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Museums University as Catalysts for Islamic Cultural Heritage Preservation and Learning Laboratories

¹Muhammad Azwar, ¹Pungki Purnomo, ¹Ida Farida, ¹Amir Fadhillah

Department of Library and Information Science, Faculty of Adab and Humanity, Universitas Islam Negeri Syarif Hidayatullah Jakarta, Indonesia

Corresponding Author: Pungki Purnomo (pungki.purnomo@uinjkt.ac.id)

Abstract

As a pioneer of university museums among state Islamic universities in Indonesia, the UIN Malang and UIN Banda Aceh museums play a vital role as role models for other UINs in managing and empowering university museums as important units in higher education institutions. The purpose of this study is to discuss the UIN Malang and Banda Aceh museums in playing a role as preservation institutions of cultural heritage and a learning laboratory in organizing learning activities for academics and the community outside the campus. By using a qualitative approach and case study method, data collection techniques are observation, in-depth interviews with museum managers and academics. Data analysis is carried out by reducing data, presenting data and drawing conclusions. The findings of the study show that the academics and the community engagement is not as an object in preserving the cultural heritage of Islam and Indonesia. Academics, community leaders and community groups jointly play an active role in carrying out conservation activities. The same thing is also done by museum managers by involving academics and the community to discuss the implementation of educational activities that are needed by themselves such as exhibitions, training, workshops, and seminars. This study confirms the importance of university museums and can form a creative and innovative academic culture among academicians and community.

Keywords: *university museum; community engagement; Islamic cultural heritage preservation; learning laboratories*

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Introduction

As an information institution, museums have a very important role, as do libraries and archival institutions. Its role is not only as an institution that preserves human cultural heritage, but also plays a role as a supporter of various educational, research and community service activities (Parton et al., 2016; Tupan & Djaenudin, 2022). Knowledge preservation in museums is developed through various strategies that include physical preservation of collections, documentation, digitalization, and the delivery of knowledge to the public.



Physical preservation of the collection makes efforts to apply conservation techniques to keep artifacts, manuscripts, and historical objects preserved in the long term. Usually by means of prevention, curative and restoration. Preservation by doing documentation is that each object in the museum is systematically documented to ensure that information related to its origin, historical value, and cultural significance remains preserved. Preservation with digitization is by scanning documents, photos and artifacts for digital archives. Preservation by imparting knowledge to the community by creating museum role as a learning centre for both academics and the wider community.

Through student interaction with artifacts and digital technologies, student could be facilitated to conduct object-based learning in museum (Liddell, 2021). Unfortunately, object-based learning in museums has not yet become an academic culture among the academic community in Indonesia, because museums are still not considered as important information institutions like libraries by most academics (Astuti et al., 2021). Object-Based Learning (OBL) is a learning approach that uses real objects as a learning centre, allowing students and visitors to understand concepts directly through interaction with museum collections. University museums have an important role in implementing OBL because they not only store and preserve collections, but also serve as educational laboratories for academics and the public. The Object-Based Learning (OBL) approach that collaborates between libraries, archives, and museums (LAM - Library, Archive, Museum) allows the use of collections from these three institutions to create more comprehensive learning. This collaboration provides a holistic approach in understanding a cultural, historical, and scientific phenomenon

There are still very few universities that are reluctant to establish museums as library partners that can improve the quality of education, research and community service activities, which is a phenomenon that makes academics very concerned (Pierroux et al., 2021; Purnomo et al., 2019). In fact, museums and libraries can synergize (collaborate each other) in improving the quality of educational, research and community service activities (Carbonell et al., 2022). According to Government Regulation of the Republic of Indonesia Number 66 of 2015 concerning Museums Chapter 1 Article 1, a museum is an institution whose function is not only to protect collections, but also to develop collections, utilize collections and communicate them back to the public. Object-based learning in university is actually not something strange. The reason is, in many universities, especially leading universities not only in the world but also in Indonesia, university museums are used to facilitate anyone want to conduct object-based learning. The use of university museums by providing various objects including works of art, artifacts, replicas, archival materials, unique objects represented in digital form and so on is the main source of object-based learning (Purnomo, 2022).

Museum interpretation efforts can be carried out through various learning and research activities (Ayu et al., 2023). Apart from that, other efforts made by the museum as an information institution are, the museum also carries out activities such as acquiring collections, documenting them and preserving them, as well as communicating them to the wider community through various online, offline or direct exhibitions. So that in this way the museum collection which is a cultural and natural heritage can be communicated or communicated widely to the public (Tóth et al., 2024). Therefore, the three information institutions, including libraries, archives and museums, must collaborate with each other. The convergence of these institutions marks the extreme of this movement, which is currently driven by technology innovations that seek to attract new digitally engaged users (Tóth et al., 2024). Several recent technology innovations have brought these institutions together and explored the exchange between information from libraries, archives and museums, known by the acronym LAM (Audunson et al., 2020).

Several previous studies that are relevant to the author's research include a study conducted by Andrew Jamieson in 2017 at the University of Melbourne, Australia (Jamieson, 2017). This research is closely related to active learning and which can provide realistic experiences to students. Students who see and experience direct involvement with the object being studied are key to making personal meaning and long-term retention of ideas (Kontra et al., 2015). Other research assessing object-based learning in the context of higher education has been carried out at University College London. This research is closely related to active learning and which can provide realistic experiences to students. It is rarely in both state and private universities as well as Islamic religious universities (PTKI) in Indonesia, so that the academic culture of learning based on museum objects cannot yet be implemented as an alternative learning, especially in Islamic studies. However, of the many PTKIs in Indonesia, currently there are at least PTKIs that have university museums, namely UIN Ar-Raniry Banda Aceh and UIN Maulana Malik Ibrahim Malang. Based on the background described previously, the researcher considers the theme of Building Object-Based Learning as an Alternative Approach to Academic Culture in Indonesian Higher Education to be very important to study.

In Indonesia, although several reputable universities have university museums, the number of these museums is still far lower than the total number of universities. Institutional challenges in museum management are the main factor hindering the development of university museums as information institutions that support education, research, and community service activities. University museums in Indonesia not only facilitate the exploration of institutional and academic identity, but they also often support various educational, research, and community service activities. This study addresses two main questions: (1) How do university museums play a role in preserving Islamic cultural heritage? and (2) How do university museums function as learning laboratories?

Method

The research design used in this study is a qualitative approach with a case study method. The use of this approach and method is considered appropriate as an effort to explore various cases related to the role of the two university museums as preservation institutions and learning laboratories (Creswell, 2017). The location of this research is focused on two PTKIs, namely the university museum of UIN Maulana Malik Ibrahim, Malang and UIN Ar-Raniry, Banda Aceh. The research was carried out in two UINs because among PTKI, university museums only exist in two UINs. The existence of museums in the two UINs is an effort to preserve cultural heritage that is still rarely carried out both in public and private universities, including state Islamic state universities (PTKI) in Indonesia. The existence of museums in the two UINs emphasizes that its role is not only as a preservation institution but also as a learning laboratory. The primary data collection technique in this study was obtained by conducting observations and in-depth interviews with several people whose criteria are expertise, experience, involvement and contribution as well as their interest in the museum as a cultural preservation institution and learning laboratory. To ensure interviews with informants are conducted regularly and consistently, interview guidelines are formulated with an in-depth structure while maintaining flexibility to accommodate the perspective of informants who have unique views.

This research is driven by the initial observation that although there have been many studies on the use of museum and gallery collections for educational purposes, studies that specifically discuss object-based learning methods in higher education programs are still very limited. In fact, universities have great potential in utilizing unique and diverse collections, such as artworks, manuscripts, specimens, rare books, and artifacts as a source of

learning. In response to this gap, Helen Chatterjee and her colleagues, Rosalind Duhs, Leonie Hannan, and Thomas Kador, developed a research program that focused on exploring how museum collections can be used in object-based learning methods to improve the quality of learning for undergraduate and postgraduate students. This program is an important effort in integrating physical collections as a means of active and in-depth learning in the academic environment. (Chatterjee et al., 2021).

Table. 1 List of Research Informants

No	Name of Informant	University Origin	Role
1	Yhadi Firdiansya, M.Pd.	UIN Maulana Malik Ibrahim	Lecturer/Museum Manager
2	M. Muhsin Arumawan, M.Pd.I	UIN Maulana Malik Ibrahim	Lecturer/Museum Manager
3	M. Imamul Muttaqin, M.Pd.I	UIN Maulana Malik Ibrahim	Lecturer/Museum Manager
4	Hermansyah, M.Th., MA.Hum	UIN Ar-Raniry Banda Aceh	Lecturer/Museum Manager
5	Sholihatningsih	UIN Maulana Malik Ibrahim	Student
6	Abbas	UIN Maulana Malik Ibrahim	Student

Based on the Table. 1 that the number of informants for this study was 6 peoples with using purposive sampling technique. The informants of this study are museum managers, lecturers, and students based on criteria of expertise, experience, involvement and contribution as well as their interest in the museum as a cultural preservation institution and learning laboratory. Furthermore, all interview data were recorded and transcribed for analysis. Then all data findings related to the objectives of this study were analysed using relevant case study methods, by sorting data, finding patterns, and revealing important things needed in the research carried out through three stages, namely the data reduction stage, data presentation and drawing conclusions to show concrete examples of the role of university museums in supporting not only in preserving Islamic cultural heritage but also in conducting learning, research and community service activities. Finally, to obtain data with a level of reliability and validity of the data findings, the data triangulation technique is used in this study (Moleong, 2018).

Results and Discussions

The University Museum Efforts as Preservation Institutions of Islamic Cultural Heritage

The establishment of university museums at two Islamic state universities; Maulana Malik Ibrahim State Islamic University in Malang and Ar-Raniry State Islamic University in Banda Aceh, have similarities in both background and purpose. These museums were established and developed based on the initiators' belief that museums, alongside libraries, play an important role in making academic contributions, especially in fostering academic culture within the university community. However, convincing various stakeholders, especially university leaders and decision-makers, is not an easy task. The establishment of university museums is not just an effort to preserve natural heritage and human creation; It also serves as a platform that facilitates academics and the public in conducting formal and informal education, research, and recreational activities.

Roles and Focus of Collection

The museum at UIN Maulana Malik Ibrahim, called “Laboratorium dan Museum Pendidikan Islam Indonesia” (Laboratory and Museum of Indonesian Islamic Education), is the first museum in Indonesia dedicated to the theme of Islamic education. Previously, museums related to education in Indonesia primarily focused on general education themes rather than Islamic education. The establishment of this museum was driven by a comprehensive understanding and a strong commitment from its initiators regarding the importance of museums as institutions of collective memory.

The idea of establishing this museum was initiated in 2017 by Agus Maimun, one of the leaders of the State Islamic University of Maulana Malik Ibrahim, who was serving as the Dean of the Faculty of Tarbiyah and Teacher Training (FITK) at that time. He recognized the crucial role of museums not only as institutions for information and documentation but also as collective memory institutions that preserve intellectual and scientific heritage. More importantly, he envisioned that university museums should play a significant role in supporting education, research, and community engagement. With his keen insight and forward-thinking vision, Agus Maimun saw a great opportunity for UIN Maulana Malik Ibrahim to establish a university museum with a distinctive character, setting it apart from other university museums such as those at Malang State University, Yogyakarta State University, and the Indonesian University of Education. Consequently, the museum was founded and developed under the name “Laboratory and Museum of Islamic Education in Indonesia.”

The establishment of a university museum at Maulana Malik Ibrahim State Islamic University as a documentation centre for Islamic education in Indonesia is a significant step in tracing its historical development. This documentation centre will serve as a valuable resource, particularly for Muslims, not only in understanding the identity of Islamic education but also in supporting the development of Islamic educational institutions in the present and future. Through this museum, it is hoped that it will become a kind of showcase for the record of the journey and dynamics of Islamic education in Indonesia, especially Islamic boarding schools. Likewise, this museum will later, based on the concept of its establishment, try to record many Islamic education figures and their thoughts in Indonesia, and preserve various intellectual heritages of knowledge in the form of rare books or books and manuscripts of the archipelago or Indonesia. In line with the vision set by its initiators, the Indonesian Islamic Education Laboratory and Museum focuses on four main collection themes: Prominent figures in Indonesian Islamic education, thoughts and contributions of Indonesian Islamic education figures, Islamic educational institutions in Indonesia, particularly Islamic boarding schools (pesantren), rare books, including works by Indonesian scholars and historical manuscripts.

The UIN Ar-Raniry Museum was established in 2017. The establishment of the UIN Ar-Raniry Museum was pioneered by Yusni Sabi, who was the rector at that time. The UIN-Ar-Raniry Museum is located on Jl. Syekh Abdurrauf As Singkili, Kopelma Darussalam, Syiah Kuala District, Banda Aceh City. The State Islamic University of Ar-Raniry has a museum known as the UIN Ar-Raniry Museum. The museum was established with the aim of becoming a center for the preservation and study of Aceh’s cultural and traditional heritage. The main consideration for choosing UIN Ar-Raniry as the place to establish a museum that acts as a center for Acehnese cultural studies is considered suitable and appropriate because UIN Ar-Raniry is a representative Islamic higher education institution for studies of the cultural heritage of the Acehnese people who are heavily influenced by Islamic values.

In addition to being part of the UIN Ar-Raniry Museum collection, Rumoh Aceh itself also contains many cultural heritage items that are very thick with Acehnese customs. The Acehnese house consists of 3 rooms. Namely the front room, the middle room and the

back room. The front room is used for men, the middle room functions as a shared room for the family room and the back room is a room for women. The philosophy of Rumoh Aceh itself is that the front room is intended for men because the front room is often used for family meetings and receiving male guests.

In the Acehese house, there are various collections consisting of numismatic collections (currency coins). The collection of currency coins includes dirham currency that was once used in Aceh. The currency that is part of the Acehese house collection is made of gold, silver and copper. Dirham currency, both made of gold, silver and copper, was used for transactions from the Pasai kingdom to the Aceh kingdom before the pre-colonial period, or before the Dutch colonial period came. The archaeological practicum is part of the Archaeology course, where students not only study the theory of Archaeology, but also conduct practicums at historical sites. The UIN Ar-Raniry museum collection, in addition to the Rumoh Aceh, also contains a collection of currencies that were once used by the Aceh Sultanate. Although the value of the currency that is part of the UIN Ar-Raniry Museum collection is now lower than the dirham from the 16th-17th century Aceh Sultanate. There is also one collection of mushafs and other manuscripts in the study program building which is intended for learning. The typical Aceh mushaf comes from a community grant to UIN. The establishment of the State Islamic University (UIN) Ar-Raniry Museum which was inaugurated in 2017 was initiated or pioneered by a figure, namely Prof. Yusni Sabi who was also the rector at that time. His decision with his team at that time to establish a museum at UIN Ar-Raniry was a very important decision.

Collection Acquisition

The collection of rare books and manuscripts obtained through gifts or donations were sometimes obtained because the museum management made efforts to establish friendship with several Islamic boarding schools that were estimated to still store rare books or manuscripts of Islamic boarding school education figures in Indonesia. The management's visits to several Islamic boarding schools were to convince the importance of the UIN Maliki museum obtaining rare books and manuscripts from them as an effort to build a centre for documentation of the history of Islamic education in Indonesia, especially Islamic boarding school educational institutions.

Another acquisition method of museum collection can also be done through collaborative efforts. Among the collaborations developed by the museum is by conducting initial exploration or consulting with an expert in philology and Nusantara manuscripts, namely Oman Fathurrahman. He is not only known as an expert in philology and manuscripts but is also one of the initiators and developers of the Dream sea institution, an institution that collects a large number of Nusantara manuscripts and even Southeast Asia. Although there have been no results from the collaborative exploration efforts with Oman Fathurrahman, these efforts make it possible to establish cooperation in developing museum collections, especially manuscript collections. While the last procurement is through university heritage obtained by each academic community in various different places at the University. For example, in faculties, university work units and various university institutions. The university heritage can be in the form of objects (tangible) or in the form of intangible heritage. The discovery of this university heritage is usually motivated by the growing awareness of each academic community (Muravska & Stasiuk, 2020). Because of the shared awareness of the importance of the university museum, all parties at the university feel called to participate (take part) in the development of this UIN Maliki museum.

The procurement method used in developing the museum collection, both through cooperation with traditional Islamic boarding schools, experts and religious figures, as well

as academics, has contributed greatly to the development of collections relevant to the theme of Islamic education in Indonesia, namely themes about Islamic education figures and their thoughts, heirloom works in the form of rare books and manuscripts, and Islamic educational institutions (especially Islamic boarding schools and madrasas).

Meanwhile, the UIN Arraniry museum has one of the important collections is Rumoh Aceh. Rumoh Aceh is a grant or endowment from an Acehnese citizen named Hajah Sakinah Ishaq, who participated in supporting the importance of establishing this museum. The grant of Rumoh Aceh by a citizen is one of the proofs that UIN Ar-Raniry is an Islamic religious higher education institution that is trusted by the Acehnese people. As part of the UIN Ar-Raniry museum collection, Rumoh Aceh is also used as a central laboratory for preserving Acehnese culture for the Islamic Cultural History Study Program, Faculty of Adab and Humanities UIN Ar-Raniry Banda Aceh. As a laboratory for preserving the cultural heritage of the Acehnese people, this museum is part of the learning media for students, especially in studying Islamic anthropology courses. Rumoh Aceh also stores many diverse cultural heritages that reflect the culture of the Acehnese people.

Another important activity carried out by the museum management to enrich museum collection is also by conducting collaboration activity with an institution known as the International Center for Aceh and Indian Ocean Studies (ICAIOS), which is a central institution for studies on Aceh. One of the collaborative activities between the UIN Ar-Raniry Museum and this International Center for Aceh and Indian Ocean Studies (ICAIOS) is the handover of historical objects in the form of ancient ceramics provided by the International organization through its executive director, Cut Dewi, which was received directly by the vice chancellor for academic and institutional affairs. UIN-Ar-raniry Museum also collaborates with the Cultural Heritage Department of the Cultural Heritage Conservation Agency (BPCB) Banda Aceh. Through several collaborative efforts with these institutions, the management of the UIN Ar-Raniry Museum has organized various scientific and cultural activities including learning about Archaeology studies.

Management of Collection Exhibition

Meanwhile, the UIN Malang museum collection in presenting its collection, which is related to information about Islamic education figures in Indonesia and their thoughts is displayed in the style of photo galleries. What is interesting in displaying the collection of photos about Islamic education figures in Indonesia, the museum management in providing information reviews has made a technological innovation known as barcode scanning. So that visitors only need to scan through their cellphones on the barcode located at the bottom of the gallery photo, then information about Islamic education figures in Indonesia and their thoughts will appear (Habibullah et al., 2020).

Likewise with various collections of historical records about Islamic boarding school and madrasah educational institutions in Indonesia, most of them are also displayed in a gallery style (vertical display) which is also accompanied by barcode scanning, so that also by simply scanning the barcode on the photo display will come out a long description about the profile, history and various other information about educational institutions, especially Islamic boarding schools and madrasahs. The current museum collection, in terms of quantity, is still relatively small, because the presence of this museum is still relatively new. Meanwhile, the collections are displayed in a gallery style and placed on several sides of the open space in the "The Center of Laboratories" Building on the ground floor, in front of the microteaching room. Although the number of collections is still not large, the collections owned by the museum have represented the four collection themes carried by the museum, namely, collections about several Islamic education figures in Indonesia, the thoughts of Is-

Islamic education figures in Indonesia, the legacy of rare books and manuscripts about Islamic boarding school education, as well as collections about Islamic boarding school educational institutions in Indonesia starting from the Islamic boarding school that is considered the earliest to be established such as the Termas Islamic boarding school. Among the collection of Islamic education figures in Indonesia such as KH. Ahmad Dahlan, KH. Hasyim Asyhari, Prof Mahmud Yunus, Prof Sayyid Husein Nasr.

The UIN Malang museum collection in presenting its collection, which is related to information about Islamic education figures in Indonesia and their thoughts is displayed in the style of photo galleries. What is interesting in displaying the collection of photos about Islamic education figures in Indonesia, the museum management in providing information reviews has made a technological innovation known as barcode scanning. Structurally, Rumoh Aceh consists of three main sections: the front room, the middle room, and the back room. The front room is designated for men and is often used for family meetings and welcoming male guests. The middle room serves as a communal family space, while the back room is reserved for women. This layout reflects the cultural philosophy of Rumoh Aceh, emphasizing social roles and the importance of maintaining privacy in Acehese customs. The collection at the UIN Banda Aceh Museum includes more than just traditional Acehese household items. Rumoh Aceh, which is part of the museum, also houses a numismatic collection consisting of gold and silver coins. This collection includes dirham coins that were historically used as currency in Aceh, dating back to the time of the Pasai Kingdom and the Aceh Kingdom before the arrival of the Dutch colonial period.

Institutional Status of the Museum

The current status of the Indonesian Islamic education museum is under the authority of the Faculty of Islamic Education and Teaching, UIN Maulana Malik Ibrahim. Although this museum is under the authority of a faculty, its existence has also been recognized by the rectorate. It is hoped that in the future the institutional status of this museum will be attempted to become a unit like a library. Because its status is only under the faculty, not at the university level, efforts to develop the museum, especially in terms of its institutions, are rather difficult and slow to develop.

As a unit under the faculty, the museum still faces many challenges in developing a well-defined organizational structure. Currently, there is no clear division of main tasks and functions. Moreover, the museum is managed by only three lecturers, who take on this responsibility voluntarily. In managing this museum, the three managers work together. It is not clear who among them is the person in charge or coordinator of the implementation. The work that museums do is often done in an overlapping manner. The presence of this museum reflects the concern of educational institutions, especially Islamic religious universities, regarding the importance of making efforts to preserve cultural heritage, especially in the local community environment, in this case the Aceh community.

As the initiator, Agus Maimun and his team can be considered successful in laying the foundations for the establishment of this Islamic education museum in Indonesia. Because the collections displayed in the Laboratory and Museum of UIN Maulana Malik Ibrahim have reflected collections that are in accordance with the concept set by the initiator, namely about Islamic education figures in Indonesia from time to time with their thoughts on education. In addition, this museum collection has also met and is in accordance with other expected content concepts, namely regarding the collection of rare books and educational institutions, especially Islamic boarding schools in Indonesia. This conducive situation is good for continuing the museum collection's development in the future

As the first pioneer in establishing a university museum in an Islamic religious col-

lege (PTKI), the presence of this museum is expected to be something that stimulates the importance of a university having a museum as one of the information institutions besides the library and the university archive institution. This means this museum will be an information institution that can complement the shortcomings of the library's role and function.

The status of the museum's position under the management of the university level, then the status of the UIN Ar-Raniry museum is formally quite strong. This means that the position of the UIN Ar-Raniry museum is ideally on par with the position of the library. Unfortunately, in the official structure at UIN Ar-Raniry that the UIN Ar-Raniry Museum has not become an official unit as part of the UIN Ar-Raniry unit such as the Library UPT. With the institutional status that is formally unofficial, the UIN Ar-Raniry Museum has less legal power. That is why researchers have so far had difficulty in obtaining some important information related to institutional issues such as the organizational structure, vision, mission and objectives of the UIN Ar-Raniry Museum, as well as financial support and supporting facilities and infrastructure. Meanwhile, the information obtained by researchers is that the UIN Ar-Raniry Museum is directly under the coordination of the vice chancellor for Academic and Institutional Affairs of UIN Ar-Raniry.

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The University Museum Efforts as Learning Laboratory

The concept of the university museum as a laboratory of learning not only highlights the importance of cultural heritage as a valuable resource that reflects the university's historical journey but also about concern for the preservation of the natural and cultural heritage of the community (Magliacani & Sorrentino, 2021). It plays a supporting role in advancing educational, research, and community service activities—especially in providing insight and enlightenment about the identity and values of education (Kozak, 2016).

Regarding the object-based learning model at the Indonesian Islamic Education History Museum of UIN Malang, its implementation has not yet been conducted frequently. However, the museum has established systematic and well-planned procedures and policies to support the learning program. In interpreting object-based learning, the museum's initiators and managers emphasize the importance of building a clear conceptual foundation to guide the program's implementation (İşlek, 2023). This concept underlines the dual role of the university museum: first, as a cultural heritage institution that preserves valuable historical records of Indonesian Islamic education; and second, as a supportive platform for educational activities, research, and community service (González-Herrera et al., 2023) inclusive and accessible spaces are increasingly necessary if we really want to offer equal

opportunities to all people regardless of their condition, physical or health. This systematic review study aims to investigate the situation of accessibility in museums and other cultural spaces as alternative learning spaces. It analyzes the historical evolution of cultural spaces as learning spaces and analyzes the reality of these spaces in terms of their accessibility conditions. For this purpose, an exhaustive search of documents was carried out between 2015 and 2021, following the PRISMA (Preferred Reporting Items for Systematic reviews and Meta-Analyses). In particular, the museum is seen as a medium to provide deeper understanding and enlightenment about the identity and development of Islamic education in Indonesia.

The future role of the UIN Maulana Malik Ibrahim Museum in facilitating object-based learning is clearly reflected in its vision, mission, and objectives. The museum's vision explicitly states its commitment to becoming a center for education in the history of Islamic education in Indonesia. Through this vision, the museum affirms its dedication to supporting learning processes by utilizing museum collections as educational resources, thereby strengthening its function as an academic and cultural hub within the university and the broader community.

Furthermore, the museum's mission reinforces its vision by emphasizing the role of the museum as a center for the history of Islamic education in Indonesia. To achieve this vision, the museum's mission outlines the need to position itself as an educational platform that goes beyond serving only the academic community at UIN Malang. In the future, the museum is expected to facilitate educational access for a wider audience, including students and academic communities from other universities, as well as school students at all levels—elementary, junior high, and senior high school (Hansson & Öhman, 2022). Moreover, the museum also aims to serve the general public, particularly those with an interest in exploring the historical development of Islamic education in Indonesia, especially within traditional Islamic institutions such as pesantren (Islamic boarding schools).

In accordance with its vision, mission, and the objectives set by its initiators, the museum is established not only as a center for documenting the history of Islamic education in Indonesia, but also as an institution committed to providing relevant and accessible information to the public. Based on the museum's vision, mission, and objectives, it is evident that the concept of museum-based learning is on the right track. Since its inception, the implementation of museum-based learning activities as a learning laboratory has been designed not only for the academic community within the university but also for the broader public outside the campus. Efforts to improve the quality of university museum services are influenced by at least four key factors: the professionalism of museum personnel, the availability of adequate facilities and infrastructure, the richness and relevance of the collections, and the allocation of a proportional and sustainable budget. Museum managers' professionalism and competence play a key role in developing service quality. Museum managers must have sufficient knowledge and expertise in museums, education, conservation, and collection management. They must also be able to implement best practices in museum management to improve visitor experience and the effectiveness of learning programs.

The availability of adequate facilities and infrastructure and quality museum collections also greatly affect the quality of university museum services. Good facilities and infrastructure can include facilities such as exhibition spaces, classrooms, laboratories, libraries, parking lots, and other public areas that support learning and research activities. Meanwhile, a rich and varied museum collection will provide added value to the learning process and visitor experience. The budget factor also cannot be ignored in developing the quality of university museum services. An adequate budget is needed to finance operational activities, collection maintenance, educational program development, providing training for museum staff, and maintaining museum infrastructure and facilities. A proportional budget will help

university museums to improve the quality of services and meet the needs of visitors better.

By considering these three factors and managing them effectively, university museums can produce quality services, support their role as learning laboratories, and make a positive contribution to the development of science and education. These three principal factors are currently being faced by the UIN Malang university museum, especially in facilitating academics and the wider community in a conducive manner to get opportunities to carry out learning based on museum objects that serve as learning laboratories. The UIN Ar-Raniry Museum, which has a diverse collection, if grouped according to its theme, there are at least two major themes of the collection groups in the UIN Ar-Raniry Museum. The first is the theme of the collection group related to the collection of historical records of the long journey of UIN Ar-Raniry from time to time, starting from the birth of the State Islamic Institute (IAIN) Ar-Raniry to its transformation into the State Islamic University (UIN) Ar-Raniry. The second is a collection group about various cultural heritages and customs of the Acehese people, both consisting of collections in the form of tangible cultural heritage and intangible cultural heritage.

The theme of the museum collection related to the historical track record of the UIN Ar-Raniry institution's journey from time to time is reflected in its collections, both in the form of certificates, decrees, plaques, and other objects. The museum collection related to efforts to preserve Aceh's traditional and cultural heritage can be seen through the collections stored in the UIN Ar-Raniry central museum and also in the museum that functions as a laboratory for the UIN Ar-Raniry Islamic cultural history study program, namely Rumoh Aceh, which is also part of the UIN Ar-Raniry Museum collection. The implementation of object-based learning at the UIN Ar-Raniry Museum can be done by both academicians and non-academicians, namely school students and the public. This means that the UIN Ar-Raniry Museum in providing its services is not exclusively intended for UIN Ar-Raniry academicians, but the existence of the museum is also dedicated to providing services for elementary school students to high school students and for the public.

By implementing a learning method based on various museum objects, UIN Ar-Raniry academicians can actively learn about two things, namely learning about their identity as part of the academic community through the legacy of historical documents of the development of the UIN Ar-Raniry institution and learning about the preservation of cultural heritage and customs of the Acehese people. The implementation of museum-based learning carried out by academicians can be done independently with fellow students themselves or can also be done with guidance from their lecturers. Meanwhile, other museum visitors who are not from the academic community of UIN Ar-Raniry, namely school students and students from other campuses and the wider community will also benefit from object-based learning services that are carried out independently or learning with guidance from the managers of the UIN Ar-Raniry museum.

Conclusion

The urgency to establish university museums can be clearly seen in the case of two institutions: UIN Maulana Malik Ibrahim Malang and UIN Ar-Raniry Banda Aceh. At UIN Maulana Malik Ibrahim Malang, this urgency is reflected in the museum's vision and mission, which aim to position the museum as a center for documentation, information, and education regarding the history of Islamic education in Indonesia. Similarly, the UIN Ar-Raniry Museum underscores the importance of establishing a museum not only as an institution for preserving cultural heritage and documenting the university's transformation, from IAIN to UIN but also as a means to develop and display traditional and cultural artifacts representative of the local heritage.

In both cases, the university museums serve a dual role: as preservation institutions and as learning laboratories that provide educational opportunities not only for the university's academic community but also for the general public. One of the key similarities in the establishment of both university museums is the active promotion of community engagement across all aspects of museum development. This includes programming related to education, research, and community service. Furthermore, object-based learning is implemented by utilizing various forms of museum collections. These collections could be presented in diverse formats, including films, videos, artifacts, curated gallery displays, and themed dioramas. Importantly, the implementation of object-based learning is designed to be inclusive, ensuring access and benefit for both the university community and the wider public.

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