



The Local History of Banten Sultanate as a Source of Historical Learning: A Multicultural Education

Nuhayah

nuhayah@upi.edu

Study Program of History Education

School of Postgraduate Studies, Universitas Pendidikan Indonesia

Abstract: The Sultanate of Banten was the center of international trade in the 16th century. The port of Karangantu became the entrance gate of various nations in the world. While the capital of Banten, Surosowan, became a highly international city accommodating cultural, ethnic, and religious diversity. This local history could be extracted for historical learning. Through it, the student can learn about the value of equality, tolerance, and harmony in diversity that has been promoted since Banten's golden age. This article aims to describe the utilization of the Local History of Banten Sultanate as a multicultural education effort through historical learning. This activity aims to make students tolerant, pluralistic, respectful of human rights and fair and democratic without sacrificing diversity and uniqueness. The implementation of learning based on the Local History of the Sultanate of Banten can be done through a project-based learning model and a cooperative learning model.

Keywords: Local history, Banten Sultanate, historical learning, multicultural education



Introduction

Indonesia is a country of diversity. This status includes culture, religion, ethnicity, and language (Supardi, 2019). *Bhineka Tunggal Ika*, as a national slogan, is also the nation's ideal to knit unity in differences (Suryana & Rusdiana, 2015). However, there is still conflict because of religious and cultural sentiments that inhibit these noble ideals. One of the strategic efforts in building awareness of multiculturalism is through historical learning. Historical learning is closely related to building awareness of student multiculturalism. Historical learning plays a role in building and strengthening the nation's identity based on a plurality (Hasan, 2006). The paradigm of multiculturalism has become one of the concerns of National Education through article 4 of Law No. 20 of 2003. The article reveals that education is organized democratically and somewhat and is not discriminatory by upholding human rights, religious values, cultural values, and a plurality of the nation. Syarif Hidayat's research (2019) found that multicultural education fosters creativity in students in building diversity from historical prefects.

Implementing multicultural education in historical learning requires teachers' creativity in internalizing the values of multiculturalism to students. Utilizing the various potentials around the residence or environment of learners as relevant learning resources and media is a creative way that can be used as an ideal alternative for a teacher in teaching history (Astuti & Suryadi, 2020). Local history teaching is a learning process using as many learning resources as possible from the community environment around the school environment or where students live (Widja, 1989). Utilization of the Local History of the Banten sultanate can be one of the alternative sources of historical learning that contains multicultural education. Local history is by the concept of making connections, aspects of creative history learning initiated by Bruner (1963) and Cooper (2018) that emphasize the connectedness of the material learned with the real world of learners to bring learners closer to historical events (Supriatna, 2020).

The Local History of the Banten sultanate is one of the materials that can be used as a source of learning to realize multicultural education through historical learning. The Sultanate of Banten was the center of international trade in the 16th century. The port of Karangantu became the entrance gate of various nations in the world. Downtown Banten Sultanate, Surosowan, became a



multicultural city accommodating cultural, ethnic, and religious diversity. In addition to having the city's unique architecture, Surosowan also has the unique diversity of its people. Multiethnic Surosowan city has been built since the Sultanate of Banten that we can still find today. The city consists of settlements of various ethnicities and religions loaded with the value of harmonization between ethnicities. Based on the background above, this article was created to explain multicultural education in historical learning and how to learn the local history of the Banten Sultanate as an inspiration for multicultural education.

Methods

The method used in this article is literature studies. Because the object of study is the result of written work that is the result of thought and data obtained from the literature (O'Dwyer & Bernauer, 2013; Moser & Korstjens, 2018). The data collection technique that the authors did in this study was to search and collect journals, books, and other relevant sources. After the data is collected, a systematic review concerning the problem is studied to obtain data or information for research materials.

Findings

Multicultural Education in Historical Learning. Etymologically, the word Multicultural is formed from the word multi, which means many, and culture, which means culture. In essence, the understanding can be concluded that multiculturalism is an attitude of recognition that every human being in a community has their own culture that is different and unique. The concept of multiculturalism is different from diversity because multiculturalism is about diversity and cultural awareness, inequality, or equality (Mahfud, 2016).

Multicultural education is an educational concept utilizing ethnic diversity, culture, language, religion, social status, gender, and many more that exist amid students and society to instill an understanding that cultural diversity should be appreciated and respected in the attitude of daily life (Retnawati, 2016). Multicultural education is simply an attitude of recognition of other people's cultural differences indicated by caring and mutual respect for these differences (Ghazi, 2012). Multicultural education is a process of internalizing understanding to live sincerely, respect each other, and be tolerant of cultural diversity (Retnawati, 2016). In a descriptive context, multicultural education is



closely related to the dangers of discrimination, conflict resolution, and mediation, as well as the cultivation of values of tolerance, ethno-cultural and religious differences, human rights, democratization, plurality, universal humanity, and other relevant subjects (Tilaar, 2002).

Gorski formulated three main goals of multicultural education, namely: 1) to eliminate educational discrimination, providing equal opportunities for every child to develop their potential; 2) make children able to achieve academic achievement according to their potential; 3) make children socially aware and active as local, national, and global citizens. Multicultural education is committed to providing all learners – regardless of socioeconomic status; gender; sexual orientation; or ethnic background, cultural sense of well-being – an equal opportunity to study at school (Parkay & Standford, 2011: 35).

The idea of multiculturalism is not an abstract thing but the development of a pattern of behavior that can only be realized through education. Supardi in (Siti Nurjanah, 2017) explained that one of the media for developing awareness of the values of national multiculturalism is through historical education. Historical teaching is an effective means of multiplying and instilling an awareness of multiculturalism (Nurjanah, 2017). The multicultural approach in the history curriculum must be able to accommodate the cultural differences of learners, utilize their culture as a source of content and as a starting point for cultural development, understanding of the culture of others, tolerance, raising the spirit of nationality based on Bhineka Tunggal Ika, developing ethical behavior, and can utilize the unique culture of learners as part of entry behavior learners to create "equal opportunity for learners to excel" (Hasan, 2012). Awareness built through multicultural-based historical learning in students will be expected to enrich not only the nation's culture but also have a sensitivity of the touches of humanity inequality or equality and diversity, which in turn will be achieved integration of a nation built with a sense of belonging (Supardan, 2009).

Local History of Banten Sultanate. Banten was the center of international trade in the XVI century. The port of Karangantu became the gateway to the arrival of various nations in the world. Maritime trade in Banten port experienced success during Sultan Ageng Tirtayasa, who is known as Sultan Ageng. The maritime trading system used by Sultan Ageng was free trade as used by other countries such as Britain, Denmark, Mecca, Karamandel, Bengal, Siam,



Tonkin, and China (Kosoh, 1979). Sultan Ageng cooperates with these countries. Sultan Ageng's efforts in maritime trade were successful, namely by making Banten Port an international port (Darmawijaya, 2010).

The site of Banten Lama holds a lot of heritage history originating from the Sultanate of Banten Islam in the 19th-20th century AD. The existence of Surosowan Palace, Old Banten Mosque, Spellwijk Fort, and so on is one of the most substantial evidence of the development of Banten Lama as a region of the Sultanate of Banten. In addition to leaving various historical objects and buildings, the Sultanate of Banten also built a great city layout. The multiethnic city of Banten Lama is a city built since the time of the Sultanate of Banten that we can still find to this day. This city consists of various ethnic and religious settlements loaded with the value of harmonization between ethnicities, religions, and races that develop with the crowded Port of Banten as a center of international trade.

The success of maritime trade in Banten Port cannot be separated from the role of the Chinese people, especially China. These people who brought Banten port reached their peak of success. The *shabbandar* at the time of Sultan Ageng came from the Chinese, even in the affairs of the sultanate, not a few of them had an important role. This is due to the sultan's very fond attitude toward the Chinese people, thus reinforcing the conclusion that the ports in the archipelago in the past have been controlled by the Chinese (Hamid, 2013).

The location of Banten near the Sunda Strait makes its position very strategic, considering the trade activities in the archipelago and Asia and the position of goods with spices in the international market is increasing, along with the arrival of European traders to this region. Chinese, Arab, Gujarati, Egyptian and Turkish merchants have held trade deals in Banten, followed by Europeans, the Netherlands, Portuguese, English, Danish, and French. After the fall of Malacca to the Portuguese in 1511, the Sunda Strait became the main entrance to the eastern archipelago through the West Coast of Sumatra for Muslim traders and then for European traders who came from the southern tip of Africa and the Indian Ocean (Sutjiansingih, 1997).

The trading situation in The Port of Karangantu was never deserted by *jung-jung* who arrived. Chinese merchants brought porcelain, silk, bludru, gold thread, embroidered fabric, needles, com combed, umbrellas, paper, and



various other items. The Arabs and Persians brought jewels and medicine. Gujarati (Indian) traders sell cloth, cotton, and silk. The Portuguese brought cloth from Europe and India. These traders returned to their country bringing pepper and spices, which they bought from traders from the archipelago to Banten. The complete record of the Sultanate of Banten is related to the large market of Banten outside the eastern city wall near the sea. Around 1600, this market appeared to amalgamate large trading functions with small, foreign, and domestic trade, men and women, and daily groceries with faraway merchandise. Merchants can find every morning from various nations, such as Portuguese, Arabs, Turks, Chinese, Keling, Pegu, Malays, Bengala, Gujarat, Malabar, Abesinia, and every region in the Indies to conduct their trade. Local women sell pepper and groceries to foreign buyers, while every group of foreign merchants has a place to sell their goods. It is also a daily market for foodstuffs-rice, vegetables, fruits, sugar, fish, meat, and a place to sell farm animals textiles, pepper, cloves, nutmeg, tooling weapons, and other items. (Burhanuddin, et al., 2013).

Banten as an international trade center is also crowded with traders from another area in the archipelago such as Maluku, Solor, Makassar, Sumbawa, Gresik, Juwana and Sumatra who participate in trading. The Port of Karangantu was never sleep by ships that arrived and departed. To support this rapid development, the Sultanate spent resources to build the infrastructure of the port, market, and defense also with helps of not only Banten resident but anyone who has skills in it.

The number of traders both from abroad and from within the country made the Sultanate of Banten regulate the settlement of foreign and residents. This settlement is distinguished based on ethnicity and type of work. Until now even the remains of the settlement can still be found, among others:

1. Kampung Bugis; Kampung Bugis is located on the east side of Banten lama city. Until now, we can still find some houses that characterize the Bugis community.
2. Pakojan Village; Pakojan village, which is on the north side of Banten Lama City, is a settlement of Arabs, Indians, Gujaratis, and Turks, but currently, in this settlement, there are only ruins left.
3. Chinatown; Chinatown, which is on the west side of Banten Lama City, is characterized by the Avalokiteswara Temple, which is one of the oldest



- temples on Java Island. This temple was built during the reign of Syarif Hidayattullah. There is also a gate, a mosque, and a tomb of the Chinese.
4. European villages; European villages located in the northern corner of the city of Banten Lama are marked by the presence of Speelwijk Fort as a Perthan fortress, and there is also a cemetery from Europeans.
 5. Kampung Kebalen; this village is a settlement of Balinese people, but it is unfortunate because it currently does not show the traces of the settlement of the Balinese people. This is due to development where one of them is the construction of the Banten lama terminal.

Local History of Banten Sultanate as a Source of Historical Learning in Multicultural Education. Implementing multicultural education in historical learning is a source of varied and close to students to internalize multicultural values to students. Utilization of Local History of the Sultanate of Banten can be one of the alternative sources of historical learning as a multicultural education effort. Through the Local History of the Sultanate of Banten, learners can learn about the values of harmony, tolerance, and harmonization between ethnicities and religions that have been treated since the time of the Sultanate of Banten. This activity aims at students to become inclusive, pluralist citizens, respect human rights and justice, democratic without having to sacrifice the formation of attitudes and behaviors of diversity. Historical learning can make the differences of history a lesson for a better future. Integrated historical learning multicultural education, at least can reduce socio-cultural conflicts between cultures or tribes. Students themselves will have a sense of pride and recognize tribal and cultural existence. Students have a strong sense of responsibility, while also avoiding prejudices that hinder social integration (Wirasari, 2018).

There is a new perception in children that all cultures will be different when taken to different places to understand that differences are natural. The Local History of the Banten sultanate can introduce students to other ethnicities and cultures to maintain mutual respect, respect, tolerance, and others so that it will not happen. Providing concrete examples that exist in our lives is expected to open up the child's mindset. The celebration ceremony of the big day of various ethnicities can coexist and respect each other. Avalokitesvara monastery, which is still used as a place of worship, is often flooded with visitors on Lunar Day and others. Similarly, the Great Mosque of Banten shows cultural acculturation that contains Chinese, European, and Arabic cultural elements. Seeing the picture of people's lives, learners can develop



historical imagination (Morris, 2009; Cooper, 2018) and his creativity to solve various ethnic problems in the present. The purpose of multicultural education is that learners can understand and master the subject matter they learn but are expected to have a strong character always to be democratic, pluralist, and humanist (Yakin in Hanum, 2009).

Creative history teachers utilize the Local Historical Heritage of the Sultanate of Banten as a tourist attraction for historical learning that does not make learners feel bored when the learning process is always done in the classroom. History teachers implement local history learning of the Sultanate of Banten through various learning methods. Students can visit the Local Historical Heritage Site of Banten sultanate guided by teachers. Students will observe firsthand how multiethnic life is in the area. Visiting the area of historical heritage sites is a way that can be done as an alternative in teaching history. With concrete hands-on experience (Dale in Sari, 2019); learners can more clearly live the historical and cultural values in the region.

Project-based learning models can be applied. The project-based learning model directly involves students in the learning process through learning activities to work on and complete a learning project about the Local History of the Sultanate of Banten and how the people live. In a project-based learning model, students are divided into small groups to complete the project within a predetermined time frame. Each group consists of students of different ability levels, gender, and ethnic background, performing various learning activities to improve their understanding of the subject studied. Students can hold interviews and documentation learn to accept differences, and observe the harmonization (Wirasari, 2018).

Sudrajat (2009) suggested integrating multicultural education in its estuary will create a healthy school culture. Social interaction between students becomes more conducive, while teacher-student interaction becomes better. Teachers treat students fairer, more democratic, and inclusive. The atmosphere of the learning with creative boost stimulates the critical thinking and the imagination of students. They will be able to develop creative and innovative ideas through revitalization of historical site in Banten. Through this creative learning, it is expected that learners can get a meaningful learning experience, learn about the beauty of diversity and how to appreciate it, and learn to develop creative ideas and actions in solving problems and cultivating various potential areas.



Conclusion

Teaching local history is a learning process by using as many learning resources as possible from the community around the school environment or where students live. Local History of the Sultanate of Banten is one of the materials that can be used as a source of learning especially to promote a multicultural education through history learning. Further researches are needed to optimize the topic into systematic way as sources for history learning.

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