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EMBRACING NEW PERSPECTIVES IN HISTORY, SOCIAL SCIENCES, AND EDUCATION

Edited by
Ronald Ridhoi, Arif Subekti, Francis M. Navarro
and Hariyono



EMBRACING NEW PERSPECTIVES IN HISTORY, SOCIAL SCIENCES, AND EDUCATION

This book provides a collection of articles resulting from the International Conference on History, Social Sciences, and Education (ICHSE), which was held on 11 September 2021. The Department of History of Malang State University choose “Embracing New Perspectives in History, Social Sciences, and Education” as the main topic, and elaborates on five subthemes: 1) new trends in historical research; 2) formulation of new perspectives in history, social sciences, and education; 3) transdisciplinary research in history, social sciences, and education; 4) innovations in historical and social science learning during pandemics; 5) New ideas in the research and practice of social sciences and education. This seminar was open to international academics.

This book presents new perspectives on methodology, methods, theory, and themes on history, social sciences, and education research from various perspectives on methodology and historiography. Now, history is not only about politics, economy and military, but also about environment, social, education, culinary, and so on. This book will be useful for students, historians, and the general public, in recording the development of Indonesian historical writing perspectives.



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PROCEEDINGS OF THE INTERNATIONAL CONFERENCE ON HISTORY, SOCIAL SCIENCES, AND EDUCATION (ICHSE 2021), MALANG, INDONESIA, 11 SEPTEMBER 2021

Embracing New Perspectives in History, Social Sciences, and Education

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Preface

The International Conference on History, Social Sciences, and Education (ICHSE) 2021 is an international conference that is held regularly every two years, organized by the History Department, Faculty of Social Sciences, Universitas Negeri Malang. This event aims to discuss the theoretical and practical developments of the History, Social Sciences and Education in Indonesia and other countries, to build academic networks through gathering academics from various research institutes and universities.

This year, we took “Embracing New Perspectives in History, Social Sciences, and Education” as our main topic. We try to look for new perspectives on methodology, method, theory, and themes on history, social sciences, and education research. This is because the academic trend of social science and humanities are now experiencing tremendous progress. It concerns multidisciplinary research, even transdisciplinary. Such as history that has various perspectives on methodology and historiography. Presently, history is not only about politics, economy and military, but also about environment, social, education, culinary, and so on. As well as social sciences and education which was shown by various studies.

There are several sub-themes at the ICHSE 2021. *First*, we discuss about new trends in history research. In this strand, we are inviting historians to discuss new trends and topics in historical research, which includes, but is not limited to, environmental issues, natural hazards, gender, social problems, violence, culinary, indigenous culture, heritage and so on. *Second*, we discuss about looking for new perspectives in history, social sciences, and education. We are challenging researchers, teachers, and practitioners to explore new possibilities and perspectives in history, social sciences and education, which may include, but are not limited to, decolonization, post-modernism, history of everyday life, micro history, and so on. *Third*, we discuss transdisciplinary research in history, social sciences and education. As more and more research has been moving towards narrow disciplines, we invite researchers, teachers, and practitioners to share their cutting-edge transdisciplinary research in history, social sciences, and education. *Fourth*, we discuss innovation in history and social education during the pandemic. The global pandemic has changed many things in education that push us to think outside the box. Thus, we invite researchers, teachers, and practitioners to share their ideas and practices in finding innovations to overcome the challenges of teaching and learning history and social sciences in the New Normal. Finally, we also discuss the emerging ideas on social sciences and education research and practice. We invite researchers, teachers, and practitioners to explore and share their emerging ideas and practices in social sciences and education. This topic embraces ongoing projects, experimental practices, reflections on collaborations and multidisciplinary approach, and so on.

Taking it to the next level, the results of scientific research should not only be limited to publications in the academic environment. It also needs to be accessible and understandable by those who need and are affected by the information. Through this event, we invite researchers and people from all disciplines who put interest in these issues from all around the globe to gather and discuss.



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The editors and organizers of the International Conference on History, Social Sciences, and Education (ICHSE) wish to express our thanks to the keynote speakers for their presentation on ICHSE 2021. They are Prof. Gert Oostindie (KITLV, Leiden, The Netherlands); Assoc. Prof. Mark Charles Baildon, Ph.D (United Arab Emirates University, Al Ain, United Arab Emirates); Francis M. Navarro, Ph.D (Ateneo de Manila University, Philippines); and Prof. Dr. Hariyono, M.Pd (Universitas Negeri Malang, Indonesia).

The organizers also wish to acknowledge publicly the valuable services provided by the reviewers. On behalf of the editors, organizers, authors and readers of this conference, we wish to thank the keynote speakers and the reviewers for their time, hard work, and dedication to this conference.

The organizers wish to acknowledge Dr. Ari Sapto, M.Hum, Ulfatun Nafi'ah, M.Pd, Indah Wahyu P.U., M.Pd, Dr. Grace Leksana, M.A, and Aditya Nugroho Widiadi, Ph.D for the discussions, suggestions, and cooperation to organize and invite the keynote speakers of this conference. The organizers also wish to thank speakers and participants who attended this seminar. Many thanks is given to all persons who helped and supported this conference.

The organizers wish to apologize to the speakers who cannot publish their paper in this Conference Proceeding. Our apology is also given to all participants for possible shortcomings in this conference. We hope to see you at the next ICHSE 2023 at the Universitas Negeri Malang.

Malang, January 20, 2022

Local Organizer of ICHSE 2021
History Department, Faculty of Social Science, Universitas Negeri Malang



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Cosmopolitanism in humanities and social sciences education and research

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ABSTRACT: This paper examines the role cosmopolitan theory and practice can play in history and social science education and research. It highlights traditions of cosmopolitanism in Asian contexts and suggest ways these perspectives can be drawn upon to help address Grand Challenges that face humanity and the planet in the 21st century. The keynote emphasizes the need for more multi- and trans-disciplinary approaches in education and research to enable citizens and societies to better understand and address complex, interconnected, and transnational problems we are now facing. The paper draws on cosmopolitanism as a transformative project that calls for new forms of knowledge, education, and social practices to create more just and sustainable futures.

Keywords: cosmopolitanism, education, research.

1 INTRODUCTION

Cosmopolitanism consists of several interrelated and mutually reinforcing ethical, civic and educational practices that I'd like to briefly highlight. First are the ethical practices of care, concern and connection – demonstrating that we care about others, are concerned with their welfare and wellbeing, and that we are connected to others, willing to build relationships and work with diverse others to address shared problems. These relational and ethical practices mean that we foster and focus on relationship-building and recognize that we have obligations to each other in ways that aim for justice. In other words, we carry out our *ethical and political obligations* owed to all others, to all human beings, regardless of nationality, religion, race, gender and so on, solely because they are humans. We are called on to recognize and respect the inherent worth, aspirations and dignity of every person. We are committed to working things out, to existing with each other in ways that both bridge and maintain our unique differences.

While this first principle of obligation means recognizing our common humanity, the second principle is one of *pluralism* – a co-requisite understanding “that there are different local human ways of being” (Appiah 1996, p. 25). This requires us to recognize and appreciate the irreducible pluralism and diversity in the world and give attention to the rights of minority cultures within a diverse society (Delanty 2006; Ivanhoe 2014). This especially means supporting the voices, narratives, and interests of those most marginalized in our societies. It requires us to work at multi-perspective understanding by paying attention to the particular conditions that give rise to different worldviews and perspectives. This work requires ongoing engaged relationship and sense of obligation (the first principle), to work at what Hannah Arendt (1998) called “being-together-in-plurality.”

The principle of obligation means that matters of *social justice* are central to everyday cosmopolitan practice. This third principle means that what we do in society, how we interact with others, how we carry ourselves, the actions we take on a daily basis must be committed to the following: 1.) avoid causing harm to others, including distant others (Linklater 1998); 2.) refrain from participating in harmful social practices, unjust institutions and structures and/or work diligently

to change them (Banks 2008); and 3.) take “necessary action to bring about greater justice for everyone, especially those who have been marginalized, oppressed, and disenfranchised” (Baillon & Alviar-Martin 2020, p. 99). Daily cosmopolitan practices are based on the just and equitable treatment of others, care for a shared environment, a sense of civic responsibility to others, and efforts to build solidarity as a “lived process of ongoing political and ethical action and education” (Mitchell 2007, p. 717). Whether we call them obligations, commitments or responsibilities, they guide our social relationships and actions toward greater justice.

Fourth, these obligations require developing our *capacities for dialogue and deliberation*: to listen, have empathy and be open to multiple perspectives while finding agreement across differences. The capacity for dialogue and deliberation begins with the premise that our own viewpoints are necessarily contingent and limited. This requires recognition that our own perspectives, beliefs, and knowledge are imperfect, provisional, and fallible (Appiah 2008). It requires that we regularly engage in critical reflexivity, a willingness to critically examine prevailing assumptions, beliefs, and reasons (Sen 2009). Notions of pluralism and fallibility require engaging in dialogue and deliberation, remaining open to different views and ways of doing things, and a willingness to critically examine ourselves and learn from others (Baillon & Alviar-Martin 2020).

There are many models of cosmopolitanism, such as Appiah’s (2008) *rooted cosmopolitanism* based on the ideals and values of local communities and traditions, instead of those imposed by outsiders (e.g., governing elites, administrative “experts”, colonizers with little respect for local traditions, etc.); *vernacular cosmopolitanism* emphasizing the hybridity that emerges when local traditions are combined with enlightened transnational goals (Bhabha 1996); *relational cosmopolitanism* based on commitments to public deliberation and care, concern, and connection in everyday relationships (Baillon & Damico 2011); *cosmopolitan localism* that recognizes the local histories through which cosmopolitan projects have emerged (Mignolo 2011); and critical, de-colonial, and subaltern forms of cosmopolitanism (e.g., Clifford 1992; Delanty 2006). All, however, emphasize some variation of these key principles.

2 COSMOPOLITAN TRADITIONS IN ASIA

While cosmopolitanism is considered a global ideal (Yeoh 2004) that counters the crude nationalism and patriotism of many nation-states (Bray & Slaughter 2015), criticism has emphasized the Western roots of cosmopolitanism (e.g., Greeks, Kant, etc.) and the “cosmopolitan turn” in social and political theory led by European and American theorists (Beck 2010). Western notions of cosmopolitanism are critiqued as too abstract (Himmelfarb 1996); overly rationalistic (Mouffe 2013); hegemonic; and linked to colonialism, modern imperialism, and globalization from above (Mignolo 2012). For example, Rizvi (2009) has described how cosmopolitan theory has accompanied neoliberal globalizing processes as “corporate cosmopolitanism” in which the “dictates of global capitalism” steer “the direction of global–local relations” (p. 254). It constitutes a privileged terrain of global elites who view themselves as “world citizens” detached from local or national concerns and responsibilities (Lasch 1995; Ong 1999; Rorty 1998).

However, cosmopolitan principles and practices are evident in cultural and religious traditions of Asian societies (Appiah 2006; Sen 2009). For example, cosmopolitan ideas have been central to the major religions and belief systems of Asia – Islam, Confucianism, Buddhism and Hinduism (Rizvi & Choo 2020). The *Asia Pacific Journal of Education* ran a special issue on “Asian Cosmopolitanisms” (2020, Volume 40, Issue 1) that featured several articles on Asian cosmopolitanism grounded in Asian traditions, such as the Soka movement in Japan, Tagore’s rooted cosmopolitanism in India, the postcolonial work of Spivak, as well as in the contemporary Asian settings of the global cities of Hong Kong and Singapore.

For example, Confucian cosmopolitanism demonstrates a relational and ethical orientation in which the beliefs, practices, and histories of different peoples are seen as having equal moral value requiring a cosmopolitan responsibility for others (Choo 2020; Ivanhoe 2014). Iqbal Hussain (2020) argues that the teachings of Islam are open and support various Muslim forms of cosmopolitans.

Khairudin Aljunied (2017), in his excellent book on Muslim cosmopolitanisms in Southeast Asia, highlights Muslim cosmopolitanism as grounded in local, everyday social relations that value pluralism, tolerance, and respect for difference. These values are not abstract ideals but a body of everyday practices that consist of compassion (*rahmah*), justice (*adil*), and consensus (*musyawarah*) to preserve the common good (*maslahah*). The obligations in Asian cosmopolitanism are grounded on moral values, but also notions of human rights and justice (Sen 1997).

In another book, Aljunied (2018) features the ways the influential public intellectual Hamka sought cosmopolitan reforms based on moderation and principles of social justice. This includes “doing what is necessary to uphold the rights of other human beings, and doing what is appropriate to ensure the protection of one’s own rights” (Hamka 1997, cited in Aljunied 2018, pp. 58–59). Asian cosmopolitanism thus emphasizes personal and public commitments relationally and ethically defined, based on forms of dialectical reasoning (Rizvi 2009) and public inquiry and deliberation (Ivanhoe 2014). As Aljunied (2017) argues, we can see Southeast Asian cosmopolitanisms in the everyday practices of the marketplace, the mosque, online spaces, and even in modern hijabi fashion. This rich history of cosmopolitan practice goes “beyond the racial categorizations and parochialism of the state and its gatekeepers” (Aljunied 2017, p. xiii). Another powerful example for me is Peranakan culture in the Straits of Melaka, where “the diversities of values, ideals, beliefs and social and political origins [are] not narrowly confined by national borders but are inspired by reason, knowledge and mutual respect that are transnational” (Wang 2009). Many parts of Southeast Asia have been open, syncretic, and fluid. The region has been in the crossroads between North and South, East and West, and historically open to flows of peoples, cultures, religions, goods, technologies, and ideas. These many variants of cosmopolitan practice located in the region serve as models of practice and community and counter the often violent and destructive forces of colonial political rule and economic organization that tended to loosen the moral and communal attachments that gave meaning to people’s lives (Mishra 2012).

For Aljunied (2017), Muslim cosmopolitanism is “a style of thought, a habit of seeing the world and a way of living that is rooted in the central tenet of Islam, which is that everyone is a part of a common humanity accountable to God and that we are morally responsible towards one another” (p. xix). In his book he focuses on relationships between Muslims and non-Muslims, the secular and the sacred, the physical and the virtual, and the private and the public that produce the varieties of everyday local cosmopolitanisms. Examples of cosmopolitan Muslim public intellectuals that Aljunied features include Chandra Muzaffar, Azyumardi Azra, and Hussain Mutalib. Chandra Muzaffar, for example, calls for justice for the weak and social justice as a right for all people. He challenges the Western-led global system that has promoted greed, global hegemony, and environmental crisis. He views human rights as all humans having responsibility toward each other, as part of a larger spiritual, multicultural, and moral worldview.

3 GROUNDING EDUCATION AND RESEARCH IN COSMOPOLITAN PRACTICES

What might it look like, if we extend these ideals to education and research in the humanities and social sciences? How might these ideals and traditions, and the principles and practices they imply, help us understand and address the complex problems that we face in our 21st century world, as well as our role as academics and educators? I believe these are valuable resources that can be tapped to understand and address the urgent problems we face.

These questions require us to pay special attention to social relations and what shapes these social relations in different contexts. In other words, research and teaching through a cosmopolitan lens requires us to consider issues of our *ethical and political obligations*, how we can support efforts at solidarity and *social justice* to maintain our rich diversity and *pluralism*, and how we might promote greater opportunities for genuine *dialogue and deliberation* toward these purposes.

These are empirical questions for research and they imply particular approaches in education and research. They ask us to examine who gains and who loses, and by which mechanisms of power

in particular contexts, and they require us to address what should be done (Flyvbjerg 2001). This means that our teaching and research has to be seen as a matter of ethical, social, and political obligation, striving to be relevant, meaningful, and practical to the communities we operate within. As Singaporean sociologist, YouYenn Teo (2019), suggests, we need to consider how we might “band together better, as scholars, and thinkers, and creators of knowledge, to create stronger ties of solidarity and trust” with each other and with our communities. What might be our obligations or sense of duty toward a greater good, toward issues of social justice, toward understanding and addressing the common problems we collectively face on the planet?

4 GRAND CHALLENGES IN THE 21ST CENTURY

Many universities are turning to a focus on Grand Challenges, a class of problems that need to be urgently solved or managed if humanity is to survive (Maxwell & Benneworth 2018). These range from climate crisis to resource scarcity, pandemic to human rights, and human migration to social injustices; they can be said to constitute multidisciplinary messes (Ackoff 1999). They have the following characteristics:

1. They are multi-causal, multi-scalar (local, regional, global), and interconnected.
2. They are multi-disciplinary, cross organizational and disciplinary boundaries.
3. They involve multiple stakeholders with conflicting agendas.
4. There are better or worse solutions but they are never solved.

Climate change can even be understood as the foremost grand challenge because it is a threat multiplier, exacerbating all other societal problems, injustice, vulnerabilities (Huntjens & Nachbar 2015), and there is not much time to address the problem, the central authority needed to address the problem is weak or nonexistent, and the discounting of the problem pushes policy responses into the future (Levin et al. 2012). Compounding the problem is whether or not individuals and whole societies have the psychological capacity and political will to address the problem due to long-term risks being difficult to perceive and questions about how the necessary trust, sense of responsibility, and cooperation can be mobilized to take effective action (Freese 2021).

University College London and the Stanford Graduate School of Education offer examples of Grand Challenges they are focusing on, and NTU has also identified four that will be the focus of education and research (see <https://www.ntu.edu.sg/about-us/ntu-2025/introduction-to-ntu-2025>). Briefly, NTU's Grand Challenges include:

- Mitigating our impact on the environment;
- Harnessing the science, art and technology of learning;
- Addressing technology's impact on humanity; and
- Responding to the needs and challenges of healthy living and ageing

5 NEW METHODS IN EDUCATION AND RESEARCH TO UNDERSTAND AND ADDRESS GRAND CHALLENGE

NTU has developed a strategy to address these grand challenges through the four Core Pillars of education, research, innovation, and community engagement/outreach and have identified eight key initiatives drawn from the pillars. These include having a firm academic anchor, accelerating impact, transforming learning, strengthening interdisciplinarity, transforming innovation, creating a smart campus and cohesive university culture, and transforming advancement.

If we think of the characteristics of Grand Challenges outlined earlier, the question might be what kinds of education and research methods would enable us to better understand and address their complex dimensions?

1. Multi-causal, multi-scalar, and interconnected.
2. Multi-disciplinary; cross organizational.
3. Involve multiple stakeholders.
4. Develop better solutions (than current systems provide) to manage challenges.

To illustrate these dimensions, consider the complex issue of transnational migration. I will refer to a recent call for papers from the Asia Research Institute at the National University of Singapore to illustrate these features (see <https://ari.nus.edu.sg/events/mime/>). Migration flows are unprecedented in terms of volume and complexity, with the COVID-19 pandemic adding to these complexities. To study this complex issue requires studying “the institutions, infrastructures, processes, practices, consequences and experiences of migration while attending to its multi-directional, multi-sited, multi-causal and open-ended nature.” Some areas of study include investigating “new spatialities and temporalities – from transnational families, mobile cities, diaspora-and-development, global care chains, contact zones, spaces of encounter, travel bubbles/corridors/sandbox to multinational migrations.” Traditional lines of research have been redrawn in the face of these multiple-, hyper- and transnational dimensions of migrations and mobilities. Research practices need to evolve to reflect “the multi-disciplinary character of the field, the diverse sites and subjects of migration, and the varied concepts and theories that underpin this area of study” (Collins & Huang 2012, p. 270). According to the call for proposals, these methodologies have broadened to include a broad range of approaches and techniques, such as mixed methods and computational methods, using “longitudinal surveys, sequence analysis, social networks analysis; mental mapping, multi-sited ethnographies, go-along ethnography, visual ethnography, life-story interviews, paired/unpaired interviews, participatory methods and data visualization techniques.”

6 CONCLUSION

I believe cosmopolitanism can address this problem. In my recent book on global citizenship education (GCE) in Asia with Tracey Alviar-Martin (2021), we drew on Asian forms of cosmopolitanism and Taiwanese scholar Kuan-Hsiang Chen’s work, *Asia as Method: Toward Deimperialization*. He advocates for studies of Asia that move beyond reactive positionalities to the West, towards re-centering investigations amid Asian histories, identities, and practices. Chen (2010) makes a case for “Asian Studies in Asia” in order to shift points of reference and illuminate grounded, often overlooked perspectives. Chen helps us see education and research as open and undefined spaces to reconceptualize education and research outside of or beyond the colonial, neoliberal, and nationalistic – as more cosmopolitan in spirit and practice. Chen calls for strategies of inter-referencing cases across Asian contexts, multiplying our frames of reference, and using critical syncretism to help us engage a greater diversity of perspectives, learn from each other, and explore new possibilities for educational practice and research.

Let’s consider what this might look like. A good example is provided by FORSEA (Forces of Renewal for Southeast Asia, a cross-national community of scholars, activists, artists, entrepreneurs, writers, journalists, and community and religious leaders). FORSEA’s Charter emphasizes the duty to “pursue, through our educational initiatives, the advancement of human welfare, the protection of vulnerable national minorities, the propagation of fundamental human rights, labour rights, gender equality, the fostering of harmony between faith-based communities, the spread of ecological consciousness, and the promotion of a democratic ethos among future generations across Southeast Asia.”

Another example is offered by the University of Aberdeen’s commitments to reclaim and restore the university to the community to which it belongs and to fulfil its civic mission in a manner appropriate to the times, in defense of democracy, peaceful coexistence and human flourishing (see <https://reclaimingouruniversity.wordpress.com/>). This is an inspirational effort to strengthen the civic purposes of the university to create future generations of citizens and forge the knowledge necessary for a more just, sustainable, and secure world.

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Analysis of Aristotle's rhetoric philosophy in improving public speaking ability and its relevance to the process of learning activities

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ABSTRACT: The purpose of writing this article is to determine the relationship between Aristotle's Philosophy of Rhetoric in improving public speaking skills as well its relevance to learning activities in the classroom, such as in writing articles using the library research method with the source of books and articles. Rhetoric is one way used to express opinions in public. In teaching, rhetoric needs good communications skills so that the message can be conveyed to the intended person. The rhetoric was first stated by Aristotle, the Greek Philosopher, by basing it on three aspects, including logic, ethics, and emotions. The ability in the barology also began to be used in classroom learning activities. An educator certainly must have the appropriate sentence to convey the content of the material to students to avoid misconception. Likewise, as a student, this rhetoric ability can be used to express his/her opinion about a matter based on applied ethics.

Keywords: Aristotle's Rhethoric Philosophy, rhetoric, public speaking, learning activities.

1 INTRODUCTION

The appearance of the sophists in the Athens region was aimed at educating the people so that they could gain power quickly. Sophists do not place themselves as thinkers, but as teachers that change the thinking and behavior of their students. Many philosophical figures are engaged in education, one of which is Aristotle who formulated educational goals as the basis for doing good deeds. Aristotle assumed that a person's character could change depending on the formation of habits that have been instilled since a low level of education. As for one of Aristotle's views that are often encountered in everyday life is rhetoric.

The rhetoric promoted by Aristotle is based on three aspects, logic, ethics, and emotion. Based on these aspects, it can be seen if everything that is said can be accounted for and understood by the people around. Not only that but rhetoric also is defined as the style of language used to convey messages to the wider community. Therefore, it is very important to know and recognize the interlocutor to determine the appropriate language style. While speaking, it is also considered as an image of language activities, such as communicating in a declarative or imperative manner (Faizah & Saddhono 2015). Moreover, at the beginning of its appearance, rhetoric was only considered as a skill in speech, because sophists considered this skill to be indispensable to win a case (Martha 2010). To win a case good speech and public speaking skills are needed.

The ability of public speaking is one of the benefits obtained when studying rhetoric. Rhetoric is not easy to learn. This ability can also be categorized as a soft skill that becomes an added value in humans, because not everyone can master this art well. To gain this ability a person is required to pay attention to words. In the world of education, this public speaking ability is very important to be taught to students, because students are given education, one of which is to be able to interact

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well in the surrounding environment with good etiquette and morals. Moreover, public speaking skills can also help students in conducting interviews to find jobs in the future (Yenni 2018).

Nowadays, various problems are witnessed in the education-related activities practiced in school. Education is considered a conscious effort by humans for betterment. To realize this, of course, it is necessary to have character education in students, so that not only their intellectuals are honed but also their personalities. With the recent advances, of course, many things have changed due to the influence of the environment itself. This also affects students, where many begin to experience moral disintegration. Reported from Republika.co.id on Thursday, February 1, 2018, there was an abuse by students against a fine art teacher at SMAN 1 Torjun, which resulted in the loss of the teacher's life.

In responding to this problem, Mahfud MD assessed that this was caused by the moral collapse of the students, thus it was necessary to strengthen moral and character education. Not only that, as reported by [Mind Rakyat.com](http://MindRakyat.com) on October 9, 2020, it is stated that one of the things that cause moral degradation is the existence of pornographic content that is spreading on social media. Deputy Chair for Women and Children of the West Java PDI-P DPD, Noor Rafiqqa said if this happened because of the negative impact of technological advances, he was also concerned about the spread of immoral acts that led to a moral decline in children.

The moral decline certainly has an impact on the character, personality, mentality, and speech. In a Javanese proverb, it is mentioned that *ajiningdirisoko lathi*, meaning that someone will be appreciated and respected based on their speech. As a knowledgeable person, one would be nice, use polite language, not offend other people, and not brag about the knowledge gained. As social beings, humans are naturally related to each other. Therefore, the art of speaking cannot be separated from human life. Other people can understand an individual's mind through the choice of words.

A language is a tool used by humans to communicate for the exchange of information. Language allows humans to interact with each other, which further aids to form a culture. The communication process can be done orally, which is delivered directly to the intended person and the writing is delivered in a structured manner. The use of language, in this case, is included in the study of rhetoric both orally and in writing (Murti & Blue 2018). Moreover, humans use spoken language more in their daily communication activities. In this case, it can be seen that humans possess speaking skills and talent since childhood, but the knowledge gained affects the communication skills.

Learning activities involve interaction between educators and students for material delivery. For the achievement of learning objectives, a well-defined approach for learning is required. The communication process becomes the most important thing in the implementation of learning activities because it helps in the process of delivering information to students. The choice of diction that is appropriate to the age of the students is also a consideration so that misunderstandings do not occur. In addition, student socialization is important among peers or with educators.

2 RESEARCH METHOD

The writing of this article uses a qualitative method with library research techniques, namely collecting books, literature, notes, and reports that are under the topics raised (Nizar 1999 in Sari & Asmendri 2020). The reference sources used are accessed online from the internet and books in the national library. Based on this, it can be seen if data collection is carried out by reviewing several journal articles, books, and documents that are relevant to the research conducted by the author. The main instrument of writing this article is Aristotle's rhetorical philosophy in improving public speaking skills and its relevance in learning activities in the classroom. Thus, the analysis focuses on rhetoric and its use in learning activities. The results obtained exhibit relevance between Aristotle's rhetorical philosophy and learning activities in the classroom based on the five laws he states. In addition, by deepening the rhetoric, you will achieve good public speaking skills with reinforcements for the material to be delivered. This is because in rhetoric one must be able to master the material to be conveyed.

3 RESULT AND DISCUSSION

Aristotle's philosophy of education

The knowledge passed down from generation to generation continues to change and is adaptive to time conditions. Aristotle was the first to classify science into different disciplines and to classify the subjects into more general branches of knowledge (Maulidi 2016: 63). Aristotle said that logic is a tool that can be used to reveal the truth about something. In addition, logic is also an analytic, which reveals the truth in science. To conquer the world, of course, tools or media are needed so that these goals can be achieved, one of which is education. Education is a force that can be used to achieve the life desires of every human being. This is in line with the opinion of Theodore Bramled in Anwar (2015), which states that education is a force that has great authority in determining the own desires and goal achievement. As an influential figure, Aristotle founded a school known as Aristotle's Lyceum. This Lyceum organizes various researches related to all things in science. This is certainly in accordance with the view of Aristotle who has the concept that science must be scientific and its validity can be proven.

Nikamcheia ethics is a famous sentence expressed by Aristotle where every skill and teaching, including behavior and decisions made, is used to pursue a value. Therefore, everything that humans do must have a reason so that the desired goals can be achieved (Magnis & Suseno 2009:1). This concept is also used by Aristotle in applying education. The purpose of education according to Aristotle is in accordance with human goals so that education is considered as a realization to become fully human. In addition, schools as places to receive education must be able to meet the student's needs, because schools also function as places to form characters that make humans better, so that there is a change for the betterment (Maulidi 2016: 119–121).

Aristotle's philosophy of rhetoric

Rhetoric is a branch of science that plays a role in the field of speech and mastering it requires skills for appropriate use of language in front of many people. Rhetoric has three meanings, including implementing skills in language effectively, effective use of language in improvising, and an excessive art of speech to draw the attention of the masses (Mas'ula 2019). Abdullah in Mas'ula (2019) expresses Aristotle's opinion regarding three parts that must be understood in rhetoric, namely the ethos or character of the speaker which can be judged by the way he communicates; pothos or emotional feelings used to describe what is being said to the wider community; and logos, namely the selection of diction or sentences used to express their opinions in the general public. In rhetoric, several factors must be considered, such as variety, material, and style of language and adjusted to the object at hand. That is why Aristotle emphasized that speakers should understand correctly the subject matter to be reviewed (Martha 2010). This cannot be separated from the function of rhetoric, which is to provide knowledge for speakers to achieve the desired goal.

Several benefits can be achieved while studying rhetoric, one of which is to improve public speaking skills. Public speaking is an art that requires fluency in speaking, controlling emotions, choosing the right words, having appropriate speech, the ability to control the atmosphere, and choosing the material to be disclosed (Yenni 2018). While implementing public speaking, several factors must be considered, including vocals, intonation, tempo, and emphasis. The goal is to influence, change, teach, educate, and provide explanations and useful information to listeners. In addition, when doing rhetoric some factors must be considered, such as the language, material, and style. Paying attention to these three factors will certainly help someone to good at public speaking, avoid misunderstanding, and express ideas in a better manner.

The relevance of Aristotle's rhetoric philosophy with classroom learning activities

Rhetoric is not as simple as it is assumed to be, in rhetoric there is a relationship between the art of speaking and the problems expressed. Therefore, it is necessary to possess logic so that the process

of delivering messages does not result in misunderstandings. Aristotle divides rhetoric into five laws, namely, first, the invention (invention), in which a speaker is required to dig deeper into the topic to be raised and the intended target to express his ideas. Second is writing, wherein the speaker must be able to express his/her ideas in a structured manner to provide a clear understanding. Third is style (elocution), while expressing ideas the speaker needs to process words that can draw the attention of audiences to listen to his/her ideas. Fourth is delivery (pronunciation), wherein the speaker can use vocals or gestures based on information that is conveyed. Fifth is the memorization technique, which is importance of using words or sentences that function as weapons so that the message conveyed can be remembered by the audience. In addition, at the end of learning, educators should provide evaluations and motivation to use words that are trending or unique so that students can continue to remember them (Ahyar et al. 2019).

Learning about skills in rhetoric is related to classroom learning, including science, art, and skills. In the aspect of science, of course, mastery of the material is required, so that everything that is said can be accounted for. The art aspect is related to the vocal ability to convey ideas. Moreover, the success of students in rhetoric can be observed from their ability to present the ideas that are in their minds so that they are well received by others (Sardila & Arini 2018). In addition, in delivering learning material, a technique is needed so that it can be well received by students. The use of rhetorical strategies can encourage students to understand a subject matter. In addition, in learning activities, educators often ask students to conduct group discussions. The strategy of using rhetoric in leading groups to direct group members is certainly very necessary to achieve the goals of group formation. After carrying out discussion activities, students are asked to convey the results of their discussions in front of the class. In a presentation, good rhetorical skills are needed because word processing will be carried out to convey clear meaning. This is followed by a question and answer session, where the presenter will listen to responses or answer questions from his classmates. Therefore, it is necessary to have an in-depth understanding of a material that will be raised as per the rhetorical laws expressed by Aristotle. The implications that can be obtained in this activity are in the form of group work, brainstorming, responsibility, creativity, and speaking skills.

4 CONCLUSION

Based on the above opinion, it is observed that in his rhetoric, Aristotle emphasizes three things that must be understood, including ethos or ethics, pathos or emotional, and logos or logical. One of the benefits of learning rhetoric is developing public speaking skills. The ability of public speaking is not owned by everyone, thus it is classified as a soft skill, which is an additional point for human quality. Aristotle's rhetorical philosophy also has relevance to learning activities in the classroom. This can be witnessed from the use of the five laws of Aristotle, both by educators and students. In addition, the presence of this rhetoric can make people collect a lot of information related to the material to be raised so that they can understand more deeply the material and it is not easy to believe the words of others whose truth cannot be tested. As a student, mastering rhetorical skills will also help in not easily believing in something, instead it will help in expressing something in a better manner or getting answers to unknown facts.

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Hitu-Dutch encounter and dispute in early modern period

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ABSTRACT: This paper attempts to narrate the geopolitics of Ambon in the first half of the 17th century. Using the historical method, the authors exploited both local and Dutch sources to describe (1) the Hitu-Dutch encounter and agreement, (2) the Dutch political economy in Ambon, and (3) the Hitu-Dutch wars. In the late 16th century, the Luso-Hitu dispute reached peak. Hitu and its Islamic league of Ternate and Jepara began to invade the Portuguese-Ambon. Unfortunately, their power was not enough to expel the Portuguese. They finally accepted the Dutch to expel the Portuguese in 1605 jointly. The Dutch captured the Portuguese fortress and renamed it. The Dutch began to administer the political bureaucracy and re-populated Ambon. They attracted foreigners, mainly the Chinese, to stay in Ambon. The Dutch also attempted to control and secure their commercial affairs in Ambon. For them, Hitu always complicated their trading interest. The Hitu-Dutch conflict heated and brought them to several wars. The Dutch did not have any choice but to destroy the sultanate. They tried to intervene in the internal politics of the Hitu Sultanate. The Dutch used the sultanate's inner conflict to divide it into some smaller political entities. The Hitu Sultanate came to an end in the mid of the 17th century.

Keywords: Hitu-Dutch; Encounter; Modern Period

1 INTRODUCTION

The Hitu Sultanate was situated in the Leihitu Peninsula in Ambon Island. This sultanate existed between the 15th and 17th centuries. The rise and decline of the Hitu Sultanate could be viewed from a political-economic perspective. The Hitunese could transform their kingdom into a powerful sultanate after they joined the Islamic networks. They also joined the Islamic trade networks and functioned some harbors of the northern coast of Ambon as the transit ports for the foreign merchants. The traffic trade in the Hitu sultanate attracted the surrounding people to populate Hitu. They could expand their hegemony to Hoamoal in West Seram and control the clove cultivation in the Lease Islands. Unfortunately, their friendly welcome to the Portuguese became the beginning of their decline. Their Islamic political partners assisted the Hitunese to expel the Portuguese. Their power was not enough to remove the Portuguese. They welcomed other Europeans, the Dutch, as their political and trading partners. The Dutch-Hitunese joint-attack could force the Portuguese to surrender. However, the Dutch succeeded to control the Hitunese and force them to their subject. The Hitu Sultanate fell in the middle of the 17th century after the Dutch intervened in the Hitunese internal political affairs.

This paper attempts to revisit the Hitu-Dutch encounter and dispute during the first half of the 17th century. The history of Ambon-Hitu had already been studied. Basman et al. (2012), Keuning (2016), Sahusilawane et al. (2002), Usmany et al. (2006), Utomo (2017), and Raman et al. (2019) have narrated the history of Ambon-Hitu in both the local and global context. This study tries to recompile and re-narrate the history of Hitu-Dutch during the 17th century. This

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paper is divided into three sections: (1) Hitu-Dutch encounter and agreement; (2) Dutch political economy in Ambon; and (3) Hitu-Dutch wars.

2 RESEARCH METHOD

Catz (1989) proposes a Eurasian perspective to describe the Portuguese presence in the East after examining Mendes Pinto's *Peregrinacao*. On the one side, the Portuguese eyes convey an event, and on the other side, the Asian eyes borrowed to narrate the same event. Both eyes (sources) could complement and corroborate each other. This study used library study to exploit both European and local sources. Both European and local sources would contribute to the accounts of the Hitu-Dutch encounter and dispute. Using historical hermeneutics, we could understand the specific intention of the related sources by considering various perspectives on the sources comprising official, unofficial, merchant, missionary, rival, or native perspective. In addition, reading the author's world could allow us to understand the context of the related historical event. Therefore, we could elaborate our data in a proper context.

3 RESULT AND DISCUSSION

3.1 *Hitu-Dutch encounter and agreement*

In the late 16th century, the Dutch sailed and tried to find the spice islands. They came and were welcomed by the Hituneseon in the Northern Coast of Ambon. The locals had a dispute with the Portuguese. The locals asked the Dutch to assist them in invading the Portuguese in the bay of Ambon (Manusama 1977, p. 179). The Dutch delivered the Hitunese request to the Dutch King in the Netherlands. The Dutch merchants couldn't conduct a war, and the royal army should have assisted them. The Dutch King accepted the Hitunese offer. Admiral Cornelis Sebastianszoon and Steven van der Hagen were sent to realize a treaty (Mu'jizah 2012, p.23). This treaty agreed on some fees (400 bahars) received by the Dutch and Dutch assistance to the Hitunese. The Dutch-Hitu treaty was signed by both parties in 1603 (Manusama 1977, p.180).

After they agreed on the political treaty, Admiral Matelief, Steven van der Hagen, and Mihirjiguna led a siege to the town of Ambon in 1605. The Portuguese did nothing when they were surrounded. However, the Portuguese had enough military weapons, but there were no food supplies from the locals. The Portuguese captain in Ambon, Gaspar de Melo, surrendered with terms and conditions. The Portuguese requested to leave Ambon safely and surrendered the Portuguese fortress to the Dutch. The Empat Perdana (Four Prime Ministers) of the Hitu Sultanate wanted to destroy the Portuguese fort. However, the Dutch asked for the fortress and their trading base (Manusama 1977, p.182). The Dutch renamed it Victoria Fortress. They also placed Frederik Houtman as the first Dutch governor in Ambon (Mu'jizah 2012, p.25).

The Dutch and their company began to expand. They were ready to assist the local kingdoms, and in return, the locals had to give them the lands. They used those lands as their new colonies. After their success to drive the Portuguese out of Ambon, many local kingdoms invited them. Ternate asked them to expel the Portuguese from the Moluccas. The Dutch hoped that Ternate would grant Luhu, Lasidi, and Kambelo. As those areas were owned by the English, Ternate offered Hitu to the Dutch. Sadly, after the Dutch successfully destroyed the Portuguese in the Moluccas, Ternate was captured by the Dutch (Mu'jizah 2012, pp.25–6).

The Dutch seemed to be the great assassin by murdering their trading rivals. They murdered English and Japanese merchants in 1623. The Dutch claimed both English and Japanese merchants were responsible for the increase of the spice price. They frequented to raise their offer to the locals. This led the Dutch to lose their profit (Manusama 1977, pp.185–6).

The Dutch were not the majority in the town of Ambon and, however, they were in the upper rank of social stratification in Ambon. As a colonial master, the Dutch in Ambon comprised civil

society, colonial servants, officers, and the army. The colonial officers were the governor, senior merchant, and captain. They were placed in the upper status in the Dutch administration. They got a small salary from the company. However, they gained either official or unofficial income from the shipping of several commodities, such as cloves and nutmegs, shipbuilding, and boatbuilding (Leirissa et al. 2004, p.65).

The Chinese also stayed in Ambon. They came to Ambon to serve the Dutch. Mostly, the Chinese were merchants, and they made for petty and wealthy merchants. The rich merchants commonly became the Dutch right-hand to handle the commercial affairs. The Dutch also appointed the Chinese Captain. In addition to enjoying the Dutch support, the Chinese, mostly the petty merchants, also sought capital support from the wealthy Chinese merchants. They frequented to offer their products on foot. They also sailed and sold their products to other countries in Ambon. They were also often to the Dutch commodities and bought sagu to be resold in Ambon (Leirissa et al. 2004, p.65).

The locals came from many areas in the Indonesian archipelago. They comprised a majority of the population in the town of Ambon. They were slaves and non-slaves. The slaves were sold in Batavia and were brought to Ambon. In Ambon, every elite had around 10 and 20 slaves. They forced the slaves to work at home and on the plantation. They also asked them to go fishing, hunting, and looking for jungle wood (Leirissa et al. 2004, p.64). The non-slave inhabitants in Ambon commonly worked for the Dutch company. The influential persons were appointed to become their chiefs. They were merely allowed to stay in the town of Ambon. The Dutch were afraid they would smuggle cloves or sold goods in the black market (Leirissa et al. 2004, p.65).

3.2 *Dutch political economy in Ambon*

The Dutch used the fortress in the Bay of Ambon as a center of their spice monopoly. They began to issue forced plantations in their colonies. They merely allowed the locals to plant the cloves in Ambon-Lease. The local plantation resulted in a million kilograms of cloves per year. Every clove tree yielded two kilograms per year (Burnet 2013, p.109). The forced plantation was cultivated in the dati land. The Dutch forced the landlords to produce the cloves. The Dutch purchased the clove crops. However, the Dutch had fixed the price (Manusama 1977, p.187). The dati system called this system. The Dutch had administered the inhabitants of the countries in Ambon, their dati lands, and their clove trees (Mansyur 2011, p.31; Usmany et al. 2006, p.72).

The Dutch also issued a policy of extirpation to keep the fixed price of the spices in the market. The patrol ships or kora-kora boats were prepared in the bay of Ambon. They sent those vessels to control the clove cultivation in the Lease Islands (Raman et al. 2019, p.33). Every year, they sent an expedition with 50 to 100 kora-kora boats, and each kora-kora had 100 crews to visit neighboring islands. They cut and burnt the illegal garden to reduce clove production (Vlekke 2008, p.227).

The extirpation policy was also aimed to limit the black market. The illegal trade grew significantly due to the local dissatisfaction with the Dutch approach. The locals smuggled the cloves to other merchants from Makasar and the Indonesian archipelago. During the rule of Governor Lucasz, he sent some naval ships and captured 21 trade ships. The following governor, Governor Gijssel, also did the same. He fired 22 trade ships in the sea of Ambon (Usmany et al. 2006, pp.73–4). The Dutch monopoly on the clove trade ran smoothly. They could export the cloves with a considerable profit.

3.3 *Hitu-Dutch wars*

The expansive Dutch policy had led the locals to face their suffering. The Dutch also continually monopolized the trade in Ambon, took over the land without any reason, issued extirpation policy, and changed the local social structure and bureaucracy. The Hitu-Dutch dispute could not be ceased. At least, they were in the two wars. The first war was from 1634 to 1643, and the second war was from 1643 to 1646.

The first war was driven by the political injustice imposed by the Dutch. As free men, the Hitunese began to revolt. They used Wawane Mount as a natural bastion to fight the Dutch. The Hitunese were not alone and were assisted by some people from Java, Ternate, Ceram, and some Christians. However, they conducted a guerilla, but the Dutch could destroy the locals. The Dutch also imprisoned the local chief, Kakiali, and transported him to Batavia (Sahusilawane 2003, p.111).

The Hitunese went back and compiled the troops secretly. However, the Dutch had transported Kakiali, but they remained to press the locals. They forced the locals to move to other islands and issued a tight monopoly in Ambon. Telukabessy then raised his weapon and led a struggle to fight the Dutch. He and his troops were assisted by their allies from Hoamoal, Makasar, and Ternate. They placed Kapahaha as their bastion. The Dutch-Hitu second war was dramatic and resulted in many victims from both the parties. Using treason by Telukabessy's men, the Dutch could destroy the Kapahaha bulwarks. However, Telukabessy could have escape, but he surrendered after knowing the Dutch tortured his men. Telukabessy was sentenced to death. The Hitu resistance could be defeated, but the Hitunese spirit inspired other rebellions in another place, such as in Hoamoal (Sahusilawane 2003, pp.112-3).

Both the first and the second Hitunese wars ended with the same result. The Hitunese faced their failure. The Batavian armies came and strengthened the Dutch-Ambon's troops to defeat the Hitunese and their allies. The Dutch started to intervene in the internal politics of Hitu, and they placed their men to control and administer Hitu. Many Hitunese escaped to Makasar, including the author of Hikayat Tanah Hitu, Imam Rijali (Mu'jizah 2012, pp.19-20). After occupying Hitu, the Dutch enjoyed a profitable trade in Ambon. They stayed in Ambon until the Dutch East India Company or *Vereenigde Oost-Indische Compagnie* (VOC) declined and ended in 1799.

4 CONCLUSION

In the late 16th century, the Dutch came to seek spices. They luckily faced a potential partner in Eastern Indonesia. They collaborated with the Hitunese to expel the Portuguese from Ambon. The Hitunese granted the Dutch the opportunity to administer the Portuguese fortress. The Dutch began to help the political bureaucracy and re-populated Ambon. They attracted foreigners, mainly the Chinese, to live in Ambon. The Dutch also attempted to control and secure their commercial affairs in Ambon. For the Dutch, Hitu always complicated their trading interest. The Hitu-Dutch conflict heated and brought them to several wars. The Dutch had no choice but to destroy the sultanate. They intervened in the internal politics of the Hitu Sultanate and divided it into some smaller political entities.

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Between traditional and global: Changing performance of *Ketoprak Rukun Karya* in the postmodern Era

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ABSTRACT: For 45 years, *Ketoprak Rukun Karya* has shown its existence in the tradition of performing arts. The age of almost half a century has forced this troupe to adapt to the advanced times. This paper aims to describe the changes in the traditional *ketoprak* art performances of Sumenep Madura in the current postmodern era. This study uses a historical method consisting of heuristics (collection of sources), criticism, interpretation (analysis and synthesis of facts), and historiography. The perspective used is art history combined with an anthropological approach. This study found that there has been a change in the form of performances in *Ketoprak Rukun Karya*. From what was originally very traditional then changed to more modern following the changing times. This can be seen from the substance of the story, new characters, stage form, lighting, musical instruments, to promotions carried out before the performance. These changes are influenced by technological developments that were present during the postmodern era. However, this group has never escaped the traditional forms of the *ketoprak* performances.

Keywords: performance, *ketoprak*, Rukun Karya, Madura.

1 INTRODUCTION

Sumenep Regency has various kinds of theater arts including *wayang kulit*, mask performances, *ketoprak* or *loddrok*, and *drama* (Bouvier 2002, p. 35; Hatley 2008). *Ketoprak* is one of the traditional theater arts that has a long history and still survives during the times. Almost similar to Javanese *Ketoprak*, the art of *Ketoprak* in Sumenep tells the story of life in the past. These stories can be in the form of daily life stories, legends, chronicles, and so on (Hatley 2008; Ridhoi et al. 2021; Sayono et al. 2021). The purpose of telling the story through the *ketoprak* show is to convey the moral message in the story that is delivered. One of the famous troupes from Sumenep Madura that still exists today is Rukun Karya.

However, the comedy group is more in demand by the Madurese of the Archipelago (small islands outside the larger Madura Island) than the urban community of Sumenep. The *Ketoprak Rukun Karya* troupe began to emerge in Saronggi District, which is relatively close to urban Sumenep (Hariadi 2021). In the millennial era or can also be called postmodern, urban communities have been served millennial entertainment such as Western films, Korean dramas, and other modern performing arts. Therefore, this paper tries to present a new perspective of Sumenep traditional art through its changes that adapt to the times.

Several previous studies related to this comedy group have not shown any changes in *ketoprak* performances in the past two decades. The writings that have appeared are only about the history of the Rukun Karya troupe, the commodification of *ketoprak* from an economic perspective, analysis of the performing arts of *ketoprak* from the perspective of art, and the symbolic meaning of the *tayub*

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dance in *Ketoprak Rukun Karya* (Effendi 2019; Larasati 2016; Sayono et al. 2021; Suharjoko 1993). There is also a documentary about the history of *ketoprak* in Sumenep Regency which explains the existence of two troupes of *ludruk* or *ketoprak* in general (hembotism 2020). However, it has not specifically explained the changes in the form of the performance in the postmodern era.

Despite the lack of research and writing on traditional performing arts in Sumenep, *Ketoprak Rukun Karya* has its uniqueness compared to Javanese *ketoprak*. Both in terms of the substance of the story and the form of the performance, it can be said that it is more complex than the Javanese *ketoprak* (Hasanah & Abdillah 2018; Pronko 1967; Sayono et al. 2020). Therefore, the study of the traditional art of *Ketoprak Rukun Karya* in Sumenep Madura became a unique and interesting subject for further research. In addition, the theme of changing the form of *ketoprak* performances in the postmodern era is also important to study to understand the process of adaptation of art groups so that they can exist to this day.

2 RESEARCH METHOD

This research is based on the stages in the historical method (Kuntowijoyo 2003). First, heuristics in the form of collecting data sources relevant to the research topic. Several sources were collected, such as archives from the Rukun Karya troupe, photos of performances, performance videos, newspapers, magazines, and interviews with the director of Rukun Karya and several Sumenep cultural figures. Second is the the process of source criticism. Some of these sources were selected and processed based on the needs of the theme of this paper. The third stage is interpretation. In this stage, the meaning and interpretation of all sources that have passed the critical stage are carried out. These sources are then analyzed and synthesized to find the fact that there has been a change in the form of the *Ketoprak Rukun Karya* performance in the postmodern era. After obtaining the facts, then the next stage is writing historiography (historical writing). Historiography is the final stage of writing this paper.

To sharpen this historiography, the author uses the perspective of art history combined with Anthropology as a knife of analysis. Because it talks about local culture, this research also conducts in-depth interviews with several important informants who understand local arts in Sumenep, especially the RukunKarya group. The Historical Method combined with the analytical knife of Anthropology was carried out because more or less this paper also discussed the public's perception of the *ketoprak* troupe. The combination of these two sciences supports the multidisciplinary history writing that has developed recently (Hatley 2008; Iriye 2013; Pronko 1967).

3 RESULTS AND DISCUSSION

A brief history

Tanjung Village, Saronggi District, Sumenep Regency is an area famous for its local arts and culture. This area is where the two largest *ketoprak* troupes in Madura were founded, namely Rukun Famili and Rukun Karya. There are dozens of other *ketoprak* or theater troupes in this area, but over time, these small troupes disappeared and there are only two troupes that still exist today (Abrori 2019; Hariadi 2021; Ridhoi et al. 2021; Sayono et al. 2020). In 1945 a well-known *ludruk* troupe emerged, namely the Rukun Famili, which was a continuation of the first *ludruk* group in Saronggi District, namely Rukun Sentosa. The word pillar here has the same meaning in Javanese, namely compact, getting along, and working together so that it is hoped that this group will continue to grow and be able to survive in all situations, even though the competition will be quite tight between the arts of *ludruk* or *ketoprak*. In the decade of the 1950s and 1960s, this troupe had split into several *ludruk* troupes, which in the end a senior comedian named SuharonKeron founded a new group in 1976, namely *Ketoprak Rukun Karya*. Until now, Rukun Karya still exists and is the largest and most famous *ketoprak* group in Madura (Hariadi 2021; Imron 2020).

Currently, Rukun Karya or often abbreviated as RUKA still exists with various changes in it. Edy Suhandi Keron (current leader of RUKA) who is also the son of Suharun Keron, gave a new nuance to the change in the performance of this group. RUKA is a group whose development has been quite progressive in the past two decades. Various efforts, such as improvement of the appearance, through stage form, lighting, story content, characterizations, and musical instruments, are implemented as promotion before the performance. Thus, RUKA became a well-known group not only in Madura but also outside the island, even as far as the capital city of Jakarta.

A superhit ketoprak

Since the early 2000s, RUKA has become increasingly known to many people because every performance is always recorded and then sold in the form of a VCD Player cassette. In fact, since early 2021 this group has made short films with the comedy theme RUKA which have been published through the YouTube Channel. This is also influenced by the lack of staging events since the Covid-19 pandemic in Indonesia. The policy that does not allow crowds or crowds make this group switch from real media to virtual media. The performance schedule is also very small as compared to the period before the pandemic. From what was originally a year they could perform hundreds of times, during the pandemic they only performed a few times (Edi & Dimas RUKA 2021; Hariadi 2021).

RUKA's performance, which is said to be a superhit *ketoprak*, is influenced by the model of his appearance on stage. *Ketoprak Rukun Karya's* style, starting from the story, actors, comedy, and the director is liked by the audience and this makes the group very popular. The performance schedule every month is full. In a month, this organization can play up to two to three performances. Staging is not just done overnight, it can even reach seven nights per performance in one city (Hariadi 2021). RUKA mostly performs in Sumenep Regency, both on land and outer islands, especially on official events such as the anniversary of Sumenep Regency, the anniversary of the offices in Sumenep Regency, and art events from the Culture and Tourism Office. Not only that, but the stage is also prepared when there are wedding invitations, *khitanan*, and other indigenous events (JawaPos.com 2017).

Even more interesting, RUKA is also invited to events outside Madura. Several cities in Java that have hosted the performances are Probolinggo, Situbondo, Jember, and Banyuwangi in East Java. Even at the end of 2018, they were invited to Jakarta for welcoming the New Year and the "Haul Gusdur" series of events. Not only that but this troupe was also offered to perform in a neighboring country, Singapore. However, until now it has not been realized due to the impact of the COVID-19 pandemic in Indonesia which has not been completed until now (JawaPos.com 2018; koranmadura.com 2018; NU Channel 2018). This traditional art performance wrapped in the latest technology is a form of adaptation and a blend of traditionality and modernity so that traditional art does not lose its originality and is still in demand by many people.

Staging, characters, and story content

Ketoprak or *ludruk* Madura has a unique characteristic in terms of staging arrangement. For other Javanese *ketoprak*, the sequence of performances begins with the opening dance. After that, the story of *ketoprak* began (Hatley 2008). However, Madura *ketoprak* (especially RUKA) has its staging sequence. It begins with the director introducing the members of the group, opening music, opening dance, comedy performance (*ludruk*), and finally the *ketoprak* story with a certain title. Therefore, this Madura *ketoprak* performance took quite a long time, even until dawn (Hariadi 2021). Unlike the Javanese *ludruk*, which only shows comedy and ends at midnight. Likewise with Javanese *ketoprak* only features certain historical stories and does not take a long time.

Since the beginning of its establishment, the content of the stories presented by RukunKarya has only been in the historical genre of the pre-Islamic period and the period of Islamization, especially in the East Java area. Then after the reformation, improvised by inserting social conditions, it aims to follow the trend that was booming at that time, namely social and democracy. The nuanced

story about history is also still inserted in the storyline, which is combined with the concept of humor. Some of the stories that are often staged are the stories of *Joko Thole* (a Madurese character), *Ki Jamus*, *Minak Jinggo*, *Mutiara Sumenep*, Islamization in Madura, and so on (Hariadi 2021). In this postmodern era, the contents of these historical stories are combined with the current social conditions of society. For example, the RUKA performances for the past two years have always included the themes of the COVID-19 pandemic, especially poverty, unemployment, lockdown, and the abnormal of “new normal era” according to Madurese (Edi & Dimas RUKA 2021).

In this case, Encung Hariadi, nicknamed Mas Jaka Linglung, who is the director of RUKA, plays an important role. The director has a vital role from the opening to the closing of the performance. Mas Jaka always improvises historical stories so that they can be accepted by the wider community. Sometimes criticisms of the government also appear in the story. The inspiration comes from the social conditions that occur in the Sumenep Madura community, even outside the area. One other interesting thing was the performance on Gili Yang in September 2020. The performance at that time also featured a player that had physical limitations (disability player). This indicates that the director, Mas Jaka Linglung, already has disability awareness in RUKA performances in this postmodern era.

Postmodernity of stage, music, and performance

Initially, the *Ketoprak Rukun Karya* performance was very simple, without any stage and decorations. *Ketoprak* is only staged at the local level. The use of curtains as the background and the separation between the audience and the stage used a piece of cloth that was stretched by two people. The cloth also functioned as a cover for the players' changing rooms so that the area became narrow. In subsequent developments, they used a stage, but it was still a lobby that was not very high. Supporting equipment such as musical instruments used were also simple and traditional, with only one set thus consumed a lot of time while changing places. In terms of lighting, they still used Petromax lamps. Entering the 1990s, RUKA's Troupe had more adequate equipment and stage for their performances, so that their performances were more optimal and effective (Hariadi 2021; Imron 2020).

In the 2000s, this group had a wide and big stage. In addition, it also had a private room for players to just rest waiting for their turn to change clothes. The location of this player's waiting room was behind the stage. The stage model was equipped with a curtain cover and a background with a royal background or traditional art. In addition, in terms of lighting, spotlights were used to make it easier to focus on the players on stage. In terms of microphones, they did not use wireless but employed conventional microphones that were hung in the center of the stage. This is the hallmark of East Javanese *ludruk* or *ketoprak*, which they still use today. Modern and varied musical instruments are available now. Like the keyboard, electric guitar, and drums accompany each song. This is a form of adjustment to the development of contemporary music, where the Indonesian people are now familiar with various types of music through social media and other technologies.

The number of series of events is adjusted to the local culture. It is not surprising to see performances in the Madura area, in main land and outer islands, RUKA performances can last up to 3 or 4 a.m. The series of events must be performed and will not be removed by the RUKA director, because this is local wisdom that must be preserved and must not be lost amid modernity as it is today.

4 CONCLUSION

Ketoprak Rukun Karya is one of the theater arts from the Sumenep area that has survived to this day. If traced from its establishment in 1976 to the process of becoming famous as it is today, it does take a long time. The process of adapting to modern to postmodern times can be said to be

successful because they still exist and are in demand by many Madurese and Javanese. Changes in the form of staging, in this case, are necessary so that this traditional Madurese art is not lost in the rapid flow of globalization. One form of postmodernity in *Ketoprak Rukun Karya* can be adopted by other traditional Madurese arts so that they are maintained and no longer acquired by other regions in East Java and Java in general. Finally, departing from the name RukunKarya, one of the efforts to preserve and maintain traditional arts is to continue to “work” at any stage to show its existence. Artists must be able to draw themselves up between the “traditional” and “global” to face rapid technological change in the world.

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Teaching historical thinking in Indonesia: Can students cross the threshold portal?

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ABSTRACT: Teaching Indonesian students to have historical thinking skills is not an easy task. The main predicament is that students were used to learning history passively. They were only used to receiving historical knowledge through teacher explanations delivered through lectures. Meanwhile, the ‘student textbook’ is usually used as the only learning resource by both teachers and students. Moreover, this textbook tends to present the past in a single perspective, which must be in line with the official version of the state. As a result, students tend to think that history does not have multiple perspectives. Therefore, this fact complicates the teaching of historical thinking in Indonesia. This article aims to discuss the opportunities and challenges of teaching historical thinking in Indonesia from the perspective of the threshold concepts. The main conclusion of this article is that teaching Indonesian students to have historical thinking skills is still possible but many difficulties will be faced by students. Based on this conclusion, this article suggests that history teachers utilize historical primary sources as an alternative learning resource.

Keywords: Historical thinking, threshold concepts, learning history.

1 INTRODUCTION

Teaching historical thinking skills not only requires students to master the historical content material but also to analyze that content critically. This is exactly the opposite of the traditional teaching of history, which relies only on identifying important dates, individuals, events, or ideas that students must know (Lesh 2011). This causes students to learn history through memorizing facts that are less beneficial to their life (Hasan 2010). However, to teach students to think historically, the learning process also requires substantive knowledge. Historical thinking involves complex interactions between these two types of knowledge (Ercikan & Seixas 2015).

The first type of knowledge needed to study history is generally referred to as the ‘content’ aspect (Hasan 2019) or the ‘substantive knowledge’ (Van Sledright 2014). The knowledge included in this category, for example, is people or historical actor names, dates or chronological periods, regions, events, capitalism, socialism, economic production, democracy, and many others. Historical content knowledge is the starting point for developing students to a higher level of competence (Hasan 2019). Meanwhile, the second type of knowledge needed to study history is referred to as the ‘skills’ aspect or ‘strategic knowledge’ (Van Sledright 2014). All these terms contain a common meaning, which is the knowledge that is used to construct historical arguments and understanding. Unfortunately, this aspect—due to the various challenges faced—is often ignored by the teachers in teaching history in Indonesia because they are still too focused on the content aspect and neglect their obligation to encourage the development of students’ skills.

To develop students’ historical thinking skills, history teachers must have a strong understanding of the historical thinking concepts. Historical thinking can be defined as the process of using procedural knowledge to analyze historical content knowledge, to understand the past. The fundamental question according to Seixas & Morton (2013, p. 2) is “how do we know what we know about the past?” This question can be answered through an intellectual process that requires critical thinking

by using certain concepts. These concepts are used by historians to transform the past into history (Seixas & Morton 2013). At the same time, students can also use these concepts as “the rule of the game” to learn history (Lévesque 2008).

However, it is not easy to teach historical thinking in Indonesia. The main obstruction in developing students’ historical thinking skills in Indonesia is the limitation of the learning resources. Even though teaching historical thinking requires learning resources outside the bounds of history textbooks, history teachers in Indonesia rely heavily on textbooks, and these typically only present historical knowledge as “fixed claims about the past” (Reisman 2012). The utilization of primary sources as historical evidence is one of the fundamental concepts for teaching and learning how to think historically (Davison et al. 2014; Lévesque 2008; Seixas & Morton 2013), but the requirement to use primary sources is difficult to meet for teachers in Indonesia. Teachers do not have the autonomy to choose their history content and learning materials because they have to follow the national competency standards stipulated in the Regulation of the Ministry of Education and Culture. Therefore, Indonesian teachers tend to use only textbooks as learning resources for their students (Pii 2016) and students typically learn by memorization (Sayono 2013).

Based on the problems described above, this article discusses the possibility of teaching historical thinking in Indonesia. This conceptual review is carried out using the perspective of the threshold concepts. Two factors become the main discussion in this article. First, the discussion about the inhibiting factors for the implementation of teaching historical thinking skills in terms of what has happened so far in Indonesian schools. Second, the discussion on the possibility of teaching historical thinking in Indonesia can be successfully applied in the next future.

2 MEMORIZING HISTORY: RITUAL KNOWLEDGE

Since the teaching of history in Indonesia is generally characterized by the utilization of learning resources in the form of official textbooks from elementary to secondary schools which offers a single perspective, and students only learn and use their “ritual knowledge” (Perkins 1999). Historical material studied only has “a routine and rather meaningless characters” (Perkins 1999). This meaningless learning process is the result of the teacher’s teaching process that relies too much on lectures. Thus, it is not surprising if students consider history education as a boring subject because they tend to memorize facts and have no practical use in their lives.

Ritual knowledge that can be inhibiting factors in teaching historical thinking in Indonesia can be identified from three facts that are still common in Indonesian schools. The first factor is the use of learning resources that only rely on textbooks. In implementing the 2013 Curriculum, teachers are required to use a variety of learning resources other than textbooks to enrich students’ knowledge. However, various studies show that teachers still rely on the ‘student textbook’ as the only learning resource (Mardiana & Sumiyatun 2017; Pii 2016). While the weakness of official history textbooks in Indonesia is that they tend to present the past in a single perspective and do not provide alternative space for different perspectives. As a result, students’ epistemic beliefs will be embedded that history can only have one version of interpretation about the past. This has certainly become one of the obstacles in fostering students’ historical thinking skills.

The second factor is the teachers’ teaching method that still relies on lectures heavily. Ideally, as per the demands of the 2013 Curriculum, the learning process should be student-centered. In reality, the learning process that should have been student-centered turned out to be still teacher-centric as they used the lecture method (Pii 2016). The teaching process through this kind of lecture, definitely, tends to be one-way and does not open up opportunities for students to think differently. Supposedly, to foster students’ historical thinking skills, different thoughts are needed to create an active dialogue between teachers and students as well as between students. It is undeniable that this reality also becomes one of the inhibiting factors in fostering students’ historical thinking skills in Indonesia.

The third factor is the learning style of most students who tend to learn history by memorization. This learning style is a direct consequence of the previous two factors. The teaching process that

uses textbooks as the main learning resource and is presented through teachers' lectures, culminates in a learning evaluation process that measures students' learning retention in memorizing historical facts that have been presented. Many studies have shown that most students in Indonesia tend to learn history by memorizing the material that has been taught (Irani et al. 2018; Sayono 2013). This way of learning could hinder students' historical thinking skills because it does not encourage them to think actively due to the passive reception of information from their teachers and textbooks.

This ritual knowledge could become troublesome when students are confronted with learning resources in a variety of primary sources that contain multiple perspectives to stimulate their historical thinking. This troublesome knowledge is discussed in the next following section.

3 THINKING HISTORICALLY: TROUBLESOME KNOWLEDGE

In efforts to foster students' historical thinking skills in Indonesia, students may experience difficulties in thinking historically. To see whether it is possible to teach historical thinking in the Indonesian context, it can be analyzed from the perspective of the threshold concepts. The term "threshold concepts" first appeared as part of the project of "Enhancing Teaching and Learning Environments" in various higher education institutions across the United Kingdom to improve the quality of the learning environments (Meyer & Land 2003). Threshold concepts are a relatively new framework because the first examples of published works appeared as early as 2003 (Walker 2013). Meyer and Land (2003, p. 1) describe that "a threshold concept can be considered as akin to a portal, opening up a new and previously inaccessible way of thinking about something." This learning portal is considered a threshold concept because its mastery involves learning to look at some aspect of the world in a completely new, transformative, and often counter-intuitive manner.

As a relatively new idea, the threshold concepts are not a totally new construct. There is a great deal of conceptual overlap between the concept of schemata in cognitivism theory and the threshold concepts (Walker 2013). Walker (2013, p. 251) considers that "whilst threshold concepts can undoubtedly be represented as schema, not all schemas are likely to be threshold concepts." In the cognitivism perspective, the schemata are triggered by the environment, so that if the learning environment is increasingly challenging then students enter the liminal realm of threshold concepts and have to develop new schemata by linking them together; they will struggle against existing activation patterns, which naturally favor more established schemata (Walker 2013). This is an explanation for the occurrence of "troublesome knowledge" from the cognitivist point of view.

There are at least five characteristics of the threshold concept, which also have similarities with the main features of schemata in cognitivism theory (Anderson 1977; Walker 2013). These five features could be used to analyze the possible implementation of teaching historical thinking in Indonesia. The chances of success in teaching Indonesian students to think historically have the same opportunities as teaching our children who cannot ride a bicycle to have skills in riding a bicycle. It takes a lot of time and efforts to keep practicing. It is possible to fail but also offers many possibilities for success. These possibilities will be analyzed by using the five characteristics of the threshold concepts.

First, "transformative", is an epistemic shift, a previously inaccessible way of thinking about something that occurred (Meyer & Land 2003, 2005, 2006). In cognitivism theory, the schema is also transformative, because it must always be reorganized when incoming data reveal a need to reconstruct the concept (Walker 2013). Based on this perspective, in order to teach students to have historical thinking skills, their epistemic beliefs must be transformed. They have to realize, for example, that history can have multiple perspectives in interpreting the past. In such case, once this epistemic stance is understood, then "its potential effect on student learning and behavior, it to occasion a significant shift in the perception of a subject" (Meyer & Land 2003). The most basic principle to transform students' epistemic beliefs in fostering historical thinking skills can be done by introducing various alternative learning resources other than textbooks. Providing opportunities for students to use primary sources is the most possible method in transforming their way of thinking in learning history.

Second, “irreversible”, it cannot be reversed, once the concept is understood it cannot be forgotten or can only be forgotten with considerable effort (Meyer & Land 2003, 2005). In the cognitivism perspective, schemata also tend to be irreversible, because they are malleable and changeable every moment as information is received from time to time (Walker 2013). If a child learns to ride a bicycle for the first time it will be difficult, but once they are able to ride it, this skill remains forever. Likewise, if students have understood how to think historically, these skills would create an impression on their minds. For this reason, students need to practice learning history from various learning resources—especially historical primary sources—and should be trained to think independently.

Third, “integrative”, because “it exposes the previously hidden interrelatedness of something (Meyer & Land 2003, p. 5). Meanwhile in cognitivism theory, the schemata are also integrated, because “schemas are embedded on other schemata, which themselves subsume sub-schema” (Walker 2013, p. 251). Based on this perspective, teaching historical thinking in Indonesia has the same chance of success as failure. Success can be achieved if students feel that they get practical benefits in their lives from possessing historical thinking skills. On the other hand, if students feel that they do not get any benefit from historical thinking skills, then teaching these skills will be in vain. Therefore, the success of teaching historical thinking in Indonesia depends on students’ satisfaction. If students are satisfied then these skills are integrated, otherwise, it may be not integrative (Meyer & Land 2003).

Fourth, “bounded”, that “any conceptual space will have terminal frontiers, bordering with thresholds into new conceptual areas” (Meyer & Land 2003, p. 5). Similarly, schemata are also bounded because schemata enable holistic or gestalt representations which recognize the boundaries between concepts (Walker 2013). Based on this perspective, teaching historical thinking in Indonesia could fail if most students are unable to break from their existing schemata because they only carry out the process of assimilation of new ways of thinking history into the old one (Mascolo 2015). Success can only be guaranteed if most students accommodate to new historical ways of thinking. In the accommodation process, the internal structures of knowledge are modified in order to have consistency with external reality, so existing schemata should be changed to accommodate and include incoming new information (Bormanaki & Khoshhal 2017).

Fifth, as “troublesome knowledge”, because threshold concepts are challenging, difficult to come to terms with, counter-intuitive, or requiring a suspension of disbelief (Meyer & Land 2003). While schemata can also represent “troublesome knowledge” because they often conflict with common sense and have a strong affective component (Walker 2013). Based on this perspective, every new way of thinking in learning history—which is different from the old way of thinking that has been embedded in the existing schemata—will inevitably lead to troublesome knowledge. Students who are accustomed to obtaining a single source of information (from teachers or textbooks) will be confused when using multiple historical sources, which contain different and conflicting versions of the past. Likewise, if students are given the opportunity to think about history independently, they will face issues of troublesome knowledge since they are used to learning history passively. However, if students are able to overcome all the troublesome knowledge, it can be assumed that they will be able to think historically seamlessly.

4 CONCLUSION

Teaching historical thinking in Indonesia is not an easy task, although it is still possible. The toughest challenge comes from the habit of most students who learn history by memorizing past facts. This habit appears as a logical consequence of ritual knowledge because teachers routinely only teach through lectures and rely heavily on textbooks as the main learning resources. However, based on the perspective of threshold concepts, Indonesian students can still be taught to think historically but have to deal with troublesome knowledge first. If students are able to overcome it then they can pass through the learning portal, and can think historically. Since they are used to learning history using learning resources that contain a single perspective only such as the ‘student

textbook,' to foster students' historical thinking skills, teachers need to utilize multi-perspective primary sources.

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Where are the farmers in food-crop research? Decolonization, nationalism, and agricultural research

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ABSTRACT: This article discusses the notion of nationalism and decolonization in pre-independent Indonesia. Through the case of agricultural research, particularly rice crops, we show the transformation of vision and policies from the colonial era to the pre-independence era. While the colonial policy was geared towards increasing income for the colonial government through export crops, the Indonesian government was struggling to establish efficient policies to escalate food crops production. One of the solutions offered came from a rice researcher named Jagus. He envisioned the self-sufficiency of village farmers to continuously manage their own rice seeds. Furthermore, Jagus also suggested a mechanism to directly link research centers with village farmers. However, these people-centered visions of agriculture research diminished along with the 1965 anti-communist violence which transformed the national policy into a capitalistic-oriented one under the New Order government. Decolonization and discourses on nationalist agrarian strategies ended along with this transformation.

Keywords: food crop research, decolonization, Indonesian nationalism, agrarian policy, Indonesian Peasants Front

1 INTRODUCTION

In 1949, SoejonoHadinoto released a booklet with the title phrase *dariekonomi colonial keekonomi nasional* (from colonial to national economy). This phrase reflects the dynamic of the early independence or decolonization period in Indonesia, where the country struggles with post-colonial structural changes, including the economy sector. Although the phrase echoes the spirit of *Indonesianisasi* in the economy, its meaning remains ambiguous. Some interpret *Indonesianisasi* in a narrow sense of introducing Indonesian supervisory and management personnel in the economic sectors, while others urge nationalization and a substantially wider role of the state in economic life (Lindblad 2008: 5–6).

Despite this ambiguity, *Indonesianisasi* mirrors a broader nationalist spirit of every aspect in Indonesia's period of decolonization, between 1950 and 1965. Nationalism became the grounded values in numerous national policies, such as Indonesia's first two development plans, Plan Kasimo (1947) and Rentjana Kesedjahteraan Istimewa (RKI/Special Prosperity Plan 1950). In both plans, agriculture strategy was prominent; placing farmers at the center and activating their potentials (such as diligence and readiness to help one another) (Broere 2020), in contrast to the colonial perspective that portrays the natives as conservative, lazy, and lacking in knowledge (Alatas 1977). Furthermore, the Kasimo Plan did not consider foreign cooperation but instead promoted village development and agricultural education by establishing the *Balai Pendidikan Masyarakat Desa* (Village Education Centres/BPMD) at the district level (ibid). These development plans express what Anibal Quijano stated as the effort to liberate the production of knowledge, reflection, and communication from the pitfalls of European rationality/ modernity (Quijano 2007: 177). Apart

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from the physical revolution, decolonization of knowledge was an integral part of Indonesia's early independence period.

This article discusses such decolonization of knowledge production through the case study of agrarian research in the 1950s and 1960s. Decolonization of knowledge production in this context is seen as an effort to seek freedom from the colonial way of thinking and epistemologies (Nayar 2010) that often went hand in hand with the political process of decolonization, deimperialization, and de-cold war (Chen 2010). Within the backdrop of war, unrest, food crisis, and population growth, increasing food production was one of the main agendas in the newly independent Republic. However, it is not only about a matter of the rise of production but also centering the farmers and peasants in producing their crops and knowledge – as reflected in the Kasimo Plan and RKI. Interestingly, amongst the limited agrarian research centers, one of them was privately managed by a self-taught agrarian researcher named Jagus. Through his writings, we will describe his vision of food-crop research within the larger agenda of *Indonesianisasi*, including building the villagers' self-sufficiency in crop production. Jagus's publications constitute most of the sources for this article, but oral interviews with his family members and agrarian activists in the 1960s also provide information on his work and give a glimpse on why there is no continuation of his works in the present.

2 RESEARCH IN THE PERIOD OF DECOLONIZATION

After the Dutch occupation, how did Indonesians detach themselves from the imperialist dominance of knowledge production? If research is the answer to the question, then how and what steps were taken by the Indonesian government to build nationalist-centric research? Regarding the first question, Makagiansar already noted that research in colonial times was intended for colonial purposes. Their main goal was to “support the colonial economy system aiming at 1) politically preserving the colony and 2) turning the colony into resources for the colonialist” (Makagiansar 1965). Knowledge production was meant to maximize the benefit of colonial capitalists (Chen 2010).

In the field of agriculture, research was geared towards improving export crops, which benefited the colonial power. Indonesia's independence in 1945 became the turning point for research, where the element of civil power became the goal of national research. The priorities were determined based on national importance, aiming at the people's welfare and well-being in general (Makagiansar 1965). Most importantly, Makagiansar also underlined that research should not be the monopoly of academics per se. Everyone with interest, knowledge, and willingness should participate in fulfilling the people-centric national research (ibid.). In this regard, the decolonization of knowledge production in Indonesia has given more place for the people who were in the previous era merely seen as “unheard objects whose standpoints are conveyed only through the agency of Europeans” (Alatas 2016, p. 2). In other words, decolonization in agricultural policy also involves transforming the positionality of the farmers who were once an object of colonial policy, into the central subject of their agricultural production.

Although wars and turbulence inhibit research activities between 1946 and 1950, the years after marked the return of nationalist research activities in Indonesia. The year 1956 can be considered as the start of the new era of Indonesia's scientific organization with the publication of Law no. 6 in 1956. This became the basis for the formation of *Madjelis Ilmu Pengetahuan Indonesia* (Indonesian Science Council/MIPI), who organized the *Kongres Ilmu Pengetahuan Nasional* (National Science Congress) I and II in 1958 and 1962 (Makagiansar 1965). The importance of research in national development became more prominent through the establishment of *Pembangunan Nasional Semesta Berentjana 8 Tahun* (Eight Year Development Plan) in 1960, which emphasizes the crucial role of research in natural resources, economy, society, culture, education, and government for development. This was later followed by the creation of *Departemen Urusan Research Nasional* (National Research Department) in 1962 with the task to “coordinate, stimulate, and conduct research for the benefit and development of the country” (ibid). Moreover, the National Research Department has already implemented an interdisciplinary approach to offer integral solutions for national problems.

Meanwhile, research in agriculture was usually conducted in research centers managed by the government, private or semi-government institutions (financed by plantation fees or funds from export crops taxation), and university. In 1961, the *Madjelis Penelitian Pertanian* (Agricultural Research Assembly) was formed with members from the directors of all research institutes under the Agriculture and Agrarian Compartment (*Pertanian dan Agraria*). Within the National Research Department, an Agricultural Research Council was established that functions as a planning body of agricultural, farm, fishery, and forestry (Sumintawikarta 1965). Besides research institutes, their changes were incorporated in research trends post-independence. Before 1950, agriculture research and its publications were dominated by non-Indonesians with only a few of *pribumi*. These few Indonesian researchers were responsible to take over all the research institutes from the Dutch government. Only after 1955 did the numbers of researchers multiplied along with the graduates from universities or academies who later employed by research institutes (*ibid.*).

Priority and direction of agriculture research in the era of independence also transformed. If before 1945, agricultural research revolved around industrial and export crops, then after independence, the research priority moved to food crop research. This shift also relates to the importance of food crop production as the core of Indonesia's economic policy amidst the persistent food crisis. For example, in the first meeting of Dewan Pertimbangan Agung (the High Deliberative Council) from 24th January to 27th January 1964, the Council explicitly stated that the food crop problem and the economic situation should be considered as a *national emergency* (emphasis underlined). Therefore, the Council insists the government to send rice, corn, and other food crops to areas with cases of starvation; and to distribute crops from producer areas to other areas with famine (Dewan Pertimbangan Agung 1964). It is within this backdrop that the aims of agricultural research are geared towards: 1) assisting in solving problems and impediments in agriculture developments; by providing materials (high-quality seeds, tools, or pesticides), new knowledge (on soil, crop diseases, etc), new techniques, and tips; 2) reducing or eradicating the risks of agriculture projects; 3) revealing strategical points, open new ideas, and frontiers in agricultural development; and 4) preserving the sustainability of natural resources concerning agriculture such as land, water, forest, flora, and fauna (Sumintawikarta 1965).

3 RICE AS THE NATIONALIST AGENDA: JAGOES AND RICE RESEARCH

In 1959/1960, Indonesia launched its movement for rice self-sufficiency (*Gerakan Swasembada Beras*). Many rice varieties were invented to tackle the problems of food crops insufficiency, particularly rice with long periods of planting, limited quantity, and proneness to diseases. Most of these varieties were produced in the Agricultural Department in Bogor, but private research institutes also played a role. One of these institutes is the *Jajasan Lembaga Penyelidikan Keilmiahan Pertanian dan Pembibitan/JLPKPP* (Research Foundation for Knowledge in Farming and Seeds) in Klaten, Central Java, managed by Jagoes.

Jagoes was born from a family of a village leader (*lurah*) in Madiun, East Java, but later on, moved and spent most of his life in Klaten, Central Java. He began his agrarian career in a Dutch coffee plantation Pandan Simpang in Klaten. In 1935, he succeeded in a research that produced a new variety of tobacco plant resistant to phytophthora-nicotiana (Jagus 1964a). It seems that this success served as a start for his dedication toward crop research.

For Jagus, crop research had an ideological basis. He felt obliged to produce crops that were useful for the nation. For him, enhancing farmers' crop production was part of the national and revolution strategy, which was as important as other problems in pre-independent Indonesia (*ibid.*). After his success with the tobacco plant, Jagus moved towards rice crops, particularly rice seeds that can be planted in dry-land (in contrast to the wet-land *sawah*). In the long run, the success of increasing rice production not only contributed to rice self-sufficiency but also enabled Indonesia to become a rice exporter.

In his research, Jagus attempted to combine the superior characters from different types of rice seeds to produce a prime type of rice. His experiment succeeded in producing a new type of rice in 1944, called Sri Dorodasih, named after his daughter who was born on 10th March 1941. The rice

that were generated through Jagus's research tend to have more grains and weight, need a shorter period for harvest, and provide good taste (Jagus 1961).

Jagus's inventions drew President Sukarno's attention. In 1947, Sukarno, through the *Residen* of Surakarta, expressed his pride for Jagus and emphasized that he should continue his work (Jagus 1964). Years later, with the support of Sukarno, the JLPKPP was established in Klaten in 1959. It was in this center, together with other colleagues, that Jagus invented four other rice varieties in 1961: Bintang Ladang, Bimokurdo, Bimopakso, and Retnodumilah. Jagus's rice seeds were used in many areas throughout the archipelago. Amongst the areas that conduct planting experiments of his seeds were Jakarta, Klaten, Jogjakarta, Surakarta, Surabaya, Jember, Kalimantan (Liku district, Sambas), until West Papua (which was executed through the civic mission of the military command VII Diponegoro in Sentani district) (Jagus 1964b).

Jagus nationalist ideology in rice research brought him close with the *Barisan Tani Indonesia/BTI* (Indonesian Peasant's Union), a nationalist-leftist organization closely affiliated to the *Partai Komunis Indonesia/PKI* (Indonesian Communist Party). Although Jagus's family did not clearly express his involvement in political organization, there are some visible indications that he was active in BTI, for example, BTI's journal, *Pembangun Desa*, frequently published Jagus's writings related to rice research; he also taught at Insitut Tani Egom (Egom AgricultureInstiute), an education institute managed by BTI; and he was also a speaker in BTI's seminars.

In 1963, Jagus gave a speech on "Patterns to Expand Farming of Jagus's Selection of Superior Rice" in the Agriculture Production and 1001 Movement Seminar, organized by BTI. Besides presenting the topic on his rice research; he also expressed his idea on rice seeds that will be managed by villagers. Followed by it he continued to elaborate his points as follows: first, every village should have a village nursery garden which is maintained and managed collectively (*gotong royong*) by villagers for continuous and regular provision of rice seeds for farmers. Second, villages should also build seed barn (*lumbung bibit*), which would be the center of storage and distribution of seeds to villagers, cooperatively. Third, education of farmer's cadre is important to maintain quality of crops, with high productivity. Fourth, Jagus proposed a mechanism to distribute seeds from JLPKPP to every village garden, so that farmers will continuously receive superior seeds in every planting season (Jagus 1963).

In his presentation, we can see Jagus's vision and ideology to develop self-sufficiency amongst farmers. His idea was not only to produce superior rice seeds but also to build independence among farmers to manage seeds and crops. This was different in the colonial era, where food crop production was undermined to intensify export crops such as sugar, coffee, rubber, and so on. It is also different, as we shall see later on, with post-Sukarno era where agrarian policy reached its capitalistic turn. Jagus also attempted to provide a solution to the gap between research and its application by proposing a mechanism of distribution from JLPKPP to villages.

Jagus's last innovation was wet-land (*sawah*) rice seeds called RadjaleleBaru in 1965. In the same year, he was detained by the military in Klaten along with the anti-communist operation in 1965. The trigger behind this operation was the kidnapping and killing of six high-rank and a middle-rank army officers in Jakarta. The military then hastily accused the PKI as the perpetrators of that act, named *Gerakan 30 September* (September 30 Movement). What follows next was the extermination not only of the PKI members but also the leftist organizations in their network, friends, and families. Approximately five hundred thousand to one million people disappeared and were killed, while others experienced gross human rights violations (Komisi Nasional Hak Asasi Manusia RI 2012). Jagus was one of them. He was detained due to his activities in BTI. However, he was released within one year and he managed to return to his home and family. Unfortunately, his research center JLPKPP was closed and he never continued his research until he died in 1975.

4 CONCLUSION

Jagus' works have shown a broader effort to decolonize agrarian knowledge that was previously dominated by the colonial interest. His case provides a good example of how nationalism became an

important drive in decolonizing knowledge as suggested by Chen (2010). This nationalist ideology was at the core of his food crop innovations, which overturned the colonial agricultural research by re-centering the farmers and linking the research results with its users. Unfortunately, the political turbulence tragically ended his works.

The 1965 violence led to regime change in Indonesia, from Sukarno to Suharto's so-called New Order regime. Under Suharto's authoritarian government, agrarian policies transformed from the previously nationalist and colonized to a capitalistic one. Suharto's regime development plan was heavily oriented on free market economics and relied on funds from the international organization, to achieve maximum growth and efficiency (Robison 1986). In terms of agricultural policy, the New Order program of Bimbingan Massal/Bimas (Mass Guidance), for example, opened intervention of multinational corporations which led to the dependence of seeds, fertilizers, and insecticides of farmers to these government-corporations' supplies (White & Huskens 1989). The self-sufficiency of farmers that was envisioned by Jagus disappeared together with the New Order pro-market strategies.

The case of Jagus pointed out the fact that Indonesia lost more than just lives after the 1965 violence. The spirit of decolonization, nationalist visions, and the effort of centering people in every nationalist policy diminish together with authoritarian practices in the New Order. The attempt to decolonize Indonesia from Dutch colonialism that commenced in the 1950s apparently led to a different form of colonialism at the end of 1960s, operated by the global market, rather than a singular state. The discourse of nationalism transformed from people-oriented to development-oriented that prioritizes production but undermines the people.

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Patirtaan Jolotundo: Learn its history for preservation

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ABSTRACT: PatirtaanJolotundo is a historical heritage site located in Seloliman Village, Trawas District, Mojokerto Regency, East Java Province. In addition to being historical, this object is a must-visit destination because of its natural beauty. The potential of this historical site is interesting to study further. This study uses a historical and descriptive qualitative approach and aims to describe the site both in terms of its history and its current condition. The results of this study indicate that PatirtaanJolotundo was a historical relic during the reign of Airlangga and the Hindu-Buddhist era. From various historical sources, it is stated that this site has an important role in the life cycle of the supporting community. The existence of this site is used sustainably according to its era. The condition of the site is currently well-maintained and managed.

Keywords: Patirtaan Jolotundo, History, Preservation

1 INTRODUCTION

Indonesia is known not only for its diversity in natural resources but also for its rich diversity of historical heritage and cultural heritage. The diversity of historical heritage and cultural heritage is important to preserve its existence because it has value for history, education, science, religion, and culture. Law Number 11 of 2010, defines conservation as a dynamic effort to maintain cultural heritage and the values contained therein by protecting, developing, and exploiting it [1]. Historical heritage and cultural heritage contain historical values as a form, thought, and human behavior in the past, which will be useful for the development of culture in the present and the future. Therefore, this historical value has an important meaning in growing a sense of national pride and strengthening awareness of national identity [2], [3].

Administratively, PatirtaanJolotundo is located in Seloliman Village, Trawas District, Mojokerto Regency, East Java [4]. In the past, it was one of the baths or pools built during the Majapahit era. Geographically, Jolotundo is located on the slopes of Mount Penanggungan which is considered a sacred mountain in Hindu mythology [5]. On the slopes of Mount Penanggungan, many historical sites are found. It is in a well-maintained condition and is used as a tourist destination is PatirtaanJolotundo. However, the historical richness of this site is interesting to be studied in more depth. The development of the times affects the mindset of the people who support it. Attention to historical heritage must always be maintained and instilled from an early age. Therefore, for the sake of the preservation of a historical site, complete knowledge of the historical heritage is needed [6], [7].

To build complete historical knowledge about a site, thorough research is carried out. The purpose of this research is to know the history of PatirtaanJolotundo, which is located on the slopes of Mount Penanggungan and its conservation efforts. It is hoped that the results of this study can be used as a source of complete historical knowledge about PatirtaanJolotundo. Thus, from this knowledge, a historical awareness will be built to maintain and preserve the existence of the site.

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2 RESEARCH METHOD

This study uses research methods based on two approaches. The first is a historical approach to reveal the historical background of the Jolotundo partnership. The second is a descriptive qualitative approach to find out the current condition of Patirtaan and the conservation efforts carried out. Historical research is a holistic methodology consisting of four complete and systematic stages [8]. The steps taken are through direct observation of the Jolotundo Temple in Mojokerto, optimizing the use of media, such as searching for journals and reference books, that can be used as support for existing data and can further strengthen theories.

3 RESULT AND DISCUSSION

3.1 *History of PatirtaanJolotundo*

PatirtaanJolotundo is a temple structure with a water source ecosystem. Patirtaan is one of the historical heritage sites located in Seloliman Village, Trawas District, Mojokerto Regency, East Java. Patirtaan is located in a mountainous area and another factor that steals the attention is the location, which lies in between two mountains, namely Mount Penanggungan and Mount Welirang [9]. This site is geographically on the slopes of Mount Guarantee which is located across or across part of the western slope of the mountain [10]. This temple is often nicknamed “lightning” because this site has springs at every corner. Jolotundo Temple has a square shape whose size is about 16 x 13 square meters. On the east and southeast a small pond can be seen, and above this pond stands a temple building whose temple structure tapers upwards. This structure is considered sacred for the Hindu-Shiva sect.

The building structure of the Jolotundopatirtaan is in the form of a terraced punden, which is conceptually closely related to the ancient belief system. [11]. At first, the main function of the Jolotundo Temple was as an irrigation canal system. After Prabu Airlangga abdicated the throne, Jolotundo Temple was still functioning and was being renovated for irrigation purposes and other fundamental interests of life [12]. In the days of the Majapahit kingdom, Jolotundo Temple still functioned as it was during the Kahuripan or Medang kingdoms. Even if examined further, the Jolotundo Temple was maximized during the Majapahit era, not only the Jolotundo temple but also the four large patirtaans located on the slopes of the guarantor, were maximized, during the Majapahit era and this continued up to HayamWuruk era. After this local civilization or culture rituals emerged, because the ritual is a sign where the patirtaan is completed, and after that a temple is opened for the inauguration. The ritual is held every year to commemorate the construction of the Jolo-tundo temple. Jolotundo Temple was built based on three versions, one was built by Udayana for the benefit of Airlangga, it was built by Airlangga himself to commemorate the death of his father, it was built during the time of Sala Tuga Wijaya who was the great-grandson of Airlangga.

Cosmology explains that the universe is like a cosmic circle and in the middle is the place where the God died and is surrounded by eight oceans and horizons, many nations claim that the miniature is in their respective countries. Meanwhile, the people of the archipelago used to build the Borobudur temple in the form of Buddhism in the middle of the abode of the gods, which was surrounded by eight continents and oceans. But the spoon master thinks that the miniature universe is man-made, so the spoon master looks for what is within the realm of nature and finds sustenance. In this case mpu spoon to Central Java, Madiun, and various places so that it finally arrived at the insurance. Because the structure of the mount is suitable, i.e., one mountain is surrounded by eight hills, it seems like ocean that surrounds the gods.

The historical story took place in the year 899 Saka or 977 AD. At that time, Bali was known as a wise island and gemahripahlohjinawi under the leadership of the Warmmadewa dynasty which ruled since 835 Saka or 913 AD. The successive kings were Sri Kesariwarmmadewa, Sri Tabenendrawarmmadewa, Indra Jayasingha Warmmadewa, Janasadhu Warmmadewa, and Maharaja Dharma UdayanaWarmmadewa. Unfortunately, during Udayana’s reign there was an extraordinary political

mess. Sriwijaya, a large empire based on the island of Sumatra, was implementing an expansionary policy to attack and control other areas. As a strategic and prosperous kingdom, Bali was also a target. Through several wars, Bali was finally defeated by Srivijaya.

Udayana received instructions to flee to create a center of spiritual strength to reclaim Bali and save its entire people. Udayana ran across the narrow sea that separated the islands of Java and Bali and walked in an uncertain direction based on the instructions he received. He finally arrived at a small mountain which had a special shape and was considered sacred by Javanese people since thousands of years. This is Mount Penanggungan, which represents the end point of the flight of the expelled Maharaja of Bali. This mountain is sacred because it is believed to be a rebirth of the Himalayas of India. It was in this loka that Udayana created a spiritual center, a complete hermitage using a self-purification pool. Udayana forged himself in penance, self-meditation, self-culture, and tirakat for many years in the same place to restore his inner strength so that he could take back Bali and liberate its people according to Sriwijaya colonialism. Tapabrata Udayana was heard by the gods and all his wishes were granted. Udayana not only received supernatural powers, but the Maharaja of the Land of Java owner of the throne, Mpu Sindhu, was pleased to make him his son-in-law. With his supernatural powers and political support, Udayana managed to reclaim his throne over the Balinese kingdom. He ruled the kingdom with his wife, the favorite daughter of Mpu Sindhu, Mahendrata until death in the year 933 Saka.

Due to the magnitude of the spiritual energy at the loka this place was also chosen for meditation by Airlangga, the king of Kaharipan who was Udayana's grandson. He chose this place when his kingdom was destroyed by Srivijaya's spiritual energy, owing to the great spiritual energy and the fact that his ancestors were imprisoned at this location. Airlangga also managed to seize the throne which was controlled by Worawari, Sriwijaya's vassal king.

When the Majapahit kingdom was established, the speciality of this location remained unchanged. It served as a target for kings, princes, and nobles to forge themselves to get the desired spiritual abilities. In fact, not far from Jolotundo, Majapahit had built a palace on the slopes of the same mountain. The records of historical researchers, both foreign and Indonesian historians, strengthen this view.

The temple, which is located in Seloliman Village, Trawas District, Mojokerto Regency, is in the form of a bath or pentirtaan that uses the primary part in the form of a shower which originates from the mountain spring. Two rooms on the right and left of the primary building function as bathrooms for kings & nobles. The water from the bathroom and shower finally empties into a large pool that surrounds the main building and temple chambers. Until now, Jolotundo is still a favorite place for magic hunters. The place is surrounded with number of flowers, incense, and various offerings. Jolotundo is still a spiritual center with energy that is very calculated can be depicted by observing people meditating in some parts of the temple.

3.2 Building historical awareness for preservation

Historical relics such as the Jolotundo Temple can be ascertained to have a very high historical value. These buildings hold meanings and values that are different from other buildings [13]. This place is used as a tourist spot that shows the beauty of temples and springs that are believed by the community to be sacred. Besides being used as a place for recreation, Jolotundo Temple is also used for religious tourism and many Hindus come here to pray or to meditate. This temple can also be used as a medium for the education of students to find out the historical meaning behind this building. It is common that many scientists and historians come just to research and look for data/information about Jolotundo Temple, besides that students often make visits to observe this site from childhood to university. The purpose of these activities is to identify and learn facilities for students to keep them aware of this historical heritage.

Awareness of history according to Jan Bakker is awareness wherein a person accepts a legacy from his ancestors and also the results of their work as an inheritance which is considered the most preserved and still perfected. Later the results of historic work should be passed on to the next generation [14]. Based on the statement above, it is clear that awareness of history must exist and

also has to be instilled in everyone from an early age. Awareness of history must be instilled for the maintenance and the preservation of the nation's heritage that has existed for generations [15]–[17].

A good understanding of the historical background of the existence of the Jolotundo Patirtaan site for all age groups is very good. This will encourage the development of historical awareness [18]. Because with a strong sense of belonging, the existence of a site has an impact on the preservation side not only for visiting and enjoying but also for caring. Therefore, with this step the preservation of a historical heritage building will be well maintained [19]. Patirtaan Jolotundo, which is currently used mostly as a tourist destination, will be more complex if the educational function is also maximized. The surrounding community is the main supporter of conservation efforts. Considering their vital role, a complete historical education is needed for them.

4 CONCLUSION

Patirtaan Jolotundo is a historical site that has a strong historical background from the Hindu-Buddhist period. The site, which is located in Seloliman Village, Trawas District, Mojokerto Regency, East Java, has until now functioned as a tourism object. In the past, it was one of the baths or ponds in which various historical sources have been known since the ancient Mataram era. Patirtaan is one of the historical heritage sites that is still being preserved. One of the functions of this building is as a place or means of irrigation and a source of life for the surrounding population. The importance of understanding the history of Jolotundopatirtaan can foster historical awareness. From this awareness, the sustainability of Patirtaan Jolotundo can be maintained.

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Recent trends in the decolonization of history curriculum: A systematic review

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ABSTRACT: Decolonization of the history curriculum that seeks to acknowledge different narratives and decentering the Eurocentric perspective took place in various countries in the world. It is placed in a specific context that makes each of them unique yet paints the bigger picture of the historical process of decolonization of knowledge. This article aims to find the golden threads and to map the decolonization of the history curriculum in various contexts. We analyzed previous empirical research in the past 20 years. Followed by it, we classified them into two distinct categories: superficial and radical decolonization. This study indicates that different historical experiences might result in different forms of the decolonization of the history curriculum.

Keywords: Decolonization, History Curriculum, Preservation

1 INTRODUCTION

For the past two decades, the number of research projects in the decolonization of history curriculum increased. The decolonization of history curriculum is part of a larger tradition of the decolonization of knowledge that could be traced back to the works of several scholars such as Edward Said (1978), Gayatri Spivak (1988), or Walter Mignolo (2002). Broadly speaking, the decolonization of knowledge seeks to overturn the Eurocentric epistemologies (Nayar 2010).

In the backdrop of political decolonization that took place after World War II, more countries with a colonial history decolonized their curriculum. This decolonization could take form in various efforts, such as dismantling the colonial education dependency (Johnson 2002), deconstructing the colonizing narrative (Stanton 2014), acknowledging the indigenous history and knowledge (Shear et al. 2015), or other forms that challenge the Eurocentric perspective in the history curriculum. These efforts are important in many countries as history education could produce or reproduce colonial discourse and ideology. For a very long time, the colonialist has used education as a mode of domination, exploitation, and oppression (Alatas 2000). The recent development of research in the decolonization of the history curriculum might be a good indication as the process was implemented in many places.

This article aims to explore the recent trends in the research of the decolonization of history education in various contexts. For this study, we limit our focus on the empirical studies in schools because we want to map the decolonial experiences that was implemented in numerous countries.

2 METHOD

In this systematic review, we adapt the PRISMA flow that “was developed to facilitate transparent and complete reporting of systematic reviews” (Page et al. 2021, p. 1) as reflected in Figure 1. For this review, we identified the studies that have been indexed in three databases: Scopus, Web of Science (WoS), and Dimensions. Scopus and WoS are more well-known and established databases (Schotten et al. 2017)

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but also problematic as they are exclusive and hardly accessible for scholars that do not have resources to access those expensive databases. In his recent article, Tennant (2020) argues that “both platforms seem to discriminate against different forms of knowledge, particularly that which does not hail from the English-speaking Western world” (p.1). Thus, we deliberately include the Dimensions database in our study. This emerging database has a different business model from Scopus or Web of Science which makes it more inclusive towards the non-English speaking world (Mouratidis 2019).

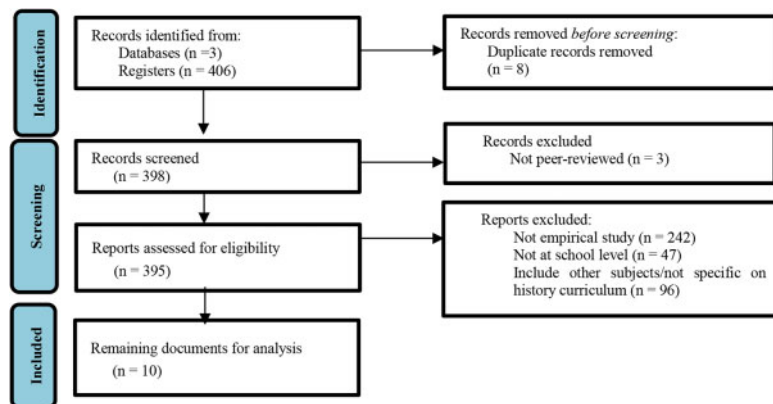


Figure 1. Flowchart for literature identification, review, and exclusion (adapted from PRISMA flowchart).

From: Page MJ, McKenzie JE, Bossuyt PM, Boutron I, Hoffmann TC, Mulrow CD, et al. The PRISMA 2020 statement: an updated guideline for reporting systematic reviews. *BMJ* 2021;372:n71.

We used keywords to identify the studies in those databases. Boolean function was used in searching the articles for this study. For both Scopus and WoS, we input “decoloni*” AND “history curriculum” in the search function, meanwhile for Dimensions we used (“decolonisation” OR “decolonization”) AND “history curriculum”. The time limit was set from 2001-2020 to obtain a better understanding of the trends in the past two decades. This identification resulted in 8 registers from Scopus, 5 registers from WoS, and 393 registers from Dimensions. We removed 8 duplicate records before the screening process.

In the first screening stage, we removed 3 non peer-reviewed records to ensure that all the works included in this review underwent a peer-reviewed process. As a result, 395 articles were assessed for the eligibility in the second screening which relates to the content of the articles. Because we want to map the decolonization of history curriculum that took place in schooling contexts from different countries, we included studies that were based on empirical research and excluded the review articles as well as the conceptual ones. We also excluded 47 articles that were based on the research in a non-school context. Articles that discussed other subjects which make them not specifically focussed on the empirical studies of the decolonization of history curriculum were also excluded. At the end of the process, only 10 articles were left for an in-depth analysis.

3 RESULTS

None of the articles included in this study are from the former colonizer context. They are either in the countries that were formerly colonized such as Brazil (Júnior 2016), Kyrgistan (Ismailova 2004), Caribbean (Johnson 2002), Cameroon (Ndille 2018), Kenya Modiba & Odhiambo 2009), Singapore (Lee 2012); or in the settler countries such as Australia) (Cairns 2020a, 2020b) and the US) Shear et al. 2015; Stanton 2014). In contrast, the decolonization of history curriculum was inevitable process in both former colonized countries and settler countries.

In the former colonized countries, the decolonization of history curriculum went hand in hand with the political process of decolonization. In some cases, nationalism was the main drive to decolonize the history curriculum of the national building as shown in Cameroon (Ndille 2018), Kenya Modiba &

Odhiambo 2009), and Singapore (Lee 2012). The political changes called for a new identity and sense of belonging to their nation. These people were no longer colonial subjects, but a citizen of an independent nation-state. In this context, the history curriculum is seen as an important means to unite people under the nationalism ideology.

While nationalism might be the main drive to decolonize history education in some former colonized countries, others might take inspiration from nativism. Brazil decolonized its history curriculum by highlighting the importance of indigenous experience while at the same time acknowledging other cultures and civilizations in the world (Júnior 2016). After gaining independence from the USSR, Kyrgyzstan also decolonized its curriculum by foregrounding the native perspective that has been suppressed for decades (Ismailova 2004). A similar process also took place in Caribbean where the local narratives were at the forefront (Johnson 2002).

Decolonization of the history curriculum in the settler states such as the US was driven by the need to acknowledge the indigenous cultures and histories in the middle of the dominant Euro-settler narratives. Studies by Stanton (2014) and Shear (2015) reported several attempts to decolonize history curriculum in the US by giving more space to the history of the indigenous, especially in the topic of pre-1900. Meanwhile, in the Australian context, more focuses were not only given to the history of the indigenous people, but also to the Asian-related history as more and more Asian immigrants come to Australia (2020a, 2020b). This kind of decolonization in the settler countries has been criticized by Tuck and Yang (2012) as turning decolonization into a metaphor or merely 'browning the curriculum' (Tuck & Gaztambide-Fernández 2013) without radically changing the Eurocentric narrative.

Having analyzed the decolonization of the history curriculum, we would like to propose two categories: superficial and radical decolonization. In the superficial decolonization, the content of the history curriculum might give more space to the indigenous or the natives, but the Eurocentric narratives remain dominant (Tuck & Yang 2012). The radical decolonization takes a different form in challenging the Eurocentric narratives by presenting and foregrounding the indigenous or vernacular histories and cultures. Europe is no longer seen as the center of the world nor the cradle of civilization, but the source of the backwardness (vom Hau 2017). The articles in this systematic review show different levels of the decolonization of the history curriculum from the superficial to radical one, and sometimes it moves from one end to another in several countries.

Ismailova's work (2004) informed the radical decolonization in Kyrgyzstan. Before 1991, the curriculum was highly centralized and fueled by Russian perspectives. Following its independence, Kyrgyzstan reformed its curriculum by re-centering the Kyrgyz perspective and revitalizing the local history and culture. A similar process took place in Kenya after its independence in 1963. During the colonial period, the history curriculum was very Eurocentric and detached the students from their roots. In the past, the students were taught that Africa has no history before the arrival of the Europeans (Washika 2015), but it changed dramatically after the independence when the curriculum highlighted the Kenyan identity and nationalism that transcends from the tribes (Modiba & Odhiambo 2009).

The Cameroon's case is rather different. During the colonial period, the history curriculum was very Eurocentric and when Cameroon gained independence in 1960, the people had blurred knowledge of their history. The government reformed and tried to decolonize the curriculum several times but until recently 50% of the history content in the curriculum was occupied with the European history (Ndille 2018).

Superficial decolonization of the history curriculum also took place in the US and Australia. In the research of history curriculum in the US, Stanton (2014) showed that there were some efforts to acknowledge the indigenous people in the American history curriculum. More spaces were given to accommodate content related to the indigenous history, but the Euro-American settler's interest continued to drive the curricular decision making which resulted in the oversimplification of the indigenous history (Shear et al. 2015; Stanton 2014). Australia also acknowledged and included the indigenous as well as the Asian history in the curriculum, but the worldview remains Eurocentric (Cairns 2020a, 2020b).

In some contexts, the decolonization of the history curriculum moved gradually from the superficial to the radical one, for example in the Caribbean. The decolonization of the curriculum in the Anglophone Caribbean aimed to foreground the local narrative and decentering Europe (especially the British). Prior to World War I, education was very British-oriented. There was an effort to decolonize the curriculum. However, the first attempt might not be successful as it was Eurocentric and only incorporated a little local perspective. Thus, it was merely superficial. With the political development since the 1960s, the

curriculum changed gradually until it became more ‘West Indian’ and the Caribbean finally detached itself from the educational dependency (Johnson 2002).

4 DISCUSSION

The findings in the previous section raise further questions regarding the decolonization of history education in different contexts. Why did the decolonization in the settler countries like the US and Australia seem superficial? Even though both of them were located in Africa and were colonized by the British, why do Cameroon and Kenya have different experiences in decolonizing their history curriculum?

It shall be noted that the decolonization of curriculum is always bounded by its context (Smith et al. 2019). Despite myriad aspirations to decolonize the curriculum in the settler-colonial context like in the US and Australia (see for example Harrison et al. 2019; Tuck & Gaztambide-Fernández 2013; Tuck & Yang 2012), the dominant settler ideology and metanarrative remain in place. It might be pertinent to the notion that curriculum is never neutral. The curriculum often works as an ideological state apparatus (Althusser 2004) which reproduces particular discourse and ideology of dominant power. Because the settlers are dominant in the US and Australia, their perspective and interest became dominant too. Moreover, the epistemic violence exerted via the long process of colonization has made the indigenous lose most of their knowledge and way of gaining knowledge (Spivak 1988).

The epistemic violence exerted by the British in Cameroon was very destructive and it made most of the people in this country unaware about their own history since the time of their independence as reported by Ndille (2018). The contents of history curriculum were dominated by the so-called world history that essentially was European history. After more than five decades of their independence, the Cameroons are still grappling in decolonizing the history curriculum.

The British also exerted epistemic violence in Kenya that was destructive too. In his seminal work *Decolonizing the Mind*, Thiong’o (1986) recalled his unpleasant detachment from his own culture and language by the time he entered the formal education that was managed by the British colonial power. After the World War II, the Kenyan elite rejected the Eurocentric narratives and demanded a new approach in seeing their past, including an argument that they already had history and civilization before the arrival of the Europeans (Washika 2015). Even before gaining their independence from the British, the Kenyans decolonized their historiography in 1950s. It provided a hotbed for the radical decolonization of history curriculum that occurred after its independence as reported by Modiba & Odhiambo (2009).

5 CONCLUSION

This study found numerous attempts of decolonization of the history curriculum in different contexts. The effort to overturn the domination of Eurocentric content and narrative of the curriculum might be driven by nationalism, nativism, or civilizationism (Chen 2010). Nationalism influenced the decolonization of history curriculum in several countries that were previously colonized such as Cameroon, Kenya, and Singapore. Other former colonies like Kyrgyzstan and Brazil were concerned in reviving their indigenous perspectives and history. Decolonization of the history curriculum in the settler countries like the US and Australia also aspire to dismantle the European settler narratives by incorporating more content related to the indigenous history.

The systematic review that we have done informs different forms of decolonization of the history curriculum, from the superficial one (such as in the US, Australia, and Cameroon) to the radical one (such as in Kyrgyzstan and Kenya). The different historical and colonial experiences, as well as the political development, might influence these phenomena because the curriculum is never neutral.

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Natural hazard of Southern Malang: Sitiardjo flash floods, 1932–1939

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ABSTRACT: Southern Malang is one of the hazardous areas in East Java, Indonesia. The natural hazard can be seen by the experience of flash floods at Sitiardjo Village, Southern Malang 1932–1939. This paper focuses on the history of flash floods and their impact on the indigenous people of Sitiardjo. The author uses a historical method to analyze this past event. Through the combination of perusing colonial archives and some kinds of literature, and also deep interviews, this paper shows that the flash floods at Sitiardjo occurred since the 19th century. But, the big ones are the 1932 and 1939 flash floods. This research also finds that Sitiardjo could never escape from flash floods. It is because Sitiardjo has a unique topography, dominated by carbonate material (karst) areas, and the lowlands are in the river basin. This area is also passed by the Panguluran River, which starts flooding when the river water increases. Flash floods were destructing everything in Sitiardjo, such as the traditional market, houses, livestock, rice field, health clinic, Sitiardjo Bridge, Christian settlement, and also the Church.

Keywords: flash flood, natural hazard, Sitiardjo, Southern Malang

1 INTRODUCTION

The research on the history of natural hazards in Indonesia is still limited. Most academics who discuss natural hazards are geologists or environmentalists. Actually, the issues about the natural disasters in Indonesia, which are caused by humans and naturally, are written by some Indonesian historians. Some of them are Nawiyanto (2012), Restu Gunawan (2010), Sarkawi B. Husein (2016), and Ronal Ridhoi et al. (2021), who have examined the problem of floods in Java and also Madura Island. While foreign historians who have examined the history of natural disasters in Indonesia are Anthony Reid (2016), Alicia Schrikker (2016), & Han Knappen (1997). The short list of the historians enlisted above proves that the study of the history of disasters in Indonesia is still rarely written. Therefore this paper aims to contribute to the historiography of material changes in the environment, specifically on the history of disasters in Indonesia.

This study focuses on a small village in Indonesia, Sitiardjo, a village located in Malang Regency, East Java. This village has a unique topography as it is situated on the lowlands between Karst hills and the center point of this area is passed by the Penguluran River, which floods in the rainy season. Automatically, when the rainfall on headwaters increases and the water of Penguluran River overflows, Sitiardjo Village gets affected by flash floods. The last flash flood until this year occurred on 18 October 2017. The flood containing water and mud as high as 1–1.5 meters crashed 439 houses (<https://radarmalang.id/sitiardjo-banjir-kapan-berakhir/>, 19 October 2017).

Previous research on the history of flooding has been carried out by Restu Gunawan in his book *Gagalnya Sistem Kanal: Pengendalian Banjir di Jakarta dari Masa ke Masa*. The study emphasizes the various efforts of Batavia Government to control flooding since the colonial period until it was continued by the Government of Jakarta in the New Order period. The construction of a canal to control floods could not solve the problem of flooding in Jakarta. The canal system is only able to reduce floods temporarily (Gunawan 2010). A similar study was conducted by Eka Tantri in *(Political) Dutch Flood Control in Surabaya 1906–1942*, who also tried to explain the colonial government's efforts to control floods in Surabaya through various policies (Tantri 2017: 166–167).

The other studies were carried out by Sarkawi B. Husain in his article *Banjir, Pengendaliannya, dan Partisipasi Masyarakat di Surabaya, 1950–1976*. The study is almost similar to Restu Gunawan's study. But the difference is related to community participation in flood disaster mitigation. Sarkawi emphasized his writing in the participation of Surabaya local communities to mitigate floods, such as dredging sewers, dredging the shallow rivers, cleaning up illegal houses along the riverbanks, and breaking the dike to avoid flooding in the village (Husain 2016: 70).

2 RESEARCH METHOD

This research uses historical methods (heuristics, criticism, interpretation, historiography) by combining the use of textual, visual, and interview sources. The researcher separates resources into two groups: first, the main source that contains information from the same research period related to flood events in Sitarjo; second, supporting sources that contain other information about flash flood and can be used as supporting data (referral sources).

The searching of sources was conducted at the Office of Sitarjo Village and the Office of PMI at Sitarjo Village. Moreover, the researcher also seeks visual sources by documenting the natural conditions in Sitarjo. For audio, visual, or video sources, researchers use youtube.com website. Interview sources included door-to-door interviews in houses, which are located at four hamlets, namely Krajan Tengah Hamlet, Krajan Wetan Hamlet, Krajan Kulon Hamlet, dan Rowotrate Hamlet. The sources that are used in this paper include: the flood disaster archive in Sitarjo; Data Informasi Bencana Indonesia (DIBI) Badan Nasional Penanggulangan Bencana (BNPB); newspaper and online news about the Sitarjo flood; the archive of village potential and village profile; photos and videos of flash flood; results of interviews with indigenous people; as well as previous research literature or other sources about natural disasters in Sitarjo.

3 BETWEEN RIVER AND HILLS: GEOGRAPHICAL CONDITION OF SITARJO

Sitarjo village has unique geographical characteristics. The area consists of both hills and lowlands, where most of the population is settled. Most of the settlements are scattered in the valley of the Penguluran River, a river that flows from north to south between the karst hills and divides Sitarjo into two parts: East Sitarjo (now Krajan Wetan) and Western Sitarjo (now Krajan Kulon). North is occupied by Central Krajan Hamlet and in the southern part is the Rowotrate Hamlet.

Figure 1 shows the position of Sitarjo in terms of geomorphological aspects. The position of the river in the middle of the village has both positive and negative impacts. On one hand, it is the main reason for the fertility of this area as the valley arose from the silt of the river upstream. But on the other hand, it also poses a special threat to the population of Sitarjo. The risk of flood in this area is high because around Sitarjo there are relatively higher Karst hills that shape the village like a trough facing downward in a basin. The water directly overflows into the valley or flatter ground in floods.

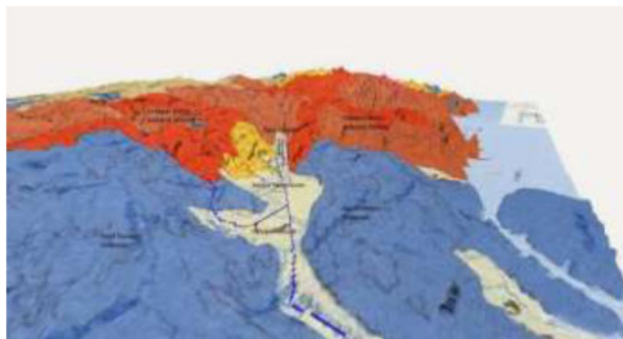


Figure 1. Topography of Sitarjo and around. (Source: Archive Collection of Yusak Khrimanto).

Meanwhile, the Penguluran River Watershed (DAS) is the estuary of various creeks from several villages around Sitarjo. Some of these creeks are the Kedungbiru, Kelaka, Mbangbang, Buludranjang, Talangsari, Kampung Baru, Klepu, and Ringin Kembar Rivers. Upstream of these creeks are in several villages namely Sukodono, Tegalrejo, Twin Ringin, Pancursari, Klepu, Argotirto, and Sumberagung Villages. The Penguluran watershed has a length of about 163 km², which runs through almost all areas in Sumbermanjing Wetan District (Archive Collection of Yusak Khristanto).

People of Sitarjo are also threatened by the meeting of two rivers. The Rowotrate hamlet located in southern Sitarjo has the highest level of vulnerability compared to other hamlets (see Figure 2), because this area is right at the location of the meeting of two major rivers—Penguluran River and Mbambang River (from Sidodadi Village). As the flooding water from the Penguluran River gets added to the water from the Mbambang River (Interview with Yusak Khristanto, 9 August 2019), the floods get worsened. As a result, the water discharge increases and affects residential areas.

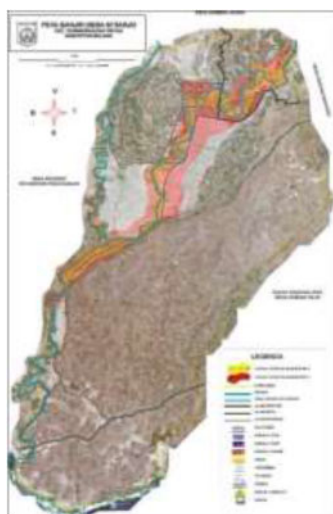


Figure 2. Map of flood prone areas on Sitarjo. (Source: Archive Collection of Yusak Khristanto).

4 SITIARDJO FLASH FLOODS, 1932–1939

Based on Data Informasi Bencana Indonesia (DIBI) Badan Nasional Penanggulangan Bencana (BNPB), flood disasters in Malang Regency in the past 10 years reached 25 events. The loss is estimated to be above 1 Billion Rupiah. In the past 10 years only in 2011 flooding did not occur. (<http://dibi.bnpb.go.id/>). Flood disasters in Southern Malang occur repeatedly, one of them was in Sitarjo. But our knowledge of the history of flooding in Sitarjo is still limited. This is because the historians that try to study environmental problems in this area are still limited.

Flash floods in Sitarjo were not new events, but an old one as it happened since the 19th century. Since the village was opened by Kyai Garta Ngastawa (Mbah Rekso's Grandfather) in 1895 to 1897, this area was always marked by flash floods. Garta Ngastawa was a Javanese missionary who opened the village and built the first Gereja Kristen Jawi Wetan (GKJW) in Sitarjo on February 11, 1897 (*Sitarjo Sa'tleraman*, no year). GKJW situated on the highlands at northern Penguluran River (now Dusun Krajan Wetan) was not affected by flash floods. The location was chosen by Garta Ngastawa and friends because it is quite strategic and safe from flooding.

From this phenomenon, we can see that Christians at that time were aware that Sitarjo can be vulnerably flooded. Therefore, they built early settlements around the church. The height of the flood and its impact on the surrounding population has not been recorded yet in church reports. The

study of the history of flash floods at Sitarjo in the colonial period still needs more research through tracing church reports or interviews with descendants of the early missionaries who opened the Sitarjo Village. Searching for resources through church reports can replace the report of colonial government in South Malang. Until the beginning of 20th century there were no official sources that reported colonial expansion in Southern Malang, specifically at Sitarjo, Sendang Biru, and Tambak Rejo (coastal areas). Even P.J. Veth in his book *Java, Geografisch, Etnologisch, Historisch* has not recorded the name Sitarjo (or Siti Ardja/Pondok Dulang). He only mentioned plantation areas in Southern Malang such as Boering, Gondang Legi, Toeren, Dampit, Toempang, Djaboeng, and Kependjen (Veth 1903: 540–541).

According to Mbah Rekso (90 years old), the areas at the southern church were often affected by flooding because of its lower position. His house, which is about 30 meters at eastern GKJW, was not flooded due to its higher location. However, during the great flood of 1932, many houses in the area were submerged by the water mixed with mud. The great flood that year damaged everything in his village including traditional markets, people's rice fields, local livestock, Christian settlements, health clinics, and the Churches. Flash floods that flushed this area for two days were more vulnerable than before. The floodwater mixed with mud as high as 1.5 meters made the residents evacuate to higher hills. The village government also reported this to the Assistant Resident in Afdeeling Malang, and then personnel from the Brantas Irrigation Service were sent to the location to inspect the water source pipes that were used for public consumption (*Algemeen Handelsblad voor Nederlandsch-Indie*, 3-11-1932).

The flash flood then occurred again in 1938. At that time the flood was quite large and it immersed some houses on the southern Penguluran River. Residents then sought the safe place around GKJW (Interview with Mbah Rekso, 9 August 2019). The great flood occurred on Monday (Senin Legi) in 1938 and two months followed by a heavier flood on Friday (Jum'at Legi) in 1938 (Interview with Pak Cahyo, 9 August 2019). One year later, flash floods occurred again. In 1939, the flash floods damaged people's homes, village markets, and bridges in Sitarjo Village. At that time, the village market in Sitarjo was severely damaged. Traders could not even save their goods. It is not yet known whether there were victims or not after this incident. However, flash floods caused huge losses for traders and residents of Sitarjo. This event affected the economy of the residents. The village market was hit by flash flood because it was in a lower location than GKJW. It was at western side of the church with the sloping land and was quite close to the Penguluran River.

In addition to the market, flash floods also hit the bridge. Figure 4 shows severe damage to the Sitarjo Bridge. The location of the bridge is about 20 meters south of the GKJW which is the main means of transportation connecting the region at the southern and northern river. This bridge stands on the top of Penguluran River wherein the water always overflows and causes flash floods in the rainy season. In Figure 3, residents are seen to be working together to repair bridges hit by flash floods. As observed in the figure the flash flood of 1939 was a big flood.



Figure 3. Sitarjo Bridge was destroyed by flash floods, 1939. (Source: Archive Collection of Yusak Khrisyanto).

In the 1940s, floods hit Sitarjo again. Exact year is yet unknown owing to the limited sources of record of the disaster. According to Mbah Muryono (76 years old), floods often hit Sitarjo when he was a child. Mbah Muryono's parents always told about the hazard of flooding. The cause of flash floods since the colonial period was the massive coffee plantations in the upstream river area. The Pancursari coffee plantation in Sidomulyo Village, Sumbermanjing Wetan has main influence on flash floods in Sitarjo (Interview with Mbah Muryono, 9 August 2019).

5 CONCLUSION

Flash floods in the village of Sitarjo occurred since the end of the 19th century and coincide with the development of early settlements in this area. For more than a century, flash flood events occurred repeatedly. Even the cycle is getting shorter with a lower tide. Environmental history should be able to become a “warning bell” for recurring environmental problems. Even though the residents of Sitarjo Village live in the shadow of repeated natural disasters, they are reluctant to leave this area. They choose to make peace with nature and survive the hazard of flash floods that occur every time.

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Archives and Documents:

- Koleksi Arsip Potensi Desa Sitarjo.
- Koleksi Arsip Profil Desa Sitarjo.
- Koleksi Arsip Kantor Desa Sitarjo.
- Koleksi Arsip Yusak Khristanto.

Interviews:

- Interview with Mbah Rekso, 9 August 2019.
- Interview with Mbah Muryono, 8 August 2019.
- Interview with Yusak Khristanto, 16 August 2019.
- Interview with Pak Ponidi, 16 August 2019.
- Interview with Pak Cahyo, 28 August 2019.
- Interview with Pak Handoyo, 28 August 2019.

Strengthening the identity: Understanding historical collective memory through the oral traditions in Ambarawa

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ABSTRACT: This article discusses a theme regarding the correlation of the richness of oral tradition with reinforcing historical narratives in Ambarawa. The main problem is how the community of Ambarawa understands their history identity through the oral tradition. As a local reality represented by intellectual activity in transmitting and storing these memories, oral tradition is deeply rooted in the culture and daily life of Ambarawa. These historical and cultural values need to be passed on to the next generation as intellectual property. However, in its development, society, especially the younger generation, has experienced degradation in understanding its historical roots. This will undoubtedly result in the loss of collective memory and the fading of the intellectual heritage stored neatly in it. This study aims to explore the historical values in the oral tradition to be stored and developed without worrying that they will be lost from people's memories. The research method in this paper is a historical research method with additional qualitative data such as the results of observations and interviews with several people.

Keywords: oral tradition, collective memory, Ambarawa, colonial history

1 INTRODUCTION

The Ambarawa region has always been known as an area quite rich in historical narratives. Ambarawa became the stage for important events in Indonesian history, both of which occurred during the pre-colonial and colonial era until what most people remember is the period of the independence revolution. As it is a Dutch colonial city, buildings from that period can still be found, ranging from office buildings, churches, military forts, and train stations. During the colonial period, this city was used as one of the military bases of the Dutch colonial government because of its strategic position and was supported by natural resources that supported their logistics (Riyani 2012; Said 1984).

In addition, in the history of the Indonesian people, especially in the period of the war to defend independence, Ambarawa also has a pretty crucial position. A great battle between the Indonesian military and the Allies had occurred in this region. The event, which is remembered as Palagan Ambarawa, is enough to make the Indonesian military smell good in the world's eyes. The result of the battle made the Allies, which was dominated by British troops, retreat away from Ambarawa. Colonel Sudirman became an important actor in this event (Sumarno et al. 2021).

Ambarawa's historical reputation in the past has marked this area with several historical remains, especially physical remains that are still present. Most of the remains come from the colonial period. Although there are also several other buildings from other times in the center of Ambarawa city, such as old Ambarawa Museum, the Church of St. Yusuf (Church of the Rooster), and other old buildings. Most of the old buildings in Ambarawa have been registered as national cultural heritage, including

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Fort Willem II (Direktorat Cagar Budaya n.d.). In addition, the Palagan Ambarawa Monument was also built in this area. This makes it clear about the importance of Ambarawa's position in the past.

The number of narratives and the remains of cultural heritage in Ambarawa does not correlate with strengthening their history, especially those related to collective memory. This study found that dozens of young people who were respondents did not understand what collective memory from regional history was. Most of them read information but felt bored with the narratives that tend to be too academic for the public. In this aspect, the oral tradition can be another alternative in restoring their memories related to their regional past. It is just that they still underestimate the narratives of the oral tradition as they have heard only light stories. Whereas in the oral tradition circulating about Ambarawa, there are so many contents that can reaffirm the collective memory of the Ambarawa people towards its history. Therefore, this study tries to provide an alternative to strengthening the collective memory through oral tradition. Some popular oral traditions will be presented as material for discussion to see what historical aspects are presented.

2 RESEARCH METHODS

The research method used in this article is the historical method (Kuntowijoyo 1994). This study also uses oral sources obtained through interviews, where the main respondents are young people in Ambarawa aged between 18 and 22 years (mostly students). In addition, other sources in this research are interviews with several figures who know the history and oral traditions in Ambarawa such as teachers and cultural observers, all of the respondents are domiciled in Ambarawa.

3 RESULT AND DISCUSSION

3.1 *Oral tradition and historic collective memory*

History is always based on solid evidence, and most of it comes from something written. However, this does not seem to be massively found in Indonesia, especially pre-colonial. Most Indonesian people remember something and then say it orally, or better known as the oral tradition. Oral tradition has developed into a habit that has always existed in Indonesian society. Habits like this serve to care for the past or collective memory in various ways. It contains various stories about aspects of human life that have occurred in the past. The scope also varies; as there are oral traditions that are verbal, semi-verbal, and non-verbal (Sulistiyowati 2019).

According to Jan Vansina, an oral tradition is an oral testimony passed down from one generation to another. Oral tradition can also be a valuable resource for historians in exploring history. Moreover, oral traditions are usually sticky and describe the characteristics of specific local communities, but of course, this needs a good source of criticism so that oral traditions can become a valid historical source (Vansina 2014). Speakers are an essential subject of oral tradition. The knowledge gained by speakers related to oral traditions is only in the form of ordinary stories or rumors, but a good speaker will learn the story with other knowledge he gains (Mulyana 2017).

Collective memory conveyed through oral tradition can be in the form of stories, songs, and poems that describe the whole of human life or important events in the past. For a particular purpose, oral tradition is not only to maintain memory or collective memory but also to be a means to relieve boredom, entertain, celebrate, or remember someone's character in the past. But the most important thing is that oral tradition is that it serves as a means to pass on important and valuable information to future generations (Purwatianingsi, Ridwan, and Sunarti 2018).

This important, valuable information can be in the form of values taken and also thought back in the present. Oral tradition also provides an understanding of intangible culture and can listen to those silenced voices in the past. From here, we get an alternative in managing to collect the collective memory of a society that in the past did not have a dominant place in history, so that

today as the next generation, we can understand why the memory of an event is preserved through the continuity of oral tradition (Grant 2013).

In local Indonesian historiography, many components of the oral tradition are the primary sources in local history writing. However, there must be a sharp critique process in interpreting an oral tradition, especially in the current era, considering that some oral traditions from various places in Indonesia are also filled with things that do not make sense and tend to convey magical things. However, in newer historical narratives, such as during the colonial and post-independence periods, the narratives developed in the oral tradition are more rational. Positive values that can be inherited during the independence revolution are related to heroism and an attitude of being willing to sacrifice for the greater good. Such values can hold high importance in the oral tradition to remember these events (Widja 1989).

3.2 *History in the memory of the oral tradition of the Ambarawa community*

In the narrative of the Indonesian National History, the name Ambarawa is quite a concern. This region became a brilliant stage for the Indonesian military during the revolutionary period. The Battle of PalaganAmbarawa is always remembered as one of the most critical battles in the history of this nation. In addition, historical figures related to Ambarawa, both those related to the revolutionary period and the previous period, are also widely known to have contributed, for example, figures such as Isdiman, Sudirman, and CiptoMangunkusumo (Imran et al. 2012).

The oral traditions that developed in Ambarawa are around fairy tales and legends regarding the origins of Ambarawa itself. Most of the respondents only understand that one of the historical information they can get is through oral history. Some said they could still find many ex-veterans in Ambarawa who often shared their experiences either directly or through other media. Meanwhile, those relating to oral traditions are only those related to myths surrounding the origins of Ambarawa. Whereas the oral tradition circulating regarding the origin of the name Ambarawa itself is filled with various narratives that are somewhat absurd, although there is a plethora of historical facts, such as the names of the figures whose graves do exist and the names of the villages mentioned (Fajrin 2020).

However, the collective memory related to the history of Ambarawa from the oral tradition of the respondents in this study is not entirely lost. There are many old buildings in Ambarawa that give a gloomy and haunting impression. Young people prefer these kinds of things. Mystical stories are rumors they hear a lot from certain people. For example, one of the carriages in the Ambarawa museum and the building in Fort Pendem attracts young people because it is considered haunted. This is the shift in question; their interest in history is not based on historical knowledge and awareness but because of assumptions related to the b (Interview, Mr. Priyono June 20, 2021 & Mr. Mudi June 20, 2021).

Meanwhile, the collective memory associated with significant events such as the Battle of Ambarawa is also a concern for young people. Symbolically they know and are familiar with this event from the PalaganAmbarawa monument. In addition, they often get narratives about this history from veterans who could be their family or teachers when they were in school. Of course, each speaker has their own stories, usually depending on the person's position and the situation in which stories are recited. For example the story about the traditional weapon, namely chilli water around the battle in 1945. This chilli water was often thrown at the passing convoy of Dutch and allied soldiers. It can be concluded that of the many oral traditions circulating in Ambarawa, the PalaganAmbarawa incident is the most memorable event in the collective memory of the Ambarawa people (Interview with Mrs. Mufrikati, 22 June 2021).

3.3 *Transformation of oral tradition in Ambarawa*

Almost all old narratives regarding oral traditions in Ambarawa are only in the form of spoken stories. However, the delivery of oral traditions is constantly evolving from time to time, including in Ambarawa. Technological developments have a significant effect on the method of delivering

oral traditions. If we also encountered speakers of oral traditions who were only dominated by specific subjects in the past, in this connection, the role of people directly in continuing the oral tradition could change; technology could shift the role of humans in speech matters like these. An interesting study was conducted by Primadata&Biroli (2020) regarding the development of storytelling in children in this modern era. Most children prefer apps and videos that recite the same fairy tale rather than hearing it in person (Primadata and Biroli 2020).

Some groups have tried to modify the oral traditions in Ambarawa, related to the abandoned buildings and certain historical events in Ambarawa. One of them is the work of Indah Tjahjawulan (2017). He wrote a history book full of comic-style illustrations intended for reading for school children. There are several reviews about the history of war discussed, one of which is about PalaganAmbarawa. It contains historical information about the battle, but many sketches represent influential figures like Colonel Isdiman and Lieutenant Colonel Sudirman, and Bung Karno who became a silencer after the incident (Tjahjawulan 2017).

Oral traditions can also be seen in the form of a show, where current performances can be in the form of literature, music, drama, etc. in which historical content can be inserted, which later can become the basis for an oral tradition (Vansina 2014). In the musical performance, a song from Palagan Ambarawa appeared. This song was composed by Jujuk Eksa (composer of Campursari songs). Some songs were also sung by famous campursari singers such as the late Didi Kempot. (Riandy 2020). The song Palagan Ambarawa is sung by Ayu Sabilla, and it contains some historical information about Ambarawa, especially the Palagan Battle. In addition, the lyrics of this song also mention the names of two influential figures in the history of Ambarawa, namely General Sudirman and Dr. Cipto Mangunkusumo. This is an example of the song being an oral tradition process that is readily accepted by the community.

In addition, other forms of oral tradition can be used to preserve the collective memory of the Ambarawa people, for example, through historical festivals, poetry writing, reading, and other forms of oral tradition. In 2016, residents of the village of Limbangan Wetan, Brebes Regency, celebrated a festival to welcome the Independence Day of the Republic of Indonesia with a parade and re-watching a film about Sudirman (Nugroho 2016). This can be imitated by the Ambarawa people, considering that one of Sudirman's most important areas of struggle was during the phase when Palagan Ambarawa incident took his name.

In literature, the development of oral traditions can also be seen from an interesting contemporary poem. One of the things that makes it interesting is that this poem was written by one of the legendary Indonesian poets, WS. Rendra. Rendra wrote a poem related to Ambarawa entitled "Gugur." The poem also tells about the heroic battle of Palagan Ambarawa. One of the passages from this poem that directly mentions the word Ambarawa is:

*"Yang berasal dari tanah
Kembali rebah pada tanah.
Dan aku pun berasal dari tanah
Tanah Ambarawa yang kucinta
Kita bukanlah anak jadah
Kerna kita punya bumi kecintaan..."* (Rendra n.d.)

From some of the examples above, there are various methods in the delivery of oral traditions. Some works are new and are made based on the memories of the people themselves. The development of technology is a strong reason why the oral tradition must be transformed to maintain the collective memory of a community.

4 CONCLUSION

In a general sense, oral tradition is an attempt to preserve what is remembered. In its development, it is clear that what will be said about memory will be in different methods. People can create oral traditions through the cultures they understand so that what is passed down related to ideas and values in collective memory is not lost. In the collective memory of the community, especially young

people in Ambarawa, their historical knowledge is only limited to a few things which are not part of historical knowledge itself, only for entertainment. Lack of awareness and input of knowledge about history is one of the factors why it is decreasing. Oral traditions can be present to complement the developing narrative to maintain the collective memory of the Ambarawa community, which is essentially full of ideas and values from certain events that occurred in the past.

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Interview:

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Behind the cleanliness of the master's house: Housemaids in Surabaya in the early 20th century

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ABSTRACT: Housekeepers in Surabaya and in the Dutch East Indies are commonly referred to as “Ba-boe” and “Jongos”. These housekeepers are not only tasked with cleaning the host’s house but taking care of various household needs and activities. The masters were usually conglomerates, high nobles, businessmen, and colonial officials. The socio-economic life of domestic helpers in the Dutch East Indies was not fixed only on the activities that became routine. The relationship between *baboe* and *jongos* with their masters was also inseparable in the life of housekeepers in the early 20th century. The relationship between the master and the *baboe* and its *jongos* resembles the patron-client relationship found in the traditional power authorities. This research aims to describe the socioeconomic life of domestic helpers in Surabaya in the early 20th century. To examine and reconstruct the topic of the study, the author used historical methods. The results of this study exhibit that the existence of housekeepers goes hand in hand with the development of urban communities, and is driven by the formation of heterogeneous and highly mobility urban communities that require housekeepers.

Keywords: *Baboe*; Jongos; Surabaya

1 INTRODUCTION

The phenomenon of ownership of housemaids for Europeans (especially the Netherlands) is very interesting to study. This is because in their home country they have never owned or employed domestic helpers. Sanjayadi (2018: 150) explains this phenomenon as part of a form of imitation of the habits of the population in the Dutch East Indies (especially Java). In Javanese society, especially among the aristocrats, they have assistants called “*abdidalem*”. In addition, the ownership of domestic workers among the European population is also related to the phenomenon of slavery previously practiced by the VOC. Almost similar to the conditions of domestic servants at the end of the 19th century until the beginning of the 20th century, slaves in the VOC era worked in the houses of the Dutch in the fort,

Judging from these developments, the lives of the slaves who were later referred to as housemaids turned out to have an important meaning for people’s lives in the colonial era. The lives of Europeans (especially the Dutch), the aristocrats, and local aristocrats are highly dependent on the performance of housemaids, especially for those who are placed in special jobs such as *kokki* (related to food needs), *jongos* (related to hygiene needs), *baboe* (related to child supervision), and driver. Seeing the importance of the role of these housemaids, Sanjayadi (2018:146) called them the spearhead of the lives of Europeans, aristocrats, and local aristocrats. However, their roles and lives have not received much attention in writing. In fact, the portion of the writing on the lives of housemaids in the historical trajectory still escapes the attention of Indonesian historians, even though the study is still related to the impact of the practice of Dutch colonialism and imperialism (Ridho’i 2019:19).

Following up on the problems surrounding the lack of studies of housemaids and their lives in the colonial period, the author took the initiative to conduct a study of housemaids and their lives

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in Surabaya. The Surabaya area was chosen due to its position as one of the important cities in the Dutch East Indies. The study of housemaids in Surabaya and their lives have never been studied by historians both from Indonesia and from outside Indonesia. This can be proven by the presence of several previous studies such as (1) PurnawanBasundoro in 2016 entitled “Politics of the Village People in Surabaya City in the Early 20th Century”. This study discusses more about the political life of the people of Surabaya, including the housemaid group. Furthermore, (2) there is research from Hilmar Farid and Muhammad Fauzi in 2017 with the title “Wong Tjilik: A Political History” in the book “The Revolution Never Ends; Portraits of Today’s Indonesia”. This study is slightly wider and does not focus on the lives of domestic servants only. Finally (3) research from Fitria Marta Sari in 2018, titled “The Life of Kokki in European Families in Java in 1857–1942” focuses on housemaids with a special job of cooking (kokki) with the title “Kokki’s Life in European Families in Java Years 1857–1942”.

Based on the descriptions of the previous research, the author concludes about the absence of many studies that discuss the life of housemaids in the colonial period, especially in Surabaya. Following up on the results of the description of the problems and potentials in previous research, the author conducted a study on housemaids in Surabaya and their lives in the early 20th century colonial period with the title “Behind the Cleanliness of the Tuan’s House: Housemaids in Surabaya Early 20th Century”.

2 METHOD

In this study, the author uses the historical method. The selection of this method was carried out by considering the suitability of the research steps in the method with the topic of study, namely the life of housemaids in the colonial period in Surabaya in the early 20th century. The historical method in this study helps the author to reconstruct the life of housemaids in colonial era in Surabaya in the early 20th century. This can be shown by the analysis and synthesis activities at the interpretation stage. Thus, it is expected to be able to provide continuity in the presentation of historical reconstructions made with present and future life.

The research steps using the historical method (Kuntowijoyo 2016:70-82) were systematically carried out starting from (1) topic selection, (2) heuristics, (3) source criticism or verification, (4) interpretation, and (5) historiography. In this study, the authors use primary and secondary sources, in the form of photos, maps, books, and articles in journals that are relevant to the research conducted. In addition, in this study, the author seeks to see the pattern of life of housemaids from the point of view of their relationship with the masters. It is hoped that this perspective can present a more neutral and balanced study.

3 DISCUSSION

3.1 *City development and presence of domestic helpers*

The rising standard of the prosperity of Europeans in the colonies led to the migration of Europeans to the colonies to enjoy the glory. This great hope was then supported by the Dutch East Indies government’s policy of imposing liberal politics and economics, this policy made many Dutch people migrate to the Dutch East Indies, especially from private investors. The result of this migration led to an increase in the number of the Dutch population in the colony area and forced them to create a distinctive European cultural environment. The arrival of Europeans, especially the Dutch, caused a significant increase in the population of the Dutch East Indies (Handinoto 2015).

Although many people migrated to colony areas such as the Dutch East Indies, not all of them chose these places to live and settle. Most Dutch people prefer certain places to live such as Batavia, Semarang, Buitenzorg, Malang, and Surabaya. However, even though the locations chosen were big cities in the Dutch East Indies at that time, the city’s facilities and infrastructure were still considered inadequate, and the Dutch people still thought that these areas were unorganized, slum, served as a hotbed of diseases or outbreaks, and witnessed frequent floods (Basundoro 2016:102). Based on these factors, the elites in the Dutch East Indies colonial government thought about

the formation of an autonomous institution that specifically managed the city and was given the authority to manage the administration independently. The idea was initiated to accommodate the increasing number of Dutch people and needed and increase the growing channel of business to provide adequate facilities.

The idea of forming an autonomous institution that specifically manages and develops the potential of the city was later approved by the Dutch parliament. This agreement was then followed up with the Decentralization Act (*DecentralisatieWet*) which was ratified by the Dutch East Indies government in 1903. This Decentralization Act was an addition to article 68 of the 1854 Regeringsreglement (UUD for Dutch colonies), namely articles 68a, 68b, 68c which provide an opportunity to form autonomous regions (Basindoro 2016: 105). The impact of the implementation of the Decentralization Law has led to the emergence of several autonomous governments at the city level, one of which is Surabaya, which was ratified as a gemeente in 1906.

After being autonomously given management authority, Surabaya began planning the development and arrangement of the city. Several architects and city planning experts were brought in; one of them was C. Citroen. The existence of these urban development and structuring activities made the Dutch East Indies government often compare their city management with that of Bumiputra, thus giving rise to new standards in urban planning (Basundoro 2016:74). This standard had an impact on the clarity between the boundaries of the cities inhabited by the Dutch and those inhabited by the Bumiputras. Basundoro (2016:85) explains that this condition gave rise to a housing arrangement policy based on race or ethnicity (often referred to as a racial segregation policy).

A large number of housemaids in one house cannot be separated from the specificity of the work given by the master (employer), based on the specificity of the job, most of the maids in the Dutch East Indies (including in Surabaya) have their name or designation. For example, the task of cleaning the house is called jongos or sepen, the task of cleaning and caring for the garden is called kebon, the task of caring for children and cleaning the house is called baboe (see picture 2), the task of cleaning and washing clothes is called wasbaboe, and the task of cooking called kokki (Sanjayadi 2018:149). In addition to the five titles and duties of domestic helpers, there are also names for domestic helpers such as jait who have the task of repairing and sewing clothes of the employer (Nordholt 2005:240).



Figure 1. Baboe in Surabaya in 1931. (Source: digitalcollections.universiteitleiden.nl).

In the hope to earn an income and live a decent life, they could not realize that they became housemaids who had the opportunity to live with their master. This is due to the lack of facilities and the income they receive, their average monthly income is between f2.5 – f5 per month. The wages do not include facilities such as bale beds in the form of bamboo beds, two or three meals a day with side dishes of “wet vegetables” or simple side dishes of dried fish, also drinking water, or strong coffee (Nugroho & Nurfaizah 2020 :139).

3.2 *Jongos and Baboe's relationship with master*

Economic developments and political policies from the past to the present have a common influence on the ability to change the order of life and social relations in society. During the colonial period in Surabaya, the Dutch had changed the way of life of the people of Surabaya through the economic progress carried out by the Dutch East Indies government, political policies controlled

by liberal groups, and the large number of migrations of Europeans.=. Residents' settlements must be reorganized, taxes and legal regulations also restructured, so that the Bumiputra Surabaya group as a native must be able to adapt to these conditions. One form of adaptation is the increasing urbanization in the big cities of the Dutch East Indies, including Surabaya.

"Kamsinah is her name, she is a Javanese woman of Mohammedan descent. According to her statement, she is 22 years old, the only daughter of her mother. She came as a sooty baboe from an Indian family, abandoned her child and has been abandoned by her husband".

The increasing number of Bumiputra people who urbanize and work as housemaids indicates about the influence of historical experience on these conditions. The historical experience in question is related to the position and relationship between the housemaid and the master. In the past, before the presence of European nations, the people of Southeast Asia, including the Archipelago, recognized the concept of domestic servants as slaves. The concept of slavery in Southeast Asia can also be related to local culture, especially in terms of linguistics. This can be seen with almost the same pattern in several countries which always communicate using a vertical relationship approach. For example, in the archipelago, which still use the pronoun "I" or "kulo" to communicate with someone, especially someone who has a higher position. The word "I" is a form of change from the word "sahaya" from Malay, which means slave and "kulo" which comes from the word kawula in Javanese (Reid 2011: 245–246).

Through this system, the Dutch were inspired to follow the same habits as the Bumiputra elites. This is witnessed by the existence of several training sessions and special schools to educate prospective domestic helpers. The Dutch consider that the level of maturity of the mind, understanding of the way of life, and indigenous culture is not perfect, so training is required to create skilled housemaids (Nugroho & Nurfaizah 2020: 140). It is just that what distinguishes the relationship between Tuan (say the King and other noble groups) with housemaids (call them abdidalem) with Tuan (Europe) and housemaids (jongos and baboe) lies in the patron-client point of view that underlies the relationship.



Figure 2. Baboe sits on the floor while the child being cared for is sitting on a chair in 1925. (Source: digitalcollections.universiteitleiden.nl).

Other evidence that shows that Europeans consider themselves to be superior to Bumiputra is the attitude and treatment that is always condescending and belittling. Even though the housemaid is graduated from a school that educates prospective housemaids (Huishoudschool), the mistreatment is being carried out by the gentlemen. For example, several cases cornered housemaids as perpetrators of theft of European property, they are also toyed by European ladies by taking over all of their work and then accused of being lazy maids, recipes of housemaids that served as cooks (kokki) are stolen and later they were accused of preparing poor quality food (Nugroho & Nurfaizah 2020:142). The most concerning condition is of baboe. Baboes are given the responsibility of house cleaning and child care but are asked to serve the biological needs of the European Masters and are labeled as "immoral maids" (Hera & Wijaya 2014: 51).

3.3 *Jongos and Baboe's daily life*

Talking about the daily life of housemaids (mainly jongos and baboe), cannot be separated from the relationship between the two. From the point of view of the Bumiputras as housemaids, their lives as housemaids can be depicted in an illustration of a coin that has two sides. On the first hand, domestic helpers (especially jongos and baboe) get cheap training and education without being required to master a certain qualification. This is different from other schools that require large fees, have foreign language skills, and must come from priyayi or noble circles (Nugroho & Nurfaizah 2020:142). On the other hand, the lives of housemaids experience various kinds of oppression, slander, and sometimes even humiliation of their dignity. For instance, for baboe, their status is being despised by European masters and society because the masters of Europe always take advantage of the existence of the baboe as a means to fulfill their biological needs. However, it is not uncommon for these baboe to become seductive women. In some cases there is a baboe who deliberately seduces the guests of her master, and this is usually done by showing her dandy so as to invite the sexual desire of the male guest. If this is known by the employer,

Even then, the housemaids, especially from the baboe circles, provided benefits to the children who are being cared by teaching Malay language and local culture (see figure 4). However, the baboe who often gave occult and mystical stories were considered to be practicing bad behaviour by European masters, due to the assumption that such supernatural and mystical stories made their children possess beliefs like residents, which is inappropriate in the European culture (Nugroho & Nurfaizah 2020:143). Even though they are often treated badly, some European Lords treat baboe very well.



Figure 3. Baboe and his master's son wearing a kebaya, 1905. (Source: digitalcollections.univer siteitleiden.nl).

The lives of the underlings do not seem too different from those of the baboe, it's just that during their time on duty, the underlings are usually given uniforms by Mr. Europe, especially for those who work as housemen in hotels. The uniforms commonly used by the jongos when on duty are wearing a headband made of batik cloth, wearing a sarong, and not wearing footwear (see picture 5). In some other literature, the jongos are also found wearing additional uniforms in the form of long-sleeved coats in dark and light colors. The use of a suit as an additional uniform for the underlings is different from the suit worn by Mr. Europe and the mandoer (for the underlings who work in hotels), the difference lies in the motif of the coat.

Under certain conditions, the life of these housemaids becomes very pathetic, especially for those from rural areas far from the home of Master Europe. They have to build temporary housing for convenience and the condition of the temporary residence is very concerning because it is made with makeshift materials. Some housemaids in Surabaya were also found to often use shop overhangs and empty places in the market as a temporary shelter (Basundoro 2009:41). Some of the housemaids on duty near the Surabaya port are also in poor condition, they live with the port workers in very slum barracks, thus are very susceptible to disease. Low wages as a housemaid leads to unaffordability for a place to live. Also, the contract system in employing domestic helpers

causes a problem for the shelter of house maids. In the contract system, Mr. Europe can determine whether the housekeeper is allowed to live with him or not.

4 CONCLUSION

The success of the trade monopoly and control over socio-political life carried out by the colonizers produced a bad impact on the colonies. This is evidenced by the increasingly high profits obtained by the Dutch over the practice of colonialism and imperialism. In addition, the Dutch as the colonizer slowly got rid of Bumiputra. The liberal policy that allowed private investors to invest in the Dutch East Indies and the policy that allowed many Europeans to come to the Dutch East Indies for settlement made the Bumiputra group feel alienated and miserable.

This misery becomes even worse when several residential areas are subject to high taxes, such as villages on the outskirts of Surabaya. As a result of this very difficult condition, many people in Surabaya are urbanizing towards the city center. Some people in urbanization activities choose housemaid as a profession. This job was chosen because at that time there were many Europeans in Surabaya who needed domestic helpers to manage their homes and lives.

However, in its development, Europeans took advantage of the presence of housemaids as a means to improve their social status and treated housemaids as slaves. The treatment was apparently inspired by the habits of the local elite. In this context, local authorities have patron-client relationships with other people in the form of courtiers. Based on this experience, Europeans started treating domestic servants with great concern. The evidence is that there are many cases such as accusations of theft, accusations of unprofessional work, accusations of mentally damaging children, expulsion, and also immoral treatment. Especially with regard to immoral behavior, it was also caused by housemaids who like to tease guests and Mr. Europe.

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Research urgency on Indonesia's tourism education history in the construction of tourism as science in Indonesia

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ABSTRACT: In Indonesia, tourism is recognized as a science that allows granting a permit for establishing an undergraduate-level study program for tourism education in 2006. Various campuses in Indonesia have since opened tourism study programs. On the other hand, the debate about tourism as a science is still ongoing. Developments in the scientific world that have an impact on education need to be documented in history so that the development of tourism as science can become clear. This research uses an in-depth interview approach with tourism professors. The comparison between the arguments obtained from interviewees demands historical research that can record the development of tourism education in Indonesia. As a result, experts agree that historical research on tourism education needs to be carried out as an effort to provide tourism scientific buildings.

Keywords: Education History, Tourism Education, Tourism Science

1 INTRODUCTION

February 18, 2008 was marked by one of the most important moments in the history of tourism science in Indonesia, wherein the nomenclature was issued from the Directorate General of Higher Education agreeing that tourism is an independent scientific discipline in Indonesia and can be opened for study programs for undergraduate, master, and graduate academic education levels (Pitana & Gayatri 2005). Before this, tourism in Indonesia was considered only as applied science, and the tourism education model in Indonesia emphasized vocational education, which focused on the skills acquired by students during the study period (Darsiharjo 2008). Tourism as a science should not only be discussed at the university level but must also be started from the elementary school level and pre-school age because tourism is not a skill that can be learned in a short time, but science that requires a comprehensive thought process, which is derived from the ideals of development in Indonesia (Ardike 2008). Based on the author's search, to date, more than 53 tourism study programs in Indonesia have produced tourism scholars. Several study programs are provided under the campus, such as those under the auspices of the Director General of Higher Education of the Ministry of Education and National Culture, under the auspices of the Ministry of Tourism and Creative Economy, and under the auspices of the Ministry of Religion. Some study programs are run at state universities or private universities. Besides being studied in higher education, tourism is also widely studied in non-formal education in courses of vocational education institutions. For the secondary education level, tourism is one of the developing vocational educations in Indonesia. Tourism Vocational High Schools in Indonesia currently number as many as 1,041 spread across all provinces in Indonesia (Kemendikbud 2021).

Arguments about tourism as science in Indonesia are still being debated, especially the positioning of academic education and vocational education. The struggle about the best approach or model for the study of tourism is divided into several understandings that prove tourism is

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multidimensional. Thus, tourism education is placed in institutions where basic knowledge already exists, for example in the economics faculty majoring in management (Kusmayadi & Sugiarto 2000). While some use a heterodox approach that places science not based on the contribution of an existing scientific discipline, but based on an interdisciplinary tourism perspective. Others use a transdisciplinary approach, starting with solving problems or developing issues that will enhance knowledge (Jafari & Richie 1981). According to Pitana & Diarta (2009), the ontology of tourism science is tourist movement, community activities related to tourist movement, and community activities in tourist destinations. The epistemology of tourism is a social humanities scientific paradigm that can be both quantitative and qualitative in terms of planning, development, and impact of tourism. The axiological science of tourism is the benefits of tourism related to ethics, aesthetics, values, and morals as well as the position of tourism science in the academic and practical realms. The uniqueness of tourism science was born from the complementarity between deductive and inductive reasoning (Anom & Mahagangga 2020). The multidimensional nature of tourism science provides space for the development of science itself. Some argue that tourism uses the social sciences humanities paradigm, while others argue that it uses a semi-scientific paradigm implemented with an economics approach employing quantitative research methods (Utama 2021).

Documenting the history of tourism education is one of the efforts to strengthen tourism as an independent science in Indonesia, which should be included in the national education curriculum. Tourism can be included as one of the fields studied in stages. The role of recording the history of tourism, especially the history of tourism education is needed so that the next generation can learn how the process of scientific evolution of tourism occurred in Indonesia. The production of reference materials, both in the form of textbooks and articles published in journals is one of the efforts to develop tourism science in Indonesia (Suwena & Widyaatmaja 2017). By documenting the journey of tourism education in Indonesia, a popular destination of the Southeast Asian region for foreign tourists it can complete the picture of the evolution of tourism in the world.

2 METHODOLOGY

To determine the urgency of research on the history of tourism education for the development of the tourism science in Indonesia, the data collection in this study involved in-depth interviews with tourism education leaders who were engaged in the process of developing tourism study programs in Indonesia for a long time. Interviews were conducted with tourism professors from Udayana University, Gajah Mada University, and Trisakti University. Due to the Covid-19 pandemic, which limited physical meetings the interviews were conducted through a recorded zoom meeting. The duration of the interview was approximately 1 hour. Interviews were conducted in May 2021.

3 RESULT AND DISCUSSION

Research on the history of Indonesian tourism education and knowledge production

Research should be in line with academic activities. Research produces knowledge and knowledge forms disciplines. Knowledge production and research always go hand in hand. It requires many techniques related to research paradigms and philosophy. Tourism also demands research and methodologies for knowledge production. Therefore, research and development of various theories aim to understand tourism in a better way. Kunwar (2018) defines tourism education as one of the main sub-sectors of the multifaceted tourism phenomenon and its manifestations can have an impact on the entire tourism sector directly or indirectly. The United Nation World Tourism Organization (UNWTO) has selected tourism education (colleges and varsity) to have the potential to achieve customer satisfaction and increase the competitiveness of tourism and regional businesses if special education and training are guaranteed (Fayos Sola 1997; in Kunwar 2018, hal.99). Higher education in tourism has gained formal recognition in several countries—knowledge in educational production.

The urge in tracing the scientific development of tourism in Indonesia

Documenting the problem of the development of tourism education in Indonesia requires an in-depth and comprehensive investigation. Tourism education has not been recognized as a branch of science because one of the requirements for any education to be called a science discipline is presence of an acceptable theory. The science classification is still a debate because even if it is classified into independent science, it is still not right. Some consider it an emerging discipline and not a scientific discipline because various aspects, such as biography, topology, sociology, psychology, computers, and technology, come into picture and other aspects of business and tourism economics are also applicable. Based on the theme in the 1980s, many branches belong to the tourism sector. Even now, it is still growing—for example, Tourism in Trisakti. In the 1999's, tourism in Trisakti was D4 Program, and only now is there a Tourism Program for S1 after the debate in 2000s.

The mapping of tourism education between the D4 and S1 programs has also become a long discussion. However, based on the observation that the two study programs, both in industry and training, have the same competence, there is no difference (interview Hera Oktadiana, 16/04/2021). Lack of difference is a problem for the implementation of the study as we require a common thread based on industrial practice from students and then academically.

However, studies from the curriculum aspect are not enough. It is necessary to expand the study from philosophy to evaluation. It is not just reviewing learning methods or educators such as lecturers because the study of philosophy is more important for the development of a vision and mission. From the vision and mission, the goals and names of the study programs will develop, followed by the design of the curriculum, details, and philosophical goals to achieve. The process can be started after this, such as in terms of lecturer planning, defining expectations of the lecturers' achievements, determining evaluations, and continuously repeating the cycle. The process is valid only for three to five years following its development.

The majority of tourism science branches have similarities, such as 2 or 8 travel majors that are not too focused on academics, where 64% is dominated by practice, the rest is just theory. Thus, this also places a firm position on each other's capacity, if you want to focus on academic matters, the experts at the university, but if you focus on vocational/direct practice and are ready to work on technical advancement. For example, a 3rd-grade high school student must be ready for their academic level, directed to whether they want to practice work or enter academics directly. The system is indeed multi-entry and you can study while also being certified. Suppose you have less than 10 years of work experience at the managerial level in the industry, in that case, you may be able to take other experiences that are equivalent to S1 or directly S2. Experience is the top priority and is highly valued. So, students prepare what aspects would be taken in the future and focus on the field.

If at the university, the education is more focused on managerial skills, learning is more directed at managing a concept that is collaborated with tests. Suppose the Vocational High School level is free to choose at the end of their education because of the 9-year compulsory education program, in that case, it is different from secondary education in Australia, which is free to choose at the age of 15 to focus on academics or practice.

The most important thing for tourism education is character building. The character of moral honesty must be emphasized by teaching values such as respecting each other, behaving responsibly, practicing tolerance, showing gratitude and regret, and being independent. Moreover, it must uphold and internalize honesty because it affects one's ethics. In terms of excellent service, all of those involved in tourism must be people who sincerely serve and think that character education from the heart is essential to cultivate tourism education. Furthermore, tourism personnel must have an honest attitude because it affects problem solving and complaint handling.

To comment on the possibility in Indonesia for training or management implemented by vocational education institutions we require a comparative study; for example, in a restaurant in Japan, only two people work in the kitchen and two more people in the operations section. Out of four workers who already have their corporate training, there is a role rather than education. In Japan, there are differences between training and academics because of their role and nature. For example,

what is the role of education? Is the output different? So people will think that a university graduate is not just a description of the course in pages. Thus, there will be a description of the courses they want to take and achieve success, goals, and the knowledge and skills they are seeking. Is the program taken in line with the study program taken? So, I will evaluate and review what competencies the student needs. For example, if I take this course or this program, then I know what I can do and what the assessment is like, as well as what competencies they know of and are very clear in.

There must be clarity in tourism education in the future, where academic cooperation is highlighted. Furthermore, the formulation and the objectives of the study program already have clarity and are not ambiguous. Improvements must be based on philosophy because it is entirely wrong to use the existing procedures so far. Because so far, the tourism curriculum is often only seen as modest, including the pragmatism of its output, such as what is good would be conducted. Furthermore, the partnership taken is not necessarily following the philosophy because we see it from various perspectives. Apart from the philosophical side, there is a cultural side to it. The culture of the Indonesian people is different from the culture in Australia, Hong Kong, or America. Nevertheless, the difference must be clear first so that in the process, it will be easy because it has a philosophy that is getting narrower.

4 CONCLUSION

Research on the history of tourism education in Indonesia can produce knowledge that strengthens the formation of tourism disciplines. Tracing back can be interpreted as a search for issues that arise from emerging disciplines and reflective adaptability in developing tourism science. Identifying the tourism curriculum issues that apply in Indonesia, which are still the same and no longer have a trend without considering or evaluating, can be addressed, further enriched. Thus, the tourism education curriculum must focus on, academic field at the university level, which is very favored and prioritized.

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Content analysis of *The Little Nyonya* for learning resources in history education

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ABSTRACT: This study aims to analyze the contents of the drama series *The Little Nyonya*, which can be developed into learning resources for history education. This drama series is set in a Peranakan Chinese family in the Malacca area between the 1930s and 1970s. Qualitative content analysis (QCA) is used to examine the historical information from the series, which has the potential to be studied further for history education purposes. The subjects studied were the drama series *The Little Nyonya*, which was produced in 2008 with 34 episodes. The information obtained was analyzed by utilizing various related literature. As a result, the drama series *The Little Nyonya* contains information on the life history of the Peranakan Chinese that can be developed into studies on the themes of ethnic history, cultural history, and women's history. In addition, in the context of history education, each study theme of the series explores values that can be internalized in common life. In the end, this study is also expected to contribute to the development of history education in the 21st century.

Keywords: *The Little Nyonya*, qualitative content analysis, history education.

1 INTRODUCTION

Studying history is often considered monotonous and boring even though many sources of learning history are fun and can be used for learning at school. Learning history on a recreational basis will also facilitate the internalization of values, one of which is through films. Historical films including drama series and others can be used to study history (Ashkenazi 2014; Marcus & Stoddard 2009; Stoddard 2012; Walker 2006). According to Pratista (2017, pp. 23, 29), films have two forming elements, narrative and cinematic, that interact with each other. The narrative element becomes the material or material that is processed, while the cinematic is the way or style of processing it that provides an entertainment aspect. So the content, context, and vision in the film need to be observed when applying it as a learning resource.

The drama series *The Little Nyonya* is very interesting to learn about the history of Peranakan Chinese culture in Southeast Asia. Since its first production aired on Singapore's MediaCorp TV Channel 8 in 2008, this drama series became very popular. The re-production of *The Little Nyonya* was carried out in 2020 by iQiyi China in collaboration with Changxin Pictures and Singapore-based GHY Culture & Media. Several studies on this drama series highlight cultural rituals and value preservation, especially Confucianism, in Peranakan Chinese families (Eng 2020; Lai & Khiun 2020). Also regarding the formation of national identity which is closely related to transnational phenomena and ethnicity (Chan 2012; Montsion & Parasram 2018). There has been no study on the use of this drama series as a learning resource.

The Little Nyonya features a Peranakan Chinese setting that can be found in parts of Malaysia, Singapore, and Indonesia. Peranakan Chinese are descendants of the marriage of a native Chinese man (totok) with a local woman. They are usually called Baba for men and Nyonya for women. Peranakan refers to a community formed of mixed ethnic descent, not only Chinese but also European, Indian,

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and Arab who married local women (Neo et al. 2020). The term Baba-Nyonya is more popularly used in Malaysia and Singapore than in Indonesia, which slowly disappeared, especially during the New Order era (Intisari & Indonesia 2009, p. 24). Indonesian Peranakan Chinese are usually called *Tionghoa* or sometimes just Peranakans. The term *Tionghoa* originating from the Hokkien language is also only known in Indonesia (Lembong 2011). In Malaysia and Singapore, the term China or Chinese is used.

Peranakan Chinese have a unique and distinctive culture in the form of mixing indigenous Chinese culture with local culture. So the Peranakan Chinese culture that is formed in each region has differences although there are still many similarities. The Baba-Nyonya tradition in Malaysia and Singapore is also found in Indonesia, but there are differences in the aspects of local culture that are absorbed. Indigenous Chinese culture is carried from the father's line, especially in the first generation, while from the mother's line it is inherited more of the local culture. Peranakan Chinese culture can be seen in language, literature, art, clothing, food, architecture, to household furnishings. These things can be found and learned through the drama series *The Little Nyonya*.

For this reason, this study analyzes the contents of the drama series *The Little Nyonya* to develop it into historical studies for educational purposes. Efforts to analyze the content of films can foster a scientific and critical attitude in learning history (Hamid 2014, p. 75). The findings obtained are classified into study themes that can be further developed to support history learning in schools and as history education for the community. In each study theme, values that can be internalized by the objectives of historical education are also explored. Finally, this research is expected to provide a breakthrough and contribute to the development of history education in the 21st century.

2 RESEARCH METHOD

This research uses the qualitative content analysis (QCA) method. The goal is to understand the content contained in documents or media, both printed and electronic (Eriyanto 2011). The QCA describes the meaning of the material qualitatively and systematically by assigning parts of the material to the specified categories. The QCA methods can be applied to analyze various subjects, such as interview transcripts, transcripts of focus group discussions, textbooks, company brochures, contracts, diaries, websites, posts on social media, television programs, newspaper articles, magazine advertisements, and others (Schreier 2012, pp. 1, 3). In this research, the subject of analysis is the drama series *The Little Nyonya*, which was produced in 2008 with 34 episodes. This drama series is accessed via Viu's video streaming with the address www.viu.com. The object of the analysis is the historical information of Peranakan Chinese that can be developed as a learning resource. The researcher watched the drama series carefully, recorded, and marked the relevant scenes. Furthermore, the findings are identified and categorized based on the themes of historical studies and then their values are explored in the framework of historical education. Data analysis was carried out using related library sources as well as testing the validity of the data for further conclusions drawn from the research results.

3 RESULT AND DISCUSSION

The Little Nyonya is a fictional film with a documentary approach. The story is fictional but uses a real setting, namely the life of a Peranakan Chinese family in the mid-20th century. The series is described as a story from the fifth generation about the life of his ancestors. The 2008 production featured a young woman in the 2000s who was enthusiastic about listening to her grandmother tell her life story. The grandmother is the main character named Yamamoto Yueniang. The story begins in the 1930s and tells the daily life of a large Peranakan Chinese family in Malacca with the surname Huang.

At the beginning of the story, the character highlighted is Huang Juxiang. She was Huang Yuan's daughter from his young wife Wang Tianlan. Juxiang at the age of 9 years tuned deaf-mute. Juxiang has a beautiful face, gentle temperament, and is skilled at cooking and embroidering. In the tradition of the time, Juxiang became an almost perfect Nyonya. On the eve of the Japanese occupation of Singapore, Juxiang is forced to become Charlie Zhang's young wife. Juxiang ran away from home and married Yamamoto Yousuke, a young Japanese photographer living in Singapore. Juxiang gave birth to a daughter named Yamamoto Yueniang. In World War II, when Singapore fell to the Japanese, Yousuke and Juxiang died and left Yueniang at the age of 8 years.

After burying her father and mother, Yueniang went to Malacca to meet his grandmother at the Huang family home. Due to the war, the house was only occupied by Tianlan, Yueniang's grandmother, and Ah Tao, her loyal servant. The entire Huang family fled to England. With her grandmother's guidance, Yueniang grew up into a beautiful, intelligent, tough, and skilled young woman like her mother. After the war ended, the Huang family returned to Malacca. Yueniang's life became like his mother who was always blamed and hurt. She survives to protect her grandmother who remains loyal to the Huang family.

Once, at the Chen family's great-grandmother's birthday, an event was conducted to find a wife for Chen Xi. Some young women were supposed to take embroidery and cooking tests. Yueniang won, but she refused to marry. Yueniang was forced to marry a pig butcher named Liu Yidao. Yueniang's determination and intelligence succeeded in convincing Liu Yidao to become her adoptive brother. They started a bird's nest business in Singapore. In the end, Yueniang and Chen Xi agreed that their true love had become a memory and cannot be continued. The series ends with the death of Yueniang in old age. Angela, her adopted granddaughter, is determined to continue the Peranakan culture and traditions in today's modern era.

The use of historical films in history education is common and not challenging anymore so its effectiveness is questioned (Peters 2020). In contrast to popular historical films, such film requires students to think critically, make connections and provides opportunities for students to develop their thinking (Walker 2006). The study themes in historical films are generally easy to identify so that they can be directly used as learning resources (Niemi 2006). Historical information in *The Little Nyonya* must be studied and developed first before being used as a learning resource. If classified, several historical studies can be developed from the contents of this drama series, namely the history of ethnicity, culture, and women.

Ethnic history

The drama series *The Little Nyonya* revolves around a family story. There are three main families discussed namely Huang, Chen, and Zhang. Almost a century of the life of five generations of families in the series is depicted. Even though they are fictional characters, they depict real Peranakan Chinese families in Malacca at that time. This general description of the emergence of children and their offspring as a result of mixed marriages can be developed as a study of ethnic history (Sjamsuddin 2007). Peranakan Chinese society is no longer the same as in China. This can also be seen from the scene where Ah Tao, a waiter who was imported from China, cannot understand the Peranakan Chinese who like to cook using sharp and spicy-smelling spices (episode 2). The characteristics of the Peranakan Chinese in Malacca or Singapore with Java, Kalimantan, and others also have differences due to local influences. So the scope of this study of ethnic history can include aspects of the background and migration process, interactions within the community, kinship systems, and social or cultural changes that occur. It is hoped that through this study, an attitude of global diversity can be grown through a greater acceptance of the Peranakan Chinese as part of the nation where they were born, descended, and walked their lives. The transnational phenomenon is a historical necessity that cannot be denied.

Cultural history

The cultural aspect is most clearly worked on in the series *The Little Nyonya*. However, regarding language, it deserves to be criticized and becomes a serious deficiency. This series is almost entirely in Mandarin, whereas the Peranakan Chinese use the local language (Malay) in their daily communication. They are mostly immigrants from Fujian so Minnan or Hokkien are often used (Gondomono 2013, p. 105). The term *Nyonya* also comes from the Hokkien language *niowa*, which means woman (Liem 2004, p. 15).

The mixing of Chinese culture with Malay is the focus seen in clothing and food. Baba of the older generation at that time was depicted wearing *tuikhim* (*tikim*) shirts and *komprang* pants, sometimes paired with typical *Malay sarongs*. This description is the same as the Baba in Java. While the younger generation wears Western-style clothes in the form of shirts, suits, and pantaloons. The older generation wears the *baju kurung* model, while the younger ones wear the *kebaya Nyonya*. Cultural mixing is found in daily meals as well as in special events such as weddings and *tokpanjang* banquets. Acculturation in food appears in ingredients, seasonings, cooking methods, and even presentation. Food is also a cultural product that contains a very strong historical memory, in this series, it is described how Chen's

great-grandmother was moved when she could enjoy *rempah udang* with the same taste when she was young (episodes 3, 6, and 21).

The architecture, furniture, and pottery also show a mixture of Chinese, Malay, European, Indian, and even Arabic cultures. *The Little Nyonya* series starts the story from Angela's friend's interest in the house, which is being prepared as a museum. Yueniang lives in the same house (episodes 1 and 34). Similarly, Yousuke was initially interested in Baba-Nyonya's everyday furniture, such as ceramic bowls, *kamcheng*, spittoons, and architectural houses. This interest brought him to visit the Huang family home and meet Juxiang (episodes 2 and 3). Libby was also present at Chen's great-grandmother's birthday due to her interest in Baba-Nyonya architecture (episode 20). Meanwhile, in this series, genuine Malay culture can only be seen in Chen Sheng's rhymes and *Dondang Sayang* (episodes 11, 14, and 29) and accompanying songs when Liu Yidao picks up Yueniang in a wedding procession (episode 24).

The Baba-Nyonya wedding tradition is shown in the *ciotao* event the night before the wedding and the installation of a white handkerchief as a base on the first night followed by the delivery of *lemang* rice (episodes 23–24). Other traditions include the use of a black *waring* (bride's face covering), eating rounds placed in *kamcheng*, and the prayer ceremony (episodes 5 and 24). The white clothes worn by the bride and groom at the wedding must be kept for life and are to be worn or carried in the coffin. This is discussed twice in the series, first when Juxiang married and second when Yueniang accompanied Liu Yidao's mother to death (episodes 5 and 25).

Through this series, traditional Peranakan Chinese values seem exotic. Interest in Peranakan Chinese clothes, embroidery, and cuisine has also increased (Chan 2012). In this study, we can find the value of multiculturalism and cultural preservation that can be internalized in everyday life. This message is very strong through the word of *Zhui Yuan*, which means remembering where you come from and your past (Knapp 2012, p. 9). In *The Little Nyonya* series, the character of *Zhui Yuan* appears repeatedly. This is installed above the entrance of the Huang family altar, written and asked by Yueniang, and used as an embroidery model by Yueniang who managed to impress the great-grandmother of the Chen family (episode 10 and 20).

Women history

At that time in the patrilineal system, the Nyonya was treated unequally, but the great control in domestic (domestic) affairs was in the hands of the Nyonya. They must master the main skills of the Nyonya such as embroidery and cooking. In matters of marriage, women are also in a disadvantaged position. They must be tested for their chastity with a white handkerchief on the first night. If it is proven that it is still pure, then the family of the man will send *lemang* rice to the family of the woman. Marriages often occur by coercion or being a young wife.

The presence of the Nyonya produces a cultural product of *baju kurung*, a mixture of Malay and Chinese, with the peculiarity of a fine handkerchief that is pinned on the left shoulder. While in Java, the Nyonya wear *kebaya nyonya* or *kebaya encim*, which is paired with a brightly colored coastal batik sarong. These clothes were then imitated by young ladies in Malacca and Singapore and even became the identity of the lady (Lee 2016). The difference is that the lady in Malacca and Singapore put her hair up with one bun in the middle or two on the right and left. Their appearance is enhanced with various jewelry and beaded or embroidered shoes. Nyonya also became an artificer in the culinary affairs of the legendary Peranakan Chinese until now.

In this series, the mother-daughter characters Juxiang and Yueniang are presented as negotiators for traditional and modern views of the Nyonya with their status and role. They still highly value and live up to the Confucian morals of traditional paternalism and filial piety. On the other hand, their maturation process is mostly shaped by mothers and grandmothers who show the magnitude of the matrilineal role. Peranakan resulted from the inter-ethnic marriage, but in this series, the view of inter-ethnic marriage is broader. Juxiang is married to Yousuke who is of Japanese descent. Yueniang eventually married an Englishman. Yueniang is also described as a lady figure who is not only skilled in domestic affairs, but is also able to trade, relates with many parties, and dares to fight for her life, and does not give up accepting fate (Eng 2020). The importance of the role of women in maintaining traditions must be accompanied by an attitude of emancipation and progress of thinking.

4 CONCLUSION

The content analysis of the drama series *The Little Nyonya* found three study themes that could be developed as learning resources, namely ethnic history, cultural history, and women's history. In the context of historical education, each theme of the study explores values that can be internalized in life. The existence and social interaction of the Peranakan Chinese community as a source of learning ethnic history can foster an attitude of global diversity. The study of cultural history includes the clothing, culinary, architecture, and arts of the Peranakan Chinese, encouraging the value of multiculturalism and cultural preservation. The life of the Nyonya as a source of learning about women's history raises awareness of emancipation and progress of thinking.

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The impact of deforestation on community lives in Mojowarno, Jombang 1854–1930

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ABSTRACT: This paper discusses deforestation in Mojowarno, Jombang, which impacts the environment and the sociocultural community. Before deforestation, Mojowarno was a dense forest area with biodiversity. This study aims to examine the impact caused by deforestation and the response from the government and the community. Moreover, it also intends to contribute to historical studies, especially with an ecological approach. The research was conducted using historical research methods ranging from heuristics to historiography to achieve this goal. This study found that clearing of the forest that underlies the establishment of Greja Kristen JawiWetan (GKJW) has affected land-use change, making it a densely populated area with a predominantly agricultural environment, and many public facilities have been built, but this has also resulted in a decline in water infiltration. The impact on socioculture that brings new beliefs in the Muslim community, namely Christianity, is combined with Javanese culture and can create modernization in community activities due to the construction of facilities. In addition to the positive and negative impacts that arise as a result of deforestation, this has received a positive response from the Dutch government and also the people who are increasingly arriving and changing towards a modern way.

Keywords: Forest, Church, Agriculture, Sociocultural, Mojowarno

1 INTRODUCTION

Indonesia is a country known as the Lungs of the World. The forest area that dominates Indonesia can be used as a buffer for clean air for industrial activities in developed countries. However, many of these forests have been cleared or cut down to serve as a driving force for the economy. This is also the result of government policies that previously adhered to the timber management paradigm, wherein wood was considered the most critical source of foreign exchange for the country (Winarwan et al. 2011, p. 214).

One of the factors causing deforestation is the desire for a change in the direction of development or a new land clearing. However, the impact of deforestation mostly leads to negative things, such as shrinking water catchment areas, floods, landslides, and even social disasters such as poverty. The positive impacts, such as economic and social, bring change in the community, such as the formation of tourism areas. The positive and negative impacts of deforestation surface and affect people's lives and the environment (Ruslan 2014, p. 33).

Deforestation in Indonesia has existed for a long time, including in Jombang. However, before the deforestation, Jombang became one of the areas with dense forest areas. In 1861, a naturalist named Alfred Russel Wallace traveled to Wonosalem (which is interpreted as present-day Wonosalam) and Djapanan (which is interpreted as a Japanese village in modern-day Mojowarno). The two areas are sub-districts in the Jombang area, which are dominated by forest areas. Wallace wrote in his book that there is biodiversity in the forest, both flora, and fauna. This is also where Wallace hunts for his research collection, mostly bird species (Wallace 1869, pp. 169–178).

The large area of forest and the biodiversity in it and abundant springs make Jombang an attractive place to gain as much profit as possible without thinking about environmental sustainability.

Problems such as hunting wild animals, large-scale exploitation of bamboo shoots, and clearing of forests as land conversion (Muttaqin 2016, p. 22) occur. This is evident from the clearing of forests in the Mojowarno area as the area for the establishment of the JawiWetan Christian Church (GKJW), which was inaugurated in 1881 (Ainiyah et al. 2017, pp. 23–24).

From the background that has been stated, the writer has formulated the problems discussed in this study: (1) What is the impact of deforestation on the environment in Mojowarno, Jombang in 1861–1990? (2) What is the impact of deforestation on the sociocultural community in Mojowarno, Jombang in 1861–1990? (3) How did the Dutch government and the community respond to deforestation in Mojowarno, Jombang in 1861–1990? With the formulation of the problem, it is hoped that this paper reveals the incident of deforestation in Mojowarno, which many people rarely study because previous research focused more on the history and development of GKJW, such as the work of Ainiyah et al. (2017) titled “The Existence of the Christian Church of JawiWetan (GKJW) in Mojowarno District, Jombang Regency in 1992–2018”.

2 RESEARCH METHOD

This historical research method is divided into five stages: topic selection, followed by heuristics, namely collecting primary, secondary, and tertiary sources. Furthermore, the criticism here is divided into internal and external criticism. This is followed by interpretation and historiography or historical writing (Kuntowijoyo, 2013, p. 69).

While choosing a topic, the author tries a study that is currently close to or often occurs around humans that can impact natural disasters, namely deforestation activities. Even though the impact is known, it turns out that deforestation is still being carried out. Therefore, raising this topic is expected to be an alternative in preventing future deforestation.

The next step is to research by collecting data or information through primary sources that can be found on the Delpher or KITLV web, such as archives, photos, magazines, and newspapers published in the same year as the study period, for example: *De Nederlander*, *Geneeskundig-TijdschriftvoorNederlandsch-Indië*, *Maandbericht van Het NederlandscheZendelinggenootschap*, etc. Meanwhile, secondary sources such as books, scientific papers, journals, and dissertations can be found online. Both sources are related to deforestation in Mojowarno, Jombang.

The next stage involves the criticism of sources for their truth and authenticity to provide an appropriate study, which is interpreted by the author. Historical research does not contain subjective, but must be objective from the writing of history in the future, like combining other facts with analyzed sources. Finally, it will be written by the rules of writing an article with the title “The Impact of Deforestation on Community Lives in Mojowarno, Jombang 1854–1930”.

3 RESULT AND DISCUSSION

Impact of deforestation on the environment

Mojowarno is included in Jombang Regency. Geographically, this sub-district is bordered by Ngoro (in the east), Bareng (in the south), Cukir (in the west), and Mojoagung (in the north). The formation of the Mojowarno District is the result of illegal deforestation, where the forest is called the Keracil Forest. Based on the historical records, the names of Wiryoguno and Ditotruno are written. It is known that Wiryoguno is the son of Prince Cokrokusumo, a protester in the eyes of the Dutch Government (Subandrijo, 2000). Meanwhile, Ditotruno is a rebel who has been expelled from Ngoro, so he tries to find a new area to hide (Rasjid, 2018, pp. 14–23).

This deforestation began in 1854 with the land expansion into rice fields with several huts built as permanent resting places (*Maandbericht van Het NederlandscheZendelinggenootschap*No. 11, 1874, p. 11). This makes the area visible to human activity in it. The existence of deforestation causes a decrease in forest cover due to the conversion of land functions for both agricultural

expansion and residential settlements (Jusmaliani, 2008). After the opening of Mojowarno, many residents settled until the area became the most significant Christian settlement in Jombang that could coexist harmoniously amid Islam. The Christian community is part of the GKJW (Khotimah, 2019, p. 1; Najib, 2015, p. 230).

The higher the population, the higher the need for housing and workspace (Witno et al. 2014, p. 64), so that more and more substantial buildings are built other than GKJW, such as the Mojowarno Mission Hospital by missionaries as a form of God's love and humanitarian mission from the teachings at GKJW. In addition, he also invited private entrepreneurs to exploit nature by establishing a sugar factory and polyclinic in Selorejo. This is also accompanied by constructing a railway line around the sugar factory that can connect from Ngoro to Mojokerto (*Oost Java StoomtramMaatschappi*).

Apart from the forest areas that are turned into buildings, most of the others function as environmental areas that lead to an agriculture-based economy (Najib, 2015, p. 240). Agricultural land is intended as a community work area in the area dominated by rice plants as food. Based on the characteristics of the land and the fertility of the land, Mojowarno is indeed suitable for rice cultivation. In addition, it is also ideal as plantation land because of the area's location, which is the southern part of Jombang with regional domination mountains (Central Bureau of Statistics of Jombang Regency, 2010, p. xvii). This also causes a reduction in forest area due to the increasing population and food needs. Because of these activities, it will negatively impact the condition of the Watershed, such as increased flow to the surface due to decreased water infiltration (Wijaya et al. 2013, pp. 2–8).

Impact of deforestation on community socio-culture

Deforestation as a settlement also affects the social conditions of the community Jombang, where most of the population is Muslim, and Mojowarno is dominated by Christians. Initially, Mojowarno did not allow the Muslim community to live in the village. Gradually they allowed it because of the awareness of fellow social beings and freedom of religion, thereby increasing tolerance between religious adherents. Community life is indicated by acceptance of members and communities of different adherents, but not drifting into different religions and beliefs. People will appreciate differences, like celebrating different holidays and even greeting each other, but not to the point of taking care of other people's religions (Najib, 2015, pp. 238–244).

Community life has also adapted to Javanese culture and agrarian customs (Wryoadiwismo et al. 2011, p. 3). In carrying out their worship, the GKJW congregation uses the Javanese language, and even the men use blanks. However, GKJW also has the Indonesian language for congregations who cannot speak Javanese; this varies in the hours of worship (Ainiyah et al. 2017, p. 25). The most famous culture in GKJW is RiyayaUndhuh-undhuh, intended to celebrate thanksgiving to God for abundant agricultural and plantation products. It is carried out during the harvest season. RiyayaUndhuh-undhuh is also based on the community's belief in Dewi Sri as the goddess of rice in the form of a dragon with the task of repelling pests and wild boars that can damage rice plants (Santoso, 2013, p. 97). This tradition has been routinely carried out since 1930 (Ditwtb, 2019).

The existence of land clearing accompanied by adequate facilities can impact the process of modernizing the surrounding community. In the beginning, when he was sick, he was only able to get traditional treatment but changed to a modern one because of the hospital. In addition, at the Mojowarno Mission Hospital, paramedic education is also held for the Bumiputera to overcome the shortage of medical personnel (Anggraeni, 2012, p. i). This is a change for the people whose thinking is more modern and able to take advantage of other supporting facilities, such as the existence of a railway line to make it easier to move plantation products (Marwati & Nugroho, 2008, p. 384).

Dutch government and community responses to deforestation

Since the opening of GKJW in Mojowarno, this area has had abundant immigrants to organize life, including the Dutch Government. Although deforestation is carried out, this does not necessarily

eliminate the entire forest. The Dutch government used Mojowarno as a place of treatment for respiratory sufferers, especially lungs and tuberculosis. The existence of a hospital in front of GKJW makes it easier for residents to seek treatment; medical expenses are free except for transportation costs. The air around Mojowarno is cool, and the resources are fulfilled, thus Dutch government added a ward (*Maandbericht van Het Nederlandsche Zendelinggenootschap* No. 4, 1895, pp. 59–60). In 1912, the Dutch government appointed a missionary deacon for the hospital (*De Nederlander*, 1912).

The Dutch government is interested in conducting epidemiological research in Mojowarno because it is considered to have easy access to church archives by paying attention to the six villages under its control (*Geneeskundig Tijdschrift voor Nederlandsch-Indië*, 1940, p. 1568). Right on October 21, 1940, the Resident also visited hospitals and churches in Mojowarno with great interest and provided subsidies to hospitals for the maintenance of outpatient polyclinics (*Soerabaijash Handelsblad*, 1940; *De Locomotief*, 1939).

While the community gave the response, especially the Bumiputeras tend to be more open, residents outside Jombang use this to come looking for work. With the construction of a sugar factory in Selorejo, which requires extra labor for production, the people who come are employed in smallholder agriculture and sugarcane plantations by the government (Margana & Nursam, 2010, p. 198). In addition, there is a friendly response from the community to change towards the modern direction, which impacts close relations with the government.

4 CONCLUSION

The deforestation carried out in Mojowarno in 1854 was intended to open a new area for settlement and agriculture. Deforestation often has negative impacts such as a decrease in water absorption, positive impacts include increased tolerance among religious adherents equivalent to an increase in the population in the Mojowarno area. It also helps the community get jobs as farmers to reduce poverty that is manifested with gratitude in the form of *Riyaya Undhuh-undhuh*. In addition, the clearing of land can be accepted by the Dutch government as a place for epidemiological research and a hospital for people with lung disorders and tuberculosis. At the same time, the community responds kindly to changes in the modern direction and as job opportunities.

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Research narrative directions about Islamization in Indonesia after the new order 1998–2020

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ABSTRACT: The process of Islamization in Indonesia after the fall of the New Order attracted many foreign researchers from various disciplines to study it more deeply. They collect data and analyze it using multiple research methods and perspectives in assessing the process of Islamization. This article examines various investigations on Islamization in post-New Order Indonesia by analyzing 19 research articles related to the subject. The method used is a literature review and content analysis of the research results. The results show that most of the research on the development of Islam in post-New Order Indonesia tends to be labeled “negative” and assesses the process of Islamization as “worrying, dangerous, and threatening to democracy and Indonesian multiculturalism”. This positive tone also considers Islamization as a form of resistance to global capitalism and predatory capitalism in local and national politics.

Keywords: Narrative; Islamization; New Order; Indonesia.

1 INTRODUCTION

The narrative direction of research on Islamization in Indonesia after the New Order became an exciting study material to see the position of scientists in the process. The source of Islamophobia has a long history; in general, several reasons have become a source of misunderstanding of Islam today, namely: community misunderstandings due to studies of orientalism, news about Islam in Mass Media, and the occurrence of acts of terrorism that carry the name of Islam (Moordiningsih 2004). This Islamophobia has happened in Indonesia since the Dutch East Indies. Lucian Pye (Suryanegara 2009) argues that the Dutch colonial government paid enough attention to the writing of Islamic history in Indonesia because the results of historical writing would form the image and opinion of the colonized people about their past stories.

The process of Islamization in the context of intensive Islamic da’wah efforts so that Indonesian Muslims can understand and be closer to their religion has increased after the fall of the New Order in 1998. The emergence of various Islamic parties and Islamic organizations and the increasing calls for campaigns for Islamic Sharia and the Jakarta Charter are indicators of the rising process of Islamization. This phenomenon invites many experts from various disciplines to study it in depth. It is interesting to see how researchers view the spectacle of Islamization in the New Order from multiple perspectives and research methods. Edward Said’s study in the book “Orientalism” gives little doubt about the objectivity of social science in viewing “Islam”, which tends to see it from a hostile and suspicious side. Does this also appear in studies that look at the process of Islamization

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in Indonesia after the collapse of the New Order? That is the motivating factor for the author to study it specifically.

This article will explore the trend of narratives regarding post-New Order Islamization in Indonesia, which assess positively and vice versa. Internationally, Hashmi et al. (2020) conducted a meta-research of various Scopus Journals and Web of Science 2010–2019 on how Islam is represented. The themes that emerged were: (1) Islam as a liberal religion; (2) Islam as a religion of extremism and terrorism; (3) Islam as a religion of gender discrimination; (4) Islam as a collective identity religion; and (5) Islam as a humane religion. This research indeed shows that the face of Islam in international research is not very good. And what about research in Indonesia? There were 19 articles analyzed to describe the development of Islam in Indonesia after the New Order.

2 RESEARCH METHODS

The method used in this research is a literature review and content analysis. Literature research or literature review critically reviews the knowledge, ideas, or findings of academic-oriented literature and formulates theoretical and methodological contributions to specific topics (Solnet et al. 2010). Nineteen journal articles were reviewed to see the direction of their study of Islam in post-New Order Indonesia. There are hundreds of articles found related to this theme. However, the content and focus of the articles are relatively the same and lead to two significant patterns: first, considers post-New Order Islamization a worrying trend; second, post-New Order Islamization as something positive. From these two trends, 19 articles represented the two trends with different focuses. Qualitative content analysis is used to understand the ideas contained in the journal articles.

3 RESULT AND DISCUSSION DATA

Most research describes that radicalization in Indonesia emerged along with Islamization after the collapse of the New Order. Various studies analyzed the changes in Indonesia during the two decades after the collapse of the New Order. The latest development in Indonesia is the emergence of concerns that Islam in Indonesia is undergoing a transition from moderate to hard-line conservative ideology (Hefner 2018; Riddell 2002). The same line was conveyed by Bourchier (2019), who assessed those ideological developments in Indonesia during the last two decades. There was a shift from embracing democratic norms after the Suharto period to being conservative and insightful into religious nationalism. Hefner (2018) saw the same thing as Bourchier, Riddell, and Arifianto, after the collapse of the New Order, Islamists began dared to call for the implementation of Islamic Sharia even though it was rejected by the MPR and was not supported by the two largest mass organizations in Indonesia, namely NU and Muhammadiyah.

After the fall of Suharto, Islamization in Indonesia moved bottom-up, and mainly developed and circulated in the sociocultural realm and then influenced the political sphere (Hefner 2018; Riddell 2002). This event is the impact of the conquest of Islamic political power during the Soeharto era and democratization in the post-Suharto period, contributing to Islamism's rise (Abdullah & Osman 2018). Martin van Bruinessen argues that the new political environment provides significant opportunities for people that were previously active in Islamic organizations to become politically active, thereby weakening the social basis for progressive discourse (Van Bruinessen 1994).

The indications that point to this include the number of districts and cities in Indonesia that have adopted the regional sharia regulations, the increasing number of persecution and acts of violence against minorities such as Ahmadiyah, Shia, and Christians, and finally, the 212 actions directed against former Jakarta Governor BasukiTjahaja Purnama (Riddell 2002). Hefner (2018) assesses Islamization in Indonesia after 1998 has had a significant effect, especially on gender practices and inter-religious relations. Even Osman's (2010) study shows that the different strategic capabilities of radical movements have influenced Indonesian government policies.

At the same time, there is a growing perception that mainstream Islamic organizations such as Nahdlatul Ulama (NU) and Muhammadiyah, which have long advocated moderation and tolerance

in Indonesia, are losing their influence to newer and more conservative Islamic organizations such as the Prosperous Justice Party (PKS), Hizbut Tahrir Indonesia (HTI), and the Islamic Defenders Front (FPI) (Arifianto 2018). The Institute of Southeast Asian Studies (ISEAS) survey in 2017 exhibits that several Indonesian Muslims support the adoption of the Sharia law as the legal code for all Indonesians to follow both at the national level (39 percent of respondents) and the local level (41 percent of respondents). Allen & Barter's study (2016) shows that the tendency to deepen Islamic practice in Indonesia correlated with increased ethnocentrism and practical political practices.

What became the strengthening of the Islamization process after the collapse of the New Order? Bourchier (2019) describes that the problem arose because of the failure of the reformers to adequately address the legacy of Suharto's Pancasila indoctrination project and the success of the conservative New Order elite in regaining control of the democratic process after 2001. In addition, President SBY's policies gave conventional Islam something to do—unprecedented levels of power and legitimacy as well as the Constitutional Court's validation of the blasphemy law. Islamophobia is getting stronger with the Prabowo Movement associated with sectarian groups and it has prompted President Joko Widodo to adopt an increasingly authoritarian and xenophobic agenda, leaving little room for public defense of secular law, pluralism, democracy, and human rights (Bourchier 2019). Most research reveals that Islamophobia in Indonesia is increasing rapidly due to the emergence of the Defend Islam 212 political movement. The movement has left a broad impact on society even in other areas, such as the practice of intolerance in the religious-cultural sector (Ahnaf 2018). In 2019, there was an increase in discrimination cases in the religious-cultural field (Ahnaf 2018).

The process of Islamization is described with a "tone" of danger and something scary from various research descriptions. The multiple studies described also add to the "horror" impression of Islamization in Indonesia. However, some scientists have tried the positive side of Islamization in Indonesia after the collapse of the New Order. Hadiz & Chryssogelos (2017) attempt to see Islamization in Indonesia from a positive perspective. According to him, Islamization must be seen as part of the struggle and disappointment of society with the central premise of modernity which mainly relies on Western values (Hadiz & Chryssogelos 2017). In comparison, Sidel (2007) sees the process of Islamization in Indonesia as a result of the emergence of "anxiety" about the loss of Islamic identity because, during the New Order, Islam was marginalized in politics and the economy.

Bourchier (2019) sees the emergence of the 212 Movement from another point of view. According to him, the 212 Movement shows the convergence of religious and nationalist conservatism to produce a new brand of religious nationalism. This school of political thought is at once nativist, spiritual, and nationalist. He views the Indonesian nation as opposed to secular liberalism and considers the state to have a unique historical obligation to protect and uphold religious values. However, far from hegemonic, religious nationalism has become a central position in Indonesian politics (Bourchier 2019).

Indeed, the process of Islamization in Indonesia was intensified by entering the media sphere after the fall of Suharto. Islamic da'wah is promoted by different Islamic actors who use film, radio, and social media, all of which have other social implications (Abdullah & Osman 2018). This form of bottom-up Islamization in Indonesia reflects the resistance from various layers of Indonesian Muslim society towards the Western-led globalization process (Abdullah & Osman 2018). Slama's research (2018) shows an increase in the dependence of Muslims on social media when carrying out their beliefs and their pious efforts to improve themselves and their religious practices. Social media are especially relevant because like no other medium, they are deeply embedded in users' daily lives.

Slama (2018) and Lengauer (2018) describe that the process of Islamization builds positive things. His studies in urban areas in Indonesia show that social media has formed religious communities, from the movement to read one juz of the Koran per day, the dawn prayer movement (Fighters at dawn), to the emergence of the hijab community on Facebook, line and other social media. This reality shows the relationship between Islamization and the emergence of personal and social piety. Lengauer (2018) findings show that social media networks play an essential role in forming a young generation of pious Muslims both in the online and offline world who form a digital Islamic sociality that transcends and crosses various Islamic movements or other religious organizations.

It is interesting to examine an article by Mudhoffir (2017) that analyzes militias' formation in Indonesia, Southern Thailand, and the Philippines. Mudhoffir (2017) analyzes the formation of militias in Indonesia from Japanese to modern times. In addition, the study is not only about Islam-based militias, such as FPI, but also about secular militias, such as the youth of Pancasila. His findings show that Islamic militias in Indonesia are not directly related to Islamic political struggles but lead to resistance to predatory capitalist development. Mudhoffir (2017) sees Islamic militias have been democratized and involved in practical politics locally and nationally. Islamic identity is used in power conflicts and struggles for resources to visit business-political elites overgrowing in Indonesia after the collapse of the New Order.

Sakai & Fauzia (2013) tried to survey the process of Islamization in Indonesia in 2010. The result is that Islamic politics represented by Islamic Political parties seem to have failed to gain popular support. In addition, due to socio-cultural changes in Indonesia and the diffusion of religious authority through the use of media, Indonesian Muslims have become less politically Islamist and more socio-cultural Islamists who support Islamic morality (Sakai & Fauzia 2013).

The description of the research results above shows the direction of scientists who give negative views and seem Islamophobic on Islamization in Indonesia after the collapse of the New Order. Only a few gave a "positive vote" of these symptoms. These researches were taken from various academic circles, not only from the West but also from Asia, including Indonesia, but the sound is the same as originalism previously stated. This scientist's research results indirectly shape public opinion, including the government, in viewing social phenomena in Indonesia. However, this requires a re-examination.

This article only discusses two patterns of interpretation from various studies on Islamization in post-New Order Indonesia. Many other studies have not been studied and may provide different designs, such as research that tends to be "neutral" or described in two sides at once, namely positive and negative. This paper does not examine the researchers' origin and their impact on the direction of the research direction because the researchers studied came from various countries, including researchers from Indonesia. This study does not specialize in researchers from European and American countries only.

Responding to the research results, one must be careful and precise, especially policymakers, to not get caught up in scientific according to Hayek's language. As described above both points of view have significant and far-reaching consequences. The failure of social theory, when applied in society, will have a massive impact (Hayek 1961). This aspect is where the fundamental importance of the role of experts, especially in the field of social science. Social scientists can project their work objectively and transparently. These researchers are expected to be able to come down to the community rather than just theorizing. These experts are expected to project the results of their research into the community to prevent chaos, not to participate in building labels. For this reason, social researchers must have a sharp perspective (methodology) to address cultural diversity so that the reconstructed culture will be more exciting and make cultural profile variants in an Indonesian national atmosphere (Touwe 2020).

4 CONCLUSIONS

Being careful in addressing the mapping carried out by social scientists about the process of Islamization in post-New Order Indonesia is the main point that this article wants to convey. This attitude is an application of criticism of social science that Hayek has echoed since 1960. It becomes a crucial issue when the research results are in a "partial" position because they see the Islamization process in post-New Order Indonesia as "worrying", dangerous, and threatening Indonesia's democracy and multiculturalism. Only a few studies have tried to see the positive side of the Islamization process. The problem is that the research results ultimately become opinions that influence the judgments of the world community, the Indonesian people, and the government and its policies.

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Three profiles of working women of the post-independence war in the “Suka-Duka” rubric of Sunday Morning magazine in 1945–1959

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ABSTRACT: The narrative of Indonesian women in 1945–1959 is still vague and incomplete. That certain period was identified with masculinity which was reflected in the preparation period, the youth revolution, the armed forces, and the treaties. While, the 1950s were closely related to decolonization, elections, and rebellions. Whereas, post-war anxiety was not only limited to prominent themes and conceived masculinity but also other aspects such as marginal and feminine groups. This article aims to describe the lives of three working women in Java as examples of post-war anxiety. These women’s profiles in the non-formal sector can illustrate the construction of the media at that time, declaring that these women were fighters for sustainable life after the war. This study employed the information derived from the Sunday Morning magazine in 1945–1959. From the discussion, the drawn conclusion is that the media promoted the construction of the working women narrative after the war. The women narrated not only became the breadwinner of their family but also of their country.

Keywords: History, Working women, Post-war

1 INTRODUCTION

In writing the history of Indonesia, especially in 1945–1950, the narrative is mainly dominated by the story of the independence war (Hasan 2002), politics (Elson 2009), military (Samson 1971), treaties, social revolution (Kahin 1995), and others. Meanwhile, the historical narrative/literature of Indonesia in the 1950s is dominated by decolonization (NORDHOLT 2011), democratic experiments (Feith 1962), elections, and rebellions (VAN DIJK 1981) which rarely present a narrative about women.

Even if there is a narrative discussing the women, it revolves around women’s role on the political stage (Blackburn 2013) or their narratives representing masculinity. The absence of women’s narratives in Indonesian historiography or historical literature is not something new. The limited opportunity for women to be present in the past was at least influenced by the dominance of patriarchal culture that was accepted as something common and natural in Indonesia (Amini 2018).

To a certain degree, gender bias frequently happened in history, where only the winners deserve to be narrated (Subekti 2021). The status and contribution of women are often defined by the male worldview. In other words, their status and contribution remain biased by the existence of a patriarchal culture that unconsciously dominates almost all lines of life (Lerner 1975). The solution offered to break through this problem is first, the use of the critical history method (Amini 2018). Second, historians must be able to find historical sources that are free from gender bias. For that reason, this paper intends to provide an alternative for historians who are interested in writing the history of women by using alternative sources derived from magazines.

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This article attempts to present women's narratives in Indonesian history in the 1945-the 1950s by using alternative sources derived from magazines to minimize gender bias in women's history writing. The final aim of this article is to obtain an overview of the lives of Javanese women as an example of post-war anxiety. Therefore, the historical narrative of women in the 1945-the 1950s will not be described from the masculinity perspective only.

2 RESEARCH METHOD

The method used in this research was the historical method using relevant sources such as magazines and journals. The magazines were used as sources of women's history writing in the 1945-the 1950s because they used rubrics that provided space for women to tell their life experiences. Thus, the women's narratives were written using the perspective of women. However, gender bias was still frequently seen even if it was relatively light.

The daily life of women can be observed in the track records of several magazines/newspapers such as in Sunday Morning (Minggu Pagi). The newspaper was used to be a local Yogyakarta magazine published by the Kedauletan Rakyat newspaper. This magazine was a "supplement" to the Kedauletan Rakyat newspaper, where the news published was "lighter" than in the Kedauletan Rakyat newspaper. The daily life of Yogyakarta people can often be read from the rubrics presented in the magazine, such as the community sketch (sketsa masyarakat) rubric or the ups and downs (suka-duka) rubric. The rubrics included a person's experiences of ups and downs in living their daily lives. Some of them were written directly by themselves, while the rest were edited by the editorial staff without reducing the substance. From here, the media also took participation in building the narratives of how women should be in a society which sometimes created irony in women's life.

The ups and downs rubric did not only specifically discuss women's work but also men's. However, the information obtained about women's work cannot be ruled out when we place the rubric as a historical source in reconstructing women's history.

3 RESULTS AND DISCUSSION

The depiction of the women's narrative in the Sunday Morning magazine

As published in Sunday Morning magazines, post-independence Indonesian women were characterized by women who were not only struggling with domestic life but also those who had jobs to make ends meet. Their professions were diverse. Some jobs were closely related to women's domestic life such as being a "maid" or "batik artist". There were also other jobs that most likely received a negative stigma such as working as a "Taxi Girl" or commonly known as a call girl. For that reason, using the rubric of ups and downs can explain the various types of job choices for women at that time. However, other supporting, relevant sources are also necessary.

A batik artist wrote about her daily life which was later entitled "a batik artist" by the editor. In the article, she said that the job of being a batik artist was quite tedious. She told that she always did the same routine every day from morning to evening, where she had to struggle with the batik utensil facing the batik cloth while sitting next to the brazier and a wax liquid holder. The smoke was suffocating and smelled bad. Although the job only helped her make ends meet and supported her two children, she kept doing the profession. Since her husband left her, she was the only breadwinner. There was no holiday for batik artists (Anonymous 1950) (Sunday Morning, No. 32 Th II). From this article, there was at least an overview of a batik artist's daily life.

The daily life of working women was also illustrated in the ups and downs rubric, where a story about the work of an old maid was published. The maid explicitly narrated her life experience as a maid in her own nation's household. She was different from the maid who worked in Dutch households. The Dutch distinguished the maids into "babu dalam" and "babu tjutji". The cooks were not under this term. Babu dalam had an obligation to take care of things in the house, such

as sweeping the floor, cleaning the bed, etc., while, the *babu tjuji* simply washed the clothes. On the other hand, the maid in Indonesian households was different from that in a Dutch family. The *babu* had double responsibilities as a chef and maid. In addition, they also had the responsibility to babysit the children. Even though it was hard, that person kept working as a *babu* or *rewang* (maid) because the job helped her survive (Sunday Morning, No. 35th II). What is interesting in this article was the illustration of working in different households, working for a Dutch and Indonesian master.

If the two articles above were written using a woman's perspective, it would be different from the story of a woman who had a job as a "Taxi Girl". She said that she used to be a student from East Java. During the Japanese occupation, schools were closed, thus forcing her to work in one of the Japanese offices. Her love of dancing on "*dansloever*" led her to get acquainted with Japanese people. From here, she became the wife/concubine of one of the Japanese officials. One day, she was kicked out of the house leaving her with only a few suitcases of clothes. She was in confusion because she had no courage and felt very ashamed to return to her hometown. Finally, she ventured to move to Jakarta. In Jakarta, she worked at a brothel named "*Rakutentji*". Due to the demands of everyday life, she ended up getting entangled in the nightlife of prostitution. After the Japanese left Jakarta, then the British came. She entered a military hotel and began to "dance" there. It turned out that her love of dancing attracted the attention of the British officials. After that, she was accepted to work there as a "Taxi Girl" or a call girl, however, her job was only to accompany guests to dance. She was no longer a prostitute. When asked why she wanted to take up the taxi girl profession, she said that the job was one of her ways to earn a living.

"What is the point of being someone's wife ... What am I you going to do if the community already knows that I was once a taxi girl? There are even worse nicknames for me. What is the point of being someone's wife if the man is suspicious of her, just because she's a taxi girl? After all, as long as there are men in this world who need women like me, why do I have to go back to society? It is evil, cruel, and not mindful if they put the faults on the women only. The only thing I did was providing"

"... Well, Japan was defeated. But I wasn't afraid. As long as there are men on this land who need me" (Sunday Morning No. 33 Th 11, 12 November 1950)

4 CONCLUSION

In the national history of Indonesia, the 1945-the 1950s was dominated by major themes related to nationalism and how Indonesia as a country was formed. The reason was that Indonesia was a newly independent country forming its identity and nationalism at that time. However, the absence of women in the narratives of the 1945-the 1950s is not something that can be justified because women with their problems still had contributions to the newly independent country.

Although it seems that the contribution that women made to the country was invisible, it became an important part. The narratives of women presented in the ups and downs rubric are narratives about everyday life after independence. As many of the husbands died on the battlefield, some women eventually became the breadwinner who ultimately ensures the daily survival of their family, the Indonesian people.

The women took the courage to pursue a livelihood in any way and as best they could offer. Some of the professions received an unfavorable stigma in society. Even so, the aforementioned stories about the four professions proved that women's history can not only be written when "she was close to power". In conclusion, the daily life of women during the war deserves to be one of the historical narratives.

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Conception of good child in the 1950's Indonesia: Book of ethical guidelines (*Ngudi Susilo*) as an alternative source of childhood history

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ABSTRACT: This article discusses the development of childhood history in Indonesian historiography, through an alternative source. Ethical guidelines especially designed for young muslim pupils in the early 1950s was a unique narration to delve into family and childhood history. While the nature of conventional history rarely provides a place for children's historical narratives, a work of national figures of that time, this work encapsulates some of the children's daily lives. Furthermore, as an ethical guide, this work also instills plural attitudes in a newly independent country, namely nationalism, as well as obedience to God.

Keywords: food crop research, decolonization, Indonesian nationalism, agrarian policy, Indonesian Peasants Front

1 INTRODUCTION

One of the least studied aspects of social history in the Indonesian colonial era is the childhood history. Although Indonesian people place the discussion of childhood as one of the important parts of their life cycle, the study of it is specifically nothing, rather than the picture of adults. In general, children's historiography forms are part of the biography of a particular figure. It can be a depiction of the child environmental conditions of someone's character (Abdulgani & Frederick 1974; Pospos 1967; Radjab 1974; Vulture 1992), or even the history of parents from their children's point of view (Amrullah 2020; Soekarnoputra 1977; Sutojo & Bachtiar 2013). This article is one of the forms of mediating the study of children's history in Indonesian historiography.

The main reason for this condition is because the children phase is considered imperfect mature. The people of Java, in a particular case, divide their life cycle in certain and linear periods, including the childhood period. *Macapat* or traditional Javanese song, which has 11 metrum/packages of *titilaras* (Javanese song notation) arrangement, describes the human wheel of life. The third notation, after *maskumambang* (natural life of the womb), and *mijil* (birth), is *sinom*, which means youth, is beautiful, full of hope, and wishful thinking (Hardjosaputra 2017). However, the picture of children remains marginal in the adult world (Schultz 2015). This is seen in *titilaras macapat* which is dominated by adult world domination from fourth (*kinanthi*) to ninth (*pangkur*) level of Javanese song.

Similarly, in the basis of Islamic legal jurisprudence (*ushul fiqh*) which divides the stages of child development into four phases; *shoby* or *thifl* (toddler), *mumayyiz* (able to distinguish good and bad things), *murahiq* (towards the puberty), and *baligh* (has been burdened with certain obligations, characterized by wet dreams-*ihtilam*, or have menstruated for a young woman). This article attempts to position a courtesy guidebook for children namely *Ngudi Susilo* (study etiquette) as one of the offers of alternative historical sources. This book was written in 1954, by Kiai Bisri Mustofa (1915–1977), a prominent-traditional-Islamic figure in 20th century Indonesia. As a political leader, Kiai Bisri had appointed as member of the Constitutional Assembly of Indonesia, and also a member

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of the People's Consultative Assembly of Indonesia in the Sukarno Order to the New Order (Huda 2005). Although he was busy in politics, Kiai Bisri continued to lead learning activities (*mengaji*) in the pesantren where he was founded. He is also known as a prolific writer of no less than 50 titles of various Islamic books. One of Kiai Bisri Mustofa's monumental works is Tafsir Al-Ibriz, the most widely read Javanese-language Interpretation of the Quran to date. This article positions *Ngudi Susilo*, as a picture of the daily life of Javanese families in the 1950s, especially the standards of decency and kindness that must be owned.

2 METHOD AND PREVIOUS RESEARCH

The social history of childhood, as well as the study of their point of view on their parents (cultural history of childhood), are two things that rarely exist in Indonesian historiography. The main reason of these conditions is almost all conventional sources, such archives, newspaper, or manuscripts commonly tell us about adulthood life. Health, education, and demographic archives; of course, put an amount of data about children in it. But again, this data is about the political-economic information of government and the adulthood problems. On the other hand, *Ngudi Susilo* has been widely studied in various disciplines, such as literature (Wiryati 2009), sociology of religion (Aziz 2013), education (Rizal 2012), and also the study of history (Prayogo 2019). Those research methods used philology, by comparing various editions of the publication of *Ngudi Susilo* (Mustofa 1954), the transliteration of both of the language from Javanese and the characters from *pegon* (variety of manuscripts in archipelago, Javanese narration written in Arabic-modified letter). This article also benefits colonial sources, related to children's education and learning, such as reading books for elementary school for indigenous pupils or village schools (*Völksschool*) (Anonymous 1908; Sjafei 1928), as well as guidelines for religious rules, especially religious education for children both of moslem (Anonymous 1920) or protestant (Hoekendijk 1915).

3 RESULT AND DISCUSSION

Ngudi Susilo's author was named Masyhadi in childhood. Born in an Islamic family, he received a public education at *ongko loro* school (an elementary school for indigenous). In addition to Western education, Masyhadi also studied in pesantren and in Makkah, Saudi Arabia while performing hajj. After the hajj, his name was changed to Bisri Mustofa. As a young *kiai* (Javanese traditional islamic cleric), Kiai Bisri politically entered the Masyumi Party, Nahdlatul Ulama Party, and United Development Party in his rest of life (Huda 2005). Although busy in politics and leading pesantren, Kiai Bisri remained productive in writing, especially in Islam. His monumental work is Tafsir Al-Ibriz (published in mid 1960s), an interpretation (*tafsir*) of Holly Koran in the Javanese language, that was and is still studied by Indonesian moslem.

Ngudi Susilo is one of Kiai Bisri's works, published in 1373 Hijri or 1954 AD. This book is in the form of *syiir*, a kind of poem with a consistent syllable count in each verse. This syllable count adapts Arabic literature (*nadzam*), whose tribal notation is formulated in *bahar*. *Ngudi Susilo* himself refers to the count *bahar rojaz*. The purpose of the utilization of this notation is such that it can be pronounced, and is easy to memorize. For children, the etiquette guidelines and teachings material that can be sung will attract their attention (Khalim 2009). Half of one *Ngudi Susilo's* poem consisted of 12 syllables.

Iki syiir kanggo bocah lanang wadon # Nebihake tingkah laku ingkang awon
(These are poem for boys and girls. The goal is to keep them away from bad behaviour)

Nine chapters compose *Ngudi Susilo* in total, *first*, became an idealized portrayal of the middle and upper social class of childhood daily life in Java in the 1950s. Children, who become "alter" in it, are children who get an education in public schools, get pocket money, and if he or she is lucky enough, have had a high social-ranking family (Chapter *In Place of Learning* and *At Home*).

Ngudi Susilo also emphasized that the future of the newly independent Indonesian is in the hands of those “alter”. We can compare the world of *Ngudi Susilo* with the world of *Dikampoeng, Buku Batjaan I, II, and III*, (in the village, 1st, 2nd, and 3rd Modul) which is intended for students of the indigenous school (sekolah Bumiputera), or Sekolah Ongko Loro (second level school). “Alter” figure in *Dikampoeng* was Si Amat. Before attending school, Si Amat had to help his mother in selling cakes, to get paid 10 cents per one rupiah (100 cents). The cakes he sold varied in price: 2 cents for *kue serabi*, 2 cents for *ketan bungkus*, 1 cent for *pisang goreng* (fried banana). Si Amat is a Bumiputera (indigenous) figure in common, who is lucky, able to go to school but still has to face the rigors of life.

Second, the spirit in the ethics of *Ngudi Susilo* describes the spirit of the 1950s, such as the importance of having lofty ideals (Chapter of Noble Ideals). The Social Revolution that swept Indonesia in 1945–1949, followed by the foundation of statehood in the 1950s, opened the dreams and opportunities for a new educated elite group. This is completely different from the spirit carried in several reading books and ethical guidelines in Indonesia’s colonial era. In the name of *rust en orde* (peace and order), primary education in colonial times did not teach the indigenous people to dream of governing their own country in the future.

Third, both *Ngudi Susilo*, which means reading textbooks of school and colonial era recordings of the daily lives of indigenous children. Especially for *Ngudi Susilo*, the identity of the chase several times appeared, especially in terms of dress. *Ngudi Susilo* explicitly mentioned the Javanese headgear named *blangkon*, which is a traditional Javanese dress. This has to do with the propriety of dressing children in the 1950s to wear head coverings, but that doesn’t mean they are *blangkon*. *Ngudi Susilo* also described, if the “alter” wears a head covering in the form of *blangkon*, it will be laughed by his or her friends because the style of dress has changed. In terms of dress, readings in colonial times have pinned illustrations next to written narratives. It appears in *Dikampoeng*, that Si Amat, Si Ali, and his friends were barefoot, both at school and playing. Everyday clothes worn while playing are sarongs that are carried on the body, black hat (*peci hitam*), and western clothing, such as T-shirts, shorts pants, etc. In addition to fashion, everyday life recorded in this manuscript is the daily activities of a middle-class child in Java. Starting from waking up, followed by going to school, coming home from school, being at home, studying, and childhood goals.

Fourth, the identity of the “alter” blends with the identity of Islam. That is, the ethics emphasized in *Ngudi Susilo* are derived both from Islamic guidelines, as well as from the virtues of the Javanese world. It appears for example in a person’s sitting position, that when parents are sitting down, children should not sit at a higher level. Or a child should not ask his parents for snack money in front of the guests. Similarly, when the guest has returned home, the child should not be in for the rest of the guest’s treats. These two things are mainly sourced from the virtues of Java. Although the rewards and punishments promised when the advice is violated or implemented, use the term of the Islamic world. For example, the irreverence of a child sitting in a high place, while his parents sit in a lower place, resembles the character of *Ya’uj Ma’uj* (in the Bible it is called *Gog Magog*, a creature that will appear when the world is nearing the end).

4 CONCLUSION

Ngudi Susilo is an alternative source for writing the history of children in Indonesia, especially in the 1950s. It is also a sign of the changing times that occurred before and after the war period of 1942–1949, as compared to books of the same genre. It is appropriate that manuscripts in Indonesia be used as an alternative source, if not even mainstream, in the writing of Indonesian history. The daily life of Javanese families in the period of the formation of the Indonesian political foundation, exhibits the shift or social construction of the Javanese identity among children as well as Islam.

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Flood disaster in South Sidoarjo, 1910–1957

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ABSTRACT: Sidoarjo is geomorphologically located between two tributaries of the Brantas River, named as the Porong River and the Mas River. Because of the fertile soil, the Dutch East Indies Government built many sugar industries and sugarcane plantations. Additionally, the river streams in Sidoarjo's can lead to ecological problems, such as flooding. This research tries to find more about the flood disasters that have occurred frequently in Sidoarjo, especially in the Southern Sidoarjo, since the 20th century. The research uses historical methods that have five steps: topic selection, heuristics, source criticism, interpretation, and historiography. The research conclusion is that flooding is caused by geographical position and the frequency of high rainfall and land changes.

Keywords: River, Flood, South Sidoarjo

1 INTRODUCTION

Flooding is one of the most frequent disasters in Indonesia. Need to know that floods are not always caused by natural causes; human activity can also play a role in the occurrence of floods. Floods in Indonesia's different regions are caused by a variety many causes. Flooding is caused by a variety of factors, including faults made during the building of urban plans and population density (Kodoatie 2013:1). Mistakes in urban planning, such as the change of water catchment areas from rice fields and forests into residential neighborhoods, shopping centers, and offices can also lead to floods.

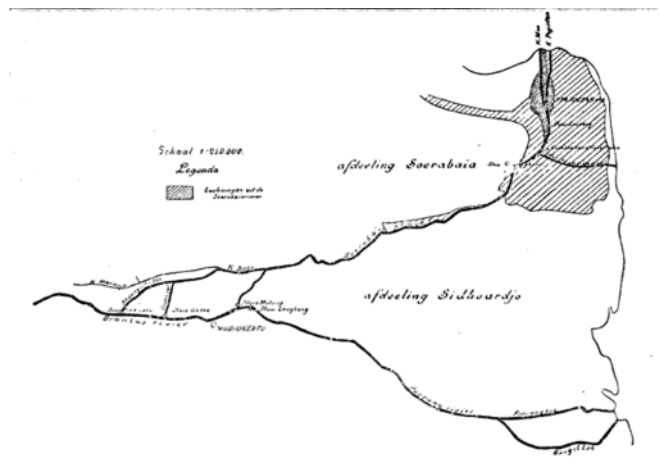


Figure 1. *Afdeeling* Sidoarjo Located 1904. (Source: Soerabaijasch Handelsblad).

Porong is the name of one of the areas in South Sidoarjo. Porong is well-known for the Brantas River, which is one of *Afdeeling* Sidoarjo's most popular icons. This is because Sidoarjo is located between two tributaries of the Brantas River named as Porong River and the Mas River. The two tributaries of the Brantas flow in different places (see Figure 1). The Porong River flows into

Sidoarjo, and the Mas River flows into Surabaya. The Delta Brantas (Sidoarjo) is the only area on Java Island with many rivers (Hartoyo 2015).

2 RESULT AND DISCUSSIONS

Flooding is more frequent in areas with many streams or around large rivers such as Bengawan River and the Brantas River. Flooding in East Java has been reported since the Dutch East Indies, as evidenced by the existence of flood archives in East Java (Istieni 2018:37). One example of flooding caused by nature is because of the high rainfall. It is also described by Priyanto & Nawiyanto (2014:10), floods are caused by the overflow of river water into the surrounding environment, as well as by heavy rainfall.

During the Dutch East Indies Government, several newspapers reported floods in the Sidoarjo area, specifically in the Southern Sidoarjo. In 1910, these newspapers reported flooding in Sidoarjo due to rising water discharge from the Porong River. Many rice fields and villages in the Porong River area were flooded that year (Het Nieuws Van Den Hag, 15 February 1910). On March 6, 1913, the Porong area was reported to be flooded due to a high discharge of water from the Porong River. Many sugarcane plantations and rice fields were flooded, as well as farm animals were carried away by flood currents (Het Nieuws Van Den Hag, 06 March 1913).

On the second day, flooding had turned the railway line into a lake, and rice fields, sugarcane plantations, and palawija were flooded. Not only that, but the flood swept away many farm animals. Other impacts were felt directly by the communities around Porong, many villages were flooded, causing people to evacuate to unaffected areas, some of them also made small boats. Flooding in 1913 year was very severe, resulting in a great deal of property damage. The government was concerned about the impact of flooding on the community and helped by providing free rice seeds (Het Nieuws Van Den Hag, 07 March 1913). Floods struck again in 1917, this time caused by the destruction of the Porong River embankment by more than 60 meters and the entire Porong District was affected (Aglemeen Handelsblad, 18 April 1917).

Sidoarjo witnessed floods until the mid-20th century. In 1925, Sidoarjo was flooded again. This year's flooding had a slightly different cause than previous years. This year, flooding was caused by heavy rains and the overflow of the Porong River. Because of many puddles, the impact of this year's flood caused Porong Bridge, which is the road access to Surabaya-Malang to look like a sea. The Assistant Resident of Bangil ordered the lurah to summon the villagers in the riverbank area to repair the Porong River embankment as soon as possible. However, the water continued to rise until the evening after the embankment was repaired by the surrounding residents, and the situation turned dangerous (De Indische Courant, 02 February 1925).

In the 1930th century, Sidoarjo was flooded again. The cause and impact of the flood in Sidoarjo were not explained in the news this year. However, it was reported that some flood victims in flood-affected areas received aid. Porong District helped flood victims in Permisan Village, Jabon Subdistrict, and Sidoarjo Regency, in 1936. This year's floods did not affect Porong Subdistrict, but affected Jabon Subdistrict, which borders both Porong and Pasuruan subdistricts. The southernmost region of Sidoarjo Regency is located in the Jabon Sub-district. The Porong River, which flows into the Madura Strait, also flows through this sub-district. (De Indische Courant, 06 June 1936).

In 1938, it was reported that the water level of the Porong River rose to 49 cm, an increase that was never witnessed in the previous 20 years, according to existing reports. The Government and Irrigation Staff were concerned if the Porong River embankment was unable to withstand the water. Local people also hope that the flooding will not happen again, as 10,000 people lost lives in 1936 when the Porong River embankment broke, causing the Surabaya Residents to order the *Wedana* to provide food aid to 10,000 people (De Indische Courant, February 10, 1938). In 1939, during a visit to Sidoarjo by the Award Commission for Cities in Java and the Improvement of Villages in East Java floods struck again. As floods were reported in Sidoarjo at that time, Sidoarjo received funds for village improvement (De Indische Courant, 20 March 1939).



Figure 2. Flooding in the Porong Delta, 1947. (Source: museum Nederlands Instituut voor Militaire Historie).

Figure 2 depicts one example of post-independence flooding in the Porong Delta area. The flood shown above occurred as a result of the Indonesian Army's (T.R.I) blasting of a dam in Mojokerto in 1947. Flooding occurred as a result of the blast in the Surabaya (Porong Delta) and Krian areas. The Indonesian Army (T.R.I) attempted to deter Dutch troops by blowing up the Lengkong Dam and Melirip floodgates for military purposes, which resulted in flooding in the Brantas Delta area. (Nieuwe Courant, March 24, 1947).

The most common cause of flooding in Sidoarjo is the overflow of the Porong River, which is caused by a large discharge of water from the Brantas River. Floods struck Sidoarjo again in 1951, due to heavy rains that lasted for several weeks and caused the Porong River to overflow. In that year, Sidoarjo experienced a large flood as compared to the previous year. Thousands of people lost their homes and livestock, and farm owners in the Sidoarjo area suffered significant losses as a result of the flooding (Nieuwe Courant, 23 February 1951). The Porong River Bridge was closed for traffic due to a major flood in the Surabaya, Sidoarjo, Mojokerto, and Jombang areas in 1957. Floods that occurred around the turn of the century were not properly resolved. Flooding in 1957 damaged 1,377,532 ha of rice fields, destroyed 251,715 ha of fields, and flooded 539.62 ha of gardens, causing 17,370 people to flee their homes (Java-bode, March 9, 1957).

As previously stated, in addition to being an industrial center, Sidoarjo's economy is based on encroachment, agriculture, and community-managed plantations. Flooding in Sidoarjo, specifically in the Brantas River area, has the potential to harm the economy of the surrounding community. Thus, the situation in Sidoarjo is quite concerning, as the losses and other consequences of the flood problem force the government and the surrounding community to take action to address it.

3 CONCLUSION

This research concludes that the flood disaster in South Sidoarjo is caused mostly due to high rainfall and the inability of the Porong River to hold water flowing from the Brantas River. Additionally, the flood is caused by the fact that Sidoarjo is located in the downstream Brantas River Basin that has many streams. As a result, the flooding in Sidoarjo is becoming a serious concern.

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Floods in Bojonegoro, 1920–1940

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ABSTRACT: During the 1920s to 1940s, Bojonegoro was often hit by floods, which had an impact on its people. Floods were detrimental to the socioeconomic sector of the Bojonegoro community. In writing about the flood events in Bojonegoro from 1920 to 1940, the author uses historical research methods that have several stages, such as heuristics and interpretation. Bojonegoro is an area close to the Bengawan Solo River. The Bojonegoro area is prone to flooding caused by rainfall, which causes the overflow of water from the Bengawan Solo River to the Bojonegoro community settlements. The flood had an impact on the activities of the residents of Bojonegoro, as in 1931 the flood disrupted the road traffic and caused congestion. In addition, in 1933 the flood caused the temporary shutdown of Bumiputra women's school. Actions were taken during the Dutch colonial period by repairing and building dams in Bojonegoro; this has been done since the enactment of the era of ethical politics.

Keywords: Floods, Bojonegoro, Dutch

1 INTRODUCTION

Flood is one form of disaster that often occurs almost every season in Indonesia. Flood disasters can harm the community and continue to have a huge impact (Suryadi 2020: 426). Flood is one of the disasters that can be avoided by natural and human actions. Flood is a condition in which water overflows from a river, which afterward inundates the ground, and is caused by heavy rains or human actions of mismanagement of river. Flood disasters, basically, cannot be prevented but can be controlled to reduce the impact (Findayani 2015:1–2; Sulion 2018: 351–352). One area that is often affected by floods from the colonial period to the present is Bojonegoro (Hartono 2014:19; Subrata & Putuhena 2012:126).

Bojonegoro, located in East Java, has various advantages of natural resource wealth, such as teak trees, fertile land in the Dutch colonial period, but despite having abundant natural resources, the people of Bojonegoro were still facing poverty. Government did not help the people, and humans who have a very important role in environmental preservation and protect the natural surroundings could not handle the situation. In Bojonegoro, during the ethical political period, various natural disasters occurred, such as floods and droughts that continued to occur which could have a negative impact (Committee for Exploring and Compiling the History of the Second Level District Anniversary in Putri 2019: 4).

During the ethical–political period, the Dutch government implemented a policy for the politics of welfare, which was intended to improve the irrigation system in Bojonegoro. At that time, Bojonegoro was included in the Rembang residency area, and the Rembang residency government paid attention to the construction of irrigation in Bojonegoro, where the area was often flooded during the rainy season. Every year the Bojonegoro area experienced natural disasters, such as floods during the rainy season and drought during the dry season. In the end, the Dutch colonial government improved the reservoir system to overcome this (Committee for Excavation and Compilation of Anniversary of the Second Level Regional District in Putri 2019: 7).

This study aims to find out the causes of flooding and efforts to overcome them in Bojonegoro, which flooded every year during 1920–1940. The flood disasters still occur and cause losses to the people of Indonesia. Research on flooding in Bojonegoro can contribute to the history of the environment in Indonesia and be used as future learning in tackling future floods.

2 RESEARCH METHODS

In writing the historical events of the flood in Bojonegoro, the author uses historical research methods. This historical research method has five stages, the first is topic selection, in choosing this topic the flood events in Bojonegoro during the Dutch colonial period were rarely written by academics or historians and until now floods still occur, so this topic is interesting to study. Then heuristics, namely collecting data from primary sources, secondary sources, and so on. Primary sources are newspapers that reported about the flood at that time in Bojonegoro. Furthermore, the criticism is divided into internal and external criticism wherein the author criticizes the sources that have been obtained. In the interpretation stage, the writer sorts out the sources again so that there is no subjectivity. The last is historiography or historical writing with an environmental history approach (Kuntowijoyo 2013:69).

3 RESULT AND DISCUSSION

Geographical conditions of Bojonegoro

This Bojonegoro Regency is part of the East Java area which is approximately 100 Km from the center of the capital city of East Java Province. The Bojonegoro area has a topography that explains that along the Bengawan Solo River area is lowland, and then in the south is an area with highlands in mountainous areas such as Kramat, and Pandan. (Bappedda Jatim 2015:361).

In the Bojonegoro Regency area, the Bengawan Solo River flows, and the area is divided into north, which is close to the Bengawan Solo River, and the area which is located along the edge of the river. North area is relatively fertile because it gets enough water and thus aids in agricultural development, such as for the growth of corn, rice, and soybeans. Meanwhile, the southern part of the area, which is far from the Bengawan Solo River, is dry and has barren characteristics, as a result, the area is planted with teak trees (Munawaroh et al. 2015: 19).

With the natural conditions that find the flow of the Bengawan Solo River, Bojonegoro is often hit by floods, especially during the rainy season. The agricultural economy of the Bojonegoro community turned out to be unreliable. In agricultural problems, they rely on natural or seasonal factors, so that if there is an unexpected seasonal change floods and droughts occur (Munawaroh et al. 2015:20). Even in the colonial period, Bojonegoro often experienced floods. Since 1888, Bojonegoro is often been hit by floods (Hartono 2014: 19). In this study, the author tries to explain the floods in Bojonegoro from 1920 to 1940.

Floods and its impact in Bojonegoro

Bojonegoro was often hit by floods, which harmed the people of Bojonegoro. As was noted in a newspaper in 1920, namely *De Locomotief* which stated that the floods in January had inundated everything in Bojonegoro, including people's houses, but except for the railroad tracks (*De Locomotief* 1920).

In 1925 floods continued to inundate the people of Bojonegoro. The newspaper *Algemeen Handelsblad voor Nederlandsch-Indië* mentioned that the heavy rains had caused flooding which hindered traffic activities in Bojonegoro and Cepu. The road between Bojonegoro and Cepu at a distance of 7 km was inundated by floods, which disrupted traffic (*Algemeen Handelsblad Voor Nederlandsch-Indië* 1925) and kept cars from getting through. Similarly, in 1928, *De Koerier* newspaper stated that in Cepu and Bojonegoro there had been floods that caused traffic obstruction (*De Koerier* 1928).

In 1933 there was a flood in Bojonegoro as mentioned in the *De Locomotief* newspaper, which explained that the flood had impacted people in Bojonegoro (*De Locomotief* 1933). The flood was caused by heavy rain in Bojonegoro, which caused the Solo River to overflow into the residential areas of Bojonegoro residents. The floods overflowed in several areas such as Ledokkulon and Wetan. In addition, the flood reached a height of 55 to 75 cm. Many people fled their homes, the flood also submerged indigenous girls' schools and the water reached knee-deep. The flood caused the community to suffer substantial losses.

This was followed by flood in 1934 where the Solo River overflowed and submerged Bojonegoro (*De Locomotief* 1934). Several villages in the northern lowlands of Bojonegoro were submerged in water and people left their homes to save themselves. Furthermore, there was a flood event in 1938 that occurred in Bojonegoro (*De Locomotief* 1938). In the newspaper *De Indische courant* it was reported that floods affected villages in Ledok Kulon, Ledok Wetan, and Jetak. The flood made people lose a lot of their property. In addition, in 1940 a big flood hit between Sumber rejo and Buwerno.

Flood management

The colonial government implemented various ways to cope with these floods. One of them was mitigation, since the implementation of ethical politics in the Dutch East Indies, the government had taught mitigation efforts against flood disasters to the public and officials (Laely 2018: 3). Since the late 19th century, Bojonegoro was hit by floods, crop failures, and agricultural decline. Thus, the government improved waterways, irrigation, dams, canals, and reservoirs (Hartono 2014: 19–20). The improvement of this irrigation system was also a policy of ethical politics in the Dutch East Indies (Linblaad 1998: 235–237).

In addition, in Bojonegoro, the Dutch colonial administration carried out a reservoir construction, which served as flood control. These reservoirs served various functions, not only as a flood control but also for irrigation. However, floods in Bojonegoro have occurred frequently every year, thus since 1902 the government has made improvements to all reservoirs. In the newspaper (*Het Vaderland Staat En Letterkundig Nieuwsblad* 1922) which was published in 1922, it was explained that reservoirs in Bojonegoro can be used, such as the Pandjang reservoir. The colonial side also implemented various methods based on the previous explanation regarding mitigation. For instance, in 1933 it was implied in the newspaper *De Locomotief* that the floods that caused indigenous women's school to be closed, didn't create panic among the public. The public was prepared themselves for the disaster that befell them. They understand what to do when the flood disaster hits them (*De Locomotief* 1933).

In addition, the Dutch colonial government built another dam which became a form of flood control in Bojonegoro which occurred in 1934. (*De Locomotief* 1934) Based on the *De Locomotief* newspaper published in 1934, the colonial government took action for flooding in Bojonegoro, by building a dam. With such initiatives, the community is expected to be able to return to normalcy.

Not only this, there were moral actions taken for the people of Bojonegoro who were affected by the Flood in the village of Ledokkulon, Ledokwetan, and Jetak. As published in the newspaper *De Indische courant*, in 1936, Regent Raden Ayu and Mrs. Lisnet, who was the wife of the resident's assistant, were preparing clothing assistance for the people affected by the flood. In addition, they also provided food and groceries to the people affected by the flood in three villages (*De Indische Courant* 1938).

4 CONCLUSION

It can be concluded that Bojonegoro is an area prone to flooding due to overflowing Bengawan Solo River. The floods that occurred in Bojonegoro from 1920 to 1940 had many impacts on the social and economic aspects of the people of Bojonegoro. One of the roles taken by the government in flood prevention is to repair reservoirs and build dams. In addition, the people of Bojonegoro also understand flood disaster mitigation, by not panicking when floods hit. It is hoped that this

research on flooding in Bojonegoro can be continued because it can contribute to the history of the environment in Indonesia. In addition, this study still has many shortcomings, especially in terms of flood prevention, so further research is required on flooding in Bojonegoro during the colonial period.

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The utilization of the Bejagung gravesite as a source of learning history based on android mapping application

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ABSTRACT: Development in technology is always followed by many things, so is the development of historical studies in the school. The era of smartphones brings many advantages and one of them is to be a medium for accessing a source of historical learning, specifically for a learning source that was not convenient enough to visit directly because of various limitations. Tuban is regency-level administrative area that is located in East Java, which is geographically on the north coast of Java, therefore can be understood enough that Tuban was visited by many traders during ancient times. Many activities behind them are to spread their faith while trading with locals and one of them is Islamic faith. One of many Tuban heritages during the spread of Islam eras was Tomb of Bejagung heritage site. This paper examines Gravesites of Bejagung heritage sites as the source of history learning by the use of smartphones technologies. Utilizing technology can reduce the boring stigma of students towards learning history in the classroom. The PRABU application makes it easy for the class to access information about the Bejagung gravesite as evidence of the legacy for the spread of Islam in the archipelago with the help of augmented reality (AR) technology.

Keywords: Bejagung gravesites, history learning sources, android mapping application

1 INTRODUCTION

The existence of this belief-spreading activity leaves several buildings, places, or other things that are physical and can be touched directly as evidence of past activities. Tuban Regency has several objects that are the result of past activities, such as the SunanBonang tomb complex, the Ibrahim Asmoroqondi grave complex, the Sacred Cave, the BejagungLor gravesite, the BejagungKidul gravesite, the Bulujowo temple, and so on (Fauzie 2019a). Among the historical relics that have been previously mentioned, several relics from the time of the spread of Islam in the archipelago, one of which is two gravesites located in Bejagung Village, Semanding District. These two gravesites are the burial site of BejagungLur and the burial site of BejagungKidul. Judging from the location as well as the category of this site, it can be simplified into a major discussion in this paper as the site of the Bejagung grave.

The existence of the Bejagung gravesite is clear evidence of the activity of spreading Islam in the archipelago, especially in Java in the past, thus its existence is considered important to be studied to make it sustainable. The existence of a historical relic itself can be used as a source of learning history in schools (Sari & Juliani 2019; Suprpta 2020). The existence of a historical site can not only be used as a source of learning in schools but can also be used by the local government as a tourist spot that can increase regional income as well as income for local communities around the location (Khakim et al. 2020; Mkono 2012; Park 2013). These two main reasons are considered sufficient to illustrate the importance of the existence of these two gravesites.

Even though these interests are known, unfortunately, the two sites are still underutilized. There are several reasons why these two sites cannot be used directly. One of the causes is the lack of

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form of care and maintenance of this site thus; the site is not intact in some parts and is unmaintained. Apart from the problems mentioned earlier, another problem that emerged is reasons for the underutilization of these sites. Reasons include absence of regional regulations regarding historical heritage sites and cultural heritage sites. The absence of regulations issued by the local government makes it difficult to maintain an existing historical legacy in intact condition (Fauzie 2019a).

The previous description had discussed the importance of the Bejagung gravesite, one of which was to be used as a source of learning history at school. Learning in schools is carried out with various learning models. The use of a historical heritage site does not always require direct visits to the site, but can also “move” the site into a classroom (Paramita 2011). This can be presented better with the use of technology. One learning model that can be applied with the help of technology is cooperative learning model. The cooperative learning model itself has the intention that students can work with each other to achieve their goals. Learning by using historical heritage sites as learning resources can provide indirect benefits to preserve them. This paper discusses the use of the Bejagung gravesite as a source of historical learning using technological assistance which is manifested in the form of a smart device application (smartphone) for the topic of the history of Islamic culture as an effort to create fun historical learning.

2 RESEARCH METHOD

Broadly speaking, this article uses quantitative methods to determine the effectiveness of using the PRABU application as a learning resource. The main object studied in this paper is the Bejagung gravesite (Bejagunglor and kidul gravesite/gravesites) which is located in Bejagung Village, Semanding Subdistrict, Tuban Regency, which is adjacent and has the same physical characteristics. To write down the results of a historical study of the Bejagung gravesite, in writing this manuscript uses historical research with the aim of collecting relevant data as well as knowing things on the site or place (Herlina 2020). The data obtained in this paper is in the qualitative form of literature studies to determine historical studies in this object and quantitative data to determine the effectiveness of using PRABU as a learning resource with data obtained from students.

Literature study is intended to find research data taken from various empirical literature, official reports, and books, all of which contain static information (Mestika 2004). The quantitative data obtained from students was in the form of a numerical assessment study in the form of a questionnaire to find out the product assessment using a Likert scale with four answer choices. The Likert scale is the data used to determine a group's personal opinion regarding social symptoms. The research subjects were students of History Education, State University of Malang, class of 2019 who were taking the course of Media and History Learning Resources. Through the research methods mentioned earlier, this paper can conclude the final result of this study.

3 POTENTIAL OF BEJAGUNG GRAVESITE AS CULTURAL HERITAGE

Tuban Regency, which has the branding as “BumiWali” (Suhartini 2015) stores approximately 518 historical heritage assets based on the results of an inventory from the East Java Cultural Heritage Conservation Agency (BPCB) in 2018. The inventory consists of 445 objects, 18 buildings, and 12 cultural heritage sites. In this number of inventories, there are only 7 historical relics that have been registered as cultural heritage by the Cultural Heritage Conservation Agency.

The existence of the Bejagung gravesite can be categorized as a “site” with an age of more than fifty years. The age of the Bejagung gravesite which is more than fifty years old can be seen through the photo archives managed by Leiden University, the Netherlands which show that the existence of the Bejagung gravesite existed before 1965 (photo 1 and 2). The period of style represented by the Bejagung gravesite can be seen by the presence of its headstone or grave, the burial process were burying people in the ground naturally occurred during the time of the spread of Islam in Java. An assumption can also be drawn from the notes issued by the local government that Sayyid Maulana Abdullah Asy'ari probably lived around the 12th or 13th century (Editorial Team 2013). Based on his life history, when the figure of Sayyid Maulana Abdullah Asy'ari died, the existing mass style was during the time of the spread of Islam in Java or more than fifty years.

Based on the first two criteria from the elements of determining cultural heritage, namely being over fifty years old or more and representing a mass style of more than fifty years, the Bejagung eating site can fulfill both elements of these criteria. There are several categories related to cultural heritage and if a cultural heritage meets two elements of the criteria then it can be called a class C cultural heritage. If it meets the elements of other criteria, it can be categorized as class B cultural heritage or class A cultural heritage (Public Relations of Bandung City 2019). Currently, the Bejagung gravesite is still in the verification stage of determining the cultural heritage with the INV registration number. 131/TBN/2002 for the burial site of BejagungLor and registration number for INV. 132/TBN/2002 for the burial site of BejagungKidul. Referring to the provisions of Law No.11 of 2010 concerning Cultural Heritage Article 31, during the process of identifying cultural heritage, the Bejagung gravesite is treated and protected as cultural heritage until further decrees from the government or related bodies (RI Law No.11, 2010: Article 31 paragraph (5)).

4 POTENTIAL OF BEJAGUNG TOMB SITE AS LEARNING RESOURCE

Learning resources can briefly be interpreted as learning components that are arranged according to learning objectives, flexibility, and ease of use. Learning resources can also be interpreted as everything that can be used and/or used by sources including messages, people, materials, or a set of equipment that can be used by students either independently or within a group of students. Furthermore, according to the design, learning resources are divided into, those that are deliberately planned (by design) and those that are used (by utilization) (Alan & Molenda 2008) among others. The use of learning resources can stimulate the desire to learn and motivation for students (Falahudin 2014). One of the uses of learning resources is to make the Bejagung gravesite a learning resource in schools through the use of technology. The intended use of technology is realized in the form of an android application based on the PRABU mapping to be operated on an android smartphone or gadget.

The application of the use of the Bejagung gravesite as a learning resource can be implemented in the 10th-grade Indonesian History subject with Core Competence (KI) 3, namely understanding and applying factual, conceptual, procedural knowledge in science, technology, arts, culture, and humanities with insight humanity, nationality, statehood and civilization related to phenomena and events, as well as applying procedural knowledge in specific fields of study according to their talents and interests to solve problems. The implementation of the application of the Bejagung gravesite as a learning resource can be used in basic competence (KD) 3.8 about the life of the people of the Islamic kingdom in Indonesia based on evidence that still exists and is still valid today.

5 USE OF THE BEJAGUNG GRAVESITE AS A LEARNING SOURCE

The learning objective of basic competence (KD) 3.8 is for students to know the life of the community that occurred during the Islamic kingdom or the beginning of the spread of Islam through evidence of existing heritage (proven through historical heritage sites) such as the Bejagung tomb site. Through the basic competency (KD) 3.8, learning can be continued with basic competence (KD) 4.8 where students present the results of their reasoning in written form. The teacher can use this opportunity as an evaluation of learning or adjust according to circumstances.



Figure 1. Opening of android mapping application. Source: (Researcher's documentation 2020).

The PRABU application utilizes augmented reality (AR) technology where students can more easily get access to information related to the Bejagung gravesite in a real way, presenting interesting information in a concise and fast manner without the need to visit a site directly. Augmented reality (AR) technology is an environmental container that can project a reality in virtual three-dimensional form with the help of hardware and software such as the use of cameras, GPS, and others that are qualified and easy to carry (Edryanto et al. 2020; Martín-Gutiérrez et al. 2017). To use the Bejagung gravesite as a learning resource, steps such as the following description, the teacher can divide the class into small groups with the number of members according to class needs. This group division is done to anticipate the shortage of smart devices (smartphones) owned by students.



Figure 2. The Pin of Historical Sites in Android Mapping Application (PRABU). Source: (Researcher’s documentation 2020).

This group division also allows students to work together. The next step is the teacher directs and guides students to install the PRABU application on their cellphones. Students learn about information from the Bejagung gravesite through the PRABU application on their respective smartphones. In the final step, students discuss entering the map coordinate number to get an overview of the site and its Augmented Reality display. Furthermore, students and teachers discuss the material together. A clearer picture, as well as student activities in groups, can be seen in chart 1 below.

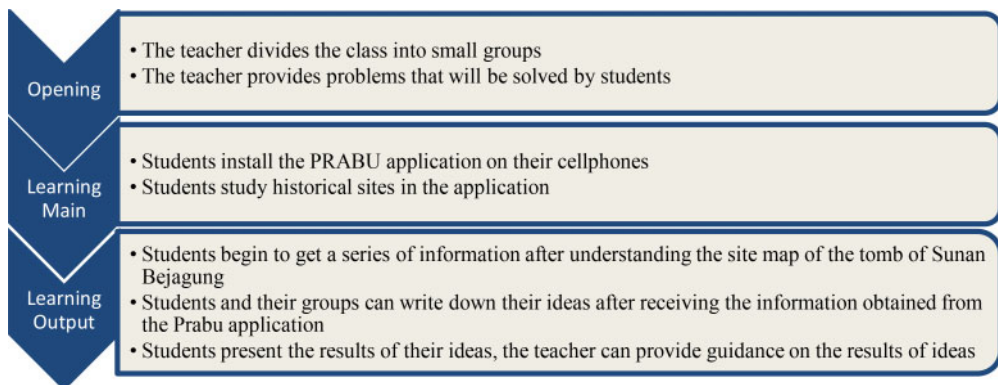


Chart 1. The design of using the PRABU application in the classroom. Source: (Researcher’s documentation 2020).

After the application is carried out for these students, the effectiveness of using the PRABU application as a source of learning history can be witnessed. The results of the trials carried out on 98 respondents exhibited 71% for ease of use of the application or in the “good” category. Furthermore, for the category of attractiveness and neatness of the application display, it got a value of 77.5%. For the category of completeness of media integration (integration of text, maps,

and images), the score was 76%, and for the category of technical quality (menu button legibility and user manuals), it scored 79%. The three categories mentioned earlier are in the “very good” category. Thus, the use of the PRABU application as a source of learning history obtained an average result of 76% and is categorized as “very good”. The results of these scores indicate that PRABU can be used in classroom learning as well as supporting online learning that is being actively implemented.

Through the collaboration between students, it is also hoped that students will be able to understand the existence of the Bejagung gravesite as clear evidence if there has been a process of spreading Islam in Java as evidenced by the existence of the Bejagung gravesite. Adjusting learning that adopts the 2013 Curriculum, the teacher’s role is as a stimulus. The teacher’s role as a motivator is manifested by giving problems related to related material that will be solved by students as in the previous picture. The use of applications with augmented reality (AR) technology can also improve the high-order thinking skills of students (Bakri et al. 2019; Papanastasiou et al. 2019). Thanks to the help of using the technology previously mentioned, students can find the truth or facts in the learning process they receive. Finding historical facts can also increase the critical thinking skills of students (Khakim 2016). Learning history in the classroom using historical heritage sites as a learning resource together with the use of technology is expected to create fun history learning so that learning objectives can be carried out well.

6 CONCLUSION

The Bejagung gravesite is two sites, namely the BejagungLor gravesite and the BejagungKidul gravesite which are both located in Bejagung Village, Semanding District, Tuban Regency, East Java. The existence of this site presents several benefits, one of which is that it can be used as a source of learning history in class. Utilizing technology is considered inexpensive, easy to use, and fast. By utilizing technology, reaching a historical heritage site is very easy. This convenience is a bridge so that historical heritage sites can be used as a source of learning history in class. Utilizing technology can reduce the boring stigma of students towards learning history in the classroom. The PRABU application makes it easy for the class to access information about the Bejagung gravesite as evidence of the legacy of the spread of Islam in the archipelago with the help of augmented reality (AR) technology. Collaboration between historical sites and technology can provide fun learning so that learning objectives can be achieved effectively.

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The brown planthopper pest attacks in Lamongan 2010–2011

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ABSTRACT: The brown planthopper pest is the main pest that attacks the rice plants. This pest attack occurred in the New Order era and continued until the 2010s. One of the areas affected by the brown plant hopper pest is Lamongan, which is an area with high rice production in East Java. This paper uses the historical method, namely topic selection, heuristics or source collection, criticism, interpretation, and historiography. The result is that the brown planthopper pest attacks occurred in various areas of rice fields in Lamongan Regency. The impact felt by farmers is the decline in rice production, which has an impact on decreased income. The control is carried out by farmers and the government. The conclusion is that the brown planthopper pest can damage and harm the agricultural environment due to attacks that occur almost every year.

Keywords: Pests, planthoppers, rice, agriculture, environment, farmers, Lamongan

1 INTRODUCTION

Indonesia is an agricultural country because agriculture is an important sector in the life of Indonesian society. Many people work in the agricultural sector, especially in rural areas (Tunjung 2010: 1). One of the important products cultivated is rice. Rice itself is one of the plants that must be planted using the forced cultivation system (Mudiyono & Wasino 2015:41). During the New Order era, rice was a very important crop because during this period there was a policy by President Soeharto on rice self-sufficiency. This shows that rice is an important crop.

However, rice growth and production are not always easy. Diseases and disturbances in rice growth are common. This occurs due to environmental changes that occur so that pest attacks are unavoidable (Kartohardjono et al. 2009: 406). One of these disturbances is pests. The main pest on rice is leafhoppers. Planthopper is a pest that attacks rice, which causes rice to experience drought. There are four types of leafhoppers, namely brown planthoppers, white-backed planthoppers, green planthoppers, and striped or zigzag planthoppers. The most destructive type of planthopper is the brown planthopper as it can dry out the rice stalks by attacking the stalks.

The most damaging attacks of planthoppers, especially brown planthoppers, have occurred in the 1960s. The brown planthoppers attack was reported again in the 1970s. In this decade, the year with the highest number of planthopper attacks was 1976, which reached 352,100 hectares. The total area of attacks in this decade was 2,510,680 hectares. In the 1980s it was not as high as the previous decade because the area of the attack was only 54,770 hectares. Even so, the brown planthoppers attack then led President Soeharto to intervene. The President issued Presidential Instruction No. 3 of 1986, which contained increasing the control of brown planthopper pests in rice plants. However, pest attacks continued. In the 1990s, the brown planthoppers infestation area was more than 250,000 hectares. Then in 2000–2006, planthopper attacks reached an area of 134,045 hectares (Baehaki & Widiarta 2009: 347–358; Presidential Instruction No. 3 of 1986, 1986).

One of the locations of the brown planthoppers attack is Lamongan Regency. The planting area of rice in Lamongan Regency shows an increase from 2000 to 2010 (Astutik 2017: 1564). Therefore, planthoppers are inevitable pests. Farmers in Lamongan Regency feel the impact of

this pest. Pest control is also carried out by farmers in various ways. This paper examines how the brown planthopper attack occurred in Lamongan Regency and its impact and discusses the method of control.

2 RESEARCH METHOD

This writing uses historical method. According to Kuntowijoyo (2013: 69), there are five stages in historical research. The first is topic selection. The second stage is the heuristic or source gathering. Then the third is criticism or verification. Then there is interpretation. The the last is historiography or historical writing. These steps were carried out to obtain an article with a discussion on the attack of the brown planthopper in Lamongan in 2010–2011.

3 RESULT AND DISCUSSION

Geographical situation of Lamongan

Lamongan is a district in East Java. Geologically, Lamongan Regency is located at 6°51'54"–7°23'06" south latitude and 112°33'45"–112°33'45" east longitude (Setyawan 2018: 68). Meanwhile, geographically, it is located on the north coast of Java and Lamongan Regency itself is split by the Bengawan Solo River, which extends from west to east. The Java Sea is the northern boundary of Lamongan Regency. To the east, Lamongan is bordered by Gresik. While in the west it is bordered by Bojonegoro and Tuban Regencies. And to the south, Lamongan is bordered by Jombang and Mojokerto Regencies.

Lamongan Regency has an area of 3.78% of the total area of East Java or equivalent to 1,812.80 km². When viewed from its height, 50.17% of the Lamongan Regency area is located at 0–25 meters, which is a swamp area that is prone to flooding. The height of 25–100 meters is the height of 45.68% of the area in Lamongan Regency. Then at an altitude of 100 meters and above with a ratio of 4.15% of the total land is Lamongan Regency.

From the division of land based on the height, it can be seen that Lamongan Regency has a unique area structure, where there are low areas such as coastal areas and high areas such as hilly areas. The different structure of the Lamongan district divides it into three regions. The first is the south central region, which is relatively fertile because it is located in the lowlands. The second are the southern and northern regions, which have relatively calcareous soil and moderate fertility. Then the last one is the north central area prone to flooding because it is located in a swamp. From the division of the area, it can be seen that Lamongan Regency has different soil characteristics in several districts. The limestone hills on the coast are a continuation of a series of limestone mountains. In the southern part there are also mountains, which are at the eastern end of the Kendeng Mountains. While the central region is part of the low and marshy plains (Setyawan 2018: 70).

Although Lamongan Regency has a different structure and altitude, in terms of weather and climate there are similarities in all its regions. Lamongan Regency has a tropical climate with two seasons, namely the rainy and dry seasons. The rainy season occurs from November to April. Then from May to October there is a dry season. Between the two seasons, there is a transition or transitional season that occurs in October and April or May.

Agriculture in Lamongan Regency

Agriculture is the main sector in the economy of Lamongan. The land used in Lamongan Regency is also dominated by agriculture. Farmers is the profession of the majority of the population in Lamongan Regency. Lamongan Regency has been a supporting area for agriculture since the Majapahit era until today. During the New Order era, precisely in 1974, rice production from Lamongan was 276,394 tons and increased by 356,234 tons in 2 years. In 1984, 526,276 tons of

rice was produced in Lamongan Regency. Rice production also increased in 1989, amounting to 643,999 tons (Astutik 2017; Husain 2017).

Agriculture in Lamongan is supported by rainwater during the rainy season. However, when during dry season, agriculture in Lamongan cannot expect rainwater and thus fields are irrigated using water from reservoirs and bengawan (Astutik 2017). Large reservoirs that are a source of agricultural irrigation in Lamongan Regency include Gondang and Prijetan Reservoirs (Kompas 2010). With this irrigation system, agriculture in Lamongan is still smooth and helping farmers.

Brown planthopper pest attack in Lamongan

The years 2010 and 2011 saw the brown planthoppers attack in various rice fields in various sub-districts in Lamongan. In 2010, precisely in July, it was recorded that as many as 5,500 hectares of paddy fields in Lamongan Regency were attacked by planthoppers. Among the 5,500 hectares of land, it is divided into various categories, including 125.75 hectares of rice fields experiencing puso, 172.3 hectares of land in the heavy category, 688.1 hectares of land in the medium category, and 4,601.21 hectares in the light category. Agricultural land that has been attacked by planthoppers is spread across 24 of the 27 sub-districts in Lamongan. The districts that did not experience attacks were Sukorame, Solokuro, and Blimbing. According to Pramono (in Kompas 2010), planthopper attacks in 2010 in Lamongan Regency affected rice production. Rice production in 2010 decreased by 35,000 tons, namely 857,000 tons compared to 2009, which reached 892,613 tons (Wadrianto 2011). This shows that the brown planthopper that attacks rice causes considerable losses to farmers and their farms.

In 2011, planthopper attacks experienced a major attack on various agricultural lands in Lamongan Regency. At the beginning of the year or to be precise in February that year, as many as 11,566 hectares of 70,325 hectares of agricultural land in Lamongan Regency were attacked by brown planthoppers. From this land, 1,003 hectares of land affected by brown planthoppers experienced puso, such that plants could not be saved. Meanwhile, other areas affected by brown planthopper attacks did not experience puso attacks in various categories, from mild, moderate, and severe. The land affected by these pests occurs in almost all sub-districts, to be exact, there are 22 sub-districts affected by the brown planthopper pest. According to Arif (in Joewono 2011), brown planthopper attacks are caused by environmental factors.

The brown planthopper pest attack on rice fields in 2011 also hurt farmers. The production rate decreased by 21% compared to rice production in the previous year, which represents 179,596 tons (Kompas 2012). In addition to the decreasing number of rice production, the brown planthopper is also detrimental to farmers' income. As in Tambakrigadung Village, Tikung District, the selling price of rice or unhulled rice has decreased to 2,000 rupiah per kilogram. Then the rice production rate in this village also decreased from the previous seven to eight tons per hectare to only three to four tons (Bappeda Jatim 2011a).

The brown planthopper pest attack in 2011 in Lamongan Regency was quite severe. The brown planthopper pests attacked Lamongan Regency from January to June totaling 15,606 hectares of land. This causes Lamongan Regency to be included in the chronic endemic category in East Java, where Lamongan Regency ranks fourth in terms of pest attack (Bappeda Jatim 2011b).

Brown planthopper pest control

The government and local farmers also control the brown planthopper. In 1986 in Presidential Instruction (Inpres) no. 3 of 1986, President Soeharto issued a similar policy in controlling the brown planthopper, namely regulating cropping patterns (Presidential Instruction No. 3 of 1986, 1986). This policy was also implemented in 2011 where pest control was carried out by adjusting cropping patterns. The arrangement of the cropping pattern is carried out by limiting the planting of rice and replacing it with secondary crops that are resistant to leafhoppers. This policy is implemented by the East Java Food Security Council (Bappeda Jatim 2011b; Joewono 2011).

In addition to this method, there are also other controls, namely by making mass movements to eradicate planthoppers using pesticides. Then for rice that has been severely damaged, eradication is carried out using funds from the APBD or APBN. CSR funds were also mobilized for pest control (Bappeda 2011b). Compensation was also provided by the East Java Agriculture Office for farmers affected by pests, including labor wages, land, and fertilizer (Bappeda Jatim 2011c).

In addition to government efforts, farmers are also trying to control pests. Such as farmers in Sukodadi and Kalitengah Districts who make efforts to control pests continuously and simultaneously. Control by means of supervision was carried out by farmers engaged in rice farming, which was attacked by brown planthoppers in 2010 and 2011 (Melia 2013: 63). These efforts are taken so that pests can be controlled and rice production increases again, leading to higher profits for farmer's.

4 CONCLUSION

The brown planthopper pest is the major rice pest that is detrimental to rice cultivation. Lamongan Regency, which is a major rice producer in East Java, was hit by a large number of attacks in 2010 and 2011. As many as thousands of hectares of rice land were affected by pests and some have experienced puso or could not be saved. As a result, rice production decreased and farmer's incomes also decreased. Therefore, the government and farmers jointly control rice in various ways, including setting the cropping pattern by limiting rice cultivation and replacing it with secondary crops that are resistant to leafhoppers. In addition, pesticide spraying and monitoring were also carried out simultaneously. Compensation from the government was also given to farmers for damaged rice as well as for wages for labor, land, and fertilizer. From this discussion, it can be concluded that the planthoppers attack is very detrimental for the environment, especially the agriculture. This damage resulted in losses to farmers and the government and hence efforts were made to control the attacks. Control efforts were made during these years as an effort to overcome environmental losses and damage.

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The new world order in the COVID-19 era: A new strategy on historical research

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ABSTRACT: It has been three years since people around the world are facing the COVID-19 pandemic. The coronavirus leads to an infection with symptoms that can in some circumstances lead to death. COVID-19 has spread rapidly across the world. In response to this crisis, the world experienced and had to implement changes in the order of life in various sectors. In the academic sector, historical research which is a branch of humanities needed to be adapted to survive. Digital historical sources are needed as forms of adaptation to this uncertain situation. The new world order, new habits, new strategies on historical research are the right choices to be implemented for development in this COVID-19 era.

Keywords: New strategy, historical research, COVID-19 era

1 INTRODUCTION

COVID-19 in Indonesia spread in various regions, and thus affected various sectors of human life, such as health services, education, administration, business, and research. As a consequence of worsening conditions, the government implemented various policies, starting from regional movement restrictions to new normal rules to prevent the transmission of COVID-19 (Gugus Tugas Percepatan Penanganan COVID-19 2020, pp. 4–5). This condition forced all Indonesians to stay home with restricted or limited movement as a form of self-protection against the outbreak. This caused tremendous disruption, because it changed people's lifestyle. Various public services such as schools and colleges have been shut (Khifzhon Azwar & Setiati 2020, pp. 86–89).

Due to this condition, various fields faced restrictions, especially the one that was most highlighted was historical research. In historical research, the condition forced postponement of various research-related activities, such as interviews or observations. Hindrance to historical research will certainly result in a domino effect that leads to limiting the development of historical science. Although the science of history is considered very important as history has intrinsic and extrinsic uses. Both refer to how history is able to explain the past and can be studied as moral, reason, and education in the future (Kuntowijoyo 2013, pp. 20–24). The development of historical science is considered very important to provide a projection of how future events would take place with various possible scientific scenarios (Kuntowijoyo 1987, pp. 13–14). Bambang Purwanto explained that history is an inspiration for dreamers to take creative, innovative, and productive actions in the modern era, so that every child of the nation is able to develop welfare and prosperity for the nation (Purwanto 2020).

Referring to the importance of historical science, historical research must also develop regardless of the conditions. Historians must continue to conduct historical research in a careful way to outsmart this uncertain condition, namely by implementing new strategies on historical research (Kuntowijoyo 2003, p. 25). In historical research, one of the main things is historical source. The closure of various public services, such as archives and other service institutions, has become a major obstacle in historical research.

Responding to this problem, the author offers a solution to utilize digital sources in historical research. In fact, there are many website services that provide sources of digital history consisting of primary and secondary sources. However, this availability has not been utilized properly by historians, even though this is an alternative to the uncertain limitations of the COVID-19 conditions. There are several trusted websites that are able to present historical sources well, some of which are *Delpher*, *KITLV*, *Leiden University Libraries Digital Collection*, *Nationaal Archief*, *Trove*, *PerpusNas*, *JIKN*, *Sin Po Collection: Monash Collection Online*, *The British Librar*, etc. These websites consist of foreign and Indonesian websites, which accommodate various historical sources that have been digitized so that they can be accessed by various groups, especially historians. Based on what has been explained previously, historical research using digitized historical sources needs to be maximized in providing the development of historical science in the era of the COVID-19 pandemic.

2 METHODS

Literature review was used in writing this article (Danial et al. 2009, p. 80; Zed 2004, p. 3). This method is used because it is considered suitable for the type of article that encourages discussion. The writing of this article was compiled using the collection Tulungagung Regency Regional Library, The Gadjah Mada University Library, Google Books, Google Scholar, Elsevier, and Jstor.

3 DISCUSSION

Fundamental changes in the COVID-19 era

Since 3 years, people are facing the COVID-19 outbreak. This infection is caused due to the coronavirus. Starting in Wuhan, Hubei Province, Tiongkok/China, the disease that symptomatically only indicated coughs and flu began to be discovered (LaFee 2021). On January 30, 2020, as many as 7,736 cases were reported, identified as COVID-19, in China and then almost spread throughout Asia (World Health Organization (WHO) 2020c; Wu & McGoogan 2020). In fact, not only in Asia, on March 30, 2020, 693,224 cases were reported with 33,106 deaths worldwide. The United States was the center for the most spread and transmission of the virus in the world even surpassing China.

Historically, Indonesia experienced a series of such disease outbreaks, such as the cholera epidemic in the 19th century (Harper & Amrith 2014, pp. 57–64), the bubonic plague (Thamrin 2020), and the influenza epidemic in the 20th century (Boomgaard 2013, pp. 79–81). Nevertheless, Indonesia still needs handling of the COVID-19 pandemic to prevent the transmission and spread. Indonesia implements various policies, such as: staying at home, social distancing, physical restrictions, use of personal protective equipment, maintaining hygiene, working and studying at home, suspending all activities that gather large numbers of people, large-scale social restrictions, until the implementation of the *new normal* (Khifzhon Azwar & Setiati 2020, pp. 84–88; Tuwu 2020, p. 257). This policy provides restrictions for the Indonesian people with the aim of breaking the chain of transmission of COVID-19.

Policies that provide restrictions create conditions that make it impossible to carry out activities as usual and required Indonesian people to adapt to the new life. New normal policy gives emphasis to new life patterns in carrying out activities in the midst of the COVID-19 pandemic. New normal or known as *kebiasaan baru* is actually an alternative national policy to reduce the spread of COVID-19 by limiting socializing in communities but still providing space to carry out activities (Habibi 2020, pp. 198–199). COVID-19 seems to have changed the order of life in a world that was initially completely devoid of any restrictions. This change caused a psychological commotion for the world community, especially in Indonesia. Over time, people are increasingly adapting to these conditions. It creates a new habit that changes the previous habit. In Indonesia the changes have been very significant. People are interacting virtually or digitally; similarly, social activities,

business, and culture as well as education is being carried out using digital media, especially the world of business and education. It has resulted in extensive use of digital media, which was initially less.

Solutions for the effect of COVID-19 on historical research

The obstacles due to COVID-19 are seen in the field of historical research. This has led to closure of various public service facilities, such as archives, libraries, or limited direct communication with the public. This has greatly hampered the process of historical research, especially in terms of searching for historical sources. Historical sources are important aspects in historical research, because historical sources are the core of historical research, the starting place for historical research, which are compiled based on facts using several sources (Kuntowijoyo 2013, pp. 73–76). Due to obstruction of these facilities, historical research will also be hampered and, as a result, historical scientists will not be able to continue development.

In definitive terms, a strategy is an accurate plan of activities to achieve a specific goal (Badan Pengembangan dan Pembinaan Bahasa 2016). Therefore, an accurate plan in historical research is needed to deal with the COVID-19 situation to conduct historical research properly and in accordance with the objective. Nowadays, we often use the term digital, which is a product of digitalization (Deegan 2002). Actually, many historical sources have been digitized. However many historians do not know and are unable to access it. Although digital historical sources are more accessible and provide a wider and more dynamic range of sources, it is not uncommon for historians to underestimate it (Fridlund 2020).

In the era of COVID-19 pandemic, it seems that it has changed the new world order, so it is highly recommended to use a strategy to use historical sources. Actually, there are many websites that provide digital historical sources that can be accessed by all internet users as well as historians or the general public, such as *Delpher*, *KITLV*, *Leiden University Libraries Digital Collection*, *Nationaal Archief*, *PerpusNas*, *JIKN*, *Sin Po Collection: Monash Collection Online*.

Delpher is a website that provides various primary historical sources in the form of books or newspapers in the past from the period of the 17th century to the 20th century. *Delpher* provides 1 million newspaper pages, 180,000 books, and 1.5 million journal sheets that can be accessed easily. Because this website belongs to the Netherlands, the language used is also Dutch (University Library 2021).

The *KITLV* and *Leiden University Libraries* is a library owned by the Netherlands, which provides various historical sources in the world, especially in Southeast Asia and the Caribbean. This page generally presents colonial and post-colonial data about Dutch society regarding colonialism and its contemporary (*KITLV* 2014; Susantio 2020; Universiteit Leiden n.d.). *Nationaal Archief* is the other resource about the Netherlands' history, an archival institution in the Netherlands that provides digital sources. This national archive generally presents data that has a tendency towards colonial institutions (*Nationaal Archief*, n.d.).

PerpusNas, *JIKN* is Indonesia's National Library and Archives, which collects and preserves national literature in the form of books and certain archives. The *PerpusNas* website page presents quite a number of primary sources in the form of archives. Even so, only certain types of archives are available because archive storage in Indonesia is focused on the National Archives (Basuki 2008; *JIKN* n.d.).

Sin Po Collection, Monash Collection Online has a collection of Chinese-Malay publications. The collections are grouped according to the years 1923–1941. *Sin Po* is a daily newspaper published since 1912 in the Dutch East Indies. This collection of website pages presents almost entirely newspapers, micro films, and other digitally accessible sources. This website is especially those with inclination towards Chinese historical material (Monash University 2017).

There are many other examples that can increase the breadth of the strategy for using digital historical archives, but the researcher only provides a few examples. The use of digital historical sources is highly recommended in the era of the COVID-19 pandemic. Although it is not always appropriate with the completeness we need, the use of digital historical sources is considered

as an appropriate and accurate strategy in surviving and developing in the new life order of the COVID-19 era.

4 CONCLUSION

COVID-19 affected various sectors of life, such as public service, education, economy, social, and culture. This change forced and made humans follow the new world order and become more adaptive. Changes in the order of life provided a shift in new life patterns or commonly known as the new normal or *kebiasaan baru*. As a form of continuation response the new normal or *kebiasaan baru* has been implemented in various fields, including academics, education, and research. One of the ways is by using digital media. In the world of education, educators are using digital media but in the world of research, especially historical research, it has not yet been utilized. The use of digital media as a historical source is quite promising and can be considered a solution, although it is not complete. In the COVID-19 era with the new order, new life and new research strategies would prove to be very effective.

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The meaning of the rock-painting “Human Face Figures” at the Mesolithic caves in the karts region of Southeast Meratus, South Kalimantan: Charles S. Peirce’s semiotic perspective

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ABSTRACT: Rock-paintings in the karts region of Southeast Meratus, South Kalimantan, among others, were found in the *Liang* Bangkai kart area, which was in the Mesolithic caves of *Liang* Bangkai 11 and 12. The findings of rock-paintings in the two Mesolithic caves included paintings of the “Human Face Figures”. The findings of this rock-paintings are new, but research on the meaning of the rock-paintings of “Human Face Figures” has not received attention, so we further researched the rock-paintings. Further research was done using the “Semiotics Charles. S. Peirce” perspective. In “Charles S. Peirce semiotics”, there are three main elements of the study, that is *sign*, *interpretant*, and *referent*. The *sign* element is identified as rock-paintings, the *interpretant* is a human supporting rock-paintings, and the *referent* element can be in the form of religious ceremonial activities, such as burial ceremonies. Between the *sign* and the referent there is a *formal*, *contiguous*, and *arbitrary* relationship pattern. A formal relationship produces an *icon*, contiguous produces an *index* and an *arbiter* produces a *symbol*. In this article, we examine the patterns of the relationship between the *sign* and the referent to reveal the meaning of the rock-painting of “Human Face Figures” at the Mesolithic caves of the *Liang* Bangkai 11 and 12. The *novelty* of the research that is the “Semiotics of Charles S. Perce” approach can be used as a reference to examine the meaning of the rock-painting of “Human Face Figures” as a *symbol* of the spirit of the human face of the dead who has lived in the afterlife.

Keywords: Liang Bangkai, Southeast Meratus, Mesolithic cave, semiotic, human face figure, Charles S. Peirce

1 INTRODUCTION

In the Indonesian prehistoric times, rock-paintings were included as a result of Mesolithic culture (Soejono 1984). It was also included as one of the results of prehistoric painting, because one of them uses cave wall as the media (Arifin & Delanghe 2004) and is often also referred to as “rock drawing” (Setiawan 2015). In this case, the researcher includes the painting as rock-painting according to the categorization of Indonesian prehistoric experts (Van Heekeren 1957).

In Indonesia, rock-paintings are found in the karst areas of Sumatra, Kalimantan, Sulawesi, Maluku, and West Papua (Arifin & Delanghe 2004). Based on research from the Banjarmasin Archaeological Center in 2012–2013 (Sugiyanto 2014), the distribution of rock-paintings in South Kalimantan was found in several caves (*Liang*) and niches in the karts area of *Liang* Bangkai, Mentewe, Tanah Bumbu, Southeast Meratus. It is known that the rock-paintings are in the form of black scratch paintings and generally found in one context with lithic tools, kitchenmidden and the remains of the Mesolithic burials (Sugiyanto 2014).

The rock-paintings in the *Liang* Bangkai are a new finding and one of them is a rock-painting of the “Human Face Figures”. This rock-painting was found in the Mesolithic caves of the *Liang*

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Bangkai 11 and 12 (Sugiyanto 2014) and research on the meaning of the rock-paintings has not received attention. What is the relationship between the painting of the “Human Face Figure” and the Mesolithic life, which comprised burial ceremonies, supporting rock-paintings in the karts area of *Liang* Bangkai, Southeast Meratus. With this challenge, further research is needed, that is the study of the meaning of the “Human Face Figures” through the study of Post Processual Archeology with the approach or perspective of “Semiotics of Charles Sanders Peirce” (Zoest 1993) in the context of the development of cave rock-paintings in Indonesia and Southeast Asia (Bellwood 2007).

2 RESEARCH METHOD

One of the research approaches in post-processual archeology is “Semiotics of Charles S. Peirce”, which is known as “Peirce’s triangle” or the perspective of “Peirce’s trichotomy system” (Masi-nambow 1991). In the perspective of Peirce’s trichotomy system, it is known that the *sign* element is the first element, the *referent* is the second element, and the *interpretant* is the third element. According to Saussure (1988) and Spradley (n.d.), between the *sign* and the *referent* there are at least three types of relationships, that are (1) *formal*, (2) *contiguous*, and (3) *arbitrary*. If this relationship is *formal*, then between the *sign* and the *referent* there is a similar shape, such as a statue of a horse, this *sign* is then known as an *icon*. If this relationship is *contiguous*, then the *sign* is an extension or part of the *referent*, for example smoke is an extension of the fire *sign*, this *sign* is then called an *index*. If the relationship between the *sign* and its *referent* is not related at all, meaning that anything can be used as a certain referent *sign*, then the *sign* is called a *symbol*. *Signs* can take the form of verbal and kinetic behavior, text, and artifacts, among others. The form of artifacts, one of which can be in the form of paintings such as the rock-paintings of the “Human Face Figures” at *Liang* Bangkai 11 and 12, is studied in this research (Suprpta 2019; Zoest 1993).

3 RESULTS AND DISCUSSION

The rock-painting of the “Human Face Figures” identification in the Mesolithic caves of the Liang Bangkai 11 and 12, as a sign

The painting of the “Human Face Figure” in the Mesolithic cave of the *Liang* Bangkai 11 (Figure 2a,b) consists of two paintings. The rock-paintings of the “Human Face Figure”: 2a, painted at the entrance of the cave and depicted in the form of bulging eyes, a lined nose, and a grinning

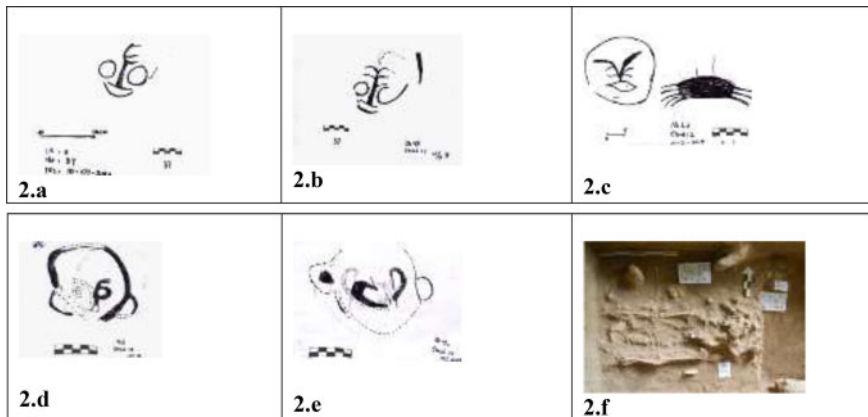


Figure 1. Fig. 2,a and b the rock-paintings of the “Human Face Figures” in the *Liang* Bangkai 11, 2,c,d and e the rock-paintings of the “Human Face Figures” in the *Liang* Bangkai 12 dan 2,f, the Mesolithic burials in the *Liang* Bangkai 10 (Suprpta 2019).

mouth. Painted in black and with a polishing technique. The other painting: 2b, is the form of a painting that is not much different from the painting of Figure 2a, painted on the walls of the interior of the cave, that is, in the cave room, which is difficult to reach and not exposed to sunlight. It depicts bulging eyes, a nose in a *tattoo* figure, and painted in black, as well as a polishing technique (Suprapta 2019).

The rock-painting of “Human Face Figures” in the Mesolithic cave of the *Liang* Bangkai 12 consists of three paintings of “Human Face Figures”; **2.c,d** and **e**. Painting of “Human Face Figures”; **2.c**, in the form of a complete human face, the eyes and nose are painted with *tattoo* motifs, and the mouth is painted in a gaping or grinning pose. Besides the painting of a human face, an object is painted in a flying position. Painted using black color and with a polishing technique. Painting of “Human Face Figures”; **2.c**, in the form of an oval-shaped human face, the eyes are painted glaring, the ears are wide, and the mouth is worn out. The third painting is a painting of a human face figure; **2.e** is a painting of a human face, bulging eyes, a *tattooed* nose, wide ears, and the mouth region is worn out. The three paintings of “Human Face Figures” were painted in several niches of the *Liang* Bangkai 12 that were difficult to reach, hidden, and not exposed to sunlight (Suprapta 2019; Suprapta et al. 2020).

On the upper side of the *Liang* Bangkai 12, there is Mesolithic cave *Liang* Bangkai 10 and in the cave the remains of two individual human skeletons were found and the research team from the Banjarmasin Archeology Center identified it as Mesolithic burials. This proves that supporters of rock-paintings in the karts area of *Liang* Bangkai are familiar with burial procedures similar to the Mesolithic communities in Sampung, Punung (East Java), and Gua Harimau (Sumatra) (Noerwido 2015; Van Heekeren 1957; van Stein Callenfels 1932).

Identification of Mesolithic burials in the Liang Bangkai 10 as interpretants

The remains of the burials in the *Liang* Bangkai 10, based on the analysis of Noerwido (2015), is show that the burials consists of two individual human skeletons called skeleton 1; R,1 and skeleton 2; R,2. Skeletal anatomy 1:R.1 remains of the *cranium* and *mandible* with complete teeth, 35–40 years old, female and the height is unknown, because the excavation process has not been completed. Skeletal anatomy 2; R.2, 45–49 years old, tends to be male and has a height of around 160 cm. Population affinity analysis was included in the Mongoloid group containing several Austro-Melanesoid characteristics (Noerwido 2015). According to this analysis, the remains of the mesolithic burials at the *Liang* Bangkai 10 support rock-paintings in the karts area of the *Liang* Bangkai and are *interpretant* elements (Figure 2.f).

Identification of burial procedures for the remains of Mesolithic burials in the Liang Bangkai 10 as a referent

Based on the analysis of Noerwido (2015) individuals R.1 and R.2 were found in the context of primary hunting, straight position with an orientation in the west-east direction, with the head position in the east, towards the mouth of the cave or sunrise point. The position of the face is facing up, slightly tilted to the right and the upper and lower jaw conditions are closed. Based on the analysis of the mandible position, it is known that the corpse was buried in an organic container, possibly organic fibers, similar to the burial in Punung, East Java (Simanjuntak 2002). On the basis of the position of the clavicle rotating 45 degrees, it is possible for the corpse to be buried in a narrow container and the body twisted or tied with a non-permanent container. Another method of burial, by finding red ocher on the bones, indicates the burial procedure, using red as a marker for blood and the belief in life after death (Van Heekeren 1957; van Stein Callenfels 1932).

The meaning of the rock-painting of the “Human Face Figures” at the Liang Bangkai 11 and 12

Analysis of the disclosure of the meaning of the “Human Face Figures” **2.a, b, d, c**, and **e**, using analysis of the relationship pattern or significance between the rock-paintings of “Human Face Figures” as a *sign* and the burial procedure of the Mesolithic community in the *Liang* Bangkai

karts area as a *referent*. In addition, it is also looking for significance with the tradition of burial ceremonies in the Mesolithic and Paleometallic times (Van Heekeren 1957). During the Mesolithic period, that is, in Kalumpang (Van Heekeren 1957), the, it was used as a decoration for the handle of a jug, which was used as a burial gaves (Heekeren 2013).

The human face figure in the megalithic culture in Bondowoso, East Java was used as a marker of stone graves, a sign as a symbol of burials (Praseyo 1981). Images of human face figures in Bali are also used as one of the markers of the sarcophagus graves related to burial procedures. In Central Sulawesi, that is at the Bada valley site images of human faces figure carved on the walls of the *kalamba* stone tombs are associated with the burial of procedure (Heekeren 2013; Kruyt 1932). In Sumatra, that is in Pasemah, painting of human face figures is also used as a marker for painting stone cist and is associated with burial procedures (Heekeren 2013; Van der Hoop 1932). From the description above, it can be seen that the image of a human face figure is closely related to religious ceremonies and burial ceremonies, thus related to the realm of death. The representation of the human face figure is a symbol of the spirit of the dead who has lived after death.

Based on the findings of several images of human face figures in the burials and stone burial containers of the Paleometallic times, they can be used as a reference to explain the meaning of the rock-painting of “Human Face Figures” in the Mesolithic caves of the *Liang* Bangkai 11 and 12. Thus the rock-painting of “Human Face Figures” it is related to one of the religious activities, which was the burial procedure of the Mesolithic times. Thus, between the rock-painting of “Human Face Figures” as a *sign* there is an *arbitrary* relationship with the *referent*, that is the Mesolithic burial ceremony in the karts area of *Liang* Bangkai, Southeast Meratus regions. We concluded that the meaning of the rock-painting of “Human Face Figures” is a *symbol* related to the death rites, that was as a marker of the “spirit” of the dead who has been buried and is believed to live the afterlife. This is also supported by the fact that the representation of the rock-paintings in *Liang* Bangkai 11 and 12 is in the same context as the Mesolithic burials of *Liang* Bangkai 10 (Suprapta 2018; Suprapta et al. 2020).

4 CONCLUSION

Based on the results of the analysis through the “Semiotics of Charles S. Peirce” perspectives or Peirce’s trichotomy system, it can be stated that the meaning of the rock-painting “Human Face Figures” at *Liang* Bangkai 11 d 12, Southeast Meratus karts area, is a *symbol* related to traditional burial procedures in Mesolithic era. Between rock-paintings as a *sign* element of an *arbitrary* relationship with a *referent* element, that is a Mesolithic burial procedures. We concluded that the meaning is a *symbol* of the spirit of the human face of the dead who has lived the afterlife, so it is sacred, such that in the context of placement, the paintings are often placed at the mouth of the cave and alcoves that are difficult to reach by humans as well as sunlight.

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Exploration of Penampihan Temple through virtual visit as an effort to strengthen students' social attitudes

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ABSTRACT: The purpose of writing this article is to contribute to students' social attitudes through the values of life contained in the Penampihan Temple. This study uses a qualitative research method with a descriptive narrative type. While the research approach used is semiotics. Researchers examined the existence of the reliefs of the Penampihan Temple through the semiotic system of Charles Sanders Pierce, which saw the relationship between sign, referent, and interpretant. The sign on the Penampihan Temple is a turtle carving. The turtle has a reference to the literary work of Tantri Kamandaka. The relationship between the character (turtle) and the academic reference of Tantri Kamandaka will give birth to an interpretant in the form of a particular concept of a story of friendship between a turtle and a goose. The relationship between the sign (tortoise) and its referent (Tantri Kamandaka) determines a particular sign, whether it is an index, icon, or symbol. In this case, the turtle relief can be interpreted as a symbol of various positive life values that humans can emulate. Data from the interpretation of the reliefs of the Penampihan Temple can be used as learning material. The presentation can be done through the virtual visiting method. Values that can be explored to shape social attitudes include cooperation, discipline, and responsibility.

Keywords: Social attitude, virtual visiting method, Tantri Kamandaka, history learning

1 INTRODUCTION

Social attitudes are concerned with the way a person treats objects outside of himself. In this case, it can be related to fellow humans and the individual's environment (Hogg & Smith 2007). Social attitudes are essential for students considering the position of students who will live in the society. As an individual who is part of a good society, it is necessary to have an excellent social attitude to be accepted in environment. Human beings are social creatures wherein individuals cannot live without the help of others. In terms of culture, the Indonesian nation is a pluralist country that upholds eastern customs; of course, there is need for social attitudes, such as tolerance to care for existing diversity.

Social attitudes as an effort to shape human character can be excavated from various historical relics, such as mentifak evidence and artifactual, concerning the proof of artifacts found in Indonesia, so many. One of them is evidence of artifacts located in the Tulungagung Regency. The existence of Tulungagung has a long history. They were starting pre-script with the findings of Homo Wajakensis, the Hindu-Buddhist period with various cave buildings and temples to contemporary with different colonial buildings scattered in multiple regions (Bappeda Tulungagung 2017). The ability of history educators to bring artifactual evidence into the learning space will make historical looters more meaningful.

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History can be meaningful if the content of the material learned by students intersects with their lives. This assumption is reinforced by Hasan (2019), who explained that meaningful learning when the subject matter he knew intersects with student life. Regarding how to present the teaching depends on the creation of the teacher of history subjects. This paper offers an alternative to provide historical learning by utilizing artifacts of the Hindu-Buddhist period in the Tulungagung Regency. Researchers took the Temple of Smpihan as the object. The temple has historical value and contains the values of life in its relief sculptures that can be explored to strengthen students' attitude aspects.

2 RESEARCH METHOD

This study uses a qualitative research method with a descriptive narrative type (Creswell 2012). While the research approach used is semiotics. Researchers examined reliefs in Penampihan Temple through a semiotic approach from Charles Sanders Peirce. Researchers see if the relief sculpture is a sign that has a reference (referent). The relationship between sign and referent will give birth to interpretant in the form of a specific concept.

Sign in the temple in the form of turtle sculptures. The turtle has a referent to Tantri Kamandaka's literary work. The relationship between the sign (turtle) and the referent of Tantri Kamandaka's academic work will give birth to interpretant in the form of a particular concept of a story of turtle's friendship with goose. The relationship between the sign (turtle) and its referent (Tantri Kamandaka) is interpreted as a symbol of various positive life values that can be exemplified by humans (Ambarani & Umay, n.d.).

3 RESULT AND DISCUSSION

The formation of student attitudes in historical learning is carried out through the transparency, habituation, and culture that develops in the school. Student attitudes are formed during the learning process. Researchers provide alternatives to history teachers to strengthen social attitudes to Hindu and Buddhist period material in the archipelago. Basic Competence (KD) 3.6 analyzes the development of people's lives, governments, and cultures during Hindu and Buddhist kingdoms in Indonesia and shows examples of evidence that still applies to the lives of Indonesian people today. His learning material revolves around the evidence of the life of Hindu-Buddhist influences that still exist today. Participants involved in this activity consist of teachers and students in the scope of Tulungagung Regency. One of the learning activities involves exploring the Penampihan Temple in Tulungagung. Exploration methods are used with virtual tours. The technique was chosen considering the current condition in the COVID-19 pandemic. The steps of virtual visiting activities include first, material debriefing; second, visits to specified objects; third, discussions between students and teachers; fourth, reflection, and simple paper-making tasks.

Form of learning implementation of virtual visits to the Penampihan temple. First, the debriefing of material through google meetings. The teacher explained the purpose of the visit to the Hindu-Buddha site to provide a learning experience to students. Students can see and understand historical relics that are part of the Indonesian state's formation journey through this activity. In addition, it is also intended to provide inspiration and understanding related to historical events in the local context of national history (Fibiona et al. 2019: 6). The values contained in past lives can be passed on to present and future generations for attitude strengthening and character formation (Trichayono 2021:2). The selection of the Penampihan Temple as the object of a virtual visit is based on the educational content of the values attached to the temple wall that describes the story of Tantri Kamandaka. Second, a visit to the temple site was made using Google Meet . Teachers visited the Penampihan Temple site for a live broadcast with Google Meet while students were in their homes. Teachers and students connect through Google Meet. At the beginning of the learning activities, the students were given an apperception to mention artifacts relics of the Hindu-Buddha period in Tulungagung and its distribution location. Suppose some students answer correctly, then in this

case the teacher immediately strengthens and debriefs the material as prior knowledge related to the concept of space/space, time, and place about the distribution of Hindu-Buddhist sites in Tulungagung. Thus, students will have the principal capital before entering into the core material. The next activity focuses on a visit to the Penampihan Temple. Students are given instructions to prepare notes to write down information deemed necessary during the virtual visit process.

The teacher begins a virtual visit by pointing the camera at the front page of Penampihan Temple. There is an inscription building. The students have explained the contents of the inscription and its relationship with the construction of Penampihan Temple. Around the temple complex, there is an inscription containing the number 980 Saka (1058 AD), the condition of the letters have worn out; according to some experts, the note is a replica or tinulad that is a copy of the inscription whose making is more emphasized on the element of the legitimacy of a king or ruler. The information can be used to highlight the concept of time around the creation of the Penampihan Temple. Up a little to the top, the teacher points the camera at the structure of the temple building. The students have explained the concept of building a temple that uses the rest of the building, *punden berundak*. The temple's architecture is *punden berundak* with three terraces and the highest terrace is located in the eastern part, the direction of the temple to the west. An andesite stone inscription is placed on a circular stone base as high as 1.50 meters on the bottom terrace. A staircase of andesite stone material connects each deck. On the top terrace, there are the remains of the main temple building and two *perwara* temples that have collapsed (Istari 2015).

The teacher's next focus is pointing the camera at the relief of the temple. Although relief conditions are challenging to read, leaning on existing references can be explained in the full version. Efforts to strengthen social attitudes can be made through the story of relief. As Munandar (2004) said, the existence of relief has religious and educational functions. On the wall of Penampihan Temple is a carved relief turtle. Munandar (2004) mentioned that the relief is the story of Tantri Kamandaka. Students can be given a full version of the Tantri Kamandaka story, which revolves around the friendship of two geese with two turtles. The teacher emphasized that the story of Tantri Kamandaka is full of educational content. In lake Kumudawati, two male and female geese Cangkrangga and Ni Cangkkragi were friends with two male and female turtles named I Durbudi and Ni Kecapa. Once the lake where the four animals lived faced drought. There is a desire from the four animals to move places. Problems arise due to inability of turtles to fly. To overcome the difficulties experienced by turtles, geese take the initiative to take a piece of wood as a handle from the turtle while flying with it. The turtle is told to hold a piece of wood in the middle while both geese pick up the end. Before flying, the turtle is given a message by the goose so that during the trip, do not speak; if violated it will cause disaster.

Geese fly with turtles—flight to Manasastra lake. During the trip, two dogs were talking and screaming. "Look up, how miraculously geese fly two turtles". While the other dog overtook, "where possible the goose could fly a turtle". It is not turtles but buffalo droppings as a beehive that will be used as toys from geese. Hearing the sentence, the turtle was angry and screamed, finally he fell to the ground, which then was pounced on by dogs (Trisdyaniet al. 2019). Third, discussion activities between teachers and students. Fourth, hold reflection sessions related to life things taken from learning activities with a virtual visit to the Temple. The teacher emphasized that the values of the story of Tantri Kamandaka in the Temple of Penampihan are cooperation, discipline, and responsibility. These values can be a guideline for students in public life. Teachers also emphasize if learning history of the goal is cognitive aspects (knowledge) and strengthening aspects of attitude such as exploring character values in the relief of the Temple of Smpihan. Fifth, the provision of simple paper assignments to students.

4 CONCLUSION

The results of the exploration story of Tantri Kamandaka yield values that can be used as in strengthening of social attitudes in students. First, the value of *gotong royong* is reflected in the willingness of cooperation between the two geese to transport two turtles migrating from

Kumudawati lake to Manasastra to avoid drought disasters. Second, the importance of the value of discipline and responsibility can be taken from the character of the turtle. When the turtle does not keep his promise to be silent during the journey, he falls and dies. This applies to students' lives when they tend to violate importance of discipline and responsibility, giving rise to future problems. These are learning activities through virtual visits to the Penampihan Temple to strengthen aspects of attitude in historical learning.

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Pelangi Hotel of Malang: The history and its function dynamics

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ABSTRACT: The Pelangi Hotel in Malang is one of the well-maintained colonial buildings. Since established in the 1860s, its architectural form and function have experienced some changes, which cannot be separated from important events that had occurred around the building. With regard to this, the research focuses on the historical setting and function dynamics of Hotel Pelangi. This study is historical research using the following steps: topic selection, heuristics, criticism, interpretation, and historiography. The results showed that Pelangi Hotel is a cultural heritage building that has historical values. When it was first built, the building functioned as a guesthouse. In its development, it had functioned as a villa, hotel, and temporary government center before returning as a hotel.

Keywords: Pelangi Hotel; Colonial Buildings; Architectural

1 INTRODUCTION

The Netherlands established its position in Malang around 1821. In 1903, the Dutch government issued the Decentralization Law (*Decentralizationwet*). Later, in 1905, independent regional cities in Java started to emerge. One of them is Malang as *Gemeente* (Kotapraja), which was established on April 1, 1914 (Handinoto & Soehargo 1996). Since the enactment of a law that encouraged the development and entry of foreign private capital, Malang increasingly developed into a plantation center city. As a city that began to develop during the colonial period, Malang has many historical buildings. Most of these buildings have changed ownerships and functions.

Among the existing buildings, the captivating one is Pelangi Hotel. This hotel is located in a very strategic location in the city center, precisely at Aloon-aloon Kidol Street Number 3, Malang (now Merdeka Selatan Street Number 3, Kauman Village, Klojen District, Malang). The hotel is a perfect destination for tourists who want to fully enjoy the city center of Malang, while admiring the architecture of the old building that looks beautiful and stands strong. The architecture also functions as a coloration indicating activities that express power, status, or matters related to social identity (Snyder & Catanese 1984). Meanwhile, Sumalyo (2003) defines the term architecture as part of human life related to various aspects of life, such as art, engineering, spatial planning, geography, and history.

Malinowski (1944), as cited in Koentjaraningrat (1982), states that any kinds of cultural activities are intended to satisfy a series of human instinctual needs related to their entire life. An architectural style is a form of expression, which is a reflection of cultural products in a particular society that is manifested through one or more different building forms. Due to historical growth, building calculations, and community culture, the architectural styles differ from one another. All of them are influenced by the surrounding natural environment (Sumalyo 2003). Thus, on this occasion, the study is focused on the architecture of ancient buildings and their functions to find out the historical background and various functions of Pelangi Hotel.

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2 RESEARCH METHODS

The research study used the historical writing method with the following steps: (1) heuristics, which is an effort to find and collect historical sources related to the topic of study; (2) source criticism, which is conducting criticism and research on all historical sources obtained; (3) interpretation (verification and synthesis), which is an activity to find the relationship or interrelationships between all the facts found based on chronological and causal relationships; (4) historiography, which is the last stage in the historical method, is the effort to write a reconstruction of events in the form of historical writing (Syamsuddin 1996). In writing, this study used descriptive analytics, which is a process of historical writing attempting to describe events that occur in a cause-and-effect relationship. The research study employed a theoretical approach from the perspective of sociocultural science to reveal the cause-effect of various aspects related to events, including David Easton's cycle theory in public policy, which is a process model of public policy to measure the undertaken policies and the impact of policies that will be implemented (Faturrahman 2018).

3 RESULTS AND DISCUSSION

The historical background of Pelangi Hotel

Pelangi Hotel is one of the oldest hotels in Malang with a long history. The embryo of the Pelangi Hotel establishment was even before that. Prior to the current building, on the land now occupied by Pelangi Hotel, there was a building which was constructed in 1860 named Lapidoth Hotel, which was founded by a Dutch nobleman, Abraham Lapidoth (1836–1908). Then, in 1870, the building changed its name to Malang Hotel. This building still had the architecture of a *joglo* house (a traditional house of Javanese society). That Malang Hotel did not last long either, which later became Jensen Hotel around 1900. Jensen as an innkeeper who successfully managed the building altered it into an inn business at that time.

At that point, in Malang, there were two hotels, which were Jensen Hotel (now Pelangi Hotel) and Jansen Hotel located on *Regentstraat* (now H Agus Salim Street). However, at this time, Jansen Hotel no longer exists since the demolition around 1920 and was rebuilt into a shopping complex, which later became known as Mitra Shops and Gajah Mada Plaza. Meanwhile, after the owner of Jensen Hotel died, the hotel was eventually sold and demolished. Then, the Dutch government rebuilt it into a hotel that had the characteristics of a colonial building, in which in the middle of the building there was a double tower (twin towers) that rose high for surveillance and had two blocks on the right and left that protruded forward (Cahyono 2007). After being rebuilt with typical Dutch architecture, the building was finally inaugurated with a new name, Palace Hotel, in 1915 (Tjahaja Timoer 1924). Seeing the name of this hotel, Prasetya (2006) explains that when the Dutch were still in power in Malang, the owner of this hotel must have been a Dutch. The architects most likely came from the Netherlands, the Bureau of Architects Kazemeir danj Tonkens (Cahyono 2018).

With the start of Japanese colonialism period (1942–1945), the Dutch surrendered to Japan. All the assets of the Dutch were taken over by the Japanese army, one of which was the Palace Hotel. The Japanese government in Malang changed the name to Asoma Hotel (Prasetya 2006). In August 1945, not long after the news of the Proclamation of Indonesian Independence was received by the people of Malang, the Asoma Hotel was changed to Merdeka Hotel (Basindoro 2009). However, this name did not last long as it was changed back to Palace Hotel.

The Dutch army reoccupied Malang on July 21, 1947. That Dutch military action was well known as *Clash I*. Seeing this sign, the Malang City government took immediate action before the Dutch troops entered the city. Before abandoning Malang City Hall, the building was burned down so that the Dutch could no longer occupy it (Berdoeri 2004).

After the invaders completely left the motherland of Indonesia, the hotel began to experience its dynamics again. Over the course of history, Palace Hotel had changed ownership several times before it was bought by H Sjachran Hoesin, a wealthy contractor businessman from Banjarmasin in 1953 (Prasetya 2006). After that, the hotel building was renovated into a new building style. Finally, in 1964, the hotel was inaugurated and ready for occupancy with a new name, Pelangi

Hotel. Currently, the Colonial-Architecture Pelangi Hotel is managed by the second generation of the Sjachran family.

To see the changes, the following are the names of Pelangi Hotel in chronological order. They are Lapidoth Hotel (1860), Malang Hotel (1870), Jensen Hotel (1900), Palace Hotel (1915), Asoma Hotel (1942), Merdeka Hotel (1945), Palace Hotel (1945), and Pelangi Hotel (1953).

The function dynamics of Pelangi Hotel

Function in the true sense is often associated with the usefulness and fulfillment of a need and desire. In the field of architecture, the main function to be achieved is as a shelter. A function is associated with the fulfillment of human needs in their efforts to maintain and develop their lives in nature (Snyder & Catanese 1984). Meanwhile, Louis Sullivan in van den Ven (1991) explains that “Form follows function”, that is, it is the function that creates the form and that all forms must express that function. Thus, it can be explained that the architectural form of Pelangi Hotel is an expression of the owner’s desired function. Since its establishment in 1860, Pelangi Hotel has generally changed its function.

1. As a Guesthouse

Pelangi Hotel, which was formerly known as Lapidoth Hotel (1860) and became Malang Hotel (1870), still has the architecture of a Javanese house that is a *joglo* house resembling a pavilion. Based on information obtained from oral sources (Hera 2021), the building used to function as a *pesanggrahan* (guest house). A *pesanggrahan* is a building complex that initially served as a place to welcome Dutch officials. Later, it functions as a resting place, a place to stay (guest house), a place of solitude, a place of recreation and relaxation, and a place of worship. This kind of *pesanggrahan* has complete features including a square, gate, *pendapa* (a large pavilion-like structure built on columns), *dalem ageng* (an important part of the Javanese House), pond, as well as a fence built surrounding the guest house.

2. As a Villa

The name “Lapidoth Hotel” (1860) and “Malang Hotel” (1870) did not last long. In 1900, the name was changed to Jensen Hotel. Jensen, who managed the building, turned it into an inn or villa business as a stopover or a place to stay in the summer. Establishing a villa in the summer was the right choice as summer comes the temperature remains stable in Malang. While enjoying the summer vacation, the owner could rest in a cool area and enjoy the natural beauty. When used as a villa, the building served to satisfy the owner’s need to rest in the summer (Koentjaraningrat 1982). The owner wanted a comfortable place to stay, and the building complex offered a beautiful and environmentally friendly place.

3. As a Hotel

When the owner of Jensen Hotel died, the building was eventually sold and demolished. Then, the Dutch government rebuilt it into a colonial-style hotel with the name Palace Hotel (1915). As a hotel, this building is located in a strategic area, the city center, precisely in the town square area of Malang. To the east, there is a Chinatown and a market area, making it easy to get necessities. Palace Hotel in addition to providing several rooms also provided entertainment facilities in the middle of the city, which is equipped with a ballroom. The ballroom is a room for dancing with a large size, smooth floor, high roof, and was usually used for both formal and informal events (Encarta Dictionary 2005). This room was also equipped with a balcony for dance music performances, as well as a bar for dining. On weekends, this place became a bustling entertainment venue, which made it served as the main destination for recreation, such as dancing, drinking, eating, and socializing among Europeans. Based on information obtained from the current owner of Pelangi Hotel (Iskandar 2021), Sunan Pakubuwono X from the Surakarta Hadiningrat Palace was recorded to had stayed at the Palace Hotel. Even if his descendants go to Malang, they will stay at this hotel.

4. As a Temporary Government Headquarter

The function changes of the building cannot be separated from the political, economic, and social issues that had occurred around it. When the Dutch wanted to reoccupy Malang in 1947

through their military action, the Malang City government acted immediately. The Malang City Hall was burned down and abandoned so that the Dutch government could no longer occupy it (Berdoeri 2004). After that, the Malang City government fled to Merdeka Hotel and continued the evacuation to Kepanjen, which is located outside Malang. In other words, the building was also used as a temporary government office of Malang. As an emergency office, workspaces were certainly needed, and Merdeka Hotel as a building complex that provided many rooms could meet these needs. Concerning the building complex, there is no record of whether the double towers (twin towers) of the building still existed or not. It is most likely that the two towers had been destroyed during the great battle that hit Malang when the scorched-earth action happened in July 1947.

5. Back as a Hotel

In 1953, Palace Hotel was purchased by a contractor businessman from Banjarmasin named H Sjachran Hoesni (Prasetya 2006). After that, the hotel was renovated with a new building style. In 1964, the hotel was inaugurated under the name Pelangi Hotel. Most of the buildings are the ones that had been erected since they were still called Palace Hotel. Rooms from the west and east wings are still in the classic building style. However, the hotel has lost two towers, which previously were the hallmark of the Palace Hotel. At the southern end of Pelangi Hotel, there is a balcony where dance and music shows are performed.

Maintaining the original form of the Palace Hotel building, the Malang City government had made the hotel an icon for Malang. This building has historical, artistic, and cultural values so that the Malang City government designated it as one of the cultural heritage buildings in Malang that must be protected. Even today, the shape of the floors, ceilings, and ceramics are still preserved. The relics of the colonial period that can be appreciated at the hotel are 22 ancient ceramic paintings aged more than 100 years old. The paintings can be found lining up on the walls of the Hall Lodji Coffee Shop and the restaurant of Pelangi Hotel. The paintings were specially brought and imported directly from the Netherlands by Vereenigde Oostindische Compagnie (VOC) in 1915 when the hotel changed hands and underwent a complete renovation.

4 CONCLUSION

Pelangi Hotel is one of the oldest hotels in Malang with a long history. This building was first established in 1860 under the name Lapidoth Hotel. In 1870, it changed its name to Malang Hotel. Around 1900, its name was changed to Jensen Hotel. After the owner of Jensen Hotel died, the hotel was eventually sold and demolished. Then, the Dutch government rebuilt it into a colonial-style hotel and named it Palace Hotel. Entering the Japanese colonialism period (1942–1945), the Japanese government changed its name to Asoma Hotel. In August 1945, Hotel Asoma was altered to Merdeka Hotel but re-changed to Palace Hotel. In 1953, Palace Hotel changed owners and was transformed to a new style of building. Finally, in 1964, the hotel was inaugurated with the name Pelangi Hotel.

The transfer of ownership turned out to have an impact on changing the function of the building. The changing ownership and functions of Pelangi Hotel cannot be separated from the political, economic, and social issues that had occurred. Since its establishment in 1860, Pelangi Hotel generally changed its function. When it was first established, the building functioned as a guest house. Later, in its developments, the building had operated as a villa, hotel, and a temporary government center before returning to its function as a hotel.

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The role of traditional villages in tourism recovery in Bali during the Covid-19 pandemic

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ABSTRACT: The tourism sector is one of the most affected aspects due to the Covid-19 pandemic, especially in Bali. As a community that holds local traditions and wisdom, the role of traditional villages has become very central since the beginning of the pandemic. This article aims to position the role of traditional villages as leading organizations in maintaining local traditions and wisdom, concerning handling the pandemic. The study used qualitative descriptive methods, documentation, and interviews as data collection techniques. The results of the study show that *sekala* and *niskala* (the seen and unseen) methods were undertaken to recover the tourism which was paralyzed by the Covid-19 pandemic. The use of *sekala* and *niskala* methods indicates the local wisdom of the Balinese people. From the perspective of *sekala* (nonmental) method, it can be concluded that there are three important points of handling the pandemic as follows: strengthening health protocols (*prokes*) in the tourist attractions; establishing cooperation between traditional villages and local governments; and providing donations for tourism actors who are affected. Meanwhile, *niskala* (noetic) method asks humans to pray to the Almighty to be given safety and blessings when they reopen tourist attractions.

Keywords: Traditional Village, Tourism Recovery, Covid-19 Pandemic.

1 INTRODUCTION

WHO officially issued the Covid-19 pandemic on January 30, 2020. The Covid-19, which was originated from Wuhan, China, and spread throughout the world (Lupia et al. 2020), prompted countries all over the world to prepare for the pandemic. In March 2020, Indonesia announced that the Covid-19 case had officially entered the nation. As a consequence, the government has been taking anticipatory measures to prevent the Covid-19 case from spreading out. The actions such as socializing the 5 M, implementing online schools/lectures, and implementing PSBB (large-scale social restrictions) are taken by the government. The policy applies to all regions in Indonesia, especially in areas with a high potential for the spread of Covid-19, including Bali which is known for its tourism visited by a lot of foreign tourists.

Bali, which is very dependent on the tourism sector, has been significantly impacted due to the pandemic. Bali Government Tourism Office predicts that there will be a decrease in revenue of 127 billion rupiah due to the closure of flights from China as a result of the Covid-19 pandemic (“Sebulan Rp127 Miliar Amblas,” 2020). The situation creates a domino effect on the lives of Balinese people in other sectors, including social, economic, cultural, and health. The most powerful impact is on the tourism and economy. As an example, Sanur Beach, which is located in the traditional village of Intaran, Sanur, was closed down for any beach recreations, either bathing, swimming, fishing, or just having a picnic (“Kuta Bali Ditutup Permanen,” 2020). Consequently, the income of local people started diminishing as Sanur Beach was one of the most visited tourist destinations.

Bali Government Tourism Office was concerned about it and shortly decided to settle several policies related to preventing the spread of Covid-19. According to the Joint Decree of the Governor

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of Bali and the Bali Province Traditional Village Council No. 472/1571/PPDA/DPMA, to handle Covid-19, *sekala* and *nakala* approaches should be administered by forming a mutual assistance task force in each traditional village. It was conducted to prevent the spread of Covid-19 and reduce the domino effect on the tourism sector. If the tourism sector is paralyzed, then other sectors will experience the same thing.

This study is focusing on explaining how traditional villages play a role in the recovery of the tourism sector which was paralyzed by the Covid-19 pandemic. The selection of traditional villages as the research object is done because they are the most prominent organizations in maintaining local traditions and wisdom in Bali. In addition, traditional villages are also the last force in handling the Covid-19 pandemic using local wisdom approaches. They are also considered more familiar to the people because their foundation is Hinduism which is the religion of the majority of the community in Bali. Meanwhile, the tourism sector was chosen as the object of research because it is the foundation of the Balinese economy.

2 RESEARCH METHOD

The study used a qualitative descriptive method, documentation, and interviews as data collection techniques. The selection of qualitative descriptive itself aims to describe the behavior of people, field events, and certain activities in detail and depth. Meanwhile, in the study, the researchers tried to describe variables related to the problem under study without questioning the relationship between variables (Faisal 1992). The sources used in the study came from the *Jawa Pos Radar Bali* newspaper from March 2020 to April 2021. Furthermore, there are also other online sources in the form of news derived from online portals, government websites, journals related to the research, and books. In addition to the sources mentioned above, other sources employing interviews were also used. Informants came from several traditional village chiefs/village officers, and also some traditional village communities.

3 RESULT AND DISCUSSION

3.1 *Tourism conditions in Bali during the pandemic*

Apart from being dubbed as the land of a thousand temples, Bali is widely known as an island that has various types of tourist destinations. The beauty of the natural scenery and the diversity of cultures that exist on the island are special attractions for tourists, both local and foreign tourists. In 1924, tourists began to come to Bali specifically. The existence of weekly cruises departing from Singapore-Batavia-Semarang-Surabaya-Buleleng opened the way for tourists to visit Bali. Since the opening of Bali as a tourist destination, there have been around 213 visitors. In 1928, the number of visitors was around 1428, and since 1934, the average number has reached 3,000 per year (Picard 2008).

A variety of distinctive arts and traditions from the Balinese indigenous peoples become an interesting and unique presentation for tourists. It is not unexpected if the tourism which supports the community's economy is never empty of visitors. However, since the outbreak of Covid-19 in Indonesia in early 2020, the Bali tourism sector has experienced a decline (see table 1.1). By examining the number of visitors in the last 4 years, in 2020, the number has decreased by almost 3 times from the previous year.

China as the country that contributes the most tourists to Bali tourism has a significant impact on the decline in the number of visitors. Based on statistical data obtained, the number of foreign tourists from China in 2019 amounted to 1,186,057 people, which decreased dramatically in 2020 with a total of 118,617 people. The closure of flight routes from China due to Covid-19 had caused a decline in the number of Chinese tourists coming to Indonesia. This closure was carried out to control the spread of Covid-19 to prevent the impacts on the tourism sector and settle people's convenience. The closure was undertaken because China was the epicenter of Covid-19 and the

Table 1.1. Data of tourist visits to Bali.

No.	Tahun	Pengunjung (orang)		Jumlah
		Mancanegara	Domestik	
1.	2016	4,927,937	8,643,680	13,571,617
2.	2017	5,697,739	8,735,633	14,433,372
3.	2018	6,070,473	9,757,991	15,828,464
4.	2019	6,275,210	10,545,039	16,820,249
5.	2020	1,069,473	4,596,157	5,665,630

(Source: bali.bps.go.id on 15 July 2021)

origin of the virus. In addition to that, restrictions on domestic flights to Bali also caused a decline in domestic tourists visiting Bali. It is not surprising that the number of tourist visits to Bali in 2020 fell very drastically. From the data in Table 1.1, it can be concluded that domestic visitors experienced a very drastic decline, from around 10.5 million down to 4.5 million. The number of domestic tourist visits to Bali was always much greater than the number of tourist visits from abroad over the past five years. That is why the Bali tourism sector during this pandemic has become paralyzed due to drastically reduced visits.

3.2 *The impact of paralyzed tourism due to the pandemic*

The condition of tourism in Bali, which is empty of visitors, creates a domino effect for the economy of the Balinese people. The weakening tourism sector has also hampered the development of supporting businesses such as the lodging business and souvenir centers. The decline in the number of visitors to tourist attractions in Bali has dimmed the lodging and hotel business in Bali. Some employees were laid off due to limited income and operational costs. Even some hotels were forced to reduce lodging rates at low prices. For example, Paditeras Boutique Hotel in Seminyak lowered the price to Rp503,200 which previously cost Rp1,258,000 (*"Dari Jutaan Jadi Ratusan Ribu, Hotel Mewah di Bali Banting Harga,"* 2020). Meanwhile, the souvenir center business, which is usually crowded with tourists, is currently empty of buyers. Sukawati Art Market, which is the center of souvenirs in Gianyar, also felt the weakening tourism sector in Bali. The conditions have been going on since early 2020 when the Covid-19 pandemic began to spread. Even the buyers who come to Sukawati Market can be counted on fingers. Traders who depend on tourist arrivals are feeling the impact of the weakening tourism sector in Bali (*"Sepi Pembeli Berbulan-bulan, Pedagang Berharap Covid Segera Berakhir,"* 2021).

Due to the conditions, there has been a large reduction in the number of workers in the tourism sector. This reduction was carried out in order to protect workers from the virus (Ketut et al. 2020). Of course, that has an impact on the economy of tourism actors who have to give up their main income due to the termination of employment. The termination reduces the purchasing power that minimizes people's daily needs. This condition results in insufficient nutritional intake for those affected and potentially exposed to the virus because the body's immune system is weakened due to malnutrition.

The economic sector is the most affected one because tourism is significantly weakened during the pandemic. As mentioned earlier, the tourism sector is the livelihood of the Balinese people, especially areas that have leading tourist destinations. The closure of tourism areas, reduction in the number of tourists, and high living costs in Bali are something that is felt by tourism actors. It is most likely to create conditions where expenses are higher than the income. In the religious sector, many religious activities that involve crowds are eliminated. The number of people who worship at the temple is also limited so as not to cause a crowd. The abolition of religious activities and restrictions is carried out as a form of compliance with the health protocols that have been set by the Bali Provincial government to avoid the emergence of new clusters of the spread of Covid-19 through religious activities and traditional ceremonies.

3.3 *Adaptation of traditional villages to restore tourism*

Traditional villages must immediately adapt so that the wheels of their economy can run again during the pandemic. To overcome the problem, traditional villages use cultural approaches, namely *sekala* and *niskala*. Observations were conducted by examining newspapers and the policies of the Bali Provincial government. In the early months of the pandemic, the tourism recovery and the handling of Covid-19 in Bali were mostly carried out using *sekala*. Meanwhile, during New Normal transitions, the handling of Covid-19 was dominated by the use of *niskala*. In the early days of the pandemic, religious activities that had to be carried out by many people were not allowed. However, when the New Normal period came, places of worship were opened and allowed while prioritizing health protocols.

Sekala and *niskala* principles are indeed the basic principles in handling the recovery of the tourism sector. The concept of *sekala* and *niskala* itself is a concept that is believed by the Balinese people. Cempaka (in Wardhani & Franzia 2020) said that *sekala* is the world and its contents that can be seen, touched, captured by the everyday human senses that can be reasoned by the average person. While *niskala* is a world that most humans cannot perceive with the senses, therefore it is often considered unreasonable or commonly referred to as the 'unseen world'. In relation to handling the recovery of the tourism sector, *sekala* and *niskala* mean handling it using worldly and religious methods. The mundane can take the form of cooperation between traditional villages, village government policies, and others. Concerning religion, it can be carried out through the means of religious ceremonies.

Niskala used in tourism recovery can be seen in several religious ceremonies/rituals carried out by traditional villages. For example, when Kuta Traditional Village was about to reopen access to Kuta Beach, the traditional village chief, and religious leaders prayed for Sang Hyang Widi's blessing ("Sebelum Buka Pantai, Desa Kuta Bikin Ritual," 2020). The purpose was to ask God to give blessings when people started to reopen the tourist attractions and blessings for the surrounding community. People expected that God would alleviate the problems. *Pemayuh Alit* Ceremony was also held in Nusa Penida. At the ceremony, rejecting *Gering Melaradan* ceremony was held with the aim that God would provide serenity on Earth and that the epidemic would pass quickly so that people's activities could run normally again ("*Tempuh Jalur Niskala, Gelar Upacara Pemayuh Alit*," 2020).

In addition to *niskala*, the *sekala* method was also used for tourism recovery. Generally, traditional villages will implement regulations outlined by the Bali Provincial government regarding the handling of Covid-19. Based on the data obtained, it can be concluded that there are 3 important points set by traditional villages to recover tourism using the *sekala* method as follows: strengthening health protocols (*prokes*) in the tourist attractions; establishing cooperation between traditional villages and local governments; and providing donations for tourism actors who are affected.

Strengthening health protocols is carried out to restore the tourism sector although it is not as busy as before the pandemic as the number of tourists is limited. Especially, during the New Normal period, many tourist attractions were opened with strict health protocols. This can be seen from the start of trials for opening tourist attractions such as tourism in the Pemuteran Traditional Village which was slated to be opened on June 1, 2020, by prioritizing strict health protocols ("*Besok Pariwisata Pemuteran Dibuka*," 2020). There was also Melasti Beach which conducted trials with strict health protocols ("*Uji Coba Buka Pantai Melasti, Pengunjung Diklaim Taat*," 2020). The opening of these tourism spots is one of the efforts to start a new life for traditional villages.

Strengthening health protocols cannot be separated from the government that sets these policies. The government, in this case, the Province of Bali, creates technical guidelines for health protocols which will later be implemented in tourist attractions by each traditional village. The synergy between local governments and traditional villages is very necessary so that the handling of Covid-19 can run smoothly. The Governor of Bali, I Wayan Koster, had asked traditional villages in Bali to issue a traditional law of Covid-19 breaker (Rahman 2020) in an effort to face the New Normal. Furthermore, the paralysis of the tourism sector has caused tourism actors to lose their livelihoods. To overcome this, traditional villages provide assistance to those affected. This can

be seen in the provision of donations for tourism actors affected by the pandemic by distributing rice (“*Ribuan Warga Dapat Bantuan Beras,*” 2020). The provision of donations is an application of mutual assistance in the recovery of communities affected by tourism paralysis.

4 CONCLUSION

Covid-19 began to spread throughout the world and was officially designated as a pandemic on January 30, 2020. At the global level, the pandemic had a very significant impact on people’s lives. This can be seen by the cases of Covid-19 which is increasing day by day, compelling countries in the world to apply lockdown to halt local transmission and control the spread. Indonesia is one of the countries that has been significantly affected by the Covid-19 pandemic. Bali, which is part of Indonesia, is experiencing impacts in the tourism sector. The condition of tourism in Bali is paralyzed due to the very large reduction in the number of visits per 2020 when compared to previous years. As a result, there are many cases of hotels lowering room prices in order to attract tourists to stay at their hotels. Another impact can be seen when there are many layoffs of tourism actors to prevent exposing them to Covid-19. The traditional villages as the force in handling Covid-19 are participating in restoring tourism. The methods used by the traditional villages are *sekala* and *niskala*. From the perspective of *sekala* (nonmental) method, it can be concluded that there are three important points of handling as follows: strengthening health protocols (*prokes*) in the tourist attractions; establishing cooperation between traditional villages and local governments; and providing donations for tourism actors who are affected. Meanwhile, *niskala* (noetic) method asks humans to pray to the Almighty to be given safety and blessings when they reopen tourist attractions. In addition, people also pray for the pandemic to end soon so that the tourism sector can operate as usual.

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