

Mapping of the Madiun historical cites

by Muhammad Hanif

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Muhammad Hanif*

1Universitas PGRI Madiun, Jalan Setia budi No. 85 Madiun, Indonesia

Email: hanif@unipma.ac.id*

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Abstrak: penelitian ini bertujuan untuk memetakan situs sejarah Madiun. Mengingat beberapa peninggalan sejarah di sekitar Madiun sudah berkembang untuk dijadikan sebagai fungsi rekreatif atau tempat wisata, namun masyarakat masih banyak sedikit informasi. Penelitian ini dilakukan di Kabupaten dan Kota Madiun selama satu tahun dengan menggunakan metode historiografi. Metode ini bergerak melalui teknik heuristik, kritik sumber, lalu menginterpretasi fakta dan menulis narasi sesuai temuan lapangan. Kisah-kisah sejarah situs berhasil direkonstruksi, kemudian dibuat menjadi peta tematik berupa peta tradisional dan digital. Hasil penelitian menemukan 17 situs yang memiliki nilai penting dalam sejarah Madiun yang berada dalam wilayah administrasi pemerintahan Kabupaten Madiun dan Kota Madiun. Meski termasuk dua wilayah pemerintahan, jalan menuju lokasi tersebut dalam kondisi baik. Peta situs sejarah Madiun dalam konvensi yang diuraikan di atas terpetakan dengan baik dalam peta sejarah konvensional dan digital. Peta yang berhasil dibuat baik dalam bentuk tradisional maupun digital tergolong baik karena memenuhi kriteria equidistance, ekuivalen, sesuai, informasi lengkap, dan mudah dipahami. Temuan penelitian ini begitu penting supaya peninggalan masa lalu tidak tergerus zaman dan masyarakat perlu disadarkan informasi pengetahuan atas kearifan lokal Madiun.

Kata kunci: Madiun; peta; sejarah; situs

Abstract: This study aims to map the historical sites of Madiun. Considering that some historical relics around Madiun have developed to serve as recreational functions or tourist attractions, the community still has little information. This research was conducted in Madiun Regency and City for one year using historiographical methods. This method moves through heuristic techniques, source criticism, then interprets facts and writes narratives according to field findings. The historical stories of sites have been successfully reconstructed, then made into thematic maps in the form of traditional and digital maps. The research found that 17 sites have important value in the history of Madiun within the administrative area of the government of Madiun Regency and Madiun City. Even though it includes two government areas, the roads to these sites are in good condition. The map of the Madiun historical sites in the convention described above is well-mapped in conventional and digital historical maps. The successfully made maps, both in traditional and digital form, are classified as good because they meet the criteria of equidistant, equivalent, conform, complete information, and are easy to understand. The findings of this study are very important so that past relics are not eroded by the times and the public needs to be made aware of information on knowledge of Madiun's local wisdom.

Keywords: Madiun; map; history; site

Introduction

Madiun Regency has known in Javanese and Indonesian history. Many historical events are set in Madiun. So there must be many historical relics in this area, both material and immaterial. In addition, heritage sites were also found, including the Mruwak Inscription, Bibrik Inscription, Klagenserut Inscription, Wonorejo Temple, Ngurawan, Mangiran, Sendang Tundung

Madiun, Kuncen Taman Tomb, Ancient Mosque, Park, and Kresek Monument (Hanif, M., Samsiyah, N., Maruti, 2020). These historical relics mark and prove that special events occurred in Madiun from the XIV to the XX centuries, especially during the physical revolution. The heritage sites of Madiun have attracted the people of Madiun and outside Madiun to visit this city. Some want to learn from past events (education), look for inspiration, and some intend recreation. However, many residents of Madiun and outside Madiun do not know the position of those sites because no map specifically contains the heritage sites of Madiun. In addition, many visitors were disappointed because they did not receive adequate information about Madiun. They did not meet with the site manager or guides for the sites. Therefore, it is necessary to research the place, objects of historical heritage, and events related to the historical heritage site of Madiun. The map aims to explain Madiun's historical sites to give visitors adequate public information about sites and its historical stories. Mapping is an activity related to making maps. A map is an image of the whole or part of the earth's surface, which can reduce or enlarged using a scale. The map also does not describe all the features that exist on earth. There is a selecting, combining, and simplifying process for important features (Yuda, 2023).

This mapping activity refers to the location visual method used to identify and explore something being mapped. The result of this description is that a general map describes the condition and environment of certain locations to be used to analyze and explore (Mudhari, 2018). Mapping is a process of presenting information on the earth's surface in reality, the real world, both the shape of the earth's surface and its natural resources, based on map scales, map projection systems, and symbols of the elements of the earth's surface that are presented (Admin, 2023). The material that is presented and symbolized in this context is heritage sites. Heritage sites (see history) are areas or places where historical relics or human activities in the past that have significant meaning are found (Haviland, 1985). The same thing was also conveyed by (Alderson, WT, & Low, 2006), that historical sites are essentially places of relics or traces of events that occurred in the past. Historical heritage objects found on the site are generally material objects. Material historical objects are objects that result from human activities in the past, which are sometimes still functional and, as a whole, as monuments (Renier, 1961).

(Seignobos, C., Langlois, 2015) also state that material historical relics such as temples, churches, mosques, household appliances, and inscriptions. The information about those historical objects is then analyzed using internal and external criticism to produce facts. The ideas about the relationship of one fact to another have been built, and then it is explained and presented. The explanation is a process that shows certain events related to other events through the appropriate use of general statements. In the explanation, at least it will use 5 W and 1 H (What, Who, Where, When, Who, and How) and then arrange the presentation (exposition) (Widja, 1988). The exposition in this study is manifested in the form of thematic maps. Thematic maps show spatial relationships as single or attribute relationships (Yuda, 2023). In this context, the theme is the historical heritage site of Madiun. Data about credible websites are depicted on a conventional and digital map. Digital maps are created using Macromedia Flash 8. Macromedia

Flash is a software plugin developed by Adobe Systems. It can be used to view animated images, videos, and games on one of the plugin system websites. This application can process vector and bitmap images (Madcoms, 2021). This technique aligns with Eves and friends' opinion (Eves, P., 2006) that map makers must compromise to show locations, directions, and areas for specific purposes using certain procedures. Starting from the description above, what is mapped in this study are places and material historical objects located at the Madiun historical site. The research results are expected to provide a reference and guide for prospective visitors to the Madiun heritage site.

Methods

This research was conducted in Madiun Regency and Madiun City from April 2022 to April 2023. The research approach used was qualitative with a historiographical type of research. Heuristics, analysis (internal and external criticism), and historiography are procedures. Because this research is part of story writing historically based (Huda, 2021). The performance is depicted in the table below

Table 1

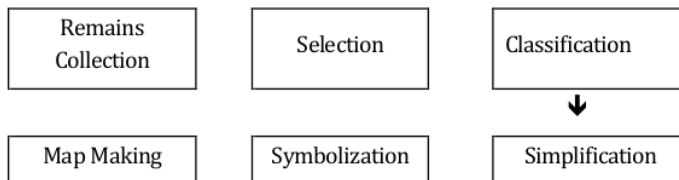
Historical research methods

I	II	III
Source	Analysis	historiography
Heuristics	External Criticism	Interpretation
	Internal Criticism	Explanation
		Exposition / Presentation

The traces obtained are then analyzed to obtain credible and accountable data, usually known as facts. The facts are then interpreted to build the story, which is later explained and exposed. The exposition in this study is manifested in the form of thematic maps. The procedure is shown below

Figure 1

Procedure for making a map of heritage sites



The above procedure aligns with Ani Wijayanti's opinion that making thematic maps can be done by measuring or using existing maps (Wijayanti, 2018). Stages or syntax, the researcher modifies the procedure presented by Falah (2015), namely; 1). Setting up a base map, 2). Creating a grid on the base map. 3). Prepare the paper that will be used to make a map and give it a grid. 4) Draw parts of the base map one by one for each grid on a new grid map. 5). Provide components (map title, directions, scale, symbol, color, legend, inset, latitude and longitude, historical sites that can still be found, maker's identity). So that with this method will be obtained data collection of objects mapping historical places, especially in Madiun (Soebijantoro, et al, , 2023).

Results and Discussion

Research result

The Madiun heritage sites that have been successfully identified, analyzed, interpreted, and explained are then exposed in a map of Madiun heritage sites. The maps are in conventional and digital forms. As for the picture below.

Figure 2

Map of the Madiun historical Heritage



Figure 3*Digital Map of the Madiun historical sites*

The heritage sites of Madiun, which are exposed on the map, are

Table 2*Identity of the Madiun historical heritage site*

No.	Pictures and Site Name	Information
1	<i>Mruwak inscription</i>	The Mruwak memorial is located in the public cemetery of Mruwak Village, Dagangan District, Madiun Regency. This inscription was made in 1108 Saka (1186 AD). This inscription signifies Mruwak's determination as Sima (village/city area). Previously, Sima was located around a large river (Catur River). The transfer of the center of government was due to an attack from outside, allegedly from the Ancient Mataram Kingdom. It is based on the year the inscription was made, along with the transfer of the center of the ancient Mataram kingdom from Central Java to East Java.
2	Bibric Inscription	The Bibrik inscription is in Bibrik Village, Jiwan District, Madiun Regency. This inscription is damaged from the stone used to make the inscription, allegedly made at the end of the XV century and the beginning of the XVI century (The period of the collapse of the Majapahit Kingdom). This inscription signifies that Madiun was part of Majapahit's kingdom.
3	Klagenserut inscription	This inscription is in the public cemetery of Klagenserut Village, Jiwan District, Madiun Regency. The

- writing on the inscription is damaged. This inscription is considered contemporaneous with the Bibrik Inscription (late XV century or early XVI century) and contains information about this area as part of the Majapahit Kingdom.
- 4 Wonorejo Temple Wonorejo Temple is located in Wonorejo Village, Mejayan District, Madiun Regency. This temple was built in the XIV century with red bricks with a structure of three steps/levels, and in the middle, there is a *Lingga-Yoni*. Linga is the personification of the male genitalia and is a depiction of Lord Shiva. Meanwhile, Yoni is the personification of female genitalia, depicting Goddess Uma, one of Lord Shiva's wives. Linga and Yoni are symbols of fertility.
 - 5 Ngurawan site The Ngurawan site is located in Ngurawan Village, Dolopo District, Madiun Regency. The Ngurawan site is recorded as a classical-period settlement site. In this place, typical Majapahit pottery was found. In addition, *lingga-yoni* was located in a brick-walled building suspected of being a hydrological building. This site is also thought to be the center of the Gegelang Kingdom. It is based on the Mula-Malurung Inscription, Taji, and Pucangan Inscription.
 - 6 Punden Lambang Kuning Site The Yellow Lambang Punden site is located in Nglambangan Village, Wungu District, Madiun Regency. In this site, there is the Lambangsari Temple, *petirtaan*, the *dakon watu*, the house of *Eyang* Kromodiwiryo, the *punden lambang kuning*, the *punden lambing kuning*, *lumbung selayur*, ancient well and the Jambangan spring from the Majapahit Kingdom era.
 - 7 Mangiran site The Mangiran site is in Mangirejo Village, Saradan District, Madiun Regency. Historical heritage objects include *lingga*, *lumping*, mortar stone, *umpak*, and others. This site is the resting of Ki Ageng Mangir, descended from Prabu Brawijaya V (ruler of the Majapahit Kingdom in the XIV century)
 - 8 Reksogati site The Reksogati site is in the Sogaten Village cemetery, Manguharjo, Madiun City. In this place are *umpak* stones,

- pottery, and the graves of Kiai Ageng Reksogati and Nyai Reksogati. Kiai Ageng Reksogati was assigned by Sultan Patiunus (Demak) to teach Islam in the Madiun area. After Demak moved to Pajang, Prince Hadiwijaya (Sultan Pajang), on July 18, 1568, appointed Prince Timur to be the Regent of Purabaya
- 9 Site of Sendang Tundung Madiun The Sendang Tundung Madiun or Sendang Kuncen site is in Kuncen Village, Taman District, Madiun City. This spring is connected with the origin of the name Madiun in the fairy tale version, namely. Ki Mpu Umyang (master of the Demak Sultanate) made a *keris*. While meditating, he was disturbed by a ghost swinging on the edge of the spring, and then he expelled the ghost with his keris named "*Tundung Mediu*." Meanwhile, another version says that at Sendang Retno Djumilah (warlord of Purabaya/Madiun) had a duel with Panembahan Sutawijaya (Kingdom of Mataram Islam) in 1590 AD
 - 10 Kuncen Taman Tomb Site The Kuncen grave site is in Kuncen Village, Taman District, Madiun City. In this cemetery complex, officials of the first period of Madiun Regency were buried. One of them is the tomb of the first regent R. Pangeran Timoer / Ki Ageng Panembahan Ronggo Joemeno, who was buried in 1578
 - 11 Ancient Mosque Site This site is located in Kelurahan Taman, Kecamatan Taman, Kota Madiun. On this site is the Donopuro (Ancient Park) Mosque, founded by Kiai Ageng Misbach (advisor to the Mancanegara Timur Regent) in 1754 AD. Behind the mosque are the tombs of the Mancanegara Timur Regent (Madiun under the Mataram Kingdom).
 - 12 Great Kuncen ceremony The Kuncen Agung Pesarean is located in Kuncen Village, Mejayan District, Madiun Regency. This tomb is the tomb of the Caruban Regents, their families, and the figures of the Kadipaten Caruban. One of them is Kiai Ageng Anom Besari (parents of Kiai Ageng Mohammad Hasan Besari, Tegalsari, Jetis, Ponorogo).
 - 13 Mosque and Tomb Ki Ageng Basyariyah The Ki Ageng Basyariah Mosque and Grave site is in Sewulan Village, Dagangan District, Madiun Regency. This mosque was founded by Raden Mas Bagus Harun

- or Kiai Ageng Basyariyah in 1740 AD. He was the son of Ki Ageng Nalajaya / Prince Dugel Kesambi (Adipati Sumoroto Ponorogo) and was genealogically related to the founder of the Islamic Mataram Kingdom.
- 14 Bosbow Bosbow (Boschbouw) is located on Diponegoro Street, Madiun City (formerly Wilhelmina Street). In 1900 Bosbow became the place for the OSVIA civil service school, and in 1949 it changed to MBS (this school was also used as the MOSVIA forestry school)
- 15 TGP base The TGP base is located at SMPN 12, Madiun Lor Village, Manguharjo District, Madiun City. This school was originally ST (Technical School). Many students join the TGP (Student Genie Army) Brigade XVII. They struggled against Dutch military aggression in 1948. Apart from this place,
- 16 TRIP Headquarters This site is at Agus Salim Street No. 31 of Madiun City or SMPN 2 Madiun. This school was the headquarters of the Student Republic of Indonesia Army (TRIP) to fight against the PKI, which carried out a rebellion in 1948. On September 21, 1948, Pesindo Troops (troops aligned with the PKI) attacked this headquarters, resulting in the death of many TRIP members.
- 17 Kresek Monument This monument is located in Kresek Village, Wungu District, Madiun Regency. The PKI used the place as the last bastion of defence when it carried out the rebellion in 1948. In this place, the PKI also killed many figures loyal to the Unitary State of the Republic of Indonesia.

(Laporan penelitian, 2023)

Discussion

The events in Madiun were successfully mapped to heritage sites on traditional and digital maps. This map met the conform requirements. The requirements for conforming the map are the same shape as in the field, the same area as the scale, the information according to the title, the same distance after being multiplied, and a projection system matching the location. Utami (Utami, 2022) said that a good map follows not only the form but also equidistant, equivalent, complete information, and easy to read. An equidistant is a map projection that maintains a length scale of one or more lines. So the map will describe the same distance but on a smaller scale. The equivalent is a map projection that preserves the width of an area. The complete

information means the map includes the title, scale, direction, and inset (the image of the mapped outside area). The Madiun heritage sites can be periodized into the Hindu-Buddhist era, Islamic era, Dutch and Japanese colonial eras, and the physical revolution era/early independence era. Madiun during the Hindu-Buddhist era is depicted by the Mruwak Inscription, the Bibrik Inscription, the Klagenserut Inscription, the Wonorejo Temple, the Yellow Coat of Arms Site, the Mangiran Site, and the Ngurawan Site. The Ki Ageng Reksogati Site, the Sendang Tundung Madiun Site, the Kuncen Taman Mosque and Tomb, the Donopuro Mosque, the Pesarean Agung Kuncen, the Basyariyah Tomb and Mosque describe the Islamic era. Bosbow supported the colonial era. The TGP Base, the TRIP Headquarters and the Kresek Monument supported the era of the physical revolution. This heritage shows a symbol of nationalism that firmly maintains strength and resistance to the Dutch colonialists (Ardhiansyah, et al, 2023).

Not all of the heritage sites in Madiun have successfully reconstructed its historical stories, especially heritage sites from the Hindu-Buddhist era. It is because the objects are left in a damaged condition. For example, the inscriptions on the Bibrik and Klagenserut inscriptions are damaged or no longer visible. Even so, the events can be predicted by using historical reconstruction science. The science that can reconstruct history, according to (Abdurrahman, 2014), includes alleontology, paleoanthropology, paleography, epigraphy, iconography, archeology, genealogy, philology, ethnography, ceramics, numismatics, social sciences, linguistics, statistics, and computers. Signs of the existence of community life in Madiun can be revealed through the Mruwak Inscription. The inscription is estimated to have been made in the IX or X century, and this period coincided with the transfer of the center of the ancient Mataram kingdom from Central Java to East Java. Churmatin Nasoicah (Medan Archaeological Service) said that the Mruwak Inscription dates to 1108 Saka (1186 AD) and mentions the village of Mruwak and Digjaya Sastraprabu. Sastraprabu is also mentioned in the Sirah Keting Inscription dated 1126 Saka (Bedinding Village, Sambit, Ponorogo). Sastraprabu was the ruler over the Madiun and Ponorogo areas who gave orders to designate Mrwak as Sima (village/city area). Mruwak Village is now a transfer village from the previous area. The move was due to an attack from outsiders (Nasoichah, 2008).

As shown on the map above, other historical relics show that Madiun was the setting for historical events that were not only related to the history of Madiun Regency or Madiun City. It was shown from the territorial expansion centered outside Madiun, such as the Hindu Mataram Kingdom, the Majapahit Kingdom, the Demak Sultanate, the Pajang Sultanate, and the Hindu Mataram Sultanate. Besides, a well-known event during the physical revolution era was the 1948 PKI Rebellion in Madiun. This incident made Madiun widely known to the public, not only domestically but also abroad. When viewed from the current administration area, the Madiun heritage sites described above are within the Madiun Regency and Madiun City (Municipality) areas. Madiun Regency and Madiun City initially became one government or were under one power. The kingdoms that existed and ruled over the Madiun area were the Gegelang Kingdom (XII century), the Majapahit Kingdom (VIV-XV centuries), the Demak Sultanate, the Pajang Sultanate, and the Islamic Mataram Sultanate. During the reign of Sultan Hadiwijaya in the

Sultanate of Pajang, Madiun was made a district named Purabaya on July 18, 1568. The first regent appointed was Pangeran Timur (Panembahan Rama or Ki Ageng Panembahan Ronggo Jumenjo). During his reign, Pangeran Timur moved the center of the Purabaya administration from the north (Sogaten) to a more strategic south area, namely Wonorejo (now Kuncen Village). This area was flanked by two rivers as transportation routes, namely Catur and Nggandong Rivers. During this period, the expansion of the Islamic Mataram Sultanate occurred. Pangeran Timur and his son tried to maintain his domination but were eventually defeated. This district later became part of Mataraman, and its name was changed to the Kadipaten Wedana Mancanegara Timur / Brang Wetan (Tim, 1980). The Wedana Mancanegara Timur dominated until the Dutch colonial era. Based on the Staatsblad Van Nederlandsch Indie Year 1918 Number 326, dated June 20, 1918, it was stated that the City of Madiun, which originally was part of Madiun Regency, was separated. The city of Madiun was made a Gemeente City (township) led by a Burgemeester (mayor) (Ali, 2004). Therefore, the heritage sites mapped on this map are within the Madiun Regency and Madiun City areas. Of course, what this research produces prioritizes messages on informative and educative use values, namely providing knowledge to the public, especially educators that Madiun with all its historical aspects still survives today. So that it can educate in maintaining and preserving it through various digital media.

Conclusion

Heritage sites that have been successfully reconstructed and have important value are the Mruwak Inscription, Bibrik Inscription, Klagenserut Inscription, Nguaran Site, Wonorejo Temple, Lambang Kuning Site, Mangiran Site, Sendan Tundung Madiun, Kuncen Taman Mosque and Tomb, Taman Ancient Mosque, Kuncen Agung Pesarehan, Basyariyah Mosque, Bosbow, TRIP Headquarters, TGP Base, and the Kresek Monument. The heritage sites are administratively located in the Madiun Regency and Madiun City areas. It is because the history of these two governments is in one historical setting. Even though it is in two areas, the road to these sites is connected and in good condition (paved). This research is still limited to identifying the historical heritage of the City and Regency of Madiun which is then processed to be used as material for mapping digital historical maps.

Heritage sites, as described above, are well-mapped in the form of conventional and digital historical maps. The map that is made meets the requirement for a good map, namely equidistant, equivalent, conform, complete information, and easy to read. By using this map, visitors will easily go to their destination. In addition, this map can be used as a medium for learning, especially studying the local history of Madiun. This research is only limited to reviving historical heritage data in the city and district of Madiun. The continuity of this research can be carried out with several other topics, for example historical learning resources and media.

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