The Enrichment of Historical Learning Material Through Tracking The Role of Minority Group in The Crosses of Indonesia’s Struggle For Independence

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Abstract. This paper is aimed at enriching the role of minority groups in Indonesia during the struggle for independence. The period that became the focus of this study was the period of the national movement until the proclamation of independence. The minority group in question is Indonesian citizens who are part of the migration process from outside the country. This study will focus on the role of Arab descent in the process of the struggle of Indonesia’s independence. This paper was developed through the historical research methodology, namely heuristic, critic, interpretation, and historiography. This study is based on the importance of building a complete reconstruction of the role of all community groups in Indonesian history. So far, the existing studies have focused more on Overseas Chinese. Meanwhile, studies on other peranakan (descent) groups, in this case, Arabic are rarely the focus of study in history textbooks. This study seeks to study, analyze, and describe the role of peranakan/Arab descent in Indonesian history, especially during the Indonesian independence struggle, which can then be used as a supplement in history textbooks. So that it can build a complete reconstruction of historical events that can produce information, perceptions and historiography of the roles of all elements of Indonesian society in Indonesian history for the benefit of historicaleducation.

Keywords: Content Enrichment, Historical Learning, Arab Peranakan (Arab Descent), Minority Group

1. Introduction

At present, it seems that there is not a single country with a homogeneous society. The development of technology and communication also affects the rate of movement of population from one area to another. This is what ultimately affects the formation of a plural society of countries in the world. Likewise, Indonesia is known to have a pluralistic society with many differences in terms of ethnicity, socio-cultural life, language, customs, religion and so on. According to Nasikun [1] “the structure of Indonesian society is characterized by two unique characteristics. Horizontally, it is marked by the fact that there are social unions based on differences in ethnic groups, religions,customs and regional differences. Vertically, in the context of diversity, it must be tied together in a unified whole where every citizen can embrace a value order that can unite them [2]. According to Uslaner [3] “Diversity is not the culprit in low (or declining) social cohesion. Higher levels of social cohesion –especially trust – depend upon both integration and diversity – and also upon the diversity of one’s social networks.”
One of the cultural policies that can be developed in dealing with pluralistic problems in society is the application of multiculturalism. The term multiculturalism according to Kymlicka [4] is an understanding of respect and justice for ethnic minorities, both concerning universal rights inherent in the rights of individuals and communities which are collective in expressing their culture. Thus, every ethnic group living in the unitary state of the Republic of Indonesia has the same rights in developing and showing their existence.

In connection with the problem of the existence, problems often arise, especially those related to the existence of minority groups who come from descendants outside original Indonesia for example, Chinese descent, Arab descent, and so on. There are still terms about pribumi (Indonesian native) and non-pribumi (non-Indonesian native) that limit and provide a marker between these groups of descendants from outside and those of native Indonesian descent. Although the Indonesian government through Presidential Instruction of the Republic of Indonesia Number 26 of 1998 has issued a regulation stipulating the termination of the use of the terms pribumi and non-pribumi, these terms still appear in the life of Indonesiansociety.

For example, we can see this phenomenon during the election for governor and deputy governor of DKI Jakarta in 2017. Issues concerning natives and non-natives were rolled out and developed because gubernatorial candidates are considered non-native descendants. This term developed into the politicization of the issue of SARA (ethnicity, religion, race and between groups). The terms pribumi and non-pribumi reflect the social separation in the Dutch colonial era which divided society into three classes, namely Europeans, the Foreign East (Chinese, Arabic, Indian), and the last group of natives. This in this era of independence, the terminology should no longer be used. For the interest of national integration, these terms must be merged into one, namely Indonesianscitizens.

Apart from the terms indigenous and non-indigenous, in Indonesia, many minority groups come from outside, including Chinese, Arabs and Indians ethnic. There are not many studies on Arab descent in Southeast Asia in general and Indonesia in particular, especially when compared to studies on "Overseas Chinese". This is because, in many Southeast Asian countries, Arab descent is considered the same as native Islam, especially in Indonesia. How the life of the Arab Peranakan community in Indonesia, especially concerning their role in Indonesian history, has not been widely studied.

2. Methods
This article was carried out using a qualitative approach and also using historical methods. The historical method is a process for testing and studying the truth of recorded events by analyzing it critically so that it becomes a reliable presentation and story. This is no different from Garraghan's statement (1957, p. 33) which explains that the historical method is as follows

As a systematic body of principles and rules designed to aid effectively in gathering the source materials of history, appraising them critically, and presenting a synthesis (generally in written form) of the results achieved.

Methods have to do with a systematic procedure, process, or technique in investigating a particular discipline to obtain objects as the materials under study. The scientific method in history aims to ascertain and restate facts based on evidence and data obtained. The stages include:

1. Collection of sources (this heuristic is linked to obtaining various sources, both primary and secondary by developing techniques/literature studies).
2. Source criticism: examines the authenticity and integrity of sources, reliability and credibility. The stages are to conduct external criticism first, then continue with internal criticism. From this stage, many facts will be obtained whose truth can be justified.
3. Fact analysis, including interpretation in interpreting and explaining the phenomena that occur.
4. Exposure/historiography, the last stage in a series of historical methods is the writing process.
After going through the historiography process, a study of the role of Arab descent in Indonesia during the Indonesian national movement was produced. The results of this writing were then developed as a textbook supplement that was used to enrich the contents during that time.

3. Result and Discussion

3.1. Historical Overview of the Assimilation Process of Arab Descendants in Indonesia

The Arab-Indonesian ethnic group is an Indonesian citizen who has Arab ethnic descent and an indigenous Indonesian ethnicity. At first, they generally lived in Arab villages spread across various cities in Indonesia. The regions of Indonesia that have Arab villages include Jakarta, Cirebon, Yogyakarta, Surakarta, Surabaya, Malang, Mojokerto, Probolinggo, Banda, Aceh, Sigli, Medan, Palembang, Banjarmasin, Makassar, Gorontalo, Ambon, Mataram, Kupang, Papua. Some of these Arab descendants live concentrated in certain areas forming Arab villages, for example in Jakarta in the Pekojan area, Surakarta in the Pasar Kliwon area, Surabaya in the Ampel area, Malang in the Jagalan area, Cirebon in the Kauman area, as well as Mojokerto and Yogyakarta in the Arab village area, in the Kauman area.

The segregation politics developed during the Dutch colonial government led to the formation of settlements inhabited by certain ethnic groups. The segregation policy was developed through wijkenstelsel which was initially applied to residents of Chinese descent, only then for other ethnicities also concentrated settlements based on ethnicity were formed. This politics of segregation is a polarization of the colonial policy that enforces the "divide and rule". The next impact is that this segregation causes limited social contact between groups, fosters prejudice and strengthens ethnic identities so that eventually there will be separation, grouping and competition between ethnic groups, especially in the economic and political fields [5].

Most of the Arab descendants in Indonesia come from the Hadramaut area, southern Yemen. There are also citizens of Arab descent who come from other Middle Eastern and African countries in Indonesia, for example from Egypt, Saudi Arabia, Sudan or Morocco; however, the number is less than those from Hadramaut. The arrival of Arab colonies from Hadramaut to Indonesia is estimated to have occurred since the Middle Ages (13th century), and almost all of them were men. The initial purpose of their arrival was to trade as well as preach, and then gradually began to settle and raise families with the local community.

These Arab-Hadramaut migrants began to come en masse to Indonesian archipelago in the last years of the 18th century AD, but they began to settle a lot on the island of Java after 1820 AD and their colonies in the eastern part of Indonesian archipelago only arrived in 1870 AD. The arrival of Hadrami, according to Berg's research [6] shows that three social stratification groups in Hadramaut migrated to the Indonesian archipelago, namely the sayid group, ethnic groups and the middle class. Initially, most of the Hadramaut migrants who came to Indonesian archipelago were of the sayid group, but in later times other groups from other social stratification systems also followed in the footsteps of these sayids.

The Sayid group is descended from Sayidina Husain, the grandson of the Prophet Muhammad. This group has the title Habib for men and Habibah for women. In Hadramaut, a sayid group is a group of aristocrats, who are highly respected and very influential because they are descendants of the Prophet Muhammad. Ethnic groups are groups not descended from the Prophet Muhammad, but get a high position based on their purity as the original inhabitants of Hadramaut. This group consists of two groups, namely qabilah who are the original inhabitants of Hadramaut and shaykhs who are immigrants who later married the indigenous people of Hadramaut. This group of shaykhs (masyaihkh) are people who have certain knowledge, especially in the field of religion. Meanwhile, the middle class is a group of free people who work as traders, craftsmen, farmers, and helpers (Berg, 2010:33-40).
These Arabs then formed colonies in various cities in Indonesia, one of which was in Batavia or more precisely in the Pekojan region. Initially, this place was dominated by Muslims who came from Gujarat, Coromandel, and Malabar, which are located in India. However, due to the increasing number of Arab immigrants from Hadramaut, especially when there were steamboat transportation and the opening of the Suez 1869 AD canal, this place was then dominated by migrants from Hadramaut. Therefore, in 1844 AD, the Dutch East Indies government required a colony head, which was then named the captain or captain of the Arab or Leuitenant Arab. The head of the colony was elected by the local Regent and his appointment was made by the Resident based on the consideration of the domestic affairs advisor.

The majority of these Arab immigrants work as traders and a small number of them are also preachers. After arriving at their destination, like traders, they do not immediately return to their original place, besides because they have to wait for their merchandise to run out and can bring new merchandise, they also wait for the return shipping time which depends on the season. This ultimately forces them to stay for months on overseas lands. During their stay abroad, they interact with local residents, it is not uncommon for local residents to end up wanting to marry off their daughters to the migrants. Especially the Arab traders who were very rich and had high social status like the Sayids. From this mixed couple's marriage, children of mixed Arab descent were born, called the Arab peranakan or muwalad. With the birth of these peranakan children, there were more and more Arabs in the Indonesian archipelago. With the wijkenstelsel and passenstelsel regulations causing Arabs who previously married native women, they switched to marrying women of their ethnicity, especially among the descendants of their mixed-generation marriages. Then their number increased and their sense of kinship increased. With the wijkenstelsel and passenstelsel regulations causing Arabs who previously married native women, they switched to marrying women of their ethnicity, especially among the descendants of their mixed-generation marriages.

However, not all minority groups need to be immigrants or under-privileged. There also exist, groups, that are indigenous, and that traditionally are of high socioeconomic status and have strong communal institutions (O'Leary and Finnas, 2002) [13]. This is shown by these Arab descendants, especially those from the Sayid group who have a higher social status than the natives. This social status is strengthened through an established economic status as a result of their success as traders. Their economic survival involved countless risks, sacrifices, hardships, stamina, and frugality (Boosahda, 2003).

In the case of Arab descent in Indonesia, the assimilation process was relatively successful mainly because of the similarity of Islam and the role of Arab descendants as propagators of Islam. Although the Dutch colonial government tried to separate the social categories and segregate settlements, this was ineffective. The continued communication, especially in mosques and markets, as well as the frequent occurrence of mixed marriages, have resulted in "Arab villages" in many cities having mingled with indigenous housing. Likewise, Islamic ideas that came from the Middle East varied and in the Middle East there was never a strong "nation-state" that could gain loyalty from Arab descent. Even until the end of World War I, most of the Arab region was under the rule of the Ottoman Empire from Turkey. Therefore, the loyalty of Arab descent is only to the countries he inhabits in Southeast Asia, including Indonesia. It is not surprising that many figures of Arab descent have become the pioneers of national movements such as in Malaysia and Indonesia, as shown by the establishment of the Indonesian Arab Party.

The development and condition of these Arab descendants are different from those of Chinese descent. This is due either to the difference in the number of migrants, the size of the settlement (Chinatown), the nature of the relationship with the country of origin, the level of socio-political assimilation and the competition between Chinese civilization and Malay and Javanese civilizations. Politically, Indonesian Arab descendants can carry out the integration process whereby after the Indonesian Arab Party was dissolved they then continued to join the national parties. This integration makes them a part of Indonesian society and no longer part of a minority (Henrard, 2020). Also in terms of education, in contrast to Chinese schools, schools of Arab descent are more adaptive to the
curriculum implemented by the government. Schools run by Arab descendants such as Djamiatul Chaer and Al Irsyad from the beginning used a curriculum that was following the Government curriculum.

3.2. The Study of the Role of Arab Descendants in Indonesian History

The struggle for Arab-Hadrami identity as a result of the diaspora can be referred to as the phenomenon of the "old" diaspora, which has been going on on a large scale from the mid-18th century to the late 1950s [7]. In the discrimination imposed by the Dutch Colonial, the Arab-Hadrami people played their role in the social, political and economic fields. In a new place, these Hadrami immigrants took part in expanding the business market, obtaining welfare, and sending it back to Hadramaut land [8].

This contact between Java and Hadramaut is also a description of the existence of the Hadrami community in Southeast Asia. The perpetrators of the Hadrami diaspora, not only send money to their families but also send their children to Hadramaut to get an education. Some of them had contact with political activities in Hadramaut (Jonge and Kaptein, 2002: 3). However, due to the idea of nationalism and discourse on nation-states, this activity has decreased drastically (Slama, 2005:111-112).

In the early 20th century, the result of this Hadrami diaspora process was the establishment of modern educational institutions, such as Jam'iyyat Khair and Jam'iyyah al-Islah wa al-Ershad (Al-Ershad). These two educational institutions produced two large groups within the Arab-Hadrami community, namely the traditionalists (Jam'iyyat Khair) which were filled by the Alawiyin (Ar-Rabithah) group and the reformers who were filled by the Al-Irsyad group (Mobini, 1999). These two groups not only represent the same conflict in their homeland, namely Hadramaut but become the subject of their debate in their new homeland. The traditionalist group represented by the sayid group, and the reformist group represented by the non-sayid group, in the next period have transformed from a social debate into a doctrinal debate (Rijal, 2017: 23).

What is interesting in this phase is the emergence of "new" intellectuals who are "progressive" who are actively involved in the discourse and become the driving force for the revival of Arab-Hadrami in Indonesia, both from the non-sayid and sayid groups. This discourse has also changed the debate from sayid and non-sayid to totok (full-blooded) and peranakan.

The role of Arab descent in Indonesia is dominated by the trade sector, but is still related to the spread and confirmation of Islam, such as the role of a religious teacher; dai; establishing religious schools; as a sponsor and donor of religious activities; as a fighter against things that are contrary to Islam; active in organizations affiliated with religious activities and so on. Many Islamic education centres, Islamic religious figures, activities related to the history of Islam in Indonesia are closely related to Arab descent.

Furthermore, the role of the Arabs in the socio-religious field was very evident when entering the early 20th century, namely by the establishment of a modern organization called Jam'i 'at Kheir, in 1905 AD. This organization was famous not only for its success in establishing schools. Modern Islam, but also because of religious social activities, especially when some figures from this organization took the initiative to establish a special institution called ar-Rabithah al-Alawiyyah. This institution was founded in 1928 AD on the initiative of Sayid Ahmad bin Abdullah Assegaf and Sayid Muhammad bin Abdurrahman bin Ali bin Shahabuddin. This institution was registered with the Dutch East Indies government and recorded in Mr Notary's deed. AH, Van Ophuijsen No. 66 dated January 16, 1928.

The culmination of this role was the Conference of Arab Descent on 3-5 October 1934 in Semarang which gave birth to the Arab Youth Pledge in Semarang. As a result of an internal Hadrami Arab agreement, this youth oath was a revolutionary move. Then, the thing that was most shocking at the conference was the Oath of Youth of Arab Descent which contained three statements, namely:

1. The homeland of the Peranakan (Descendants) Arab is Indonesia.
2. Arab Peranakans must leave a life of solitude (isolation).
3. Arab Peranakans must fulfil their obligations to the homeland and the Indonesian nation (Hayaze', 2017:3).

The 1934 Arab Youth Pledge was a revolutionary step, not only for Arab descendants but also for the entire Indonesian nation. The 1934 Arab Youth Pledge and the birth of the revolutionary PAI (Indonesian Arab Party) certainly invited reactions from both Arab descendants and outside Arab circles, such as Java, China and the Netherlands. The Arab-Hadrami who agreed with this idea, on average, were those who had a non-sayid background and said "progressive". The Sayid group agreed because through the Arab Youth Pledge which was later confirmed as PAI it would cause social stratification barriers based on the Prophet's "sacred" genealogy to become loose and no longer exist.

3.3 Minority Group Historiography in History Textbooks in Indonesia

One of the means of learning that is used as a medium for conveying contents to students is textbooks. In textbooks, there are pedagogical objectives that refer to a particular discipline. Textbooks are usually written by teachers or experts by their field of scientific discipline. Likewise, history textbooks are used as a source and media for teachers to convey contents related to events that have occurred in the past.

Ideally, history textbooks should provide information that contains educational values. Because by learning history, in addition to gaining knowledge of historical facts, you must also get an understanding or appreciation of events, periods or communities that lived in the past (Garvey & Krug, 2015: 2). Respect for an event that occurred in the past will provide lessons for humans or generations living today. History lessons can be in the form of values, for example, nationalism, patriotism, and so on. Thus, history textbooks not only provide knowledge of historical facts but also provide lessons about the importance of historical events.

The contents in history textbooks in schools are adjusted to the applicable curriculum which contains more contents about Indonesian history. Meanwhile, regional history or world history is only a small part of it studied through history subjects in specialization groups. The history of Indonesia is described more broadly starting from the prehistoric era, the Hindu Buddhist era, the Islamic era, the colonial era, the independence era, the revolutionary era, the old order, the new order, to the reformation order. The period used is more of a political approach. In the political period, the direction of historical development and change leads to the formation of a state or power. The country referred to in the historiography in the textbook is the independent Republic of Indonesia.

The learning contents contained in the textbook is organized according to the stages of achieving the goals contained in the curriculum. From this point of view, history textbooks are seen as capable of instilling nationalism if they contain descriptions of historical facts and interpretations that foster self-awareness as citizens of the nation and develop the ability to make decisions that can be accounted for rationally and morally for readers. At the curricular level, history textbooks are required to contain descriptions that build a strong national cultural character or identity, encourage to maintain community cohesiveness and progressivity and develop high academic abilities for students as readers.

In historical textbooks at school, studies on the specific roles of society are not disclosed too much. This includes the role of Arab descendants. Historical contents in school can be enriched with studies on the roles of minority groups. For example, in the contents regarding the process of entering and developing Islam in Indonesia, it can be explored about the role of these Arab immigrants in the process of spreading Islam, including how their role was in the political structure at that time which could even enter the arena as rulers, as the Sultan of the Islamic kingdom. Another example during the period of the national movement can be added to the contents about the formation of the Indonesian Arab Party and the role of the Arab Youth Pledge which reflects their integration and process that made Indonesia their nation and state.

How the role of minorities in writing textbooks at school can be seen from the following content excerpt taken from the Indonesian History textbook for class XI. This excerpt is taken from a book published by the Ministry of Education and Culture of the Republic of Indonesia in 2014, the authors are Sardiman AM and Amurwani Dwi Lestariningadi.
The press is a means of participating in the emancipation movement, progress and national movements. The decade was marked by the number of Malay language newspaper publications that had increased. The first people who were active in the press at that time were Indo people such as H.C.O Clockener Brousson from Bintang Hindia, E.F Wigger from Bintang Baru, and G. Francis from Pemberitaan Betawi. In that century, Chinese publishers began to appear. It was the Chinese publishers who made the newspaper's growth grow rapidly. In later developments the native people also took part. They initially worked as interns for Indo and Chinese journalists, then their roles increased as editors of Indo and Chinese newspapers. Starting from that the bumiputra established their newspaper publishing. (pg 148)

With the establishment of Indonesia Muda, the Jong Java, Jong Celebes, Indonesian Association, and the Sumatran Youth associations automatically disbanded. The reins of leadership of Indonesia Muda were then submitted to the Guidelines for Great Young Indonesia. (p. 188)

The excerpt from the text of the history textbook did not in the least mention the role of Arab descent, in contrast to Chinese descent, which was at least included as material for discussion. The lack of the role of Arab descendants in textbook studies may illustrate the success of this group in carrying out the assimilation process with the indigenous community. The similarity of religion, Islam, maybe one of the factors that facilitate the assimilation process so that it is as if Arab descent is not distinguished from the natives. How can their role be included as part of describing Indonesia's history. However, as enrichment content, it can be studied more deeply about the role of people of Arab descent in Indonesia.

4. Conclusions
One of the riches of the Indonesian nation from an ethnic perspective is the presence of a minority group of Arab descent. Most of these Arab descendants come from the Hadramaut area, South Yemen. The Arab community in Indonesia has become part of the population and citizens of Indonesia. Apart from being traders, their role is also engaged in the Islamic religion, in spreading the influence of Islam.

The process of assimilation of Arab descent in Indonesia is considered more successful than that of other ethnic descent, especially Chinese. This is due to the similarity of religion and their dominant role in the spread of Islam. Besides, a more open pattern of interaction in the trade and settlement system causes the assimilation of Arab descendants to be stronger. It is also politically reinforced that there is no tendency of Arab descent to uphold national and state identity in their origin area. As part of Indonesian citizens, their role needs to be revealed and used as contents for learning history.

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