

The Importance of Postcolonialism in Learning History Amid the Challenges of Globalization

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Abstract: Social change in the context of social deviations that occur in the community is a necessity all the time. The relativeity of deviant behavior encourages social control by the government. Regularity is the standard of social welfare. So education as one of the social control institutions is preventiv in responding to various changes in the era of globalization. Education development, especially historical learning is a form of acculturation of modernism and local genius community. So in the frame of poskoloniality, Historical learning actually leads to peace building. So western colonialism can be viewed as a form of colonialism that stimulates the development of critical intellectuals which in the era of global cultural hegemony determine the quality of national education. So the ideal historical lesson will be born when perception is built from the "we" perspective. Thus such poskolonialitas will lead to the achievement of social welfare of society at large.

Keywords: historical lesson, poskoloniality, global culture

Urgensi Poskolonialisme dalam Pembelajaran Sejarah di Tengah Tantangan Globalisasi

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Abstrak: Perubahan sosial dalam konteks penyimpangan yang terjadi dimasyarakat merupakan sebuah keniscayaan sepanjang zaman. Relatifitas perilaku menyimpang mendorong adanya pengendalian sosial oleh pemerintah. Keteraturan merupakan standart ketercapaian kesejahteraan sosial. Maka pendidikan sebagai salah satu lembaga pengendalian sosial bersifat prefentif dalam merespon berbagai perubahan di era globalisasi. perkembangan pendidikan, khususnya pembelajaran sejarah merupakan suatu bentuk akulturasi modernisme dan *local genius* masyarakat. Maka dalam bingkai poskolonialitas, pembelajaran sejarah sejatinya mengarah kepada *peace building*. Maka kolonialisme bangsa barat dapat dipandang sebagai bentuk penjajahan yang merangsang tumbuh kembang cendekiawan kritis yang mana di era *hegemoni global culture* menentukan kualitas pendidikan nasional. Maka pembelajaran sejarah yang ideal akan lahir tatkala persepsi dibangun dari sudut pandang "kita". Maka poskolonialitas yang demikian akan mengarah kepada ketercapaian kesejahteraan sosial masyarakat secara luas.

Kata kunci: pembelajaran sejarah, poskolonialitas, *global culture*

1. SOCIAL DEVIATION IN THE ERA OF GLOBALIZATION

Every society always undergoing social change, either quickly (revolution) or slowly (evolution). Changes in society are continuous in every time. This is evidenced the existence of various historical studies that explain how the process of change that occurred in society in the past to the contemporary era. Social change can be both positive and negative. The Positive social change will lead to development and prosperity. Conversely, negative social change will lead to social problems. Soerjono Soekanto argues that social problems are a mismatch between elements of culture or society, which endanger the lives of social groups. If there is a clash between the elements that can cause social relations disorders such as shakiness in the life of the group or community (Soekanto, 2013). Social problems arise due to the striking difference between the value in society and the reality that exists. The incidence of discrepancy between the cultural elements in society arises from individual causes (intrinsic) and from the outside of the individual (extrinsic). The occurrence of social problems as a process is natural and inevitable. In essence, the problems of social welfare arise from the can or not fulfillment of human needs. Social problems are a social condition that affects a large number of people who need immediate improvement with a set of actions (Zastrow, 2000). Social problems can be divided into two parts, first Conventional social problems; poverty, vulnerable socioeconomic women, uninhabited households, neglect (toddlers, children, and the elderly), alienation, disability, social impediment (homelessness, prostitution), juvenile delinquents, disasters. Second The contemporary problem; social unrest, victims of violence / wrong treatment, street children, families with social psychological problems, drug abuse victims, people with HIV / AIDS, and misuse of social media.

To facilitate the observation of social problems, Strak divides social problems into three types, (1) Conflict and gaps, like poverty, inequalities, intergroup conflicts,

sexual harassment and environmental issues. (2) Deviant behavior, like drug addiction, mental disorders, crime, juvenile delinquency, and social violence. (3) Human development, like family problems, old age, population (such as urbanization) and sexual health (Stark, 1975).

The problems faced by the Indonesian at this time rampant behavior deviates in line with the current globalization. Some examples of social aberrations often occur in social media and mass media. As for some examples of deviations from the use of social media such as Upload indecent photos, accident victims, small children smoking, people die, angry / cursing, bullying to defamation. While in the mass media we are often served with various news hoax. That is exacerbated by disseminating it through social media so as to encourage conflict. In this case, not infrequently the historical narrative is used as a platform of identity politics. It is then able to influence the general public against primordial sentiment, egocentrism, ethnocentrism, and discrimination. The relativity of deviant behavior encourages social control by the government. regularity is the standard of social welfare. So education as one of the institutions of social control is preventive in responding to various changes in the era of globalization. Education as a tool of social control is expected to nurture and direct citizens, especially the younger generation in the formation of attitudes that are responsible for himself, society, nation or country. This is in line with historical learning which is not only transfer of knowledge but also the transfer of value. By studying the history of the students will gain the ability to think historically, namely the ability of understanding of the past that can be used to understand and explain the process of development and changes in society and socio-cultural diversity in order to find and nurture the identity of the nation in the midst of the life of the world community.

2. POSTCOLONIALISM IN HISTORICAL LESSON

History is learning to be aware of the diversity of life experiences in each society and the different perspectives of the past to understand the present and build knowledge and understanding to face the future. Historical learning is a form of acculturation of modernism and local genius of society. Modernization in the study of history appears in the use of relevant media or learning resources, interesting methods and learning models as well as efforts to build a historical point of view from the idea of colonialism. The idea of colonialism here is a sentiment that builds the "other" mindset that is the separation between the colonized and the colonizer. The question, is still relevant learning history used in the era of modernization today? The wrong perception here is, how society views history is a lesson focused on past stories that have no relevance to modern society. In fact, historical learning is education value that used as a reflection of the past to understand the present. In general, the benefits of learning history include the following (Notosusanto, 1986):

- a. Educative, history is the teacher of life. History will guide us in living our lives in order to act wisely so we do not get stuck on the same issues as the problems in the past. Nugroho Notosusanto reveals that by studying history will have historical insight. With historical insight, it can conceptualize a useful historical process to anticipate the future.
- b. Inspirational, historical stories bring back past events as inspiration in today's life. In this case, history is an example in the life of nation and state by showing various events heroic, exemplary of a leader, the spirit of unity and unity and nationalism.
- c. Interactive, history is an endless dialogue. the dialogue between historians and the past can only be done by using historical sources by following a set of rules of historical

methodology. The process of dialogue with the past is built through the collective memory of information relating to past events. Man in the story of history can be a subject that tries to describe the story of history, as well as objects in the story of history.

- d. Recreational, learning history is a way of knowing the past. So people who study history will travel in the past world. The linkage of history and tourism leads to the concept of historical tourism. Theoretically, history and tourism have the same basic aspect. Humans as subjects are human elements that conduct tourism activities or visit certain objects

In line with that opinion, Wiriatmadja declares history serves to awaken consciousness in relation to the common life in the larger community, thereby growing the collective consciousness of having togetherness in history. This process of self-knowledge is the starting point of the emergence of a sense of self-worth, togetherness, and attachment (sense of solidarity), sense of belonging and sense of belonging, then a sense of pride (sense of pride) to the nation and the homeland itself (Wiriatmadja, 2002). So to be able to perform the function as it should, history learning needs to be understood with the right approach. This refers to the reality of various textbooks circulating in schools containing elements of language that tend to direct students to primordial sentiments, as well as historical revenge. Ironically this is what then fostered the grudge of history through the legality of learning history in Indonesia. Especially for high school level that should be in this level children have the power of reason with a higher abstraction to understand something. So learning history should be taught using a frame of postcolonialism. Both in the way the teacher delivered and the output books used. In addition, the postcolonialism approach should be introduced to the learner in order to be able to filter the various narrations confronted to him.

Bambang Purwanto asserted that historical explanation is experiencing lameness because the narration presented in the present still tends to adopt the mindset of colonialism so that the explanation of the history of Indonesiasentris still reveals a justification and refutation of a less than perfect fact. In addition, the historical explanation with narrative inequality consisting of refutation and justification is a crippled history (Purwanto, 2006). Because indirectly the public and the reader of historical events will tend to get a provocation or coercion of historical awareness that a historical event is said to be true or false. Historical scholars need to look at the concept of history as a balanced narrative. Indirectly, society and the reader of historical events will tend to gain a provocation or coercion of historical consciousness that a historical event is said to be true or false. Historical scholars need to look at the concept of history as a balanced narrative. It is no longer a colonized or liberated state, but it builds communication between the two great narratives. That every colonization condition has the advantage to grow nationalism awareness, and various other aspects, whether education, military, bureaucracy, bureaucracy etc. Relations with the colonial government is an interconnected unity

Postcolonialism theories are developed grounded by raising various evidence of the results of colonialism, both physically, politically and culturally (Spivak, 1999). Gayatri C. Spivak, a figure who made a great contribution to building postcolonial studies, rejected all the limiting and limiting powers and at the same time expressed his preference for freedom. The oppressed and colonized society, the subaltern, must speak, must take the initiative, and stage action on their silenced voices. He makes us careful against postcoloniality as subaltern that find a way out of double bonds of unproved eropasentris or nativism (Ray, 2009). Nyoman Kutha Ratna in his book *Postkolonialisme Indonesia Relevansi Sastra* suggests there are five points of understanding about postcolonial, 1) paying attention to analyzing the colonial era, (2) having close links with nationalism, (3)

championing small narratives, mobilizing forces from the bottom as well as learning from the past to the future, (4) raising awareness that colonization is not solely in physical form, but also psychic, and (5) not merely theories, but the realization that there are many great works to do, such as fighting against imperialism, Orientalism, racism and other forms of hegemony (Ratna, 2008).

Based on these quotations, then history is closely related to postcolonialism. So it is very good if learners have been introduced with such an approach from an early age, but with a different scope. At the elementary level, it is necessary to develop instructional teaching textbooks that use the paradigm of postcolonialism, both in the packaging of historical stories and packaging of language in the textbook. For junior high level, learners begin to be introduced critical ways of thinking and building ideas according to individual point of view in understanding historical facts, at the high school level began to be introduced postcolonialism approach in understanding historical events and build argumentation. At the college level, the possibility of postcolonialism theories in various papers both in the form of lecture and final assignment.

3. CONCLUSIONS

Actually, approach postcolonialism very can be implemented in various level of education. However, it is necessary for educators who truly master postcolonialist approaches and how to apply them. so that in the frame of postcolonialism, history learning will lead to peacebuilding. Which learners build peacebuilding construction according to themselves. So western colonialism can be viewed as a form of colonialism that stimulates the development of critical intellectuals which in the era of global cultural hegemony determine the quality of national education. So the ideal historical lesson will be born when perception is built from the "we" perspective. Thus such postcoloniality will lead to the achievement of social welfare of society at large

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