



# Deconstructing modernism discourse in Indonesian history textbooks during the military regime (1975-1998)

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**Abstract** This study aimed to criticize modernism discourse in Indonesian high school history textbooks. It focused on (1) The history textbooks' modernism discourse as a national identity and (2) The weaknesses of modernism as a national identity. A total of six history textbooks from 1975 to the 1994 curriculum were examined using the Discourse Historical Approach (DHA) developed by Martin Reisigl. DHA combines theory, method, and methodology with empirical data-based study practice. The analysis used arguments as speech acts in statements to support the truth claims validity. The results showed that history textbooks discourse that the Dutch colonial government left economic exploitation and began cultural association to help Indonesia become a modern nation. However, the narrative lacks supportive arguments and empirical shreds of evidence. The modernism discourse is accurately described as an orientalist works, supporting that the Indonesian culture is static and developed with Western influence.

**Keywords:** deconstruction of modernism, ethical politics, high school history textbooks, modern professional historian, national identity

## 1. Introduction

Indonesian history lessons are challenged by developing nationalism for students. History lessons ineffectively instill and develop national integration and identity in the younger generation. The Jakarta Post report showed a fragile emotional bond between the young generation and the state (Wulandari 2002). The young generation considers the country geographical, indicating their birthplace and citizenship identity. Wallach (2002) found that Xenocentrism affects the young generation in urban areas. They prefer the Western culture over their ancestral. Moreover, a State Intelligence Agency survey found that 39% of students are radicalized and prefer a caliphate state (Akbar 2018).

Ineffective history lessons in instilling nationalism trigger inter-ethnic conflicts and separatism movements. History lessons have failed to narrate that national integration has been a political and historical process for centuries, resulting in various ethnic and religious adherents viewing different ethnicities and religions as "the others" portrayed as wolves (*homo homini lupus*) (Alvino 2018).

The Poso, Maluku, and Sampit conflicts show fragile historical narratives supporting national integration. Religious issues easily break the integration between Muslims and Protestants in Poso, South Sulawesi (Ariwibowo 2021). However, local political interests, specifically power-sharing in Poso Regency's strategic positions, colored and developed the conflict (Alganih 2016). Maluku experienced a similar conflict pattern involving Ambonese citizens with different religions in 1999/2000. The initial conflict involved two thug groups, namely Batumerah (Muslims) and Mardika (Protestants), on 19 January 1999. It became a religious conflict with violence and the burning of worship places and houses (Margawati 2000). The Maluku political interest conflicts were from Jakarta, segregating the community based on religion (Roos 2021).

In contrast, the Sampit conflict involved two ethnic groups with different values, norms, and customs. The conflicts occurred between ethnic Dayak as indigenous communities and Madurese as immigrants. Both ethnic youths fought at a musical performance on 29 December 1996, developing into an inter-ethnic conflict when the Madurese failed to adhere to Dayak ethnic group's prescribed traditional settlement (Coppel 2006). Therefore, different customs and ethnic sentiments trigger conflicts (Arkanudin 2006; Schulze 2017).

Disintegration involves not only inter-ethnic and religious conflicts. Various areas desire to break from the Indonesian nation-state. The Maluku separatism established the Republik Arafuku Selatan (RMS/Republic of South Maluku), emerging the Liberation Movement in Aceh and Papua. The RMS separatist movement responded to Indonesia changing from a federation to a unitary state on 25 April 1950 (Leirissa et al 1993). Chris Soumokil, the RMS leader, was arrested and executed, resolving the issue in 1966. However, the surviving RMS soldiers escaped and joined the Netherlands' former KNIL soldiers (Fatgehipon

# The Discourse Of Modernism

**BM King**



## **The Discourse Of Modernism:**

**The Discourse of Modernism** Timothy J. Reiss, 2018-03-15 No detailed description available for The Discourse of Modernism The Discourse of Modernism Anca Mihaela Dobrinescu, 2004 Material Difference William D. Melaney, 2012 Melaney English and comparative literature American U Cairo writes in his introduction This study was conceived as a continuation of the philosophical problematic that was first broached in my earlier book After Ontology Literary Theory and Modernist Poetics However it was designed at the same time as a new response to the historical and social aspects of my subject matter After discussion of various aspects of allegories of discourse with reference to Benjamin and Adorno Derrida subsequent chapters are devoted to the prose of Joyce Kafka Malraux and Andric and the poetry of Rilke Eliot Williams and Stevens Final chapters address the allegorical imagination The price is converted from euros Annotation 2012 Book News Inc Portland OR booknews com **The Discourse of Modernism** Anca Dobrinescu, 2014 Pedagogy And The Politics Of Hope Henry Giroux, 2018-02-20 Henry A Giroux is one of the most respected and well known critical education scholars social critics and astute observers of popular culture in the modern world For those who follow his considerably influential work in critical pedagogy and social criticism this first ever collection of his classic writings augmented by a new essay is a must have volume that reveals his evolution as a scholar In it he takes on three major considerations central to pedagogy and schooling The first section offers Giroux's most widely read theoretical critiques on the culture of positivism and technocratic rationality He contends that by emphasizing the logic of science and rationality rather than taking a holistic worldview these approaches fail to take account of connections among social political and historical forces or to consider the importance of such connections for the process of schooling In the second section Giroux expands the theoretical framework for conceptualizing and implementing his version of critical pedagogy His theory of border pedagogy advocates a democratic public philosophy that embraces the notion of difference as part of a common struggle to extend the quality of public life For Giroux a student must function as a border crosser as a person moving in and out of physical cultural and social borders He uses the popular medium of Hollywood film to show students how they might understand their own position as partly constructed within a dominant Eurocentric tradition and how power and authority relate to the wider society as well as to the classroom In the last section Giroux explores a number of contemporary traditions and issues including modernism postmodernism and feminism and discusses the matter of cultural difference in the classroom Finally in an essay written especially for this volume Giroux analyzes the assault on education and teachers as public intellectuals that began in the Reagan Bush era and continues today Henry A Giroux is one of the most respected and well known critical education scholars social critics and astute observers of popular culture in the modern world For those who follow his considerably influential work in critical pedagogy and social criticism this first ever collection of his classic writings augmented by a new essay is a must have volume that reveals his evolution as a scholar In it he takes on three major

considerations central to pedagogy and schooling The first section offers Giroux's most widely read theoretical critiques on the culture of positivism and technocratic rationality He contends that by emphasizing the logic of science and rationality rather than taking a holistic worldview these approaches fail to take account of connections among social, political, and historical forces or to consider the importance of such connections for the process of schooling In the second section Giroux expands the theoretical framework for conceptualizing and implementing his version of critical pedagogy His theory of border pedagogy advocates a democratic public philosophy that embraces the notion of difference as part of a common struggle to extend the quality of public life For Giroux a student must function as a border crosser as a person moving in and out of physical, cultural, and social borders He uses the popular medium of Hollywood film to show students how they might understand their own position as partly constructed within a dominant Eurocentric tradition and how power and authority relate to the wider society as well as to the classroom In the last section Giroux explores a number of contemporary traditions and issues including modernism, postmodernism, and feminism and discusses the matter of cultural difference in the classroom Finally, in an essay written especially for this volume, Giroux analyzes the assault on education and teachers as public intellectuals that began in the Reagan-Bush era and continues today

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