humans so that they reach one stage in life as a human being who achieves inner and outer happiness (Hafid, 2013: 28).

Indonesia is an archipelagic country with a crucial geographical location. Because Indonesia is made up of many islands, it has become a commerce route for foreign ships to dock (Indrawasih, 2018: 41). Since 1 AD, Indonesia has maintained economic interactions with India, which included not only trade but also cultural ties, allowing for the acculturation of two separate cultures at the time. The effects of Hindu-Buddhist influence may be seen in many sectors of life, including culture and the advancement of Indonesian civilization. As a result, the arrival of the Hindu-Buddhist religion has had a significant cultural impact on the Indonesian people's social lives (Muharani, 2021: 929).

In the 5th century AD, the process of Hinduism and Buddhism entered Indonesia. Although Hinduism and Buddhism are two distinct religions, they share a common concept in Indonesia, namely that the highest power is a combination of the gods Shiva and Buddha (Nurwahyuni, 2021: 55). The Brahmin theory, the Vaisya theory, and the Kshatriya theory are three theories that suggest the process of embracing Hindu-Buddhist religion. The Hindu-Buddhist religion came into being and grew in influence, one of which was in the field of education. At this time, educational institutions only studied one religious subject, but the development of educational institutions during the Hindu-Buddhist period marks the beginning of the creation of educational institutions in Indonesia (Muharani, 2021: 929).

The predominant education system in Indonesia has been completely religious since the beginning of Hindu-Buddhist history. In hermitages, hermitages, temples, and households, Hindu-Buddhist religious lectures are held. In the Sriwijaya Kingdom, this Hindu-Buddhist teaching established a framework of educational practice. Brahman Educators/Teachers, i.e., scholars who coordinate education and instruction. Theology, literature, linguistics, and social sciences are among the subjects they study and teach (Ristekdikti, 2016: 43). According to Hinduism, "it is vital to have a teacher who disseminates fresh knowledge in order to produce a

new person" (Kaswati et al., n.d.). As a result, the caste system in Indonesia is not as strict as the one in India.

This paper tries to discuss the impact of Indianization on Hindu-Buddhist education based on the preceding reasoning. The impact of Indianization on the Kedukan Bukit and Talang Tuo inscriptions on Hindu-Buddhist teaching under the Sriwijaya Kingdom is further explained in this article. The impact of Indianization on the Srivijaya Kingdom's education system, the types of education that predominated, and the types of Hindu-Buddhist educational institutions that existed during the Srivijayan era are analyzed. This work aims to add to the existing knowledge and understanding of schooling at the time. The purpose of this paper is for readers to learn about, discover, and comprehend education in the past.

Method

The Historical Approach is the study method that our group adopts in accordance with what our group has investigated, which is The Effect of Indianization on the Kedukan Bukit and Talang Tuo Inscriptions in Education during the Sriwijaya Kingdom. This is a research strategy that involves gathering data and evaluating a symptom of past occurrences that critically describes the truth of events or facts (Sugiyono 2012, 2).

In historical inquiry and data collection, heuristics are the initial stage. Data is gathered from a variety of sources at this point, and difficulties related to the situation are examined. Also, the author is seeking for appropriate sources to obtain answers to current difficulties, and then putting together specifics of the problem and sources to utilize as a formulation. Books, archives, newspapers, departmental documents, conducting interviews with relevant persons, and sources from search results on the internet are all examples of sources.

Then, in order to process the data and facts that have been gathered, source criticism is used. The data gathered subsequently must be relevant to the researcher's problem; the purpose is for the writer to locate the problem more easily. There are two stages of criticism: external and inward.

The interpretation or interpretation will be done by the author. Then execute the correct word order interpretation. After that, combine the meanings of the words with each other so that they get the right explanation in the study.

The researcher analyzes the information and historical sources gathered in this step, which can be regarded as a true occurrence that can subsequently be combined into a text (Sjamsuddin, 2007:132).

Result and Discussion

1. The Influence of Indianization in Indonesia During the Sriwijaya Kingdom

At the beginning of the century AD, India came and developed in Indonesia. This is due to the global process, which is accompanied by rapid transportation technology development. Similar was the employment of cognate languages (intermediate languages) as a means of communication between communities (lingua-franca) (Indrajaja, 2014: 18). Long-distance shipping and commerce movements have expanded as a result of advancements in communication and transportation. Goods from the archipelago, such as unique types of timber, spices, and unusual fauna, began to be brought to the outside world via the shipping-trade

network. On the other hand, treasures from outside the archipelago entered and were popular in the archipelago, such as beads, green stone jewelry (jade), and metal. A new source of life and identity (Indian culture) is supplied to and subsequently absorbed by particular people in the archipelago through this worldwide network. There are three cultural dimensions of Indian culture's influence in the archipelago's everyday life. Different regional characters have been created from Hindu-Buddhist religion, political structures (kingdoms), Sanskrit, and Indian characters (Pallawa) (Indrajaja, 2014:18).

India's population is organized into four castes: Brahmins, Kshatriyas, Vaisyas, and Sudras. Science is a tool for the Indians in their quest for mystical perfection. The inner seclusion from reality with the goal of being one with God is known as mystery. Priests make up the Brahmin caste. Knights are members of the nobility, soldiers who are taught reading, writing, arithmetic, and combat tactics. Artisans, traders, cultivators, and other members of the Vaisya caste make up the Vaisya caste. The Vaishya caste learns and teaches agriculture. The sudra caste is the lowest caste, and they are regarded poor humans who can only do slave work, hence they are not allowed to education (Ristekdikti, 2016: 43). Religious education was prioritized at the time, the Vedas (Indian scriptures) served as the basis of education, the Brahmin caste became the organizer of education, they controlled life, and only this caste had knowledge, and the purpose of education was to achieve happiness and mystical perfection through knowledge. Except for prospective applicants, knowledge as a tool is not evaluated, and education for women is not considered (Rezeki, 2020:40).

Education begins with the distribution of a munya (holy necklace), which is a rope draped from the left shoulder to the right waist. In a religious setting, Munya is a gesture of acceptance. The upanayana ceremony is the name given to this ritual (udayana). Munya is given to Brahmin children when they are eight years old, knights when they are eleven years old, and Vaishya children when they are twelve years old (Rezeki, 2020:41). Students live with their teachers during their schooling, live cheaply, and work hard to aid their teachers' families. The guru-kula system, sometimes known as boarding education, is the name given to this method. The students regard the teacher and his wife as parents. Because of the Rabindranath Tagore's influence, the kula guru system has survived into modern India alongside other (classical) educational systems. In India, he is a well-known educational personality. Sayyid Ahmad Khan was another individual who had a significant impact on Islamic religious instruction in India. The history of education in Indonesia can be traced back to the Hindu-Buddhist era in the 5th century AD (Indradjaja, 2014). The changes that have occurred since then demonstrate that education is carried out in accordance with the changing times, with adaptations to ideas, aims, and implementation. Religion and education had a tight association during the time.

Many foreign traders from China, India, and Arabia visited the Sriwijaya Nation, which was a maritime kingdom. The name Sriwijaya derives from the Sanskrit word "*luminous triumph*" (Kurniawan 2018:1). The Sriwijaya Kingdom is located on the east coast of the Sumatran Island. The evidence on the Kedukan Bukit Inscription shows that the Palembang area had a kingdom founded at the time, namely the Sriwijaya Kingdom in the 7th century AD, based on the date and year found (Sholeh, 2018:2). Sriwijaya was a kedatuan-style monarchy formed by the amalgamation of various datu and kingdoms. Sriwijaya has such a broad maritime dominance that it is known as the archipelago's first and largest maritime monarchy. In Indonesia, Sriwijaya's marine power is crucial for service and trade (Berkah, 2017: 52). The

Sriwijaya Kingdom spanned practically the entire island of Sumatra, particularly along its east coast and into the present-day northwest. At the southern portion of Sumatra, there are archaeological remains not only in Palembang, but also along the Musi River from Ogan Ulu to the east coast and on Bangka Island (Taim, 2013:103).

2. The Influence of Indianization in Hindu-Buddhis Education During the Sriwijaya Kingdom

The introduction of Hindu-Buddhist religious influence to Indonesia has had a tremendous impact on various aspects of society, particularly education. Various educational institutions began to form at this time, educational institutions that were still intimately linked to embracing a religious system, where the development of education in accordance with the demands of the times was visible via the ideology, aims, and execution method. During the Hindu-Buddhist period, there were numerous influences of Indianization on Indonesian educational institutions, the first of which was the Padepokan institution, where students, particularly those of Brahmin heritage, studied and convened in the hermitage while learning from the holy book. The teacher sits in the centre of the room, while the students sit around him. With the books they bring to class, pupils are taught to read and write. Second, the temple serves as a venue for Hindus to make offerings and for the king's descendants to study. They were taught proper etiquette, how to govern a country, and combat arts.

Third, asceticism is the practice of withdrawing to a tranquil area in order to seek wisdom. People who practice austerity are thought to have a great level of spiritual wisdom. As a result, people who have become a place to ask inquiries of all kinds, the most common of which are occult-related. Fourth, the family provides informal education by allowing children and family members to participate in their parents' employment (Syaharuddin, 2019).

The Sriwijaya Kingdom is a Buddhist learning center that is similar to those found in India. Many temples for Buddhist worship were established in the Sriwijaya Kingdom, such as Muara Takus Temple and Kemaro Island. As a result, these artifacts show that Buddhism thrived in the Sriwijaya Kingdom. The Sriwijaya Kingdom was not just known for its naval power at the time, but also as a center of learning and culture (Suswandari et al, 2021: 75). This is symbolized by a number of relics that have the same meaning or philosophy as Buddhist teachings. Many people from other countries came to Sriwijaya Kingdom to study religion (Budisantoso, 2016:75). Information regarding proof of the emergence of the Srivijaya monarchy in Palembang is revealed in the travel notes of a Chinese priest named I-tsing in 671 AD. I-tsing took a six-month break in the heart of Sriwijaya to study Sanskrit and Buddhist teachings. He said on his trip that the Srivijaya kingdom's heart was ringed by forts, and that over a thousand priests studied Buddhism (Sholeh, 2016:15).

Other evidence for the creation of the Srivijaya monarchy comes not just from Chinese monks' writings, but also from within the country, such as the finding of inscriptions dispersed throughout Palembang and beyond. The Kota Kapur inscription in Bangka, the Palas Pasemah inscription in South Lampung, and the Karang Brahi inscription in Jambi are the three inscriptions outside of South Sumatra. In South Sumatra, three further inscriptions were discovered (Suswandari et al, 2021:80). On June 16, 683 AD, the first inscription was discovered at Kedukan Bukit, near Palembang, on the banks of the Tatang River. This inscription is written in Pallawa and is in ancient Malay language. In the inscription it contains 10 lines and lines in the 4th to 7th lines of which the contents are in the fourth line, *Wulan*

Jyestha dapunta hyang marlapas dari minana, fifth line, *tamwan mamawa yang wala dua laksa danan kesa*, sixth row, *dua ratus cara di samwau danan jalan sariwu*, seven row, *tlu ratus sepuluh dua manakna datang di mukha upa* (n) (Berkah, 2017:53).

The texts of the Talang Tuo inscription reveal the growth of Buddhism during the Srivijaya dynasty. The contents of the Talang Tuo inscription explain the leadership spirit of a Srivijaya king who was very wise, just, firm, and religious, as evidenced by the king Dapunta Hiyang Sri Jayanasa had ordered to make a Sriksetra garden in which there are plants that are beneficial to all creatures such as coconut, sago, palm trees, areca nut, and others, in addition to explaining the Srivijaya king who was. Sriksetra Park was founded in 684 AD, and Dapunta Hiyang Sri Jayanasa had only been in charge of his government for a short time, so he needed to operate it according to the principles of a Buddhist who was just, wise, and clean in his actions, especially when it came to community rules. The contents of the Talang Tuo inscription are described by a monarch who has grasped and practiced Buddhist teachings. It can be deduced that Dapunta Hiyang Sri Jayanasa had attained godhood at this time, since he had not previously attained such a high level (Tim Badan Arkeologi Palembang: 2006).

1) The Influence of Indianization on the Kedukan Bukit and Talang Tuo Inscription in Education During the Srivijaya Kingdom

During the Hindu-Buddhist period in Indonesia, the educational process was still intimately linked to adherence to a religious and belief system, with education evolving in accordance with the demands of the moment, both in terms of philosophy, aims, and implementation process. The Brahmins were in charge of implementing education at the period. They teach theology (religious science), literature and language (skills), exact sciences (astrology), exact sciences (calculation of time, building arts, fine arts) (Muharani, 2021: 931). Specific areas of expertise are typically passed down from generation to generation, and this is not limited to the upper class because a person's skills are fundamentally linked to their personal development and contentment. The Gurukula education system was employed during the Hindu-Buddhist period, and it was implemented by pupils visiting the teacher to study. The classes were held in a mandala, and students were taught Sanskrit from India, as the Hindu-Buddhist influence originated in India. writes that students are taught to read, write, and count using extremely simple ways (Ridho'I, 2018:139).

There are three distinct characteristics of learning in Indonesia during the Hindu-Buddhist period: the first is informal, which means that the learning process is not governed by an institution; the second is religion, which teaches Hinduism and Buddhism; and the third is aristocratic, which means that education is only allocated by the community aristocracy and kings. Usually, aristocrats hired teachers to teach the king's children in the palace, but some parents required their children to meet certain teachers in order to study, and the youngsters were required to live where the teacher lived. Finally, they are educational administrators, with Brahmins representing Hinduism and monks representing Buddhism (Syaharuddin, 2019: 13).

The word inscription comes from Sanskrit, the real meaning is "praise" but then it is considered as "a charter, edict, decree, law or writing". Not all inscriptions convey praise, despite their initial interpretation as a compliment (king). The majority of the inscriptions known for determining the establishment of rural areas or areas are advanced. The inscription is a historical artifact in the form of a stone inscribed with ancient writings such as news, information, warnings, and laws (Sholeh, 2017: 2).

The first inscription discovered was the Kedukan Bukit inscription, which tells about Dapunta Hyang's construction of a wanua (village) after winning and conquering several areas in his expedition known as the "Sacred Journey" or Mangalap Siddhayatra, from a place called Minanga Tamwan Wanua baru, which was later considered to have developed into the center of the Sriwijaya Kadatuan, in Palembang, as Palembang's birthday, June 16, was chosen in accordance with this "Come to Palembang" notion (Geria, 2017:16). As an interpreter of the city gate notion, the Kedukan Bukit inscription serves as a reminder that entering this city is a reflection of one's birth. Siguntang Hill is where you can study religion, and the slopes around Siguntang Hill, from Padang Kapas to Kambang Unglen, are where you may trade. They are reborn after entering this area, either as traders or as students studying Buddhism, or both, traders studying Buddhism at the same time. Furthermore, from this semiotic interpretation, it can be said that Foshih City, as the city of Palembang at that time, was a symbol of the City of Commerce, City of Religion and City of Students (Irwanto, 2013:142).

Furthermore, on November 17, 1920, L.C. Westenenk discovered the second Talang Tuo Inscription in Palembang, which is west of Palembang or the Talang Tuo location not far from Siguntang Hill. This inscription was discovered on the ground's surface, face down to the ground, in good physical condition. Talang Tuo comprises 14 lines in Palawa script and Old Malay language, written in 606 Saka or 684 AD at the same time (Coedes, 2014:55). The Talang Tuo inscription is a 14-line Old Malay inscription from the Srivijaya kingdom. It was inscribed in 606 Saka (684 AD) and contains information on the Srivijaya dynasty. The inscription can be evaluated in terms of the evolution and state of Buddhism in the center of the Sriwijaya kingdom in the 7th century AD after it was translated by G. Coedes (Kabib, 2015: 2).

The meaning of the Talang Tuo inscription is a message and a description of the political, socio-cultural, economic, and religious conditions in the Sriwijaya kingdom, which when carefully interpreted reveals two things: developing conditions and the leadership of a king who is very obedient to Buddhist teachings. The 14 lines of the Talang Tuo inscription can be divided into two sections, the first of which is about Mahayana Buddhism (Tantarayana) and the building of Sriksetra Park. Sriksetra Park was established in 684 AD, which is understandable given that Dapunta Hiyank Sri Jayanasa had just recently come under his rule, and he sought to establish an individual cult as Dewaraja as a prerequisite that a king must possess.

Thus, the Talang Tuwo inscription is textual proof that was constructed with the intent of establishing legitimacy and the form of the Dewaraja cult through Dapunta Hiyank Sri Jayanasa's Buddhist teachings. The Srivijaya king's creation of the Talang Tuo inscription depicted a Buddhist leader who was also kind and intelligent to his people. Dapunta Hiyank Sri Jayanasa's Talang Tuo Prasati is an effort to prosper the government and its people in an orderly, orderly manner in accordance with dharma, as well as to save its people from samsara, or world misery. During Dapunta Hiyank Sri Jayanasa's reign, he was able to or was thought to have attained the degree of deity (as a god in the world). As a god, he can acquire a comprehensive understanding in an endeavor to free all beings from their pain, and all kinds of that effort include the building of Sriksetra Park (Balaputra Dewa Museum Team: 2010).

2) Types of Hindu-Buddhist Education During the Sriwijaya Kingdom

During the Srivijaya Kingdom, there were several types of Hindu-Buddhist education. The first was Intellectual education, which was devoted to Brahmins studying the holy writings.

Intellectual education also teaches skills in prayer and mantras for natural rulers, as well as offerings to Shiva and Gautama Buddha, in addition to studying about scriptures.

The second was Knight education, which attempted to give nobles with knowledge and abilities connected to the state, government management, and military methods. It was specifically developed for kings of court families. Third, skills education is education for the common man. This informal skill education takes place in the family, and it lowers the credentials of their parents, who are farmers, sculptors, fisherman, and others.

The objective of education during the Sriwijaya Kingdom was to prepare inhabitants to fulfill their responsibilities as religious beings, as well as to meet individual and social demands. The goal of education at the period was for pupils to be able to perform religious tasks, such as Buddhism and Hinduism. Individual needs in relation to life's necessities, whilst social or communal tasks refer to students' abilities to exercise their rights and responsibilities as citizens or "*subjects*" of the Sriwijaya kingdom (Kaswati et al, 2020:70).

Conclusion

The education that prevailed during the Hindu-Buddhist civilization developed according to caste status. Where the highest caste at that time was the Brahmins who were only allowed to study the scriptures, the knights studied government and martial arts, while the common people only learned skills from family inheritance. The purpose of education during the Hindu-Buddhist era was in accordance with the purpose of human life, namely living to achieve moksha for Hinduism and humans achieving nirvana for Buddhism. Learning at that time was guided by knowledge and understanding of religious teachings.

The entry and development of the Hindu-Buddhist religion had a significant influence, through the trade route, it had a changing impact on the socio-cultural life of the local community. One of the most obvious influences at that time was in the field of education, beginning with changes in the education system. The education system since the beginning of the period of the entry of Hinduism and Buddhism in Indonesia has put more emphasis on religion. The education system used at that time was Gurukula, where the nature of Hindu-Buddhist education was informal, aristocratic and educational. There were several types of education during the Hindu-Buddhist period such as intellectual education and chivalry education, skills education. During the Hindu-Buddhist era, educational institutions were held in hermitages, temples, hermitages, and family circles.

The purpose of education at the time of the Sriwijaya Kingdom was so that citizens could carry out their duties as religious beings, for individual and social needs. The purpose of education at that time was so that students could carry out religious duties, namely Buddhism and Hinduism. The Srivijaya Kingdom was a center for Buddhist learning which correlated with learning centers in India. In the Srivijaya Kingdom, there were also many temples built for Buddhist worship.

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