



Received: 27-04-2022

Accepted: 07-06-2022

## International Journal of Advanced Multidisciplinary Research and Studies

ISSN: 2583-049X

### Representation of Ethnic and Cultural Identity in Indonesian History Textbooks

<sup>1</sup>Nur Agustiningsih, <sup>2</sup>Hieronymus Purwanta

<sup>1, 2</sup> Doctorate Program of History Education Sebelas Maret University, Indonesia

Corresponding Author: Hieronymus Purwanta

#### Abstract

Indonesia is known as a multicultural country in terms of ethnicity, language, culture, and religion. This diversity is an element that has formed Indonesian nationalism. In the history of textbooks, as one component of the curriculum, it plays a role in achieving learning outcomes with various teaching sources that carry an ideological mission in the formation of the identity of the Indonesian nation. This study aims to identify the representation of ethnicity and cultural identity in class X history textbooks. The research method used is Norman Fairclough's critical discourse analysis study. There are three stages of analysis, namely text analysis, discursive practice analysis, and social practice

analysis. The analysis was carried out on Indonesian history books for the Tenth Grade, 2013 curriculum which consisted of three publishers, namely the Ministry of Education and Culture, Mediatama, and Erlangga. The results of the analysis of the 2013 curriculum history textbooks show that the writing of history books has not represented the ethnic and cultural identities of the diverse Indonesian people. There are mentions of several ethnicities and cultures but as examples or shown in the form of pictures, only a few are explained in narrative form. Ethnic Arabs and Chinese are mentioned in textbooks but in the context of trade and the spread of religion.

**Keywords:** Ethnicity, Cultural Identity, History Textbooks

#### 1. Introduction

Indonesia is known as a country that has diversity in race, ethnicity, nation, religion, and culture. The plurality of Indonesian society indicates that this nation is very multicultural (Dewantara, 2019) <sup>[12]</sup>. A pluralistic society consists of at least two groups of society who live together, but are separated by the culture they each adhere to (Yusrizal & Asmoro, 2020) <sup>[39]</sup>. An ethnicity is a group of people who have a culture that distinguishes themselves from other community groups. Each ethnic group has its uniqueness which is manifested in the similarity of religion, tradition, language, clothing, and collective actions so that they have a group identity and live in the same location. The similarity is due to the similarity of ancestors and origins, physical characteristics, experience, knowledge, and the past (Syauqany, 2019) <sup>[36]</sup>.

Indonesian nationalism is formed from the ethnic and cultural diversity of each region. From this viewpoint, Indonesian culture is a representation of the regional cultures. Culture is abstract and includes a system of ideas or ideas of human thought in everyday life. The form of culture is tangible objects that are produced by human creativity as cultural beings including language, the structure of behavioral patterns, equipment for daily living, art, religion, organization, and others, all of which can facilitate humans in their survival. Ekawati & Falani, 2015) <sup>[13]</sup>.

Each ethnic group has its own cultural identity that requires space and recognition. Identity is the identification process of self and outer groups that transform the subject into "us" and "them." Identity is a process of representing a person, either as a member social group or as an individual. A person realizes his identity when interacting with people from outside his group. The development of individual identity forgives group identity (ethnic and religious) through encounters and competition with other identities (Sabara, 2018; Verulitasari, 2016) <sup>[32, 37]</sup>.

Based on the 2000 census, the configuration and demographics of Indonesian society based on ethnicity consisted of Javanese as much as 41.71%, Sundanese 15.41%, Malay 3.45%, Batak 3.02%, Madurese 3.37%, Minangkabau 2.72 %, Bugis 2.49%, Betawi 2.51%, Banten 2.05%, Balinese 1.51%, Banjar 1.74%, Sasak 1.30%, Cirebon 0.94%, Chinese/Huldanalo 0.86 %, Makassar 0.90%, Gorontalo (0.48%), Toraja (0.37%), Aceh (0.43%), others (14.66%) (Hasbullah, 2012) <sup>[20]</sup>. In the current study, reflecting the demographics of each city, ethnic Javanese represented the ethnic majority in the intervention site Jakarta, and ethnic Sundanese represented the ethnic majority in the intervention site Bandung. Two other ethnic groups were chosen to represent are the Chinese and Papuan ethnic minorities (Shnirelman, 2011) <sup>[33]</sup>.

Multi-ethnicity and multi-culturalism are a picture of the identity of the Indonesian nation, but this has the potential to threaten

the nation's integration. This diversity also makes it prone to conflicts between ethnic groups, religions, races, and groups (Najwan, 2009) [28]. This is because each ethnic group must have a sense of primordialism and have a tendency to prefer their ethnic group (in-group) compared to other ethnic groups (out-groups) (Brown *et al.*, 2018) [4]. So that the ethnic conflict will very easily spread.

As has happened in the past, several conflicts over Sara have hit Indonesia. Education is often used as a panacea to overcome these problems. This assumption confirms that formal education can shape the understanding, thoughts, attitudes, and behavior of individuals. Education can also be used to promote reconciliation and social and political integration and has the unique power to provide opportunities to reduce the impact of conflict, maintain and maintain an ethnically tolerant climate, separate minds, and foster tolerance (Herath, 2021) [21]. In a society fragmented by conflict, education can be used to unify and promote peace (Gaul, 2014) [15]. However, wrong education has the potential to exacerbate tensions between different ethnicities.

In the world of education, we recognize the existence of textbooks. Textbooks or commonly known as textbooks are books used by both teachers and students for learning activities. Textbooks contain subject matter that has been adapted to the school curriculum, questions, and exercises that must be done by students independently (Rahmawati, 2016) [31]. Textbooks are the most frequently used educational tools in the world of education. Textbooks are a teacher's companion, and also function as a medium for transferring material to students which is a reflection of the curriculum. Textbooks serve as educational media and teaching resources for various disciplines (Lässig, 2009) [23]. It is important to underline those textbooks are not just a system of presenting facts. Textbooks are the result of political, economic, and cultural activities and battles and compromises that are conceived, designed and written by people who have real interests (Apple, 1992) [1] and it is the interests of dominant and powerful groups that are conveyed in textbooks (Wang & Pillion, 2010) [38]. It can be said that the content of textbooks is influenced by privileged groups in society. As a result, the information contained in textbooks is socialized to students to conform to dominant values and beliefs (Apple, 1992) [1].

Textbooks have an important role in educational institutions because they are more effective in disseminating information, and values and instilling perceptions in students. Textbooks transmit values, norms, behaviors, and ideologies and provide a representation of social reality from a particular perspective (Lässig, 2009) [23]. History textbooks are educational resources related to the discipline of history, produced to support or depend on the state to determine the content of formal history teaching and learning, especially in schools. Textbooks are intentionally written for teaching and learning purposes, they contain implicit or explicit pedagogic and didactic visions (Grever & van der Vlies, 2017) [16].

History textbooks carry an ideological mission in shaping the identity of the Indonesian nation. History textbooks have been studied as a powerful source of educational media with the ability to shape the views and awareness of generations of learners (Bertram & Wassermann, 2015) [3]. The values expressed in textbooks through their content have an impact on students developing attitudes and perceptions about

people from various racial, cultural and ethnic groups (Cruz, 2002, Busey, 2019) [10, 6]. Textbooks in particular can be a tool to explore the current state and issues of national identity, citizenship, and issues of diversity in modern countries (Çayır, 2015) [7].

In China, textbooks are still the most important and dominant teaching material used by teachers to teach in the classroom, so textbooks are an important source of information in students' school experience (Chu, 2018) [9]. The textbook also consists of a hidden curriculum that is not taught openly but is learned by students through the transmission of cultural norms and dominant power structures embedded in the text. The choice of language influences perceptions and reinforces the dominant ideology. Language choice can be used as a tool to transmit ideology and values. Textbook language expresses deeply expressed feelings, emotions, and judgments (Deroo & Díaz, 2021) [11].

History textbooks often do not accommodate certain minorities, immigrants, races, or ethnicities. Suh *et al.* (2015) [35] analyzed high school history textbooks used in Hawaiian schools, where the percentage of Asian Americans is very high, and found that the textbooks contain a little history of Asian Americans. The textbook does not have broad coverage, particularly of Korean, Indian Asian, Filipino, and Vietnamese-Americans, nor does it have an in-depth coverage, particularly by not including Asian-Americans in the main storyline.

Meanwhile in Indonesia, Purwanta's (2012) [30] analysis of history textbooks from the perspective of diversity, the shortcomings of the 1975-2008 history textbooks lie in the narratives of ethnic groups in Indonesia. There is even a void in the narratives of the Indo-Dutch ethnicity and the Foreign East. This will give rise to discourse if Indonesia was born based on the political decisions of Javanese people that occurred in Java in 1945 or people outside Java who have experienced "Javanese". From the point of view of national integration, the focus is more on discussing vertical integration than minimally discussing the process of horizontal integration. This deficiency can give discourse that national identity replaces local identity.

This study will examine and analyze the contents of the textbooks in terms of ethnic representations and cultural identities in Indonesian history textbooks. The aim is to find out the extent to which ethnic and cultural representations exist in Indonesia in learning history in Indonesia.

## 2. Method

The method in this research is a critical discourse study from Norman Fairclough. There are three stages: first, text analysis, related to discourse analysis, genre and vocabulary selection with a certain meaning, and the use of terms and metaphors that refer to certain actions or meanings. Researchers must be observant in interpreting each word because each word can have many meanings depending on the context (Fairclough, 1995) [14].

Second, analysis of discursive practice, to see to what extent the strength of a statement encourages its affirmative action or power. In this case, what will be seen is the relationship between texts that are included in the realm of interpretation (Haryatmoko, 2019) [19]. Third, social praxis, this stage will describe the relationship between social activities and social institutions of society, organizations, and institutions. So, the analysis used in this study includes description,

interpretation, and explanation (Haryatmoko, 2019)<sup>[19]</sup>. Researchers analyzed three Indonesian History textbooks for class X curriculum 2013. The first book was written by Sri Larasati and Dwi Maryati published by Mediatama, the second book was written by Ratna Hapsari in 2016 published by Erlangga and the third book was written by Amurwani Dwi L, *et al.* 2014 which was published by the Ministry of Education and Culture. The analysis is carried out on the text discourses presented by the author as well as the pictures in the history textbooks.

### 3. Findings

The nationalism built by the Indonesian people is a nationalism based on ethnic and cultural diversity so that the ethnocultural identity of the Indonesian people has room to continue to develop. However, when viewed from the writing of textbooks in Indonesia in the 2013 curriculum, there are still many vacancies that represent the ethnic and cultural diversity of the Indonesian people. The results of the analysis carried out on history textbooks in Grade X High School published by Mediatama show that there have been several mentions of several ethnic groups in Indonesia in the material on the origin of the ancestors of the Indonesian nation.

The book explains that related to the origin and distribution of the ancestors of the Indonesian people, it is mentioned that several ethnic groups are the ancestors of the tribes in Indonesia based on their regional distribution. Among them are (1) the proto-Malay ethnic group that mediates Sumatra, Kalimantan, Java, Bali, and Nusa Tenggara with physical characteristics of straight hair, brown skin, medium nose, and mouth shape, slim body. The ethnic groups that are currently proto-Malay are the Sasak Tribe (Lombok), Toraja Tribe (South Sulawesi), Dayak Tribe (Central Kalimantan), Batak Tribe (North Sumatra), Nias Tribe (West Sumatra Coast), and Kubu Tribe (South Sumatra). (2) The Deutero Malay ethnic group, whose civilization can be found in Sumatra, Java, and South Maluku. The Malay deuteron tribes then developed into Javanese, Malay, Sundanese, Minang, and Bugis. they are more open to accepting cultural influences from outside so that their culture develops rapidly. (3) the Melanesia tribe, is a race that first migrated to the archipelago. This tribe inhabits Papua. The Wajak man or Solo man became a resident of Papua. It is thought to be the ancestor of the Melanesia race. Melanesoid people are included in the Negroid race with physical characteristics of curly and black hair, black skin, thick lips, a wide nose, and a sturdy body. Melanesoid descendants are found in the Semang in the interior of Malaya, the Sakai tribe in Siak, and the Melanesoid Papuan tribe.

This textbook also features illustrations in the form of pictures to provide a visual description of ethnicity, but only a few tribes are shown which have also been explained in the text narrative. Among them are visualizations of the Dayak tribes who inhabit Kalimantan, the tribes of the Kubu or Anak Dalam tribes that inhabit Sumatra, and the Asmat tribes that inhabit Papua.

The description above is not much different from the narrative in the class X Indonesian history book published by the Ministry of Education and Culture (Kemendikbud) regarding the origin and distribution of the ancestors of the Indonesian nation. This textbook also describes its physical characteristics and distribution areas. Some of the ethnicities or tribes mentioned in the book published by the Ministry of

Education and Culture are the Batak, Dayak, Kubu, Lubu, Talang Mamak, and Toraja tribes who inhabit Sulawesi, the Alas tribe, and Gayo people who inhabit North Sumatra.

Meanwhile, the class X history book published by Erlangga only mentions the Malay and Javanese tribes and explains the tribes of the stronghold in the assignment section and not as a subject matter. The narrative related to ethnicity has not been explained more specifically and the distribution of the ethnic groups that occupy the territory of Indonesia.

From the narratives mentioned in the three textbooks, it can be seen that there are different narratives on the same subject. Each explains the origin of ethnic diversity in Indonesia, we can recognize the various types of ethnic groups that make up the Indonesian nation today and can identify them. The narrative of ethnic diversity is not followed by an explanation of the history of development in the following chapters, only a few ethnicities and cultures are often raised.

Talking about ethnicity cannot be separated from the development of culture. Because culture is an ethnic identity that distinguishes one ethnic group from another. Class X textbooks do not provide much explanation about the cultural diversity of the ethnic groups that are scattered in Indonesia. Some examples of ethnic cultures mentioned in class X textbooks are the angklung which is a Sundanese musical instrument in West Java, the plate dance is a culture of the Minangkabau tribe of West Sumatra, the Ngaben ceremony or the burning of corpses of the Balinese tribe in Bali, the Tingkeban ceremony, which is the ceremony of seven months of pregnancy. Javanese people, the sea alms, and the earth alms are Javanese traditions such as thanksgiving, and the Kasada ceremony of the Tengger tribe on Mount Bromo. Some traditions that are influenced by Islam are the sekaten and grebeg traditions carried out in the Surakarta and Yogyakarta palaces, the Aikah tradition, and the Javanese ketupat Eid tradition.

In the book published by Erlangga, examples of folk songs from Nias are mentioned, namely Hoho which contains the genealogy of the Nias people, the traditional penti ceremony in Manggarai, NTT, the Kasada ceremony of the Tengger tribe in Bromo, the Larung Samudra ceremony and the Seren Tahun ceremony in Kuningan. Some of the performing arts are Wayang from the Javanese tribe, Wayang Beber, Mak Yong in West Kalimantan, Didong art from the Gayo Aceh community, Rabab Pariaman from West Sumatra, Tanggomo from Gorontalo, Debus art from Banten, Seudati dance from Aceh and Zapin from Riau. Meanwhile, the books published by the Ministry of Education and Culture do not discuss the ethnic cultures in Indonesia.

This textbook also discusses very little about the cultural diversity that exists in Indonesia which is narrated. Some are in the form of pictures and mentioned briefly in the text of the book. Most of the cultures presented are traditions that developed in Java. History textbooks are still dominated by Javanese history, where the Javanese are the majority ethnic group in Indonesia

In the textbooks published by Mediatama discussing the Hindu-Buddhist kingdoms in Indonesia, the textbooks only narrate the kingdoms in a few areas, namely the Kutai kingdom in East Kalimantan, Tarumanegara in West Java, Sriwijaya in Sumatra, Ancient Mataram in Central Java, the Kingdom of Singosari in East Java, the Majapahit Kingdom in East Java. Likewise, an explanation of the development of

Islamic religion and culture in Indonesia, explained the development of Islamic kingdoms on the island of Sumatra, namely Samudra Pasai and the kingdom of Aceh, on the island of Java the kingdoms of Demak, Pajang, and Mataram, on the island of Sulawesi the kingdom of Gowa Tallo, in Maluku the kingdom of Macassar

In the textbook published by Erlangga, the Hindu-Buddhist kingdoms described are the Kutai kingdom in East Kalimantan, Tarumanegara in West Java, Padjajaran in Bogor, West Java, Malay in Jambi, Sriwijaya in Palembang, Mataram, Medang Kamulan, Kediri, Singosari. and Majapahit in Java, and the Balinese kingdom on the island of Bali. Meanwhile, the Islamic kingdoms included Samudra Pasai on the northern coast of Sumatra, Aceh in Aceh, Demak, Pajang, Mataram, Banten in Java, Gowa tallo in Makassar, Ternate and Tidore in Maluku.

The book published by the Ministry of Education and Culture seems to be trying to provide a more complete narrative to represent the development of the Hindu-Buddhist and Islamic eras in various regions in Indonesia. This textbook discusses several Hindu-Buddhist kingdoms in Bali, namely the Buleleng kingdom, and the kingdoms in Sumatra, namely the Tulang Bawang kingdom and the City of Kapur. Representations of the development of Islamic empires in areas in Indonesia include Islamic kingdoms in Sumatra, namely Samudra Pasai, Aceh, Islamic kingdoms in Riau, Islamic kingdoms in Jambi, and Islamic kingdoms in South Sumatra, and Islamic kingdoms in West Sumatra. Java, namely: Demak, Mataram, Banten, Cirebon. Kalimantan is the kingdom of Pontianak, the kingdom of Banjar. Sulawesi, namely: the kingdom of Gowa-Tallo, Wajo. North Maluku is the kingdom of Ternate. Papua, Nusa Tenggara are the kingdoms of Sumbawa and Lombok, Bima. Papua region, which often gets negative stereotypes from other ethnic groups due to differences in skin color and race, gets a place in textbooks published by the Ministry of Education and Culture.

The Chinese and Arabs are currently part of the ethnic groups in Indonesia, but in Indonesian history textbooks, in this context, there is very little discussion about these two ethnicities. In textbooks, the term Tioghoa appears in the context of international trade in the archipelago, because the kingdoms in the archipelago at that time partly became trade centers for both local and international trade. One of the centers of international trade in Southeast Asia is the kingdom of Sriwijaya, China has long had trade relations with local traders through the Port of Sriwijaya and also other kingdoms. Likewise, during the Islamic empire, it was not only trade contacts but also cultural contacts. There was acculturation of culture between Islam and China which can be seen in the ceramics from China located in the Menara Mosque of the Kudus.

In the textbook published by Mediatama, there are also examples of pictures of the Cheng Ho Mosque building with a Chinese architectural style, the size of the solid stone carved in the Mantingan Mosque, the motif on the construction of the door of Sunan Giri's tomb in Gresik using Chinese architecture. It is even mentioned that Raden Patah, the first king of Demak, is of Chinese descent, and his mother is from Campa, southern China. However, in this context, ethnic Chinese are more narrated as immigrants who come to the archipelago to trade or become traders in various regions of the archipelago who eventually settle down. Negative stereotypes against ethnic Chinese can be

reduced with the right narrative through textbooks so that a positive perception of the diversity of the Indonesian nation is built. This can prevent the recurrence of conflicts and violence that have been experienced by ethnic Chinese during the reformation period in Indonesia.

Not too much different from the ethnic Chinese, the narratives of Arab ethnicity in textbooks are also described as immigrants in trade relations and the spread of Islam in the archipelago. Ethnic Arabs in Indonesia are of Middle Eastern descent, they have long lived in Indonesia for centuries. They came to Indonesia through trade routes. Their current culture is a blend of Middle Eastern culture with Indonesian culture.

We can find narratives about the Arabs in the three textbooks. The book explains that Arab traders also carried out trading activities in the Srivijaya kingdom. It is illustrated that the Arab villages already existed at the center of the Srivijaya kingdom. The acculturation of Arab culture with local culture is due to the strong influence of Islam in the archipelago. This acculturation can be seen in ceremonies and traditions, language, writing, architecture, and literary cases. Ethnic Arabs are more accepted by the Indonesian people because of their common beliefs. So there is a very little horizontal conflict between the indigenous population and ethnic Arabs.

The trading port is a meeting place between ethnic groups in the archipelago, thus allowing for inter-ethnic and inter-cultural interactions and allowing for inter-ethnic migration from one place to another due to trade relations. However, the textbook does not explore the trade contacts carried out with any region in the archipelago. Historically, the kingdoms in the archipelago have established trade relations with the Chinese and Arabs. Chinese people have come to the archipelago since the Han dynasty ruled 206 AD-2020 AD, at that time China had trade relations with countries in Southeast Asia, and some of them had come to the island of Java. The Chinese also existed in Sriwijaya during the Tang dynasty 618 AD-907 AD. During the Ming dynasty, Admiral Cheng Ho made 7 expeditions to the archipelago (Hangara, 2018)<sup>[17]</sup>.

Until now, these two ethnic groups have become part of Indonesian society. The narratives found in the textbooks are more about relations with immigrants for the sake of trade and the spread of religion to the archipelago. In Indonesia, these two ethnic groups also do not have a unified area of residence, so they do not find the history of their ancestors in Indonesia but in their mother country.

#### 4. Discussion

The writing of history in textbooks in Indonesia still does not show the representation of the various ethnicities and cultures that exist in Indonesia, even for the Arab and Chinese ethnicities, very little is discussed. This also happened in European countries as well as in America. In the United States, history teaching is mostly about white people. The teacher's efforts to use culturally relevant pedagogy have a positive impact on his black students, his pedagogy could also be improved by incorporating more ethnic and racial histories. People of color should be moved from the edge of the textbook to the center of the classroom. In addition, when taught more explicitly about the history of their racial or ethnic group, students of color can be more personally connected to history in developing their identity. Students can give a better meaning to history if it is

connected to their history (Martell *et al.*, 2012)<sup>[25]</sup>. Mayorga *et al.* (2011)<sup>[26]</sup> describe some of the positive effects of culturally responsive teaching on students' understanding of the role of racial groups and racism in US history and society. Learning about the racial/ethnic diversity of people of color in history and about the positive contribution they have made in forcing the nation to uphold its principles of freedom and rights. Different in Germany (Lässig & Pohl, 2009)<sup>[24]</sup> new textbooks explicitly show that Germany and Europe have always been characterized by migration, cultural contact, and the fact that different social, religious, or ethnic groups have lived together, either peacefully or by conflict. But in the textbook, immigrants and minorities remain something else. They emerge as victims or culprits of unfavorable developments and are always a problem for the majority.

As a multi-ethnic country, cultural diversity is an element that forms national identity. This class X history textbook only presents a small part of the ideas, values, and knowledge about culture in Indonesia and does not yet represent various regions in Indonesia. Knowledge and values in textbooks are the results of complex cultural, economic, and political processes that shape the social structure of a given period (Moses, 2010)<sup>[27]</sup>. Students cannot understand ethnic and cultural diversity as well as their history if history teaching in schools only refers to textbooks. The events described are national-scale events where the scene is far from the students and has not been exposed to the surrounding environment. Textbooks are published nationally so it is impossible to discuss local history in detail (Hariyono, 2017; Ma'unah, *et al.*, 2018)<sup>[18, 34]</sup>.

History is often considered a controversial subject because it is often used to shape national identities and to create certain images of the past and others for future generations (Kaya, 2020)<sup>[22]</sup>. History textbooks are a complex educational resource. From this perspective, history textbooks are the building blocks of a nation's collective memory which can be described as another arm of the state, an agent of memory, and a kind of supreme court of history because they decide what is appropriate to include (Podeh, 2000)<sup>[29]</sup>. History textbooks function as instruments of socialization and identity politics (Lässig & Pohl, 2009)<sup>[24]</sup>.

Textbooks must be able to present authentic and accurate information about ethnic minorities from their perspective so that they can be empowered and able to appreciate cultural diversity. This includes a realistic discussion of tensions, conflicts of discontent, and prejudice among diverse ethnic communities (Chu, 2015)<sup>[8]</sup>. Textbooks need to present ethnic minorities more holistically and dynamically (Bass, 2008)<sup>[2]</sup>. Otherwise, it is difficult for minority students to build a positive identity through education because the absence and misrepresentation of minorities in textbooks has the potential to strip them of their culture and identity (Zhu, 2007)<sup>[40]</sup>.

Education can be an instrument of symbolic violence perpetrated on individuals. As an instrument of cultural coercion proposed by the dominant ethnicity in power, schools are producers of habitus and distribution of knowledge. School discourse has been seen, apart from being a media discourse and political discourse, as possibly also a source of symbolic violence aimed at creating social

categories and identities that are willing to accept definitions, signs, and symbols that carry certain meanings that are beneficial to the elite society who dominates the system of social domination (Bujorean, 2015)<sup>[5]</sup>. In textbooks it is often constructed, selected, and presented from the interests and values of dominant groups while ignoring or distorting marginalized groups (Bass, 2008)<sup>[2]</sup>.

The stories of the past found in textbooks provide context and perspective for today's events. Textbooks explain and reproduce the current social order. History textbooks play a very important role in creating student perceptions. Studying the history of other ethnicities and understanding their culture can reduce friction and conflict. One of the benefits is helping students to develop positive attitudes towards the particular group being studied, challenging the stereotypes and misconceptions around them (Mayorga *et al.*, 2011)<sup>[26]</sup>. Providing a wider space for ethnic groups in Indonesia can be an effort to avoid violence and discrimination against certain ethnic groups and the occurrence of inter-ethnic conflicts.

Textbooks in particular have been identified as powerful tools by which the minds of the younger generation can be shaped. Presenting the history of a country and its people can detail cultural diversity and promote mutual respect, and thus provide an integrative historical narrative that can cross societal divides and contribute to peace (Gaul, 2014)<sup>[15]</sup>.

School textbooks cannot provide a complete and biased view of the overall history of the nation. This is due to first, the volume and the limited time allocated for teaching history. Second, historical knowledge is a highly dynamic phenomenon, permanently enriched with new data and new approaches that open the way to new interpretations of known facts or re-evaluation of past events. Third, conceptual shifts and radical replacements of analytical language can lead to revisions to the complete rejection of previous historical schemas (Shnirelman, 2011)<sup>[33]</sup>. Learning to teach culturally relevant history is a continuous process, but teaching an all-encompassing national history is no easy task.

## 5. Conclusion

Indonesian nationalism was formed based on diversity. Ethnic and cultural diversity is one of the supporters so that Indonesian nationalism does not conflict with the culture of the various ethnic groups that exist in Indonesia. In line with the development of Indonesian nationalism, each ethnic group also needs space to develop and represent themselves through their culture to form their cultural identity. History textbooks as carriers of the nation's ideology should provide space for each of these ethnicities, but in reality, history textbooks still have limitations for this.

Of the three textbooks analyzed, there are differences in narrating historical material related to ethnicity and culture in Indonesia. The preparation of the textbook refers to the curriculum that has been set by the Indonesian Ministry of Education. Each of the textbooks has shown several narratives and pictures related to their ethnicity and culture, but they do not yet represent the ethnicities and cultures of the archipelago. Ethnic immigrants such as Chinese and Arabs have not been narrated representatively as part of ethnicity in Indonesia. Papua has appeared in textbook narratives published by the Ministry of Education and

Culture.

## 6. References

1. Apple MW. The Text and Cultural Politics. *Educational Researcher*. 1992; 21(7):4-19.  
Doi: <https://doi.org/10.3102/0013189X021007004>
2. Bass C. Tibetan primary curriculum and its role in nation-building. *Educational Review*. 2008; 60(1):39-50. Doi: <https://doi.org/10.1080/00131910701794515>
3. Bertram C, Wassermann J. South African history textbook research - A review of the scholarly literature. *Yesterday and Today*. 2015; 14:151-174.  
Doi: <https://doi.org/10.17159/2223-0386/2015/nl4a7>
4. Brown CS, Tam M, Aboud F. Ethnic Prejudice in Young Children in Indonesia: Intervention Attempts Using Multicultural Friendship Stories. *International Journal of Early Childhood*. 2018; 50(1):67-84.  
Doi: <https://doi.org/10.1007/s13158-018-0214-z>
5. Bujorean E. The Discourse of Majority in Romanian Textbooks: Nationalism Versus Europeanism. *Procedia - Social and Behavioral Sciences*. 2014-2015; 180:502-509.  
Doi: <https://doi.org/10.1016/j.sbspro.2015.02.151>
6. Busey CL. Más Que Esclavos: A BlackCrit examination of the treatment of Afro-Latin@s in US high school world history textbooks. *Journal of Latinos and Education*. 2019; 18(3):197-214.  
Doi: <https://doi.org/10.1080/1534843.2017.1386102>
7. Cayır K. Citizenship, nationality, and minorities in Turkey's textbooks: from politics of non-recognition to 'difference multiculturalism.' *Comparative Education*. 2015; 51(4):519-536.  
Doi: <https://doi.org/10.1080/03050068.2015.1088210>
8. Chu Y. The power of knowledge: a critical analysis of the depiction of ethnic minorities in China's elementary textbooks. *Race Ethnicity and Education*. 2015; 18(4):469-487.  
Doi: <https://doi.org/10.1080/13613324.2015.1013460>
9. Chu Y. Visualizing minority: Images of ethnic minority groups in Chinese elementary social studies textbooks. *Journal of Social Studies Research*. 2018; 42(2):135-147. Doi: <https://doi.org/10.1016/j.jssr.2017.05.005>
10. Cruz BC. Don Juan and Rebels under Palm Trees: Depictions of Latin Americans in US history textbooks. *Critique Of Anthropology*. 2002; 22(3):323-342.
11. Deroo MR, Diaz E. They enjoyed little political power:” Representations of immigrant experience in an 11th-grade US history textbook. *Linguistics and Education*. 2021; 64:100952.  
Doi: <https://doi.org/10.1016/j.linged.2021.100952>
12. Dewantara AW. Bhinneka Tunggal Ika as a Model of Indonesian Multiculturalism. *Indonesian National Seminar (FPIPSKR)*, 2019, 396-404.  
<http://conference.upgris.ac.id>
13. Ekawati PL, Falani AZ. Utilization of Game Technology for Learning to Know Indonesian Culture Based on Android. *Journal of Links*. 2015; 22(1):30-36.
14. Fairclough N. *Critical Discourse Analysis: The Critical Study of Language*. Longman Publishing, 1995.
15. Gaul A. Where are the minorities? The elusiveness of multiculturalism and positive recognition in Sri Lankan history textbooks. *Journal of Educational Media, Memory, and Society*. 2014; 6(2):87-105.  
Doi: <https://doi.org/10.3167/jemms.2014.060205>
16. Grever M, van der Vlies T. Why national narratives are perpetuated: A literature review on new insights from history textbook research. *London Review of Education*. 2017; 15(2):286-301.  
Doi: <https://doi.org/10.18546/LRE.15.2.11>
17. Hangara A. Chinese Ethnic Nationalism in Indonesia. *Equilibrium: Journal of Educational Research and Economics*. 2018; 14(02).  
Doi: <https://doi.org/10.25134/equi.v14i02.1129>
18. Hariyono H. Local History: Getting to Know the Near, Expanding Insights. *History And Culture: Journal of History, Culture, And Their Teaching*. 2017; 11(2):160-166.  
Doi: <https://doi.org/10.17977/um020v11i22017p160>
19. Haryatmoko. *Critical Discourse Analysis*. Press Eagle, 2019.
20. Hasbullah M. Portrait of Ethnic and Religious Composition in Indonesia in the Second Millennium. *Social Intellectual History of Indonesian Islam*, 2012, 127-137.  
[https://www.academia.edu/3638968/Potret\\_Kompositio\\_n\\_Etnis\\_dan\\_Religion\\_di\\_Indonesia\\_pada\\_Milenium\\_Kedua](https://www.academia.edu/3638968/Potret_Kompositio_n_Etnis_dan_Religion_di_Indonesia_pada_Milenium_Kedua)
21. Herath S. The discursive construction of ethnic hierarchies in textbooks in a time of post-conflict reconciliation. *Compare*. 2021; 51(7):1077-1092.  
Doi: <https://doi.org/10.1080/03057925.2019.1709804>
22. Kaya K. The portrayal of Ottoman Empire in Iranian High School History Textbooks. *International Journal of Progressive Education*. 2020; 16(2):1-16.  
Doi: <https://doi.org/10.29329/ijpe.2020.241.1>
23. Lässig S. Textbooks and beyond: Educational media in context(s). *Journal of Educational Media, Memory, and Society*. 2009; 1(1):1-20.  
Doi: <https://doi.org/10.3167/jemms.2009.010101>
24. Lässig S, Pohl KH. History textbooks and historical scholarships in Germany. *History Workshop Journal*. 2009; 67(1):125-139.  
Doi: <https://doi.org/10.1093/hwj/dbn052>
25. Martell CC, Hashimoto-Martell, Erin A. Throwing out the Textbook, 2012, 305-320.  
Doi: [https://doi.org/10.1007/978-94-6091-930-5\\_17](https://doi.org/10.1007/978-94-6091-930-5_17)
26. Mayorga E, Nelson J, Epstein T. Teaching about Race in an Urban History Class: The Effects of Culturally Responsive Teaching. *The Journal of Social Studies Research*. 2011; 35(1):2-21.
27. Moses R. *Enemy perception: A psychological analysis, Tarih Okulu*, Translated by B. Senem evik. 2010; 7:99-108.
28. Najwan J. Inter-Cultural and Inter-Ethnic Conflicts in Indonesia and their Alternative Solutions. *Journal of Law IUS QUIA IUSTUM*. 2009; 16:195-208.  
<https://journal.uui.ac.id/IUSTUM/article/view/3874>
29. Podeh E. History and memory in the Israeli educational system: The portrayal of the Arab-Israeli conflict in history textbooks (1948-2000). *History and Memory*. 2000; 12(1):65-100.  
Doi: <https://doi.org/10.1353/ham.200.0005>
30. Purwanta H. Discourse on National Identity: Content Analysis of High School History Textbooks 1975 - 2008. *Paramita*. 2012; 22(1):108-121.
31. Rahmawati G. Lesson Textbooks as Student Learning Resources in The School Library at Sman 3 Bandung. *Idlib*. 2016; 5(1):102-113.

- Doi: <https://doi.org/10.17509/edulib.v5i1.2307>
32. Sabara S. Split Nationalism of the Papuan Young Generation in Jayapura City: Identity Theory Perspective. *Journal of Prophetic Politics*. 2018; 6(1):1-18.  
<http://journal.uin-alauddin.ac.id/index.php/jpp/article/view/5805>
  33. Shnirelman VA. From social classes to ethnicities: Ethnocentric views in history textbooks in post-Soviet Russia. *Journal of Eurasian Studies*. 2011; 2(2):125-133. Doi: <https://doi.org/10.1016/j.euras.2011.03.003>
  34. Siti Ma'unah, Nurul Umamah, Sumardi, RAS. The Enhancement of Attractiveness and Effectiveness of History Learning Using Local History Interactive Teaching Materials. *American Journal of Educational Research*. 2018; 6(11):1531-1538.  
Doi: <https://doi.org/10.12691/education-6-11-11>
  35. Suh Y, An S, Forest D. Immigration, imagined communities, and collective memories of Asian American experiences: A content analysis of Asian American experiences in Virginia US history textbooks. *Journal of Social Studies Research*. 2015; 39(1):39-51.  
Doi: <https://doi.org/10.1016/j.jssr.2014.05.002>
  36. Syaunqany S. The Effect of Religious and Ethnic Differences in the Implementation of Social Work (Case Study in Gunung Sari Village, West Lombok, NTB). *Research Dynamics: Social Religious Research Communication Media*. 2019; 19(1):25-46.  
Doi: <https://doi.org/10.21274/dinamika.2019.19.1.25-46>
  37. Verulitasari E. Cultural Values in the Rapai Geleng Show Reflect Aceh's Cultural Identity. *Catharsis: Journal of Arts Education*. 2016; 5(1):41-47.  
<https://journal.unnes.ac.id/sju/index.php/catharsis/article/view/13118>
  38. Wang Y, Phillion JA. Whose knowledge is valued: A critical study of knowledge in elementary school textbooks in China. *Intercultural Education*. 2010; 21(6):567-580.  
Doi: <https://doi.org/10.1080/14675986.2010.533037>
  39. Yusrizal F, Yoga Asmoro A. The Socio-Cultural Impact of Tourism: Multiple Communities, Conflict and Social Integration in Yogyakarta. *Journal of Tourism*. 2020; 7(2):92-105.  
<https://ejournal.bsi.ac.id/ejournal/index.php/jp/article/view/8559>
  40. Zhu Z. Ethnic identity construction in the schooling context: A case study of a Tibetan Neidi Boarding School in China. *Chinese Education and Society*. 2007; 40(2):38-59.  
Doi: <https://doi.org/10.2753/CED1061-1932400203>