



Hegemony ideology In Learning History

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Abstract. The research aims to analyze the root causes of boring history learning through an educational political approach. Based on this approach, the focus of research is ideological hegemony as the influence of moral and intellectual leadership for the interests of power. Accentuation of studies on forms of ideological hegemony in history learning. The research method used is qualitative research with an exploratory approach to describe forms of ideological hegemony in history learning. The research subject was a history teacher at Surabaya State Senior High School. Qualitative data were collected through interviews, observation and documentation. Test the credibility of the data using triangulation of data sources. Qualitative data analysis using the Miles & Huberman domain analysis technique. The results of the research are that in learning history there is a practice of ideological hegemony without violence. The instrument of ideological hegemony is a national history book as a historiography developed with a positivism approach. The historical reality that is taught to students is historical reality that is single and objective. The reality of national history becomes a social fact that influences the homogenization of the national way of thinking. Non-violent ideological hegemony is a political praxis of education in history learning

Keywords: Hegemony, Idiology, Learning History.

1 Introduction

Learning history has an important role for the formation of identity students as Indonesian citizens. Institutionalization of historical values and experience period past done through education And learning. Curriculum education history become urgent so that Keep going continuously developed.

Based on a chronological search of previous research, motivational boring conditions remain a major problem in learning history. Efforts to improve the condition of psychological problems have been carried out through engineering models, approaches, strategies, methods, learning techniques and learning media. These efforts have not yielded significant results.

So far, research on motivational conditions has used the epistemological perspective of learning. The scope of the study focuses on the study of models, approaches, strategies, methods, techniques and learning media. The point is that the epistemology

of learning becomes an analytical tool for motivational conditions. In contrast to the research that was carried out, the problem of motivational conditions was analyzed from an educational political perspective. The concept of ideological hegemony is the scientific basis for solving this problem.

It has become commonplace that through education, the regime in power at that time used that institution to maintain its power. In maintaining the power of the dominant class, it does not always use violence but infiltrates the exploited class[1]. Domination between ideologies is inseparable from how a class establishes its position to dominate other classes. There are two ways, namely the Repressive State Apparatus (RSA) and the Ideology State Apparatus (ISA). RSA working in areas of violence can be in the form of military institutions, police and even thugs. ISA is in the area of awareness to create exploitative social relations that are reasonably acceptable. The ISA realm is in religious and educational institutions[2].

Historical learning tends to only utilize historical facts as the main material and does not provide opportunities for students to explore the meaning, interpret, and evaluate a historical event. History subjects taught in national history are narrative and normative descriptions. Learning history becomes an arena of indoctrination for the interests of the ruling group. This means that ideological hegemony is still dominant in the praxis of learning history. How is the form of ideological hegemony in learning history that is the focus of the problem to be studied and explained.

2 Theory and Method

2.1 Theory

Ideological hegemony is not only influential in the political field, the concept also influences the field of education. Ideological hegemony is a concept initiated by Gramsci. Hegemony is not a relationship of domination by using power, but tends towards a relationship of commitment by using political or ideological leadership. Hegemony is a consensus organization[3]. The hegemony meant by Gramsci is the role of intellectual and moral leadership to create dominant ideas. In this way, the relation between power and violence becomes subtle in the sense that the existing violence is covered by power that works subtly through the representation of symbols[4]. Hegemony is essentially a way or process of influencing others to believe in the dominant discourse within the framework determined by the authorities.

Ideological hegemony is Gramsci's concept of hegemony as a class and its members exercise power over the classes below them by means of violence and persuasion.[5] Hegemony is a condition where the dominant class is too strong against the class below it so indirectly there is a spontaneous agreement from the lower class to the treatment of the upper class. In other words, the lower class cannot do anything against the dominating upper class

In ideological hegemony the dominating group succeeds in influencing the dominated group to accept the moral, political and cultural values of the dominant group. Hegemony is accepted as something natural, so that the ideology of the dominant

group can spread and be practiced. These hegemonic values and ideologies are fought for and defended by the dominant party in such a way that the dominated party remains silent and obeys the leadership of the ruling group. Hegemony can be seen as a strategy to maintain power.[6] Related to ideology, according to Gramsci, ideology contains four interrelated elements, namely elements of consciousness, material elements, elements of solidarity-identity, and elements of freedom.[7]

Education as an area of government responsibility, education is often forced to adapt to the patterns of public administration and prevailing norms. As a result, education is financed and controlled by the government. Plato explained that every culture continues to try to maintain control over education in the hands of elite groups who continuously control politics, economics, religion, and education[5]. This means that the world of education cannot be separated from politics because to maintain control of education itself requires a political decision from the state.

Education includes state ideology, so education is used as a tool by the authorities. The state's most prominent interest in education is the use of schools as agents of ideological reproduction and socialization[8]. Teachers become actors of the state apparatus who carry out the state ideology. This shows that teachers have a central role in education. Teachers become part of the political apparatus.[9]

Ideological hegemony is a form of ideology in which there are values and interests of the hegemonic group over other groups. The dominance of a social class over another class, through its success in instilling a view of life, social relations, and human relations, so that it is accepted as something that is considered true by people who are actually subordinated[3]. This shows that in ideological hegemony there is a power relation.

Power relations are not hierarchical structural relations which presuppose there are those who control and those who are controlled[10]. The teacher has power in the learning process in the classroom. In the power relationship, the teacher is a figure who carries quite a heavy task. The teacher's duties start from teaching in class, guiding, directing personally, and understanding the development of students.[2] The power possessed by the teacher is closely related to knowledge and discourse. Knowledge and discourse create a power that gives rise to discipline. Discipline happens at school.[11] Foucault states that power is spread and everywhere. No exception in the learning process.[10]

Discourse or discourse is the production of knowledge that is used as an action. Therefore, all social practices include meaning and meaning in shaping and influencing what people do. All social practices have an aspect of discourse. The concept of discourse in discourse is more focused on action or what is done. Schools are the focus of discussion on how the discourse exists.[12]

3 Method

This research uses a qualitative approach. Qualitative data were obtained from research subjects, namely history teachers at SMA Negeri Surabaya. Data were collected through in-depth interviews using unstructured interview guidelines. Through the

guidelines it makes it easier to do probing. Data is also extracted through learning observation. Observation aims to observe the emergence of the phenomenon of ideological hegemonic practices. Data is also collected through documentation, especially documents which are the orientation of ideological hegemonic practices.

Qualitative data were analyzed using the Miles and Huberman analysis techniques. Through this analysis technique qualitative data from interviews, observations, and documentation are arranged systematically so that they can be understood easily, and the findings can be informed.

4 Result and Discussion

Phenomenon practice hegemony ideology revealed in interview with some history teachers. core statement as following

The historical material for study is the same. The content of historical material presented chronologically remains the same. There is no difference in the scope of historical material between the 2013 curriculum and the independent curriculum. There is no change in the scope of historical material in any changes to the curriculum. What is even more concerning is that the study material has been included in teaching modules and books provided by the government.

In learning history there is the practice of ideological hegemony, namely penetration of the scope of historical material. The content of the material has been determined based on the content standards set by the ministry. Ideological hegemony is also seen in every curriculum change. There was no significant change in the scope of historical material, even ideological hegemony was strengthened by the availability of learning tools made by the government.

Ideological hegemony is not only towards the scope of historical material. Penetration also occurs in the similarity of historical material in high school and junior high school. Historical facts learned in high school and junior high school do not change much. The difference lies in the complexity, breadth, and depth of the material. The teacher expressed as follows

It is clear that historical material from one level of education to a higher level of education has consistency. This is intended as an effort to strengthen national history as history that is developed based on the perspective of the authorities for the unity and integrity of the Indonesian nation.

Ideological hegemony can be seen in history materials in junior high and high school continuously. This penetration shows the strengthening of past collective experiences that are meaningful for Indonesian identity so that they are not lost in the memory and awareness of the Indonesian nation.

Ideological hegemony as a penetration of the scope of historical material and the continuity of historical material in junior and senior high schools is the influence of

moral and intellectual leadership in the form of knowledge. The form of ideological hegemony is *non-violence* or non-violence. In Foucault's perspective (1990) knowledge and power are two things that cannot be separated. There will be no power if there is no knowledge. Power and knowledge take place and develop in learning relationships.

Historical learning relations involve historical discourse or discourse. Discourse is a collection of statements of historical reality. Discourse includes everything that must be communicated with certain rules. The form of the regulation is a national education standard covering graduate competency standards, content standards, process standards, and assessment standards. National education standards are regulated in the Regulation of the Minister of Education and Culture.

This form of ideological hegemony without violence is what Gramsci calls ideological hegemony of intellectual and moral leadership. This form of ideological hegemony is not a domination relationship using power, but tends to be a commitment or consensus relationship using political and ideological leadership.

The form of non-violent ideological hegemony prioritizes learning of national history. The history is normative descriptive. National history has content for the interests of life as a state and nation, namely building Indonesian commitment and consensus. The presence of national history is evidence of the state's desire to always develop and develop the spirit of national and state awareness. The preparation of Indonesia's national history is evidence of the state's desire to always voice nationalism.

National history is written using an Indonesia-centric viewpoint in accordance with the outlook on life of the Indonesian people. National history contains a narrative of decolonization as a thesis of Indonesian nationalism and patriotism. The ideological hegemony of non-violent historical learning is carried out through learning aspects of historical knowledge.

Non-violent ideological hegemony in history learning teaches Indonesian national history as a single reality. The historical reality is interpreted as an objective reality, not multi-interpretation. Understanding and understanding of national history is in line with current understandings and understandings of the state/government as producers of national historical historiography. The single historical reality can be seen from the similarity in the scope of historical material in the development of the educational curriculum. The single historical reality can also be observed from the aspect of homogenization and consistency of historical content between material in junior high school and high school.

National history presents a single reality. Knowledge of national history is positivistic. Historical reality is not within teachers and students as Indonesians but outside themselves. Historical reality is taken for granted, objective reality is outside the teacher and students but has an influence on the thinking and acting of teachers and students. Historical reality as an object, something that has been given. The reality of national history is knowledge as a datum. Historical knowledge in national history is value free. The reality of national history is controlled by laws or regulations as social facts. The thing that becomes a social fact is the national standard of education which is formulated in the regulation of the Minister of Education, Culture, Research and

Technology, Higher Education. These social facts become guidelines for the development of the national education curriculum.[13]

Learning national history is full of historical content as a single reality. The goal is to achieve national integration. Teachers and students as Indonesians must have a consensus on the ideology and values that were born from the historical journey of the Indonesian nation. Knowledge in national history becomes the collective memory of the Indonesian nation which must not be forgotten as Soekarno's dictum "JAS MERAH" (Jangan Sekali Sekali Melupakan Sejarah) (Never Forget History).

Learning national history is a vehicle for building Indonesian nationalism, an ideology that is the antithesis of colonialism. Learning to strengthen the spirit of love for the nation and love for the Indonesian homeland. Indonesian national sentiment and patriotism are urgent for Indonesian national identity.

The form of ideological hegemony without violence as a moral and intellectual leadership hegemony is primarily oriented towards strengthening the Unitary State of the Republic of Indonesia in a sustainable manner. The practice of ideological hegemony in non-violent history learning is to foster the altruism of teachers and students towards the nation and state. Prioritizing the interests of the nation and state of Indonesia above the interests of individuals and groups.

5 Conclusion

Form practice hegemony ideology in learning history is hegemony ideology without violence. Instrument hegemony ideology is material history national. Reality history being taught is reality history objective And become fact instrumental social for form awareness Indonesian National.

Form practice hegemony ideology without violence in learning history is praxis political education. Reality developed history _ is reality positivism. In positivism reality history as reality instrumental single for strengthen integration Indonesian National

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Authors' Contributions.

The author comprises one students and three supervisor who also contributed to writing the article. Article writing is separated into numerous stages of research and writing that are completed in 3 (three) months. The author investigates related themes based on observations made

in the field over many months. The writer offers the ideas in this scientific article based on observable data.

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