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Inter-Ethnics Relationship Speech in Indonesian High School History

Discurso de las relaciones interétnicas en la historia de la escuela secundaria de Indonesia

B. AKOB

<https://orcid.org/0000-0001-5066-9210>
bachtiar.akob@unsam.ac.id

Samudra University, Langsa, Aceh, Indonesia

T.M. JAMIL

<https://orcid.org/0000-0002-0516-3728>
tm_jamil@unsyiah.ac.id

Syah Kuala University, Banda Aceh Darussalam, Indonesia

I. HUSAINI

<https://orcid.org/0000-0001-9766-4898>
husib@unsyiah.ac.id

Syah Kuala University, Banda Aceh Darussalam, Indonesia

H. PURWANTA

<https://orcid.org/0000-0003-1532-1133>
hpurwanta@staff.uns.ac.id

Sebelas Maret University, Indonesia

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ABSTRACT

This study aims to examine the role of history education in managing the diversity of Indonesian society, ethnicity, religion, customs and language. The study analyzed the newest edition of Indonesian official textbooks for the high school history lessons. The analysis was conducted using the Critical Discourse Analysis (CDA). The results showed that history textbooks in Indonesia made a minimal contribution to managing diversity. Historical textbooks are ignoring the existence of thousands of ethnic groups in Indonesia. As a result, students feel that the history of Indonesia contained in textbooks is not their past, and at the next level, they live without history.

Keywords: Critical poetry, Kazakh literature, Kyrgyz poetry, Toktogul Satylganov.

RESUMEN

Este estudio tiene como objetivo examinar el papel de la educación en historia en la gestión de la diversidad de la sociedad, el idioma y la religión de Indonesia. El estudio analizó la edición más reciente de los libros de texto oficiales de Indonesia para la lección de historia de la escuela secundaria. El análisis se realizó utilizando el Análisis Crítico del Discurso (CDA). Los resultados mostraron que los libros de texto de historia en Indonesia hicieron una contribución mínima a la gestión de la diversidad. Los estudiantes sienten que la historia de Indonesia contenida en los libros de texto no es su pasado y, en el siguiente nivel, viven sin historia.

Palabras clave: Poesía crítica, literatura Kazaja, poesía Kirguisa, Toktogul Satylganov.

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INTRODUCTION

Various critical studies on the practice of history education have revealed the existence of several structural problems. One of the most prominent problems is the preparation of the curriculum. At the praxis level, the problem that arises in any renewal of the history curriculum is the debate about what topics are included and what topics should be excluded. In Japan, the renewal of the history curriculum in the early late 1990s caused debate at the national level and developed into a regional controversy in East Asia. The controversy arose when the new history curriculum issued a topic of occupation and cruel actions of Japanese troops in Korea and China. As a result, Korea protested and demanded the topic of Jugun Ianfu or the abduction and coercion of Korean women to become sexually satisfying for Japanese troops in the textbooks. That way, the younger generation of Japanese people knew of their atrocities against the Korean people. The topic was seen as vital because it showed the phenomenon of organized conquest and kidnapping of young women for the sole purpose of sexual slavery or what became known to the world as 'comfort women'.

On the other hand, in Tan's study (Tan: 2009), it was explained that the contents of Japanese history textbooks that caused controversy were discussions of the Sino-Japanese War and the Nanjing Massacre. China demands that the topic of Japanese troops' cruelty in the Nanjing Massacre event in Japan's history curriculum is based on historical facts. In the discussion on the Sino-Japanese War, the textbooks wrote that on July 7, 1937, a shot was directed at the Japanese army unit, which was training at the Marco Polo Bridge outside Beijing. The shoot resulted in a battle between the Japanese military and the Chinese army the following day (Tan: 2009). That explanation shows that Japanese history textbooks blame China for causing the war. The same pattern also occurs in the Nanjing Massacre discussion. Japanese history textbooks explain that two Japanese army officers were shot and killed in Shanghai, a city where various foreign interests were concentrated. This incident escalated the confrontation between Japan and China. Chinese soldiers and civilians suffer many casualties because of the Japanese military (Nanjing Incident). That explanation is harrowing for Chinese people because it puts them as the cause, and the massacre is only referred to as an incident.

The controversy over the Japanese history curriculum even encouraged the intervention of the United States. United States Congress on July 30, 2007, issued House Resolution (HR) 121 which demanded the Japanese government to "formally acknowledge, apologize, and accept historical responsibility in a clear unequivocal manner" as a manifestation of its responsibility for coercive acts against young women in Asia to serve Japanese troops during World War II. On the contrary, the history curriculum reformers considered the two topics to be masochistic and made the younger generation not have pride as Japanese.

In addition to curriculum renewal, the problem that arises is the perspective used in compiling historical narratives. Recent research from Purwanta (Purwanta: 2017, pp. 36-57) and Djono & Joebagio (Djono & Joebagio: 2019, pp. 18-27), and Abidin (Abidin: 2017, pp. 436-460) on the content of history textbooks in Indonesia found several fundamental problems with the perspective used in compiling nationalistic narratives. Purwanta (Purwanta: 2017, pp. 36-57) found hegemony of militaristic discourse in the subject matter of history. Meanwhile, Djono & Joebagio (Djono & Joebagio: 2019, pp. 18-27) emphasized the gap between nationalistic narratives and narratives of diversity in history textbooks that show differences in unity and diversity in Indonesian schools.

Critical discourse analysis shows that the perspective used in compiling Indonesian historical narratives in textbooks is very closely related to political interests, such as to seek support for developmentalism behind the economic development programs (Purwanta: 2018, pp. 349-361) and even, to a certain extent, to legitimize the power of a political regime in Indonesia, especially during the New Order era. The dominance of political interests and national development implicitly can be observed from the contents of history textbooks. If done without caution, this tendency will give birth to historical constructions that deviate further from historical reality. Abidin's study (Abidin: 2017, pp. 436-460) shows that historical narratives have the potential to produce binary opposition logic that can marginalize groups that are not in line with government policy.

To overcome the growing problems, teachers, and researchers in the field of history education have offered several alternative approaches in managing topics in history lessons in high school. Also, from a critical perspective, Abidin (Abidin: 2017, pp. 436-460) promotes a critical narrative approach to accommodate multi-perspective narratives in learning material.

This study attempts to examine the interethnic relations approach as an alternative perspective in compiling historical narratives in textbooks. This approach is considered suitable for the condition of Indonesia as an archipelagic country that has many tribes. Geographically, Indonesia has more than 13 000 islands. From a demographic perspective, based on the 2010 population census data, Indonesian citizens consist of 1331 tribes with more than 650 regional languages with thousands of dialects. Diversity also occurs in religious affiliation and the flow of beliefs that follows. In Indonesia, there are six official religions and hundreds of religious beliefs.

The diversity makes Indonesia has a motto Unity in Diversity, which can be interpreted as different but still one. It is hoped that various ethnicities that develop in Indonesia can coexist in harmony. Nevertheless, it cannot be denied that there are competition and conflict. Competition and conflicts between ethnics escalated especially after the end of the New Order military regime in 1998, such as the conflict between Muslims and Christians in Ambon that erupted in 1999, and conflicts between ethnic Dayaks and Madurese in Sampit, West Kalimantan in 2001 (Nakaya: 2018, pp. 118-137).

Widyastuti's study (Widyastuti: 2019, pp. 413-429) shows that ethnic identity is the most potent factor as a cause of conflict. Ethnic identity in this context is understood to consist of various forming elements, and the elements that most strongly lead to conflict are language, tradition, religion, and race. According to various studies that have been carried out, religion is the most sensitive factor in triggering conflict in Indonesia. The SETARA Institute report (Situmorang: 2019) in 2018 recorded 160 incidents of violations of freedom of religion/belief (KBB) with 202 forms of action, spread in 25 provinces.

From the various problems above, the question then arises what is the contribution that history lessons can make without changing the national curriculum? The question implicitly requires history lessons to manage diversity, so that relations between ethnic groups, especially religious adherents, can take place in harmony and reduce the potential for conflict. Based on these responsibilities, this study will explore the discourse narrated in the history curriculum textbooks 2013 Curriculum from the perspective of inter-ethnic relations.

METHODOLOGY

According to the two proposed research questions, this study uses the latest edition of textbooks for history lessons in 2013 Curriculum High School as an object. In the newest curriculum implemented since 2013, history lessons in high school use four volumes of textbooks with details of one volume for class X, two volumes for class XI, and one volume for class XII. The four volumes of textbooks were revised in 2017 so that what is used as study material in this study is the latest textbook, the revised edition. The textbooks are published as ebooks and can be accessed and downloaded for free through the page <http://buku.kemdikbud.go.id/>.

Judging from the historical phenomena discussed, the contents of history textbooks cover a very long period, from pre-literacy to contemporary Indonesia. In this study, the period studied is from the kingdom to the present (the Reformation era). The reason is that relations between ethnic groups began to emerge in the kingdom period and became increasingly intensive and eventually gave birth to the desire to establish the Republic of Indonesia.

Textbook narrative analysis of ethnic relations is done using modified historical methods. In general, historical research uses a method that consists of five stages, namely: (i) determination of historical events to be examined; (ii) the development of research questions and theoretical perspectives that are used as a guide for researchers in the process of collecting data and interpreting the data collected; (iii) data collection that can be done by collecting various written sources, interviews or a combination of both; (iv) source criticism

carried out by evaluating the validity and reliability of the data; and (v) report writing in the form of reconstruction of historical phenomena based on detailed supporting evidence. The modification of the historical method in this research was carried out mainly in the last three stages, namely data collection, source criticism, and historical reconstruction. In this study, data collection is done by looking at the textbook's narrative and inventorying words, phrases, sentences, and paragraphs relevant to the topic of study, namely, inter-ethnic relations.

The source criticism stage is carried out by testing the validity of the textbooks' content representing the views of the author and the government as producers. From this point of view, source criticism is only made to test the reliability of the data from the perspective of inter-ethnic relations. On the other hand, the final stage, namely the writing of the report is not in the form of reconstruction of historical events, but in the form of the results of an analysis of the contents of the textbook as well as possible alternative developments.

The approach used in textbook content analysis is Critical Discourse Analysis as a result of the development of Teun A. Van Dijk's (Van Dijk: 1995, p. 142), which includes three levels of text composition, namely macrostructure, superstructure, and microstructure. Macrostructure is the global semantic structure of discourse and is usually expressed through the headline or headline or summary. Compilation of macrostructure propositions is done by eliminating or eliminating other propositions that are not relevant for interpretation, changing a series of specific propositions into more general propositions (generalizations), and constructing propositions from several propositions in the text (construction), and from other knowledge that is parallel.

The superstructure is discourses conveyed through the entire contents of the text, both in the form of stories and arguments. On the other hand, the smallest structure in the level of Van Dijk's (Van Dijk: 1995, p. 142) composition is the microstructure, which is the arrangement of words, phrases, clauses, sentences, and the relationship between sentences used to explain accurately and briefly the discourse to be conveyed. In other words, the microstructure is the most obvious and 'expressed' arrangement of discourse.

The theoretical framework used as a foundation for designing alternative textbook content development is the relationship between ethnic groups. At the theoretical level, the perspective of inter-ethnic relations based on the theory of the Interethnic Relations Group (IRG) has been developed from Allport and Kramer's research on ethnic prejudice (Allport & Kramer: 1946, pp. 9-39). In its development, the IRG theory focused on finding the cause and finding solutions to reduce ethnic prejudice to build healthier ethnic relationships. One of the parties that play an essential role in instilling prejudice and overcoming them is an educational institution. Teacher's partiality towards an ethnic group and dislike of other ethnicities that are openly expressed in learning will instill and develop student prejudice. From this point of view, schools can be agents of potential inter-ethnic conflict, which at the level of reality are triggered by differences in language, customs, religion, and race.

Conversely, schools can also be strategic agents in reducing and even eliminating prejudice. That role can be done by developing multicultural education, which bases itself on the understanding that diversity is a reality that must be respected. Schools also need to facilitate students to learn other ethnicities so that prejudice and conflict between ethnic groups can be prevented. In addition to developing academic understanding, schools can also develop programs that facilitate interaction between students from various ethnicities. Paluck et al.'s study show that intensive inter-ethnic contact and interaction can reduce prejudice. Nevertheless, inter-ethnic interaction programs in schools need to be carefully designed so that events do not occur that develop prejudice, competition, and conflict (Paluck et al.: 2019, pp. 129-158).

History education or known at the school level as a history lesson has a vital role in the problem of prejudice, primarily through the development of historical awareness and the ability to think historically. Through the textbooks produced, history lessons play a role that can be very damaging to society by compiling narratives that reinforce prejudices, stereotypes, and negative images of parties seen as enemies. Conversely, historical textbooks can also play an essential role in eliminating prejudice. At a global level, today, there has been a development of a joint history textbook among countries that have experienced

conflicts, such as Germany and France in Europe and Japan, Korea, and China in East Asia. The same pattern can be applied at the national level, especially in multi-ethnic countries like Indonesia.

RESULTS

In the 2013 history curriculum, topics covered include (a) pre-literacy, (b) Hindu-Buddhist Kingdoms, (c) Islamic Kingdoms, (d) the western colonialism, (e) national movements, (f) proclamation and regional rebellions, (g) the liberal democracy, (h) the Guided Democracy, (i) the New Order, and (j) the Reformation. The ten topics were divided into three classes in high school: 10, 11, and 12, with the highest number in grade 11. The division of topics for each class can be seen in table 1.

Table 1. The topics and sub-topics in the History Curriculum 2013

10 th grade	11 th grade	12 th grade
The nature of history as a branch of science	The development of western colonialism and imperialism <ul style="list-style-type: none"> • The political contestation of western colonialism • The strategies of indigenous people against western colonialism happened from the era of the Kingdoms to the early 20th century. 	The struggle of Indonesia in defending the independence and national integration. <ul style="list-style-type: none"> • The efforts of the Indonesian people to fight against the threat of internal disintegration • The efforts of the Indonesian people to defend the existence of the Republic of Indonesia • National and local figures who have contributed to the struggle in strengthening national integration from 1945 to 1965
The concept of continuity and change in history	<ul style="list-style-type: none"> • The political, cultural, social, economic, and educational impact of colonialism in the era of western colonization on the life of Indonesian society 	<ul style="list-style-type: none"> • Indonesia in the early of independence until the era of Guided Democracy
<ul style="list-style-type: none"> • Pre-literate 	<ul style="list-style-type: none"> • The values of the Youth Pledge 	<ul style="list-style-type: none"> • The life of Indonesian society from the New Order until the Reformation era
<ul style="list-style-type: none"> • The Hindu-Buddhist kingdoms: A cross-cultural process between local and global culture. 	<ul style="list-style-type: none"> • Japanese Occupation in Indonesia 	<ul style="list-style-type: none"> • The role of Indonesia in creating a peaceful world
<ul style="list-style-type: none"> • The Islamic Kingdoms in Indonesia 	<ul style="list-style-type: none"> • The national and local figure who struggles to achieve independence 	<ul style="list-style-type: none"> • The achievement of Indonesia in developing technology in the independence era
	<ul style="list-style-type: none"> • The independence of Indonesia 	<ul style="list-style-type: none"> • The life of Indonesia people in the New Order Era

From the perspective of critical discourse, history lessons for class 10 emphasize that historically religion has been an essential element for the Indonesian people. Three foreign religions, namely Hinduism, Buddhism, and Islam, came and spread brand teachings to the Indonesian people. On the other hand, the perspective of inter-ethnic relations, which was the focus of the study in this study, did not receive adequate

attention. In class 10 history textbooks, the word ethnic is used 29 times, with details two times to explain the diversity of tribes in Indonesia today, nine times used to explain the origin of tribes in Indonesia, one time for conclusions on sub-topics of origin tribes in Indonesia. Furthermore, the word ethnic is used six times in the explanation of the arrival of Hinduism in Indonesia and its influence, once in the spread of Islam in Papua, and ten times in the discussion of national integration.

In the explanation of the diversity of ethnic groups, it is explained that Indonesia has many tribes, regional languages, and cultures that apply in daily life practices. On the other hand, in the discussion about the origin of the tribes in Indonesia, the textbook explained that according to the Sarasin brothers, the original inhabitants of the Indonesian archipelago were a dark-skinned and small-bodied race. They originally lived in Southeast Asia. The next paragraph narrated about the presence of newcomers who bring a new culture that is neolithic culture. They come in two stages. Sarasin Proto Melayu and Deutro Melayu called them. Their separate arrival was estimated more than 2,000 years ago (Umejiaku, 2020; Gunawan et al.: 2017, pp. 34-38).

In an explanation of the arrival of the Hindu-Buddhist religion and its influence, the textbook outlines four theories of the entry of Indian culture into Indonesia, which fundamentally changes Indonesian society to recognize letters and make tribal chiefs as a caste of knights as in India. On the other hand, a description of the spread of Islam in Papua explained that the tribes of the Papuan islands had known Islam since the early 16th century (Gazi, 2019; Obicci, 2019; Rex, 2019).

Although the word ethnic is mentioned ten times in the discussion of national integration, most of it is used in explanations that are generalistic and not historical facts. For example, in explaining the role of language, textbooks state that each ethnic group has its language. So, a language is needed to be an intermediary language that can be understood by all ethnic groups. If there is no common language, unity will not occur because of ethnicity arises suspicion and other prejudices. The same pattern is used by textbooks when discussing inter-ethnic trade. It was explained that for a long time, the sea had functioned as a shipping and trade route between tribes in the Indonesian Archipelago and the nations of the world. Indonesian traditional seafarers have sailing skills learned from generations of ancestors (Gunawan et al.: 2017, pp. 34-38).

The narrative built by history textbooks for grade 10 students is not entirely the product of the new discourse. In retrospect, the discourse stems from the narrative developed by Bernard HM Vlekke (Vlekke: 2008) in a work titled *Nusantara*, which was first published in 1943. Vlekke explained in detail the origin of the Indonesian archipelago as a result of the end of the ice age, and the entry of ethnic migrations from ethnic groups from Mainland Asia is consistent with the Sarasin brothers theory. A somewhat different tendency is found in the explanation of the arrival of Indonesian culture. If the textbook tries to explain the four theories objectively, Vlekke (Vlekke: 2008) shows strong alignment with the theory of backflow. The reason is that Indonesian sailors can sail as far as Madagascar, so it will not be too challenging to sail from Sumatra to Bengal or Coromandel. He added that the Indonesian community was widely known, so that it was included in the *Ramayana Epic* in India as *Yavadvipa*, a country led by seven kingdoms, whose territory consisted of Gold and Silver Islands, making it rich in gold mines. Indonesia is also referred to by Greek geographer Ptolemy as *labadiu*.

The narration developed by Bernard HM Vlekke gained strong influence among academic historians so that it became a reference for various official discourses or grand narration, such as the Indonesian National History book, which was first published in 1975. Even his book was later translated into Indonesian and first published in 2008 (Vlekke: 2008).

The use of discourse produced by Vlekke (Vlekke: 2008) as the main reference makes the historical narrative of Indonesia's past political and ignores other factors, such as social and economic. As a result, inter-ethnic relations in the social, cultural, and economic fields did not receive attention and were only placed as an explanation of the importance of the language of unity. From this point of view, historical narratives are arranged far from objective reality that occurred in Indonesian society in the past. Even at the extreme level of historical narrative, it breaks the relationship of students as the audience with the reality of their past, and at the next level, they will grow into generations that have no past.

DISCUSSION

History textbooks will become more prosperous if they are willing to use the perspective of the inter-ethnics relationship, because they can provide students with an understanding of the significance and relevance of the historical dynamics of the royal period and the empire towards the establishment of national integration, both during the national and present movements. Historical sources, both primary and secondary, are sufficient to compile narratives about interactions between ethnicities in the past. Tom Pires (Pires: 2016), who came to Indonesia in the early 16th century, explained various aspects of tribal life, including inter-ethnic relations and their interactions with migrants. He explained that the Sunda Kelapa Harbor was visited by trading ships from Sumatra, Palembang, Tanjungpura, Central Java, Madura, Makassar, and Malacca. Through Sunda Kelapa, ethnic Sundanese send merchandise to various regions, such as Kalimantan, Sulawesi, Sumatra, Central Java, and Madura (Pires: 2016). Interaction between Indonesia's regions does not only occur in the economic field but also the socio-cultural field. The spread of Islam in eastern Indonesia, such as Banda, Ambon, Sulawesi, and even Papua was carried out mainly by traders. Not only religion, but the interaction also influences the political system, how to dress, and even the names used. The interaction among ethnic groups emerged from economic and socio-cultural networks that teleologically as a stage of the birth of the Indonesian nation.

In history textbooks for grade 11 students, the word ethnic is used seven times in volume 1, and 5 times in volume 2. From the perspective of quantitative content analysis, the frequency of mention is seen to indicate attention significantly. From this point of view, just mentioning it 12 times means that historical textbooks pay less attention to ethnicity as an essential issue on colonialism and national movements. When examined more deeply, namely at the microstructure level, the word tribe is used by textbooks when narrating resistance to Western colonialism. An example is a historical phenomenon that occurred as a reaction to Portuguese rule in Malacca in 1511. The textbook explains that in 1512 there was resistance launched by a community leader named Pate Kadir (Katir). Pate Kadir is a Javanese community leader (chief) in Malacca.

The same pattern of ethnic word usage occurs when the textbook discusses the Batak ethnic resistance war in North Sumatra. It is illustrated that resistance was carried out only by the Batak ethnic group without collaborating with other ethnic groups. Even in the discussion of the Youth Pledge, the word ethnic is used to denigrate the nationalism of contemporary Indonesian society. Provocatively, the textbook states that the rejection of a leader because they are not from the same ethnic group, or because of differences in beliefs, is still something that we can often see from various media, both print and electronic. The rejection is an indicator of the low spirit of nationalism and Indonesian identity in our society (Maria, 2020; Mehboob & Othman, 2020).

History textbooks for 11 vol 2 students also use the word ethnicity to narrate war, namely the Dayak ethnic resistance to the Japanese occupation. It was explained that one of the resistance in Kalimantan was the resistance led by Pang Suma, a Dayak leader. The leader of the Dayak tribe has extensive influence among people or tribes from the Tayan, Melia, and surrounding areas (Gunawan et al.: 2017, pp. 34-38). The word ethnic no longer appears when the textbook explains the next period.

The textbook's narration for grade 11 students indicates that the word ethnic is used in a particular position; that is, it only covers one particular syllable and seems to have no network of interactions with other tribes. Van Leur (Van Leur: 1960) explained that the interaction of Indonesian tribes in particular and Asian nations, in general, continued to develop, despite the arrival of Europeans trying to dominate. It was explained that until the early 17th century, when the VOC came to power, the trading volume of the VOC was far below the trading volume of Asian traders. From this point of view, historical textbooks will have no incredible difficulty sources to explain socio-cultural networks, if they are willing and willing.

The unavailability of historical textbooks revealing inter-ethnic networks represents the view that regions or ethnicities contradict national. Borrowing Derrida's (Derrida: 2016) view, the word ethnic is positioned in binary opposition with the national word. It is never mentioned when the textbook explains the historical phenomena that occurred during the development of the national movement and the period after Indonesia

proclaimed independence in 1945. Affirmation of that ethnicity shows that ideologically textbooks view national integration can only occur when ethnic identity is replaced with national identity (Purwanta: 2017, pp. 36-57). That view is contrary to historical reality.

In the history textbook for class XII students, which discussed the period 1948 to the contemporary period, the word ethnic was only mentioned three times, namely once in explaining ethnic diversity in Indonesia, ethnic Papuan nationalism, and the third point of the Dasasila Bandung as a result of the Asian-African Conference. Of the three, the use of the word ethnic that narrates historical phenomena is only a discussion of ethnic Papuans. It was explained that since 1946 Marthen Indy had been the Chair of the Freedom Indonesian Party (PIM). He led a protest supported by a delegation of 12 tribal leaders against the Dutch desire to separate Papua from Indonesia (Putra et al.: 2020).

Negative views on regionalism and ethnicity as a threat to national integration make history textbooks only discuss national history, both in the form of events that occur at the center and national perspectives. Most discussion about the area is on the topic of struggle to face the threat of national disintegration but from the perspective of the central government and the perspective of the region seen as rebels.

CONCLUSION

Indonesia is a pluralistic nation consisting of many races, ethnicities, customs, and religions. Plurality was slowly and through a long historical journey to build economic, social, and cultural networks until it was integrated into the Indonesian nation. The historical process should be given adequate space in the history textbook, so students understand it as their shared past and raise awareness to maintain and develop it.

The unavailability of textbooks narrating relations between ethnic groups, from an ethnic perspective, will give birth to the perception that their historical existence and its role is not recognized. Unity in Diversity, which is used as the motto of Indonesia, is seen as only emphasizing unity and undervaluing aspects of diversity. From this point of view, prejudice and conflict between ethnic groups will remain a threat to the national integration of the Indonesian people.

One of the steps that can be taken is to develop a history textbook that narrates historical facts about inter-ethnic relations, both in the remote past and in the following periods. This action can not only eliminate prejudice between tribes in Indonesia but also develop mutual understanding between nations in Southeast Asia, such as Malaysia, Singapore, the Philippines, because of the network of inter-ethnic relations in the past between people in the archipelago before it was split into many nation-states.

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BIODATA

B. AKOB: Bachtiar Akob's Academic rank is Principal Lecturer of the Department of History Education of Samudra University, Langsa, Aceh, Indonesia. He is a Young Main Trainer at the Department of History Education at Samudra University. His research interests are History education, and he focuses on educational issues.

T.M. JAMIL: Teuku Muhammad Jamil is Doctor of Social Science at the Department of Economics Education, Syah Kuala University, Banda Aceh Darussalam, Indonesia. His Skills and Expertise are Political Sociology, Social and Cultural Anthropology, Cultural Sociology, Social Exclusion, and the study of human culture in all its manifestations, across time and cultures.

I. HUSAINI: Completed his Bachelor Degree in History Studies Program FKIP Unsyiah (1985). In 1994 he completed his Master's Program in Faculty of Letters, University of Indonesia, in Archaeology. Then in 2010 completed a Doctoral Program (S3) Study at the Global Archaeological Research Center of the University of Sains Malaysia, the concentration of Islamic Archeology of Southeast Asia. As a lecturer, in addition to teaching, also conducts research and community service. Active in seminars and become members and administrators of professional and civic organizations such as the board of MSI (Masyarakat Sejarawan Indonesia) Branch of Banda Aceh, members of MAA (Majelis Adat Aceh), and board of IPJI (Ikatan Penulis dan Jurnalis Indonesia) Aceh Province.

H PURWANTA: Hieronymus Purwanta is a faculty member of the Department of History Education, Sebelas Maret University, Indonesia. He explores the latest questions and answers in Discourse and Historical Analysis, and find Historical Analysis experts and Discourse experts. His research interest is History education.

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