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Contents

Foreword. [ii]

JOHAN WAHYUDI & M. DIEN MAJID,
The Hajj in Indonesia and Brunei Darussalam in XIX – XX AD: A Comparison Study. [91-102]

MOHAMMAD IMAM FARISI & ARY PURWANTININGSIH,
The September 30th Movement and Aftermath in Indonesian Collective Memory and Revolution: A Lesson for the Nation. [103-128]

MARY O. ESERE,
Historical Overview of Guidance and Counselling Practices in Nigeria. [129-142]

DINN WAHYUDIN & ANDI SUWIRTA,
Politics of Curriculum in the Educational System in Indonesia. [143-158]

ATIKA KURNIA PUTRI & YUDA B. TANGKILISAN,
Cultural Strategy and Regional Museum Construction during the New Order Era, 1975-1990. [159-180]

Info-tawarikh-edutainment. [181-194]

TAWARIKH: Journal of Historical Studies *will provide a peer-reviewed forum for the publication of thought-leadership articles, briefings, discussion, applied research, case and comparative studies, expert comment and analysis on the key issues surrounding the history education and historical studies in general and its various aspects. Analysis will be practical and rigorous in nature. The TAWARIKH journal, with print ISSN 2085-0980 and online ISSN 2685-2284, was firstly published on October 28, 2009, in the context to commemorate the Youth Pledge Day in Indonesia. Since issue of October 2009 to date, the TAWARIKH journal has been organized and published by Minda Masagi Press owned by ASPENSI (the Association of Indonesian Scholars of History Education) in Bandung, West Java, Indonesia. This journal is published twice a year i.e. every October and April. For period 2012 to 2017, the TAWARIKH journal was accredited by Ditjendikti Kemdikbud RI (Directorate-General of Higher Education, Ministry of Education and Culture of the Republic of Indonesia); and indexed also by SINTA Level 2 owned by Kemenristekdikti RI (Ministry of Research, Technology, and Higher Education of the Republic of Indonesia) in Jakarta. All articles in the TAWARIKH journal are available online also at:* ***www.journals.mindamas.com/index.php/tawarikh***

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FOREWORD

Sources of Southeast Asian historiography, from the traditional era until the dawn of the Second World War (1939-1945), appeared to be highly dependent on notes and records written by seafarers, traders, colonial officials, and clergies. Commonly, such notes and records were based on observations and considerations, which were influenced by their respective agenda. Such "biasness" had inevitably led to misinterpretations in comprehending the actual realities of the historiography of this region from the perspective of the "Southeast Asian world", which required both re-examination and re-writing to ensure historical works produced were objective rather than subjective in their interpretations of past events.

Indeed, such was the view shared by a Dutch scholar, J.C. Van Leur, in his academic work entitled "Indonesian Trade and Society: Essays in Asian Social and Economic History" (1955), when he made a powerful conclusion that much of Asia history has in the past been observed from the decks of European ships, from the ramparts of the fortness, the high gallery of the trading-house.

In Indonesia, awareness regarding the lopsided nature of Indonesian historical writings has been highly vocalised by Adrian B. Lapian, in his academic work entitled "Orang Laut, Bajak Laut, Raja Laut: Sejarah Kawasan Laut Sulawesi Abad XIX" (Sea People, Pirates, Sea King: The History of the Sulawesi Sea Region in XIX Century), in 1987, who asserted that approach has to be Indonesian-centric, in which history from within also means approaches from the decks of indigenous vessels.

Meanwhile, in Malaysia, such discrepancies in the writings of its history were equally exposed by Mohammad Raduan Mohd Ariff & Shahril Talib, in their academic work entitled "Penulisan dan Realiti Sejarah Asia Tenggara: Satu Persoalan" (Historiography and Historical Reality of Southeast Asia: A Problem), in 1995, who concurred that one issue that has been a main problem is the validity of historical science and historical reality. The history here is not a narrow chronological history but a broader history, revealing the past with a focus on social, political, and economic processes. This is done with the consciousness and awareness that the knowledge of history related to the nation-sate is very different from the real situation.

In lieu of such awareness, scholars and historians have begun re-examining and re-writing the history of this region from an Asian and/or African-centrics, and scholarship of scholars perspective, utilising a variety of approaches, space, and themes. As of the present day, awareness regarding the importance of re-examining and re-writing the history of this region has taken root amongst scholars following their realisation of the salience of history in advancing the still unfinished agenda of nation-building and regional considerations. As most are well aware of, history has proven that the Southeast Asian archipelago, and also Africa and Latin America regions, have played an indiputable role in the development of world civilisation.

In the realm of education, it can be said that most regional states have made Southeast Asian history as a compulsory subject that has to be exposed to students at all levels of schooling and education. Henceforth, the time has come for the teaching and learning of history to be given a new paradigm shift, which is not only to give emphasis on purely achieving excellent results in assessments and examinations, but also on the need to understand the meanings of historical events in order to serve as a compass or source of inspiration to students. It has to be remembered that once upon a time, the history of this region was "a shared history" that was collectively shaped by our forefathers before it was deconstructed by the imperialists that led to the birth of modern nation-states, which are defined by their respective national identities and geopolitical boundaries.

By taking into consideration the realities of contemporary geopolitics, it is therefore timely that the teaching and learning of history among students from various countries in the region be not constrained by the history of their own nations, but equally to embrace the shared history of the region, as a collective whole. This is to ensure that future leaders assuming the helm of their respective countries in this region can utilise historical thoughts in managing various issues; and as a consequence, bring about greater understanding and shared prosperity to this region.

The articles presented in the TAWARIKH journal this time, the April 2020 edition, do not directly examine the importance of maritime history; or the need for teaching and learning history based on the new paradigm in approach, method, and evaluation. In fact, what is important and very urgent here is that the articles written by the Lecturers from Indonesia and Nigeria examine the need for research results with new and different approaches and methods, which are adapted to the "Asian and/or African-centric" outlook.

Articles written by the Lecturers from Indonesia, such as Johan Wahyudi & M. Dien Madjid about the history of the Hajj in Indonesia and Brunei Darussalam; Mohammad Imam Farisi & Ary Purwantiningsih about the importance of getting lessons from the tragic "September 30th Movement of 1965" event; Dinn Wahyudin & Andi Suwirta about curriculum politics in the education system; and Atika Kurnia Putri & Yuda B. Tangkilisan about the cultural strategy and building of the museum, clearly giving the readers a picture of an "Asian or Indonesian-centric" perspective, approach, and writing. While an article written by a Nigerian Lecturer, Mary O. Esere, on the history of the Guidance and Counseling practice, also illustrates the style of writing on "African or Nigerian-centric" history. Thus, Academics and Lecturers from Asian, African, and even Latin American countries – in accordance with their respective scientific disciplines – have continued and developed a research spirit and writing style that is "Asian, African, and Latin America-centric", as pioneered by J.C. Van Leur of Netherlands, Adrian B. Lapian of Indonesia, and Mohammad Raduan Mohd Ariff & Shahril Talib of Malaysia' studies mentioned above.

Finally, on this note, I would like to express my highest appreciation to the leadership of ASPENSI (Association of Indonesian Scholars of History Education) and Minda Masagi Press in Bandung, West Java, Indonesia for the effort in ensuring the continuous publication of the TAWARIKH journal and other ASPENSI periodicals, which have brought immense benefit to us all. May our bond of friendship and scholarship in ASPENSI also continue for strengthening and empowering the academic matters.

Happy reading articles in the TAWARIKH journal, hopefully there are benefits.

Kota Kinabalu, Sabah, Malaysia: April 30, 2020

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