

Implementation of Multicultural Values in Indonesian History Learning to Build Tolerance and Nationalism Attitudes of Students of Ngaglik 1 Senior High School, Sleman

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Abstract—The objectives of this study are: (1) to find out the urgency of multicultural values, Indonesian history, tolerance and nationalism, (2) to find out Indonesian history lesson plan in instilling multicultural values, (3) to identify the implementation of Indonesian history learning based on multicultural, and (4) to find out the obstacles in the process of multicultural-based Indonesian history learning. This research is a type of qualitative research. Data collection techniques are done by observation, interviews, and documentation. The results of the study show that: (1) The importance of multicultural implementation in the learning of Indonesian history to build the tolerance and nationalism attitudes of students due to the negative influence of information technology and currently the young generation of Indonesia has experienced many problems of disintegration of the sense of unity and national unity that leads to the low tolerance and nationalism attitude of students, so it is necessary to implement multicultural values, (2) Planning conducted by teachers in SMA Negeri 1 Ngaglik, Sleman in multicultural-based learning of Indonesian history by compiling learning tools in the form of syllabi and lesson plans which incorporates multicultural values, (3) The implementation of multicultural-based Indonesian history learning can be carried out through Indonesian historical material relating to multicultural values, applying active learning, using good media, and methods, and (4) Constraints experienced in the implementation of multicultural values in learning Indonesian history include the ability of teachers in the learning process, attitudes of students in following learning and learning facilities.

Keywords: *multicultural values, Indonesian history learning, tolerance and nationalism*

I. INTRODUCTION

Indonesia is a multicultural country, indicated by social differentiation in the form of ethnic, social, cultural, religious and many others. According to Leo Surya Dinata data [1], there are at least 20 major ethnic groups in Indonesia. Based on 2001 data, Javanese are the largest of 83.9 million (41.7%), followed by Sundanese 31 million (15.4%), ethnic Malays, Madurese, Bataks, Minangkabau, Betawi, Bugis and Bantenese each amount is around 4 - 7 million or 2% - 4.5%. The Chinese community is an ethnic group with a population of 1.738.936 people (0.86%) [2].

Associated with the development of citizenship and cultural development of the Indonesian people with a pluralistic style of society, the plurality, Indonesian society is characterized by the reality of social ties based on differences in ethnicity, religion, customs and regionality [3]. The motto of *Bhinneka Tunggal Ika* which means different but still a

unity is a concept of strength to realize that the diversity of Indonesia has two potentials at once. These two potentials are unity (integrative) and disintegration [4].

This highly complex diversity makes Indonesia as a multicultural country. Multiculturalism in Indonesia should override SARA, which often considers a group as the best. If there is no respect for differences, conflicts will occur, such as in Maluku, Central Kalimantan, and in Poso. The conflict signifies tolerance and nationalism questionable [5].

Seeing this, one of the attitudes and understandings that need to be developed in this case is the implementation of multicultural values among students. Multiculturalism is an understanding and perspective that emphasizes interaction by considering the situation of each culture that an entity has equal rights. Therefore, in multicultural understanding, difference is an inevitable fact which is then valued and respected in the same degree so that it does not consider the cultural elements possessed more valuable than other people's cultural elements. Unfortunately, this understanding and attitude cannot be born as well, but needs to be implanted, inherited and taught, one of which is through education [6].

Educational institutions are expected to instill attitudes to students to respect people, culture, religion, and other beliefs. The hope, with the implementation of multicultural education, will help students understand, accept and respect other people who are of different ethnicity, culture and personality values. Through the implementation of a multicultural spirit in schools, it will become a media of training and awareness for young people to accept differences in culture, religion, race, ethnicity and needs among others and want to live together peacefully [7].

Planting the implementation of multicultural values can be integrated in certain subjects, one of which is learning Indonesian history. Considering the purpose of learning Indonesian history in high school is to shape the nation's character and civilization with dignity and in the formation of Indonesian people who have a sense of nationalism, tolerance, and nationalism [8].

The discussion of the implementation of multicultural values through the learning of Indonesian history to build students' attitudes of tolerance and nationalism in the face of globalization flows becomes important, the discussion is operational, and the implementation is still scarce [9]. This

study tries to examine the implementation of multicultural values in learning Indonesian history in Ngaglik 1 Senior High School, Sleman, Yogyakarta

II. MATERIAL AND METHODOLOGY

This research is field research. This type of research is descriptive analytic qualitative research [10]. The approach used is the phenomenology approach. A study of the appearance of an object, event, or condition in an individual perspective. This approach is used to track or find out the diversity found in Ngaglik 1 Senior High School, Sleman, Yogyakarta. Data collection techniques consist of: (1) Interview, is a form of communication between two people, involving someone who wants to obtain information from another person by asking questions, specific goals. Interview is used to obtain information or data needed in research. For example, events that have passed, arguments, or opinions which are still related to this research, (2) Observation, observation is a technique or a way of collecting data by observing current activities. In addition, to obtain data related to the implementation of multicultural values practically in Ngaglik 1 Senior High School, Sleman, Yogyakarta, and (3) Documentation, is a record of events that have passed. This document can be in the form of writing, drawing, or works [11].

III. RESULTS AND DISCUSSION

A. Implementation of Multicultural Values

Multicultural education is a way of looking at reality and ways of thinking, not just content about diverse racial, ethnic and cultural groups [12]. He also emphasized that multicultural education means ideas, movements, educational reforms and educational processes which the main purpose is to change the structure of educational institutions so that students both men and women, students with special needs, and students who are members of diverse racial, ethnic, and cultural groups will have the same opportunity to reach academic achievement in school [13].

According to Skeel multicultural education is essentially an attitude in looking at the uniqueness of humans without distinguishing race, culture, sex, sex, physical condition or economic status of a person. This is in line with Liliweri's thought that multicultural education is an educational strategy that utilizes the diversity of cultural backgrounds of students as one of the strengths to form multicultural attitudes [14]. This strategy is very useful, at least for schools as an educational institution can form a shared understanding of the concepts of culture, cultural differences, balance, and democracy in a broad sense [15].

Then, it can be concluded that multicultural education is more directing students to behave and have a tolerant (inclusive) attitude towards the social reality of diverse societies, both in terms of culture, ethnicity, race, and religion. This paradigm is meant that we should be appreciative of other people's cultures, differences and diversity are wealth [16].

Internalization of multicultural values can be applied in the study of Indonesian history, because the subjects of Indonesian history have a role in internalizing the nation's noble values to students. In the book *Prasangka dan Konflik*,

Liliweri argues that the source of conflict that drives the disintegration situation comes from historical factors. Therefore, in teaching Indonesian history, teachers must be able to present interpretations of Indonesian history that have meaning for students [17].

This is meant because understanding the meaning in each historical fact is something that is the principle. Indonesian history lessons are lessons which the purpose has to do with the formation of national character such as tolerance and nationalism [18]. The process of internalizing the values of past events in the form of origin, genealogy, collective experience and role models of history with outputs that include understanding national historical events, imitating wisdom, and wise attitudes of historical actors [19].

From the explanation above, the implementation of multicultural values in the curriculum of Indonesian history must be able to accommodate students' cultural differences, utilize their culture as a source of content and as a starting point for cultural development, understanding of other people's cultures, tolerance, arousing nationalism, nationalism based *Bhinneka Tunggal Ika*, develops ethical behavior, and can utilize students' personal culture as part of student entybehavior so as to create "equal opportunities for students to excel" [20].

B. The Concept of Indonesian History Lessons

According to Ali, Indonesian history is a collective record of the Indonesian people, which began in the pre-literacy period until now and refers to the history of the territory of the former Dutch East Indies in the archipelago [21]. The history of Indonesia is the history of the Indonesian nation, the nation in terms of anthropology and ethnography is a blood unit or a derivative unit. This national boundary of course can still develop, can also be accepted as a cultural unit, a language unit that can provide a bond in each element, whereas the Unitary State of the Republic of Indonesia is one political entity.

Indonesian history, according to Kartodirdjo, is a reconstruction or depiction of how the life of the Indonesian people as we know it has experienced its development through the historical process so that it looks and appearance as it is today [22]. It is this process of development that is gradually and continually creating the integration of current national unity. The nature of Indonesian history is none other than national, national means covering the nation itself in its own homeland.

According to Vlekke, Indonesian history is a historical event in various regions of Indonesia, which began from the pre-literate era until now [23]. The period of Indonesian national history began in the Pre-literary Age, the Hindu-Buddhist Kingdom which included the entry and development of Hindu-Buddhist influences in Indonesia, the Arrival and Islamic Civilization, Colonization and Resistance, which included the period of western colonization and Japan in Indonesia, and the emergence of resistance the people against colonialism, the National Movement period includes the birth of a national organization and the emergence of Intellectuals to achieve independence, War and Reformation including the defense of Indonesian independence from within and from abroad, the

Post-Reformation covers a period of liberal and guided democracy, and a new order period until reformation.

Indonesian History Subjects taught at senior high schools according to Kochhar aims to teach tolerance and strengthen a sense of nationalism [24]. By examining various historical events in Indonesia to build a collective memory in students, so that they know the history of their nation, are able to recognize their national identity and make it a foundation in building the life of the nation and state in the present and the future.

C. Urgency of Tolerance

According to Mulyono attitude is an action based on the position or opinion/belief as a tendency to act [25]. This establishment as an action that will be carried out by someone in stages of other people or certain objects. This action can lead to something good depending on the beginning that he noticed. Attitude is a mental position about a fact or state or a feeling or emotion toward a fact or state" [26].

That attitude is closely related to a person's situation in acting on an existing fact. This action gives a certain behavior that appears in a person. Jain defines attitudes as relatively lasting clusters of feelings, beliefs, and behavior tendencies directed towards specific person, ideas, objects or groups. An attitude is not passive, but rather it exerts a dynamic influence on behavior [27].

From some of the opinions of the experts above, it can be concluded that attitudes are actions or behavior of a person about an object accompanied by certain feelings and provide a basis for a person to behave in accordance with his will which explains it is good or not good in establishing an interaction with others. If the concept of attitude is known, then the concept of tolerance.

According to Kushaey, the meaning of tolerance is "Cultivating habits of patience, tolerance, and restraining emotions and desires [28]. Tolerance is defined as a quality attitude that allows the opinions, beliefs, customs, and behavior of others who are different from themselves" [29]. The attitude of tolerance in this study is the affirmation of the meaning of tolerance in life in Ngaglik 1 Senior High School as one form of a social system becomes important because there should not be a rejection of tolerance values only because students feel anxious and worried that tolerance is into a form of self-humiliation, tolerance actually develops within the framework of diversity, primarily the diversity of SARA. When this tolerance is formed, students will have an attitude of love in the country, as evidenced by the absence of conflict between fellow high school students in Ngaglik 1, Sleman.

D. Urgency in Nationalism Attitudes

According to Adetiba & Rahim "nationalism refers to a situation where one owns his/her allegiance absolutely to a particular nation or an ethnic group that forms a political nation" [30]. Smith defines nationalism as "an ideological movement for attaining and maintaining autonomy, unity and identity on behalf of a population deemed by some of its members to constitute an actual or potential 'nation'" [31]. With this nationalism understanding, it wants to achieve and maintain unity to form a nation.

Young defines nationalism "is a political creed that underlies the cohesion of modern societies and legitimizes their claim to authority. Nationalists centers the supreme loyalty of most people upon the nation-state either existing or desired" [32]. Citizens 'loyalty to the state is a natural extension of national solidarity' (culture, language, ethnicity). Nationalism in the context of Indonesia consists of an awareness for unity that Indonesia is inhabited by various ethnicities, cultures and religions. Awareness to eliminate the form of colonialism and maintain sovereignty together. "Nationalism could be understood by creating and maintaining the sovereignty of a state (nation), to realize the concept of a common identity of a group of Indonesian nationalism for humanity's group [33].

Then the attitude of nationalism is the actions and behavior as well as the attitude carried out by someone on the problem that responds to the interests of the nation and the state not for a group. This shows that someone prioritizes the highest goals left only to the nation and country.

The attitude of nationalism that is well-embedded in students, will foster a positive attitude in themselves. Therefore, if something is indeed good, it will be good to be carried out throughout his life and students will act in accordance with the attitude of nationalism that he believes [34]. This is marked by placing the unity and integrity of the nation above personal or group interests, willing to sacrifice for the benefit of the nation and state, love the country, be proud of the Indonesian people, and develop tolerance in upholding diversity. This attitude of nationalism can be instilled in schools, especially in Ngaglik 1 Senior High School, one of them through the subjects of Indonesian history

E. Implementation of Multicultural Values in Indonesian History lessons to build tolerance and nationalism attitude

1) Indonesian History Lesson Planning based on multicultural values

At the planning stage, the Indonesian history teacher at Ngaglik 1 Senior High School prepared a syllabus and lesson plan that internalized multicultural values. Examples of basic material concerning: (1) the development of western colonialism and imperialism, (2) Indonesia's national movement, (3) the proclamation of Indonesian independence, and (4) the struggle to defend independence from the threat of the Allies and the Netherlands.

From the identification process, it is found some Basic Competencies of *Kompetensi Dasar* (KD) which emphasize multicultural values that can build tolerance and nationalism of students including: (1) Living the values of unity and the desire to unite in the struggle for national independence towards the nation's independence as the gift of God Almighty towards the nation and state of Indonesia, (2) Exemplify the behavior of cooperation, responsibility, peace-loving fighters in realizing the ideals of establishing the state and nation of Indonesia and showing it in everyday life, (3) Analyzing the similarities and differences in approaches and strategies of national movements in Indonesia at the

beginning of the national awakening, the Sumpah Pemuda (Youth Oath) and afterwards up to the Proclamation of Independence, (4) Analyzing the role of National and Regional figures in the struggle to uphold the Republic of Indonesia, and (5) Analyzing the proclamation of independence and its meaning for social life, culture, the Indonesian economy, politics and education.

The syllabus and lesson plan are material that contains multicultural values, so that it can be known that the learning of Indonesian history in Ngaglik 1 Senior High School is a multicultural based learning that can build students' tolerance and nationalism. According to Hamalik [35] the function of lesson planning is as follows, (1) giving the teacher a clearer understanding of the objectives of school education and its relationship to learning that is carried out to achieve that goal, (2) helping teachers to clarify thinking about learning values and the procedures required, (3) assisting the teacher in clarifying the thinking about the contribution of learning to the goals of education, (4) helping the teacher to recognize student needs, and encouraging learning motivation, (5) reducing the risk of trial and error in the learning process. (6) students will respect the teacher because they are serious in teaching according to the expectations of students, (7) assisting teachers in maintaining the spirit of teaching and always providing up-to-date materials to students [36].

2) *Implementation of Learning Indonesian History based on Multicultural Values*

The implementation of Indonesian history learning based on multicultural values in Ngaglik 1 Senior High School can be observed in several aspects. Regarding multicultural education, the teacher believes that the implementation of multicultural values in learning Indonesian history can be carried out through learning materials related to multiculturalism and implemented through learning methods.

According to Zuhdi giving examples of historical content that has links to the multicultural spirit, one of which is the maritime history of Indonesia [37]. The ancestors of the Indonesian people already have a high sense of tolerance, this is evidenced by good relations in inter-island trade in the archipelago. Therefore, the correct understanding for the Indonesian archipelago "is not the islands surrounded by the sea", but "the sea sprinkled with islands".

The material on the history of Indonesia's national revival was marked by the establishment of the Budi Utomo organization and the pledge of youth oaths. Showing unity and a sense of solidarity, because Indonesia is a unitary state consisting of diverse ethnicities, cultures and religions as shown by the motto "Bhineka Tunggal Ika" (Unity in Diversity) [38].

"A slogan that has deep philosophical meaning, which becomes the adhesive of Indonesian society in a unity territory of Indonesia, one homeland, one nation and one language, which is born by the event of the Sumpah Pemuda (the Oath of the Youth)" [39]. Youth oath events show the meaning of tolerance among young

people who come from various regional delegates, make up their mind and desire to build unity and integrity of the nation's children, because they realize the diversity of culture, religion, and ethnicity. In the end it headed towards the peak of nationalism towards the struggle for Indonesian independence in the future.

Through this youth oath, "the youths promises to have the same feeling as having one nation, one country and one language that is Indonesia" [40]. All of these have upheld the spirit of togetherness in facing the struggle against the invaders by uniting the steps towards the same to achieve independence in maintaining the unity and integrity of the nation.

According to Suhady & Sinaga the unity and integrity of the nation has at least 6 human dimensions that are fundamental, namely: (1) Appreciation of human dignity as a creature of God, (2) A common commitment to live as a nation and a free state, independent and united, (3) Love of the motherland and nation, (4) Democracy or popular sovereignty, (5) Social solidarity; and (6) A just and prosperous society [41].

The material about achieving Indonesian independence in 1945, which if viewed in historical context is a dialectical process of the search for national identity. In this Basic Competence, students are invited to interpret the proclamation as an agreement and the result of compromise between ethnic, and religious groups. When the sentence changes in the Jakarta Charter "The obligation to practice Islamic law for its adherents" becomes "God of the Almighty". The change is a symbol of recognition of the diversity that is owned by the nation, so in this basic competence, teachers are also required to reinforce the spirit [42].

Therefore, multicultural basic values in the material, can be used as a strength to fix the Indonesian nation in fostering national identity by implementing it. "These things that should be able to be understood by the Indonesian people to enhance nationalism as a new color in providing concrete solutions for the Indonesian nation" [43]. In order to easily provide understanding and instill the values contained in Indonesian history subject matter, the teacher must use the right learning strategy. Learning strategies are a series of actions that are effective, planned, and directed to achieve the goals and objectives of learning. Indonesian history subjects are designed to develop knowledge, understanding, and analytical skills towards the past and social conditions of Indonesian people.

Basically, Indonesian history learning functions to raise awareness in students. The awareness that exists in students will make students have a tolerance and attitude towards the Indonesian nation. The strategy carried out by the history teacher of Ngaglik 1 Senior High School in planting multicultural values through learning Indonesian history to students is by giving the example of the attitude of the heroes through the method. Learning methods include question and answer and discussion. This was done by Indonesian history teachers by giving questions to students during the lectures. In this way, it is expected to attract students' interest and motivation. Especially when teachers deliver material

with lectures that are too long, students feel bored or bored and even sleepy. However, when the teacher combines it with question and answer, students are motivated to pay attention to the teacher's lecture material, even more so when the student's answers get an assessment from the teacher.

3) *Factors that become obstacles in the process of implementing multicultural values in the learning of Indonesian history and the solution in Ngaglik 1 Senior High School*

In learning Indonesian history, the teacher must be able to present past events into the learning process. But because the event has occurred and cannot be repeated, the teacher's ability is needed to imagine and visualize it so that students can understand and take on the meaning of the events presented. This is a challenge for Indonesian history teachers to show that the subjects of Indonesian history are important subjects to be studied by students [44].

Based on the results of research interviews with Indonesian history teachers who carry out learning, Factors that constrain teachers in internalizing multicultural values in Indonesian history learning are the lack of students' knowledge toward new terms and little understanding between one culture and another, especially in tradition and customs. Through learning Indonesian history, teachers can provide solutions and re-explain things that have not been understood by students. Therefore, students will understand multicultural education and multicultural values that can help them live in society.

In addition, the teacher is required to be able to foster motivation to learn Indonesian history, so that in turn students can understand the historical meaning of life both now and in the future. The quality of history learning, one of which must be supported by the performance of teachers who require a lot of thought, time and energy to do the planning, implementation and assessment (evaluation). In addition, teachers are also required to develop learning methods and use of learning media.

The obstacle of Indonesian history subject teachers to instill multicultural values in the learning of Indonesian history to build an attitude of tolerance and nationalism through the learning process not only comes from the teacher, but also from students [45]. Student activities in Ngaglik 1 Senior High School which are very crowded will make them tired, so that it will impact on learning activities in the classroom. With such conditions, the teacher must be able to apply various models, strategies or teaching methods so that there are variations when delivering material. With the variation in learning, it means that it will be able to keep students passionate about learning and will always give positive responses to the material they receive.

Students who have a positive attitude (active) during teaching and learning activities basically have a higher enthusiasm and motivation to learn compared to students who have a negative attitude (passive). Thus, a high learning motivation in students will be followed by

a higher learning intensity so that the learning achievement is also higher. Thus, the quality of the process and learning outcomes of history is also influenced by the attitudes of students during the teaching and learning activities taking place.

IV. CONCLUSIONS

The implementation of multicultural values in learning Indonesian history to build an attitude of tolerance and nationalism begins at the planning stage. Indonesian history teacher at Ngaglik 1 Senior High School, Yogyakarta conducted an internalization of multicultural values into the syllabus and lesson plans which had been compiled. At this stage, the teacher designs a step in Indonesian history learning that facilitates active students from the introduction, core and closing. The teacher implements multicultural values in the implementation of Indonesian history learning through material related to multiculturalism and uses a variety of learning methods. By using methods that can activate students, it will simplify the process of implementing multicultural values in the learning of Indonesian history to shape students' attitudes of tolerance and nationalism. The learning process of Indonesia's multicultural-based history at the Ngaglik 1 Senior High School in Yogyakarta began the planning, implementation and assessment stages. The learning process of multicultural-based Indonesian history will be successful if it can overcome problems both from the teacher and from the students.

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