

Book Report – Indonesia - 2022

Indonesian History, Grade 10, 2017-18

Chapter I Tracing Early Civilizations in the Indonesian Archipelago.....	1
Chapter II Merchants, Rulers, and Poets of the Classical Period (Hinduism and Buddhism)	73
Chapter III Islamization and Cross-Culturalism in the Archipelago	168

Main Points

The textbook follows the journey of Indonesian history, from prehistoric age all the way to the rise of Islamic kingdoms across the archipelago. Human evolution is explicitly taught in this textbook. The Hindu-Buddhist period discussion covers mainly western part of Indonesia, leaving most of eastern regions unexplored.

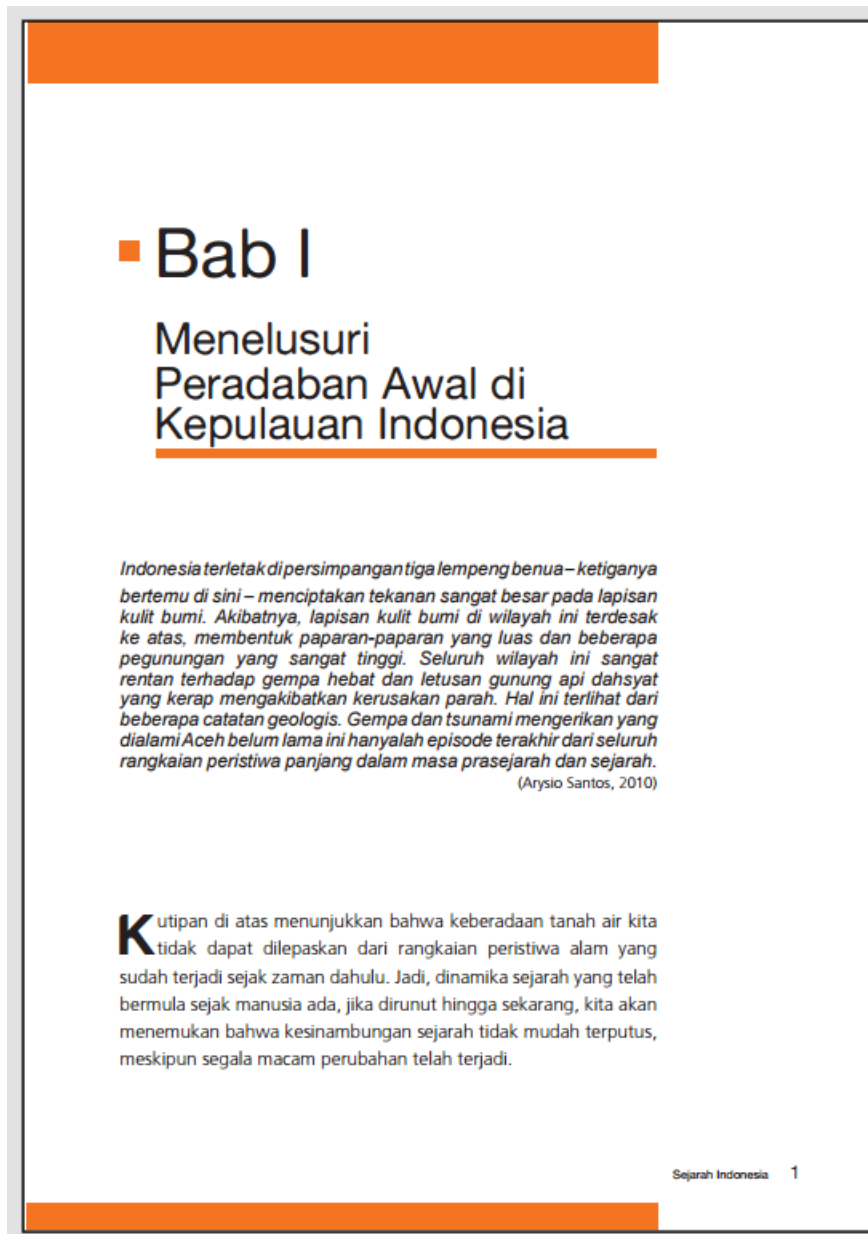
The tone of Islamic period discussion in general is more nostalgic and sympathetic, indicating a stronger emotional attachment and a sense of belonging to Islam. Religious doctrine is also inserted occasionally in some paragraphs throughout the textbook.

While kingdoms in Java and Sumatra receive huge portion, there seem to be no sufficient discussion about the history of several ethnic groups, including the sizeable ones such as Batak, Dayak, Toraja, Manado, or the Christian population in Nusa Tenggara. The Indians, Chinese, and Arabs are mostly portrayed as influential foreign traders. No discussion about them being immigrants who settled down in the archipelago with their own collective memory and later become integral part of Indonesia. It is not known whether they are included in another book or not.

Examples List

Indonesian History, Grade 10, 2017-18, p. 1

The very first page of the textbook surprisingly opens with a quote from Arysio Santos, A Brazilian geologist who wrote a popular yet controversial book claiming that the location of Atlantis was in Indonesia. But there's no mention of Atlantis here, and the quote serves only as a prologue.



“Chapter I

Tracing Early Civilizations in the Indonesian Archipelago

Indonesia is located at the junction of three continental plates – all three meet here – creating enormous pressure on the earth's crust. As a result, the earth's crust in this region was pushed upwards, forming extensive shelves and some very high mountains. The entire region is highly vulnerable to severe earthquakes and violent volcanic eruptions which often causes serious damage. This can be seen from several geological records. The terrible earthquake and tsunami that Aceh experienced recently was only the last episode in a long series of events in prehistoric and historical times.

(Aryso Santos, 2010)

The quote above shows that the existence of our homeland cannot be separated from a series of natural events that have occurred since ancient times. So, if we trace the dynamics of history that have started since humans existed until now, we will find that the continuity of history is not easily broken, even though all kinds of changes have occurred.”

Indonesian History, Grade 10, 2017-18, p. 3-7

This subchapter explains why the textbook prefers the term prealphabetic to prehistoric. It argues that since prehistoric time refers to the period before humanity invented writing system, it is more accurate to say prealphabetic instead of prehistoric.

Indonesian History, Grade 10, 2017-18, p. 8-16

The formation of Indonesian archipelago is described as part of a long process in cosmological timeline since the Big Bang. God is mentioned occasionally as the Creator. There is also an emphasis that scientific theories like Big Bang doesn't have to conflict with religious teachings.

Bumi kita yang terhampar luas ini diciptakan Tuhan Yang Maha Pencipta untuk kehidupan dan kepentingan hidup manusia. Di bumi ini hidup berbagai flora dan fauna serta tempat bersemainya manusia dengan keturunannya. Di bumi ini kita bisa menyaksikan keindahan alam, kita bisa beraktivitas dan berikhtiar memenuhi kebutuhan hidup kita. Namun harus dipahami bahwa bumi kita juga sering menimbulkan bencana. Sebagai contoh munculnya aktivitas lempeng bumi yang kemudian melahirkan gempa baik tektonis maupun vulkanis, bahkan sampai menimbulkan tsunami. Sebagai contoh tentu kamu masih ingat gempa dan tsunami yang terjadi di

8 Kelas X SMA/MA/SMK/MAK

“[Page 8]

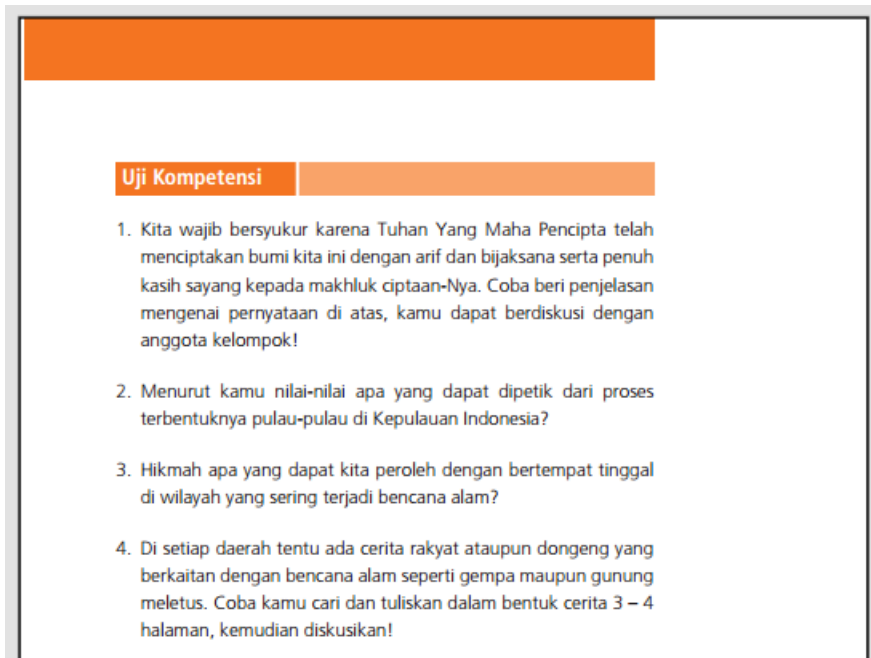
Our wide-spreading earth was created by God the Creator for life and human needs. On this earth live a variety of flora and fauna as well as humans and their offspring. On this earth we can see the beauty of nature, we can move and work to meet the needs of our lives. But it must be understood that our earth also often causes disasters. For example, the emergence of the activity of the earth's plates which then gave birth to earthquakes, both tectonic and volcanic, even to the point of causing a tsunami.”

Ada banyak teori dan penjelasan tentang penciptaan bumi, mulai dari mitos sampai kepada penjelasan agama dan ilmu pengetahuan. Kali ini kamu belajar sejarah sebagai cabang keilmuan, pembahasannya adalah pendekatan ilmu pengetahuan, yakni asumsi-asumsi ilmiah, yang kiranya juga tidak perlu bertentangan dengan ajaran agama. Salah satu di antara teori ilmiah tentang terbentuknya bumi adalah Teori “Dentuman Besar” (*Big Bang*),

“[Page 9]

There are many theories and explanations about the creation of the earth, ranging from myths to religious and scientific explanations. This time you are going to study history as a branch of science, where we use scientific approach, which is scientific assumptions, which also do not need to conflict with religious teachings. One of the scientific theories about the formation of the earth is the "Big Bang" theory.”

Religion and folklore are raised as questions in competence test.



Uji Kompetensi

1. Kita wajib bersyukur karena Tuhan Yang Maha Pencipta telah menciptakan bumi kita ini dengan arif dan bijaksana serta penuh kasih sayang kepada makhluk ciptaan-Nya. Coba beri penjelasan mengenai pernyataan di atas, kamu dapat berdiskusi dengan anggota kelompok!
2. Menurut kamu nilai-nilai apa yang dapat dipetik dari proses terbentuknya pulau-pulau di Kepulauan Indonesia?
3. Hikmah apa yang dapat kita peroleh dengan bertempat tinggal di wilayah yang sering terjadi bencana alam?
4. Di setiap daerah tentu ada cerita rakyat ataupun dongeng yang berkaitan dengan bencana alam seperti gempa maupun gunung meletus. Coba kamu cari dan tuliskan dalam bentuk cerita 3 – 4 halaman, kemudian diskusikan!

“Competence test

1. We must be grateful because God the Creator has created our earth wisely and full of compassion for His creatures. Try to explain the statement above, you can discuss it with group members!

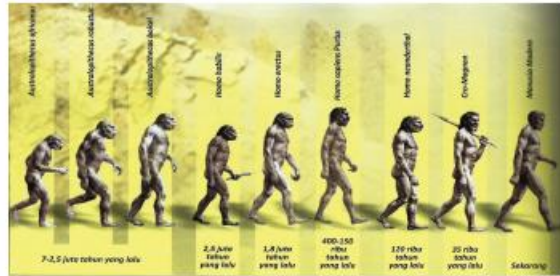
2. In your opinion, what values can be learned from the formation of islands in the Indonesian Archipelago?

3. What lessons can we learn from living in an area where natural disasters often occur?

4. In every region, there must be folklore or fairy tale related to natural disasters such as earthquakes or volcanic eruptions. Try to find it and write it down in the form of a 3-4 pages story, then discuss it!”

Indonesian History, Grade 10, 2017-18, p. 18-33

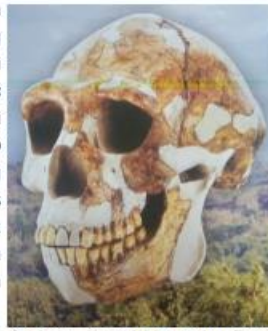
Indonesian language uses the term “archaic human” (manusia purba) to describe ancient primates that are thought to be the ancestors of modern human. This subchapter discusses in detail the existence of archaic humans as well as their types and characteristics, especially those whose fossils are found in the territory of Indonesia. Theory of human evolution is affirmed and presented as scientific explanation that develops over time. There is clear statement that Homo erectus was the predecessor of Homo sapiens.



Sumber : Harry Widianto dan Truman Simanjuntak. 2011. Sangiran Menjawab Dunia (Edisi Khusus). Jawa Tengah: Balai Pelestarian Situs Manusia Purba Sangiran.
 Gambar 1.12 Evolusi manusia

Homo sapiens dengan pendahulunya, *Homo erectus*. Rangka *Homo sapiens* kurang kekar posturnya dibandingkan *Homo erectus*. Salah satu alasannya karena tulang belulanginya tidak setebal dan sekompak *Homo erectus*.

Hal ini mengindikasikan bahwa secara fisik *Homo sapiens* jauh lebih lemah dibanding sang pendahulu tersebut. Di lain pihak, ciri-ciri morfologis maupun biometris *Homo sapiens* menunjukkan karakter yang lebih berevolusi dan lebih modern dibandingkan dengan *Homo erectus*. Sebagai misal, karakter evolutif yang paling signifikan adalah bertambahnya kapasitas otak. *Homo sapiens* mempunyai kapasitas otak yang jauh lebih besar (rata-rata 1.400 cc), dengan atap tengkorak yang jauh lebih bundar dan lebih tinggi dibandingkan dengan *Homo erectus* yang mempunyai tengkorak panjang dan rendah, dengan kapasitas otak 1.000 cc.



Sumber : Harry Widianto dan Truman Simanjuntak. 2011. Sangiran Menjawab Dunia (Edisi Khusus). Jawa Tengah: Balai Pelestarian Situs Manusia Purba Sangiran.

Gambar 1.13 Rekonstruksi tengkorak *Homo erectus*

“[Page 25]

Source: Harry Widianto and Truman Simanjuntak. 2011. Sangiran Answering the World (Special Edition). Central Java: Conservation Center for Sangiran Archaic Human Sites.

Figure 1.12 Human evolution

Paleoanthropologists can describe the morphological differences between *Homo sapiens* and its predecessor, *Homo erectus*. The skeleton of *Homo sapiens* is

less muscular than that of Homo erectus. One reason is that the bones are not as thick and compact as Homo erectus.

This indicates that physically, Homo sapiens is much weaker than its predecessor. On the other hand, the morphological and biometric characteristics of Homo sapiens show a more evolved and more modern character than Homo erectus. For example, the most significant evolutionary character is the increase in brain capacity. Homo sapiens had a much larger brain capacity (1,400 cc on average), with a much rounder and taller skull roof than Homo erectus, which had a long and low skull, with a brain capacity of 1,000 cc.

Source: Harry Widianto and Truman Simanjuntak. 2011. Sangiran Answering the World (Special Edition). Central Java: Conservation Center for Sangiran Archaic Human Sites.

Figure 1.13 Homo erectus skull reconstruction”

Indonesian History, Grade 10, 2017-18, p. 34-45

This subchapter talks about the origin and distribution of the ancestors of the Indonesian population. They are thought to arrive in multiple waves since the last Ice Age, bringing ancient practices with them and becoming the ancestors of various ethnicities in Indonesia today. The “Out of Africa” and “Out of Taiwan” theories are also examined extensively.

Indonesian History, Grade 10, 2017-18, p. 46-53

The lifestyle of prealphabetic societies is discussed deeper in this subchapter, from Pleistocene Age settlements and hunting-gathering societies to the development of agriculture. One section is dedicated to the prealphabetic belief system. Again, religion is brought up in the section’s opening paragraph.

3. Sistem Kepercayaan

Sebagai manusia yang beragama tentu kamu sering mendengarkan ceramah dari guru maupun tokoh agama. Dalam ceramah-ceramah tersebut sering dikatakan bahwa hidup hanya

Sejarah Indonesia 49

sementara sehingga tidak boleh berbuat menentang ajaran agama, misalnya tidak boleh menyakiti orang lain, tidak boleh rakus, bahkan melakukan tindak korupsi yang merugikan negara dan orang lain. Karena itu dalam hidup ini manusia harus bekerja keras dan berbuat sebaik mungkin, saling menolong. Kita semua mestinya takut kepada Tuhan Yang Maha Esa bila berbuat dosa karena melanggar perintah agama, atau menyakiti orang lain.

“[Page 49-50]

3. Belief System

As a person of religion, of course you often listen to lectures from teachers and religious leaders. In these lectures, it is often said that life is short, so you cannot act against religious teachings. For example, you cannot hurt others, you cannot be greedy, and even commit acts of corruption that harm the country and other people. Therefore, in this life humans must work hard and do the best they can, helping each other. We should all fear God Almighty when we sin due to violating religious orders or hurt others.”

Indonesian History, Grade 10, 2017-18, p. 54-68

This subchapter focuses on technological development in early time of humanity, from simple tools made of stone and bone to discovery of fire and more advanced utensils from neolithic and bronze age.

Indonesian History, Grade 10, 2017-18, p. 69-71

This is the summary of the first chapter.

Indonesian History, Grade 10, 2017-18, p. 75-85

Entering the second chapter, the arrival Hinduism and Buddhism in the archipelago is depicted as the result of interaction and trading activities with

Indian civilization. Local societies gradually adopted Indian culture, which was seen as superior at that time. They established kingdoms with God-king concept, separated society into castes, and used writing system for the first time. The rise of Buddhism was also cited as a contributing factor, where Buddhist monks from India actively spread their teachings across Asia and reached places as far as Tibet and China. The Hindu-Buddhist period left cultural heritages that are still celebrated by many Indonesians today (especially in Java and Bali), including wayang puppet, the story of Ramayana and Mahabharata, as well as the temples of Borobudur and Prambanan.

Indonesian History, Grade 10, 2017-18, p. 86-150

The large subchapter covers various kingdoms from Hindu-Buddhist era. Information regarding these classical kingdoms is mainly gathered from stone inscriptions and Chinese travel records. Most were in western Indonesia, leaving eastern regions such as Papua, Maluku, and Sulawesi being barely discussed.

Indonesian History, Grade 10, 2017-18, p. 151-156

Two factors are mentioned as leading reasons for the formation of archipelagic network in the past, namely trading activities and political controls of powerful local kingdoms such as Srivijaya and Majapahit.

Indonesian History, Grade 10, 2017-18, p. 157-164

This subchapter discusses the acculturation of local archipelagic culture in response to the presence of Hindu-Buddhist culture, ranging from architecture and art to literature, governance, and belief systems.

Indonesian History, Grade 10, 2017-18, p. 165-166

This is the summary of the second chapter.

Indonesian History, Grade 10, 2017-18, p. 168-175

The third and final chapter explores the islamization process in Indonesia and maritime Southeast Asia. Several theories are examined regarding the origin of Islam in the archipelago, including theories of arrival from Gujarat, Persia, and Arab/ Egypt via sea route. The tone of this chapter in general is more nostalgic

and sympathetic, indicating a stronger emotional attachment. An example paragraph can be read below:

Semua teori di atas bukan mengada-ada, tetapi mungkin bisa saling melengkapi. Islamisasi di Kepulauan Indonesia merupakan hal yang kompleks dan hingga kini prosesnya masih terus berjalan. Pasai dan Malaka, adalah tempat di mana tongkat estafet Islamisasi dimulai. Pengaruh Pasai kemudian diwarisi Aceh Darussalam. Sedangkan Johor tidak pernah bisa melupakan jasa dinasti Palembang yang pernah berjaya dan mengislamkan Malaka. Demikian pula Sulu dan Mangindanao akan selalu mengingat Johor sebagai pengirim Islam ke wilayahnya. Sementara itu Minangkabau akan selalu mengingat Malaka sebagai pengirim Islam dan tak pernah melupakan Aceh sebagai peletak dasar tradisi surau di Ulakan. Sebaliknya Pahang akan selalu mengingat pendatang dari Minangkabau yang telah membawa Islam. Peranan para perantau dan penyiara agama Islam dari Minangkabau juga selalu diingat dalam tradisi Luwu dan Gowa-Tallo.

“[Page 173]

All the above theories are not far-fetched, but they may complement each other. Islamization in the Indonesian Archipelago is a complex matter, and the process is still ongoing. Pasai and Malacca are the places where the Islamization baton relay began. The influence of Pasai was then inherited by Aceh Darussalam. Meanwhile, Johor can never forget the merit of the Palembang dynasty, which once triumphed and Islamized Malacca. Likewise, Sulu and Mangindanao will always remember Johor as the sender of Islam to their territory. Meanwhile the Minangkabau will always remember Malacca as a sender of Islam and never forget Aceh as the founder of the surau tradition in Ulakan. On the other hand, Pahang will always remember the immigrants from Minangkabau who had brought Islam. The role of immigrants and Islamic missionary from Minangkabau is also remembered in the Luwu and Gowa-Tallo traditions.”

Indonesian History, Grade 10, 2017-18, p. 176-183

The rise of sultanate across the archipelago is described as the result of high contact with Arab traders from Islamic heartland in the Middle East. Islam flourished along the sea trade route and port towns. Eastern regions are now mentioned more frequently than before, since Islamic kingdoms existed throughout the eastern islands.

Indonesian History, Grade 10, 2017-18, p. 184-234

This subchapter further discusses how Islam entered royal courts across the archipelago. It starts with the conversion of a local chief in 13th century Sumatra who later founded Pasai, the first Islamic sultanate in the archipelago. More and more sultanates then sprawled in other regions, from Sumatra and Malay Peninsula to Java, Kalimantan, Sulawesi, Maluku, Nusa Tenggara, and even Papua. Islam and its relationship with royal courts are depicted in a positive tone as, “*sown the seeds of independence and equality.*” Meanwhile, the arrival of Western powers such as Portuguese and Dutch are painted in hostile fashion, where they are often depicted as invaders and colonists.

Di Indonesia, keraton semacam ini pada perkembangannya memiliki peranan dan posisi yang sangat penting. Selain berfungsi sebagai simbol perkembangan pemerintahan Islam, keraton juga menjadi lambang perjuangan kemerdekaan. Di sana para raja atau tokoh-tokohnya mengibarkan panji-panji perlawanan terhadap penjajahan. Islam yang masuk ke istana memang telah menyemai bibit-bibit kemerdekaan dan persamaan.

“[Page 184]

In Indonesia, these kinds of palace in their development have a very important role and position. Besides functioning as a symbol of the development of Islamic government, the palace is also a symbol of the struggle for independence. Their kings or key figures raised the banner of resistance to colonialism. Islam that entered the palace has indeed sown the seeds of independence and equality.”

The text briefly dismisses an alleged attack by the Islamic sultanate of Demak as the reason behind the collapse of Majapahit, a respected Hindu-Buddhist kingdom seen by many today as a source of national pride.

Para ahli memperkirakan Demak berdiri tahun 1500. Sementara Majapahit hancur beberapa waktu sebelumnya. Menurut sumber sejarah lokal di Jawa, keruntuhan Majapahit terjadi sekitar tahun 1478. Hal ini ditandai dengan candrasengkala, *Sirna Hilang Kertaning Bhumi* yang berarti

“[Page 202]

Experts estimate that Demak was founded in 1500. Meanwhile, Majapahit was destroyed some time before. According to local historical sources in Java, the fall of Majapahit occurred around 1478. This is marked by candrasengkala (cryptic method of writing year), Sirna Hilang Kertaning Bhumi.”

The text tends to use the term “unite” when describing Mataram (the largest sultanate in Java) invasion of its neighboring kingdoms, and the term “expel” when describing its war against the Dutch.

Dalam bidang politik pemerintahan, Sultan Agung berhasil memperluas wilayah Mataram ke berbagai daerah yaitu, Surabaya (1615), Lasem, Pasuruhan (1617), dan Tuban (1620). Di samping berusaha menguasai dan mempersatukan berbagai daerah di Jawa, Sultan Agung juga ingin mengusir VOC dari Kepulauan Indonesia. Kemudian diadakan dua kali serangan tentara Mataram ke Batavia pada tahun 1628 dan 1629.

“[Page 206]

In the field of politics, Sultan Agung succeeded in expanding the Mataram territory to various regions, namely Surabaya (1615), Lasem, Pasuruan (1617), and Tuban (1620). Besides trying to control and unite various regions in Java, Sultan Agung also wanted to expel the VOC from the Indonesian Archipelago. Then there were two attacks by the Mataram army on Batavia in 1628 and 1629.”

The overall tone is mixed when describing an invasion of a local kingdom by another local kingdom. It becomes consistently negative only when describing Dutch and Portuguese expansion.

Indonesian History, Grade 10, 2017-18, p. 235-238

This subchapter describes the role of royal courts as Islamic education centers. The sultans not only funded mosque activities, but also recruited ulama (Islamic scholars) both local and from abroad to become state officials and teach Islamic knowledge. Arabic alphabet became popular and Islamic manuscripts were translated into local languages.

Indonesian History, Grade 10, 2017-18, p. 239-249

Interaction between the existing pre-Islamic culture and Islamic customs that arrived later gave birth to a unique form of local Islamic culture not found in other countries. This includes architecture of mosque, cemetery, art, and calendar.

Indonesian History, Grade 10, 2017-18, p. 250

Islam is considered as the unifier of Indonesian archipelago. The tone in this subchapter is highly positive with a sense of belonging to Islam.

proses integrasi bangsa Indonesia mulai mengalami kemajuan pesat sejak proses Islamisasi. Coba kamu perhatikan dari bacaan di atas hubungan antara ulama dari berbagai daerah telah mempercepat proses persatuan bangsa-bangsa di kepulauan Indonesia. Ulama-ulama dari Minangkabau misalnya sudah berhasil mengislamkan saudara-saudara kita di Sulawesi, begitu juga ulama Sulawesi juga telah berperan dalam mengislamkan saudara-saudara kita di Bima, Nusa Tenggara, Kepulauan Riau dan sebagainya, begitu juga ulama dari Jawa Timur telah mengislamkan Ternate dan Tidore, tentu kalau diurai satu persatu maka hubungan antar ulama ini telah menyatukan seluruh wilayah Indonesia bahkan sampai ke Malaka dan Singapura.

“[Page 250]

The process of integration of the Indonesian nation began to progress rapidly since the process of Islamization. Try to pay attention from the reading above, the relationship between ulama from various regions has accelerated the process of national unity in the Indonesian archipelago. Ulama from Minangkabau, for example, have succeeded in converting our brothers and sisters in Sulawesi, just like Sulawesi ulama have also played a role in Islamizing our brothers and sisters in Bima, Nusa Tenggara, Riau Islands and so on, and ulama from East Java have Islamized Ternate and Tidore. Of course, if we analyze one by one, the relationships between these ulama have united the entire territory of Indonesia, even as far as Malacca and Singapore.”

The teaching of Islam is thought to promote unity and equality, since it doesn't recognize caste system. Muslim traders are also considered to be the unifying force, connecting islands across the archipelago through vibrant ports.

Agama Islam yang masuk dan berkembang di Nusantara mengajarkan kebersamaan dan mengembangkan toleransi dalam kehidupan beragama. Islam mengajarkan persamaan dan tidak mengenal kasta-kasta dalam kehidupan masyarakat. Konsep ajaran Islam memunculkan perilaku ke arah persatuan dan persamaan derajat. Disisi lain, datangnya pedagang-pedagang Islam di Indonesia mendorong berkembangnya tempat-tempat perdagangan di daerah pantai. Tempat-tempat perdagangan itu kemudian berkembang menjadi pelabuhan dan kota-kota pantai. Bahkan kota-kota pantai

“[Page 250]

The religion of Islam that entered and developed in the archipelago teaches togetherness and develops tolerance in religious life. Islam teaches equality and does not recognize castes in people's lives. The concept of Islamic teachings raises behavior towards unity and equality. On the other hand, the arrival of Muslim traders in Indonesia encouraged the development of trading places in the coastal areas. These trading places later developed into ports and coastal cities”

Indonesian History, Grade 10, 2017-18, p. 252-253

Finally, Malay Language is discussed as the unifying force of Indonesia. Today, the official language of Indonesia, the Bahasa Indonesia is derived directly from Malay Language. The development of Islam is thought to accelerate the spread of Malay Language across the archipelago.