

## **Analysis of Historical Content in Textbooks Hindu Religious Education and Characteristics Class VIII Junior High School Curriculum 2013**

**I Putu Darma Sucipta**  
SMP Negeri 2 Bangli, Indonesia  
lelongputu9021@gmail.com

### **Abstract**

The purpose of writing this article is to describe and interpret historical content, especially in the Hindu Religion and Moral Education textbook Class VIII SMP Curriculum 2013. The method used in this research is descriptive qualitative with a critical-comparative analysis model. The type of research used is library research. The approach model used is a heuristic approach related to history. Data collection was carried out based on an analysis of literature studies or document studies by utilizing various sources to then be analyzed and interpreted as research results. In the heuristic approach, researchers used three stages, namely collecting data sources, content analysis and interpretation. The results in this study indicate that narrative descriptions about history that are so short are like a resume in the 2013 Curriculum 2013 Hindu Religion and Moral Education textbook. After being compared with other sources, the researcher also found an incompatibility in the sources of information in the textbooks. So that the interpretation does not give rise to ambiguous meanings, the researcher also conducts content analysis by connecting data and facts and providing an interpretation of the main issues that are the object of study. In carrying out the interpretation, researchers are still guided by secondary sources and tertiary sources. Secondary sources used in this study include books, scientific research journals and other references from the population.

**Keywords: Historical Content; Hindu Religious; Education Textbook**

### **Introduction**

In recent years, historical content has always been present in Hindu Religious Education and Moral Education textbooks, both at the elementary and secondary school levels. The goal is of course to inflame the spirit of learning history for the younger generation so that they love the ancestral heritage of the past. In principle, historical content has a strong relationship with social studies subjects. The historical content in social studies textbooks has generally gone through research from experts who are competent in their fields. If you compare the historical content in the Hindu Religious Education and Moral Education textbooks for Class VIII SMP Curriculum 2013 with the historical content in Social Sciences textbooks, of course there are fundamental differences. The historical content in IPS text books emphasizes the chronological aspect based on scientific research, historiography and factual evidence of discovery. It is different from the Hindu Religious Education and Character Education textbooks for Class VIII SMP Curriculum 2013, the historical content presented seems to be just broadcast or only as a supplement to material without prioritizing historiography and chronology based on historical facts. This has an impact on the neglect of aspects of historical thinking skills for students. Aspects of historical thinking (historical thinking)

are actually very necessary to develop the ability to think critically, think analytically and think synthetically in interpreting historical events. These are some of the aspects that are not included in the history learning objectives in the book Hindu Religious Education and Moral Character. Competency Achievement Indicators (GPA) for historical material in the book Hindu Religious Education and Characteristics Class VIII Middle School Curriculum 2013, the context is more focused towards understanding that is abstract and not measurable.

When examined carefully, the purpose of including historical material in the Hindu Religious Education and Moral Education textbooks for Class VIII SMP Curriculum 2013 is to develop students' historical thinking aspects through empirical chronological facts. The characteristics of historical science lie in its study which is diachronic (vertical), its scope is very broad, its interpretation is in-depth accompanied by comparisons as study material to analyze the chronology of events. The characteristics of history are clearly different from the characteristics of Hindu Religious Education and Ethics, whose studies are synchronous (horizontal) and systematically structured. If the characteristics of historical science are combined with the characteristics of Hindu Religious Education and Characteristics, it will certainly produce a unique knowledge. This uniqueness will open up a multidimensional knowledge space to reveal various facts both vertically and horizontally. One thing that cannot be denied is that the science of history is dynamic and always developing based on evidence of new discoveries. However, this does not mean that the historical content in the Hindu Religious Education and Moral Education textbooks for Class VIII SMP Curriculum 2013 can be interpreted independently without being accompanied by historical studies based on historical methodology. In this case it is important for a textbook writer to understand in advance how to compile historical material and arrange narrative texts with a systematic structure according to the instructional objectives of learning. Historical narratives in the Hindu Religious Education and Moral Education textbooks for Class VIII SMP Curriculum 2013 can actually be integrated with relevant historical sources that students can learn nationally.

Recently, the historical content described in various textbooks on Hinduism and Moral Education has experienced a popular phenomenon and is very interesting to discuss or talk about. The current trend of discussion regarding historical content in Hindu Religious Education and Moral Education textbooks is the incompatibility of material narratives based on historical facts. This phenomenon has exacerbated the image of history subjects which in recent years have experienced a negative trend among students. In recent years, the negative trend that has been pinned on history subjects is that the material content is rote, tends to be boring and less interesting. The discrepancy between the content of historical material in Hindu Religious Education and Moral Education textbooks has contributed to the negative trend that has long been attached to history subjects. So that this negative trend does not become a multidimensional crisis across subjects, efforts are needed to synergize or synchronize historical content with Hindu Religious Education through historical analysis. This aims to integrate history and religion as two scientific fields that are interconnected with each other. The integration between history and religion will certainly give birth to a critical and logical thinking based on scientific facts.

It is undeniable that at the level of primary and secondary education units, the historical content presented in Hindu Religious Education and Moral Education textbooks eventually raises various problems, both technically and academically. Technically, the common problems that often occur are: (1) not all book authors have a scientific background or field of history, (2) the content of the material presented seems

rushed and forced and not comprehensive. These two technical problems later became a syndrome and brought new problems academically. The first academic problem that arises in general is that the historical information or content presented in the book Hindu Religious Education and Characteristics does not fully touch on aspects of historical thinking because the description of the material is very concise and not comprehensive. The second academic problem is the presentation of historical material or content by Hindu Religious Education teachers and Virtue only to pursue the completion of the material in the curriculum. These two academic problems have an impact on not achieving the essential history learning objectives, namely learning to make sense of past events. The Competency Achievement Indicators (GPA) for Hindu Religious Education and Characteristics subjects, especially in historical content, only focus oriented on the realm of understanding which in the end has no definite direction because the realm of understanding is abstract and cannot be measured.

Authors who do not have a scientific basis for history will place themselves as people who have conducted studies from various sources without any interpretation of history. Hindu Religious Education teachers who only rely on textbooks as a source of learning will position themselves as a source of information with the assumption that the teacher has studied the contents of the book beforehand compared to students. Processes and results that deviate from the essence of the purpose of studying history are certainly seen when negative trends further strengthen the disintegration between history and Hindu religious education. The negative trend image in question is of course historical content rote in nature, tends to be boring and less interesting. It is this problem about negative trends in historical content that results in pragmatic learning (practical and instant thinking). In order to integrate historical content into Hindu Religious and Moral Education textbooks, the steps that must be taken are to adjust the academic substance based on scientific data and factual sources. So far, the integration between historical content in Hindu Religious Education and Moral Education textbooks has only been oriented towards studying the past combined with sources from the internet. When examined carefully, sources originating from the internet cannot fully be used as a main reference because the content presented is not complete and comprehensive.

As we know that the relationship between history and religion is very closely related to human civilization. Sjamsuddin (2007, p.4) states that history and religion are two fields of knowledge that study human activity in the past including aspects of the social, political, lifestyle, culture, beliefs and (religious) rituals. Considering that historical events have been reconstructed into knowledge, it is important for academics to combine them with religious knowledge so that there is a harmonious integration based on the accumulation of historical studies. The combination of history and religion is believed to be able to raise awareness about the diversity of civilizations of a nation. This awareness will lead to intellect which will guide humans to know themselves and love history. This statement is in line with the views of the Ancient Romans with the expression "*cognosce te ipsum*" which means know yourself. Talking further about the historical content in the book Hindu Religious Education and Moral Character is basically full of multicultural values that have been passed down by our predecessors. It is true that so far the historical content in Hindu Religious Education and Moral Education books has instilled the values of multiculturalism but has not touched on the historical thinking aspect as an approach to studying history. The facts show that Hindu Religious Education teachers who deliver historical content are more focused on pursuing Competency Achievement Indicators (GPA) rather than trying to create effective and meaningful history learning for students.

The object of research in this article is the 2013 Curriculum 2013 Hindu Religious Education and Moral Education textbooks with historical content on the Development of Hinduism in Asia. Knowing the history of civilization of a nation is part of the values of multiculturalism which teaches people to understand the importance of socio-historical within the framework of pluralism. Studying history is not easy, let alone interpreting it in a narrative. This factor then made the researcher interested in analyzing the historical content in the Hindu Religious Education and Moral Education textbook Class VIII Middle School Curriculum 2013 with source studies. In this case, it is very important to study the sources of historical content in the book Hindu Religious Education and Characteristics Class VIII SMP Curriculum 2013 to be carried out with the aim of not giving wrong knowledge to students. Thus historical thinking will function well if students, book authors and teachers collaborate on content analysis together. If historical thinking is carried out through collaborative activities, it is certain that history and religious knowledge will become essential knowledge that can develop intellectuality based on cross-disciplinary disciplines. In the end, the researcher also participated in analyzing historical content in the Hindu Religious Education and Moral Education textbooks for Class VIII SMP Curriculum 2013 because after reviewing them there were various gaps between the material presented and other historical sources.

## **Method**

The method used in this study is descriptive qualitative with a critical-comparative analysis model. The type of research used is library research. The scope of the literature study in this article is limited to one content, namely the history of the development of Hinduism in Asia which will be used as the object of research. The approach model used is a heuristic approach related to history. The heuristic approach is a method commonly used in historical research to obtain data and facts, examine and interpret symbols or texts in historiography (Sidik and Sulistyana, 2021, p. 21). Data collection was carried out based on an analysis of literature studies or document studies by utilizing various sources to be analyzed and interpreted as research results. Thus the analysis and interpretation is expected to produce a holistic view. In the heuristic approach, researchers used three stages, namely collecting data sources, content analysis and interpretation. Collection of data sources is done by searching books, scientific journals, e-books, websites and other sources related to research problems. The data that has been collected is then analyzed using a critical-comparative model based on the point of view of historians. Critical-comparative analysis will be balanced with content analysis. The stages of content analysis are carried out by examining text sources and comparing them with other reference sources (comparative studies). In this case the researcher places the content analysis stage in the literature review based on literature and trusted sources. The interpretation stage is carried out by compiling a series of descriptions as the final conclusion of the research. This interpretation is carried out based on source studies with the aim of minimizing errors in meaning. In this case the science of history is placed in the scope of the humanities which was born from various interpretations (interpretations) of an event. The most important aspect of interpretation is historical thinking, namely the ability to think critically in interpreting historical events as a whole based on chronological analysis.

## **Results and Discussion**

According to Sjamsuddin (2012) historical content has three important components that are interconnected with one another. These three components include: (1) a series of events that actually occurred in the past and still have a connection with

the present, (2) a scientific method for reconstructing past events that is commonly used by historians, (3) interpretation, namely interpretation of data and facts obtained from various sources resulting in the subjectivity of information. The relationship between these three components will result in a conclusion that history is a series of past events that are dynamic in nature and always develop following new discoveries about historical evidence. The latest research on history will always appear accompanied by the idea of thinking about a new paradigm. However, an important aspect that requires attention is historical study and interpretation based on an analysis of historical facts. Interpretation will be seen clearly if it is balanced with representation aspects which involve the act of conveying information in writing and expressed in scientific ways. Representation will certainly assist interpretation in expressing a situation or situation related to meaning/content analysis. Another important aspect in understanding historical content is historical thinking which includes five components, namely chronological thinking, causal thinking, three-dimensional thinking in time (past, present and future), interpretation, and the ability to take meaning from each historical event (Basri & Hastuti, 2020, p.145). The lack of knowledge about historical science will create a new problem when the historical content conveyed contradicts the five components of historical thinking.

Learning resources that have been commonly used in schools are textbooks (compulsory books) and non-text books (supporting books). Textbooks and non-text books besides being easy to obtain can also be used as reference material for teachers and students in the learning process. With the existence of textbooks and non-text books, teachers and students are expected to collaborate together to create effective learning. Especially in books on Hindu religious education and morals, there are five content elements, namely the Scriptures, Tāttwa, Suśīla, Acāra and History. Among the five content elements, the History of the Development of Hindu Religion in Asia which discusses written studies of past events will be the object of this research. To be able to convey historical content effectively, a teacher is required to have the ability to think historically (historical thinking) so that the information conveyed to students can produce meaningful learning. The general problem that often occurs is that not all Hindu Religious Education teachers have a scientific basis for history. The implication is, of course, that historical content conveyed by teachers to students is only limited to fulfilling low-level Competency Achievement Indicators (GPA) and seems to only pursue completion of material in the curriculum. Talking further about the historical content in the Hindu Religious Education textbook and Class VIII SMP Curriculum 2013, researchers have made observations and found several gaps in the interpretation of history. The following is a description of historical content in the Hindu Religion and Moral Education textbook Class VIII SMP Curriculum 2013. Researchers will review it with three stages in a heuristic approach.

### **1. Data Source Collection**

In this activity the researcher tried to collect data and explore various information that had to do with the object of research, namely historical content in the Hindu Religious Education and Moral Education textbook Class VIII Middle School Curriculum 2013. Heuristically, the researcher conducted a literature study based on the books or research journals and analyze the truth of the information described. Based on the observations made, the researcher found that there were several narrations of historical content that confused the readers. The author of this book is Komang Susila and it was published in 2017 by the Ministry of Education and Culture of the Republic of Indonesia. The book in chapter 5 presents historical content with the theme of the Development of Hinduism in Asia. After making observations, the researcher found that

the characteristics of the material described were classified as difficult to master and understand for Class VIII junior high school students. A narrative description of history that is so short as a resume has caused confusion for teachers and students to find additional references. Confusing content for teachers and students is the Development of Hinduism in Asia (pages 82-87). The description of the content text (narration) in the Hindu Religious Education and Character Education textbook Class VIII SMP Curriculum 2013 will be presented in the content analysis section.

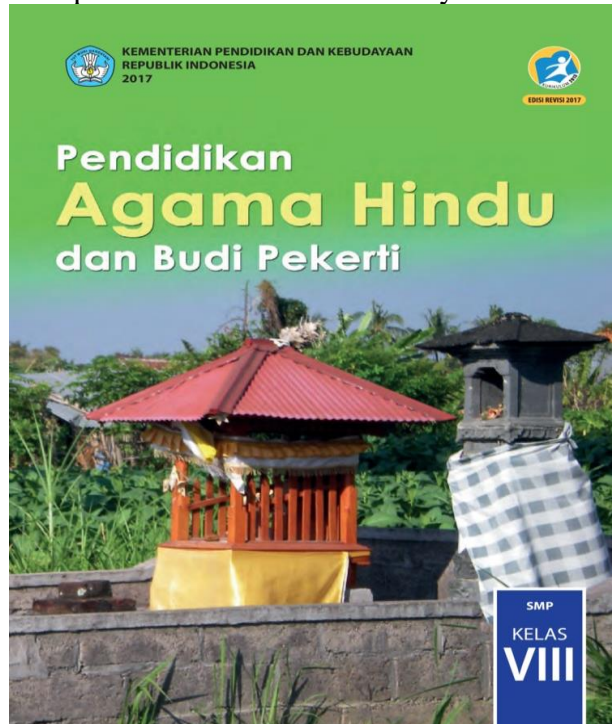


Figure 1. Textbook of Hinduism and Moral Education for Grade VIII Middle School Curriculum 2013  
(Source: researcher documentation, 2023)

## 2. Content Analysis

Textbooks will generally always be used in the learning process because they are easy to obtain and practical to use. Although textbooks are not the only source of learning, the role of textbooks in the learning process cannot be separated. Permendikbud Number 8 of 2016 article 1 states that textbooks are the main source of learning to achieve basic competencies and core competencies and are declared appropriate by the Ministry of Education and Culture for use in educational units. In line with this, Muslich (2010) argues that a textbook is a book that contains descriptions of material on certain subjects/fields of study, the material is arranged systematically and has been selected based on certain objectives to be assimilated in the learning process. The Hindu Religious Education Textbook and Characteristics Class VIII Middle School Curriculum 2013 issued by the Ministry of Education and Culture, especially in chapter 5 The Development of Hinduism in Asia is the object of study in this study. In this chapter there is a presentation of material that is abstract in nature and presents several ambiguous studies that raise doubts about the veracity of the information presented. It is on this basis that researchers try to conduct content analysis based on historical studies from several sources. Content analysis is needed to make conclusions based on interpretation and identification of reference sources so that objective and systematic information can be obtained. With content analysis, the description of the material in the Hindu Religious Education and Moral Education

textbook Class VIII SMP Curriculum 2013 can be interpreted with scientific evidence. The following is a description of the content text (narrative) in the Hindu Religious Education and Character Education textbook Class VIII SMP Curriculum 2013 which is the object of content analysis in this study.

Table 1. Content of the History of the Development of Hinduism in Asia in the Hindu Religion and Moral Education Textbook Class VIII Middle School Curriculum 2013

Page	Content Text (Narrative)	Comparison
85	d. Kerajaan Pallawa Kerajaan ini berdiri tahun 350-750 Masehi, beribu kota di Kanchi. Raja yang paling terkenal memerintah Kerajaan Pallawa adalah Raja Narasimhawarman. Kerajaan Pallawa adalah kerajaan yang bercorak Hindu dengan ditandai dibangunnya tujuh kuil.	Book A History of South India (Sastri K.A. Nilakanta & R. Champakalakshmi)
85	3. Perkembangan Agama Hindu di Kampuchea Pengaruh agama Hindu di Kampuchea awalnya masuk ke lembah Sungai Mekong di daerah Funan, Kampuchea. Di Funan berdiri Kerajaan Funan yang didirikan oleh seorang brahmana yang bernama Kaundinya pada awal tahun Masehi. Kerajaan Funan adalah kerajaan awal yang mengembangkan agama Hindu di Kampuchea.	Book A History of Cambodia (David Chandler)
85	4. Perkembangan Agama Hindu di Indonesia Agama Hindu berkembang di Indonesia sejak awal Masehi dengan berdirinya kerajaan Salakanagara di Jawa Barat.	Jurnal Humaniora Kontroversi Tentang Naskah Wangsakerta (Prof. Dr. Nina Herlina Lubis, MS.)
87	Menurut uraian yang tertulis di daun lontar di Bali, Mpu Kuturan sebagai pembaharu agama Hindu di Bali. Mpu Kuturan datang ke Bali pada abad ke-2, yakni pada masa pemerintahan Udayana.	Book Babad Pasek (Jro Mangku Gde Ktut Soebandi)
88	<b>C. Peninggalan-Peninggalan Agama Hindu di Asia</b> Perkembangan agama Hindu di Asia banyak meninggalkan peninggalan yang dapat kita warisi sampai sekarang. Adapun peninggalan-peninggalannya seperti berikut. 1. Peninggalan prasasti antara lain: a. Prasasti Tunaharu; b. Prasasti Blambangan; c. Prasasti Blitar; d. Prasasti Tugu; e. Prasasti Jambu; f. Prasasti Yupa; g. Prasasti Batutulis; h. Prasasti Ciaruteun; dan i. Prasasti Pasirawi.	Book Sanatana Dharma Book Supporting Hindu Religion and Moral Education for Grade VIII Middle School (Made Urip Dharmaputra)  Encyclopedia of the Kingdoms of the Archipelago: Saga and History (Ivan Taniputera)

89	2. Peninggalan dalam bentuk candi antara lain: <ol style="list-style-type: none"> <li>a. Candi Tegowangi;</li> <li>b. Candi Sawentar;</li> <li>c. Candi Tikus;</li> <li>d. Candi Gapura Wringin;</li> <li>e. Candi Bajangratu;</li> <li>f. Candi Kidal;</li> <li>g. Candi Prambanan;</li> <li>h. Candi Singosari;</li> <li>i. Candi Jago;</li> <li>j. Candi Penataran;</li> <li>k. Candi Dieng; dan</li> <li>l. Candi Trowulan.</li> </ol>	Book Sanatana Dharma Book Supporting Hindu Religion and Moral Education for Grade VIII Middle School (Made Urip Dharmaputra)
----	--	---

(Source: researcher documentation, 2023)

Based on the observation and analysis of the content that has been carried out based on the content text (narration) in the table above, it was found that there was a discrepancy in the source of information after comparison with other sources. In the textbook Hindu Religious Education and Characteristics Class VIII Middle School Curriculum 2013, precisely on page 85, there is a difference in information about the narrative described with other reference sources. In the first line it is stated that the Pallawa Kingdom was founded in 350-750 AD. From this content text the researcher then compared it with several other relevant references to obtain objectivity in the presentation of information. In a book entitled A History of South India by Sastri Nilakanta & R. Champakalakshmi (2018) it is written that the Pallawa kingdom was founded in 275 AD to 897 AD. In the 3rd century AD, the Pallawa kingdom did not leave any archaeological evidence in the form of temples and inscriptions, so historians can only estimate based on the findings of coins from the earliest Pallawa kingdom. The Pallawa Kingdom only existed with ancient remains in the 6th century AD to the 7th century AD with the discovery of several temples such as the Mandagapattu temple, Kailasanathar temple, Parameswara Winnaganam temple, Kāñcipuram (city of a thousand temples) and the Mahābalipuram site.

On page 85 of the 2013 Middle School Curriculum 2013 Hindu Religion and Moral Education textbook, it also mentions the Development of Hinduism in Kampuchea. The writing of the word Kampuchea raises an ambiguous meaning which raises the question which Kampuchea is meant? There are two possibilities that can be used as a reference, firstly Kampuchea refers to the Funan kingdom and secondly refers to the Cambodian (Khmer) kingdom. The first possibility is that if the reference is to the kingdom of Funan, the name Funan itself is never found in any of the inscription texts. David Chandler (2018) in his book entitled A History of Cambodia states that the word Funan probably comes from the Khmer language, namely Phnom which means mountain. The Phnom region is indeed located in the mountains in the valley of the Mekong river according to Chinese chronicles. Then it is also mentioned a brahmin named Kauṇḍinya, the founder of the Funan kingdom. The name Kauṇḍinya also raises an ambiguous meaning and again raises the question, Whose Kauṇḍinya is meant? Ashin Kusaladhamma (2015) in his book entitled Chronology of Buddha's Life states that Kauṇḍinya was a Bhikṣu who lived at the same time as Siddhartha Gautama in India. It is also stated that Kauṇḍinya lived in the 6th century BC in Uttar Pradesh, India. This statement certainly raises the question, is it possible for Kauṇḍinya who lived in the 6th century BC to establish the Funan kingdom? Given that the time span is too far, it is unlikely that Kauṇḍinya, who is said to have lived at the same time as Siddhartha Gautama, founded the Funan kingdom. This is based on Chinese chronicles which mention the Funan kingdom founded in the 1st century AD. According to Cambodian culture, the name Kauṇḍinya is not a historical figure but a legendary figure who is said



to have married a nāga princess named Somā. Until now there has not been found a contemporaneous primary source (archaeological evidence) which clearly mentions the origins of Kauṇḍinya. Even so, the name Kauṇḍinya is still believed to be the legendary figure (iconography) of the founder of the Funan kingdom by most Cambodian people based on chronicles originating from China.

The second possibility is that if Kampuchea refers to the Cambodian (Khmer) kingdom, the historical source can be ascertained historiographically. David Chandler (2018) in his book entitled *A History of Cambodia* explains that the Khmer empire (Kambujadeśa) existed in the 8th century AD to the 15th century AD. This statement is based on archaeological findings in the form of inscriptions found at the Sdok Kok Thom temple. The inscription mentions the name of Rāja Jayawarman II, the founder of the Angkor civilization in 802 AD with Mahendraparvata as the capital of his kingdom. This historical source was proven by an archaeological expedition conducted by Damian Evans from the University of Sydney in 2013. The results of the archaeological expedition that was carried out managed to find around 30 temples left by the Khmer empire and are believed to be the Mahendraparvata site in Cambodia. Still on page 85 of the Class VIII SMP Curriculum 2013 Hindu Religious Education and Moral Education textbook, there is content text which states that Hinduism has developed in Indonesia since the early AD with the founding of the Salakanagara kingdom in West Java. Prof. Dr. Nina Herlina Lubis, MS (Professor of the Faculty of Cultural Sciences, University of Padjadjaran) in her research journal entitled *Humanities Controversy About the Wangsakerta Manuscript* has clearly denied the statement about the Salakanagara kingdom as the oldest Hindu kingdom in the archipelago. To prove the claim that Salakanagara is the oldest Hindu kingdom in the archipelago, it must be supported by strong historical sources and facts. The only historical source that describes the kingdom of Salakanagara is the Wangsakerta manuscript. The Wangsakerta manuscript itself cannot actually be used as the main historical source because its content is controversial and its historical studies are very weak. Based on the results of observations and literature studies with existing written sources, the researcher concludes that the Wangsakerta manuscript is a secondary historical source, not authentic and its historical credibility is still doubtful and even causes controversy.

On page 87 of the 2013 Middle School Curriculum 2013 Hindu Religion and Moral Education textbook, there is a content text that mentions Mpu Kuturan as a reformer of Hinduism in Bali. Mpu Kuturan came to Bali in the 2nd century, during the reign of Udayana. To get accurate information, the researcher tries to analyze the content text and compare it with the Babad Pasek book by Jro Mangku Gde Ktut Soebandi. In the book Babad Pasek it is explained that Mpu Kuturan came to Bali during two different time periods, namely during the reign of Rāja Udayana Warmadewa in 923 Çaka (1001 AD) and during the reign of Rāja Śrī Masula Masuli in 1246 Çaka (1324 AD). It is clear that there is a difference in the time span between the sources in the Hindu Religious Education textbook and Class VIII SMP Curriculum 2013 and the Babad Pasek book regarding the time span of Mpu Kuturan's arrival to Bali. In the textbook Hindu Religious Education and Characteristics Class VIII SMP Curriculum 2013 it is stated that Mpu Kuturan came to Bali in the 2nd century and the results of the researcher's analysis of the content text were wrong. In the 2nd century AD, Bali was still in a transitional stage and had not yet entered the era of royal monarchy. Bali just entered the era of the Waṃśakartha Warmadewa kingdom in 835 Çaka (914 AD).

On page 88 of the Class VIII Middle School Curriculum 2013 Hindu Religious Education and Moral Education textbook, there is the content text Relics of Hinduism in

Asia. Based on observations and content analysis that has been carried out based on the critical-comparative analysis method, it is found that the content text on page 88 of the textbook Hindu Religious Education and Characteristics Class VIII SMP Curriculum 2013 is still very weak. If the study is Hindu religious heritage in Asia, why is the content text described only focused on Hindu religious heritage in Indonesia? The content text on page 88 does not at all describe the remains of Hinduism in Asia globally but instead shows the remains of Hinduism in Indonesia. The researcher tried to compare the content text on page 88 of the Hindu Religious and Moral Education textbook Class VIII SMP Curriculum 2013 with the book Sanatana Dharma (Hindu Religious and Moral Education Support Book for Grade VIII Middle School) written by Made Urip Dharmaputra (2020). The Sanatana Dharma book describes in detail some of the historical heritage of Hinduism in Asia, starting from the legacy of the Indus river valley, the historical heritage of the Pallawa kingdom, the historical heritage of the Khmer empire to the historical heritage of Hindu kingdoms in Indonesia. The content text on page 88 also mentions relics of Hinduism in Indonesia whose descriptions are not specific and give rise to ambiguous meanings. There are three remains mentioned in the content text on page 88 including the Blambangan Inscription, the Blitar Inscription, and the Batutulis Inscription. Based on the content analysis and comparisons that have been carried out, the researcher did not find any relics such as the Blambangan Inscription, the Blitar Inscription, and the Batutulis Inscription. In the book Encyclopedia of the Kingdoms of the Archipelago: Tales and History written by Ivan Taniputera (2017) there is absolutely no mention of inscription Blambangan. Several inscriptions related to Blambangan were actually found in inscriptions without names and without year numbers. It is suspected that the inscription is a legacy of King Jayanegara from the Majapahit kingdom (circa 1316 AD). The inscription is made of copper and mentions the name Malambangan. The book of Nāgaraktāgama (1365 AD) by Mpu Prapañca mentions Balumbungan as Simaswatantra (tax-free area). Next, it mentions inscription Blitar which has no description at all. After conducting a comparative critical analysis, the researcher found information that raises the possibility that the Blitar inscriptions do not refer to the name of an inscription but the place where the inscriptions were found. In the Blitar area, there are indeed many historical relics of Hinduism during the Kediri kingdom, including the Talan Inscription (1508 Çaka or 1136 AD) and the Maguhan Inscription (1152 AD) issued by Rāja Jayabaya, the Inscription Pandelegan I (1038 Çaka or 1116 AD), the Panumbangan Inscription (1120 AD), Inscription Besole (1129 AD), Inscription Jajar/Pagiliran (1134 AD) and Inscription Karangrejo (1135 AD) issued by Rāja Śrī Bameśwara. Finally, inscription Batutulis is mentioned, which implicitly does not specify the meaning so that readers cannot easily grasp the meaning. In general, what is meant by an inscription is certainly written on a stone, wood or metal (gold or copper), but that does not mean that every inscription can be called a slate. Inscription is a primary historical source that is contemporaneous with the reign of a king and generally every inscription must have a name. Usually unidentified inscriptions are named after places or locations found by historians.

The same thing is also found on page 89 of the 2013 Curriculum Class VIII Middle School Curriculum 2013 Hindu Religious Education and Moral Education textbook. On that page there is heritage content text in the form of temples that refer to Hindu heritage temples in Indonesia, not Hindu heritage temples in Asia globally. In the book Sanatana Dharma written by Made Urip Dharmaputra (2020), there are actually several descriptions of the historical heritage of Hinduism in Asia in the form of temples. Hindu heritage in Asia in the form of temples mentioned in the Sanatana

Dharma book include the Mandagapattu Temple, Mahābalipuram Temple Complex, Kanchi Kailasanathar Temple, Parameswara Winnagaram Temple (Pallawa Kingdom / India), Preah Ko Temple, Bakong Temple, Prasat Phnom Krom, Phnom Bakheng, Prasat Kravan, Konh Ker, Baksei Chamkrong, Phimeanakas, Angkor Wat and Angkor Thom (Khmer Empire/Cambodia). Apart from describing Hindu heritage in India and Cambodia, the book Sanatana Dharma also mentions Hindu heritage in Indonesia in general. On page 89 of the 2013 Curriculum 2013 Hindu Religion and Moral Education textbook, it mentions Trowulan Temple. Trowulan Temple also raises an ambiguous meaning because specifically there is no relic of the Majapahit kingdom named Trowulan Temple. Historians and archaeologists actually named the Trowulan bathing complex because it was found in the Trowulan area, Blitar, East Java.

### 3. Interpretation

In general, interpretation is the activity or stages of interpreting, establishing and evaluating the results of the analysis. In essence, interpretation can be said to be comprehensive (universal) because almost all disciplines have their own interpretation. One discipline that is closely related to interpretation is history. History has occupied a position as a scientific discipline that was born from the results of historians' interpretations of a series of events. One important aspect of interpretation is historical thinking, namely the ability to think critically in interpreting a series of historical events explicitly and universally based on theoretical analysis, chronological analysis and historiography. The ability to think historically (historical thinking) in general is an effort to increase knowledge based on the study of scientific facts. At the interpretation stage, the researcher tries to analyze the content by connecting data and facts and providing an interpretation of the main issues that are the object of study. So that the interpretation does not give rise to ambiguous meanings, researchers are still guided by secondary and tertiary sources. Secondary sources used in this study include books, scientific research journals and other references from the population. For tertiary sources, researchers make use of a collection of secondary sources that have been reinterpreted based on historiographical studies. The tertiary sources in this study consist of a collection of books and some research results that have been conducted by historians. In this case the researcher is not directly involved in conducting historical research but only analyzes the content of the book which will be used as the object of discussion.

Based on the results of observations, the researcher interpreted that the historical content of the development of Hinduism in Asia in the Hindu Religion and Moral Education textbook Class VIII SMP Curriculum 2013 is a written source that cannot be fully used as a reference because the description of the material is very short and the narrative text is still subjective. . In essence, history must be studied as a whole and thoroughly, not in parts because the main purpose of learning history is to produce meaningful knowledge in three cross-sections of time (past, present and future). The researcher then represents the results of the interpretation textually based on existing historical sources. Furthermore, the researcher makes a representation, in this case trying to connect data and facts or the reality of historical sources with the material contained in the Hindu Religious Education and Moral Education textbooks for Class VIII SMP Curriculum 2013. Representations are important to do so that researchers can process information that was initially abstract in nature into a form of scientific interpretation based on data and facts. Representations and interpretations will certainly bring up contradictions and different perspectives regarding historical content which is the object of study in this research. At the content analysis stage, the researcher found

several weaknesses related to the historical content of the development of Hinduism in Asia which is described in the textbook Hindu Religious Education and Characteristics Class VIII Middle School Curriculum 2013. The weaknesses the researcher found included: (1) the material described was not explicitly explains the chronology of historical events historiographically, (2) the content text (narrative) described is still lacking in reference sources and seems to be chasing after broadcast, (3) there is no image content that shows factual historical evidence, (4) the description of the material is very short and creates ambiguous meanings so that the reader becomes confused and raises questions full of mystery, (5) the historiographical aspect is still too weak because the narrative text is not equipped with strong historical evidence.

Overall, the researcher's interpretation of the historical content of the development of Hinduism in Asia in the Hindu Religious Education and Moral Education textbook Class VIII SMP Curriculum 2013 is: (1) the historiography shown is not fully guided by a scientific approach and scientific methodology, (2) the structure of the material which are presented more like articles in general and do not characterize textbooks as learning resources, (3) historical studies have not touched on the three dimensions of time (past, present and future). The researcher also assumed that the ideas of the authors of the Hindu Religious Education textbook and Class VIII SMP Curriculum 2013 were only to fulfill the target of compiling content without considering the importance of historical thinking. The establishment of the Kingdom of Pallawa, the founding of the Funan kingdom, the rise of the Kaundinya figure, the influence of Hinduism in Kampuchea, the founding of the Salakanagara kingdom in West Java, the arrival of Mpu Kuturan to Bali and the remains of Hinduism in Asia are some of the historical contents which give rise to ambiguous interpretations. Readers were also confused by the content narrative presented in the textbook Hindu Religious Education and Characteristics Class VIII SMP Curriculum 2013. Holistically, the historical content of the development of Hinduism in Asia has not presented a historiographical side because the scriptwriting technique did not meet the standard of art of writing.

## **Conclusion**

As part of the humanities, history actually teaches people about the importance of critical and chronological thinking skills based on three dimensions of time (past, present and future). The historical content of the development of Hinduism in Asia in the Hindu Religious Education and Moral Education textbooks for Grade VIII SMP Curriculum 2013 as a whole has not presented a historiographical side and has not emphasized the importance of historical thinking. For this reason, before textbooks are used in the learning process, educators (teachers) should conduct an assessment through book review with the MGMP community and historian experts. In this regard, the use of textbooks as appropriate and effective learning resources is expected to increase knowledge and develop aspects of historical thinking in studying history. One of the solutions to overcome the problem of gaps in historical content is to analyze the Hindu Religious Education and Moral Education textbooks from a historiographical perspective. The results of this analysis are expected to be able to facilitate educators (teachers) and students in using Hindu Religious Education and Moral Education text books, especially in terms of improving historical thinking skills.

## **References**

- Basri, I., & Hastuti, H. (2020). Bagaimana Sejarah Seharusnya Diajarkan?. *Jurnal Kronologi*, 2(4), 140-148.
- Chandler, D. (2008). *A History of Cambodia*. Westview Publishers: Boulder Colorado.

- Dharmaputra, M U. (2020). Sanatana Dharma (Buku Penunjang Pendidikan Agama Hindu dan Budi Pekerti) Kelas VIII SMP. Badung: CV Nilacakra.
- Kusaladhamma, A. (2015). *Kronologi Hidup Buddha*. Jakarta: Yayasan Satipaṭṭhāna Indonesia.
- Lubis, N. H. (2002). Kontroversi tentang naskah Wangsakerta. *Humaniora*, 14(1), 20-26.
- Muslich, M. (2010). Textbook Writing, *Dasar-dasar Pemahaman, Penulisan, dan Pemakaian Buku Teks*. Yogyakarta: Ar-Ruzz Media.
- Nilakanta, S. K.A. & R. Champakalakshmi. (1997). *A History Of South India*. New Delhi: Oxford University Press.
- Sidik, H., & Sulistyana, I. P. (2021). Hermeneutika Sebuah Metode Interpretasi Dalam Kajian Filsafat Sejarah. *Agastya: Jurnal Sejarah Dan Pembelajarannya*, 11(1), 19-34.
- Sjamsuddin, Helius. (2007). *Metodologi Sejarah*. Yogyakarta: Penerbit Ombak.
- Sjamsuddin, H. (2012). Model Pendekatan Pembelajaran Sejarah dari Isus-Isu Kontroversial, Sejarah-Komparatif ke Analisis Tekstual. *Agastya: Jurnal Sejarah dan Pembelajarannya*, 2(1).
- Sjamsuddin, H. (2021). *Metodologi sejarah*. Ambarrukmo. com.
- Soebandi, J.M.G.K. (2004). *Babad Pasek*. Denpasar: Yayasan Adhi Sapta Kerthi.
- Taniputera, I. (2017). *Ensiklopedi Kerajaan-Kerajaan Nusantara: Hikayat dan Sejarah*. Yogyakarta: Ar-Ruzz Media.