

NEW PAINTING OLD BUILDING: Content Analysis of Indonesian High School History Textbooks for the Curriculum 2013

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ABSTRACT

This research examines content of high school history textbooks from targeted achievements in the curriculum 2013 perspective. The research question posed is why various curricular goals have failed to be realized? To answer it, the history curriculum 2013 and textbooks for high school were used as the subject of study. The analysis was carried out using the hermeneutic approach and the Critical Discourse Analysis (CDA) method. The results showed that the failure of the implementation of the history curriculum 2013 was mainly due to the incoherence between curricular goals and material contained in the textbooks. The curricular goals set are to reduce the use of violence, build a strong character, and increase nationalism of students. On the other hand, the narrative in the textbook is still dominated by the use of violence, especially when discussing the independence revolution. On the contrary, civil leaders who struggle to use negotiations are even negated as cowards, the losers who fail to defend Indonesia's sovereignty. The goal of improving student nationalism also failed to be realized, because the narrative built on the textbook negated the Indonesian people only as objects of influence of India, Arab and Western (Dutch) nations. The negative perspectives toward the existence of Indonesian society in the past caused students lose their pride as member of Indonesia as a nation in nowadays.

Keywords: *Content analysis, History learning, History textbooks*

INTRODUCTION

Renewal of the history curriculum in various countries is generally related to the development of concern at the national level. Singapore, for example, changed its historical curriculum because of the development of attention to the existence of non-Chinese ethnic groups living in the country: Malay, Eurasian and Indian (Khamsi & Morris, 2012). The development of attention was clearly demonstrated in the narrative about the suffering of Singaporeans during the Japanese occupation (1942-1945). The earlier textbooks only told about suffering of Chinese ethnic who became the majority population of Singapore. In the latest textbooks the narrative of suffering was developed by including ethnic Malays, Eurasians and Indians. From the narrative that was built, the textbook clearly produces and distributes the discourse of unity among various ethnic groups as a Singaporean (Chee, 2018).

The same thing happened with the history curriculum in Australia. The development of attention to the existence of Aboriginal tribes is clearly narrated in chapter 4 of the history textbook entitled "Rights and Freedoms: 1945 – present" (Darlington, Jackson, & Hawkins, 2012, pp. 116-153). In its narrative, the textbook positions Aboriginal people as Indigenous Australians in

recognition that they have long existed before the arrival of the white people. The same recognition was made of non-white emigrants who were represented in depth in chapter 7 with the title Migration experiences: 1945 – present (Darlington, et al., 2012, pp. 232-266). From the two chapters, it appears that the message to be conveyed through textbooks is a paradigm shift from white supremacy to a multicultural nation.

In Indonesia, the Ministry of Education and Culture (MoEC) in 2013 launched a new History Education curriculum for high school as a substitute for the 2006 curriculum. The underlying concern is that there is a tendency for people to solve problems using violence, including the younger generation who involved in many mass fighting cases. In terms of numbers, students' street fighting in 2013 occurred as many as 255 cases, surging quite far from 2012, which was 147 cases, although not as many as 2011 reached 339 cases. Jakarta, the capital of Indonesia, has become the most experienced student brawl, namely 2011: 128, 2012: 98, and 2013: 112. The new trend is that the student brawls also occurred in small cities. In Yogyakarta, a small town in Central Java and its people have been known to uphold social harmony; the number of students' street fight has increased dramatically, 2010: 8, 2011: 9, and 2012: 13 (Yuanjaya, 2013; Republika 22 May 2013). Some education experts and community leaders stated that one of the root causes of the problem was the implementation of a curriculum that overemphasized the cognitive aspects and students activities that were less challenging (2013 Curriculum Document: 10).

From the perspective of Indonesian education history the 2013 curriculum is an important milestone in the process of development of the mastery-based curriculum into competency-based mastery curriculum that began to emerge in 2004. Ideally, a competency-based curriculum contains competencies to be achieved and educational material is fully handed over to teachers or professional education organizations. However, at the praxis in Indonesia the curriculum is interpreted as "A set of plans and arrangements regarding the objectives, content, and learning material as well as the methods used to guide learning activities to achieve certain educational goals" (the Law of National Education System, Chapter I paragraph 1 , article 19). As a result the Curriculum 2013 construct is not much different from the curriculum 2006, because both of them still contain the objectives of teaching-learning process and the material being studied.

The crucial issue in Indonesian education is the difficulty of translating various noble thoughts that caused the renewal of education into the core curriculum documents. Experience from 1975 to 2006 showed that the contents of the curriculum deviated from the spirit of renewal that lay behind. For example, in the early 1980s the DoEC saw the decline of nationalism among young generation. To solve the problem, the 1984 DoE launched curriculum. Even the DoEC also added a special history subject called the History Education of Nation Struggles. However, the spirit of developing nationalism cannot be translated properly in the content of curriculum. It made curricular goals failed to achieve.

Will Curriculum 2013 be the same fate as its predecessors? The results of history curriculum implementation can be predicted will not be able to produce a young generation character with a high spirit of nationalism. Until 2018 the implementation of the 2013 curriculum has been going on for 5 years. Signs of failure have emerged. A survey conducted by the Air Foundation and Alvara Research Center in September-October 2017 found that 23.4% of undergraduate students and 23.3% of high school students were exposed to

radical ideologies from the Middle East. (Beritasatu, October 31, 2017) Similarly, the results of a study by the State Intelligence Agency (BIN) found that 24% of students and 23.3% of high school students agreed to use jihad to build the Islamic State in Indonesia. (CNN Indonesia, 29 April 2018) These studies show that the Indonesian young generation is more interested in transnational ideology that wants to revive a caliphate system. They agreed and supported a political movement that was wanted to change Indonesia into a caliphate.

The use of violence by students is still happening frequently. One of them was a street fight between students of the Bhipuri Serpong Vocational School and students of the Sasmita Jaya Pamulang Vocational School that occurred on July 31, 2018 (Okezone news, July 31, 2018). The event shows that the curriculum does not overcome the use of physical violence among students. Even violence has been institutionalized. On September 12 2018 the National Commission of Child Protection found a private school that was used as a semi-military approach in education by set up a prison to punish students who violated a rule (Kompas, September 12, 2018).

The research question was why do the signs of failure also afflict the history curriculum 2013? From this perspective, this study examined how far the coherence between curricular objectives and material supported in the high school history education curriculum 2013. To answer that question, this research was directed at curricular goals and history education material.

METHOD

The subject of this study is a historical curriculum that includes general objectives, specific objectives and material contained in the textbook. In Curriculum 2013, history text books are in the form of e-books which can be downloaded for free at <http://bse.kemdikbud.go.id>. In the previous curriculum the Ministry of Education through the National Education Standards Agency (BSNP) conducted a rigorous selection of textbooks submitted by the authors. In contrast, the production of history textbooks for the 2013 Curriculum uses a system of appointment of author teams that are deemed reliable and quality. The team consists of:

1. Restu Gunawan, Sardiman AM, Amurwani Dwi L., Mestika Zed, Wahdini Purba, Wasino, and Agus Mulyana as a team of writers of the Indonesian History books for Tenth Grade.
2. Sardiman AM, and Amurwani Dwi Lestariningsih as a team of writers of the Indonesian History textbook for Eleventh Grade.
3. Abdurakhman, Arif Pradono, Linda Sunarti and Susanto Zuhdi as a team of writers of the Indonesian History books for Twelve Grade.

According to the recommendations of the United Nations Educational, Scientific and Cultural Organization (UNESCO) (Pingel, 2010: 68), this study used a hermeneutic approach. In understanding texts there are two ways known as two hermeneutical circles. First cycle is to understand the meaning of the text grammatically (grammatical understanding), which is to find meaning through the search for grammatical understanding of the words and sentences contained in the text. Understanding the text in this case is through mastery of the rules of language syntax, so that it uses a linguistic approach. This method in hermeneutics is known as the objective circle.

Second cycle is to understand the meaning of the text from an intuitive understanding of psychological conditions. To be able to truly understand the psychological condition of the author, a study of the cultural context surrounding the text is needed, the historical context that encourages the emergence of the text, and the intent of the author when producing the text. In

other words, understanding the meaning of the text requires the reconstruction of the birth process. This method in hermeneutics is known as the subjective circle.

From the two cycles, this study used the first method, namely understanding the grammatical meaning of the text in history lessons, both in the form of goals and learning materials. Thus, historical lesson texts are analyzed to obtain contextual meanings to capture intentions and messages produced through spinning words and sentences in textbooks and delivered to students as audiences (Crawford, 2001: 327). Text analysis with a focus on:

1. Superior terms, both in the form of words, sentences and phrases. The superior terms are "not only the object of a particular knowledge, but also the object of a vision" (Spivak in Derrida, 1997: lviii), so that it is placed as a marker of the presence of interest groups (Derrida, 1997: 12). In other words, superior terms function to describe themselves (self) from interest groups.
2. Inferior terms as opposed to binary opposition from superior terms. As opposition, the inferior terms contextually function to negate others. The assignment of negation can be in the form of expressions that blame, criminalize or villainize others that are considered as not in the same way with the interest groups in power.

FINDINGS

Objectives in the 2013 Curriculum

From a goal perspective, the 2013 curriculum shows the increasing influence of religious groups. This can be seen in the first Core Competence, namely "Living and practicing the teachings of the religion that is followed". Since it was still in the form of a draft, the Competence raises pros and cons, because not all historical education material has religious issues or religious values. As an illustration, if historical narratives are prepared based on the belief that all historical phenomena as a manifestation of God's plan, it will repeat the historical writing style of Saint Augustine in the European Middle Ages in his book entitled *De Civitate Dei contra Paganos*. On the other hand, to the historical education materials that do not discuss religious development and interpret it from a faith perspective, it will be said by the religion leaders that the historical curriculum contains the potential for atheism (Republika, 2 April 2013).

The final goal was the inculcation of students' character that emerged in the era of Minister of Education Mohammad Nuh. In Competence number 2, history education is given the responsibility to "Develop behavior (honest, disciplined, responsible, caring, polite, environmentally friendly, mutual cooperation, cooperation, peace-loving, responsive and proactive) and show attitude as part of the solution to various the nation's problems in interacting effectively with the social and natural environment and in placing themselves as a reflection of the nation in world association". From this viewpoint, history education has responsibility to educate students to be a persons who have concern to maintain harmony in society, both as citizens of Indonesia and citizens of the world community.

From the academic goals perspective, 2013 Curriculum has not changed much. This can be seen in the Basic Competencies for Grade XI, as follows:

- 3.1. Evaluating important thoughts and events in Europe, among others: Mercantilism, Renaissance, Church Reformation, Industrial Revolution that affected Indonesia and the world

- 3.2. Evaluating the major world revolutions (France, America, China, Russia and Indonesia) and their influence on human life
- 3.3. Evaluating the influence of Western imperialism and colonialism in Indonesia in the fields of politics, economics, socio-culture, education and religion
- 3.4. Analyzing the relationship of the development of major ideologies such as nationalism, liberalism, socialism, democracy, Pan Islamism with the movement of nationalism in Asia-Africa
- 3.5. Evaluating the influence of World War I and World War II on political, socio-economic and international relations (LBB, PBB) life, national and regional movements

History Learning Materials for the Curriculum 2013

In the 2013 curriculum, the temporal scope of historical subjects covers a very long period, from pre-literal times to the contemporary era (President Susilo Bambang Yudoyono administration). From the point of view of spatial scope, material covers political, social, cultural and economic dimensions. The material was printed in the form of a textbook consisting of five volumes, with details of two volumes for Grade X, two volumes for Grade XI and one volume for Grade XII.

1. Grade X Historical Study Materials

The history material for tenth grade semester 1 is chronologically covering the formation of the Indonesian archipelago to the Kingdom of Kota Kapur. The textbook description can be grouped into two major periods, namely pre-literacy and classical period. The most problem is that history textbooks spent many pages in describing Western scientists and their findings regarding the pre-literacy period of the Indonesian history (Lestariningsih et al., 2014: 20-31). Even at the end of the chapter, the textbook describes debate about the term *pithecanthropus erectus* or *homo erectus*, which for high school students actually caused confusion.

The question that then arises is what is the contribution of the narrative of archaeologists and paleoanthropologists in instilling and developing national values? If academic work is to be highlighted, of course the archaeologists and paleontologists who are raised should be Indonesians. However, in the history textbooks, the archaeologists discussed were mostly foreigners. Even photographs of scientists shown are foreign archaeologists, namely Gustav Heindrich Ralph von Koeningswald, Eugene Dubois and Charles Darwin. The naughty question that arises is whether the author intends to convey the message that foreign scientists have a large role in the history of Indonesia's pre-literacy? Is it the greatness and great service of foreign scientists that must be studied, admired and imitated by students? From this point of view, Indonesia is placed by the writer merely as a place (geographical) in the archeological adventure of foreign figures.

In chapter 2 Indonesia is not only placed as a location for foreign nationals, but is positioned as the object of the recipient of Indian influence. It was explained that there were various opinions regarding the process of entering Hindu-Buddha or often called Hindunization. Until now there are still differences of opinion regarding the ways and paths of the process of entering and developing Hindu-Buddhist influences in the Indonesian Archipelago. Some opinions (theories) are the theory of Knight, Vaishya, and Brahmana (Lestariningsih et al., 2014: 78-80). No one knows what really happened at that time, but by writing such an explanation it undermines the dignity and dignity of the people of Indonesia. Instead of instilling national values, the description

will make students inferior and characterize them as followers of foreign cultures.

In chapter 3 discussed Islamization in Indonesia and cross-cultural in the archipelago which includes a. the arrival of Islam in the archipelago; b. Islam and inter-island trade networks; c. Islam entered the king's palace; d. scientific network in the archipelago; acculturation and development of Islamic culture; and e. the process of archipelago integration. As also when explaining the previous period, the description of chapter III is also dominated by historical explanations that place Indonesian society as objects. Another problem that is not less interesting is the concealment of historical phenomena, namely the Hadrami ethnic diaspora. With no mention of the Hadrami ethnicity, the younger generation will not at all understand the historical genetics of the habib, syekh and famous Hadrami ethnic figures today (Walker, 2011), such as Ali Alatas, Fuad Bawazier, Najwa Shihab and Ibrahim Sjarief Assegaf her husband and Habib Riziek and Abu Bakar Baasyir.

2. Grade XI Historical Study Materials

The narrative of historical textbooks for Grade XI semester 1 has the characteristics of making Indonesia: (1) as a place for the activities of Western nations, (2) depending on the West. In order to rationalize the arrival of Westerners in Indonesia, in chapter I even European history was described, namely the fall of Constantinople in 1453 into the hands of the Ottoman Turks, so that the access of European nations to get spices in the Mediterranean Sea was closed. The price of spices soared very high in the European market. Therefore, they tried to find and find spice-producing areas to the east. The century of European exploration was narrated in detail and spent 19 pages of textbooks. In the next sub-chapter the trade and occupation of the VOC was described and later the government of the Kingdom of the Netherlands in Indonesia from the end of the sixteenth century to XX. Although the title of the textbook is the History of Indonesia, Indonesia's position is only as a geographical location for the activities of Western nations, especially the Netherlands.

In chapter 2, it is told about the Indonesian people, especially in the war which is divided into two groups, namely against Western trading companies and Dutch colonialism. In resistance to Dutch colonialism, textbooks tell of wars carried out by local leaders who disagreed with the policies of the colonial government, but at the end were always closed with defeat. Another problem is in his narrative, the author actually reinforces the West's view that "Indonesians are gentle and instinctively polite, but behind their smiles there is a strange Malay line, namely Amoek which means bloodthirsty madness, even though it is carried out in opposition to exploitative and punitive colonial structures For high school readers the narrative will be read as a reinforcement of current acts of violence, including brawls.

In chapter 3 the textbook discusses the birth and development of the national movement. One of the historical phenomena discussed was the Ethical Politics, namely the policy of the colonial government to develop education, envy and transmigration, as the main cause of the emergence of Indonesian nationalism. The author explains that the Ethical Politics gave birth to a group of intellectuals who were called "new priyayis". It was described that the experiences they had at school and in life after graduation were very different from their parents' generation. (Sardiman and Lestariningsih, XI-1, 2014: 146-147)

From the narrative carried out, the textbooks place Indonesian educated parents in a position that Derrida (1997: 19) calls binary opposition, namely the

two poles opposite, between modern and traditional. In fact, breaking the chain of history is something that is impossible. From this point of view, borrowing the view of Giddens (1996: 38), that "even in the most modernized of modern societies, tradition continues to play a role".

From the point of view of the discourse produced, by placing it in binary opposition, the writer tries to favor educated young people. They are portrayed as those who have: awareness of competition to compete with other nations, ideas and thoughts for progress, and "national" awareness. On the other hand, the generation of their parents was negated as a generation that was "very different" not to say the opposite of the generation of educated young people.

Another highlight is that the text book makes Ethical politics a determinant factor for the birth of the national movement. The author of a textbook follows Robert van Niel's thought that describes Indonesia's modern elite as a product of Western school development or at least absorbs some aspects of Western culture. By van Niel (2009: 43) they are categorized as "more Western" especially in its conception of the type of state and ideal society.

The deterministic view makes historical explanation far from objective reality (Purwanta, 2006), because placing historical phenomena is merely a manifestation of Western culture absorbed by Indonesian society. In addition, the author also does not try to explore local culture as a habitus for the birth of Indonesian nationalism. Local structures, namely the socio-cultural conditions in which the historical actors of the national movement are born and raised, tend to be ignored or seen as elements that have no relevance to the history of Indonesian nationalism. As a result, the explanation given was unable to establish linguistic connections between high school students and activists of the national movement. The description built by the author is not able to be an adequate medium for high school students to understand the thoughts, feelings and dreams of the national movement. This failure resulted in the neglect of Indonesia's national identity which was supposed to be the spirit of a history textbook. From this perspective, it is very difficult for history subjects to be able to fulfill their responsibilities as developers of nationalism in the younger generation.

In the textbook for students in XI semester 2 there were intentional fatal errors. The author stated that at the BPUPKI session the figures discussing the basic state were Muhammad Yamin, Supomo, and Sukarno. The statement is the same as the historical textbooks of the 1980s which have been widely criticized by historians and surviving BPUPKI members. They explained that only Soekarno was discussing the basic state. From this point of view, the author of the textbook gave rise to Muhammad Yamin and Supomo to discuss that Soekarno, the first Indonesian president, was not the only person who initiated the basic state. De-Soekarno-Islamization took place during the New Order (1966-1998), so that the emergence of the discourse in the 2013 Curriculum was a sign that their influence was still strong.

In the following chapters the textbook discusses the proclamation of independence on 17 August 1945 as a marker of the birth of the Republic of Indonesia and the independence war against Dutch forces who want to re-colonize. As in the reign of the New Order military regime, historical textbooks for the 2013 Curriculum favor the role of the army and youth militias. The youth militias that grow in each region, described as successfully disarming and taking over the government of Japanese forces that occupied Indonesia since 1942. They were also narrated successfully against the Dutch troops who came with Allied forces. The placement of the army and militias as superior groups continued with the heroization of its characters, one of whom was Colonel

Sudirman who would later become commander of the army. It was told that the Indonesian army succeeded in repelling Dutch troops in Ambarawa (Central Java). In order to celebrate the victory, "Sudirman who was still dressed in war immediately took ablution water and immediately performed prayers and prostrations of thanksgiving while praying: "O God, Lord, Great and Almighty You. You are the source of strength and victory. Forgive your weak and devoted servant and give us strength. "The depiction of Sudirman as a devout soldier is a new discourse. Usually he is portrayed as a figure who carries out the responsibility to fight to defend the country by not thinking about his illness. The new discourse sent a message that the army and Muslims were a unit.

On the other hand, textbooks negate the role of civilian figures by not narrating their commitments and struggles which are only willing to resolve conflicts with the Dutch using diplomatic means. The neglect of the commitment of the national civil leaders made the authors of textbooks unable to correctly interpret the various historical phenomena of the period of the independence revolution. One of them is his account of the national leaders' response to Dutch aggression to the Indonesian capital on December 19, 1948. The textbook explains that President Sukarno and Vice President Hatta decided to stay in the capital, even though they knew they would be captured by the enemy. The reason is that they are easily found by the TNI, so that diplomatic activities can continue. Besides that, the Netherlands is not likely to carry out attacks continuously, because the President and vice president are in the hands of the enemy. (Sardiman and Lestariningsih., XI-2, 2014: 170).

The author deliberately speculates speculatively the reasons for the civilian leaders who were waiting for the Dutch troops at the presidential palace, even without the primary source supporting him. In addition, the author's statement that "President Sukarno and Vice President Hatta decided to stay in the capital" contradicted the facts, because the decision was taken at a sudden cabinet meeting (Center of Information Analysis, 2000: 25; Dzulfikriddin, 2010)

3. Grade XII Historical Study Materials

The textbook narrative for the 12th grade was opened with the threat of ideological nation disintegration, namely Communism which was described as wanting to turn Indonesia into a communist country and Islamism which was discourse on wanting to build an Islamic State of Indonesia. Especially for Communism, the textbook narrative has a valuable progress, because it includes the latest study of historians about the September 30th Movement (G30S) 1965. It is explained that there are six speculative scenarios about G30S driving actors, namely competition in Army organizations, USA Intelligence (CIA), The USA and British conspiracy, President Soekarno, The chaotic situation, so that there was no single director, was masterminded by the PKI. Explanation of various perspectives is a new discourse, because since the 1975 curriculum, historical textbooks have explained that the G30S director is the PKI. Nonetheless, textbooks still hide various problems which are still in debate, namely the study of General Suharto as the mastermind and genocide carried out by the Army against millions of PKI members and sympathizers. The textbook also inherited hatred towards Indonesia's first president, Soekarno. In addition to making him the mastermind of the G30S, the textbook also discredited Sukarno by stating that he had violated the constitution when implementing liberal democracy in 1965 - 1959.

Historical learning material for 12th grade students includes the journey of the Indonesian people from 1948 to 2014, namely from the struggle to maintain the integration of the nation until the government of President Susilo Bambang Yudoyono. Substantially not much different from other

historical subject matter, namely discrediting the period of President Soekarno's administration as the validity period of liberal democracy and guided democracy. Although not as outrageous as the explanation of the period of the independence revolution, the alignment of historical study material to the military, especially the Army, is still felt. This partiality included the discussion of the events of October 17, 1952. The author explained that at that time there was an insistence on certain parties so that President Soekarno immediately dissolved the Parliament which no longer reflected the wishes of the people. This event was exploited by certain groups within the Indonesian Armed Forces for their own interests. This group did not approve of Colonel Nasution as Army Chief of Staff. Certain parties in parliament supported and demanded a reshuffle in the leadership of the Ministry of Defense and the TNI. This was considered by the TNI leadership as a civil intervention in military affairs. After that the TNI leadership demanded that the President dissolve Parliament. But the President rejected this demand, so the Army Chief of Staff and KSAP were dismissed from their posts (Abdurakhman, et al. Class XII. 2015: 56).

That explanation shows that deliberately hiding the Army's motivation to make the Army a force capable of balancing political power. Similarly, the author's intentions did not explain the role of the Army in the demonstration and destruction of parliament buildings, as well as the movement of armored vehicles, tanks and 4 cannons that led to the palace (Slamet Sutrisna, 2003: 13). The students are not directed to understand the ambition of the Army to engage in national politics as a deviant behavior in the democratic system.

DISCUSSION

By referring to historical curriculum innovations in Singapore and Australia, the phenomenon that occurred in historical education in Indonesia is an anomaly. The concern of education policy makers, namely the degradation of nationalism and the widespread use of violence among students, which are crystallized into curricular goals have received little attention, and even tend to be ignored by authors of textbooks. From the perspective of material that is narrated in the form of a textbook, there is not much change, both in the historical events discussed and in the discourse produced. Therefore, the renewal that occurs is more a change of cover from the 2006 Curriculum to the 2013 Curriculum. However, the essence of material and discourse are produced as in the previous curriculum, even with the Historical Curriculum 1975.

CONCLUSION

Theoretically when goals change, material as a tool to achieve goals also changes. When the Ministry of Education and Culture decreases the use of violence as a goal, the compilers of the material should drastically reduce the narrative of violence in textbooks. In its place is adequate reconciliation of the various efforts of the Indonesian people to solve the problems that arise by using negotiations. With the development of material on the use of diplomacy, students will be familiar with the model of dialogue and discussion to solve problems and not resort to violence.

The same thing can also be done for the purpose of increasing student nationalism. The national identity of the students will not be able to develop if the historical narrative of the nation is masochistic, that is hurting oneself. Narratives compiled in student books for grade 10 which place Indonesia only as a research site for Western scientists and Indonesians as objects of influence from Indians and Arabs will not be able to foster student nationalism. Instead, the narrative will poison the students to be hateful towards the nation's past.

Textbook narratives need to be developed towards the efforts of the Indonesian people in realizing their ideal life order, so that students are able to understand the text and the historical context of each event discussed better. In addition, historical narratives are also more meaningful for students, because they can be used as a linguistic connection with the past of their society, including re-actualizing nationalism in the current global era.

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