

# The Past is Still Quiet: Local History Narrative in Indonesian's Senior High School History Textbook 2006–2019

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**Abstract**---The dissatisfaction of historians has triggered the emergence of local history which seems to be dominated by the ruling regime in writing history. After a long time, local history received less attention, often seen as unimportant, and considered not contextual with national history. The main limitation of this research problem is how are the narration of local history in the year 2006-2019 High School history textbook, in the values, geography, community, social, culture, religion, economy, local community response and national integration aspects? The findings showcase: Firstly, textbooks from lecturer writers delivered more local history material compared to authors from teacher backgrounds because lecturers have more opportunities to access information sources regarding local history material. Secondly, the percentage of local history material in the 2006 Historical Textbook is small, with an average of less than 5%. Local history material in the 2013 Curriculum is also less accommodated by textbook authors, however, in terms of percentage, there is 2% of the average progress of the 2006 curriculum history textbooks. It shows that local history material has not been well accommodated by the Senior High School history textbook's authors. Thirdly, the description of local history material in the 2013 Curriculum history textbook is more complete and complex compared to the writing of the 2006 Curriculum history textbook. Fourthly, many local historical figures are described in the 2013 Curriculum history textbook compared to the 2006 Curriculum history textbook. Fifthly, there are small numbers of local historical narratives that describe the local culture in the 2006 Curriculum history textbooks. The descriptions only revolve around myths and legends of certain local communities and historical narratives about folk songs. While in the 2013 Curriculum history textbook, local culture is illustrated in the form of examples.

**Keywords**---Local history, narrative, textbook, 2006 Curriculum, 2013 Curriculum.

## I. Introduction

The textbook that refers to the national curriculum is regarded as predetermined knowledge and authorizes a teacher to instruct and apply ideas to students (Freire, 2018). A history book is a form of national identity discourse's practice, which of the texts contained therein certainly accommodate particular knowledge and discharge of some others (Triandafyllidou, 1998). History learning tells many about the development that is "far from the environment of learners and their groups" (Clarke & Lee, 2004; Supardan, Hasan, & Rachmatika, 2008). Thus, less touching with the story of learners and their environment and history awareness could not be formed in learners. Meanwhile, the writings regarding local history events have not been widely available yet, including of which those found in history textbooks.

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These definitely challenging for historians to be able to produce local history writing as a basis for developing local history education materials (Ainscow, Farrell, & Tweddle, 2000).

The conception of local history and national history could only be distinguished in a spatial context. Basically, all events have occurred in its own locality. The word of national as space is only a modern concept when the State exists. National is usually interpreted as a local collection. Thus, national history could also be interpreted as the collection of events that exist in each local (Hopkins, 1999; Steinhauer, 1980). If using such definition, Indonesian national history should have multiculturalism dimension, because events that occurred in the Indonesian region exist in the historiography of national history. But, the setting of national history is more political than an academic one.

Local history is a study of society, particularly community from the nearby environment (neighbourhood) in the dynamics of its development in various aspects of human life (Latour, 1990; Widja, 1991), whilst Finberg is more specifically mentions: a community, township or village (Finberg & Skipp, 1967; Latour, 1990). All this time, local history has received little attention, often considered less important, and considered non-contextual with national history, but in a recent development, the emergence tendency of regional behaviour and ethnocentric should be anticipated through a historical perspective that could bind the nodes of Indonesian (Mulyana & Gunawan, 2007). Local history that tells about the living environment of learner's environment should be conducted to overcome history material gap (national) (Barnett & Townend, 2015).

The teaching of local history is easier to live or possess because it brings learners to the real situation that experienced in their environment when compared with the teaching of conventional history, in this case, it could bring directly an ability in recognizing its role within society. The local history teaching could be a breakthrough and bridging between what is taking place with the self as well as their living environment because learning of local history develops learners' interconnectedness with their daily life (Noel & Colopy, 2006; Swalwell & Schweber, 2016)(Swalwell & Schweber, 2016). Bringing local history into the classroom helps students better understand grades, understand themselves. Even researching local history topics encourages students to study in museums and libraries making it interact with communities and people outside of school (Ford, 2016).

The textbook is an important part of the history learning process and it could be understood because until nowadays history textbook is considered as the main teaching material so the existence is an integral part of the learning process. A history textbook is a learning instrument that commonly used in schools that serve to support the learning process. Generally, textbooks are written by experts or specializes in a certain realm, and for this case namely history. In Indonesia, history textbooks are usually written by lecturer or teacher. History textbooks in the form of book courses that circulating in schools are the main sources used by history teachers to develop the learning process in the classroom (Repoussi & Tutiaux-Guillon, 2010; Schissler, 2009). History textbooks in schools are the basis for developing historical awareness and national awareness according to the country version (Repoussi & Tutiaux-Guillon, 2010). Books that were published by various publisher always mentioning the words "in accordance with the applicable curriculum" (Monk & Osborne, 1997).

The issue lies in two aspects, such as the utilization of a history textbook that not optimal and textbook content. Utilization of history textbook is not optimal because so far both teacher and student are less maximal in using it. A textbook is only used by the student as an assistance instrument in doing the various assignment from teacher and exam preparation material. Even more, where some cases encountered in the field, the textbook more likely shackling teacher and student. The developed material is limited with textbook and material delivered by the teacher through lecture methods similar to what is written in a textbook.

In fact, the historiography of history textbook has determined an event that considered as important to be shown is an event considered as a national history. The setting of an event that considered as a national history is more political rather than an academic one. In this regard, a state role is very important in determining a category of national history. National history reconstruction is set by the government. The government makes legitimacy and national identity that gives strength to the formation of a state. Various factor and group are given certain meaning, based on factor and group relations namely national struggle. The determination of whether they could be considered as national history category will be seen whether they support or hinder national goals (Janesick, 1999; Relly & Sabharwal, 2009).

Study of local history in England has begun to be seriously studied since the late 19th century (Crosby, 2014). Study of textbooks and school curricula began to attract attention in Europe after the Second World War, especially in Germany and France (Açıkgöz, 2016). In Turkey, the study of textbooks began to become an academic concern in the French 1990s (Açıkgöz, 2016). Studies on the historiography of historical textbooks are indeed done by many researchers, for example, research by Bukh (2007) which discusses the periodization of war in Japanese history which is always ignored, especially the voices of victims of Japanese imperialism. Mario Carretero, Liliana Jacot, and Asuncion Lopez (2002) discuss comparisons of narratives found in textbooks in Spain and Mexico about the history of Spain in the Americas after the arrival of Columbus 1492 and the research of Açıkgöz (2016) which studies historical textbooks during the Ottoman Turkish transition. from the Ottomans to the secular Republic.

Meanwhile, historiography study of history textbook in Indonesia also conducted by many researchers, namely study from Mulyana (Hasan, 2012) about “Historiografi Buku Teks Pelajaran Sejarah di Sekolah; Antara Kepentingan Kekuasaan dan Studi Kritis” (Historiography Textbooks on History in Schools; Between the Interests of Power and Critical Study). In his research, he highlighted that the historiography of the history textbook is part of Indonesia’s historiography development. Political intervention towards the interpretation of history textbook writing causing controversy in society, there were pros and cons toward particular historical events interpretation.

There are at least six factors that should be a major concern in writing textbooks, such as a factual substance that must be responsible, interpretation and explanation must be logical and systematic, presentation and rhetoric must be appropriate to the age and level of students, introduction to the concept history needs to use a spiral concept, textbooks must follow the applicable curriculum, and complete illustrations, drawings, historical maps in settings and layout (Davidson, 2005; Richardson, 2004).

The main limitation of this research problem is how local history narrative in Senior High School’s history textbook year of 2006 – 2019 in value aspect, geographical setting, community, social, culture, religion, faith, economy, local society response and national integration? Based on problem limitation that mentioned above, then the problem formulation in the form of the research question is made:

- 1.How is local history narrative in Senior High School’s history textbook in value aspect, geographical setting, community, social, culture, religion, faith, economy, local society response and national integration of 2006 curriculum?
- 2.How is local history narrative in Senior High School’s history textbook in value aspect, geographical setting, community, social, culture, religion, faith, economy, local society response and national integration of 2013 curriculum?
- 3.How is the comparison of local historical narrative in history textbooks in high school in terms of values, geographical, community, social, cultural, religious, belief, economic, local community responses and national integration in the 2006 curriculum and 2013 curriculum?

## **II. Related Work**

### **Learning of Local History**

The local history role that actually gives identity and fills "the emptiness" and contributes to the onset of ethnic solidarity and the realization of elite integration with the masses in the context of a new community called "nation" is often neglected (Supardan et al., 2008). Local history is the history of a "place" or "locality", which boundary determined with the "covenant" that proposed by history author (Abdullah, 1985). Local history is the study of society life or in the particular community from a nearby environment (neighbourhood) in the dynamics of its development in various aspects of human life (Widja, 1991), meanwhile, Finberg more specifically mentions; a community, township or village (Finberg & Skipp, 1967).

Regarding the various definition of local history. Finberg & Skipp (1967) says: 'We don't know what we mean by local history, and we don't care, but we mean to go on with it'. Thus, local history can simply be defined as a story in the past from social groups which exist in limited "geographical region" either regarding as community township, county, or village, and etc. A study of local history is emphasized on a particular regional aspect or spatial, but some experts argue that the elements of a social and cultural institution are an inseparable part (Davis, 2003; Hauptmann, 2004). Targets of local history are the origin, growth, decline, and the fall of local society group. Main issues that discussed in local history must be based on local reality or in other words the selective event is determined by the level of its significance in the development of the discussed region (Abdullah, 1985).

Local history studies history actor, that is a true human being (without value content), the not human being who is scored by value content such as a hero and rebellion. It means that local history discusses society in the past, a structure and human action process to understand a particular phenomenon by looking it from socio-cultural context. Learning of local history will make learners recognizing the social environment and place living better; Having a sense of pride towards society and its living place positively; Knowing and determining existing values such as hard work, mutual respect, amenities, cooperation, etc (Hasan, 2012).

### **History of Textbook**

The textbook is a book that contained science, derived from basic competencies which stated in a curriculum, where the book is used by learners to learn. A textbook is one of the educational media which have a strategic position, and also influence the quality of education. A history textbook is organized based on the applicable curriculum. Curriculums that have been applied in Indonesia since the beginning of independence namely 1964 Curriculum, 1968, 1975, 1984, 1994, 2004, 2006 and 2013.

The textbook is part of learning sources; thus, textbook is also an important part of curriculum implementation. The criteria and problems in writing history textbooks. According to his opinion, six criteria must be fulfilled in writing of history textbook, namely:

1. The factual substance that must be accounted for
2. Interpretation and or an explanation
3. Presentation and rhetoric should be following the theory of developmental psychology
4. The introduction of historical concepts (Indonesia and General) need to use criteria
5. History textbooks of which conceptual-technically following the GBPP (curriculum)
6. A complete illustration, picture, photo, historical map with informatively and narratively setting and layout.

### III. Methodology

This study used a qualitative content analysis method (qualitative content analysis) which aimed to compare local historical narratives in Senior High School history textbooks of 2006 and 2013 curriculum. The 2006 curriculum conducted from 2006 to 2013 and even until 2017 it was still conducted in some regions where they were not ready to use the 2013 curriculum. While the 2013 curriculum still used when this article was written (2019). It used to describe local historical narrative trends in history textbooks.

Data analysis used descriptive content analysis which intended to describe and reveal in detail the narration of history textbooks in the 2006 and 2013 curriculum from aspects of local historical concepts, local figures, and descriptions of local culture. This design was not intended to test a particular hypothesis or test the relationship between variables (Eriyanto, 2013; Hickson, 2016). The following table illustrates the comparative design of 2006 and 2013 curriculum textbooks.

Table 1

*Research Design*

o	Curriculum	Local History	Local	Local
		Concepts	figure	events and culture
	History Textbooks based on the 2006 curriculum			
	History Textbooks based on the 2013 curriculum			

The content analysis unit used recording and context unit. In this case, the local history concept in question is the author description of the textbook regarding definition, purpose, and benefits of local history as well as author description regarding research and development of local history in Indonesia. Meanwhile, what is meant by local figures is the author description in textbook regarding figures which described from various regions and did not categorize as national figures. These regional leaders can be figures and who have not become national heroes, are being proposed as national heroes, or have just been appointed as national heroes. While the local culture concept in the textbook is the author's description of folklore, dances, folk songs, moral values, religious values, customs, imaginary stories, proverbs, songs, and spells.

In the recording unit analysis, researchers will count the number of pages containing local history concept, local figures, and local culture in the history textbook. The frequencies are the basis of analysis because it will be compared to the frequency that occurred in the 2006 and 2013 curriculum history textbook. The part or content forms the basis of syntactically recorded and analyzed is the concept of words or paragraphs in the textbook including pictures and photos that express local history concept, local figures, and local culture.

The sample unit used a history textbook of 2006 and 2013 curriculum which distributed to all over Indonesia. The history textbook as the object study published by the government and private publishers namely Erlangga, Grafindo Media Pratama, Bumi Aksara, Esis, Grasindo, Inten, and Sarana Panca works of grade X, XI, and XII both Natural Sciences, Science programs Social and language. History textbooks that used in this research are history textbook of 2006 curriculum (10 books) and 2013 curriculum (10 books).

## **IV. Results and Discussion**

### **Local History Narrative in Senior High School's Textbook of 2006 Curriculum**

Local history study emphasized in particular regional aspect or spatial, but some experts argued that social arrangement elements and culture are inseparable part (Greenfield, Maynard, & Childs, 2000). The aim of local history is origins, growth, decline, and the fall of local society group (Janesick, 2007). The writing of local history has an important meaning for both interest and society development.

How is local history concept that exists in a history textbook based on the 2006 curriculum? Thus the researcher will explain several findings. They explain that local history is the implementation of the deconstructivistic concept in Indonesia's writing history that previously more dominated by Java – centric's writing style, exposing kings story and head of the state, state glorious, or war and succession in a palace and marginalized grassroots. Supriatna in History Textbook Grade X furthermore explaining the relationship between national history and local history and the importance of local history writing's style, here is the explanation:

In present reality, local history has not placed in the proper place. The sound is weak than national history stories that have been thought in schools (Elementary School – Junior High School – Senior High School). Due to that reasons, as an effort to help local history's image, You are expected to participate in mentioned activities. By doing the activity to find and rewriting an event, historical remains or historical event monument that could be found in your neighborhood. You could start to find and rewriting the event with considering view things (Supriatna, 2007a).

For that reason, Supriatna in History textbook for grade X on the Chapter Basic Concept of History Study, sub-chapter Metode Penelitian Sejarah (2007b) is asking the student to research and writes history that nearby with student environment. Besides asking a student to research and writes history that is nearby with student environment, Supriatna (2007b) also elaborating about history sources that could be used in the local history writing process. Local history research's steps elaborated widely and detail by Supriatna (2007b), start from selecting the topic, heuristic, verification, interpretation, and historiography.

Local figure description in history textbook almost not exist. The researcher found difficulties in getting the data regarding local figure that described in a textbook of 2006 curriculum. Several findings of a local figure in a history textbook, such as follow:

.... Such an interesting thing at that time was the role of King and Mads Lange. King was a ...  
(Supriatna, 2007d).

An in-depth and detail elaboration about local figures could be found in the History Textbook Grade XII Language Program written by Alfian, Soeyono, Suhartono in Kolom Sejarah section (Alfian, Soeyono, & Suhartono, 2006). Local history material as a basis for the development of self-identity, culture and social of the students (Rogers, 2004). As mentioned by Cartwright (1999) that “our identity is the most important thing we possess” thus local history material would give its main contribution to history education. History’s event description in History textbook of 2006 curriculum is varied, but mainly discussed Indonesia in Islamic kingdom to modern Indonesia period, but researcher did not get the data of local history event in Pre-Historic and Hindu-Budha Periodization.

The local history of Islamic Kingdom started with Perlak’s Kingdom elaboration which first the Islamic Kingdom in Indonesia. Different with history narrative in a previous general textbook, then Supriatna argues that before Samudera Pasai, already existed the earlier Islamic Kingdom.

Besides that, other Islam Sultanates mentioned in Book for Grade XI IPA even though did not describe in detail by the author, as the description about Sultanate of Bone, Soppeng, Wajo and Luwu, Gowa Tallo, Jailolo, Bacan, Ternate, and Tidore (Supriatna, 2007c). From the description, thus Sultanates that seldom mentioned in history textbook begin notified even though in a minimal description.

Other local histories that elaborated by the textbook author was by describing the certain part that usually only common in national history description. Such as the development of Pos Anyer-Panarukan road, in the history textbook only elaborated as part of Daendels’s policy, and there were many victims caused by the development of the street, and also the heroic story of Pangeran Kornel. But the textbook author of 2006 curriculum has able to elaborating about the development of Jalan in Java on 19th century by details (Supriatna, 2007c).

Details in describing national history with elaborating the effect of national history that also could be found in History Textbook Grade XII that were written by Alfian, Soeyono, Suhartono in a section of Kolom Sejarah Penumpasan G 30 S/ PKI di Jawa Tengah (Alfian et al., 2006). In addition to road construction and G 30 S/ PKI, the explanation that is tried to detailed in textbook Grade XI science is regarding with the spread of Protestant Christianity in various regions in Indonesia (Supriatna, 2007d).

A detailed description of local history narratives in other history textbook Grade XI science is about the construction of railways in Sumatra and Java. In a textbook written by Supriatna, we would find a description of regions in Lampung including transmigration development in Sumatra in the early 20th century (Supriatna, 2007d).

Besides the description of socio-cultural, politic and economic, local history narratives in History textbook Grade XII also describes the local knowledge of Indonesian society about science and technology, namely the use of astronomy in Balinese Society for agriculture and the use of traditional plants for drugs (Supriatna, 2007d).

Local history concept that heavily parsed in textbooks related to local cultures such as folklore, dance, and regional songs. According to Kuntowijoyo, oral tradition is a historical source that records society in the past. However, historical oral tradition is only part of the content of the oral tradition itself. Besides embodying moral values, religious, customs, fantasy stories, proverbs, songs, and mantras. Local historical narratives that related to traditional culture, many associated with moral values. Folklore, mythology, legends and songs in different regions could be categorized into the oral text as part of the oral culture and can serve as a historical source for historiography (Supriatna, 2007b).

Folklore is both reflective and retractive, which is a combination or an assimilation of real experience with fantasy. Folklore could also be acknowledged as knowledge in form of knowledge that embodies a message of an oral culture regarding the value and an experience contemplation of the important historical events for its supporting society group (Supriatna, 2007c). Therefore, although it could be used as a historical source, folklore must be criticized by history researcher to differentiate between folklore owner's real experiences and imaginations. For history-writing purposes, myth must be regarded as a society's belief regarding their relationship with the environment in form of symbols. Hercules in Greek mythology is a symbol of the heroic and human strength in facing nature and its environment. In the Javanese society, there is a myth of Nyi Roro Kidul as a ruler (Supriatna, 2007c).

Here are some of the local cultures that described in history textbooks: (a) The description of myths and legends in particular local society, such as Malin Kundang in Minangkabau, Sangkuriang in West Java, etc (Supriatna, 2007b). (b) A historical narrative regarding regional songs. A folk song that functioned is a folk song of which either lyrics and songs match with the rhythm of special activity in human life. Alfian, Soeyono, Suhartono in History Textbook Grade X describes songs examples that include as folk song is kelonan song, such as a song of nina bobok, work song, such as *Rambote ratahayu*, or games song such as *bans ceric tempe* (Alfian et al., 2006).

### **Local History Narrative in Senior High School's History Textbook of 2013 Curriculum**

In middle and upper students, the position of local history material, namely local history event is no longer a sole source but also become an object of historical study for learners (Bjork, 2003; Hasan, 2012). A student could start learning to develop perception, understanding, and history skill and directly interact with the authentic source and studying authentic source in the historical research process. They could train themselves in the interpretation of history and if any differences occur among them then it would have a very high educational value. This is apparent in history textbook Grade X issued by The Ministry of Education and Culture who began encouraging students to study their local history by giving them instructions on which books students could use to understand a particular history study (Gunawan, 2013).

Besides in providing guidance on which books that students could use to understand a particular history study, the encouragement to examine local history is also carried out with assignments in history textbooks of Grade X (Gunawan, 2013). The encouragement to study local history is also conducted in the description of historical material in the Compulsory History Textbook issued by The Ministry of Education and Culture for Grade XI, for an example, the description of VOC remains in Jakarta (Sadirman, 2014).

The teaching of local history has a major role in bringing historical events closer to students. The elasticity of local history can present various phenomena, whether related from family history, social history in the local sphere, the role of local heroes in local and national struggles, local culture, ethnic origins, and events that occurred in local level and local figures. By being related in history textbook of 2013 curriculum issued by The Ministry of Education and Culture of Grade XI, local figures are briefly expressed in narratives associated with particular historical figures, for an example the existence of King Baharudin and Raffles (Sadirman, 2014).

Besides, there is also a brief explanation regarding Banten figures in the book of Compulsory History of Grade XI, namely Kyai Tapa and Ratu Bagus, of which in a previous curriculum history textbook, when discussing Sultan Ageng Tirtayasa, was never mentioned (Sadirman, 2014).



Another new thing related to local history narrative in 2013 curriculum is many Papuan figures contributed in the formation process of The Republic of Indonesia, or Papuan figures who contributed in the integration process of West Papua to The Republic of Indonesia. Papuan figures such as Frans Kaisiepo, Silas Papare, and Mathen Indey are reviewed extensively in textbook. In middle and upper students, the position of local history material, namely local history event is no longer a sole source but also become an object of historical study for learners (Capoccia & Kelemen, 2007; Hasan, 2012). A student could start learning to develop perception, understanding, and history skill and directly interact with the authentic source and studying authentic source in the historical research process. They could train themselves in the interpretation of history and if any differences occur among them then it would have a very high educational value. This is apparent in history textbook Grade X issued by The Ministry of Education and Culture who began encouraging students to study their local history by giving them instructions on which books students could use to understand a particular history study (Gunawan, 2013).

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Another historical figure that was revealed besides Papuan figure is Raden Ranga of which in the previous history textbooks, the explanations are less discussed (Sadirman, 2014). In addition to describing local figures that are rarely mentioned in national history books, the book of 2013 curriculum also reviews many national figures from a different perspective and more details. The perspective here is in a sense of the description relating to figure's exemplary (Gunawan, 2013).

Furthermore, the historical narrative that is devoted to character formation and exemplary of the historical figure, thus local figure narrative also reveals about interesting things of figure's personality as described below which describes the simplicity of Sultan Hamengkubuwono IX when interacting with his people:

Even though the embedded status as a Sultan, Hamengkubuwono was also known as a democratic and populist person. Many interesting stories that occurred regarding the interaction of Sultan with the people of Yogyakarta. The story was described by SK Trimurti and processed from the book "Throne for the people" as follows. The event took place in 1946 when the government of Indonesia moved to Yogyakarta. At that time SK Trimurti was about to go home. Intrigued by the crowd on the street, he decided to stop. There was a trader woman who fainted in the market. Uniquely, that made people crowding was not because a fainted women, but the cause of why the woman fell unconscious. The story began when a woman of rice trader stopped a jeep to take her to *Kranggan* Traditional Market, then she asked the Jeep driver to brought down all of her belonging. After she was finished and prepared to pay the services, the driver subtly rejected it. In an emotional tone, trader woman told the jeep driver whether if the money she was about to give was not much enough. But without saying anything the driver was continue drove his Jeep. After the incident, a policeman came and asked the trader woman, "Does Mbakyu know who the driver was?" "Driver is a driver. I do not need to know his name, such a weird driver, said a rice trader woman emotionally. "If mbakyu did not know, I will tell you, the driver was Sri Sultan Hamengkubuwono IX, the King in Ngayogyakarta", answered the police. Instantly a trader woman

fainted after finding out that the driver who was scolded by her for refusing money and helping her to raise and unload all of her goods was her king (Gunawan, 2013).

The history textbook of the 2013 curriculum also features many historical figures. In History Textbook Grade X from Farid (2014) were exposed many historians such as Gusti Asnan, Taufik Abdullah, and Sartono Kartodirdjo. It indicates an author's understanding regarding the importance of historians in history writing in Indonesia. Another historian that exposed are Taufik Abdullah and Sartono Kartodirdjo, their description is in the history textbook of Grade X as follows:

As a well-known historical figure, a name of the late Prof. Dr. Sartono Kartodirdjo is not easy to be forgotten by his former students. His students, namely senior historian of UGM (Gajah Mada University), Prof. Dr. Taufik Abdullah and Drs. Adaby Darban. For them, Sartono is a scientist figure that could be an example because he has a strong character and personality. This prominent when Adaby Darban gives his impression and message to the deceased one, in a discussion of Remembering Sartono Kartodirdjo as well as the launching of two books of Prof. Sartono's biography (14/3) at UC UGM Building (Farid, 2014b).

The narrative of local history in the history textbook of 2013 Curriculum is higher in the theme quality and quantity. Many of the local events and local history studies in varsity are written in a history textbook for senior high school levels, such as Hindu-Buddhism kingdoms and Islamic Kingdoms in Sumatera and Sulawesi, which were not discussed in the earlier textbooks.

One of the discussed kingdom in the 11th-grade history textbook written by Farid (2014b) is about Panai Kingdom. The experts are still debating related to its location. Some say it was at the eastern shore of Sumatera, near the estuary in Labuhan Bilik Village, Panai Tengah District, Labuhan Ratu Municipal, North Sumatera. The others say its place was at the western shore, near Barus and Sibolga area, North Sumatra. Until now, there is a small island called Panai Island not far from Barus (Farid, 2014b). The other written kingdoms are Siak Sri Inderapura Kingdom, Inderagiri Kingdom, Kampar Kingdom, Jambi Islamic Kingdom, Palembang Kingdom, and the Minangkabau Kingdom. The elaboration about Kingdom of Kampar, Palembang, and Pontianak is in page 50-52.

The 2013 Curriculum textbook also has started to adopt local history concept with natural disaster theme. The historical narrative is contextual, followed by the example of local history that illustrates it.

Our earth is widespread and created by God the Creator for the life and interests of human life. On this earth live various flora and fauna as well as the place to breed humans and their offspring. On this earth we can see the beauty of nature, we can move and try to fulfil our needs. But it must be understood that our earth also often causes disasters. For example the emergence of earth plate activity which later gave birth to earthquakes both tectonic and volcanic, even leading to the emergence of tsunamis. For example, of course, you still remember how the earthquake and tsunami that occurred in Aceh, the earthquake in Yogyakarta, in Papua and several other areas including volcanic eruptions. The disaster has resulted in thousands of lives lost and property disappearing (Gunawan, 2013).

The description of natural disasters is not only contained in the material but also the competency test. In addition to the description of natural disasters such as earthquakes, landslides and others, a 10th-grade history textbook also describes disasters caused by 'human hands' such as land fires and deforestation (Gunawan, 2013; Sadirman, 2014).

Local historical narratives in textbooks also explain new prehistoric sites. Thus, the textbook has adopted the results of the latest historical research. For example, in the 10th-grade textbook issued by the Ministry of Education and Culture, it mentions about *Homo floresinensis*. Liang Bua is a discovery of early modern humans at the end of the Pleistocene period in Indonesia which was amazingly expected to be able to uncover human origins in the Indonesian archipelago. Liang Bua man was discovered by Peter Brown and Mike J. Morwood in September 2003. The findings are considered as the discovery of a new species which was later named *Homo floresinensis* according to where Liang Bua's human fossils were found.

The description about *Homo floresinensis* or Flores Man also can be found in the 10th grade history textbook written by Hapsari and Adil (2013). This book also discusses the Hindu-Buddhism site research in northern Sumatera. Another result in another 10th grade textbook is related to the wooden fossil in East Java and South Sumatera (Gunawan, 2013).

Research on Austronesian trails in Tanah Lotong was elaborated at length in the 10th grade history textbook by Hapsari and Adil. Although in its description is not explained about the archaeological research of the Tanah Lotong site, but this elaborates on the conflicts that occurred between local governments and the archaeologists because the site would be converted into a hydropower plant, as reviewed from Kompas, 12 December 2012.

The historical narrative outlined by Hapsari and Adil is directed at the efforts to make students aware of the importance of historical sites and to preserve the cultural heritage from the past so that none will disappear because of various things, such as by the economic interests of society and government. In addition, describing the threat of historical sites in Makassar, Hapsari and Adil (2013) also wrote the condition of historical sites in Sumatra due to many Hindu Buddhist sites had disappeared.

Besides to a description of the latest research in local history, the narratives in 10th grade history textbook have also explained the perspective of local people towards the national figures, such as the views of the East Lombok community about Gajah Mada. Until now, the greatness of Patih Gajah Mada is still embedded in our memories, until the Patih Gajah Mada tomb by the East Lombok people is believed to be in the Raja Selaparang Cemetery. The great story of Patih Gajah Mada is also found in other areas (Gunawan, 2013).

The textbook is also detailed in explaining certain historical events. This is evident in the explanation of the kingdoms in West Kalimantan which were previously hardly discussed in history textbooks. The kingdoms in Kalimantan such as Tanjungpura, Lawe, and Sintang have already gotten a place in the textbook, where previously it appears as studies in university.

History textbooks in the 2013 Curriculum have begun to discuss a lot of Papuan leaders. Likewise in the historical events, a description history of Papua began to be explained at length, for instance the reviews the process of early West interaction with the Papua, especially during the VOC period (Gunawan, 2013).

The interesting point in local history narratives in the history textbooks in the 2013 Curriculum are the existence of certain ethnic groups which previously were marginalized as in the case of Papua. In the latest history

textbooks, there are the roles of the Chinese in the colonial period. Chinese ethnics are portrayed as playing a role in efforts to fight colonial rule as captured in 11th grade history textbooks (Gunawan, 2013).

It is also review about the role of Minahasa people. The narrative is about the fight from people of Minahasa towards colonial government, like in Battle of Tondano. The war that happened in 1808-1809 was caused because the colonial government' political implementation to the officers of Minahasa people, especially regarding the youth mobilization to become soldiers (Gunawan, 2013).

Besides the War of Tondano I, in the textbook also described the War of Tondano II. The War of Tondano II had taken place when it entered the 19th century, namely during the Dutch colonial rule. This war was motivated by the policies of Governor General Daendels. Daendels, who had the mandate to fight England, needed large numbers of troops. To increase the number of troops, he recruited from indigenous circles. The chosen were from ethnicity that had the courage to fight. Some ethnicities that were considered to have courage are Madurese, Dayaks and Minahasa people. At Daendels' order through Captain Hartingh, the Resident of the Manado Prediger immediately gathered ukung (ukung is the leader in a walak, a region equals to district level).

From Minahasa, 2000 people were targeted to be candidates for troops to be sent to Java. It turned out that the Minahasa people generally did not agree with this Daendels program. Many of the ukungs began leaving home. Instead they wanted to fight against the Dutch colonialism. They focused their struggle activities in Tondano, Minawanua. One of the resistance leaders was Ukung Lonto. He emphasized that the Minahasa people must oppose the Dutch colonialism as a form of rejection of the program of sending 2000 Minahasa youth to Java and rejecting colonial policies that forced the people to hand over rice for free to the Dutch.

In a discussion of the Kingdom of Bone and the Minangkabau Kingdom, the history textbook offers another perspective in the writing. The description of the Minangkabau Kingdom in the 11th grade history textbook written by Farid (2014b) gives students a new perspective on the Padri War. The Padri War in the textbooks originally only described the character of Tuanku Imam Bonjol in his struggle against the Dutch. Although at the beginning of the description of the Padri War it was also reviewed about the conflicts of the padris (local name to 'priest') and indigenous people, but the history narrative was very minimal. Descriptions of the Minangkabau Kingdom provide additional information on the background of the Padri War and the beginning of the conflict between the Padri and indigenous groups.

The description of the Kingdom of Bone in the 11th-grade history textbook written by Farid (Farid, 2014b) provides a new perspective on the Aru Palaka Figures. In the textbooks, usually Aru Palaka is portrayed in 'black and white' as a result of his actions to cooperate with the VOC in the fight against the Kingdom of Makassar. In the textbook written by Farid, Aru Palaka is placed in the narrative as the king who once ruled in the Kingdom of Bone.

In a historical perspective, efforts to find local wisdom are part of historical awareness because the formation of local wisdom comes from a long period of time. Recognition of local wisdom existence is usually conducted through tracking how the local wisdom is formed (Blackwell & Colmenar, 1999; Mulyana & Darmiasti, 2009). Local wisdom can be derived from the culture of a community in a particular neighbourhood. In the perspective of historiography, local wisdom can form a local history because the study of local history is the study of people's lives or especially the community of a particular neighbourhood in the dynamics of its development in various aspects of life (Gale, 2001; Widodo, 2012). The neighbourhood is a space boundary in a broader context, starting from the smallest spatial such as family, certain communities to the further communities. The following list shows the local history narratives that relate to local culture are (a) described as an example in 10th-grade history textbooks: some ethnic groups such as the Kubu,

Lubu, and Talang Mamak who live in Sumatra and Toala in Sulawesi are the oldest inhabitants living in the Indonesian archipelago (Gunawan, 2013), (b) described in the conclusions of the chapter, such as in the 10th-grade history textbook (Gunawan, 2013), (c) described in the form of assignments, such as in the 10th-grade history textbook (Gunawan, 2013), (d) described in the form of material enrichment, such as in the 10th-grade history textbook (Gunawan, 2013), and (e) described in the main material, such as in the 10th-grade history textbook written by Hapsari and Adil (2013).

In the 2013 Curriculum, the scope of local history in senior high school is developed by considering these points as follows: (a) looking at the past as a source of inspiration, motivation, and strength to build a spirit of nationality and unity, (b) every historical period has events and/or figures at the local level and has an equally important position in the course of Indonesian history, (c) it has the duty to introduce important historical events and occur throughout the Indonesia and throughout the historical period to the younger generation, (d) the development of historical thinking, the concepts of time, space, change, and sustainability are basic skills in studying Indonesian history, (e) the learning focus is on developing thinking skills and historical skills so that students understand the main concepts of history, the basic historical skills, and strengthen the use of main concepts and basic skills when they study various historical events, (f) every historical event is designed as a whole and in-depth learning activity, whether done in groups or individually. The results of the deepening are presented in front of the class so that other students have broad knowledge and understanding of other historical events, based on the class reports of students, (g) the history learning process provides an opportunity for students to use various sources such as textbooks, reference books, documents, human sources, or artefacts and provide broad opportunities to produce 'her or his own histories' (Von Borries, 2000).

In this research, four elements of a local historical narrative will be compared: the concept of local history, local figures, local history events, and local culture.

### **The Comparison of Local History Concepts between 2006 Curriculum and 2013 Curriculum in Senior High School History Textbook**

Learning local history will make students know well the society and their living place; have a positive pride in the society and their living place; identify and determine the values that exist such as hard work, mutual respect, loyal, cooperation, and so on (Monte-Sano, 2011; Montilla, Hamdache, & Casado, 2003). The writing of local history still faces many difficulties related to the scarcity of adequate resources and experts, and the Javanese-centric writing (Ricklefs, 2005) (Cooper, 2010).

Learning local history needs to be supported by the availability of learning resources, such as textbooks. The following table presents the percentage of local history material in the history textbook of the 2006 curriculum.

Table 2

#### *Local History Material Percentage in the History Textbook of 2006 Curriculum*

Book Title	P age	Page Number of Local History	Per centage
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Number			
1. History for Class X High Schools (Magdalia Alfian, Nana Nurliana Soeyono, and Sudarini Suhartono), published by ESIS (2006)	1 82	2	1,09 %
2. History for Class XI High Schools (Magdalia Alfian, Nana Nurliana Soeyono, and Sudarini Suhartono), published by ESIS (2006)	2 28	2	0,88 %
3. History for Class XII High Schools (Magdalia Alfian, Nana Nurliana Soeyono, and Sudarini Suhartono), published by ESIS (2006)	1 62	5	3,08 %
4. History for Class XI High Schools (I Wayan Badrika), published by Erlangga.	2 81	2	0,71 %
5. History for Class X High Schools (Nana Supriatna), published by Grafindo Media Pratama (2007)	1 40	11	7,86 %
6. History for Class XI High Schools (Nana Supriatna), published by Grafindo Media Pratama (2007)	1 32	9	6,81 %
7. History for Class XI High Schools (Nana Supriatna), published by Grafindo Media Pratama (2007)	2 20	12	5,45 %
8. History for Class XII High Schools (Nana Supriatna), published by Grafindo Media Pratama (2007)	1 32	4	3,03 %

*Source: research materials*

From the Table 2, it can be concluded that the percentage of local history material in 2006 Curriculum's history textbooks are quite low, averagely below 5%, except for the books written by Supriatna, for instance, the book for 10th grade (7,86%), 11th-grade natural science program or XI science (6,81%), and 11th-grade social program (XI IPS) (5,45%). It indicated that the local history materials are not accommodated well yet by the senior high school textbook authors. All this time, the local history is lack of attention due to the assumption which said it unimportant and not contextual compared to national history; however, the tendency for ethnocentrism emergence needs to be anticipated through a historical perspective that can tie back the Indonesian nodes (Mulyana & Darmiasti, 2009) (Perreault & Bourhis, 1999). History learning talks too much about the things which are 'far from the students'

environment' (Schleppegrell, Greer, & Taylor, 2008; Supardan et al., 2008). Finally, it does not touch the story of the students and their environment; consequently, the historical awareness cannot be formed.

Table 3  
*Local History Material Percentage in the History Textbook of 2013 Curriculum*

Book Title	P age Number	Page Number of Local History	Per centage
1. History for Class X High Schools (Restu Gunawan, Sardiman AM, Amurwani Dwi L, Mestika Zed, Wahdini Purba, Wasino, and Agus Mulyana), published by Ministry of Education and Culture (2013)	2 16	17	7,87 %
2. History for Class XI High Schools (Sardiman AM and Amurwani Dwi L), published by Ministry of Education and Culture (2014)	2 12	12	5,66 %
3. History for Class XII High Schools (Abdurakhman, Arif Pradono, Linda Sunarti, and Susanto Zuhdi), published by Ministry of Education and Culture (2015)	2 32	7	3,01 %
4. History for Class X High Schools (Ratna Hapsari and M. Adil), published by Erlangga (2013)	2 82	5	1,77 %
5. History for Class XI High Schools (Ratna Hapsari and M. Adil), published by Erlangga (2013)	3 79	17	4,48 %
6. History for Class X High Schools (Samsul Farid), published by Yrama Widya (2014)	2 20	12	5,45 %
7. History for Class XI High Schools (Samsul Farid), published by Yrama Widya (2014)	2 30	5	2,17 %

*Source: research materials*

Meanwhile, based on Table 3 information, it can be obtained that the local history material in 2013 Curriculum is also still not widely accommodated by high school history textbook writers. However, regarding percentage, there is an average progress of 2% of the 2006 Curriculum's history textbooks. The most percentage is in the 10th-grade textbook written by Restu Gunawan, Sardiman AM, Amurwani Dwi L, Mestika Zed, Wahdini Purba, Wasino, and Agus Mulyana. The book is a book issued by the Ministry of Education and Culture. The smallest percentage is also in 10th-grade history textbook written by Ratna Hapsari and M. Adil (Erlangga).

Thus, it seems clear that the writers of history textbooks from lecturers and teachers have differences in the depth of the material, including accommodating local historical material. Textbook writers from lecturers, such as Nana Supriatna in the 2006 Curriculum and Restu Gunawan et al. in the 2013 Curriculum, included more local history material than writers from the teachers. This can be understood that the local history material is generated from the research of students and lecturers in universities, history and history education, lecturers' research and students' theses. Thus, more lecturers have the opportunity to access sources of information about the local history material.

However, writing history textbooks should also involve teachers because they understand the needs of the students including the style of language that is followed more easily. The history textbook authors should be a group of lecturers, researchers, and teachers so that they can produce quality history textbooks.

From the reviewed data, the characteristics of the local history concepts in the 2006 Curriculum's history textbook are explained as follow: (a) .the application of the deconstructivistic concept in Indonesian history writings was previously dominated by Javanese-centric writing style, highlighted the stories of kings and heads of state, greatness of the state, or war and succession in the palace, and marginalized the lower classes; meanwhile the local history was perceived as an uplifting for the societies that were previously marginalized in national history narratives, (b) the importance of local historical writing must continue to look for appropriate formulations regarding the relationship between national history and local history, (c) the textbooks authors have invited students to research and write histories that are close to the student environment, (d) the textbooks authors have described historic sources that can be used in the process of local history writing, (e) the textbooks authors have elaborated the detail steps in local history research, as outlined by Supriatna.

While in the 2013 curriculum, the concept of local history was described by the history textbooks authors as written are (a) the textbooks authors have encouraged students to examine local history themselves by giving instructions on which books students can use to understand certain historical details, (b) the urge to study local history is done by the assignment inside the history textbooks, (c) the urge to review local history is carried out in the description of history material in the compulsory history textbook.

From the explanation above, it can be seen that the local history materials in the 2013 Curriculum textbook are not more complete and complicated than the 2006 Curriculum. History textbooks in the 2013 curriculum can only support students to learn the local history that is close to their environment. Compared to the 2006 curriculum, the history textbook of the 2013 Curriculum does not explain more about the concepts of local history, models of the local history discussion, and the connectedness of local history and national history. In the 2006 Curriculum, this can be discussed because there is historical material as historical science and research in the 10th grade, and this is not in the 2013 Curriculum.



## **The Comparison of Local Figure Narratives between 2006 Curriculum and 2013 Curriculum in Senior High School History Textbook**

Local history studies historical actors in the real human context, without any interpretation of added values such as heroes and rebels. Local history talks about the past of society, in the form of structures and processes of human action, to understand certain phenomena by looking at them from the socio-cultural context. The importance of learning local history is to overcome the gap in national history materials because local history tells a lot about the environment around the students including the existence of local historical figures (Læssøe, 2010).

In the 2006 Curriculum history textbooks, there is almost no description of local figures in history textbooks. Researchers find it difficult to obtain data on local leaders described by the textbook authors in the 2006 Curriculum. The more in-depth and detailed descriptions of local figures can be found in the 12th-grade history textbook in language studies program when discussing poets or authors.

On the other hand, in the 2013 Curriculum, the characteristics of historical figures are like elaborated as follow: (a) Many local figures have been revealed but with short narratives and are always associated with certain historical figures that are widely known. For example, a brief explanation of Banten figures in the 11th-grade compulsory history textbook, namely Kyai Tapa and Ratu Bagus, (b) The textbooks have covered many Papuan figures who have contributed to the process of the formation of the Republic of Indonesia, or Papuan leaders who contributed to the process of integration of West Papua into the territory of the Republic of Indonesia. Papuan figures such as Frans Kaisiepo, Silas Papare, and Mathen Indey are reviewed at length in the 12th-grade textbook, (c) The textbook discusses national figures from different perspectives, such as in the description of the figures' positive character, (d) The textbook discusses interesting things from the character's personalities such as descriptions describing unity, such as Sultan Hamengkubuwono IX when interacting with his people, (e) Historical textbooks also feature many historians such as Gusti Asnan, Taufik Abdullah, and Sartono Kartodirdjo.

With many local historical figures described in the 2013 Curriculum history textbook, the teacher must respect the views of students, especially on their opinions about historical events and figures. At high school age, students can think abstractly, begin to mature mentally, and need awards as independent individuals. For high school students, it is possible to seek information not only for oral sources but also for other evidence such as photographs and archives of the person/family concerned. Also, there are still many things that can be explored, such as past relics that are considered important /historical either by persons or the society; the next are people who are deemed meritorious or have essential roles (local leaders); local traditions and other important events for the society concerned.

### **4.5 The Comparison of Local History Events Narratives between 2006 Curriculum and 2013 Curriculum in Senior High School History Textbook**

The big problem faced in developing local historical material in history education curriculum is the availability of resources. History education, like any other education, cannot be done well if the source is not available. Writings on various local history events are not yet widely available. Of course, this is a challenge for historians to be able to produce local historical writings as a basis for developing local historical education material. The work carried out by world historians who are members of the World History Association (WHA) can be used as an example in developing local history material. History learning talks too much about the things which are 'far from the students' environment'

which ultimately is less touching with the stories about students and their environment and historical awareness cannot be formed in students (Supardan et al., 2008) (Counsell, 2011).

The importance of learning local history is to overcome the gap in national history materials because local history tells a lot about the environment around the students including the existence of local historical figures (Counsell, 2011) (Iriye, 2004). There are three things that should be done in the future history education approach related to local history studies as explained in the following points: (a) linkages to history lessons with the daily lives of students; (b) understanding and awareness of the characteristics of historical stories that are not final; (c) expansion of the theme of political history with themes of social history, culture, economy and technology (Hasan, 1999).

Meanwhile, Douch (1967) elaborated three forms in learning local history: (a) taking examples of local events to provide a more vivid illustration of the description of national history and world history taught; (b) conducting exploration activities by inviting students to the environment around the school or asking students to observe historical sources and collect school data; and (c) making a special and in-depth study of the historical aspects of the environment around students, these are usually organized and implemented as befitting professional history studies.

Hasan (2012) proposed three principles of the development of history education curriculum using local historical material: based on the students; closest environment, learning from the concrete to the abstract and learning to think. There are three main approaches that can be used: illustration of national history with local examples, local survey, and study of certain aspects of the local community or case studies. The first and second approach can be carried out at all school levels, even though it is not implemented every time, there are several obstacles that must be faced by the teacher as mentioned above.

In the 2006 Curriculum textbook, narratives about historical events at the local level are described with the following characteristics: (a) emerging of new perspectives about historical narratives; (b) revealing the Islamic sultanates that are rarely revealed have begun to be mentioned even though they are not described in detail by the author; (c) describing the details of certain national history parts that are usually only explained generally; (d) discussing local knowledge of Indonesian people regarding science and technology; (e) describing national history by describing the impact of national events on the region, such as Anyer-Panarukan road establishment, Sumatra and Java railroad establishment, G30S/PKI, Protestantism spread in Indonesia, development of transmigration in Sumatra.

Meanwhile, in the 2013 Curriculum, the narratives of local history are described with the following characters. (a) Many historical events at the local level or local history studies in higher education are raised in national history textbooks for high school. For example, Hindu-Buddhist kingdoms and Islamic kingdoms in several regions such as Sumatra and Sulawesi which were not reviewed in the previous curriculum textbooks. Local history should be studied and researched to be able to make corrections to the generalizations that are often made in national history writing (Blake, 1999; Flinn, 2010; Lopian, 1980). (a) Local history is a past tale of society groups that are in a 'geographical area' which is limited in society, (b) History textbooks in the Curriculum 2013 have begun to adopt the concept of local history with the theme of natural disasters. The description of natural disasters is not only contained in the material, but also in the competency test. In addition to the description of natural disasters such as earthquakes, landslides, and others, the 10th-grade textbooks history also describe disasters caused by 'human hands' such as land fires and deforestation, (c) History narratives have begun to be contextual. Learning local history should be better understood by students by means of students being invited to see real life directly rather than learning material that is far from reality (Ahmad, Seman, Awang, & Sulaiman, 2015; Mulyana & Gunawan, 2007). Thus learning resources can be sourced from students' daily experiences because the emotional closeness of students with the environment is a valuable learning

resource,(d) The encouragement of the 2013 Curriculum textbook authors to carry out simple research on local history in the closest environment of students is also found. (e) Local history narratives in the textbook explain the mention of new prehistoric sites. Thus, the textbook has adopted the results of the latest historical research. (f) The historical narrative described by the writers of historical textbooks is directed at efforts to make students aware of the importance of historical sites and to preserve the cultural heritage from the past so that none will disappear because of various things, such as by the economic interests of society and government. (g) Local historical narratives have begun to explain the perspectives of local people who have become national figures. (h) The textbooks have been detailed in explaining certain historical events in the local scope. For instance in the explanation of the kingdoms in West Kalimantan which were previously hardly discussed in history textbooks and originally limited to studies at the university level, such as Tanjungpura, Lawe, and Sintang. (i) The description of the historical events in Papua began to be explained at length, as described in the review of the process of the initial interaction of Papuans with Europeans, especially during the VOC period. (j) Discussing certain ethnicities which were previously marginalized as in the case of Papua, ethnic Chinese, and the Minahasa people. Narratives about the Minahasa people in their efforts to oppose the colonial government, for example in the description of the Tondano War. (k) In a discussion of the Kingdom of Bone and the Minangkabau Kingdom, the history textbook offers another perspective in the writing. The description of the Minangkabau Kingdom in the 11th-grade history textbook written by Farid (2014b) gives students a new perspective on the Padri War. The Padri War in the textbooks originally only described the character of Tuanku Imam Bonjol in his struggle against the Dutch. Although at the beginning of the description of the Padri War it was also reviewed about the conflicts of the padris (local name to 'priest') and indigenous people, but the history narrative was very minimal. Descriptions of the Minangkabau Kingdom provide additional information on the background of the Padri War and the beginning of the conflict between the Padri and indigenous groups. The description of the Kingdom of Bone in the 11th-grade history textbook written by Farid (2014b) provides a new perspective on the Aru Palaka Figures. In the textbooks, usually Aru Palaka is portrayed in 'black and white' as a result of his actions to cooperate with the VOC in the fight against the Kingdom of Makassar. In the textbook written by Farid, Aru Palaka is placed in the narrative as the king who once ruled in the Kingdom of Bone.

Local history provides identity, fills in the 'vacuum', contributes to the occurrence of inter-ethnic solidarity and the realization of integration of elites with masses in the context of new communities called 'nations' often overlooked (Clayton, 2009; Supardan et al., 2008). Lopian described in more depth why in reality humans like something close to their environment. In the traditional view, each ethnic group considers itself the most important of all beings in the world so that the area is the centre of the cosmos given by the Creator where they live. Furthermore, Lopian (1980) revealed that local history research and writing are not only felt important for people from the region concerned. Some events will still have local meanings, but some will have broader implications.

The emergence of local history is motivated by the dissatisfaction of historians who see the dominant elements of the ruling party in history writing so that interest arises to express the history of the whole society, not only the history of the governing party, judging group, or certain classes (Hasan, 1999). The study of Indonesian national history has a more significant number of certain major ethnicities, while local history writes that many other ethnic minorities are not raised in national history (Bertrand, 2008; Duncan, 2007). True what Douch (1967) said, "Tribes have merged to form peoples; and peoples have grown into nation".

Local history narratives describing local culture are very minimal in the history textbook of the 2006 Curriculum. The description only revolves around myths and legends of certain local communities and historical narratives about folk songs. In fact, the cultivation of cultural values and characters explored from the past and cultural

repertoire of the society is expected to instil further and foster an attitude of love for the homeland, heroism, emulate the pioneering hero and predecessors, respect and feel proud of the historical and cultural heritage in a particular society (glorious past). Learning local history must develop the values of local wisdom, namely values that grow and develop in surrounding students. Students can gain a broader and deeper understanding of the fields of science related to local history and the development of the culture of the community continuously and continuously.

On the other hand, in the 2013 Curriculum history textbook, local culture is described in the form of main material, examples, chapter conclusions, assignments, and material enrichment. Local historical content can develop competencies adjusted to the local characteristics and potential, including local excellence. Local culture needs to be explored more in-depth because humans love something close to their environment.

In Fromm's study (Fromm & Anderson, 2017), humans have needs, including the need for identity; local history is important to be taught to students because local history will make students increasingly love their own culture and local culture is part of local identity. The need for origins means that the present life cannot be separated from past experience so that to understand the present, then understanding the past and ancestral culture is important. Learning history has been felt by students to tell stories about events and characters that are 'distant' so that they are not felt like something that is owned or lived. With local history, learning history will be able to build on the relevance of students to their daily lives and their immediate environment and culture (Aldrich, 2003; Counsell, 2011).

Students can use the local history material that discusses local culture as a source of learning. Learning local history can examine the cultural elements in the form of *mentalité*. *Mentalité* is how they understand themselves and their world, and how they express themselves through religion, rites, clothing, music, and so on (Mulyana & Gunawan, 2007). *Mentalité* can be seen from traditional ceremonies, clothing types, singing, and songs.

## V. Conclusion

The emergence of local history motivated by historians dissatisfaction who see the dominant elements of the ruling party in historical writing so that interest arises to reveal the history of the whole society. History is made not only of history which is governing, judging, or the history of certain classes. So far local history has received little attention, often considered not very important, and is considered not contextual with national history. The writing of local history still faces many difficulties relating to the scarcity of adequate resources and experts, and its writing is still 'Javanese-centric'.

Writings on various local historical events are not widely available, including those found in history textbooks. The challenge for historians is for being able to produce local history writings as a basis for developing local history education material. Learning local history has a role as an effort to create the potential of students towards active and creative thinking. This has become a problem until now. Although there is a concern for the appreciation of local history by holding various seminars and formal discussions about local history, this is only limited to the 'inventory and documentation' step on Indonesia's history at the local level. The effort is not yet stepping into the framework of the study which is more critical and earnest in terms of 'methodological' and 'structural' aspects.

The results of the study show the following points. First, the textbook writers who come from lecturers are more likely to contain local history material than writers from among teachers because the lecturers have more opportunities to access sources of information about local history material. Second, the percentage of local history material in the history textbook of the 2006 Curriculum is quite small, averaging fewer than 5%. Local history material

in Curriculum 2013 is also not accommodated by many textbook writers; however, regarding percentage, there is average progress of 2% of the 2006 Curriculum history textbook. This indicates that local historical material has not been well accommodated by the authors' high school history textbook. Third, a description of the local history material in the 2013 Curriculum textbook is far more complete and complex than the writing in the 2006 Curriculum history textbook, but the history textbook 2013 Curriculum does not elaborate on the concepts of local history, local history writing models, and historical connectedness local and national history. Fourth, the number of local historical figures described in the 2013 Curriculum history textbook compared to the 2006 Curriculum history textbook. Fifth, local historical narratives describing the local culture in history textbooks in the 2006 Curriculum are minimal. The description only revolves around certain local people's myths and legends and historical narratives about folk songs. While in the 2013 Curriculum history textbook, local culture is described in the form of an example, the chapter conclusions are written in the assignments section and material enrichment in the main material.

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