Quo Vadis History Textbook (Internalization of Multicultural Values and Nationalism in High School History Subject)

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Abstract. History textbooks as official history are historiographical works which in their use are permitted for educational purposes. The problem in the study of historical textbooks is that there is a dichotomy in the material orientation of the doctrine of Nationalism and multiculturalism, where these two values should be an integral and inseparable part. The internalization of the values of multiculturalism and nationalism needs to be understood by teachers and students in order to know the national identity without ignoring the sides of pluralism and multiculturalism as a form of socio-historical diversity of students as Indonesian society. The method used in this research is descriptive qualitative method with document study techniques (content analysis). This study aims to describe the process of planting multicultural values and the doctrine of nationalism in textbooks in building national identity (national character building) in learning history in the classroom.

1. Introduction

One of the important parts of history education in Indonesia is the role of history textbooks. As a learning resource, the role of textbooks has a very big influence in creating the collective memory of the nation, especially in relation to the cultivation of national values. However, the use of history textbooks at the senior high school level is still not optimal, especially because it does not have an impact on the formation of meaningful knowledge.

History teachers have used history textbooks in schools, especially in high schools, but the limitations of history learning which are only centered on knowledge have made students confronted with a sea of meaningless facts. The mission of value education includes appreciating the values of multiculturalism which have been neglected from the attention of history teachers. With the priority of history learning which has so far been emphasized on cognitive abilities only, it has also obscured the proper process of learning history, where the role of students as learners does not have the opportunity to construct new knowledge after learning using textbooks. This condition makes the role of history textbooks as a learning resource not attracting students’ attention. Regarding this, Komalasari states that Textbooks that refer to the old curriculum cram students with concepts that must be memorized and do not invite students to think as a process of constructing their knowledge and experiences to find for themselves the concepts they must understand and find meaning and relevance to their lives individually, society and This means that the existing textbooks generally supply students with facts, concepts and procedures that must be memorized, but do not pay attention to the process of teaching them through the textbook to students. [5]

Sjamsuddin argues that a textbook is that the main guide in the learning and teaching process used by students and / or students [12]. Meanwhile, according to Komalasari textbooks are essentially textbooks in a certain field of study which are standard books, compiled by experts in that field with instructional aims and objectives, equipped with learning facilities that are compatible and easily understood by students. wearers in schools and colleges so that they can support a learning program.
History textbooks, which are textbooks in schools, are actually still the main source used by teachers and students in supporting the learning process. According to Sjamsuddin, the position, function and role of history textbooks is very strategic because it involves the formation of cognitive (intellectual) and affective (appreciation, values) aspects of all students from every level of education. National history, in particular, is considered to have educational-educational value for the formation of national identity and unity based on the collective experience of the state and nation [12].

Meanwhile, students' dependence on history textbooks is actually very large, but their existence is only as a medium to achieve "cognitive final scores" alone, they cannot interpret their contents. What is more concerning, the tendency of students to only use history textbooks at certain times, namely at the time of going to a test or going to do assignments from the teacher. In this case, students have not been able to understand the textbook as a source of historical learning in which there are educational values for themselves as part of the national identity. As a means of national identity education, of course the interests of students must be represented in history textbooks, in which do not only be dominated by one dominant ethnicity, culture, ethnicity and religion.

In the process, the textbook that is compiled must contain the objectives to be achieved in historical education. The aim of history education will be colored by the philosophical foundation of the curriculum adopted, so that its implementation is very thick with essentialist, perennialist or humanist nuances, all of which lead to the formation of a nation's "memory collective". Collective memory is a memory shared and shared by a social group or nation regarding a historical event in the area where the social group or nation resides. The formulated objectives will provide guidelines in selecting material which historical events are appropriate and will be the subject of discussion. With these signs, the selected historical events must provide awareness to students about this nation, the values that the nation stands for, the spirit of unity which experiences various challenges and obstacles, but can always be resolved properly.

Quo Vadis's aprosive passage actually means where to go and it is directed at current history textbooks. This refers to the role of history books in responding to the challenges of the times in the sustainability of national identity. It cannot be denied that the Indonesian nation is a pluralist nation, perhaps even the most pluralist in the world. This nation consists of hundreds of ethnicities, religions, cultures and customs, spread over around 13,000 large and small islands and speak hundreds of regional languages [13]. This reality has made pluralism as a potential as well as a challenge, because if it is not managed properly, there will be social upheaval with nuances of ethnicity, religion, race and inter-group nuances. On that basis, multiculturalism education is a necessity, not least in history education, especially for students, who are the inheritors of the next generation.

Efforts to inherit and internalize the values of nationalism and multiculturalism should be able to ignore the political interests in today's textbooks. Hasan describe in the textbooks of the subject of Indonesian History and History, there are similarities in the values developed by the Indonesian History Subject to develop the values of heroism, leadership, exemplary, policy, unity, nationalism, patriotism, inspiration, appreciation, and tolerance. Even though the textbooks in the subject of History and Indonesian History have the same values to be developed, the objectives of the two textbooks are different, Indonesian History aims to instill the values of nationalism, love of the motherland and the nation to students, while the History subject aims to provide provision of historical scholarship with other relevant social sciences.

Textbooks are a major part of the embodiment of the curriculum that cannot be separated from the national curriculum. Throughout its history, the historical education curriculum, as a product of public policy, cannot be separated from politics. since the curriculum is a government policy that not only deals with the interests of students, but also concerns the interests of the nation and state. In this case Hassan suggests educational policies and curriculum thinking are established through various decrees under laws such as presidential decrees, government decrees, ministerial decrees, and lower legal products. Concern for politics and the influence of political interests on education is getting stronger than ever. The curriculum as "the heart of education" cannot be separated from policies that are very much determined by political interests. It is something that is not wrong to say that
educational policies which are based heavily on political interests are actually directed towards the curriculum. This is not something strange and specific to Indonesia because anywhere in the world it is impossible for curriculum to escape from political influence.

Such a curriculum foundation has an impact on the writing of history textbooks, because the writing of history textbooks is based on the curriculum issued by the government. In this case, Mulyana says that subjectivity of historical interpretation in history textbooks is an implementation of the philosophical and political foundations in the curriculum [6]. Historical interpretation in the realm of curriculum is a form of official history produced by the government. Such history has been able to build a formal narrative that is different from marginal narrative [7]. Formal narratives can become the main stream in historical interpretation that develops in society, because the socialization is very broad through educational institutions.

Thus, the political interests of the government determine the factors for selecting historical events which are used as the topic of historical education along with the official government interpretation of these events. With official history, not only truth based on scientific principles alone is the criterion, but truth is based on scientific principles and the interests of the nation.

In the course of the history education curriculum, textbooks become an important part of education in general which is intended for the children of the nation (learners) in accordance with the goals of the history education curriculum. Among the goals of historical education for learners is the formation of nationalism, so that the selection of material relevant to nationalism is what is raised to the themes of historical events in the writing of textbooks. History in this context is more placed as a political tool that is to instill national spirit in students [6]. Contradictory nationalism versus ethnic identity. As it has been said that history books written for the benefit of education in Indonesia are national history. This naming indicates that the main mission of history lessons is to build nationalism. Events that happened in the past are well interpreted as events "owned" by the Indonesian state. There is a kind of legitimacy to historical facts. The legitimacy of history for national consciousness development efforts for government is considered important. As Eric Hobsbawn said that the country usually ideologizes and historical mythologizes through the creativity of historical writing in order to find the similarity of cultural heritage, the similarity of heroes, the same norms, the same customs and so on.

Interpretation in official history applied during the new order tends to be centralistic, so that the formation of collective memory of the nation that occurs is a uniform form or "uniformity" [6]. The nationalism formed in the mission of history studies emphasizes on the unification and uniformity of the region. Each area is sought and displayed in the period of Indonesian history, for example the hero figures from each region who fought the invaders. The names of the heroes featured nationally, among others struggled from Aceh, Tuanku Imam of West Sumatra, Sisingamarga of North Sumatra, Diponegoro of Java, Patimura of Maluku, Jelantik of Bali, Hasanuddin of Makassar and others. Thus the local dynamics in the resistance of regional figures are often neglected, even their role does not seem at all.

On the basis of this fact, until now we realize that textbooks are still considered an important part of the study of history, but have not been able to accommodate the values of multiculturalism. Whereas learners are part of a plural society, where they must be accustomed to diversity and respect diversity as the reality of their lives. Cultural pluralism is not something "given", but is a process of internalization of values in a community [15].

From this tendency, it has raised the author's anxiety to choose the theme of this research, because he sees there is still much to be improved and reviewed in the selection of history textbook material that should be able to inculcate the values of Nationalism and Multiculturalism as ethnic, tribal and cultural diversity, social in the learner's environment. With this in mind, the author is interested in raising the issue of how to take the meaning of the values of multiculturalism from the textbooks of history in high school, because it is related to the conditions of global consciousness that experience the tendency of local (ethnic) awareness.
2. Methods
The method used in this study is descriptive qualitative method with documentary study techniques. Qualitative methods are a systematic process in research to obtain in-depth data, a data that contains meaning. Qualitative methods can significantly affect the substance of the research. This means that qualitative methods present directly the nature of the relationship between researchers and informants, objects and research subjects [9]. Documentary study is a method or technique used in qualitative research to reveal, seek various information from sources related to research problems. In line with that according to Arikunto that documentary study is a technique used and search for data on things or notes, books, newspapers, inscriptions, curriculum studies and so on [2]. According to Lincon and Guba that documentation and notes are used as data collection based on several things namely:
1. These documents and notes can always be used mainly because they are easy to obtain and relatively easier.
2. This solid information both in the sense of reflecting the situation accurately and can be re-analyzed without going through changes in it.
3. Documents and notes are a rich source of information.
4. Both are undeniably official sources, describing the formal reality.
5. Unlike human resources, both documents and non-creative notes, do not provide the reaction and response or treatment of researchers

For that the data used in the form of text or historical narrative in the textbook. Processing and analysis of data used by means of content analysis (content analysis) to the text. Content analysis stems from the basic assumption of social sciences that the study of communication processes and content is the basis of the study of social sciences [3]. The process and content of the communication in question is a product of narrative or text described in a history textbook. Content analysis includes efforts to classify the symbols used in communication using criteria in the classification, and to use specific analysis techniques in making predictions [3]. Therefore, the author tries to read carefully the description of historical material in the textbook and then marked based on the classification of history as science and historical education. This analysis is used to provide the interpretation of the data based on the symbols that have been created by the researcher. Since the ultimate goal of qualitative research is to understand the social phenomena being studied.

3. Result and Discussion
The purpose of historical education is one of developing the national spirit and developing the values of heroism, leadership, and inspiration [4]. The role of history subjects is to make people who have a sense of nationality and love of homeland. History incorporated into social science groups has reduced the function of history as a substantive material for character building. History has a critical aspect in meaning as knowledge. In the Indonesian textbook, the development of Indonesian identity was pioneered at the beginning of the National Movement. The nationalism referred to here is as stated by Irhandayaningsih "unity and love of the homeland, loving the nation and the country by realizing the unity of the nation from various differences".

To study this issue, the author is interested in presenting the recommendation given by Sonia Nieto that education relevant to multicultural principles must meet the following elements [8]:
1. The school curriculum should be clearly anti-racist and anti-discrimination. Students should be free to discuss issues of ethnicity and discrimination.
2. Multicultural education should be part of every student education. All students should be bilingual and learn different cultural perspectives. Multicultural education should be reflected everywhere, including in school wall magazines, lunch rooms and meetings.
3. Students should be trained to be more aware of culture (culture). This means inviting students to be more skilled in analyzing culture and more aware of the historical, social and political factors that shape their views on culture and ethnicity. The hope is that the critical study will motivate students to pursue political and economic justice.
3.1 Religious Multiculturalism

In the history textbook of Upper Secondary School Kelas X Bab II karya Amurwani Dwi L., Restu Gunawan, et al., the author tries to analyze the content of the textbook containing multicultural values in which there is no value of Nationalism in some historical events. In the material of Merchants, Rulers and Poets in the Classical Period (Hindu and Buddhist) there are several submaterials that contently explain the characteristics of Hindu and Buddhist society. Based on historical reviews, the phase is the initial narrative of Indonesian history of the classical period. In the perspective of multiculturalism, there is the strengthening of regional meaning as part of the identity and locality of society as a nation entity. Here is a concept map of the material.

![Concept Map of Hindu-Buddhist Entry into the Archipelago](Source (Amurwani Dwi L., Restu Gunawan)).

In the material on Hindu-Buddhist kingdoms, the author describes the regional representation in the events of Hindu-Buddhist entry and development as follows: Kutai (Kalimantan), Tarumanegara, Mataram and Majapahit (Java), Sriwijaya (Sumatra), Kingdom of Bali. The period of Hindu-Buddhist development, provides a lesson in the value of "tolerance" that has been practiced by followers of different religions, namely Hinduism and Buddhism at that time, as reflected in the text in the following textbooks the most important value inherited by the ancient Indonesian kingdoms towards the current generation is inter-religious tolerance. Not found in the inscriptions in Indonesia about the battle between different religious groups. On the contrary, the evidence has shown that there is a tolerance between one religion and another religion (Hindu-Buddhist). For example, in the area around the Buddhist-style Borobudur Temple, Hindu-style temples were built. Similarly, on the other hand, in the area of Hindu temples, Buddhist temples are found. Such a situation shows that the ancient Indonesian kingdoms inherited from us the values of tolerance among the religious people [14].

The life of religious tolerance is also depicted in the events that took place in the 9th century, where the two dynasties united (Sailendra and Sanjaya) with the marriage between Rakai Pikatan...
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(Sanjaya dynasty) and a descendant of the Sailendra dynasty named Pramodhawardhani. Rakai Pikatan and Pramodawardhani are couples of different religions, but can build many Hindu-Buddhist-style buildings.

3.2 Ethnic multiculturalism

Based on historical materials and range of Indonesian Ancestral grade textbook work Amurwani Dual L., blessing Gunawan et al described that the Proto-Malays believed to be the ancestors of the French Polynesia that spread from Madagascar to the eastern islands of the Pacific. They are estimated to come from southern China. Malay race is characterized by straight hair, a tawny-brown skin and slanted eyes. From southern China (Greece) they migrated to Indochina and Siam, then to the Indonesian Islands. They first occupied the beaches of North Sumatra, West Kalimantan, and West Sulawesi. Ras Proto Malays bring civilization stone in the Indonesian archipelago. When it comes to new immigrants, the Second Melayu (Malay race Degree). They moved inland and looked for new places in the forests as their habitat. Proto Malay race that is then urged the natives. Life in the forests makes them isolated from the outside world, thus fading their civilization. The tribes and proto Malay race that is then fused. They later became the Batak, Dayak, Toraja, Alas, and Gayo tribes.

This was followed by Deutero Melayu, a race that came from northern Indochina. They brought a new culture of iron tools and weapons to the Indonesian Archipelago, or the Dongson Culture. They are often referred to as the Dongson people. Their civilization is higher than the Proto Melayu taste. They could make tools out of bronze. Their civilization was marked by the skill of perfect metalworking. Their movement to the Indonesian Archipelago can be seen from the distribution route of the tools they left behind in several islands in Indonesia, namely in the form of rectangular axes. This civilization can be found in Malacca, Sumatra, Kalimantan, the Philippines, Sulawesi, Java and East Nusa Tenggara.

The explanation above provides a critical overview of the origins of the ancestors of the Indonesian nation. This understanding will have implications for the appreciation and respect of students for physical differences such as skin color and the shape of the Indonesian human body. The author also explains that students are good at managing differences, which means that the output of history learning is that students will understand ethnic differences, especially in their own environment and try to treat them in the form of tolerance.

Furthermore, the discussion about the Hindu-Buddha kingdom with material on the development of the Srivijaya kingdom. The Srivijaya kingdom is described by the author as a maritime kingdom that was reliable in establishing relationships with outside traders such as those from China, Arabia and India. These characteristics indicate that Sriwijaya is a kingdom that is open to accepting various ethnic elements from outside. This is in line with the material in the textbook that at first the people of Sriwijaya lived by farming. However, because Sriwijaya was located on the banks of the Musi River near the coast, trade developed rapidly. Trade then became the main livelihood. The development of trade was supported by the condition and strategic location of Sriwijaya. Sriwijaya is located at the crossroads of international trade. Chinese merchants who were going to India first stopped at Sriwijaya, as well as traders and Indians who were going to China. In Sriwijaya, traders load and unload merchandise. Thus, Sriwijaya became increasingly busy and developed into a trade center. Sriwijaya began to control national and international trade in the waters of Southeast Asia. The waters in the Natuna Sea, Malacca Strait, Sunda Strait, and Java Sea are under Sriwijaya's control.

The acculturation process indicates that the Sriwijaya kingdom is open and accepts differences. In the textbook, the author would like to convey that during the Sriwijaya kingdom era, good relations were created between various ethnicities which basically accepted each other's differences.

3.3 Integration of Multicultural Values and Nationalism

In the material of analyzing the organizational struggle of the National Movement in the textbook, it is an affirmation of the process of integrating the values of diversity and unity. National ideals began
with the emergence of national movement organizations based on various ideologies. In the early 20th century, various groups and organizations with the concept of nationalism emerged in the archipelago, such as Sarekat Dagang Islam (later becoming Sarekat Islam), Budi Utomo (BU), Jong Java, Jong Celebes, Jong Minahasan, Jong Sumatranen Bond, and other. The emergence of these organizations funded a phase of change in resistance to the Dutch colonial government. Previously, it was in the form of regional physical resistance to become a modern national movement. These organizations have the same goal, namely to escape colonialism.

Based of the backgrounds, educated people have the courage to fight for the fate of the Indonesian nation. With an honest attitude and tolerance with fellow educated people, they began to form associations or organizations. The first scholarly movement organization to be formed was the Boedi Oetomo. As Gamal Komandoko (2008: 21) argues, Boedi Oetomo is called the first modern Indonesian organization formed in a western way. This organization was formed on social principles, namely the desire to change the fate of the Indonesian people. The organizers of this organization are educated people who are currently studying at STOVIA.

The spirit of tolerance with others is an important foundation for the establishment of the national movement organization. A good social attitude was always shown to anyone, both to others and to social objects, namely Dutch Company officials. So that his movement within the stronghold of the Boedi Oetomo movement received permission from Dutch Company officials. To the government, Boedi Oetomo acted "sweetly" which made the government "sweet" to him, which made Tjipto Mangoenkoesoemo strongly accuse Boedi Oetomo of being an organization that was given the heart of the government. This is in line with the material in the textbook that education is not only seen as a tool towards community reform, increased intelligence, and a tool for opening up social mobility but also capable of building a spirit of nationalism. The growth of the spirit of nationalism among educated and educated people has encouraged the development of a national spirit in various circles and groups of society. Then various forms of national movement organizations were born, according to the ideologies and fields of interest and belief of the founders. A national organization that embraced nationalism and communism was born, some were engaged in education, through the field of religion, there were workers' organizations, as well as organizations developed by youth and women. In particular there is a movement organization that was born in the Netherlands (which colonized Indonesia), namely the Indonesian Association which has pioneered and popularized the spirit of unity and integrity (cooperation), independence, did not cooperate with the colonialists for independence [1].

In understanding the material of the national movement above, the writer assumes that at first the struggle for the movement of the national organization was regional or group in nature, but the understanding of nationalism and nationalism has been seen in the goals and ideals of the organization so that the national character is increasingly developing. It is from this sense of acceptance and one ideal that the spirit of nationalism and nationalism for all Indonesian people is achieved.

4. Conclusion

Material aspects that reflect the value of multiculturalism in history textbooks include: historical events, places where they occurred, historical figures, and culture. These aspects certainly represent the condition of the plurality of Indonesian society, because students are miniatures of the reality of social life in society. Through this paper, the writer hopes that the values of multiculturalism and nationalism that have been implicitly stated in history textbooks can be utilized and then developed by teachers through various implementations of classroom learning strategies.

The form of implementation carried out by the teacher in learning history that raises the value of multiculturalism and nationalism through history textbooks, the teacher already has sufficient knowledge about the value of multiculturalism and nationalism, although it does not appear to be written in the curriculum. Implementation in the history learning process, namely by inserting every aspect that contains multicultural elements into the process of learning activities. In addition, teachers
try to display multicultural values not only through integration into historical material but teachers show performance, multicultural oriented behavior so that they can be role models for students.

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