



Women's Narrative in High School History Textbooks

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Abstract: The emergence of critical theory which gave birth to critical pedagogy with the basic framework of post modernism philosophy seeks to criticize the conventional education system which perpetuates the hegemonic power of those in power. Among the issues put forward by critical theorists are issues of race and gender. So far, the role of women in history has only served as a complement, it has not become the main narrative in determining changes in the nation, including in the depiction of women in historiography. Textbooks which are a form of historiography used in education must have constructions on the role of women who have made a major contribution in the journey of the nation. This study examines how a textbook represents the interests of groups that have played a major role in the nation's journey but tend to be marginalized in historical records. Using a literature study, this study shows that there are still gaps in women's narratives, and the strong dominance of men in the historiographical narratives of high school history textbooks.

Keywords: Women, textbooks, gender, historiography.

Introduction

One of the functions of education is to develop national awareness as a mental resource in the process of developing national personality and identity. In the process of forming national identity, historical knowledge has a fundamental function. This role as a builder of national personality is an important point in history education in schools. So that the process of learning history is not only a transfer of knowledge, but has a mission in building the personality of the nation.

Having a mission that is quite important, in fact history lessons still require students to memorize various historical facts, the names of concepts as used in a historical story, memorize the storyline of an event, the causal factors, the consequences of an event, etc (Hasan, 2012. p 129). There has not been a learning atmosphere that stimulates students' thinking power to be more critical in understanding the present situation with the past approach. Supriatna (2011) stated that history lessons are more dominated by the activity of memorizing and remembering the names of figures, names of events, and years of events (rote learning) concerning continuity and change in the grand narrative of national history which emphasizes the glories of the nation's past.

With regard to learning history and the position of textbooks, because in his presentation historical education is still fixated on grand narratives about the great and important figures of his era, the domination of the narratives of these important persons is evident in textbooks. A breakthrough is needed where history raises more narratives of marginalized groups in society, in this case women.

Through his writings, Levtik (2009) argues that there are still there is "marginalization" of the position of women in the history of a nation and this has an impact on the minimal portion of women in the field of historical education studies. This is of course an interesting material for analysis regarding the emergence of a new paradigm in history education, namely bringing out figures who have been marginalized in history and history education.



Supriatna's writings (2017, p. 119) illustrate that in the conventional anthropocentric-based history built by the theory of modernism, it does not give more space to include the lower and marginalized people as historical actors. Their position was lost by the great figures which is considered to have a major role in determining the course of history of a nation. Dr. Levstik Research is undeniable proof that in several countries (perhaps even) in many countries narratives about women have not had a proper place in the history of a nation's journey. Even if there is, then the role of women in the course of history is only as a complement, has not become the main narrative in determining the change of the nation

This research wants to examine how a textbook represents the interests of groups that have played a major role in the course of the nation but tend to be marginalized in historical records. Much research has been conducted on the study of women's studies in education, but relatively few studies have focused on the role of women in history textbooks. Research on textbooks will usually take the meaning contained in the textbook. So far, the meanings used as textbook studies still revolve around political aspects, such as nationalism, militarism. Through this research the author will raise how women are narrated in the High School Curriculum 2013 Textbook.

Gender and the Role of Women. Gender terms are conceptualized by social scientists to explain the differences between women and men who are not innate (nature) as creations of The One Almighty God and which are cultural formations that are learned and socialized in the family from an early age (Utaminingsih, 2017, p. 2).

According to Stoller (Utaminingsih, 2017, p. 2) gender is a difference that is not biological in nature and is not the nature of God. Stoller defines gender as a social construction or attribute imposed on humans that is built by human culture. Biological differences are sex differences (sex), where this is the nature of God. While gender is behavioral differences related to the tasks and functions between men and women which were constructed socio culturally through a long social and cultural process (Utaminingsih, 2017, p. 3).



Ministry of Women's Empowerment and Child Protection of the Republic Indonesia, explains that gender is the roles and functions constructed by society, as well as the responsibilities of men and women that are expected by society so that these social roles can be carried out by men and women (Utaminingsih, 2017, p. 4). Gender is neither nature nor God's provision, therefore gender is related to the process of belief in how men and women should play and act in accordance with the prevailing values in society, as well as the social and cultural provisions where they live. So, gender is the distinction between women and men in the roles, functions, rights, and responsible behaviors that are shaped by the social and cultural provisions of the local community.

The concept of social structure, in this case social differentiation, can perhaps become a framework, that basically, men and women have the same position because they have the same opportunities, status and social roles. However, in some groups of society, it seems as if the status of men is considered higher than that of women (Purwasih, et al, 2018, p.38). The emergence of social relations between men and women in society creates unequal gender. There are still practices that justify the existence of cultural, economic and political domination that preserves the power, authority, domination and privileges of men over women (Jones, Bradbury, and Le Bouttilier, 2016, p. 287), patriarchal culture in group terms radical feminism which means the power of men over women (Jones, Bradbury, and Le Bouttilier, 2016, p. 288).

The placement of women's narratives in history and historical education is actually a form of gender equality efforts as mandated by the United Nations in the 2030 Agenda for sustainable development. In statement issued by a number of world leaders who joined the United Nations in 2015:

Achieving gender equality and the empowerment of women and girls will make an important contribution to progress across all goals and targets. The achievement of full human potential and sustainable development will not be possible if half of humanity continues to be completely denied rights and opportunities. Women and girls should enjoy equal access to quality education, economic resources and political participation and the same opportunities as men for employment, leadership and decision- making in all activities.



Textbook. In general, textbooks are defined as handbooks of teaching materials for students in schools. According to Sjamsuddin in Mulyana (2013), textbooks are books that are made as a guide that is used to facilitate the implementation of student learning and are prepared by taking into account the development of the age or level of education of students.

In history learning, the existence of textbooks is for the benefit of historical education, so that as a historiographical work, textbooks are reconstructions of historical narratives that are used as tools in education (Mulyana, 2013), further in Mulyana (2013) when history is placed in the realm of education. There will be a subjective interpretation of history for educational purposes.

Hasan (2000) reviews the problems in textbooks from the unrealized goals of historical education. First, it can bring students to think critically, logically, and rationally. Second, they can understand their identity and love their nation. Third, being able to explore and draw on past experiences for present and future purposes.

In Mulyana (2009, p. 74), the presentation of textbooks has a significant relationship with learning objectives. One of the most important aspects of presenting a textbook is how it is written. Given that history is one of the lessons that pays attention to the importance of writing, the aspect of writing in history is very important, because writing provides an overview of how an event is constructed. Construction and understanding of events written in textbooks must be related to learning objectives.

Even though they are used for educational purposes, history textbooks must still follow academic rules in historical writing (Mulyana and Darmawan,), in the historical context, these rules are can be in the form of sources of facts used, truth of facts, interpretive approach to facts, spatial aspects, time aspects, and so on (Mulyana and Darmawan) In Darmawan (2019, p. 23), textbooks that are used as subject matter, of course, must have teaching objectives so that these textbooks become a standard reference, and become the main reference in the learning

process. Because it is the main reference, textbooks must be prepared by experts in their fields according to their learning objectives. Because in accordance with these learning objectives, textbooks will continue to change if there is a change in the curriculum, even so these changes must still refer to national education standards.

Research Methods

This paper was written using literature study, considering the documents studied were documents related to textbooks and various narratives about fighting. This literature study was conducted by examining high school textbooks containing narratives about women, namely Indonesian History textbooks for class X Curriculum 2013 as well as examining various literatures and previous studies that raised the theme of women in high school history textbooks.

Results and Discussion

The 2017 revised edition of the Indonesian History textbook Class X Curriculum 2013 issued by the Ministry of Education and Culture contains three chapters consisting of three topics. Topic 1). Tracing Early Civilizations in the Indonesian Archipelago, 2). Merchants, Rulers and Poets in the Classical Period (Hindu Buddhism), 3). Islamization and Cross Culture in the Archipelago. The narrative of the role of women which is the object of research is a topic about the classical period of Hindu-Buddhism and Islamization. The narrative that describes the role of women in full appears when the author of the book raises material about the Kalingga Kingdom. The depiction of Queen Sima is described in detail as a king who reigned around 674 AD.

A different description appears in the discussion of the Majapahit Kingdom. The Majapahit kingdom was full of political intrigue from within the kingdom it self. The same conditions also occur before the collapse. The reign of Tribhuwana Tunggaladewi Jayawisnuwardhani was to establish the splendor of the kingdom. Tribhuwana ruled in Majapahit until the death of his mother in 1350. He was



succeeded by his son, it was during the Hayam Wuruk era that Majapahit was at the peak of its glory (2017. p.137)

The description of Tribhuwanattunggadewi in a book issued by the Ministry of Education and Culture is only found on page 137. In fact, Tribhuwanattunggadewi was one of the female kings of Majapahit that needs to be reckoned with. During his reign there was a rebellion by Sadeng and Keta which was crushed in 1331, and it is not mentioned in the paragraphs in the book, it was during the reign of Tribhuwanattunggadewi that the Palapa Oath was uttered by Gajah Mada (Poesponegoro, 2008, p. 434).

The presence of female kings during the Hindu-Buddhist period showed that at this time women had the same opportunity to take part in the public sphere, but this has not been clearly described in the Ministry of Education and Culture textbook. In the classical period, the position of Southeast Asian women did have a central position in several fields, although there was still male dominance, but the position of women could not be underestimated (Fathoni, 2020).

The role of women in the public sector can be seen in the Kingdom of Bali. In the IX-XII centuries AD, Balinese people have recognized a system of equal division of work between men and women, and the system does not only apply in the domestic area, but also applies in the public sphere, in this case the livelihood sector. The information from several inscriptions from the Kingdom of Bali shows several terms that refer to the role of women, both in the production, distribution and consumption sectors. The term "wanigrami" which means female merchant (Poesponegoro, 2008, p. 373) shows that women have had their own position in the world of trade. Likewise in the field of crafts, there is some information which states that many Balinese women have been involved in making handicrafts.

Craftsmen who in Balinese are called "sulpika", many of whom are women. Among them there are those who work as blacksmiths, goldsmiths, musicians, tailors for kajang, weaving or dyeing (Asih, 2018). In the textbook issued by the Ministry of Education and Culture, the discussion of the Kingdom of Bali is only found on pages 145-146, focusing on the Buleleng kingdom, especially the

Warmadewa Dynasty. The paragraph states that the Buleleng dynasty experienced rapid development in the field of trade with foreign countries during the reign of Anak Wungsu (2017, p. 145). It also mentions the various mainstay commodities found in the Kingdom of Bali such as cotton, rice, tamarind, candlenut, and onions, but there is no more detailed explanation of the role of Balinese merchants, including women traders.

The role of women who take part in other domestic sectors is seen in the Kingdom of Aceh. So far, Aceh, which is thick with Islamic nuances, had a female king who once ruled. The successor to Sultan Iskandar Tsani who died was his wife who later had the title Al Alam Safiatuddin Syah (1641-1675), then the replacement for Safiatuddin who died in 1675 was also a woman who had the title Sri Sultanah Nur Alam Naqiat ad-Din Syah (Poesponegoro, 2008, p. 86). The position of women as the highest ruler in the empire provides evidence that politics is not only a masculine area. Women can also show their work there. It's just that the progress of this Acehnese woman did not appear in the class X textbook published by the Ministry of Education and Culture.

In the discussion of the Kingdom of Aceh Darussalam (2017, pp. 188-194) what is raised is the role of the Aceh rulers who were able to bring Aceh to the peak of its glory, both in politics, trade, as well as international cooperation and resistance to the Portuguese. The names of Sultan Ali Mughayat Syah, Sultan Iskandar Muda, Sultan Iskandar Tsani became dominant compared to the names of the female kings who have been mentioned, even in the textbooks published by the Ministry of Education and Culture, the names of the two female kings were not mentioned at all.

Turning to the Islamic kingdom on the island of Java, Demak, which became the largest coastal kingdom on the island of Java. The narrative about the Kingdom of Demak on pages 202-205 is dominated by the position of the Kingdom of Demak as a maritime kingdom that is quite reckoned in the archipelago, and only mentions the figure of Raden Patah as the founder and leader who brought Demak to its heyday. Followed by the Mataram Kingdom which emerged from various



political conflicts that occurred among the descendants of Raden Patah (2017, p. 205).

The textbook does not mention an influential female figure who colored the story of the political struggle before the founding of the Demak Kingdom, namely Ratu Kalinyamat. She was a female ruler on the north coast of Java in the Jepara area. Queen Kalinyamat cooperates and establishes relationships with rulers in other areas. This is what makes the face of Indonesian History textbooks still dominated by the role of men. Although in various sources it is said that there has been an equal role for women in the public sphere, in the historiography of textbooks the role of women is still marginalized.

Writing textbooks that do represent the government's ideology, so that the color of textbooks tends to be ideological. Especially the Indonesian History textbooks, which indeed carry a mission of political interest. This is the reason why the narrative textbooks that are formed are so loaded with politics and power. The periodization made in chapters in textbooks is also based on political periodization, so that the narrative of the role of women is still not fully described. Fachrurozy (2020) assesses that there is still a connection between patriarchal culture of society with Indonesian historiography so that the role of women in textbook narratives is still marginalized. This shows that the gender equality agenda that emerged along with the development of the 2013 Curriculum has not been implemented properly at the level of textbooks for the benefit of education.

Conclusion

The emergence of the concept of gender equality as an agenda for sustainable development goals proclaimed by the UN has yet to touch various aspects of life. Equality based education has not been fully implemented, especially at the procurement level of textbooks.

Textbooks which are the form of historiography in the field of education have not fully implemented the mandate of gender equality, as evidenced by the lack of narratives raised about women. In fact, since ancient times, many historical

records have mentioned the progress of Indonesian women, not only in the domestic sector, but also in the public sector which has been synonymous with male masculinity. The emergence of female merchants in Bali or female rulers in various kingdoms in the archipelago deserves appreciation by placing them in textbook narratives that will be studied by students as inspiration that women also make a big contribution to the nation's journey.

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