

# Multiculturalism: Ideologization of Historiography of History textbook for Army Officer Candidate

Nuzon Sugito, Leli Yulifar, Didin Saripudin

History Education Study Program Pascasarjana, Universitas Pendidikan Indonesia

Corresponding Author: Nuzon Sugito

## ABSTRACT

This article reveals about the value of multiculturalism in the textbook history lesson of the struggle of the nation devoted to elementary education of army officers in Secapa AD. The textbook history Lesson of this Secapa AD is a historiography work, one of which is intended for the purposes of value education in which there is a value of multiculturalism compiled in the curriculum of education of the first Officer Secapa AD based on the doctrines of Kartika Eka Paksi and Saptamarga. The approach used is qualitative with the method of content analysis. Education of the struggle history of the nation is used as a tool in the education of officers who are influenced by the purpose of which is contained in the curriculum of military education, the curriculum is made by Ideologization historiography, which is the planting value of multiculturalism

**Keywords:** historiography, textbook history, Secapa AD, multiculturalism

## INTRODUCTION

Textbook is one of the fundamental vital elements that promote the curriculum specifically and determine the success of learning, textbooks also determine the potential for good interaction between teachers and students because textbooks are the framework of what students will learn (Huang, 2019; Miguel, 2015; Odebiyi & Sunal, 2020; Okeeffe, 2013). In accordance with Permendiknas No. 11 Tahun 2005 describes textbooks as a mandatory reference book used by each school which contains the learning materials in order to increase the faith, fear, ethics and

personality based on national standards of education. Gelfman, Podstrigich, & Losinskaya in (Okeeffe, 2013) divided generally the roles of the textbooks between them;

1) *To teach and encourage students to construct new knowledge;* 2) *To balance detail and precision of information, ;*3) *To provide logical and consistent mathematical systems;* 4) *To bring about new questions;* 5) *To provide students with active, creative, many sided information*

From the quote above the role of the textbook is enormous to a learning, because textbooks are able to encourage students to construct their knowledge, offset the information in detail, give students a mathematical thinking logic so that the thinking is more critical and able to make unusual questions to a problem or topic is being discussed, so that students become active and creative and see from all sides to a problem that will be a good skill used as citizens. Textbooks are also instrumental in accommodating historical knowledge and the triggers of most interactions between teachers and students in the classroom, in short the textbook is the Ecological classroom (Miguel, 2015; Morgan & Henning, 2013)

In the context of historical education, textbook writing is used in order to facilitate the teacher in delivering historical learning materials to students who bring students to experience as if students were at the historical event (Morgan & Henning, 2014). According to Mulyana

(2013), the historical lesson textbook is one of the works of historiography that reconstructs the narrative-shaped historical learning material that decomposed and made reference to material in historical learning. As Popp expressed in (Haydn, 2010) textbook in historical learning has an important role for everyone, because his true history of education forms a national identity that will determine the future of a nation, in relation to historical textbook historiography should be written for the sake of historical education so that the role of historical education as a collective memory forming can be achieved (Hasan, 2012; Seman, Ahmad, Aziz, & Ayudin, 2011).

The written and analyzed historiography is based on a single temporal setting, traditionally limited to only one particular nation, the step in historiography consisting of the data being interpretation, given explanation and presented in writing (Lorenz, 1999; Sjamsuddin, 2007 pp. 155-271) Narrative-interrelated narratives contained in a historiography of meaning, the meaning is the result of the interpretation of a historian who is influenced by the attitudes, intellectuals and values contained therein. Understanding the historical textbooks there are two things that affect the writing, the first textbook written as interpretation as a historian who meets the rules and objectivity of historical writings, the second is the demands of the curriculum that has certain objectives achieved sometimes not in accordance with the rules in the writing of a historiography work (Afiyadi & S, 2018; Mulyana, 2013).

In essence the historical writing of textbooks based on the education curriculum that has been created before, textbooks become a mediator between teachers and curriculum policymakers, because it is designed as an abstraction of curriculum policy to be operational things for teachers and students (Butet, Saryono, & Dermawan, 2018; Okeeffe, 2013). Theoretically the curriculum is part of the political policy so that on the writing

historiography is always subject to political interests and become a weapon for a state ideology (Afiyadi & S, 2018; Good Irshanto, 2019; & Awaludin, 2017; Fuchs, 2011; Wager, 2014). It is in accordance with the theory of Michael Foucault about the connectedness between power (politics) with knowledge, whereby power has a huge role to control the knowledge in a nation that is necessary to defend the existence of such power (Kamahi, 2017).

The narrative of modernization in historical textbooks is actually inseparable from the history of Indonesia as a country that has a diversity of islands, ethnicities, cultures, and races that survive until now. This research aims to see how the ideology of planting in the text book History of Struggle for the nation is aimed at the first candidate in the school of the Indonesian Army candidate officers. The ideology in question is the purpose and mission of the Government and the education and training institutions of the army. The concept used by the author is the concept of multiculturalism as an ideological narrative used by the government in the textbook for the study of national struggle for student officers. The author attempts to study the sections in the education of national struggle history for prospective first officers who contain the ideologization.

## **METHODS**

The approach used in this research is qualitative with research methodologies used in the content analysis method. Content analysis is a method of collecting and analyzing the content of a text (Mulyana, 2013) which has many meanings (Morgan & Henning, 2013). The text analyzed in this study is a historical narrative found in the historical textbooks of the nation's struggle for the study of History of the struggle of the nation at the level of prospective army's first officers, published by the history office of TNI AD. The reason for choosing the book is because the official book of the Army's history office contains the official history (Hasan, 2003). The

textbook is published by the exponent of the Army's historical service, while the Army is a tool of the country, so researchers consider the concept of multiculturalism to contain ideologization of historical events narrated in the history books of the nation's struggle.

## RESULT AND DISCUSSION

### Narrative multiculturalism

The history books of the nation's struggle for prospective ad officers have an association with the view of multiculturalism, this view is already in the year 1928 where the oath of youth who want to unite Indonesia as a whole country that is intact above the diversity and infertility it possesses. Multiculturalism Indonesia was born in Indonesian historiography where the first history seminar was held on 14-16 December 1957 in Yogyakarta. Muhammad Yamin as the most important to convey the existence of national history philosophy that is held in the preparation of national history which will later be used in the teaching of history included in the teaching of history at the first Officer level (Mulyana, 2013). Multiculturalism in Indonesian historiography is an integral part, this is because the Indonesian historiography has a rival with the historiography Neerlandosentries or the Netherlands, in this case the "invaders". It is not in accordance with the spirit of the Indonesian unity and unity that has been independent, so that the book of Indonesian National History (SNI) as a manifestation of Indonesian historiography which later became a reference to the creation of the history of the Nation effort in Secapa AD.

The element of multiculturalism in this study refers to some understanding of multiculturalism as an ideology that glorifies cultural differences, which bridge the difference of volunteerism in the multicultural Society (Igarashi, 2019; Özturgut, 2011). Meanwhile, Saripudin & Komalasari (2016) viewed multiculturalism as an understanding or a stream that facilitates diversity into an individual or culturally. Multiculturalism is a political

concept, because in the textbook history of the Struggle of the nation has led to a political approach, plus according to Marie Christine Baques (Erdman & Popp, 2011) explains all textbooks are the political demands of the country. The Periodesy in this book begins with the pre-national struggle, the struggle against the Portuguese, the struggle against the Dutch colonialism, the national movement, the occupation of Japan, the proclamation of Independence 17 August 1945, the struggle to defend and enforce Indonesia's independence, liberal democracy, democracy guided, the new Order and the Reformation era (Disjarah AD, 2018). The description of the kingdom and the resistance in Indonesia to the Reformation era. The description of the modernity in chapter 1 excerpt:

*"Sriwijaya is an Internusa empire whose territory includes the Strait of Bangka to Melaka.... Bangka Strait to Sunda Strait, Java and southern China "(Disjarah AD, 2018 p. 3).*

*Sriwijaya is the world central business hub in southeast Asia.... Sriwijaya also plays an important role in the development of Buddhism... and Sanskrit language... So that Buddhist monks from China who will study Buddhism in India must first learn Sanskrit in Sriwijaya (Disjarah AD. 2018 p. 4).*

It is evident that Sriwijaya as the World Trade Center and Buddhism Learning Center, Sriwijaya Power encompasses various regions. The areas occupied by Sriwijaya have a diverse diversity of cultures and customs, but the community lives peacefully and coexist with those diverse people. As the Sea kingdom, Sriwijaya relies heavily on seafood and tributes/taxes of every ship of foreign merchants who are often anchored in the port of Sriwijaya, the merchants have different backgrounds and capable of harmony within the kingdom of Sriwijaya, so indirectly the author's narrative shows the success of Sriwijaya in the past one of its tolerance and mutual respect of diversity. Although the concept of multiculturalism

was developed by the West, in terms of traditional practice, Indonesia has done so in the heyday of past kingdoms (Lionar & Mulyana, 2019). The passage of the quotation further places how Indonesia has been successful by overtaking various regions in Southeast Asia and establishing good relations with the power Empires in East Asia, as outlined in the following narrative:

*"The dream of Indonesia's unity fought by Gajah Mada in every way... The implementation of the political friendship with the outer kingdom (Mitreka satata), for example with Annam, Cambodia and China held a diplomatic relationship well "*

*During the time of Majapahit Kedatuan tolerance among religious people was shown in the Book of Kakawin Sutasoma which contains the motto "Bhineka Tunggal Ika tan Hana Dharma Mangrua.... "But the success that our ancestors have ever begun to fade is caused by the disintegration of the Kingdom of Majapahit... (Displundered AD, 2018, p. 6)*

The existence of kingdoms is a sovereign political union, often a kingdom has activities to build networks with other forces around it, the construction of this relationship is done by conducting communication, a communication will not be formed if one party does not appreciate the culture or customs of the other party and vice versa. In the concept of good relations multiculturalism between the Majapahit empire and China shows the implementation of multiculturalism as a rope in socializing and interacting between the two major empires (Adhani, 2014). The strap is the motto of the Book of Kakahno Sutasoma "Bhineka Tunggal Ika Tan Hana Dharma Magrua" which means different but one unit. In the next quotation the author is told that the cause of the collapse of Majapahit success due to the breakup in the body of Majapahit, which indirectly emphasizes the importance of the integration of nations. The breakup also made Indonesia in the colonial period weaker, divided into one by

one local power that was helpless. So the discourse for integration becomes a staple without looking at the various backgrounds contained in the following descriptions:

*Resistance to imperialism is encouraged by the desire to defend human rights. All forms of oppression, slavery and discrimination in all aspects of life applied by the colonizers are contrary to the inhumism and the Perijustice. (Displundered AD. 2018 p. 24). Indische Party extends its membership not only to the original Indonesian nation, but for all people born in the Dutch East Indies first of any derivative. Some of the objectives are mentioned "preparation for the life of an independent nation". (Displundered AD, 2018, p. 28).*

The description shows that Indonesians were initially struggling locally, slowly getting together facilitated by movement organizations, the organization was established with the aim to unite Indonesia by eliminating racial and ethnic discrimination. At the Dutch legislation divided the three social classes in Indonesia, which is 1st class for European people, Class 2 for Chinese and Arabic merchants and 3rd class for native (Indonesian native). So at that moment the thinking to unite without seeing the difference became a major discourse promoted by the scholars of the archipelago. As in the following excerpt:

*Among the students from P.I., which became popular, was only Indonesia who would be able to remove disputes between groups. The common goal, Indonesia's independence combines the conscious national mass power gathering on the basis of its own strengths. Participating in all layers of the people absolutely necessary to achieve that goal. (Displundered AD, 2018, p. 30).*

*After Parindra was formed then entered in it several other associations namely Sarikat Celebes, the Sumatran Sarikat, the Sarikat Ambon, the Betawi Society and Tirtayana. Everything is melting*



into Parindra. (*Displundered AD*, 2018, p. 32).

Discourse of unity and integration of the archipelago stronger, this is because the idea of Indonesia as a country increasingly pushed in local rulers of Indonesia. So that the fighters from the area that previously formed the association themselves unite in the organization Parindra, the local ruler realized to defeat the Dutch colonization they must struggle together for one purpose that Indonesia, lowering their tribal ego respectively, both the majority of the minority groups so that they create an ethical awareness of multiculturalism (Zubair, 2003). The emergence of the awareness of multiculturalism makes Indonesia an independent country, but in the formulation of the Constitution of the country there is an inconsistency between the Indonesian people, which is the following:

*Bung Hatta had a guest, a Japanese Indonesian officer who expressed earnest objection from the eastern Indonesians about the passage of the UUD opening which reads "Deity with the obligation to run an Islamic company for Pemeluk-pemeluknya ". It is considered discriminatory..... In the face of this very serious development, Hatta before the session of PPKI on 18 August tried to deal with the problem by inviting Islamic figures, this was an introductory meeting. The invited are: Ki Bagus Hadi Kusumo, Wachid Hasyim, Mr. Teuku Hassan and Mr. Kasman Singodimejo who finally got an agreement to replace "deity with the obligation to run the company for adherents" to be "The Almighty Godhead" (Disjarah AD, 2018, p. 38-39).*

With the proclaimed independence of Indonesia on 17 August 1945, it means that the nation is free from the bondage of colonialism and its equal position with the gentiles. The fate of the Indonesian nation is determined by the Indonesian nation itself namely by protecting and preserving the

interests of all its people in the compound (Adhani, 2014; Butet et al., 2018; Lionar & Mulyana, 2019; Mulyana, 2013; Zubair, 2003). Indonesia's role in ensuring the similarities of its people is seen from how the man Hatta gathered Islamic religious figures at the hearing of PPKI to replace the narrative "deity with the obligation for its adherents" became the "almighty Godhead" which is a neutral narrative, so as to accommodate all religions. The next quote shows the Indonesian people shoulder in the war to defend Indonesia's independence, which is degradable as follows:

*However, the TNI under the leadership of the Panglima Besar Sudirman and the people continued to hold resistance with guerrilla warfare both in Java and in Sumatra. The guerrilla war was able to break the forces of Dutch troops. (Displundered AD, 2018, p. 44).*

The explanation above shows how all over Indonesia together to fight against Dutch that was in English that tried hard to control Indonesia in military aggression to I and II, so that there was war against the return of the Netherlands, such as war in Palembang, Surabaya, Bandung Lautan Api and in some areas of Indonesia. The war is a manifestation of the fate and sense of the disappearance of the Indonesian people, a sense that is unwilling to be submissive and controlled by foreign countries, struggling together without seeing the diversity that exists as a barrier for Indonesia to unite against injustice in the frame of multiculturalism.

## CONCLUSION

Textbook historiography is a very important thing in determining how the connectedness of curriculum policy makers with the teachers of the learning eye. The history of the Nation Struggle textbook (PSPB) for first-time officers is one of the historiography made for the sake of learning in the school of Army candidate officers. As in general historiography in the PSPB

textbooks must fulfill the rules in the historical sciences, which are the reconstruction of historical data that has been objectively interpretations so as to produce writings that can be accounted for academically. The interpretation of national history displayed in the PSPB textbook is influenced by the government. The influence of this government is derived from the reference to the curriculum and material standards of the AD history office. As a government tool, the curriculum and the standard of teaching materials are based on political policy in military education, so that the material selection and reconstruction of data and sources of its history are interpretation based on the ideologization of government political influence. Ideologization in this textbook consists of narratives of multiculturalism that have existed since the times of the Kingdom and pre-national.

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