The Possibility of Curriculum Linking National History and World History in Indonesia

Nasution  
*State University of Surabaya*

**Introduction**

The Indonesian Ministry of Education issued the new curriculum and implemented in 2013, which is later called as 2013 Curriculum. In this new curriculum, there are 3 main points that makes it different from its predecessor, namely: Education Character, Scientific model of learning, and Portfolio Assessment. Interestingly, 2013 curriculum positioned Indonesian National History in an important role in its Educational Character scheme. Previously, in 2006 curriculum for High School level, the allotted time for Indonesian National History is only one credit hour, and now it increases to two credit hours as main program and taught in all level and in all majors. Specifically for Social Science major, beside the two credit hours, they have three additional credit hours for grade 10 and 4 credit hours for grade 11 and 12. In short, the total number of national history subject for Social Science program is 6 credit hours per semester.

The new regulation to implement Indonesian National History as the core subject in all level and major in High School level, the Indonesian Minister of Education, M. Nuh, claims that it is the utmost important to educate Indonesian generation with knowledge on the journey of Indonesian history. In addition, the pupils need to acquire the skill to present their knowledge in a concrete and abstract way as well to develop attitude to appreciate Indonesian heroes and its founding fathers. Furthermore, it is considered necessary to reinforce positive attitude towards Indonesian legacy and its national heritage to shape Indonesian young generation that instill in them awareness on the Indonesian national history. The awareness for this purpose is to develop competencies to explain, protect and expand for a better future.

Kochhar (2008), an Indian historian, explain the importance of History
education as knowledge to shape a person wholly. He even called the history
subject at school as the queen or the mother of the social sciences. He added that
from the early arrangement on school curriculum, History and Geography is
included in the core subject in social science discipline. Therefore, he believes
that history is the basic of all disciplines in Social Sciences and Humanities.
It is the basic of philosophy, politics, economics, art and religions. For that
reason, history is included in the core subjects in school curriculum across the
globe.

History is a vital school subject to construct identity and awareness of
students’ nationalism. To know where they belong, place where they grow up
and stories that happened in the past that shape the nation. History is crucial
to know their origin and the dynamic of the community and the nation, so that
they will have competencies to participate in lead the nation to a better future.

Along with the development in the society, a new paradigm emerge
that reduce the role of the nation and promote a regional community such as
European Union (EU) and in 2015, there will be ASEAN Community, that
lead to the idea of global citizen. These are to show that we live in the era that
the world community has become one community. As they belong to global
citizen. Race, ethnicity, nationalism, borders is no longer the main issues. To
support this idea, the curriculum development of the history subject should be
reconstructed which in line with the worldview. Shaping identity of the people
should be beyond the borders.

In regards to the situation, the 2013 curriculum on the history subject
is considered aiming to the opposite that is rooting to the Indonesian history,
instead of expanding to the world history. To achieve the purpose of shaping
the students’ worldview, there is an urgent need to design a curriculum that
accommodate the teaching of national history as well as the world history
without adding up extra hours. Consequently, as the proverb illustrates, the
curriculum for national history can be designed to accommodate the world
history.

The Necessities to Develop the National History Curriculum Which in Line
with the World History

The needs for Indonesian to design a curriculum for history subject
that accommodate the national and world history is basically due to the fact
that Indonesia fights against the colonial and gains its independence after being
colonized by the Dutch. This situation is necessary for the students to know
its history, as Ernest Renan said about the definition of a nation, that Indonesia
as nation come to exist since the proclamation of its independence on August
17th, 1945. With variety of ethnicity, races, religions, languages and customs, having National history subject that accommodate the worldview as main core is essential to shape the students’ identity as part of the nation.

To achieve the goals, challenges have become part of the journey to instill the nationalism in the students’ mind and to raise awareness of their identity as Indonesian. One of the challenges to mention among others is the existence of more than 250 ethnicities, which historically possess their own identity, customs and culture. Therefore, it is crucial to implant the spirit of nationalism and pride of being Indonesian apart from being the member of certain ethnicity or community (Hildred Geertz, 1990). On geographical aspect, Indonesian is the largest archipelago in the world, which comprises 13,000 islands. The coastline from east to west is approximately 5400 km length, and from north to south is 1800 km width. In comparison to the United States of America with 4500 km length and 2700 km width, it is estimated that Indonesia is almost as vast as the USA. This is to show how the difficulty to united Indonesia is with its multicultural, multi ethnicities and multi languages and as a large country that content of many islands.

A study by Liddle (1970) on the relationship of ethnicity, political party and unity conducted in a multi ethnicity Simalungun, shows the hurdle in uniting the community in a multi ethincs Indonesia. According to Liddle, in historical perspective, the sense of belonging as one ethnic group grows in the early of 20th century. After the Dutch colonial pave the way to economic expansion by building transportation system, the tribes in surrounding started to get connected and communicate. Liddle also noted on how the differences at one hand unite these ethnic groups, while on the other hand become the source to segregate the nation. Liddle added the observation result on the Simalungun multi ethincs region when Islam spread which turn the loyalist to divide, ethnicity and religion. The spread of Islam has raised a new custom in the society which is different and sometimes against the existed one. Islam culture and custom in Simalungun in its growth started to establish bonding with the people of the same faith from other ethnicities. For instance, the Islam believer in Simalungun connected with the other Muslim in Sumatera, Jawa, Kalimantan, Sulawesi and even the international Muslim community. The similar situation happens to the Christian believer, where they link up with the people in Minahasa, Nias, Ambon and the other regions in eastern part of Indonesia.

The condition in Simalungun can be a representation of Indonesia in general. For this matter, religion can be the dominant factor to unite various kinds of ethnicities in Indonesia, while on the other hand; religion can also be
the source of riots. For example, when dispute happens because of ethnics' issues, then people will unite apart from different religion. However, when the conflict is based on sensitive issues of religions, then even if the people in dispute are from the same ethnicities, killing can be the way out.

Examining from the Simalungun model, it raised a crucial point to educate the Indonesian young generation on multiculturalism by including the national history in the core subject in all level. This to show that the multiculturalism exist starting from the beginning of the founding fathers initiate the nation, which is now called Indonesia. Borrowing from the words of Nugroho Notosusanto, the Minister of Education in Soeharto era, the teaching of national history subject aims to educate the young generation on the roots and the struggle of all elements to gain independence and shape the nation. That the country was built on the strong foundation of unity, that disregards race, language and believe. The teaching of national history subject will not only show the struggle against the foreign occupation, but also the coup from the rebels that aim to ruin the nation.

By including the national history in the core subject, it is hoped that it will strengthen the nationalism of the young generation. Students will all aware of the struggle from all the element of the nation to shape of what Indonesia is today, which does not exist in the history of Indonesia, until Indonesia come to exist as a nation. The new order, then, initiate writing the main book of Indonesian National History. The Books which was written by Marwati Djoed Poesponegoro and Nugroho Notosusanto (1990) is from the perspective of Indonesian for the first time, which up to present time has become the main reference in the history education in Indonesia.

There are three important points in the National History designed. The first is the creation of myth of the glories of the past before the arrival of Western countries. The second is to use the myth of 350 year-Dutch colonial rule to raise the spirit of anti-colonialism. The third is a tool of legitimacy or justification of the ruler.

Regarding the formation of nationalism in the national history, long before he wrote the book, Sudjamoko (1957) has warned several things related to the philosophical framework of national history. In his presentation at the seminar of national history in 1957, one of the thoughts that he said is that making the history of Indonesia should be done appropriately. The depiction of the past of Indonesia should not be described as a special case that is different from other countries. Why is that so? According to him, such a portrayal would only be misleading, because it forms a deep concern in dealing with the outside world and the next day people do not know, or is a form of arrogance.
toward other nations. He pointed out how the Chinese had refused to relate to foreign countries to keep its privileges in along years ago. But ultimately it's the reality of the outside world through a wall of magnitude, both in material and immaterial aspects, with the reign of ideology that is not from China.

In addition, Sujatmoko also rejected when teaching history (National History) is used as a means of planting ideology. Build nationalism with anti-colonial viewpoint is political interference, and he was criticized as an effort to control the public mind. Efforts directed mind can make historical research become narrower and misleading. Then he said, that the writing of such a history also leads people to fail seeing the outside world, or fail thinking of the future. According to him, history is a scientific study, and history is not a slave of ideology. Learning history should be able to jump over ideology. Therefore, the study of history, free atmosphere must be created. He said that the creation of such learning atmosphere that will make the power in building the nation-state. Through the provision of independent research atmosphere, they will feel that he himself will feel part of the nation state, and the students will think also that the movement in the region is part of the Asian regional movement. Additionally, according to him, with the free atmosphere, one will experience the process of changing the world anyway. The latter, granting free environment in the study of history would make the world "become one". According to him, through the study of history in such a free atmosphere, students can solve not only the problems of national unity, but also a variety of problems in the nation's future.

Two other Indonesian historians who reject the ideological charge to the national history are Taufik Abdullah (2004) and Bambang Purwanto (2006). Taufik Abdullah was inspired by reading a newspaper article in America at the time of Perestroika movement in the Soviet Union in the 1990s. The article discusses the criticism of the writing of the history of the Soviet Union. According to Taufik Abdullah, it will also take place in Indonesia where people will criticize existing national history writing during the New Order. According to him, the history of education in Indonesia is more inclined to form planting ideology, not an academic (scientific) study. Academic history education aims to build awareness of the appropriate history through the experiences of the past to learn about the nation. In this regard, the teaching of history aim to build awareness of the ideological history that has interfered with by political interests, religion, etc. in accordance with the desired target. Since independence until 2004 the teaching of history in Indonesia is still authorized by the government, and the purpose of teaching history is still to raise awareness of nationalism. The depiction of national history is still used
as one tool in the justification and legitimacy of power. That's the opinion of Taufik Abdullah about his criticism of the writing of history in the New Order. History is not taught to build awareness of history, and an understanding of history openly, but rather teach understanding and awareness of the history that has been determined by the government.

Bambang Purwanto criticized about the writing of the Indonesian National History as a failure. According to him, the basis of national history writing during this time is the sheer decolonization. Writing history is simply used as a tool blasphemer against the past and using the study of history as a means of legitimacy of power. According to him, using the principle of decolonization, the understanding of the history of Indonesia becoming anachronistic. Why is that? Indonesia's geopolitical state is the result of Dutch colonialism. But essentially, in the writing of national history, the colonial era is laid separated from the history of Indonesia, this is what he said as a big mistake. As a result, the writing of the history of Indonesia is away from the critical tradition and filled with the ideological-political content. According to him, the current history of Indonesia is still the same phenomenon with the tradition of writing history in colonial era. According to him, the writing of Indonesian history should be able to bring a new perspective as digging an event related to everyday life, and not only dominated by political history.

Thus, the main ideas of the above two historians with regard to the depiction of the history of Indonesia. Some of their criticism of the material for the National History is not much different as delivered by Sudjatmoko.

As said by Kenichi Ohmae (1995), the present century is "the end of the nation-state", where rapid economic development such as capital, industry, investment, technology, information, and people have been through the boundaries of the national state. Now the problems’ being faced by Indonesia is a response to globalization. This is a growing demand for the teaching of the history to the students to meet the challenges of globalization so that they can exist. In the 21th century, the teaching of history in Indonesia in responding to global challenges that are required to maintain a global perspective to foster a national identity that upholds the multicultural outlook. On the other hand, teaching is also to grow them as part of a global citizen, and it is also important. Therefore, to foster citizen as intended, it is necessary to develop a new model of history education, where students are not only taught the National Historical material, but simultaneously also taught World History. For the case of Indonesia, this paper will develop a curriculum that combines the material of the National History and World History.
Developing the Curriculum of Indonesian National History and World History

In Japan, a study of the development of history education in the global era is not little. The studies to be taken as an example, among others, are the studies of Harada Tomohito (1995; 2000; 2006), Akira Kato (2004), Takeshi Tsuchiya (2005), and Merasei Jirou (1998).

Harada Tomohito. (2000) has proposed, in the era of globalization, education needs to incorporate the Japanese History to World History. In this case, there are three ways proposed. First, pay attention to the World History apparent in the history of Japan, secondly, to give attention to the history of Japanese who appear in World History; Third, by paying attention to Japan and the world (other countries) that make contact and exchange.

Merasei Jirou (1998) suggested, that planting of Japanese nationalism in the modern era is damaging, and he suggested the need to study the history of Japan, which instill an open national identity.

Akira Kato (2004) suggested that learning the history of the 21th Century in Japan should not contain materials about the formation of nationalism but must bypass. He stressed that the teaching materials for the history should be compiled with a view beyond the State, which is beyond the limit generation.

Takeshi Tsuchiya (2005) proposes, in the era of globalization, national history education should not use nationalism standpoint, but should foster multicultural awareness, by promoting critical historical education. Therefore, he stressed the need for theory as a framework that allows similarities internationally in teaching history.

Various historical educational research results above serve as a reference in preparing materials development and teaching of history in Indonesia. In this era of globalization historical materials should be considered to raise awareness of Indonesian history, the growing national identity and also as global citizens. As for the development step is to draw up the curriculum by combining National History and World History together.

As suggested by Kochhar (2010), developing the history curriculum should consider the principles of selecting history curriculum as follows: a. The selected curriculum should help to achieve the goal of learning history, b. The curriculum should be appropriate to the age and ability of students, c. The entire contents should have a functional relationship d. The curriculum should be broad and comprehensive e. The selected curriculum must emphasize national and world unity.

In Indonesia, in line with the development of society, in order to progress in the well-defined community, the history curriculum should
be structured with an emphasis on national unity and at the same time also emphasizes national and world unity.

Before we determine the material included in the curriculum of Indonesian history coupled with the World History, we should look at the material of Indonesian history that is developed in the 2013 curriculum. The history curriculum discussed here is the history curriculum as a compulsory course for all levels and majors. The Content of Indonesia History can be seen as below:

<table>
<thead>
<tr>
<th>Grade I</th>
<th>Grade II</th>
<th>Grade III</th>
</tr>
</thead>
</table>
| Chronological Thinking and synchronic way in studying History  
  • chronological thinking in the study of history  
  • synchronic thinking in the study of history  
  • The concept of space and time | Development of Western Colonialism and Imperialism  
  • Change and continuity in the historical events during the foreign occupation until the proclamation of Indonesian independence  
  • Process of advent and colonial development of Western Nations in Indonesia  
  • The strategy of resistance against the occupation of Western nations in Indonesia, before and after the 20th century | Indonesian people struggle to maintain integration of the Indonesian nation, in maintaining the integration of the Nation and the State of RI  
  • Indonesia's efforts in dealing with the threat of disintegration, especially in the form of upheaval and rebellion  
  • National and local leaders are struggling to maintain the integrity of the Indonesian state and nation during the 1948 -1965 |
| Indonesia Prehistoric Time: The beginning of Indonesian people's life  
  • The life of Indonesian society  
  • The origin of the ancestors of Indonesia  
  • Prehistoric culture | Indonesia National Movement  
  • Strategy in the Indonesian national movement at the beginning of the national revival, Youth Pledge, and thereafter until the Declaration of Independence.  
  • The figures of national and local, in the struggle Enforcing the Republic of Indonesia  
  • The impact of politics, culture, socio-economy and education during the colonial era in Indonesia today | Indonesia during the Guided Democracy and Liberal Democracy  
  • The development of political, social and economic conditions of Indonesia during the period of Liberal Democracy.  
  • The development of political, social and economic of Indonesia during the Guided Democracy. |
| Indonesia Zaman Hindu-Buddha: Silang Budaya Lokal dan Global Tahap Awal  
  • Teori -teori masuk dan berkembangnya Hindu-Buddha  
  • Kerajaan-kerajaan Hindu-Buddha  
  • Bukti-bukti Kehidupan pengaruh Hindu-Buddha yang masih ada pada saat ini | Proklamasi Kemerdekaan Indonesia  
  • Peristiwa proklamasi kemerdekaan  
  • Pembentukan pemerintahan pertama Republik Indonesia  
  • Tokoh proklamator Indonesia | Kehidupan Bangsa Indonesia di Masa Orde Baru dan Reformasi  
  • Kehidupan politik dan ekonomi bangsa Indonesia pada masa Orde Baru.  
  • Kehidupan politik dan ekonomi bangsa Indonesia pada masa awal Reformasi.  
  • Peran pelajar, mahasiswa dan tokoh masyarakat dalam perubahan politik dan ketatanegaraan Indonesia |
Based on the above curriculum, there are some differences with the previous curriculum. First, before studying the material of Indonesian history, students are first introduced to the concept of historical thinking. Here the concept of chronology, synchronous, and the concept of space and time are given. The second is the wide scope of the material, in which case the material of Indonesian history given is a history up to the political reform era in 1998s.

In Indonesia in 1984 (during the reign of the New Order), the minister of education and culture Nugroho Notosusanto had introduced teaching of National History together with World History. Let's see how the incorporation of learning National History incorporated with World History as next page (table 2):

The 1984 curriculum above shows that Indonesia had practiced the teaching of history that combines the material on Indonesian History and World History. In the curriculum in the first semester of first grade, students are first introduced to the material on the prehistoric period in Indonesia. Then in the 2nd semester, students' knowledge of prehistoric human culture is expanded into areas of Asia, Africa, Europe, and America. Yet, in the material provided in the second semester at present, there is an odd fact, namely the inclusion of the development of Christianity, whereas Christianity came to Indonesia in conjunction with the arrival of the Europeans.

In second grade, the first semester, students are introduced to the cultures of Asia and Indonesia, which includes relations with India and China. This level is then followed by knowledge of the arrival and development of Islam in Indonesia. After it is a matter of understanding the Renaissance and
Table 2: The content of National History and World History in the 2nd 1984 Curriculum

<table>
<thead>
<tr>
<th>Grade</th>
<th>Semester and Subject Matter</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Semester 1</td>
</tr>
<tr>
<td>Grade 1</td>
<td>*) Prehistoric human life in Indonesia</td>
</tr>
<tr>
<td></td>
<td>• Human life and environment</td>
</tr>
<tr>
<td></td>
<td>• Prehistoric humans in Indonesia</td>
</tr>
<tr>
<td></td>
<td>• Development of prehistoric humans’ culture</td>
</tr>
<tr>
<td></td>
<td>*) Development of Buddhism in Asia and Africa</td>
</tr>
<tr>
<td></td>
<td>*) Development of Christianity</td>
</tr>
<tr>
<td>Grade 2</td>
<td>*) The relationship between Asian culture and Indonesian culture</td>
</tr>
<tr>
<td></td>
<td>• Relationship with India</td>
</tr>
<tr>
<td></td>
<td>• Relationship with China</td>
</tr>
<tr>
<td></td>
<td>*) The development of Islam in Indonesia</td>
</tr>
<tr>
<td></td>
<td>• The condition of society at the time of the advent of Islam</td>
</tr>
<tr>
<td></td>
<td>• The entry of Islam and its development</td>
</tr>
<tr>
<td></td>
<td>*) The Renaissance and the development of humanism</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Grade 3</td>
<td>*) Nationalist movement in Indonesia</td>
</tr>
<tr>
<td></td>
<td>• Awakening of Indonesians</td>
</tr>
<tr>
<td></td>
<td>*) Pertikaiarin and cooperation among nations</td>
</tr>
<tr>
<td></td>
<td>• World War, cooperation between countries, regional cooperation among countries.</td>
</tr>
</tbody>
</table>

Source: Outlines of Teaching Program for the second high school in 1984.

Enlightenment. In the second semester, the material discusses colonization in Indonesia, and the Indonesian people’s resistance against colonization, followed by economic and political developments in the 19th century. For World History, the material includes some form of revolution in America, France, Russia, and the Industrial Revolution in England. Then the material discusses the development of great ideas in the world such as nationalism, liberalism, and communism. Next is the development of nationalism in Asia including India, China, Japan, and Turkey.
In grade 3, the first semester, the material discusses Indonesian nationalist movement for independence, and some forms of warfare and cooperation among countries which include World War I and II?and after that, the material on inter-state cooperation. In the 2nd semester, students are given materials on the growth and development of Southeast Asian countries, and the development of science and its influence on society.

When we compare the material of history course in the 2013 curriculum and the 2004 curriculum, each has some drawbacks and advantages. In the 2013 curriculum, the history course is divided into two?i.e First, Indonesian history which is taught as a compulsory course at all grade levels, and second, World History which is only given to students who major in Social studies and Languages. However, in learning Indonesian History as a compulsory course, historical approach as a science has begun to appear. This is apparent in the beginning of the semester, where students are first introduced to the way of historical thinking and concept of thinking changes, so that the Indonesian History course to shape the ideology has been somewhat diminished.

In the 1984 curriculum, Indonesian History deserved less considerable attention. This is understandable because knowledge of the Indonesian History is already contained in a particularly new course (who is also mandatory), i.e. Education on History of National Struggle. However, the materials designed in the history course has been made ??by combining National History and World History. This is a breakthrough that can be used as a reference for the next curriculum development.

By learning some of the developments in the preparation for the material of the history course as described above, it is sensible to propose the material that combines the Indonesia History and World History presented as next page (table 3):

The material for Grade 1, first semester, is to give an understanding of how the writing of history is compiled, and how periodization is made??. After that, the material includes aspects of Indonesian human life in prehistoric times. In the second semester, students are introduced to the life and culture of prehistoric communities in several continents, namely Asia, Africa, Europe, and America. In this semester students are then introduced to the cultural development of Asia, especially India and China, because of the major influences of both countries' cultures to the cultural development of the next period (the Historic Age), particularly in Southeast Asia (especially Indonesia).
In Grade 2, first semester, students are introduced to the arrival and development of Islam in Indonesia and its relation to the development of Islam in Asia and Africa. It needs being delivered as nearly 90% of Indonesian people are Muslims. Next is the matter of the development of the Renaissance in Europe, and continued with the fall of Constantinople in the control of the Muslims. This material is presented because of its influence on the cruise to Eastern Europe to search for the source of the spice. The arrival of the Europeans in the region of Indonesia is accompanied by bringing Christian teachings. After that, students are introduced to the development of Christianity in Indonesia. In this semester, Indonesian people's resistance against the colonization of Western nations is also presented, including the
political and economic development in the colonial period. In semester 2, students are introduced to various forms of revolution in the world (America, France, and Russia), and in particular the Industrial Revolution in England. For the subsequent material, students are introduced to the development of thoughts in the world such as nationality, liberalism, and socialism, as well as the influence of the thoughts in Asia, especially India, China, Japan, and Turkey. In Indonesia, the Indonesian national movement is also given, which is followed by material on the Japanese colonization until the proclamation of Indonesia's independence.

In Grade III, first semester, students are introduced to the development of political, economic, and international cooperations in the reigns of Sukarno, Suharto, and the Reform Era. In the second semester, students are introduced to the development of ASEAN, and the beginning rise of regionalism and EU developments, and ideas for the formation of the ASEAN Community. The last is a matter of science and technology development and its influence on society and globalization.

Conclusion

Above is the proposed development of history curriculum, which combines between national history and world history. The curriculum emphasizes national unity and the unity of human being. As suggested by Kochhar (2010), the curriculum has discussed not only the political, economic, social, and cultural matters, but also materials about communication and cooperation that occurs between countries and between continents. Even the recent developments on the formation of a regional community such as the EU and the ASEAN Community is also given.

In the scope of the study of national history, formation of national identity is emphasized, however, national identity developed here is to uphold the principles of living together in a multiethnic society and multicultural. Therefore, it can be said that this curriculum is a history curriculum that fosters an open national identity. Why? On the one hand, we reject the narrow and dogmatic form of nationalism, but on the other hand we need to keep the formation of national identity. If not, as a nation, Indonesia will be lost. Issues of history education for Indonesian citizenship formation, as illustrated, are being faced by Indonesia.

With a curriculum that combines Indonesian History and World History as described above, it is expected that in addition to the notion of identity development as part of Indonesians, the students also understand about the development of the world community that affects each other, and
the tendency of closer cooperation in building a peaceful world, and at the same time students understand the tendency of an increasingly unified global community.

That is all a main thought on the development of materials for the teaching of history in the form of a merger between Indonesian History and World History, in which national identity being built is an open national identity, and is at once the manifestation of the teaching of history in responding to the challenges of the 21st century.

References
Kurikulum 2013