



The Role of Arab Descendants During The National Movement: Implementation of Multiculturalism in History Textbooks

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Abstract: This paper was developed from research on the development of textbook supplements on the role of minority groups in Indonesia during the national movement. The minority group in question is people of Arab descent. This study is based on the principle of multiculturalism regarding the importance of building a complete reconstruction of the role of all community groups in Indonesian history. So far, the existing studies have mainly focused on overseas Chinese or Chinese descendants. In contrast, studies on other descendants groups, in this case, Arabic, have rarely been the focus of study in history textbooks. This study seeks to examine, examine, and describe the role of Arab descendants in the history of Indonesia, especially during the struggle for Indonesian independence, which can then be used as a supplement in history textbooks. Development of the reconstruction of the role of the Arab descendants during the movement up to the proclamation in the form of a textbook supplement is hoped that it can be a source of learning for students and enrich the repertoire of insights about the role of all elements in Indonesian society. Thus, it is expected to build a complete reconstruction of historical events that can produce information, perceptions, and historiography of the role of all elements of Indonesian society in Indonesian history.

Keywords: Enrichment Materials, Learning History, Arab Breeds, Minority Groups

Introduction

In history learning, many values can be instilled, among others, such as informative values, educational values, cultural values, ethical values, nationalism values, and so on (Kochhar, 2008, pp. 54-63). The values above are a source of history learning that can be developed and improved for students at various levels of education. In other words, education remains an appropriate and strategic vehicle for instilling them, while schools are places to develop these values (Wiriaatmadja, 2002, p. 156).

Meanwhile, history is valuable because it provides opportunities for students to get to know the past; besides that, one of the essential functions of history is the service of past community experiences, which at any time can help solve problems (Renier, 1961, p. 14). History itself concerns the issue of continuity and change; many lessons are learned so that you do not want to repeat the mistakes that have been made in the past, while success certainly needs to be imitated and if it can be improved again (Wineburg, 2006, p. vii).

Seeing the critical role of history subjects, it becomes a big responsibility and challenge to grow and increase historical awareness among the younger generation. Beginning with the desire to pass on past experiences regarding good things/glory or defeat or destruction of every event that humans have ever experienced from time to time. This is valuable knowledge for dealing with life that continues and developing the potential of the student's thinking. In this regard, students can build love, loyalty, or obedience to the country through knowledge, appreciation, and understanding of the struggles of those who contribute to building a big and robust nation (Jarolimek, 1986, p. 146).

Indonesia is a multicultural country that has diversity both horizontally and vertically. Indonesian society consists of various elements, each of which has a role and contribution to the formation of national life. One element in Indonesian society is a society of Arab descent. Communities of Arab descent have become part of Indonesian society and have merged into one unified whole with



Indonesian culture. Peranakans of Arab descent in Indonesia also contributed to the history of the Indonesian nation, one of which was during the period of the Indonesian national movement.

The role of Arab descent in Indonesia during the minimal national movement was put forward as material for learning history at the high school level. Discussions about the existence and role of minorities, in this case of Arab descent, are still few and even tend never to be mentioned. As one of the enrichment of history learning, it is hoped that later it can provide broader knowledge and understanding compared to what is recorded in textbooks.

In addition, it can make students aware of the process of change and community development, which will explain the nation's past, present, and future identity in a changing world through the expansion of historical material. It is impossible to rule out their role because the Arab descendants in Indonesia are part of the Indonesian people who have a role in the history of the nation's struggle. Arab descendants, compared to other descendants, mainly ethnic Chinese, are considered the most successful in building assimilation with Indonesian society and culture. Thus elevating the study of their role to be something important to study in history learning.

Departing from these conditions, it becomes a challenge to develop material from one aspect of these historical events as an enrichment of historical learning, which is expected to create the values of nationalism, patriotism, and tolerance for all the younger generation. This article will be directed to package the results of the reconstruction that has been carried out as well as the learning process that implements the enrichment of the role of Arab descendants in the form of a textbook supplement. In learning history, appropriately packaged material can raise empathic awareness among students, namely sympathy and tolerance towards other people, as well as raise awareness of living together as a nation.



Knowledge of history is supported by experience in citizenship practice, which cannot be denied and contributes to helping children identify themselves with their historical background (Jarolimek, 1986, p. 146). This process of self-knowledge is the starting point for the emergence of a sense of self-worth, togetherness, attachment, belonging, and pride for the nation and its homeland (Wiriaatmadja, 2002, p. 156).

Methods and Research Design

Methods. This study uses a content analysis method, namely qualitative content analysis, which is used to see the text's character from its visible and hidden contents. The reason for using this content analysis research method is because it is by the focus and research study, namely in terms of research subjects using textbooks, an analysis is needed in the text, namely an analysis in terms of the contents of the text to be studied.

Content analysis or content analysis is a research technique for making inferences or conclusions to get the validity of the data and can be re-examined based on the context of its use. This is the opinion of Krippendorff (2004, p. 18), which reveals that content analysis is a research technique for making re-examination and valid conclusions from texts or other things that are meaningful for the context of its use.

Research Design. The design of this study is to facilitate researchers in conducting a study. Through qualitative or descriptive research to produce objective and valid data, researchers are asked to observe whether the findings represent symptoms in the context of the data through validation or testing the truth of something. Where in this study, the researcher uses a qualitative or descriptive content analysis research design, which is associated with the interpretation of meaning in a historical event in a textbook.

This means after the historical events related to the period of the national movement are discussed, the researcher will interpret the language or words used in writing and continue by analyzing the context of the historical events that have been discussed (the context in question can be construed as sentences in the textbook that can add to or support a clear meaning). The next stage is to provide an additional reconstruction of the role of the Arab descendants in the period of the national movement. The reconstruction is produced through historical studies based on historical research steps, namely heuristics, criticism, interpretation, and historiography.

Results and Discussion

Historical Background of the Existence of Arab Descendants in Indonesia

The Arab-Indonesian ethnic group is Indonesian citizen who has Arab ethnicity and Indonesian native ethnicity. At first, they generally lived in Arab settlements scattered in various cities in Indonesia — for example, in Jakarta (Pekojan), Surakarta (Kliwon Market), Surabaya (Ampel), Malang (Jagalan), Cirebon (Kauman), Mojokerto (Kauman), Yogyakarta (Kauman) and Probolinggo (Diponegoro) — and many more scattered in cities such as Palembang, Banda Aceh, Sigli, Medan, Banjarmasin, Makasar, Gorontalo, Ambon, Mataram, Kupang, Papua and even in East Timor. During the Dutch colonial era, they were considered a nation of Foreign East along with Chinese-Indonesian and Indian-Indonesian tribes.

Most of the Arab descendants in Indonesia are initially from the Hadramaut area, southern Yemen. Some citizens of Arab descent come from other Middle Eastern and African countries in Indonesia, for example, from Egypt, Saudi Arabia, Sudan, or Morocco. Still, there are fewer of them than those from Hadramaut. The arrival of Arab colonists from Hadramaut to Indonesia is estimated to have occurred since the Middle Ages (13th century), and almost all of them were male. The initial purpose of their arrival was to trade and preach, and then they gradually began settling and raising families with the local community.



For a long time, long before the Hadrami people – as the Hadramauts are called – migrated, they had been known as traders and sailors, similar to the ancient Phoenicians (now Lebanon and Syria). Hence, according to Natalie Mobini Kesheh, the Hadramaut people are known as "the Phoenicians of the Middle East." Their maritime trade has been active since about five centuries BC. Having experienced setbacks, they rose again after the entry of Islam. They trade while spreading Islam. The Hadrami trade route with the Archipelago seems to have existed since the seventh century. They sell and return with produce to be traded elsewhere.

It was the political and security situation in the country that pushed the Hadramis to migrate. After the great division among Muslims that led to the killing of the fourth caliph Ali bin Abi Talib, a large-scale migration (hijrah) of his descendants to various parts of the world began. When Imam Ahmad Al-Muhajir migrated from Iraq to the Hadramaut area in Yemen about a thousand years ago, the descendants of Ali bin Abi Talib brought along 70 of his family and followers, starting from the sayid alawiyyin (descendants of the Prophet Muhammad through Fatima and Ali bin Abi Talib). According to Saefullah (2001), in the middle of the 8th and 9th centuries, the Umayyad and Abbasid regimes targeted sayids because they feared they would become political threats.

Because they continued to be chased and intimidated, they fled to various parts of the region, such as Africa, Hejaz, Persia, and India. Among those who fled, some fled to the area of South Arabia, then continued their journey by sea to the Archipelago. After that, the poor Hadramis followed suit. Unlike the rich, they travel to nearby destinations, such as the Red Sea region and the coast of East Africa. "Wealthy people can afford to make long and expensive trips to destinations like India and the Far East because they have enough money for travel expenses and the families left behind.



Those who migrated to East Africa and India could return to their homeland more efficiently and frequently than those who migrated to the Archipelago. This is because Arab sailing ships make trade trips every year between India, Arabia, and East Africa. "Before steamship routes were established in the Indian Ocean, sailing to the East Indies was more time-consuming, needing to stop in the middle of the journey to wait for the monsoon winds for almost a year. Therefore, many Hadramis settled in the Archipelago permanently. "Even after the steamboat trip was more accessible, for family or business reasons, they rarely returned home due to the cost and length of the journey.

These Arab-Hadramaut nomads began to come en masse to the Archipelago in the last years of the 18th century AD. Still, they settled a lot on the island of Java after 1820 AD. Their colonies in the eastern part of the Archipelago only arrived in 1870 AD. Berg's research (2010: 33) shows that three social stratification groups in the Hadramaut migrated to the Archipelago, namely the sayid group, ethnic groups, and the middle class. Initially, most Hadramaut migrants who came to the Archipelago were sayid groups, but in the past other groups from other social stratification systems also followed in Sayid's footsteps.

Their migration peaked at the end of the 19th century AD. The majority of them were traders, and a small number of them were also preachers. After arriving at their destination, like traders, they do not immediately return to their place of origin; besides having to wait for their merchandise to run out and be able to bring new merchandise, they also wait for the return voyage, which depends on the season. This ultimately forced them to reside for months in overseas lands. During their stay overseas, they interacted with residents, not infrequently residents who finally wanted to marry off their daughters to the nomads, especially Arab traders who were rich and had high social strata, such as the Sayyids. From the marriage of this mixed couple, children of mixed Arab descent were born, known as Arab peranakans or muwalad.



With the birth of these *peranakan* children, there were more and more Arabs in the Archipelago, especially in Betawi, so the colonial government issued a regulation requiring every foreign citizen to occupy places that had been determined based on their race and nation. Likewise, the rules oblige you to bring a letter when you want to travel. With regulations like this, the Arabs, who previously only married indigenous women, switched to marrying women of their ethnicity, especially in the descendants of their generation of mixed marriages. So their number increased, and their sense of kinship increased.

The Political Role of Arab *Peranakan* Descendants in Indonesia During the National Movement Period

The struggle for the identity of the Hadrami Arabs as a result of the diaspora can be referred to as the phenomenon of the "old" diaspora, which has taken place on a large scale from the mid-18th century to the late 1950s (Smith, 1997:1-8). Amid discrimination imposed by the Dutch Colonial, Arab-Hadrami people played their role in the social, political, and economic fields. In a new place, these Hadrami immigrants expanded the business market, obtained prosperity, and sent it back to the land of Hadramaut (Alatas, 2015: 6).

This contact between Java and Hadramaut is also an illustration of the existence of the Hadrami community in the Southeast Asian region. The Hadrami diaspora actors send money to their families and send their children to Hadramaut for education. Some of them are in contact with political activities in Hadramaut (Jonge and Kaptein, 2002:3). However, because of nationalism and discourse on nation-states, this activity has decreased drastically (Slama, 2005:111-112).

In the early 20th century, the result of this Hadrami diaspora process was also the establishment of modern educational institutions, such as Jam'iyyat Khair and Jam'iyyah al-Islah was al-Irsyad (Al-Irsyad). These two educational institutions produced two significant groups within the Arab-Hadrami community, namely traditionalists (Jam'iyyat Khair), who were filled by the Alawiyin group (Ar-Rabithah), and reformists, who were supplied by the Al-Irsyad group (Mobini,



1999). These two groups not only represent the same conflict in their homeland, namely Hadramut but become the subject of their debate in their new homeland.

The traditionalist group, represented by the sayid group, and the reformist group, represented by the non-sayid group, in the next period transformed from a social debate into a doctrinal discussion (Rijal, 2017: 23). Interesting in this phase is the emergence of "new" "progressive" intellectuals who are actively involved in the discourse and become the driving force for the Arab-Hadrami revival in Indonesia, both from the non-sayid group and the sayid group. This discourse has also changed the debate from sayid and non-sayid to full-blooded and *peranakan*.

The role of Arab descendants in Indonesia is dominated by the trade sector but is still related to the spread and confirmation of Islam, such as the role of religious teachers, dai; establishing a religious school; sponsors and donors of religious activities; as a fighter against things that are against Islam; active in organizations affiliated with religious activities and so on. Many centers of Islamic religious education, Islamic religious figures, and activities related to the history of Islam in Indonesia are closely related to Arab descent.

Furthermore, the role of Arabs in the socio-religious field was prominent when entering the early 20th century AD, namely with the establishment of a modern organization called Jamiat Kheir, in 1905 AD. This organization is famous not only for its success in establishing schools of Modern Islam but also because of social and religious activities, especially when several figures from this organization took the initiative to establish a particular institution called ar-Rabithah al-Alawiyah. This institution was founded in 1928 AD on the initiative of Sayyid Ahmad bin Abdullah Assegaf and Sayyid Muhammad bin Abdurrahman bin Ali bin Shahabuddin. This institution was registered with the Dutch East Indies government and recorded in the notarial deed of Mr. AH Van Ophuijsen No. 66 dated January 16, 1928. then ratified by the Dutch government on December 27, 1928 AD, signed by GR Erdbrink, a secretary of the government of the Dutch East Indies.



The culmination of this role was the Conference of Arab Descendants on October 3-5, 1934, in Semarang, which gave birth to the Arab Youth Pledge in Semarang. As a result of the internal agreement of the Hadrami Arabs, this youth oath was a revolutionary step. Then, the most shocking thing at the conference was the Youth Pledge of Arab Descent which contained three statements, namely:

1. The homeland of Arab descendants is Indonesia.
2. Arab descendants must leave a life of seclusion (self-isolation).
3. Arab descendants must fulfill their obligations to the homeland and the Indonesian nation (Hayaze', 2017: 3).

The 1934 Arab Youth Pledge was a revolutionary step, not only for Arab descendants but also for the entire Indonesian nation. The 1934 Arab Youth Pledge and the birth of the revolutionary PAI (Indonesian Arab Party) invited reactions from Arab and non-Arab circles, such as Java, China, and the Netherlands. The Arab-Hadrami groups who agree with this idea, on average, are those who have non-sayid and "progressive" sayid backgrounds. Sayid groups agree because the Arab Youth Pledge, which is later confirmed to become PAI, will cause the barriers of social stratification based on the "sacred" genealogy of the Prophet to become loose and no longer exist. This is psychologically understandable because it will increase their dignity and place them in an equal position with those who claim to be descendants of the Prophet.

This oath has been kept since then in the national struggle. Indonesia opposed colonialism while participating in the GAPI organization and later followed in war independence Indonesia with his army giving no small number of victims. It turns out that young people of Indonesian descent Arab truly fighting for independence Nation and Soil the water new. For this reason, it would be wrong if the two types of Indonesian citizens were equated term "non-native." With the founding of PIE, which sovereign confession Indonesia as soil water descendants Arab on October 4, 1934, named as day Oath Youth descendants Arab, six years after Oath Youth on October 28, 1928.



Discussion and Recommendations

In Indonesia, the problem that is most prone to occur due to the diversity of society is the issue of SARA (ethnic, religious, racial, and inter-group. Racial and ethnic issues will become a source of conflict if not handled properly. Because racism sometimes leads to severe actions such as acts of violence), physical clashes, and other extreme activities (Kolipah, 2011). The term SARA became known in the New Order era. A government with a military character highly upholds unity and wants everything to be the same, regardless of ethnicity and race. Therefore, the government wants equality for all Indonesian citizens.

The decision taken by the New Order government to implement an assimilation policy for non-indigenous people can be returned to the socio-political conditions in the early days of the formation of the New Order. But in fact, the history of the emergence and development of the basic idea of assimilation can be returned even further to the early days of immigrants (Arabs, Chinese, etc.), namely during the Dutch colonial period, the Japanese occupation, the struggle for independence, and the Old Order.

The problem of assimilation for foreign descendants is a complicated issue for the government. This did not only occur during the New Order era, in earlier times, especially during the colonial administration, but this was also a severe problem and received significant attention. This was quite reasonable because the colonial government was worried that the economic domination that they had controlled would shift to foreign immigrants in addition to the mission of spreading their religion and culture. Since the presence of foreign immigrants is considered a threat, several laws relating to foreign immigrants have been made, including the Indische Staatsregeling (IS) article 163, which divides foreign immigrants into three groups, namely the first group are Europeans, the second are Easterners.

Foreigners such as Chinese, Arabs, Indians, etc., are the three indigenous people. Arabs, as *Vreemde Oosterlingen*, is a foreign eastern group separated from the Muslim majority. The colonial period was a difficult time for Arab descendants

because the colonial government discriminated against the people of the Archipelago based on race and nation, which influenced the thinking of Indonesian nationalists (Algadri, 1989).

Since the enactment of the policy of assimilation in all areas of life for Arabs in 1967, this policy has not necessarily been implemented easily. It took a very long process to achieve what the New Order government wanted with its assimilation policy. Presidential Decree No. 240/1967 chapter II concerning the Guidance of Indonesian Citizens of Foreign Descendants, the article states:

"Indonesian citizens of foreign descent are given the same opportunities as native Indonesian citizens in mobilizing their funds and funds in all fields to accelerate development and increase the prosperity and welfare of the nation and state."

This means that Arab descendants can manage and explore their abilities and develop their abilities to accelerate assimilation in the economic field. According to Soekanto (1982), things that speed up the assimilation process include tolerance, balanced opportunities in the economic field, respect for foreign cultures and their culture, openness from the ruling class in society, equality in cultural elements, marriage mixed (amalgamation), the existence of a common enemy from the outside.

Milton M. Gordon (1968) put forward a model of assimilation that occurs in a multi-stages of the assimilation process. This assimilation model has seven levels.

- a. Cultural or behavioral assimilation, related to changes in cultural patterns to adapt to the majority group.
- b. Structural assimilation; relating to the large-scale entry of minority groups into cliques, associations, and institutions at the primary group level from the majority group.
- c. Marital assimilation; relating to inter-group marriage on a large scale.
- d. Identificational assimilation; relating to the advancement of a sense of nationality exclusively based on the majority group.
- e. Assimilation of attitude reception (attitude reception assimilation); concerning the absence of prejudice (prejudice) from the majority group.



- f. Assimilation acceptance behavior (behavior reception assimilation); characterized by the absence of discrimination from the majority group.
- g. Assimilation of citizenship (civic assimilation), related to the absence of clashes or conflicts of values and power with the majority group.

The 2000 census, which provided data on Indonesia's distribution and ethnic composition, failed to provide data on the number and distribution of Arabs in this country. Does this mean that people of Arab descent in Indonesia do not present themselves as Arabs, or are they not identified as Arabs by enumerators? Maybe their number is so tiny that they are classified into other groups. Does this show the success of the assimilation of Arab descendants in Indonesia?

For comparison, for example, the Chinese population in Indonesia is quite significant. There is a classification for this group divided into Indonesian citizens and foreign nationals. Thus, for Indonesia, there is no information about the number and distribution of Arab descendants, which means that in terms of quantity, they are small, or they do not see themselves or are not seen by outsiders as different from Indonesians.

Thus, in the case of Arab descent, the assimilation process was relatively successful, mainly because of the similarity of the Islamic religion and the role of Arab descent as a propagator of Islam. Although the Dutch colonial government tried to separate by social categories and segregation of settlements, this was not effective. The continued communication, especially in mosques and markets, as well as the frequent occurrence of mixed marriages, have caused "Arab villages" in many cities to have mingled with native housing. Likewise, Islamic thoughts from the Middle East are diverse, and in the Middle East, there has never been a strong "nation-state" that can earn the loyalty of Arab descendants.

Even until the end of World War I, most Arab territories were under Ottoman dynasty Empire rule from Turkey. Thus, the loyalty of Arab descendants is only to the countries they inhabit in Southeast Asia, including Indonesia. It is not surprising that many figures of Arab descent became the pioneers of national



movements, such as in Malaysia and Indonesia, as shown by the establishment of the Indonesian Arab Party.

The development and condition of Arab descent are different from that of Chinese descent. This is due to the difference in the number of migrants, the size of the settlement (Chinatown), the nature of the relationship with the country of origin, the level of socio-political assimilation, and the competition between Chinese civilization and Malay and Javanese civilizations. In terms of the number of migrants, for example, the Chinese migrants were relatively large because of their proximity, especially in the early 20th century. Although restricted after the Dutch massacre in Batavia in 1740, Chinese migrants increased rapidly, making up the majority in many major cities in Indonesia at the 1930 census, such as Medan.

Women also participated, so intermarriage with the natives was relatively rare. Strict restrictions from the colonial administration made contact and communication less frequent with Arabs. Although there is already a dichotomy between “peranakan” and “totok” social communication intensified after independence. After independence, social relations became stronger with the waning of ethnic villages, especially Chinatowns. The Chinese Revolution of 1911 spread Chinese nationalism among " overseas Chinese. " However, the Chinese, especially descendants of Liem Koen Hian founded the Chinese-Indonesian Party, just as the Arabs founded PAI. However, political assimilation through these national political parties became ineffective with BAPERKI's almost monopoly power over Chinese descent.

The pro-communist tendencies of the Chairman of Baperki, Siauw Giok Tjhan brought the organization and its Chinese descendants in general into a post-1965 crisis. However, some expressed opposition at that time, such as Mr. Yap Thiam Hien, who left Baperki and the LPKB group from Sindhunata and his friends. This is different from those of Arab descent who, after the dissolution of the Indonesian Arab Party, continued to merge with national parties.



Another assimilation difficulty is the existence of Chinese schools with exclusive curricula. After the abolition of Chinese schools in 1966, assimilation could run more smoothly because the younger generation of Chinese descendants studied in schools with the national curriculum. Schools run of Arab descent, such as Djamiatul Chair and Al Irsyad, from the beginning using a curriculum that followed the government's curriculum. With the new policies since the New Order, the young generation of peranakan Chinese no longer have multiple loyalties or are "divided." loyalties, "it was like the ideals of the Chinese Indonesian Party of the 1930s. Unlike the Arab descendants, who share the same religion as the indigenous majority, namely Islam, the Chinese descendants are still divided into various religions, namely Buddhism, Christianity, Confucianism, and Islam.

There are also not many Muslims, less than 100,000 people from about three (3) million Chinese descendants. This relates to the strong resistance of Chinese civilization to outside influences. This condition also occurs in Chinese migrants in Malaysia and Singapore. This differs from the Chinese descendants in Thailand, who embrace Theravada Buddhism, and in the United States, who embrace Christianity. By understanding these different conditions, the political role of Arab descent in all its aspects within the framework of a more robust national integration and its comparison with that of the Chinese can be understood more clearly.



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