

Gender Bias within Indonesian History in Class XI: Inauguration of *Androcentric* History through Discourse and Power Games

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Abstract

The study based on the criticism of historians on the Indonesian history that dominated by a picture of great people in historical stage, while the picture of the little people (including women) in marginal position. This research was conducted to find the root causes of gender bias in the Indonesian history, particularly in Class XI; what form of gender bias appears in the Indonesian history in class XI. The theory used was gender theory, the discourse and power theory. The method are qualitative method with critical analysis. The results showed that: background of gender bias derived from cultural factors, political climate of learning, the curriculum, the textbooks, as well as the marginalization of the history lesson. Gender bias in the Indonesian history in Class XI appeared in the form of discourse and images. Based on the findings, there should be dissemination and preparation of history module about sensitive gender.

Keywords: marginalization, androcentric, gender bias, power

1. Introduction

There are gaps in the context of the history of Indonesia that still patterned *androcentric*. *Androcentric history* is a history centered on the activities of the men, while the *androgynous history* is a history in which men and women alike become the main character in historical events. Some historians do criticism, for example, Kartodirdjo (1982) argues the history of Indonesia emphasizes writing about great people, ignoring the role of the little people. This is a bias in the understanding of historical events.

Criticism also came from Purwanto and Asri Warman Adam (2005: 42-50). They claimed that the writing of history in Indonesia needs to be deconstructed by offering an alternative perspective which gives more space in everyday life conducted by people mostly in historical events. According to Burke (2001: 73) women almost 'invisible' by historians, in the sense that the importance of their work (at all levels of politics) is generally ignored, while matters of social mobility is generally discussed in terms of men only. In another great parable, a woman described as an example of the group 'are muzzled' which (in different times and places) only can express their ideas through men.

According Noerhadi (1991: 5) the historical writing is the history of humanity in general, that presents a character in a role common history as well as public and not in the context of personal and domestic. Kuntowijoyo (2003) recognized the writing of historical the backwardness of women in Indonesia. This backwardness is due to the impact of conventional history that was filled with political and military topics. Though political and military history generally in the form of history about power and strength, two things that had been dominated by men.

The other party that attacked the woman emptiness in Indonesian historiography also came from Wiarenga as quoted by Rizal J.J (2007: 21) who deplore Indonesian historiography little concern about gender (perspective on the role and women position). According to Adam (2007: 17) Indonesia is *androcentric* history, centered on the activities of men only. Of course this is unfair, because the woman is treated as the second sex alone. Accordingly, this study focuses on the following issues. *First*, why there is a gender bias within Indonesian history in class XI ?, *Second*, what form does the gender bias appears within Indonesian history in class XI?

The theory used in the study of this problem is the theory of gender ideology and theory of power and discourse theory. Implanting gender ideology can generate bias that would affect the perspective of women and men, including constructing a paradigm built on knowledge to be transferred at the school. In this regard, the emergence of gender bias

in education correlates with the practice of power. This means that, behind the construction of ideology there was a power game. It is relevant to Foucault's view that the practices and the history of science can not be separated from power relations which took place in its time (Hidayat, 2004: 81).

In this connection, Scott (1988: 15) said that the denial of a woman's appearance in history is preservation of the subordination of women and their image as a passive recipient of the acts of men. Formation of ideology usually wear a linguistic device in the form of discourse. According to Foucault, the power manifest itself through discourse in various ways, among which is a procedure to select or separate where deemed feasible and not feasible, by imposing a ban on some types of discourse, by making a distinction against what is considered healthy and unhealthy, right and wrong.

This study was used a qualitative approach in principle or classified as cultural studies (Endraswara, 2003; Barker, 2004). Moreover, this study evaluated from the perspective of *cultural studies*. The main targets or emphasis is not on the measurement, but on a holistic description, emic and ethics regarding social text displayed by teachers, students. The research location is in Senior High School that public and private in Bali, covering nine districts. Each district is determined two schools were deemed representative to answer the research problems.

Subjects of research include the history teacher and the students scattered at the sites. Subject determined by purposive (Patton, 1982) by considering the availability of data. In addition, the informant also determined that a historian educators in Ganesha University of Education and the University of Udayana. Techniques and data collection through interviews, classroom observations, questionnaires, and examination of documents sourced from lesson plans, text books and transcripts.

Data collected were analyzed by using analysis of discourse Sara Mills and van Dijk (Eriyanto, 2005). In this connection, Sara Mills refers Altussher analysis that emphasizes how actors are positioned in the text. While the analysis by van Dijk emphasis on social cognition that produces text. This is relevant to the research problem that attempt to dig up the ideology that is behind the discourse of gender bias in the teaching of history.

2. Discussion

2.1 Root causes behind the Gender Bias in Indonesian History of Androcentric culture

2.1.1 Indonesian History in Students View

Students perceive that the position of women in the community were considered inferior to men. The results of the survey showed 90% of the students of the view that the important position occupied by men include a position as class president, principal, supervisor, vice principal in various fields, and so on. Meanwhile, other key positions that exist outside the school as the head of household, the manager, the head office to the head area, Regent and President. In the view of 90% of students, the social world is still dominated by men. 10% more students argued that there have been women who occupy high positions as men. They understand that in history, there are predominantly men in the stage of history as kings, warlords, the pastor, the trustees / spreader religion, hunters, adventurers. Female students' knowledge about the historical stage Indonesia still limited to Kartini as a central figure. The students argued that their acceptance of the lessons of history of since elementary school that shape their understanding of history dominated the news about the man.

2.1.2 Indonesian History in Teachers View

Teachers opinion that their social lives exist in a patriarchal culture that influence the outlook on the position of women and men in the past and the present. Opinion of some teachers summarized as follows.

Actually, the problem is the general public that there is a patriarchal culture. According to the authors this is an obstacle. There is a fact in which the position of women discriminated against and have been patterned on the social and family life where male children always should receive attention. So in fact there are still gaps in people's lives (WT, 55th; Jn, 55th; SN, 45th).

The dominant discourse confining social life is a matter which was considered influential on one's perspective of looking at the relationship of men and women of the past. The findings showed that there are several factors faced by the teachers and students so that history androcentric still persist in the teaching of history. These factors are the following.

2.1.3 Political factors

Politics deals with power. The views of teachers on condition of marginalization of women in the events of the past influenced the position of women in science. Women in the knowledge positioned second class, and these conditions also gave birth to the notion that women who fit in the social sciences-imu. Further result of this, social science is the science class two, while the natural sciences is a first-class science. Linked to this, there is an interesting view of the recognition of teachers SMAN 1 Tabanan on the position of the social sciences (including history) than the natural sciences such as the following.

In this school there are conditions that marginalize social sciences compared to the natural sciences, especially when choosing majors lesson the existence of injustice where no specific rules or values of the lesson as a guide if you want to choose a science major, while social science freely without special rules, so that there majoring in social studies just filled the rest only (Wt,55 th).

According Wt (55th) in the historical marginalization of many aspects (including yet innovation in the material) associated indirectly with the image of a history lesson. Hidayat (2004: 107) says that science is sexist and there are six issues scientific practices in the modern social sciences, namely:

1. The topics of conventional social science ignores women
2. The main concern in public areas and measures to make the area of experience woman being neglected
3. Ambition to describe society as a single entity that can be generalized
4. Gender and the relation between sex is rarely considered as a factor affecting the behavior and structure of society
5. Pretension of the status quo, who then gives a conservative bias
6. Methodology of sociology that leads to choose and be sensitive to certain information.

Such practices have conformity with the conditions of a history lesson that is still marginal compared to other subjects. Women has been associated with the family, the domestic world, the task of reproducing and serve him, otherwise men compared with more developed public world rationality and more cultured. This is in line with Indonesia historical overview that emphasizes political affairs, the war that in fact played by men in the stage of history.

2.1.4 Learning environment factors

Still there are educators who did not master the material and evaluating students demanding answers exactly as he described. In other words, students are not given the opportunity to think creatively. This is strengthened by the view of the students at the scene: "We only learned through the material in the book and LKS (Student Worksheet)". (Dwi, 17th, NS,17th, KM, 17th). This condition is apparently connected with the teachers relating to the allocation of the available time. In addition, teachers also have limited access to new information that allows him to know the latest developments in their field (state of the art) and the possibility of further development of the already achieved now (frontier of knowledge), including an understanding of gender issues in history. While the learning material is viewed by students is too theoretical, lacking in optimally utilizing various media (Anggara, 2007:100).

Lessons Social Sciences (IPS), especially history, is often regarded as a lesson memorizing and boring. The views across the arena to the fore: "The history lesson full memorize year, I was not strong, and thus less attractive" (Km Sri,17th, Ed, 17 th, Kyn, 17th). According to the perspective of Critical Pedagogy, learning the history of this kind is considered more meet the desires of the dominant group as the ruling regime (case Gerwani image in relief of *Lubang Buaya*), the elite, curriculum developers and others, thus ignoring the role of students as actors of his day history (Anggara, 2007:101).

According to Hamid Hasan in Alfie (2007) the teaching of history is far from expectations to enable children to see the relevance of today's life and future. Starting from elementary to high school, the teaching of history tend to only use historical facts as the main material. In addition, the pedagogical strategies history of Indonesia is very weak. History education in schools is still struggling in the chronicle approach and tend to require children to memorize an event (Abdullah in Alfian, 2007: 2). The experiences that have been owned by a previous student or the social environment was not used as material in class, thus placing the students as passive participants of teaching history (Martanto, et al, 2009: 10). In other words, because of the less scrupulous in the selection of teaching strategies will result in severe for achieving the goal of teaching itself (Widja, 1989: 13).

2.1.5 Curriculum Factors

Since the independence of Indonesia, there have been several changes in curriculum and history courses are therein. But the materials are given in the curriculum that often drew criticism from the public as well as many historians have either of his election, the theory of development and implimentasinya are often used to support power (Alfian, 2007: 3). History as a tool to build community paradigm for thinking about the history of the nation with glorifying the regime who have the power. Applied learning systems do not lead students to think critically about a historical event, so that the students seemed being lied by the lessons of the past (Anggara, 2007: 103). Examples of the exclusive material about controversial G30S and leaning on the assessment that the exposure history which are presented to the students produce a hero of the New Order. On gender issues, an overview of Gerwani as a radical women's organization in his time does not have a place in the curriculum.

2.1.6 Textbook factors

According Leirissa (in Alfian, 2007), this textbook problem has existed since the national education system began to be implemented in Indonesia in 1946. When textbooks are used as teaching material history is Sanusi Pane essay entitled History of Indonesia (Volume 4) written on requests the Japanese side in 1943-1944, later reprinted in 1946 and 1950.

In 1957, Anwar Sanusi has written the Indonesian history books for secondary school (3 Volumes). After that then arise various other instructional books written by various parties, especially by the teacher, one book written by Subantardjo. In 1970, the historian who gathered in Indonesia Historian Society (MSI) held a "History Seminar II" in Jogjakarta and resulted in a decision to write the history books for university purposes and can be used as a source of textbooks in middle and high school.

The book consists of 6 volumes, and then also not spared from the problem and had led to disagreement. Not all writers using the same methodology that has been determined by the general editor, each writer brings scientific tradition that has been attached to him (i structural or narrative/story).

At that time the difference between the approach of structural and narrative methodological approach can not be bridged at all. Each has its own domain. The lasting conflict cause Sartono resign and followed by other writers. Once the book was reprinted (1983-1984) as general editor only listed the name Nugroho Notokusanto and Marwati Djoned Poesponegoro (Alfian, 2007:5).

1993 could be revised by RZ Leirissa and Anhar Gonggong and friends, but somehow the book reportedly uncirculated (Purwanto and Adam, 2005: 105). Almost all the textbooks, both published by private and government did not deserve to be used as a reference. Most authors also are not understand the history of science, historiography, and is a long way in latest writing reference (Purwanto, 2006: 268).

According to Kochhar (2008) one of the criteria is a good textbook printed books should be clean of indoctrination. The most obvious doctrine on gender issues in textbooks can be seen from the pictures shown. Examples below.

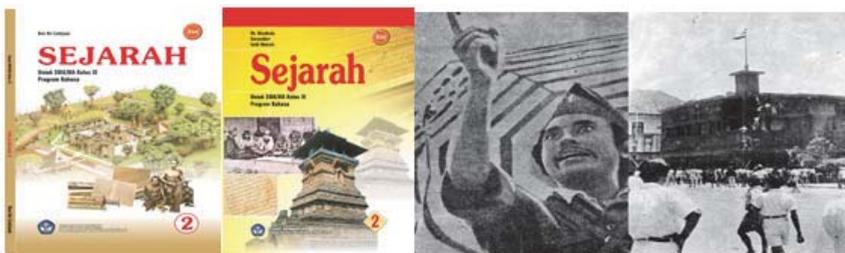


Figure 1: the picture above shows the protrusion of a male activity in the stage of history with the abandonment of female roles

Biases that appear in the picture above shows the protrusion of a male activity in the stage of history with the abandonment of female roles. This doctrine is Shown in textbooks and absorbed by teachers and students in the learning process.

2.1.7 Marginalization factors of the history lesson

Learning history less attractive to many students in research areas and generally. Why less desirable. The answer is very complex, both related to personal interest or regulatory factors on the teaching of history. History is considered subjects boring, does not benefit and merely a waste of time. Anhar Gonggong states that "one may be regarded as a history of the past, and are considered subjects a waste of time." The course of history and it felt marginalized, the young generation was born blind history, fail to understand and use history to repair the defect-lameness as manifest in their lives.

Dyah Kumalasari (2005: 12) concluded there are at least three components that are interconnected, and the cause of the problems in the teaching of history. *First*, faculty of history which are mostly poor insight into historical and nature lazy to dig up and examine historical sources. *Second*, the use of media teaching history is still limited, most teachers are too tied to the textbook, so that learning becomes limited and rigid. The final component is the rule of the teaching of history in general less formed the intellectual power of students.

Most teachers today are more concerned with the memory of dates and facts and make a statement without having to train students to think critically. Recognition of teachers who support it in the image below. "I actually know, in my area available traces the history and sources but I do not know how to use it so that history becomes more interesting" (Dsk Mrni, 54th). This is a source of concern Winarno Surachmad that "students do not manage to arrive at the level of the ability to see and think historically, but they stopped at the historical knowledge and bound by a set of data, facts, and names of people."

In principle, the disinterest of students towards subjects of history is rooted in the complexity of the problems that convolute the teaching of history. Development of teaching history *androgynous* models can open the way for the students to critically address the events of the past, so in the long term can implement in their daily lives. At least, this is the recognition of the teachers when responding to the idea of the historical development of *androgynous* (Wt, 55 th; Jn, 56th; Wrt, 53 th; MT, 49th; Sj, 56 th; Hp, 35th).

2.2 Gender Biases within Indonesian History in Discourse Form

2.2.1 The discourse influence of Hindu Buddhist to Indonesia

Hypotheses about the theory, Kshatriya, Vaishya who said that this theory supports the understanding that the inclusion of a religious and cultural influence is thanks to the arrival of the kstariya and Vaishya which connotes male sex. This review without prudence would trap the way of students thought that carrier religious and cultural mission is to give the position of men to women as passive beings. In addition, current theory behind the game of discourse that produces active and passive structures in the process of forming the culture in Indonesia. When viewed from the science of signs, an image in which the man as a disseminator of culture sent a message that the men who make up the culture and transmitted to other men (See pictures of book covers History Class 2). In essence, the masculine emphasized in the description of the historical material in class XI.

2.2.2 The discourse in Yupa inscriptions

Yupa inscription explains that the culture Kutai in Indonesia is the oldest cultures in Indonesia. The inscription on yupa inscription written in Sanskrit using Pallava letters, preaching showed gender bias that is very thick, in which the position of men is very highlighted, while the position of women invisible. For example, prominent role of father on one side, with the abandonment of the mother's role is a reflection of gender bias in the Yupa news. This proclamation is a construction material of unequal gender roles for learners. This is an example of the hidden curriculum that has been established from generation to generation and never questioned as something wrong in our understanding of human nature as a whole.

2.2.3 The discourse of Governance

Traditional patterned government (kingdom) on the historical material in class XI depicted is patterned masculine. Kings of the Hindu-Buddhist kingdom or empire the Moslems alike highlight the exposure of kings. Reviews of bureaucratic empire strengthen the political structures of his day. Although there is a picture of socio-cultural life, the arts, but it is only an instrumental only. The kings who ruled in the era of Hindu-Buddhist kingdom get detailed explanations, while the queen only mentioned in passing only. Similarly, the material of the Islamic empire, the depiction of men as sultan very

dominant so as to cover the role of women in the stage of history. A governance structure that is described in the kingdom of Hinduism and Buddhism and Islamic period wore terms an affirmation of man. For example, the title king (Hindu), Karaeng Arung, Mattowa and Sultan (local and Islam). In addition, the use of the term heir to the throne Crown Prince as an affirmation of their pattern of centralized power in men. Designations are closing their term space designated for women in the government system.

2.2.4 *The discourse about war soldier*

During this time, they were described as soldiers in a war is a male. An explanation of the soldiers who incidentally is a man is a form of denial of historical facts about female soldiers are there in the Diponogoro War (1825-1830).

2.2.5 *The discourse of the colonialism days*

Review of the Governor General at the time of the Netherlands, the England when in Indonesia with the legislation which they set a dish that filled the textbooks used as a handle by teachers and students. Students' understanding in this review are invited to understand that Western imperialism is a man's world. Student cognition in this case filled with political information played by the men in the western. Very strong signs sent through this dish that politics is a man's world. The men who organize the life of society at the beginning of the century to the 19th century.

2.2.6 *Gender Bias in the Form of Pictures*

Based on observations on the study of textbook guidelines for teachers and students found images that contain the following specific ideology.

- 1) Images of men in the form of a god (having gender); heroes, adventurers, kings, saints, all displayed clearly sultan to complete the review, whereas the image of women do not appear as supporting reviews.
- 2) Figure on page evaluation highlighted is the image male students are working on a test, whereas students in reality is clearly composed of men and women. This could have implications that the student is the men who are given opportunities to face the challenges of passing the test.
- 3) Although the picture of the woman revealed, however, the image presented is a picture of a woman in a marginal position, such as factory workers, dancers. All of this represents in history that women are weak creatures, although the reality is not so.

On the basis of the analysis of discourse, images or language save purport absorbed by readers. Referring to the reasoning quoted by Fashri Bourdieu (2007: 123) language / discourse as a social field - as the venue for the competition - always dynamic, there is betting commodity happens and there are powers - powers that have an interest.

The role of language in human social life is important in the formation of meaning, and forms of power behind it underlies the operation of a language, so it can happen circumstances spread the word, get the power. That is, the language has a strategic position for seeding the ideology behind them, and presupposes a certain power mode in every practice the language, word choice, style disclosure, vocabulary up to consumption of knowledge content expressed or disguised by language. Therefore, the language becomes so important for individuals and specific groups to achieve, perpetuate, even against a power.

According to Weedon (1987: 41) language is not an abstract system, but always placed in the public discourse and history. Discourse represents the political interests and as a result continue to compete with the status and strength. The battlefield is the power of individual subjectivity and this is an active individual battles. In addition, language is claimed to restrict consciousness and subconscious minds of speakers, so in post-structuralism, discourse construction subconscious and consciousness of one's own, is referred to as *its subjectivity*.

3. Conclusion and Recommendation

3.1 *Conclusion*

The strong patriarchal culture considered by teachers and students as a factor underlying the teaching of history in which they patterned *androsentric*. Society perceives that it is generally preferred that men than women in many ways and assessed influence the teachers' perspective on the development of history teaching materials. In addition, political science sexist make the position of the lessons of history are on the edge, so it is not considered as a medium for social

change. There is a gender bias in the classroom XI found from textbooks in the form of discourse and image.

3.2 Recommendation

The achievement of gender equity in learning history can be done by way of improvement of the quality of teachers through training in the field of historical gender equity. Accordingly, the module also should be done by preparation of gender equity module in the field of history involving the teachers in various educational units, so the acceleration *gender mainstreaming* can be realized.

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