

Multicultural Narratives in Indonesian Education Historiography: Study Discourse-Historical Approach History Textbook of Senior High School

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Abstract: This research tries to trace the multicultural narrations produced by government through textbooks of history lesson (high school) as compulsory subjects. This research is based on the theory of multiculturalism which states that multiculturalism is the recognition of cultural diversity including ethnic, religious, racial and intergroup diversity. On the other hand this articles attempts to look at the multicultural narrations produced by the government in the textbooks of historical pursuits and the political context of education in the production of multicultural narratives.

The multicultural narratives described in the textbook of the history lessons ideally depict the territory of Indonesia which has a diversity of tribes, religions, race and groups. The result of this study are expected to find whether the narrative textbooks of history lessons have revealed historical facts that reflect the diversity of Indonesian society and see how the political context of education, whether to position the textbook as a way of controlling the official historical narratives that students, educators and policy makers education.

Keywords: [Multicultural Narratives, History Textbook, Discourse-Historical Approach, Education Historiography]

1. INTRODUCTION

The lesson of history is the lessons taught at the school from the elementary to the secondary level. Materials given such as historical events that occurred in the territory of Indonesia. The construction of historical writing is in the textbook of history lessons that become the source or media in the learning process of history. Hence the history textbook is part of the work of historical historiography.

History can be regarded as a discourse system, discourse, who wants to say "something about something" (Abdullah, 2005: xviii). The historical discourse is tied to the context, that is, the time context that is characteristic of historical events.

The material in the history textbook rests on the curriculum. Curriculum is theoretically political policy, then the subject matter of history in textbooks can

not be separated from the political interests of the government. State political conditions affect the curriculum and textbook material. This is because history textbooks in schools are the basis for developing historical awareness and national awareness of the state version (Nordholt, 2005: 15)

The historiography of the textbook will reflect the author's interpretation of the historical material in the curriculum. The author of the textbook does the interpretation of two aspects, first is to interpret the subject matter in the curriculum into the material described in the textbook, and the second is in the form of writing containing the interpretation of historical facts into historical narratives. In the writing of historical narratives, the interpretation is influenced by the subjectivity of the author of the book, as in the writing of history, the historian is influenced by his attitudes,

assumptions, mental and values (Arthur Marwick 1989: 212).

Reconstruction of writing by compiling and assembling historical facts into a narration will show the interpretation done by the author of history. Interpretation is a measure of historical truth as part of science. Then the truth of history is determined by the author. The various views held in the author's cognition influence in constructing the historical narrative. The construction of historical narration shows a linguistic element. In the view of postmodernism language skills become an important part in looking at historical truth. The structure of language shows a connection between one word being sentence and an intercostal relationship. The relationship between words and sentences has meaning. This meaning will give birth to the truth (C. Behan MC Cullagh, 1998: 14-15).

The content of multicultural narration is part of the material contained in textbooks. This is because when looking at the historical events of Indonesia as an independent nation with a variety of islands with tribes, religions, races, groups who settled in Indonesia until now. Disclosure of historical discourse is important because the practice of discourse in history is a practice of discourse in general and is a social practice influenced by power or ideology (van Dijk, 1998: 10). This paper follows Hayden White's perspective on how history seeks to represent historical events through historical narratives contained in historical textbooks. White distinguishes between discourse, narrative, and narrative discourse based on the existence of subjectivity and objectivity in a narrative. The narrative contains a plot that shows how a narrative framework and plot were built close to a historical event. White states that the style of the historical narrative is influenced by the spirit of the age and ideology, thereby causing an opportunity to change the style of

historical narrative in every age (White 1978)

The problem in this research is whether the textbook of history lessons in high school, featuring a multicultural narrative? Multicultural is the narrative textbook history lesson that displays the diversity of Indonesian society. The reality of Indonesian society is a diverse society of tribe, religion, race, and class.

2. RESEARCH METHODS

There are three historical textbooks that become corpus: History of Indonesia class X (revised edition 2017), History of Indonesia class XIa (revised edition 2017), XIb (revised edition 2017). The three books are part of the compulsory textbook in the Indonesian history lesson of the 2013 curriculum. Based on the book, the authors then analyze the book with historical-discourse-analysis approach of (Reisigl and Wodak 2008). The approach includes two layers of analysis: textual analysis, contextual analysis. The focus of analysis is from multicultural narratives. Multicultural narratives are defined as the exact meaning of each object that can be used to educate and educate and develop the cognitive, affective and psychomotor attitudes of learners. Textual analysis refers to the content of the book. Contextual analysis refers to the sociopolitical and historical background of the book that influences contextual interpretation.

3. ANALYSIS RESULTS

Textual Analysis Textbook History

Textbook History of Indonesia is a compulsory book of History of Indonesia based on the Curriculum 2013 which has experienced updating. Textbook Lesson "History of Indonesia" is a compulsory textbook that students use in the process of

learning history in the classroom. Textually, the textbook of class X history consists of a single volume with three main chapters and several sub-chapters. Chapter One narrates the "Tracing the Early Civilization of the Indonesian Archipelago". The second chapter narrates the "Traders, Rulers and Poets of the Classical Period (Hinduism and Buddhism)". The three narrate about "Islamization and Cross Culture in the Archipelago". Then for the textbook "History of Indonesia" class XI consists of two volumes with seven main chapters. First narrate about "Between Colonialism and Imperialism". Both narrate about "War Against Colonialism and Imperialism". Third of the "Impact of the Development of Colonialism and Imperialism". Fourth about "Oath of Youth and Identity Keindonesiaan". The fifth about "The Sunrise Tyranny". The sixth of "Indonesia Merdeka". Seventh about the "Revolution Uphold the NKRI Banners".

In the Curriculum 2013 subjects "History of Indonesia" is one of the subjects must be studied by students. As a mandatory lesson followed by students, this book is structured with a popular regressive approach. In this book students are invited to view history in everyday life, through observation of socio-cultural conditions and a number of historical remains of the students observable in the surrounding environment. From this observation students are invited to see the phenomenon around it by connecting it to a past event. In the hope that students are capable of pluri-causal thinking, which meets the cause of the event because of many factors. (Kemendikbud, 2017-2b: iii).

Based on the description, the textual meaning of the "Textbook History" is the instruction to students to be able to write and describe every event that occurs and link events in the region with national and global events. Thus, students are expected to be

able to take the values of every historical event to strengthen mutual respect for diversity in all spheres of life.

Contextual Analysis Multicultural Narration Textbook History

Textbook History of Indonesia which became the corpus of this research is a recent edition of the book made on the basis of needs in the process of learning history in the classroom in accordance with the Curriculum 2013. The contextual analysis of multicultural narrative textbook history of Indonesia is divided into sub-sub-discussion with the categorization of: First, Historical relics in the room. Second, historical events in space. The sphere in question is the place where the historical event took place and the historical fact is located. Researchers try to create spatial category that is by dividing into two categories namely Java and outside Java. The making of this category is based on the sociological and cultural realities of society in Indonesia that can be distinguished Java and non Java. Java Island is the most populous island and so are the Javanese who migrate outside of Java Island. Consequently Java as a cultural reality is sociologically more dominant in the life of society in Indonesia.

Historical Relics in the Spatial

Description of data in this section analyzes the contents of the material book described in the textbooks of the history of class X high school. This analysis is done because the material contained in the class X book is predominantly describes the relics of pre-literacy and the history of the Hindu-Buddhist and Islamic era. The explanation of the material in the class X book is divided into three chapters: first, tracing the early civilizations in the Indonesian archipelago, the second, the traders, rulers and poets of the classical period (Hinduism and

Buddhism), and third, Islamization and cultural crossing in the archipelago. Broadly speaking, based on the historical period of Indonesia, the subject matter of history in the X-class high school from prehistoric times, the Hindu-Buddhist era and the Islamic kingdoms.

In Chapter I Class X can be seen in the section "Traces the Early Civilization of the Archipelago Islands". In this section the spatial aspects that can be studied are the places where the discovery of early humans and cultural results, although also called other places outside of Java, but little. The center of the discovery of early humans in Indonesia even defined as a world heritage, namely Sangiran. This can be seen in textbooks:

"... Sangiran Ancient Human Site has been established by UNESCO as world cultural heritage ... the recognition is based on various complex considerations ... among others because in the region are stored thousands of ancient human remains that show the process of human life from the past ... "(Kemdikbud, 2017: 18).

Sangiran was first discovered and investigated by P.E.C. Schemulling in 1864, with reports of the discovery of vertebrate fossils from Kalioso. Then in 1934, Gustav Heindrich Ralph von Koenigswald discovered lytic artifacts in the Ngebung region. Sangiran became famous for the fossil findings of *Homo erectus* sporadically and continuously. *Homo erectus* is the most important taxon in human history, before entering the human stage *Homo sapiens* or modern man. (Kemdikbud, 2017: 20).

As seen in terms of spatial relics, the discovery of ancient humans narrated in textbooks tend to dominate the discovery in Java, although found outside of Java, but the number and narration is still small. As in

textbooks like this: "Ancient human remains for the time being the most widely found are on the island of Java. Although in other regions there are also, researchers have not been able to find the remains or are still little to be found, for example in Flores ... "(Kemdikbud, 2017: 19).

The narrative of ancient human discovery other than in Sangiran is also found in Trinil, Ngawi East Java. In Trinil Eugene Dubois discovered the remains of an early man called *Pithecantropus erectus*. The discovery of early humans was also found in other areas around the flow of the Bengawan Solo River. It can be seen in the textbook narrative as follows: "... ancient human remains are also found in Pening, Mojokerto, East Java; Ngandong, Blora, Central Java; and Sambungmacan, Sragen, Central Java in the form of skulls of children aged about five years ". (Kemdikbud, 2017: 22).

The discovery of early humans outside the island of Java is in Flores or known as Man Linga Bua, as in the following textbook narrative:

"The discovery of the human *Homo floresiensis* in 2004 ... in a cave of settlements in Flores ... Liang Bua man was discovered by Peter Brown and Mike J. Morwood in 2003. The discovery of a new species named *Homo floresiensis*, according to where it was found ... "(Kemdikbud, 2017: 28).

In the next discussion related to technological developments resulting from early humans. The narrative findings of ancient human technological results in textbooks are still widely found on the island of Java which is then divided into two, namely Kebudayaan Pacitan and Ngandong. As described in the following textbook: "This culture developed in Pacitan, East Java ... Koenigswald in his research in 1935

has found some rock technology or stone tools in the Baksoka River near Punung .." (Kemdikbud, 2017 : 55).

The findings of the tools of human technology in textbooks are also found outside Java, it can be seen in the textbook description as follows:

"The ax is spread across South Sumatra, East Kalimantan, South Sulawesi, Bali, Flores and Timor". (Kemdikbud, 2017: 56)

As for the discovery of technological results of ancient human culture was also found in Ngandong, East Java. Distribution of artifacts outside Java is described in the textbook narrative as follows: "The distribution of artifacts and paleolithic equipment is quite extensive since from the regions of Sumatra, Kalimantan, Sulawesi, Bali, West Nusa Tenggara, East Nusa Tenggara and Halmahera". (Kemdikbud, 2017: 57)

Narratives where the discovery of ancient human technological artifacts are also scattered outside of Java, but the explanation is not as complete as the discovery in Java. The mention of the above discovery mentions more the name of the island or province, not yet explaining where the place is exactly as with the names in Java.

Narrative textbooks related to ancient human cultural heritage on the beach and cave are mentioned outside Java. Cultural heritage found on the beach is *kjokkenmoddinger* (kitchen waste) and in the cave is *Abris Sous Roche*. As with the following textbook narrative:

"... *kjokkenmoddinger* is a pile of pile of shells and shells that pile up along the coast of East Sumatra between Langsa in Aceh to Medan ... *sous roche abris* culture is commonly found for example in Besuki, Bojonegoro, also in South Sulawesi

such as Lamoncong" (Kemdikbud, 2017: 59-60).

At the end of the chapter *Traces the Early Civilization in the Indonesian Archipelago* was to discuss a revolution of ancient human culture. The revolution in question is a cultural revolution, namely the occurrence of changes in the pattern of human life. The lifestyle of food gathering is replaced by the pattern of food producing. The place mentioned as a place where the findings of cultural heritage ax and square ax oval in Java and outside Java, although the mention of places in Java is still more than outside Java.

The discovery of square axes as in the following textbook: "the spread of these tools is mainly in the western islands of Indonesia, such as the west, such as Sumatra, Java and Bali. It is estimated that the centers of this square ax technology are in Lahat, Bogor, Sukabumi, Tasikmalaya, then Pacitan-Madiun, and on the slopes of Mount Ijen ... in Pasirkuda village near Bogor also found *asahan stone* ". (Kemdikbud, 2017: 64)

In chapter two discusses "Traders, Rulers and Poets of the Classical Period (Hindu-Buddhism). The analysis in looking at the spatial side is by looking at the narrative in textbooks related to the location of the Hindu-Buddhist kingdoms along with the evidence of its relics. The aspect of space in the discussions of the Hindu-Buddhist kingdoms is more of the kingdoms in Java than in the Outer Islands. The Hindu Buddhist kingdoms in Java are; Tarumanegara, Kalingga, Ancient Mataram, Kediri, Singhasari, and Majapahit. While outside Java like; Kutai, Sriwijaya, Buleleng, Warmadewa, Tulang Bawang, and Kota Kapur.

The first Hindu-Buddhist kingdom discussed in the textbook narrative is the Kutai Kingdom. This Kutai Kingdom is estimated to be located in Mahakam River,

East Kalimantan. As with the narration in the following textbooks:

"The kingdom of Kutai is considered the first Hindu-Buddhist kingdom in Indonesia ... is estimated to lie in the Muarakaman region on the banks of the Mahakam River, East Kalimantan. Mahakam River is a fairly large river and has a tributary ... ". (Kemdikbud, 2017: 87).

The discussion of the kingdom after Kutai is the Tarumanegara Kingdom located not far from the north coast of western Java. Based on the inscriptions found the center of Tarumanegara Kingdom is estimated to be between the Citarum River and Cisadane. Evidence of the kingdom of Tarumanegara scattered in the area of Jakarta, Bogor, and South Banten.

The next discussion of the Hindu-Buddhist kingdom is Kalingga located in central Java. It is estimated that this work is in Kecamatan Keling, Jepara, Central Java or north of Mount Muria. The next kingdom is the Sriwijaya Kingdom located outside Java Island, namely in Sumatra. The discussion of Sriwijaya Kingdom that is outside Java in the text book narration is quite a lot. The kingdom of Sriwijaya lies the center of his empire in various opinions, located in Jambi or in Palembang, near the coast and on the banks of the Musi River. Evidence of Sriwijaya Kingdom heritage spread in various places, namely in Palembang, Bangka, and Jambi.

The next textbook narrative is to discuss the Hindu Buddhist kingdoms in Java starting from Ancient Mataram, Kediri, Singhasari, Majapahit. The location of the kingdoms mentioned in the area of Central Java and East Java.

In the last part of the narrative the Hindu-Buddhist kingdoms are the kingdom of Buleleng and the Kingdom of the Warmadewa Dynasty in Bali. The royal

narrative is not as extensive and deep as the narrative of the Hindu Buddhist kingdoms in Java. Then the last discussion is the kingdom of Tulang Bawang in Lampung and Kapur City's kingdom on Bangka Island. The kingdoms are not broad and deeply related narrative explanations when compared to the kingdoms located in Java.

The following discussion is the Islamic kingdoms in the archipelago discussed in the chapter of "Islamization and Cultural Cross in Nusantara". The aspect of space between Java and outside Java in the discussion of the Islamic kingdoms in the archipelago is proportional compared to the discussion of the Hindu Buddhist kingdoms. In the discussion of the Islamic kingdom in the archipelago, every island in the archipelago there are Islamic-patterned kingdoms.

The first discussion of the Islamic empire in Sumatra, among others; Samudra Pasai, Aceh Darussalam, Siak, Kampar, Indragiri, Jambi, Palembang Sultanate. Narrative discussion of the kingdom in Sumatra is quite extensive and deep, especially in the kingdom of Samudra Pasai and Aceh Darussalam when compared with the discussion about the kingdom of Siak, Kampar, Indragiri, Jambi and Sultanate of Palembang.

Narration of Islamic kingdoms in Java in history textbooks are: Demak Kingdom, Mataram Kingdom, Banten Sultanate, Sultanate of Cirebon. The territory of these kingdoms represent the territory of Java Island, namely Demak Kingdom in Demak, Mataram Kingdom in Yogyakarta or Central Java, Banten and Cirebon Sultanate in West Java.

The Islamic kingdoms of Kalimantan are mentioned in the textbook narrative as follows:

"The Sultanate of Pasir (1516), Sultanate of Banjar (1526-1905), Sultanate of Kotawaringin, Pagatan Kingdom (1750), Sambas Sultanate

(1671), Kutai Kartanegara Sultanate, Berau Sultanate (1400), Sambaliung Sultanate (1810), Gunung Tabur Sultanate (1820), Pontianak Sultanate (1711), Tidung Sultanate, and the Sultanate of Bulungan (1731). (Kemdikbud, 2017-215).

The narrative of Islamic monarchy in Borneo is not discussed in its entirety. The narrative discussion on textbooks is limited to the Pontianak kingdom in West Kalimantan among others Tanjungpura and Lawe and Banjar Kingdom (Banjarmasin) in South Kalimantan.

The narratives of the Islamic kingdoms in Sulawesi in the textbook mention some royal names, but only the kingdom of Gowa-Tallo and the Kingdom of Wajo are discussed further. As the narrative in this textbook says: "Here are some of the Islamic kingdoms in Sulawesi between Gowa-Tallo, Bone, Wajo and Soppeng and the Buton Sultanate. (Kemdikbud, 2017: 220).

Narrative discussion of the Islamic kingdoms in Maluku in history textbooks are:

"From the beginning it is known that in this area there are two large Islamic-style kingdom, namely Ternate and Tidore. Both of these kingdoms lie to the west of Halmahera Island, North Maluku. The two kingdoms are their respective centers on Ternate and Tidore Islands, but its territory includes a number of islands in the Maluku Islands and Papua". (Kemdikbud, 2017: 225)

Further explanations are only in the kingdom of Ternate, related to other Islamic kingdoms such as Tidore, Bacan, Jailolo there is no comprehensive explanation, as in the following textbook: "In addition to the Kingdom of Ternate, you can find other sources about the Kingdom of Tidore,

Bacan, Jailolo and also proeses Islamization in Ambon". (Kemdikbud, 2017: 228).

The discussion of the Islamic kingdoms in Papua in the textbook narrative is not deep, but the mention of the names of kingdoms that once stood in Papua is mentioned as follows:

"Sources of history show that the spread of Islam in Papua has been going on for a long time. In fact, based on historical evidence there are a number of Islamic kingdoms in Papua, namely: (1) Kingdom of Waigeo (2) Kingdom of Misool (3) Kingdom of Salawati (4) Kingdom of Sailolof (5) Royal Fatagar (6) Rumbati Kingdom Atiati, Sekar, Patipi, Arguni, and Wertuar) (7) Kingdom of Kowiai (Namatota) (8) Kingdom of Aiduma (9) Kingdom of Kaimana". (Kemdikbud, 2017: 229).

Further discussion of the nine Islamic kingdoms above does not exist, but further explanation related to the narrative is about the opinion of the coming of Islam in Papua.

Narrative textbooks on the Islamic kingdoms in Nusa Tenggara are associated with the Kingdom of Lombok and Sumbawa, the royal center located in Selaparang and Bima Kingdom in Bima Nusa Tenggara.

Events in the Spatial

In this section the researchers analyzed the textbook narrative of class XI lessons containing elements of multicultural discourse in the level of historical events in the spatial. The selection of class XI books on the discussion of events due to the narration contained in textbooks reveal many important events in Indonesian history that began the period of Colonialism until the National Movement.

Aspects of events in the sphere of discussion on Colonialism and Imperialism

mention the narrative that shows the multicultural as in the textbook history of the following:

"In 1610 Pieter Both left Banten and succeeded in entering Jayakarta. The ruler of Jayakarta at that time, Prince Wijayakrama was very open in terms of trade. Merchants from anywhere are free to trade, in addition to the archipelago as well as from outside such as from Portugal, England, Gujarat / India, Persia, Arab, including the Netherlands. Thus, Jayakarta with its port of Sunda Kelapa becomes a very busy trading city (Kemendikbud Volume IIa, 2017: 27).

The above explanation can be seen that the trade and hospitality of the local rulers of the archipelago make the traders from abroad interested to trade in Sunda Kelapa and meet among traders from within and outside the archipelago.

In the next chapter "War Against Colonialism and Imperialism" is divided into "War Against Trade Conflicts and War Against Dutch Colonialism". In the narrative of "War Against Trade Conflicts", the multicultural-filled narratives are fairly balanced, it can be seen in the textbook that in terms of spatial events in the sub-chapters "Aceh Versus Portuguese and VOC, Maluku Weapons, Sultan Agung Versus JP Coen , The Banten Resistance, the Gowa Resistance, the Riau People's Weapon, the Chinese Revolt and the Resistance of Prince Mangkubumi and Mas Sa'id ".

In the chapter of the War Against the Dutch Colonial, the discussion of events in spatial balance in the level of Indonesia. It can be seen as in the history textbook that is in the war in the area include: War Tondano, War Pattimura, Padri War, Diponegoro war, Resistance in Bali, Banjar War, Aceh War, Batak War.

Discussion on the chapter "Oath of Youth and Identity Keindonesiaan" in the textbook that the impact of the youth who got education in Europe. The experience gained by youth at school and in life after graduation is different from their older generation. The educated young men then formed a "national" consciousness as bumiputra in the Indies, moving with other "nations" in the timeline leading to modernity.

The narrative discussion of the chapter "Oath of Youth and Identity of Indonesia" contains many multicultural elements, it can be seen from the growing spirit of nationalism of different youth like Jong Java, Jong Celebes, Jong Sumatranen Bond, Jong Islamieten Bond, Jong Batak Bond and others but aspire to unite and independence, the rapid development of press in areas such as Batavia, Surakarta, Yogyakarta, Bandung, Surabaya, Padang, Semarang,

However, on the other side of the multicultural content of the youth, the youth associations and the different press of the region they want a change aimed at nationalism that leads to independence. Thus, in this chapter it can be seen that the narrative element contained is that multicultural ideas are in a position within the idea of nationalism.

In the next chapter that is related to the narrative of "Indonesia Merdeka" elements that contain multicultural within the scope of the idea of nationalism or independence. It can be seen as in the following textbooks:

"... evolved a very crucial issue related to the first precepts in Pancasila which is an inseparable part of the Preamble of the Constitution:" Deity with the obligation to enforce Islamic shari'ah for its adherents. The people of Eastern Indonesia who are generally Protestant and Catholic Christians have objected to the formulation ... Hatta overnight

pictured how the Republic of Indonesia without Eastern Indonesia, how the years-long struggle of Islam, Christians, Catholics and other religions. Bung Hatta in his heart asserted Indonesia must remain united ... "(Volume Iib, 2017: 106)

The same narration is that the multicultural and nationalime ideas in the textbook are as follows:

"... Unity and unity is a very important value in every form of struggle. All existing organizations or powers, albeit with different ideologies or organizations, remain united in the face of the colonizers to achieve independence. In the period of disarmament against Japan, the war against the Allies and the Dutch, all members of the TNI, various members of the united and united peoples "(Volume Iib, 2017: 208).

"... as the embodiment of the love of the homeland, the love of his blood spilled the rise of resistance in the region to resist the power of the invaders. In Sumatra, in Java, Bali, Sulawesi and elsewhere, there was turbulence and resistance against foreign powers, for the sake of independence of their homeland "(Volume Iib, 2017: 209).

The multicultural idea lies in the position of the scope of the idea of nationalism or unity towards independence gaining the attention that goes on to the history text of the chapter "The War Against Colonialism, the Oath of Youth and the Identity of Indonesia, the Rising Sunrise, and the Independent Indonesia."

4. CONCLUSIONS

A textbook lesson in "history of Indonesia" textual and contextual meaning

reflects. Textual, history textbooks containing the narrative of multicultural. Contextually multicultural narratives can be found in all parts of the book, especially in the categorization of historical relics in keruangan and historical events in keruangan. Textual and contextual meaning was able to be a base or a paradigm of education policy and praxis as a multicultural competency that is owned by the student, either in the problem solving in the classroom as well as in human life.

Multicultural narratives of historical relics in into the room, the discovery of ancient human narrated in the text books tend to be dominated by the discovery on the island of Java, although found outside the island of Java, but the quantity and the narrative is still a little bit. Aspects of the space in the deliberations of the kingdoms more Hindu-Buddhist kingdoms located in Java compared with outside Java. Buddhist Hindu kingdoms in Java, which are namely; Tarumanegara, Kalinga, the ancient Mataram, Kediri, Singhasari, and Majapahit. While outside Java such as; Kutai, Srivijaya, Buleleng Warmadewa Bone, onions, and Lime City. Aspects of space between Java and outside Java in the deliberations of the Islamic kingdoms in Nusantara proportionally compared to the deliberations of the Hindu kingdoms of the Buddha. On discussion of the Islamic Empire in the Malay Archipelago, each island in the archipelago there are other Islamic kingdoms.

Multicultural narratives of historical events in to the room, the events in the room enough to spread on the proportional discussion of colonialism and imperialism, the war against colonialism and imperialism, Aceh Versus Portuguese and "VOC ", Maluku Lift Arms, Sultan Agung Versus j. P Coen, resistance, resistance, Gowa, Riau People Adopted the weapon, the Chinese Uprising and resistance Prince

Mangkubumi, and Mas Said "the war against colonialism, Netherlands, due to War, war Pattimura, Padri War, Diponegoro war, resistance in Bali, Banjar, War War of Aceh, Batak, Sumpah Pemuda " " and the Identity Keindonesiaan, Indonesia Merdeka " ". Generally the idea or narrative, framed in the still idea multicultural nationalism.

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