

Multiculturalism Values: Content Analysis of History Textbook

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Abstract: This research is a review of high school history textbooks that aims to see and analyze the content of multiculturalism values contained in history textbooks. The method used in this study is the method of qualitative content analysis (qualitative content analysis). The subjects in this study were Indonesian history textbooks for the grade XI high school (SMA) independent curriculum. The results of the study show that there are a lot of multicultural values contained in textbooks. This can be seen from the achievement of indicators that support the whole values of multiculturalism (values of tolerance, equality, and democratic values). From the results of research that shows the existence of the value of multiculturalism in accordance with the indicators, it can be said that the Indonesian history textbooks for grade XI in the independent curriculum are sufficient to display material content containing multicultural values. Thus, the history textbook for grade XI of the Independence curriculum can be used as a medium to convey an understanding of the values of multiculturalism to the younger generation, namely students. The values of multiculturalism themselves are very suitable to be displayed in history textbook material; this cannot be separated from history textbooks from their use other than as a learning support medium. and the values of existing diversity. In forming the attitudes of students who can respect each other in their lives, of course, the use of history textbooks that contain multicultural values can be used as a medium for students.

Keywords: multicultural values, history textbooks, content analysis.

1. Research Background

Social conflicts that occur in society generally arise from several groups that have a variety of characteristics, each of which is inseparable from friction between these groups. Needs to be instilled in various circles and groups. The diversity in Indonesia which is inherent as a multicultural country is certainly an advantage to be grateful for, but on the other hand, there is a need for a deep understanding of the values of multiculturalism in dealing with differences in the diversity of society. The application of character in understanding national unity must of course be applied as early as possible as a prevention of social conflict based on the diversity that belongs to the Indonesian nation. In the implementation of education, multiculturalism values are very important to apply, including the values of tolerance, equality values, and democratic values. With the diversity that is owned by the Indonesian people, these values should be in the education process to be applied along with the character values that will shape the identity of students.

The learning process is inseparable from the use of textbooks, in history lessons textbooks can indirectly stimulate students to be able to study the topic of historical discussion properly so as to provide more curiosity for students to emerge and be motivated to study history more

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deeply (Kochhar, 2008, pp. 176-177). So it should be that in writing history textbooks must be prepared and designed by experts who are concerned and understand the study of history. Material that contains the values of multiculturalism in history textbooks is an important material that must be present in history textbooks. This is related to the values of multiculturalism which indirectly can be used as an alternative in instilling understanding in students in order to minimize problems, conflicts, and divisions caused by diversity.

This diversity can affect attitudes, behavior, and mindset. The contents that can be included in multicultural values are mutual respect, tolerance between individuals, recognizing the rights of each individual, and giving freedom. The main or core principles of multicultural education are equality, equality, and mutual respect which must be taught to students. The main points of the discourse on multicultural education include the origins of the Indonesian nation, cross-culturalism, trade networks, integration of the archipelago, nationalism, strengthening Indonesian national identity, and fighting values revolution. It is suspected that diversity is part of Indonesian historical events (Winata, 2020). The discussion regarding the discourse analysis of multiculturalism values in history textbooks for class XI conducted by researchers refers to indicators of values existing in multiculturalism, such as the value of tolerance, the value of equality, and the value of democracy.

2. Review of Related Literature

2.1 Multiculturalism Values

Multiculturalism is a term commonly used to describe and explain a view of diversity in a country or within a country. This multiculturalism also places more emphasis on the side of acceptance of the differences that exist in people's lives concerning values, systems, habits, culture, religion, and even political views held by each individual. Komalasari, Abdulkarim, & Saripudin (2018) argue that multiculturalism is a way of life of people in a country that can see diversity or difference as a very fundamental reality in the realm of social life, in other words, multiculturalism can also be said to be a wisdom in public life.

In the context of the country, actually, multi-culture includes several elements that should coexist with one another. Because in essence, multi-culture will form as a concept to build strength in one country consisting of various language, cultural, ethnic, class, and religious backgrounds if it is managed properly. The view of multi-culture itself is a concept that contains meaning by including values (*values*), norma (*norms*), as well as the role of (*roles*) which will later create a strong strength, unity, and togetherness in a country (Kartodirdjo, 2018, pp. 279-280).

In brief, in viewing and analyzing the content of multiculturalism material contained in history textbooks, there are several indicators according to the opinions of Anam (2016), Amin (2018), Idaningsih (2020), and Ningtiyas (2022) suggest that multiculturalism includes several values:

1. The value of tolerance: an attitude of respect for the differences that are owned by others. This tolerance value is one of the supporting values in multicultural education. Especially in relation to the individual's perspective of seeing a difference that exists and making it an advantage, not the other way around.
2. The value of equality: equality is a value that adheres to the principle that every individual has equal rights and positions in society. So therefore, every individual

without exception has equal opportunities to be able to participate in social activities in society.

3. Democratic values: the principle of democracy in public life is a principle that can provide the view that every individual has the right to freedom and provides opportunities for individual development in society.
4. The value of plurality: the plurality that exists in a society with various differences belonging to a nation is the core of plurality. This plurality consists of various differences, both vertical and horizontal. The difference between the upper and lower social layers, both from the economic, political, and educational fields is known as the vertical difference. Horizontal differences include differences in social units, such as regional languages, traditional houses, traditional clothing, and so on. If inter-ethnic conditions are not good, it can lead to the emergence of inter-ethnic conflict. So mutual respect needs to be instilled. Historical thinking is not a natural process and does not only occur in psychological development, as also explained by Wineburg (2006, p. 10) who explains that historical thinking is thinking in a way that is contrary to the usual way of thinking. This is one reason why it is easier to remember names, dates, and events than to change the basic structure of the way of thinking commonly used to understand the meaning of the past. Educators have a very important role in cultivating students' historical thinking skills, namely through activities that require students to use their thinking abilities. The indicators of students' historical thinking skills used in this study refer to the characteristics expressed by Seixas and Morton (2013, p. 4) in their concept called The Big Six, namely:

3. Research Method

The method used by researchers is content analysis (*content analysis*), the content analysis method is one of the educational research methods that uses literature review, this method focuses on studying information in the form of documents, data archives, and information on printed media or recording media and the like (Muliawan, 2014, p.71). According to Roller Dalam (Hotimah, 2020, pp. 46-47), there are eight steps to process content analysis data as shown in the picture and explanation below:

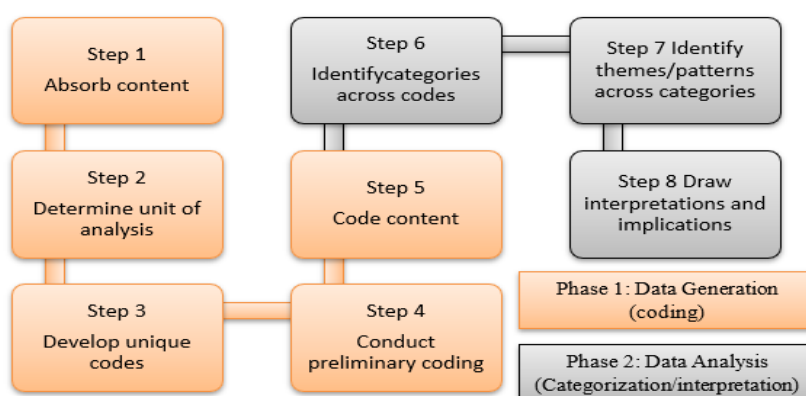


Diagram of Data Processing Steps According to Roller

Based on the diagram above there are two stages in the content analysis process, which underlies these two phases, namely data generation and data analysis process which are uniform critical tasks to clearly define research objectives and identify constructs to be measured.

The subject of this study was the class XI Indonesian high school (SMA) history textbooks based on the independent curriculum. This textbook was written by Martina Safitry, Indah Wahyu Puji Utami, and Zein Ilyas. The book will be published by the Ministry of Education and Culture of the Republic of Indonesia in 2021. This textbook will be used for two semesters.

In qualitative research, data collection is done in a *natural setting* (natural conditions), and primary data sources and data collection techniques are more on participant observation (*participant observation*) and in-depth interviews (*in-depth interviews*) (Sugiono, 2017, p. 309). In this study, researchers used data collection techniques using in-depth analysis based on theories that had been studied by the author in a literature review.

Researchers in data analysis techniques are certainly inseparable from the method used, namely content analysis. Content analysis can be used to look at all the characteristics of the content, both visible (manifest) and latent (latent). The purpose of the visible content analysis is that the researcher can assess the aspects of the narrative content that are visible according to the results of coding and data collection, while the invisible ones are carried out during the data analysis stage where the researcher includes a qualitative interpretation of the aspects of the contents that are not visible in the narrative. text (Neuendorf and Krippendorff in Darmawan, 2019, p.77). In this study, the data that has been collected is then coded from the theory. Because in this study the researchers used indicators regarding the values of multiculturalism, the researchers used a type of data analysis *Directed Content Analysis* adapted to the concepts and theories used in this study.

4. Result and Discussion

The results of content analysis on the discourse of multiculturalism values in history textbooks for class XI SMA Merdeka Curriculum based on the results of previous research can be seen in the following table:

Values Multiculturalism	Class XI textbook CHAPTER				Amount
	1	2	3	4	
Tolerance Value	-	2	1	-	3
Equivalence Value	-	3	3	5	11

Democratic Values	9	-	1	2	12
The entire discourse on the value of multiculturalism					26

Tolerance Value

The value of tolerance found by researchers is in the material life of one of the Indian figures, namely Mohandas Karamchand Gandhi, the Gandhi family is a devout Hindu and comes from the Bania caste which is included in the elite class. Gandhi really prioritized humanity without violence, religious tolerance, and a simple lifestyle. It is clear the value of tolerance in the life of Gandhi's figure. Resistance *Satyagraha* the resistance that was carried out by Gandhi in fighting for India with the principle of non-violence and fighting for truth, the basis used in this resistance was the strength of the soul. Strength in religion by implementing religious tolerance made the people of India use the power of the soul in fighting against the Dutch with the basics of their teachings.

Then, secondly in the material of the national movement that was born entering the 20th century. During the period of the national movement, many organizations were founded, including women's organizations. These women's organizations formed associations by emphasizing the importance of unity to prevent division for any reason including religious issues. The value of tolerance contained in this material is related to the existence of equal rights between women and men, not only that but there is an effort to cooperate in these differences to maintain unity without division in diverse lives. Next on the material regarding. The Red and White flag is allowed to fly along with the Japanese flag. The Indonesia Raya anthem may also be sung along with the Japanese national anthem. In matters of religion, the Japanese did not place any restrictions. Even, Japanese people who share the same religion as the local population were brought in, such as Haji Umar Faisal (Muslim), Pastor Miahira (Protestant), and Alaysius Ogihara (Catholic). At the time of the Japanese rule, in an effort to attract the attention of the Indonesian people, the Japanese government involved religious affairs.

Equivalence Value

The value of equality from the research results can be seen in the material the colonial government issued policies to facilitate education for medical personnel through training of midwives or traditional birth attendants, the establishment of the School tot Opleiding van Indische Artsen (STOVIA) or referred to as the "Javanese Doctor's School" and the establishment of other medical schools. Furthermore, there is material explaining Indo Europe Verbond (IEV), IEV itself is a group that wants to make their lives easier and fight against racist attitudes from full-blooded Dutch people because Indo people can be said to be only half as lucky, they are sometimes not accepted among natives. and was rejected by the full-blooded Dutch. But in reality, they are the ones who are racist towards natives. Furthermore, the construction of the discourse on the value of equality can be seen in the implementation of the Ethical Politics policy, the colonial government began teaching science and technology obtained from European countries to the Dutch East Indies community through teaching to the

public and education in schools. Entering the 20th century, the Dutch implemented an ethical political policy or "return" politics in 1901 to improve education in Indonesia. This development later gave birth to a group of intellectuals.

The value of equality is further related to the emergence of an awareness of national nationalism, the figure of Tirta, the first native who has awareness of the importance of the press to defend the political and social interests of indigenous people. Tirta then founded the Sarekat Prijaji Organization in 1906 with the aim of advancing the native people by providing scholarships and education for the less fortunate. Furthermore, the value of equality appears in the material of the existence of women's organizations that have been formed. The women's congress which was held on 22-25 December 1928 at the Ndalem Joyodipuran Building, Yogyakarta which ran for four days resulted in decisions and recommendations related to fighting for the rights of women and children.

Furthermore, the value of equality is contained in press and literature materials. The stigma that Indonesian women's thinking was far behind that of men in the early 20th century can be broken if we see the publication of Soenting Melajoe. This newspaper was the first newspaper published by women. Rohana Kudus is the editor as well as the first female journalist, this shows that the thinking of women in Indonesia is not far behind that of men. Furthermore, there is material related to the existence of an influenza pandemic. Indluenza, the commission formed by the Dutch East Indies government made an important breakthrough to prevent the spread of the plague with scientific research on the Spanish Flu. This was where the colonial government first formulated various policies for dealing with pandemics which later led to the establishment of the Influenza Ordinance in 1920. In addition to carrying out treatment and prevention measures, the government also carried out education by issuing publications related to new diseases that were occurring in Indonesia at that time.

The results of further research on the value of equality are contained in the material when Japan came to power, colonial officials who came from Europeans were removed, but Indonesian people were maintained or even promoted. They can occupy positions that were previously reserved for Europeans. Next on the material that discusses the formation of Fujinkai. The women in this organization were given the opportunity to move and organize but were still under strict supervision from Japan. Equality between men and women was highly anticipated because, during the Dutch colonial period, women were considered to be very backward compared to men. The next equality value is the formation of BPUPK. BPUPK which was formed by the Japanese government, its membership consisted of various groups and came from various regions. Some of them come from nationalist groups, religious groups, Arab descendants, Chinese descendants, Indo, aristocrats, journalists, and so on. Apart from that, there are two female figures who are members of BPUPK, namely Siti Sukaptinah who is a Fujinkai figure, and Maria Ullfah who has been a figure in the women's movement since the colonial period.

Therefore, it can be seen that there is a construction of equality values in the books studied. The value of equality that exists is equality in getting eligibility in the health sector. When there is influenza spread from the Spanish virus, the Dutch government immediately issues a policy to overcome it by establishing the Influenza Ordinance. Besides that, there is also the spread of cholera and other diseases. The Dutch government provides further

educational facilities regarding medicine with the establishment of a Javanese medical school and various pieces of training for paramedics and midwives. In addition to equality in obtaining the right to health and eligibility, there is also equality in obtaining education as contained in the material for the implementation of the Ethical Policy policy which began on September 17, 1901. The Ethical Policy has three programs.

The main activities are education, emigration, and irrigation. Since then the colonial government began teaching science and technology obtained from European countries to the people of the Dutch East Indies through teaching to the public and education in schools. The education given to Indonesian people was a form of gratitude from the Dutch government towards the Indonesian people, the application of ethical politics was also the forerunner to the birth of many scholars who later became weapons against colonialism. The quoted text also seems to build a discourse on the values of multiculturalism, namely that there is a value of equality in obtaining the right to education. Furthermore, with regard to the value of equality in this book, equality can be seen in the matter of obtaining political and organizational rights. During the movement period after the establishment of women's organizations, women's organizations held congress meetings with the results of the meetings, among others, preventing child marriage, establishing a *Study fund*, the education of girl scouts was increasingly strengthened, a request was sent to the government to pay attention to widows and children by providing assistance in the form of money, refusing to withdraw pension benefits, and expanding the establishment of girls' schools. It is clear that the results of the Congress are fighting for the equality of children and women in the right to a decent life.

Furthermore, the movement period in its development was inseparable from literature and the press, as well as the role of women. The backward thinking for women is broken as the quote above is shown by the publication of newspapers *Soenting Melajoe*. The figure of Rohana Kudus who is an editor as well as a female journalist the first to show the progress of women. Then an organization called Fujinkai was able to mobilize Indonesian women. Through organizations, women can show equality, because women, not only men, have the opportunity to organize and carry out social activities. Equality between men and women was highly anticipated because, during the Dutch colonial period, women were considered to be very backward compared to men.

Democratic Values

The material that was found contained a discourse on democratic values was found in the material against colonialism. Starting from the resistance of Sultan Baabullah in Maluku, the resistance carried out by Sultan Baabullah was to unite the people of Maluku to expel the Portuguese who had long dominated and monopolized trade. Furthermore, the resistance from the Sultanate of Banten led by Sultan Ageng Tirtayasa. The resistance was carried out in collaboration with merchants from the British nation against the VOC by trying to shake the political power of the Sultanate of Banten. Furthermore, the resistance from the Gowa-Tallo Sultanate which allied with Wajo against the VOC, since 1660 AD the VOC had the ambition to control the Somba Opu port area. At the end of the 19th century with the withdrawal of the VOC, the government was directly held by the Dutch government, various VOC policies, and then the Dutch government continued the practice of monopoly on trade and forced labor, triggering resistance back in Maluku led by Thomas Matulesy or Kapitan Pattimura together

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with the female warlord Martha Christina Tiahahu.

Furthermore, Prince Diponegoro put up the most difficult resistance faced by the Dutch, because Prince Diponegoro drew up various tactical and strategic plans. In Sumatra, the resistance was led by Tuanku Imam Bonjol and was known as the Padri War. Opposition to the interests of groups defending their territory also occurred in the Tapanuli area, North Sumatra. The democratic value that appears in the material excerpts is also found in the leadership of King Sisingamangaraja XII who collaborated with his people to fight for the land of Tapanuli which the Dutch wanted to control. Further resistance came from the people of Bali, policies issued by the Kingdom of Bali which were deemed unworthy of the Dutch government. The Tawan Karang rights are used as a way to protect Bali's waters. The Dutch felt that their warning was not heeded, so a war ensued between the Kingdom of Bali and the Dutch government. This resistance is a manifestation of the strong democratic values of the kingdom and also the people fighting for their rights. The last resistance was the struggle of the people in Kalimantan, the resistance over shared rights against the Dutch who arbitrarily did things that were detrimental to the people of Kalimantan. The Banjar War was one of the resistances that not only involved leaders but equally fought with the people with various strategies against Dutch tyranny, the sinking of ships and raids on Dutch posts became one of the important points in destabilizing Dutch power.

5. Conclusion

This history textbook for class XI is sufficient to describe and contains the value of multiculturalism, even though the value of multiculturalism is not evenly distributed in each chapter of the material presented in the textbook. In addition, this class XI history textbook is dominant in the values of equality and tolerance but does not build tolerance values.

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