

“European Centrim” in History Textbooks: Ethnic Domination and Gender in Indigenous Malay, Indian, and Aboriginal Education

Deni Adi Wijaya¹, Wardo², Sariyatun³ and Andayani⁴

Abstract

Review the current issues in the qualitative report on postcolonial education policy in the preparation of historical textbooks based on the practice of the legitimacy of colonialism in Western nations. This article aims to provide methodological understanding to teachers to strengthen historical didactics in the reconstruction and restoration of local issues. A culturally responsive, decolonial learning pedagogy shapes the consciousness of historical thinking. Critical discourse analysis (Machin & Van Leeuwen, 2007; Van Leeuwen, 2003) is used in the research methodology of narrating the inclusion and exclusion of ethnicity and gender in the narrative of historical textbooks. Alternatives to collaborative decolonial learning can be taught to prospective teachers who pursue teacher education to enrich multicultural didactics. Further research is advised to ensure that the nation's identity is preserved and that disputes between ethnocentrism and transnationalism are avoided by privatizing the compilation of textbooks.

Keywords: History Textbook, Indigenous Education, Pedagogy Decolonial, Postcolonial, National Identity

INTRODUCTION

This article is dedicated to respecting the Malay, Indian, and Aboriginal ethnic groups and recognizing the diversity of their indigenous education systems. Because of a Western colonial system that values European cultural discourse over indigenous culture, racism develops as a result of ethnic discrimination. The research area is Riau Islands Province (Rempang et al. Island). The study was contrasted with the Malay-populated Katanning region of Western Australia. The term 'proximation' is used to explore the wealth of the educational values of the indigenous communities of the ancient world (Malay, Aborigin, and Indian). Interestingly, these three ethnic cultures have disappeared in the 21st century and are only inherited in society's collective memory.

In today's textbooks, there is a clear manifestation of 'Eurocentrism' about ethnic domination in indigenous Malay, Indian, and Aboriginal education. European centrim has become a prominent feature in the historical textbook, with the perspective and experience of Europe being prioritized and highlighted (Gorski, 2008), while the perspectives and experiences of indigenous peoples are reversed. It entails a biased and incomplete understanding of history, undermining the dominance of European culture and bypassing the rich history and contributions of indigenous peoples. The educational values of indigenous/tribal communities lie in successfully reconstructing racism and the myth of universality by developing epistemic rationality, establishing critical dialogue, and enriching cultural unity in education (Fleuri & Fleuri, 2018).

The focus on 'Eurocentrism' in historical textbooks has strengthened the imbalance of power and undermined the colonial narrative. The alternatives of decolonial learning need to be used to enrich the comprehensive history of total history to be free from the colonial memories that undermine educational values. A review of the grand narrative of history by reviewing local history from different geopolitical spaces

¹ History Education Doctoral Program, Faculty of Teacher Training and Education, Universitas Sebelas Maret, Surakarta, Indonesia; History Education, Faculty of Social and Political Science, Universitas Negeri Surabaya, Surabaya, Indonesia; History Education, Faculty of Teacher Training and Education, Universitas PGRI Yogyakarta, Bantul, Indonesia, Email: deni.a.wijaya1992@gmail.com, (Corresponding Author).

² Professor of Historiography at Faculty of Teacher Training and Education, Universitas Sebelas Maret, Surakarta, Indonesia.

³ Professor of History Education at Faculty of Teacher Training and Education, Universitas Sebelas Maret, Surakarta, Indonesia.

⁴ Professor of Indonesian Language and Literature Education at Faculty of Teacher Training and Education, Universitas Sebelas Maret, Surakarta, Indonesia.

aimed at looking at historical events from a border thinking position and border consciousness (Tlostanova & Mignolo, 2012).

Cultural Responsive Decolonial Learning Alternatives

Decolonial studies are directly related to the historiography of the historical textbooks. The philosophy of perennialism becomes the spirit of the ideological force in restoring the situation to an ideal or regressive culture of backwardness due to the destruction of values and morals and the breakdown of the continuity of the past to the present. Its connection to the philosophy of perennialism is the use of the narrative structure of romanticism and the culture of classicism. Romanticism is transitioning from chaos to enlightenment, while classicism seeks to bring the past to the present (Virolainen, 2022). The idea of decolonization comes from the third world: South America, Central America, the Caribbean, Asia, and Africa, oppressed by colonial hegemony and imperialism (Tlostanova & Mignolo, 2012). The decolonial way of thinking emphasizes cultural heritage as a narrative of Europe-centrism hegemonic resistance, a problem of dehumanization subalternated by race, gender, and geopolitical location (Walsh, 2020).

Modern thinking also has a basis for understanding and expressing concerns about racist, gender, territorial, and heteropatriarchal issues. Heteropatriarchy analysis has dominant authority over the female gender. The analysis describes a crucial masculine figure in every Southeast Asian country, America and Australia. Decolonial learning requires the re-localization of indigenous local culture. Decolonialism is identical to privatization, which removes the influence of colonialism and recognizes the diversity of indigenous societies and their history (Paradise, 2020). The stereotypes of colonial heritage corrupt the culture and give rise to a narrative of superiority in textbooks built by Eurocentric education and colonial hegemony (Mhango, 2018). To eliminate the toxicity of local cultural values, one needs to dig deeper into local history to create equality. Decolonial learning aims to illuminate spaces between local and global and show historical narratives built on the gap between international trends and local concerns (Hai et al., 2020). In addition to alleviating the tensions of cultural conflict that provoke ethnocentrism, it is necessary to create alternative educational needs for decolonization based on historical realities that are culturally responsive.

It was re-framing the big story research problem against the once-studied little story (Schachter, 2011) on the claim of the psychological and social power that drives to create truth against the storytelling narrative. The historical domination of Western Europe (British et al.) and Southern Europe (Portuguese and Spanish) in the historical narrative of the Malay, Indian, and Aboriginal causes barriers that limit the indigenous education system. Implementing a system of values and customary norms is difficult because European-centric narratives restrict indigenous people's participation in history. The European minority wants to change its cultural history to be significantly inferior to the indigenous people experienced by Singapore, to lose its authenticity, to the United States of America of the Indian-Cherokee tribe, and Australia of the Aboriginal privatization.

Learning the history of the Industrial Revolution 4.0 seeks to prepare students for a high-tech society. The new pedagogical model is critical thinking and articulates decolonial pedagogy. Vygotsky's constructivist pedagogy is necessary to develop children's critical thinking problems in collaborative problem-solving by eliminating colonial epistemological centers (Hardman, 2021).

The Recontextualization of Current Narratives in the Values of Indigenous Society in History Textbooks

Combining decolonial education with multidimensional and interdisciplinary research creates a comprehensive historical narrative. Decoloniality creates new stories about today that are not told in historical textbooks because they are offensive to specific groups of people, like elites and minorities. History includes developments in the economic, political, social, cultural, ideological, and security fields, which must provide continuity of information from the past to the present in an integrated manner called total history.

Historical education must be oriented towards intellectual autonomy and consistency with the history and culture of the region. The historian must become accustomed to rewriting the history narrative to enrich the historical methodology of explanatory criticism of the source and avoid the influence of Eurocentrism.

Memories, narratives, and conflicts in past writing usually cause polarizing ethical and political tensions. New trends in 21st-century textbook writing combine historical narrative and memory. Historical memory is bound to social and political purposes to strengthen the cohesion of society; historians produce historical knowledge, stories, and testimonies from collective memory inherent in historical events, and depictions of the past come from the collective memories to make moral and judge the perpetrators of history (Baquero, 2020). In balancing the structure of memory, narrative, and conflict, it is necessary to compare the case of ethnic cleansing in Croatia, giving birth to the concept of historical trauma at risk of overlapping history writing because it has not yet been able to contextualize the depressed memory (Jansen, 2002).

History textbook research developed significantly after the 2009 International Society for History Didactics (ISHD) conference. The transformation emerged from significant shifts in the content and analysis of history textbooks. There is a shift from classical content analysis to a didactic view (Repoussi & Tutiaux-Guillon, 2010). Writing a textbook must be wise and reduce historical resentment. Because cultural discourse constructs the human self, it necessitates the formation of emotions in various cultural and historical societies (Jalava, 2019). The concept of preserving Western culture sought to uphold the dominant narrative's superiority following the triumph in World War II. There is a tension in the pattern of writing history textbooks in the world between inclusive humanistic or global multicultural writing and Eurocentric or national-centric history. Pro-Western historians will write their subjective narratives towards the superiority of Western historiography so that Malay, Indian, and Aboriginal-centric historiographic sources are considered the result of myth, mythology, and fictional stories (legends and fairy tales). Europeanization elements overshadow traditional indigenization history writing. Studies such as (Abernethy, 2000) depict the global domination of European empires in five phases: mainland European territory expansion, rebellion, industrialization expansion, war, and the dissemination of European hegemony worldwide.

Autonomous history textbooks must contain elements of local narrativization. The basic principles of building a national narrative in historical writing are modernizing traditional narratives, national narratives in a multicultural approach, and avoiding pluralistic indifference (Zhurba & Lytvynova, 2020). A good history textbook narrative should explain future sustainability and teach leadership regeneration. They are reducing explanations about the rise and fall of dynasties to the burden of history.

History learning needs to be enriched with education for young people to instill historical and cultural awareness through morals. St. Thomas Aquinas' philosophy, written between 1225 and 1274 AD, relied on perennial principles to help teachers bring out the latent skills of children, encouraging them to become engaged. A history textbook that adheres to perennialism without abandoning its cultural roots as an ideal thought in building character values. The rethinking of historical narratives needed for anti-Western discussions began during the inaugural national history seminar in Yogyakarta on December 14–18, 1957. Muhammad Yamin proposed that Indonesian national history should be written from a nationalist perspective to help increase the spirit of nationalism and unity (Purwanta, 2017). Due to the mentality of colonized countries trying to erase the legacy of colonialism, third-world decolonialism discourse influences Yamin's narrative recontextualization pattern. A different viewpoint that draws on Soedjatmoko's humanistic approach to history emphasizes the connection between history as the country's collective memory and history as an unbiased, non-political field of study. The antithesis of these two writings that developed in history book writing in Indonesia, the United States, and Australia is the narrative of public history/official government history by legitimizing the authorities.

Malay Feminization, Indian Demystification, and Afro-Aboriginal Discrimination: Resistance to the European State of Masculinity

Hegemonic masculinity is an imperialistic writing model that emphasizes the superiority and rationality of Western civilization. English and Dutch civilizational superiority strongly emphasized superstition, backwardness, and the justification of scientific rationality against primitive society (Basa, 1998; 2018). Historical writing in Western civilization usually revolves around the narrative of the Roman empire and colonialist-imperialist world history. Gadjah Mada promoted the concept of indigenization in 1334 AD by

mentioning 'Nusantara,' which became a theme of anti-colonial resistance utilized by writers, novelists, poets, and politicians in Indonesia and British Malaya to promote nationalistic literature (Evers, 2016).

Indigenization writing in Malay is a feminine nation identified with irrational Eastern civilization. Malay historiography writings mostly portray the masculinity of male historical personalities, such as the character Hang Tuah, as an image of traditional Malay values (Maier, 1999). The purpose of writing Hikayat Hang Tuah to record the glory of Malays is directly tied to the narrative of Bukit Siguntang, descended from heavenly rulers or father gods (Matheson, 1979). The genealogical narrative of the descendants of the Malay kings originates from Alexander the Great having three descendants: Maharaja Alif ruled in Roum (Roman), Maharaja Dipang ruled in China, and Maharaja Diraja ruled in Minangkabau (Maxwell, 1881). This article analyzes traditional Malay politics to analyze the representation of leadership by male characters in stories (Walker, 2004). Narrative components in the Malay world were influenced by British and Dutch approval, highlighting that European civilization is characterized by logic and aggression. The original Malay viewpoint was shaped by the Indonesian marine identity of powerful kings or respect for the land of prosperity, symbolized by the term 'Ibu Pertiwi/Dewi Sri Pohaci.' Its origins can be linked to Javanese mysticism surrounding the goddess of the southern ocean, known as 'Nyai Rara Kidult,' which stems from traditions based on the belief in water as a source of life (Wessing, 2016). Water mythology in Southeast Asian mythical culture is a belief in polytheism and water-based supernatural beings having magical powers in the oral tradition culture of the Malay Archipelago (Paredes, 2016).

In Malay folklore, the phrase 'Ibu Pertiwi' appears in the story 'Lanchang Kuning,' which is situated on the ocean. The male character is portrayed as a ship captain responsible for steering the ship's rudder to navigate through sea storms. In Malay mythology, a woman's status is associated with femininity. According to Sulalat al-Salatin, palace ladies are depicted as carrying out diplomatic duties through marriage (Chambert-Loir, 2005). Sulalat al-Salatin's reconstruction of the role of women from the domestic/household sphere to the diplomatic sphere to establish political relations. Women in Malay history, as portrayed in a Euro-centric narrative, are seen as diplomats who established the art of diplomacy by engaging in political marriages and forming alliances. The continuing historiography of Aceh on Bulang Lintang Island explains the political marriage between the daughter of treasurer Temenggung Abdul Jamal and the king of the Pasai Sultanate. Diplomacy through political marriage was a bargaining tool for women in the political history of the classical period. After the arrival of Europeans, they tended to combine the concepts of the heavenly ruler 'Zeus Patter,' or father god, and the earthly ruler of water, and the ocean was a revered symbol.

Issues facing indigenous Indian communities in America that influence educational hegemony are racial stereotypes, gender and sexuality, and the decolonization of patriarchal ideology. The theoretical perspective of indigenous feminism is one of oppression and discrimination, fighting against violent masculinity from Eurocentrism (Ramirez, 2007). During the white settler colonial period, they imposed heteropatriarchal practices on Indian communities (Arvin et al., 2013). Heteropatriarchy has dominant authority over the female gender, depicting men as absolute in their role in the world's historical narrative. Pre-colonial traditional Indian families were organized communally, centered on women, and were matrilineal and inclusive of women (Leigh, 2009). The role of indigenous women in the United States before colonial rule was vital in strengthening cultural identity and involvement in spiritual, cultural, and political aspects (Baldy, 2018). Demystifying Indian women prioritizes decolonization, indigenous sovereignty, and the empowerment of indigenous women. Political issues related to racist dehumanization hinder gender equality in multicultural education policy in the United States. Colonial masculinity ideas, such as native land confiscation rights, labor exploitation, and authoritarian leadership, legitimize the portrayal of non-white communities as less compassionate in construction narratives (Jardina & Piston, 2023). Using colonial land exploitation and labor exploitation, racism and dehumanization were utilized to justify the European conquest of the United States.

Conflict, memory, and historical narrative in the United States are the main framework of the colonialist-imperialist flow of world history. Writing this history to maintain European superiority and dominance resulted in the exploitation of natural resources by conquering other nations. Historical evidence of indigenous warfare in the Tuscarora and Yamasee War of 1715–1716 AD led by the Catawba Indians against European colonialism to maintain tribal autonomy (Bauer, 2012). The art of conflict management has been

delineated in history textbooks of the United States, whereas Indians symbolize memory. Reunification after the Civil War between whites in the American South and blacks in the American North advocates reconciliation in textbook narratives (Moreau, 2003). History textbooks prevent transnationalism and ethnocentrism conflicts by eliminating the analysis of exclusive identities and violence (Korostelina, 2013). The biggest challenge in the history of indigenization writing in the United States is not being autonomous in the search for character identities with national personalities (Ross, 1995). Historically, the Anglo-Saxon race has been considered the sole race capable of effectively governing global affairs, assuming that colonization has been advantageous for humanity and civilization (Majavu, 2023). Dominant groups use the ideology of writing textbook material containing information or facts to spread ideologies about race, gender, and social class, which serves to discriminate against minority groups (Padilla & Vana, 2022).

The dominance of European centrism created barriers that limited Aboriginal people's participation in Australia's educational, political, and employment systems. In 1962, Aboriginal and Torres Strait Islander people were barred from voting in elections and faced persecution (Brady, 1997). The disruption resulting from European hegemony wants to change the cultural history of minorities, making them very inferior to natives. As part of a primitive "natural heritage," the indigenous values of Aboriginal society are detached from the active, constructive examination of ethnic groups (Keeffe, 1992). The dominant construction of white hegemonic masculinity shows discrimination through hypermasculinity in global media, such as film production, to distort the past (Hansen, 2012). A system of imperialism and colonialism that oppresses the role of women in the Australian educational system frames the legitimacy of patriarchy. The decolonization perspective in the state of Western Australia includes the role of teachers in raising awareness of Aboriginal history and culture (Cumming-Potvin et al., 2022). Aboriginal discrimination continues in history textbook narratives by excluding an inclusive role in the history of Australian civilization. The narrative periodization of history textbooks starts in modern Australia in 1918–1939 and prioritizes the Anglo-Saxon racial narrative as the foundation of the cultural heritage of marginalizing Aborigines.

The Aboriginal tribe's adaptive and independent work ethic was distorted and turned into a rudimentary education system. Aboriginal community education teaches multiculturalism and gender equality. Efforts to make peace with history require the decolonization of education to deconstruct negative past and present ideas. They rationally reconstruct the roles of natives and non-natives (McGregor, 2018). The Aboriginal education system underwent an evolution, showing adaptation to understanding and respect for indigenous inclusiveness (Reynolds, 2009). A practical and inclusive educational solution for Aboriginal students is teacher training related to culture and community involvement in eliminating colonialistic distortions of discrimination and harmful stereotypes (Malin, 1994). Education reform seeks to overcome discrimination against native students, migrant students who cannot speak English, and girls from the working class (Rudolph, 2019). Indigenous communities should be involved in government policies. Australian Aboriginal people were marginalized and subjected to colonial racism. The Aboriginal case is a form of hegemonic masculinity that provides recognition and legitimacy to the dominant patriarchal system, which justifies the position of men above women (Connel, 2005). Aborigines can be included in homosocial conflict, leading to homophobia, resulting in relations between men feeling watched and suppressed (Kimmel, 1997). They are leading to destructive constructions due to anxiety and aggression, resulting in competition to demonstrate masculine social identity in conflict with transnationalism and ethnocentrism with the government. The Cowboy game that Australian students played about global violence demonstrates the connection between the creation of masculinity and imperial history (Connel, 2005). The solution is a multicultural approach that recognizes the diversity of traditions and their histories, as manifested in the narrative of Australian history textbooks.

METHODS

This study inspired the article (Hardman, 2021) about critical thinking about Vygotsky's decolonial pedagogical legacy in the twenty-first century. A new decolonial methodological alternative is needed to provide a healing process for destructive narratives from colonialistic legacies. Building on Vygotsky's critical sociocultural constructivism, a paradigm for decolonial alternatives to traditional historical education was

developed. Galperin's investigative psychology method studies cognitive processes and mental formation, including observing the role of teachers in organizing, guiding, and collaborating in student learning development (Longarezi & de Oliveira Martins, 2023). Galperin's approach offers significant implications for pedagogical practice in cultural history theory aimed at educating students in the 21st century (Engeness & Lund, 2020). Vygotsky's sociocultural attempts to heal the controversial legacy of narrative theory cause historical actors to be dominant and students' moral-value judgments to be highlighted in the understanding of historical consciousness (Johannesen, 2023). Culturally responsive teaching is needed as a means of resistance to master narratives to enable students to deconstruct oppressive narratives (Taylor, 2011). It requires a methodology of decolonizing indigenous peoples through a critical feminist theoretical framework in deconstructing Western writing style practices' assumptions, motivations, and values through exploring enlightenment traditions (Wilson, 2001).

We need to use critical discourse analysis for qualitative interpretation to understand the indigenization story of mistrust of the inheritance of hegemonic, European-centric masculinity. Our research focuses on postcolonial education policies in preparing multicultural history textbooks. The dominance of narratives in the form of military heroification, the history of war or murder in succession between dynasties, the dominance of political ethnicity in the preparation of national textbooks, and colonial narratives from Western nations that consider natives inferior to European supremacy. Centrism needs to be eliminated and replaced with historical reconstruction based on the role of indigenization. History textbooks must contain a recontextualization of contemporary narratives coherent with the past. Recontextualization was born from sociological thinking, with the most significant contributor being Malinowski. Representation originates from actions, and language use is closely intertwined with actions and contextualized through narratives and historical actors' constructions (Van Leeuwen, 2016). The strength of argumentation and the strength of sentiment in language discourse influence the actions of dominant social actors (Van Leeuwen, 2003). Social dominance theory (Pratto et al., 1994) uses inclusive and exclusive media representation tools. The intensity of conflict in history textbooks taught in schools creates debate between teachers and students about seeking wisdom. Social actors are oppressive and support superiority because prejudice has a group-based basis. The strategy of social actors is to corner marginalized groups by presenting groups or discourses that are seen as more dominant or good (Machin & Van Leeuwen, 2007). Social dominance theory functions to minimize group conflict by creating consensus (Sidanius & Pratto, 1999). Patriarchal gender discourse refers to the dominance of social actors in indoctrination, which refers to eternal values, cultural heritage, and emotional involvement. History textbooks need the feminist theory of indigenous peoples to help understand the decolonization of education. Indigenous feminism intersects with race, ethnicity, gender, sexuality, class, and nation (Ramirez, 2007). The representation of social actors formulated in research questions includes:

1. Social actors' indigenization discourse is essential as an autonomous story against Euro-centric memory. How can we view the global education debate on indigenous peoples' education as a foundation for national identity and decolonialism in history learning?
2. As an essential pedagogical element in designing continuity in history learning, a methodological design is needed for history teachers to explain local issues. How do we renew the understanding of teacher methodology in reconstructing critical alternative history free from the controversial issue of fighting colonial decentralization in history textbooks through a postcolonial approach?

Starting in stage 1, the teacher, as a researcher, makes essential points in socio-semantic observations about the representation of indigenous historical actors. Language discourse consists of potential sociological and cultural meanings representing the actions of impersonal social actors. While searching for narrative evidence, researchers (Gunawan et al., 2017; Sardiman & Lestariningsih, 2017) tended to recount research data evidence of colonial heritage rather than identifying the Malay nation as the genesis of the Indonesian country. Strengthened by evidence in (Darlington et al., 2018; Moreau, 2003), it narrates the pride of superiority of the white Anglo-Saxon race in Australia and the United States, which oppresses Indian and Aboriginal tribes with the status of indigenous people: stage 2 objectives and social practice legitimacy. Manage anxiety from misinformation about inclusive and exclusive textbook writing patterns to counter the prevalent narrative of European centrism. Teachers limit the narratives of social actors that are destructive to the mental

development of students' cultural and historical awareness by creating decolonial narratives. Stage 3 is about actor role allocation, generalization, and specification. The teacher restores the native from the objective object to the grammatical participant subject. Reduces the influence of racist generalized media by eliminating readers' direct experiences regarding dominant classes or individuals. Stage 4 is about assimilation, association, and dissociation. Individualization is singular, just as a group is plural. Teachers collect collectivized data by aggregating, organizing practices, and producing consensus opinions. Teachers carry out value indoctrination, referring to eternal values, cultural heritage, and emotional involvement. Social groups formed by social actors in conflict with ethnic minorities have implications for not forming a consensus and giving rise to ethnocentric conflicts. Stage 5 is about indetermination, differentiation, nomination, and categorization. The reader does not perceive a social actor's anonymity as impersonal. Teachers conduct case studies of students' social classes to avoid identity crises experienced by ethnic minorities. The next step is for the teacher to dismantle the nominee's understanding of the ideology of the text's discourse about obscuring actors' names or keeping them hidden from readers to protect unique identities.

Stage 6 is about functionalization, identification, personalization, and impersonalization. The teacher critically analyzes the actor's work activities and equates them with nouns, indicating places or tools related to categorizing male or female spirits in the spirit of local history writing. The teacher discusses the implications of social actors: classification, relational identification, and physical identification. Social actors use race, ethnicity, and skin color to identify societal class categories. Teachers create alternative narratives of global healing from narratives of re-localization of indigenization from the ugly stereotypes of the legacy of European Centrist. They minimized signs of kinship between social actors due to differences in skin color—representation of social actors through qualities that recognize the position of indigenous peoples. The absolute male dominance in textbooks is replaced by gender narratives to support indigenous inclusivity (Kimmel, 1997). A fantasy depicting global hypermasculinity as harrowing, heroic, and dominant illustrates how individuals are dehumanized (Nilan, 2009). Stage 7 is about overdetermination and narrative conclusions. The determination of social actors as participants in more than social practices consists of inversion, symbolization, connotation, anachronism, and deviation. Two practices at odds with each other connect social agents (inversion). The collectivization of social actors in non-fiction social practice symbolizes their mystical past and distant present. Cultural myths shape knowledge; therefore, collected grammar is iconographic. Social actors are projected into the future by naturalizing ideological discourse (anachronism and deviation). In the final stage, the teacher concludes by representing in language discourse the grammatical lexicon and the language realization of the elimination and rearrangement of destructive ideological discourse. Elite people and autonomous speech or collectivization of authority, impersonality, and consensus represent actors.

RESULTS

Dehumanization of Indigenous People's Identity in "Katanning in West Australia" and "Dapur Rempang – Galang in Riau Province": A Case Study Of Malay, Aboriginal and Indian Ethnic National Identity

The issue of the dehumanization of indigenous peoples aims to explain how globalization and cultural changes have affected self-confidence and cultural identity. This study highlights respecting and preserving the cultural identity of indigenous peoples in the face of globalization and modernization. Ethnically and culturally diverse settlers and immigrants led to decolonization (Abernethy, 2000). The legitimization of European masculinity made natives the objects of racist policies and labor exploitation. The British and Dutch empires dehumanized Malay, Aboriginal, and Indian peoples. The ideology of colonial capitalism aimed to modernize and civilize the Malay ethnic group, which had to submit to Western society, which had the right to exploit natural wealth in the East (Alatas, 1977). Europeans have long seen Malay people as inferior. Historical facts say that a British explorer named Alexandre Here in 1826 and a Scottish explorer named George Clunies Ross in 1888 pioneered the Malay system of slavery and concubinage (Herriman, 2022). Enslaved people and concubines from North Borneo were bought here by Alexandre Here.

Enslaved people from Singapore and the Riau Islands were taken to the Cocos (Keeling) Islands by George Clunies Ross. Malay workers were taken advantage of to gather the many coconut and copra crops. British media propaganda narrated the dominant George Clunies-Ross in Anglo-Saxon patriarchal culture as king in the 'little kingdom of Cocos' (Irving, 2023). Through its colonial and imperialistic policies, Britain brought Chinese workers from Malacca, ethnic Malays on Home Island and West Island (Cocos-Keeling Islands), and Singapore to Christmas Island. In 1888, discriminatory and racist practices targeted ethnic Malays for employment in logging and phosphate mining on Christmas Island. Since the depletion of phosphate reserves on Christmas Island in 1973, the Australian government, as the British owner of the island, has moved ethnic Malays to Katanning, Western Australia.

Multicultural migrant groups live in the culturally and linguistically diverse community of Katanning (Lyas et al., 2013). The toponym Katanning comes from a local Aboriginal word called "Kartanup," meaning sweet, clear water pool (Bindon & Chadwick, 2011). Aboriginal oral sources say 'Kartanin' means meeting place, and the role of an Aboriginal gender actor named 'Kate Ann' inspired the name of the town 'Katanning.' Most Cocos-Katanning Malay ethnic group adheres to Islam's 'ahlussunah wal jamaah' sect (Indonesia and Malaysia). The Katanning diaspora shows the cultural identity of tambourine music 'Zikir Danasyid' as a minority in Western Australia (Mccallum, 2020). Tensions arise from differences in ethnic culture, race, and religion. Katanning has established a music festival to promote tolerance for the diversity of society, fostering an atmosphere of harmony. A cultural fusion of Scottish symphony orchestra music with the Malay Keroncong genre creates a national identity separate from the colonial one. Cultural inclusion is celebrated in Western Australia three times a year at the cultural festival. The first period in January–March and September–December included the influence of European-centric hegemonic masculinity from orchestral music called the 'Great Southern Treasure' flower festival. The second period in April – August is the Cocos Malay cultural identity, such as the 'Zapin Malenggo' dance harmony festival (feminist culture) and the Malay food festival. European masculinity is vital in the interpretation of Darwin's point of view explaining the Zapin Malenggo dance (Irving, 2023), in linguistic and cultural understanding related to ideological discourse and the realization of language:

After dinner, we quietly watched the half-superstitious scenes performed by the Malay women. They dress up large wooden spoons in clothes and take them to the graves of the dead. Then, when the moon is full, they pretend to be inspired, dance and jump around. After careful preparation, the spoons held by the two women became convulsive and danced to the songs of the children and women around them. It was an idiotic spectacle,.. the Malays believed in his spiritual movements.

In order to represent cultural debate, Malay slave musicians played violin games on Home Island, home to ethnic Malays, and West Island, which was home to Afro-Scots (Irving, 2019). The ethnic Malays in Katanning differ from their ancestors in 'Dapur Rempang-Galang,' grouped into marginalized, isolated tribes. The term 'kitchen' refers to a floating village on the coast around Rempang Island and Galang Island. They manifested into 'Orang Laut' (sea Malay ethnic group). European-style writing patterns cause the erosion of local cultural knowledge. Knowledge is a basic element in producing civilized humans. The excellence of Malay literature is a model of exemplary, divine religiosity and patriotism (Jamian & Radzi, 2016). The ideological discourse legitimizing European superiority is evident in the inclusion of 'Cowboy Week' in the cultural festival in Katanning. Cowboys are a cultural representation of white Americans who oppressed Indian tribes. Cowboy culture originates from the equestrian culture of the Spanish. Australian students frequently engage in the masculine game of "cowboy," a tradition of horse riding for decades. The ideal image of masculine culture herding cattle on horseback has become an ideal image of national identity in Australia (Goldstein-Shirley, 1997). Slavery is a legacy of European masculine culture. Blacks in the 1860s – 1880s were involved in cattle herding work after the Civil War reconciliation in the United States (Goldstein-Shirley, 1997). The assumptions of the Cowboy narrative in United States history textbooks are inversely proportional to the historical facts about the clash of sovereign political entities and not clashes between politically divided groups (Moreau, 2003). The destructiveness of narratives gives rise to sectarian conflicts of a xenophobic nature, as in the case of the narrative of the experience of European migration to Australia by narrating the wisdom of solutions to prohibit discrimination against skin color, descent, race, and ethnicity (Darlington et

al., 2018). The Anglo-Saxon school system used European manhood in the twenty-first century to undermine, colonize, and even destroy a nation. Textbooks teach young people in Indonesia, the US, and Australia that their ancestors' collective memory has been broken by labeling society primitive, erasing historical evidence so that the veracity of the nation's history cannot be investigated and confirmed, and obscuring history altogether (Lina, 2004). A model of national identity based on European masculinity disrupts the autonomy of historical writing based on indigenous indigenization.

National identity requires a perennial approach to understanding meaning in historical times. The rejection of periodization has led to a new perspective on time's tensions and conflicts (Gilbert, 2016). Collaborative autoethnography-based collective learning eliminates national identity crises shaped by colonialistic narratives. Teacher pedagogical education that wants to move towards decolonial indigenization must stop epistemological monocultural learning (Eriksen et al., 2023). The concept of constructive indigenization is a theoretical construct for applying indigenous cultural values, worldviews, and perspectives to create equitable learning experiences for indigenous students (Hornback, 2023). Teacher education pedagogical curricula must include a methodological understanding of the historiography and didactic content of teaching, reducing destructive narratives of European masculinity (Brown & Hughes, 2018).

Deculturalization of the Education System, Indigenization, and Reconstruction of National Identity, Postcolonial Perspective

Decoloniality in Central America, the Caribbean, Latin America, Asia, and Africa led to the study of decentralization. Deculturalization is related to the local education of natives regarding local awareness (Vickers & Kan, 2005). Deculturalization theory addresses allegations of racism and the belief in male cultural dominance (Spring, 2016). Deculturalization as the antithesis of European masculinity culture (racism and discrimination) is related to the indigenous education system about respecting local cultural values. History textbooks' colonialistic inferiority narratives implicitly foster a sense of colonization, and conquering and colonization narratives describe colonized people. It is still early to restore cultural heritage to have the heartfelt quality of classical historical narratives. The significant issues for determining the politically correct repositioning of historical narratives are national identity, the image of the past, and patriotism (Zajda & Smith, 2013). Fair indigenization autonomy includes historical narratives, knowledge, technology, value systems, and indigenous peoples' social, economic, and cultural aspirations (Spring, 2016). Local cultural values, which form the foundation of national identity, are built from multiculturalism. Multiculturalism is related to the postcolonial approach, having similarities in improving the structure of history writing in textbooks with a heterogeneous local culture in mind.

Postcolonialism historically draws attention between genocidal wars and domination versus colonialism. Historical events, linguistic practices, recollections, and intellectual family trees are the foundations of postcolonial theory (Ilostanova & Mignolo, 2012). The postcolonial narrative criticizes the West's dominance, hegemony, and subjection of the East. Teachers' perceptions of fighting colonial decentralization through cultural cognition in decolonizing indigenous communities have implications for historical awareness (McGregor, 2018). Revisiting and deconstructing it implies a connection between the present and future with the past. The 1965 G30S debate involves worldwide elite conspiracies and Indonesian history textbook decentralization. Dutch historians (Berg) portrayed the ideal nation-states of Majapahit and Sriwijaya in a utopian manner within the context of nationalism and statehood. There is no discussion of narratives outside Majapahit, such as textbook narratives in Indonesia (Gunawan et al., 2017; Sardiman & Lestariningsih, 2017), and the paradoxical construction of the image of Majapahit actors as very masculine (Wijaya & Yanti, 2020). Colonialism looted classical books and historical relics and used Dutch and British education to produce cheap labor.

The deculturalization process of the indigenous education system can affect national identity. History education is used as a political socialization tool to increase national awareness through education (Corcuff, 2005). History curricula, textbooks, and pedagogy help students integrate national identity building through reimagining past concepts (Boon & Gopinathan, 2005). European dominance in historical writing has caused much controversy in indigenous writing regarding the dichotomy of government historical hegemony and the

birth of alternative narratives as resistance (Iggers et al., 2013). National identity is constructed by eliminating cultural inferiority and negative stereotypes rather than criticizing ethnic minorities in order to withstand the influence of racism, ethnocentrism, and xenophobia. Generating controversy from the results of construction and actualization is not by the age characteristics of the reader and gives the impression of narrating hyper-conflict (Johannesen, 2023). Historical ethical discourse is needed to address the ethics of past historical actors in historical culture (Buller & Linchenko, 2023). History education ethics articulates an ethical mindset, offering a solution to eliminating the traumatic past through historical awareness (Edling et al., 2020). The solution is anti-racist education through political literacy using conflict resolution in indigenous communities, immigration communities, and collective national communities (Moodley, 2005).

Decolonization of Mainstream “European-centrism” and “Indigen-centric” Inferiority

Decolonization is a resistance to political, economic, and cultural domination and control carried out by European colonial powers. Decolonization originates from past modernity, for example, tribal chiefs, kingdoms, and empires (Paradise, 2020). Mainstream European centrism dotted with entrenched and hegemonic theories of whiteness allows individuals to mask their privilege (Ryan & Ivelja, 2023). The decolonization movement aims to eradicate the thoughts and practices of European domination, establishing equality and justice for indigenous centrists. Identity destabilization as a force in reconstructing Western identity is related to narratives of marginalization (McLaren & Torres, 2005). The process of racist dehumanization results from the construction of non-white groups as less human, such as land grabbing, labor exploitation, and authoritarian government (Jardina & Piston, 2023). Legitimize historical actors in subordinate political positions and social status. The Western epistemological viewpoint has connotations of racial stereotypes characterized by subjugation, hierarchy, dehumanization, and objectification of indigenous peoples (Seroto, 2019). The United Nations Development Reconstruction Indigenization of Peoples (UNDRIP) declaration recognized indigenous rights and promoted fresh arguments against harmful state practices (Bellier & Préaud, 2012).

Mainstream European centrism comes from anthropocentrism, which views humans as the center of the universe system, disrespecting the Paleolithic period (550 BC) transition from food gathering to food production. Anthropocentrism emphasizes human superiority in exploiting and not depending on nature. Greek philosophy and Roman civilization, which Aristotle believed to be rational beings, dominated the periodization of European historical periods. It is a counter-narrative to Plato's thoughts about mysticism in civilization, which shapes humans as 'rational animals'. The discovery of the steam engine in England during the Industrial Revolution in 1760 AD sparked an initial sense of European superiority. Humans who started living nomadic lives by relying on natural resources turned to 'food-producing' skills (neolithic revolution) regarding farming, animal husbandry, sedentary living, building houses, getting to know the barter system, technology, and theology. The discourse of language as superior intelligence impacts the evolution of human superiority as a cultural creature. The Greek philosophical tradition of viewing men as having "testicles," which led to the decline of the logical European superior race, has influenced men as the primary actors in changes in human civilization. The implications of this European-centric perspective give rise to a perspective on 'nature' that is mechanistic regarding human decisions that are detrimental to nature and organic regarding the side effects of technology in the life cycle.

The 'environmental centrism' mindset impacts the fundamentals of the emergence of a consciousness of human cultural history in the indigenous-centric decolonization process. A critique of anthropocentrism regarding masculine domination, the dominance of natural exploitation, and conservation reserves nature by bequeathing the earth to the next superior generation. Environcentrism positions women's perspective as an evolution of egalitarianism. In 1940 AD, a new way of thinking about environmental evolution was born that relates to humans as cultural creatures (indigenous people). Based on nature's autonomous intelligence, 'environmental rights' and 'trees rights' legislation prohibiting animal and plant killing has raised awareness of environmental ethics. The environmental way of thinking exists in indigenous peoples' land legal policies, manifested in 'ulayat rights.' The World Indigenous Peoples Conference in Albuquerque (New Mexico, U.S) on education focused on indigenous knowledge and the value of local wisdom (Brady, 1997). Local knowledge in understanding Aboriginal literacy to introduce cultural norms through dance, textbooks, and

films (Cumming-Potvin et al., 2022). For 60,000 years before the arrival of Europeans in Australia, Aboriginal tribes had an oral form of education to spread knowledge about land, survival, kinship, and religion (Reynolds, 2009). The reconstruction of local knowledge aims at elevating Aboriginal people and upholding Aboriginal dignity and self-respect (Rudolph, 2019). Multicultural education replaced monocultural, anglocentric curricula (Hickling-Hudson & McMeniman, 1996). Cultural knowledge is one of the primary skills that students need to graduate, and schools that train teachers in Australia offer anti-racist multicultural education courses.

The 30-year war between Catholic Christians and Protestants, which lasted from 1618 to 1648 AD, marked the beginning of the European Renaissance (the Dark Ages). The impact of this war was the emergence of the Renaissance era, knowledge, technology, and industrialization—commodity shortages due to industrialization to search for natural resource exploration areas. The control of Constantinople by the Ottoman, who blockaded the Mediterranean Sea, gave rise to an ocean exploration mission to look for alternative sea routes to the eastern world (Asia). The Portuguese carried out the first spirit of conquest as the first European nation to conflict with the Malacca Sultanate in the Malay world in 1509 AD. The Portuguese's 3G (gold, glory, gospel) mission was rejected and met with resistance by Sultan Mahmud as sultan in Malacca. In 1511, the Portuguese sent 1200 people on 18 ships under the command of Alfonso Albuquerque to project an image of European superiority. The conquest of Malacca by the Portuguese became the entrance to the archipelago. In 1512, Alfonso d'Albuquerque's troops arrived in Maluku when the conflict between the Kingdom of Ternate and the Kingdom of Tidore took place. The Portuguese helped the Kingdom of Ternate fight Tidore. They wanted to control the spice trade by introducing a culture of violence and viewing Eastern culture as a primitive society, strengthening the characteristics of a masculine country that enjoyed colonization. Evidence of the interpretation of masculinity in European-centric written products (Andaya & Matheson, 1983) narrates the Malay-Bugis conflict because of a destiny humans cannot deny. The European centricism perspective sees Malay literature as a product of a superstitious culture that views hardship and happiness as God's will and decision. The narrative of European hypermasculinity was written in a sailor's travelogue to record historical evidence.

The native-centric self-image tries to narrate a history that is autonomous and free from foreign influence. Most historical schools in Indonesia have a traditional view, with chronicles emphasizing narrative rather than facts (Nagazumi, 1968). Autonomous history writing decolonizes by eradicating colonialistic legacies regarding colonial political and historical narratives, autobiographies of governors general, and Indonesia as a remote province (Jones, 2022). Hypermasculinistic narratives dominate the argument structure for both the Indonesian and Dutch sides in history textbooks on war and diplomacy narratives (Saefudin et al., 2023). Characteristics of the narrative of history textbooks in Indonesia in the political field are that historians write new national history in ideological matters (Nordholt, 2020). Textbooks must avoid ideological contradictions that seek to dominate ethnicity and gender. A 1928 Youth Pledge Congress established Malay language discourse as the basis for the Indonesian national language (Noer, 1983). Yamin's concept of patriotism has become the dominant trend in Indonesian history textbooks, and the narrative of Javanese civilization actors is very dominant. A history textbook in the style of Malay civilization is needed to restore the initial consensus in the collective national society. The European centricism about patriarchal gender dominance shapes Yamin's generalization style. The textbooks portray the actor as a symbol of national identity, embodying a utopian ideal. However, the Javanese ethnicity does not accurately reflect society's diverse history and customs. Such as actors 'Ken Arok' and 'Ken Dedes' regarding the integration of the kingdom, Gadjah Mada as a figure unifying the archipelago, and Diponegoro as a figure of colonial resistance (Supomo, 1983), causing an identity crisis created by the legacy of European centricism in the practice of dominating Javanese historiography in the narrative of national textbooks (Kumar, 1983). History textbooks in Indonesia are not friendly to indigenous, disabled, and gender minorities. In Iran, educational policies and legal protocols reflect the egalitarian discourse, which promotes women's social and political standing (Ghajarieh & Salami, 2016). Modifying textbook educational materials for gender equality aims to neutralize gender positions. The multimodal structure of textbooks consists of semiotic codes providing meaning and messages contained in subversive language emphasis (Scuka & Kranjc, 2023).

The issue of textbooks is always exciting and a policy concern for the authorities. Postcolonial policies in the United States launched a campaign against textbooks deemed ideologically offensive or antipatriotic (Rashidi & Ghaedsharafi, 2015). The majority of narratives in United States textbooks contain patriotic identities. War victories, democratic gains, economic prosperity, technological prowess, and rising global leadership are all factors that contribute to the growth of national pride (Purwanta, 2015). Spain pioneered the traces of the arrival of Europeans on the American continent. Mainstream European centrism is extreme in the pattern of masculinity in the form of memories of global violence in war and revolution. He inherited a stylized portrayal of European masculinity that Spain had pioneered in 1511 on the American continent and the Cuban Islands. Diego Velazquez de Cuellar brought 300 troops on an expedition to Cuba and established colonial settlements in Baracoa in 1511, Santiago de Cuba in 1514, and Havana in 1515. Christopher Columbus established the legitimacy of the white race's superiority as the first settler in America in 1492, and his son Diego Columbus continued this tradition in the Caribbean Islands and Florida (US). The exploitation of natural resource wealth by waging war with the Guacanagari and Taino tribes. In the movie "Columbus: The Lost Voyage," hypermasculinity is inherited (Onion et al., 2009), based on evidence of Christopher Columbus's journey introducing a racist system of slavery, which informs:

"They... brought us parrots, cotton balls, spears, and many other things, which they exchanged for glass beads and eagle bells," he wrote. "They willingly traded all that they had... They were well built, with fine bodies and handsome faces... They bore no weapons, and did not know them, for I showed them a sword, they took it by the edge and wounded themselves because of ignorance. They have no iron... They would make good servants... We could subdue them all with fifty men and make them do whatever we wanted."

Another Spanish nation under Hernan Cortez's leadership in 1519, with 600 men and enslaved black people from the Caribbean and Africa, served as a representation of Europe. Conquest of Mexico in Tabasco (Olmec tribe) with the death of 800 people and conquest of Tenochtitlan (Aztec tribe). Historical facts prove that the influence of mainstream European centrism was solid and dominant in America from the 15th century AD until now. Giving rise to an inferiority complex is a mental state or psychological condition where a person tends to feel inferior or inferior to the West (Fanon, 1986). Based on excessive xenophobia towards foreigners and a lack of self-confidence or low self-esteem, the worst legacy of the colonial era was slave mentality, racist discrimination, and inferiority. They are giving birth to the concept of binary opposition about dichotomies such as the words 'barbaric-civilized, moral-immoral, and West-East,' this type of discourse legitimizes the superiority of Western identity (E. Said, 1979). European superiority was born due to a long history of war due to geographic conditions, disease outbreaks, and the failure of the industrial revolution (Hoffman, 2015). The European work ethic has a competitive outlook because poor natural resources encourage economic expansion to dominate the world. The strategy adopted is to create scientific and technological innovations to dehumanize weapons (MacMillan, 2015)—the discovery of gunpowder in the 9th century AD (Song Dynasty, China). According to Taoist teachings, gunpowder is used as a mixture of herbs for immortality, healing skin diseases, killing insects, and making weapons (Yinke, 2005). Strengthening military strength was focused on the Song Dynasty's defense against an enemy called the Mongolian nation. The connectivity of the Silk Road led to the spread of knowledge on making potassium nitrate from the classical Chinese chemist 'Wei Boyang' to the French kingdom.

Sustainability discourse shows the need to reconsider approaches to issues, economics, and the environment for global human survival (Vizina, 2022). Textbooks use ethnic knowledge and communal identity. Fragmented ideological dominance complicates nation-building growth (K. Said, 2023). Gender and ethnic analysis dominate the anti-colonial struggles of Aboriginal, Malay, and Indian indigenous peoples. The environmental centrism idea seeks to uphold cultural traditions based on indigenous peoples' national identities in opposition to exclusive European centrism (Leigh, 2009).

DISCUSSION

The problems of learning media (Zajda & Smith, 2013), teacher didactics (Eriksen et al., 2023), understanding decolonial pedagogy (Hardman, 2021), and young age education (McGregor, 2018) make this research

enjoyable for answering the challenges of 21st-century history education. Globalization erodes students' understanding of history and culture by transmitting cultural heritage to them through textbooks. The side effect of technological progress is the disconnection of socio-emotional connections that blur national identities that are rooted in culture. Understanding teacher methodology requires a solution to the European centrist narrative. Using critical feminist theory (Ramirez, 2007) and actor recontextualization theory (Van Leeuwen, 2003), history textbooks describe the repair of local colonial damage issues. The ethnic dominance theory of (Pratto et al., 1994; Sidanius & Pratto, 1999), combined with investigative psychology approaches (Engeness & Lund, 2020; Longarezi & de Oliveira Martins, 2023), focuses on social and ethnic inequalities and dominates national historical discourses such as those of Kumar (1983) and Supomo (1983). Researching, caring for, and studying indigenous indigenization education systems through the transmission of values is essential for reducing evidence of inferiority narratives (Alatas, 1977; Andaya & Matheson, 1983). Historical teaching in multicultural education and culturally responsive pedagogy can be improved.

Research Question 1: How Do Teachers Understand Methodology in Reconstructing Social Actors and Restoring Local Issues of Colonial Deculturalization in Textbooks?

Social actor reconstruction is an essential process in understanding and analyzing the socio-cultural dynamics of the context of colonialism. Teachers need an understanding of historiography in teaching (Brown & Hughes, 2018). Historiographic and primary narratives must be subjected to a process of constructive interpretation (Levisohn, 2010). Our data shows that the constructivist paradigm of historians influences teachers' understanding at the secondary school level. Manuals for educators serve as a focal point for developing educators' pedagogical abilities. Local history learning media has never been used, such as the film *Lancang Kuning* in the Riau Islands, the story of the child *Si Kelambai*, and the story of the characters *Hang Nadim* and *Hang Tuah*. They result in the creation of deculturalization, hampering the regeneration of cultural capital and developing a cultural identity that is a combination of globality and locality. Deculturalization in history learning takes the form of historical narratives of colonialistic inferiority in history textbooks. It gives rise to feelings of being colonized and colonized by the inlander nation, as depicted in the narrative of conquest and colonization. Teachers must carry out an understanding of restoring aimed at healing destructive narratives by deconstructing colonially distorted texts. Teachers criticize the objectification of historical sources to avoid controversial text narratives and the dominance of masculine actors.

Teachers explore alternative sources using an investigative psychological approach regarding cognitive memory and inferioristic mentality. In Indonesian history textbooks by Gunawan et al. (2017, p. 31), using Darwin's theory of evolution as a reference, *Pithecanthropus erectus* is the transition from apes to humans. The Indonesian 'Homo sapiens,' including *Homo wajakensis*, *Homo floresiensis*, *Homo Mojokertensis*, *Homo soloensis*, and *Meganthropus paleojavanicus*, descended from *Pithecanthropus erectus*. There needs to be a mention of the narrative and role of the 'Kawal Darat' maritime civilization on *Bintan Island*, contemporaneous with the *Pithecanthropus* periodization. It gives rise to a debate in textbooks without providing solutions to problems through the role of culture in forming identity. The second piece of evidence (Sardiman & Lestariningsih, 2017) is a national history textbook that portrays global violence or extended conflicts as pros and cons for social actors. Indigenous actors lose their identity regarding the wisdom of the emotional spirit of psychohistory, giving birth to historical and cultural awareness in the development of national identity indoctrination. As a result of following the mainstream pattern of 'European centrist,' indigenous peoples are marginalized in texts that are primitive, uncultured, and objects of racist violence and discrimination. Due to the story's unequal treatment of gender roles, colonial actors frequently dominate disadvantaged ethnic groups, and the reconstruction of the country's collective memory is "Java-centric," which has an impact on student's ability to think and feel (Kumar, 1983; Supomo, 1983). They are introducing Javanese historiography as an interpretation of national history, and the dominance of male masculinity as 'Java-centric' actors inspired a national spirit. Teachers must deconstruct ideological discourse involving indigenous communities by narrating the wisdom of experiences of religious tolerance, gender equality, and ethnic and tribal inclusiveness. Appreciate the ideal cultural heritage passed down in collective memory. They are managing an inferioristic mental narrative that damages cognition of the glorious history and culture of the classical era, which cuts off its message to future generations.

Teachers' pedagogical knowledge reflects decolonial methodological tools emphasizing alternative anticolonial narratives. Historiography debates create political tensions in the classroom learning process and distance themselves from diversity narratives. School textbooks are fundamental tools for spreading new awareness about feelings of cultural belonging through history education (Corcuff, 2005). The consensus of historians as the party responsible for writing textbook styles does not favor one ethnic group and explains the understanding of events to make them more vivid. They understood culturally responsive teaching identity and overcame the main narrative when faced with cultural differences between immigrants and natives (Taylor, 2011). The moral of research in historical writing is very important (Gilbert, 2016). The exclusivity of gender and ethnic roles in textbooks helps environmental centrism theory overcome deculturalization. They are suppressing construction results that depict self-image and stereotypes of social segregation for intersectional minorities (Spring, 2016). Students' self-construction is formed based on the environmental experiences of indigenous communities with traditional subjects, namely geology, biology, and history (Hai et al., 2020). They give birth to an identity from narrative wisdom, self-similarity, and continuity from the results of recontextualized reflection from the past to the present (Schachter, 2011).

The final step is for the teacher to conclude the narrative and collectivize social actors—decolonial pedagogy—to overcome the damage to the educational system inherited from colonialism (Hardman, 2021). Restoring the issue of colonial deculturalization in textbooks aims to reduce the collective memory of the masculinity of male actors that dominates hegemonic narrative structures. Indigenous wisdom is utilized in education to build cognitive skills based on wise and local ideas. Draw conclusions and ways of solving problems regarding conflicts of interest that favor one's group and prejudice against other groups.

Research Question 2: What is the Influence of Exploration, Care, and Tracing From the Education System of Malay, Indian, and Aboriginal Indigenous Communities on History Didactics?

Cultural practices and perspectives in indigenous education systems can contribute to historical didactics. Teachers at the secondary school level need information technology skills and digital literacy to deconstruct colonial perspectives. Indigenous perspectives (Malay et al.), using film, multimedia, folklore, dance symbols, and local indigenous knowledge. Integration of indigenous knowledge and views into mainstream teacher education. They are creating inclusive learning spaces. Local knowledge and indigenous culture are integrated into the teacher education curriculum to increase teachers' understanding and involvement in local and cultural realities (Eriksen et al., 2023). Curriculum and teacher education can be adapted to understand and respect cultural differences and how teachers can facilitate inclusive learning for students with diverse backgrounds (Zeichner, 1996). Socio-harmonious attitudes and local wisdom are integral parts of education that contribute to the formation of inclusive and tolerant attitudes in the younger generation (Wijaya et al., 2018).

Teachers know how to manage decolonial learning paradigms, objectives, collaborative investigative psychology and ethnography, and learning styles. They were carrying out a narrative of resistance by identifying European-centrism propaganda in learning media and reducing the dominance of masculine actors over women's roles in history. Teachers' awareness of the inferiority of indigenous peoples as policy objects and restoring indigenous narratives to ideal culture. Indoctrinating cultural values through local historical sources from a collaborative autoethnographic perspective. The education of prospective teachers can prepare educators to address cultural, ethnic, and social diversity in their classrooms (Hickling-Hudson & McMeniman, 1996). Learning is more responsive in the context of indigenous communities and promotes reconciliation with their history and culture through decolonization (Barton & Kahn-John, 2023). The teacher invites students to think historically in case studies of the role and dominance of actors to divert to the discourse of indigenous cultural actors. Categorize emotional and spiritual wisdom in caring for cultural heritage as the root of identity—integrating cultural values to emphasize students preserving cultural heritage in a historical context. Teachers re-localize inferior native narratives and change them to alternative ethnic and gender roles for understanding historical and cultural awareness and emphasizing the importance of identity by demilitarizing the narrative of learning media texts. Caring for cultural identity was carried out in a case study of collective national communities in the outermost, frontier, and underdeveloped regions near the

exclusive economic zone lines of Indonesia, Australia, and the United States and located in the Anambas Islands, Natuna Islands, Karimun Islands, Cocos-Keeling Islands, Katanning (Aboriginal-Malay), and Alaska (Indian).

The training and education of prospective teachers emphasize a critical feminist approach and recontextualization of actors within ethnic domination discourse. Prospective teachers learn the purpose of teaching by exploring the history to attract students. Students choose their approaches and explore their questions through culture. Students' values and moral judgments are highlighted as necessary in their work of interpretation and understanding of history (Johannesen, 2023). Student involvement in determining learning models influences understanding of historical and cultural awareness. Teachers improve students' analytical skills in cosmopolitan political literacy abilities (Moodley, 2005). Local knowledge will shape students' character values through the ability to distinguish the nature of prejudice, discriminatory attitudes, and racism.

Indonesian history textbooks frame myths through feudalism, conflicts of interest, and pro-Dutch colonialism (Gunawan et al., 2017; Sardiman & Lestariningsih, 2017). Animist beliefs and tribal chiefs (potlach) influence textbooks' illogical memory. Indonesians respect leaders as gods sent from the sky. Conflict of interest is a bad culture inherited from Hindu-Buddhist kingdoms in Indonesia, namely the lack of unity and integrity between ethnic groups, tribes, and traditional aristocracy. The memory of colonialism in Indonesian history is caused by the style of historical writing using Dutch sources as a result of narrative reconstruction. Educating historians, namely, teachers, must be prepared to rewrite and restore them according to their respective cultures within the national identity and unity framework.

In contrast to textbook narratives in Australia (Darlington et al., 2018) and the United States (Moreau, 2003), as developed countries, nationalistic narrative plots dominate. European history textbooks depict national heroes, the rise of a nation from adversity, political leadership, the reconstruction of national identity based on religion, and long-term technological trends. Influencing the writing of textbooks in Australia and the United States strengthened the national identity narrative as the pride of the Anglo-Saxon superior race who had the right to rule the world and advance human civilization.

CONCLUSION

In this report, we aim to contribute to the field of secondary school teacher pedagogy regarding a critical analytical understanding of resistance to narratives of Eurocentrism. The pedagogical curriculum for prospective teachers in Pendidikan Profesi Guru (PPG) schools in Indonesia does not yet link the praxis between culturally responsive pedagogy and ethnic and gender literacy. Case study of pedagogy in 21st-century challenges in ACARA (Australian Curriculum Assessment Reporting Authority), using local Aboriginal languages as emotional literacy because they connect the classroom with Aboriginal families and communities (Cumming-Potvin et al., 2022). In the 21st century, decolonial learning is replacing European centrism in history. Decolonial pedagogy addresses the challenges of decolonization because it incorporates indigenous perspectives and understandings into teacher education. Education for potential teachers in the Pendidikan Profesi Guru (PPG) program does not include ethnicity and gender in collaborative autoethnography. Emphasizes learning material presented by the government as nationally approved public history without using decolonial alternatives in the source interpretation process.

The didactic emphasis of history should rely on knowledge construction involving critical thinking and the selection of facts—didactics to convey character values and standards based on local cultural heritage. Native knowledge in teacher education helps instructors comprehend local circumstances and culture to offer non-monocultural learning options (Eriksen et al., 2023). For example, the history education curriculum in the United States emphasizes strengthening the importance of identity as a source of civic pride. The textbook narrative contains the wisdom of the glory of war victory, the narrative of democracy, and American hegemony as a world leader. It is essential to support local identity when running inclusive learning places and not be biased against racial and ethnic groups when teaching. Media propaganda in textbooks helps pupils internalize emotional and spiritual ideas to gain confidence and national identity. They aimed to instill a spirit of nationalism framed in national identity derived from historical and cultural awareness.

RESEARCH RECOMMENDATIONS

In multicultural cultures, postcolonial education policies play a crucial role in addressing ethnocentrism and transnational conflict concerns. Future researchers will hopefully build on this work, and officials at the Ministry of Education and Culture of the Republic of Indonesia will use it to make history books that cover more ground. For the character education of young children, strengthening national integration and incorporating the role of traditional inclusivity from the most remote, frontier, and underdeveloped regions in postcolonial education with egalitarian multiculturalism, has a proud national identity and is disability friendly.

DECLARATION OF CONFLICT OF INTEREST

The researcher declares no potential conflict of interest or political tension with any party concerning this article's research, authorship, and publication.

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