

Values of Character Education in the Struggle of Sultan Syarif Kasim II in Learning History Through a Scientific Approach in Era 4.0

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ABSTRACT

This paper is to identify the values contained in National Heroes that are packaged in history learning to foster national awareness in students. Through history learning, identification of the values contained in the struggle of Sultan Syarif Kasim II was carried out during his leadership. History learning by identifying values using a scientific approach based on a digital platform. This study uses a qualitative approach with data collection techniques through observation, interviews and documentation, and is validated through member checks, expert opinions and data triangulation, data analysis is adjusted to the conditions of the data found, reduction, display, drawing conclusions. The findings in the study of the events of the struggle of Sultan Syarif Kasim II are as follows, the Sultan always obeys religious teachings, the Sultan always helps his people, the Sultan opposes the Dutch policy of making his people Rodi's workers, the Sultan establishes education for women as well, the Sultan always maintains peace rather than conflict with migrated to the land of Aceh, the Sultan led wisely and wisely, the Sultan always respected the court's decisions, and the Sultan sacrificed to surrender his wealth to the Republic of Indonesia for the progress of the nation and state. Based on the findings of the values of character education, the value of the struggle of Sultan Syarif Kasim II can be used as an example for students in the future.

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1. INTRODUCTION

Character education is a mandate from the 2013 curriculum so that the future progress of the nation does not lose its biased direction and goals. Character education is the responsibility of all Indonesian people, especially it must be institutionalized in the world of education, especially in the

curriculum that is now applied. The purpose of national education No. 20 of 2003 directs that education requires that students be able to develop the potential of students, starting with increasing faith and piety in God Almighty, then continuing with noble, healthy, knowledgeable, capable, creative, independent citizens, and becoming citizens who democratic and responsible. The national education goals need to be realized in the learning process known in the 2013 curriculum as the character education curriculum. Character education is expected to be realized in the learning process. So learning must be able to accommodate this goal so that it is achieved in accordance with the expectations of all of us. Character education needs to be emphasized in the world of education that character education must have a source of value. Therefore, the source of value in character education comes from religious values, culture, national education goals and Pancasila. Based on the source of values in character education, it will be directed and clear, not just carrying out character education from universal values, but character education based on values that have been embedded in the lives of students for the progress of the nation, state and religion.

The thing that is the most serious concern in the atmosphere of independence is at least the challenges related to the readiness of the Indonesian people to run, fill and build their own country. Independence is not really the end point of the struggle of the Indonesian people, but what the fathers of the Indonesian nation realize there are three big challenges. The first is to establish a unified and sovereign state, the second is to build the nation, and the third is to build character. These three things are clearly visible in the concept of the nation state. In its implementation then efforts to establish a state are relatively faster than efforts to build a nation and build character. The last two things are proven to be continuously pursued, not to be stopped in the life of the development of the Indonesian nation (Mulyasa, 2014).

Referring to the views of the first President of Indonesia Ir, Soekarno stated firmly that "This nation must be built by prioritizing character building because character building is what will make Indonesia a great, advanced and dignified nation. If character building is not carried out, this nation will become a backward nation, especially in nation building (Samani, 2011). The development of character education today is very much needed in nation building. The description of the situation of society and even the situation of education in Indonesia is a fundamental motivation in the implementation of character education in Indonesia. Character education in Indonesia is felt very necessary for its development considering the increasing number of deviations in social behavior among students. This encourages the need for shared awareness to build the personality of Indonesian students through various efforts, one of which is through character education-based education (Mulyasa, 2014).

According to Darsono (2009), how important it is to develop character education in school education. The role of education is not very visible, especially education in schools at the age of adolescent development and early childhood formation. While life in the midst of society does not show a significant role in the effort to form values, even the tendency of people to be more apathetic, do not respect each other. This is emphasized in character education by Komalasari & Saripudin (2017) that the process of character formation must go through habituation or habituation and curriculum intervention in learning. Education is very decisive in efforts to internalize character values, because the formation period is at the age of education so that what is expected of students is that through character education they can provide and strengthen the position of the state and nation. Lickona (2013) says that the realization of education is not only how to build cognitive aspects in the form of student intelligence, but the value of goodness is one of the two major goals in managing learning in the world of education. Cognitive ability and the value of goodness is a unity that is the goal of National Education No. 20 of 2003, virtue is based on the value of faith and intelligence in the ability to manage the state and nation.

Based on the quote above, it shows that the existence of history subjects as part of the subjects at the school and college level is functioned for the development of the character values of students. In history learning, it contains historical events, starting from pre-history to reform at the primary, secondary and higher education levels, showing that in every history teaching material there are events that are full of values for the formation of the character of students. The values contained in historical

material can be internalized in history learning either through the behavior of historical figures, or historical events carried out by historical figures. The same thing was also stated by Jarolimek, (1971) that history learning is very decisive in developing the patriotism and sense of nationality of students in learning history and this will affect their sense of love for their nation and country. The same thing is related to that historical events that cannot be separated from historical actors such as struggle figures can be an inspiration for students and are very relevant to making the behavior of figures as sources and examples of exemplary values in each student's behavior. The growth and development of figures cannot be separated from the formation of their social and cultural life and persistence in achieving independence in the struggle is a very positive value to educate the attitudes and personalities of students (Setianto, 2019).

Therefore, the lack of value exploration in both historical events, as well as the behavior of important figures in history, it is necessary to extract values in history, not only dealing with historical events in science and value in historical events, but taking steps to identify the identity of the character's personality. in historical events. This will describe one of the steps of identifying the values obtained through local events and figures that are easily known by students. Previous research, the lack of value exploration or identification of values contained in the personality of local historical figures, even the tendency to dwell on cultural values, such as Budiarto's research (2017) regarding the identification of values obtained from the Wayang Beber story in Pacitan, illustrates the values that contained in the Wayang Beber event and used as the value of knowledge and attitudes for students in learning. Meanwhile, in this study, identification of character values in the area of students was carried out with a digital-based scientific learning approach to make it easier for students to get various sources of the learning objectives achieved. Previous researchers were more likely to describe general concepts related to value education research written by Lionar & Mulyana (2019) describing multicultural values in history learning by identifying the syllabus or history teaching materials. This encourages this research to be used as a reference for the development of further research.

2. METHODS

The research method used in this research is a qualitative approach research with descriptive-analytic method. Some that can be used as references in this research are, (Neuman, 2011; Creswell, 2013; and Sugiyono 2009). In research to find out the values contained in the life of Sultan Syarif Kasim II is through the collection of historical study data of the figure of Sultan Syarif Kasim II written data in the form of research results published from books, journals, proceedings, papers and data that support this writing, then in validation, and analyzed according to the research steps. Interviews with historians and guides at the Siak Palace related to the personality of Sulatan Syarif Kaism II, Observations on the relics of Sultan Syaruf Kasim II related to relics that have character values. The results of this study will describe several things that are the objectives of the research and are adapted to the research topic, namely identifying the values of the Sultan Syarif Kasim II figure then adjusted to the value of character education developed by the Ministry of National Education 2010 and Strengthening Character Education of the Ministry of Education and Culture 2017, all of which will grouped based on scientific approach learning with a multi-source-based learning system in the 4.0 industrial revolution era. The results of this study will refer to the research objective, namely the identification of the values of the struggle of the figure of Sultan Syarif Kasim II in learning history in historical learning with scientific learning approaches in the 4.0 era.

3. FINDINGS AND DISCUSSION

A. The Nature of Character Education in History Learning

1) The Nature of Character Education

The meaning of character education is higher than moral education, it is explained that character education is not only related to the problem of right and wrong, but how character education prioritizes the process of inculcating the habit (habit) of calm things that are good in life, so that children/participants Students have high awareness, understanding and desire to carry out these habits. Another thing, the direction of character education has a higher position in meaning than moral education, namely that character education is education that gets used to good habits in accordance with the values that develop in society and with full awareness to have care, commitment to apply virtue in daily life. . So that it can be said, that character education is a form of natural nature that has a tendency to human nature in responding and responding to certain situations in a more moral, wise and wise manner which is manifested in real actions through honest, kind, responsible, respectful behavior towards others and values. -Other noble character values. In the context of thinking, that character is related to habits that are continuously practiced and practiced in every life process that is lived every time (Mulyasa, 2014).

Referring to the definition of the word character, that character comes from Greek which means "to mark" or which means to mark and focus on how to apply good values in real actions or daily behavior. Therefore, someone who behaves dishonestly, cheats, is cruel, greedy is said to be someone who has no character, or is called a bad character, while someone who is good, honest, willing to share is said to have good character. The same thing was reaffirmed by the Director General of Islamic Education, Ministry of Religion of the Republic of Indonesia (2010) who stated that character can be interpreted as the totality of personal characteristics that are strongly attached and can be identified in individual behavior that is unique, in the sense of specifically these characteristics. distinguish one individual from another. Because character traits can be identified in individual behavior that is unique, character is very close to individual personality. Lickona (1992) mentions that character education requires aspects of feeling, or "desiring the good" and "acting the good", desiring the good or what is called the desire to do good, this is related to the value of awareness that has been driven from the process of immersion. character values in life, as well as "acting the good" is driven by the awareness to behave or act in virtue, not influenced by profits that are far from values, but rather the awareness that doing good is a form of goodness value which is an integrated part with values. social and cultural community. Therefore, Lickona (1992) says that strengthening character education needs at least three components in the cultivation of these character values, namely a good character (component of good character), namely moral knowing or knowledge about morals, moral feeling or feelings about morals and morals. moral action or moral action. Moral knowing is related to moral awareness, knowing moral values, perspective taking, moral reasoning, decision making and self knowledge. Moral feeling is related to conscience, self-esteem, empathy, loving the good, self-control, and humanity, while moral action is a combination of moral knowledge and moral feeling which is manifested in the form of competence, will, and habits. habits). According to Mulyasa (2014) that these three components must be a concern in character education, so that students realize, understand, feel, and can practice them in everyday life these virtue values as a whole and comprehensively so that the learning and educational goals are achieved.

According to Megawangi in (Mulyasa, 2014) who is the originator of character education in Indonesia, there are nine pillars of noble character that should be used as a reference in character education, both at school and outside school. The pillars of character education are as follows: 1) Love of God and truth; 2) Responsibility, discipline and independence; 3) trust; 4) respect and courtesy; 5) affection, care, and cooperation; 6) confident, creative and never give up; 7) fair and leadership spirit; 8) kind and humble; and 9) tolerant and peace-loving. Therefore, referring to what was conveyed by Megawangi related to the 9 pillars of character education, this became a reference in identifying the values contained in the historical journey of Sultan Syarif Kasim II in leading the sultanate in the midst of Dutch colonialism. His position as a leader certainly has many stories of heroism, patriotism and love in his leadership journey to his people during his leadership in the Siak Sri Indrapura Sultanate. Looking at the nine pillars related to character education, it will be developed as a guide in adjusting to

history learning. Related to history learning, according to Hasan (2012) the role of important figures in the struggle for historical events cannot be separated from the role of historical actors, in this case historical figures who have integrity, of course, in their country and nation. Sultan Syarif Kasim II is one who is part of the many meritorious figures, specifically in the direction and topic of research results describing the character of Sultan Sayrif Kasim II in writing to identify the values contained in his struggle during his time as sultan in Siak Sri Indrapura. (Suwardi, et.al, 1997).

2) History Learning as Character Education Value Development

History learning is one of the many teaching materials developed in the learning process both at the school level and at the university level. Based on Permendiknas No. 22 of 2006 concerning content standards, it is revealed that history learning is directed at strengthening character education in Indonesia. According to Ahmal (2021) that in history learning there are two things that need to be considered in history learning. The first thing is related to historical learning which is seen from the dimension of science or historical knowledge, this is related to cognitive and psychomotor reviews, the second is in terms of the value dimension, this is related to affective assessment. Related to the values in history learning, it is very relevant that the existence of history learning supports the formation of character education in Indonesia.

In history learning which functions as the formation of character education, it will be biased if it is not based on values that can be used as guidelines in the implementation of character education. The process of forming character education in history learning is trapped, still struggling with historical stories and even mastery of the concept of historical material itself. This is expressed by Hasan (2012) that character education is not taught as a subject taught in schools in its function as a strengthening of cognitive understanding of teaching materials. Hasan (2012) said that character education is not taught or transferred as a science, but character education is grown in other words internalized (Komalasari & Saripudin, 2017) as a shaper of the personality of students. In the process of learning history, it is very relevant to character education as a source of inspiration, example, patriotic values, nationalism, caring or any character education values that are adapted to the 18 values of character education of the Ministry of National Education in 2010. historical events and figures who show various values that can be used as a source of inspiration, patriotic and heroic.

Hasan (2012) history as a teaching material that provides the concept of character formation has a distinctive and full of values of past struggles which can be revealed through the learning process by identifying the scientific approach learning process in the era of the industrial revolution 4.0, then history learning can be known from the digital approach. This view is supported by military historian Nugroho Notosusanto (1971) who says that there are four functions of history, one of which is as an aesthetic function in which it contains the character or heroism of historical actors. The recreational function of the four historical functions such as the story of heroism and patriotism of a hero in fighting for his nation. Other things that become historical functions besides recreation, there are educational functions, inspirational functions, and instructive functions. Of the four functions proposed by Notosusanto (1997), each function of history must be integrated into learning. History in learning must develop in every learning process, not monotonous and creative, innovative and based on various sources. Indeed, there are complaints that history learning tends to be more or less interesting, as said by Magdalia in Setianto (2019) that the pedagogical strategy of learning history so far is still very weak, and similarly what was revealed by Alfian (2007) that history learning in education is still struggling with in the chronicle approach and tends to require students to enter mastery of concepts in the C1 realm / remembering in the assessment of cognitive aspects.

What happened above needs to be ensured that history learning does not affect changes in the character of students if they are still struggling with the aspect of remembering in learning. Starting from this, Kartodirjo (1993) emphasized that in the process of learning history, it is necessary to direct history learning, which functions in the learning process on genetic and didactic functions. In history learning, it cannot be separated from the genetic function of historical events, as a realm of knowledge and a review of knowledge as historical teaching material, whether viewed from "what", "who",

“where”, and “when”, in its genetic function there is a process. cognitive strengthening at the level of creation or C6, however, besides that, it is also directed to metacognitive knowledge abilities in the learning process. The importance of learning history as part of character building, because Lickona (1992) asserts that the process in education prior to the level of moral acting, moral knowing becomes the first thing given, that through knowledge can implement the moral values contained in these historical events.

While it is this didactic function that plays a role in moral acting as a starting point for the formation of character education in history learning, in this case Kartodirjo (1993) says that how in every lesson received by students can be taken lessons, lessons are taken because in every event and The behavior of historical figures has an exemplary side, either in the form of exemplary that supports the character education of students as examples in behavior or bad examples that can damage the character that must be avoided by students. All historical events are a form of valuable lessons for the next generation and the role of education is expected to be able to manage education creatively through various ways so that the purpose of learning history as forming the character and personality of the nation is in accordance with the ideals of the nation, one of which is through identifying values. the value of each event and the behavior of the characters that serve as inspiration in learning history. In line with what Soejatmoko (1990) said that history learning is very effective in building the nation's personality which can give birth to the next generation of love for the homeland, have a sense of nationalism and it is hoped that in learning the history of characters from the struggle figures of the nation and homeland can be reflected in learning so that the moral process of knowing towards moral action can be realized.

B. Learning the History of Scientific Approaches in the Industrial Revolution Era 4.0 Based on the Struggle of Sultan Syarif Kaism II

1) Learning History of Scientific Approach

Based on the 2013 curriculum, the 2013 curriculum defines the Graduate Competency Standards (SKL) as they should be, namely as criteria regarding the qualifications of graduates, which include attitudes, knowledge, and skills. The reference to the principle of curriculum preparation refers to Article 36 of Law No. 20 of 2003, which states that curriculum preparation pays attention to religious aspects, cognitive aspects and skills aspects (Sani, 2014). The scientific approach touches on the three aspects above that in learning the scientific approach students will be more emphasized to explore their potential through existing learning facilities. The scientific approach is related to the activities of the scientific method itself, namely the scientific method which generally involves observation or observations needed for the formulation of hypotheses or one part of data collection. Sani (2014) said that scientific learning activities are learning by collecting data, even scientific approach learning is an inquiry activity, namely the process of thinking to understand something by asking questions. The inquiry was strengthened by the statement of GEN or the Galileo Educational Network (2004) that: “inquiry is the dynamic process of being open to wonder and puzzlement and coming to know and understand the word”. Inquiry can be used as a learning approach, learning strategy, or learning method, this is adjusted to the conditions of the situation and the effectiveness of the learning to be achieved.

Historical learning with a scientific approach is the integration of learning from research activities (concepts) with pedagogic aspects (value) in one learning action, this encourages students to get used to developing their knowledge through their own abilities from the availability of existing learning facilities. Therefore, there are five steps of learning a scientific approach that shows integration in the scientific process with pedagogical elements in learning. According to Dyer's theory in Sani (2014) says that scientific approach learning can be developed as follows: 1) observing; 2) ask; 3) try/gather information; 4) reasoning/association; 5) deliver. The learning steps are certainly not rigid to start from the first step or start the next step, because the dynamic learning process is a form of innovation and learning creation. Sani (2014) directs in following the steps according to the knowledge to be learned,

this is because there is a possibility that the second step process supports to oversee the next process or the last step can be started and ended in the next step, so that the steps in the scientific approach can be started from every step there is.

Scientific approach learning can be developed in history learning by following these steps. However, what must be considered is that in every use, both learning approaches, learning models, learning methods and even learning strategies are expected to still refer to the objectives of learning history. Ahmal (2021) said that in every use of a learning approach focused on the purpose of learning history, one of which is in history learning, it is possible to explore the values contained in historical material, the same thing was emphasized by Prof. Hamid Hasan, MA, an education expert at the Indonesian Education University, and strengthened by Kuntowijoyo (2005) that history learning should be able to provide national awareness, starting from the initial process of events, the process of continuity of events and the end of an event that contains the roles of the characters to become historical records. This must be the focus and orientation of history learning, although various strategies, approaches, models and methods are used, but history learning orientation.

2) Study of Sultan Syarif Kasim II's Struggle in Learning History in the Era of the Industrial Revolution 4.0

History learning in the industrial revolution era was very supportive in the learning process, especially with regard to gaining knowledge such as material about the Struggle of Sultan Syarif Kasim II. In history learning, it is hoped that the scientific approach learning process can use various learning facilities. Ahmal (2021) encourages that digital-based history learning can give students the flexibility to gain knowledge of the struggle of Sultan Syarif Kasim II through technological advances. The essence of contemporary learning should be directed to active student-oriented learning. Sani (2014) explains that in learning that is adapted to the 2013 curriculum and in every learning model that is relevant to the curriculum, it is oriented towards strengthening student independence. This is what Hosnan, (2014); Sani, (2014); and Suwarma, (tt) that students basically refer to constructivism learning theory that students already have basic knowledge and prior knowledge that can be linked to material that is in accordance with the basic competencies in history learning. The position of educators in this case is to facilitate the learning process that follows the times, such as providing technological facilities in finding knowledge.

The era of the industrial revolution is an era where space and technological progress are not limited. The direction of this progress is the integration of advances in digital technology with a network system that can bring together, access and connect the existence of a person or work in a situation that is not limited by place or distance. Sumartono & Huda (2020) said that Indonesia is currently entering the era of the industrial revolution 4.0 which is marked by a big leap in the technological system from a manual system to a digital system, which means that there are very few physical activities in areas where individuals exist compared to the previous situation. Regarding the educational aspect in the era of the industrial revolution 4.0 this was revealed by Sofian (2019) that refers to Law no. 20 of 2003 "Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by the nation and state".

In the context of learning history in studying the struggle of Sultan Syarif Kaism II, part of the teaching material for Islamic history located in the territory of Indonesia, of course, strongly supports the local knowledge of students to receive awareness. How to get it and how the position of technological progress is as a supporting facility in achieving the goals of history learning. The extent to which students take advantage of these progress facilities can be utilized in the learning process with the potential possessed by students. The basis of Law No. 20 of 2003 is to encourage students to be able to develop their potential actively and independently, the scientific approach in the era of the Industrial revolution 4.0 is very appropriate. History learning related to the material "Sultan Sayrif Kasim II's

struggle can encourage students in the process of learning history to gain knowledge through learning a scientific approach with the following learning steps:

- a) Steps Learners observe, in observing activities students can observe from various historical sites through digital facilities such as cellphones, laptops or others that are connected to the internet network before the teacher can suggest students to observe videos, pictures and illustrations that signal so that students are interested in observing. Students can be directed to find in advance from various learning sources and adjusted to the Indikator Pencapaian Kompetensi (IPK) of students in kompetensi dasar (KD) taking one/two indicators in it related to Islamic history and the entry of colonialism and Imperialism into Indonesia, because of the Sultan's Struggle Syarif Kasim entered the period of the Islamic Kingdom and the Entry of Colonialism and Imperialism into Indonesia. Students can be directed to look for the existence of historical sites in the area where students are located, in this case is to observe phenomenal historical sites in Riau Province, in this case the position of educators is to facilitate efforts to find students to observe the relics of the Islamic kingdom in the province of Riau. Riau Province is the Royal Palace of Siak Sri Indrapura. In addition, supporting sites related to the Siak Sriindrapura Kingdom can be observed such as the Sultan Mosque, the Sultan's burial place, and the office where Sultan Syarif Kasim II did his job as sultan.
- b) Students take steps to ask questions, in this activity students can ask questions from the results of their observations, how is the process of the existence of the Siak Palace site as a relic of the kingdom that stood, who was the founder of the Siak kingdom, why the existence of Siak is on the banks of the Siak river and how the process of the incident occurred. The Sultan of Siak in carrying out his government in the midst of Dutch colonialism. The question above is adapted to the opinion of Kuntowijoyo (2005) that in asking questions in history learning can describe the situation of questions that can lead to critical attitudes of students. Students can ask questions how to use questions in each question. The knowledge to be able to ask questions allows students to find them using digital platforms such as Google by typing "types of questions in history learning" so that various knowledge will come out in how to ask questions.
- c) Students take steps to collect information, in this case students are designed to find various knowledge about the Siak Sriindrapura kingdom in various events, especially about the sovereignty of Sultan Syarif Kasim II, students can get with the help of google in finding articles, both in the form of journals, proceedings, papers and even ebooks related to Sultan Syarif Kasim II. Information gathering can be searched through the online library of the Riau Province Library, Siak Regency Library, or contacting the palace to obtain information on the existence of stories from the Kingdom of Sultan Syarif Kasim II as part of the Islamic empire in Indonesia. Collecting data in this case is directed closer to the existing kingdom and can be physically reached by students, if this becomes part of learning that is adjusted to kompetensi dasar (KD) and Indikator Pencapaian Kompetensi (IPK) can support student awareness, because the existence of these events is in the student's environment. In fact, the incident is also a story from the family life of the students themselves, such as among the ancestral families of students, how from royal travels such as palace soldiers, palace employees or people led by the kingdom of Sultan Syarif Kasim II.
- d) Students do the associating or reasoning step, in this step students connect one data with other data. This activity encourages students to build their ability to analyze, think critically and be creative in generating new knowledge from the thinking process. In connecting one concept to another, students are supported by various social knowledge that is used in connecting various concepts. In history learning, it can be found related to the leadership of the Sultan of Siak Sriindrapura in the history of the Siak kingdom through technological advances such as on google in the form of the concept of power theory, leadership theory and the process of developing a kingdom. The social knowledge support obtained from the digital platform supports students' knowledge to translate/analyze the data obtained with their knowledge abilities. In this section, the role of educators can encourage students to identify the values contained in historical events

related to the struggle of Sultan Syarif Kasim II. Based on the objectives of history learning embodied in the history learning process that history is not only viewed from the conceptual aspect but from the value aspect, as Ahmal (2021) said that to direct the achievement of full history learning, learning needs to be viewed from two dimensions, namely the science dimension and the value dimension. The same thing is also reinforced by Hasan's (2012) statement that history learning is not only concerned with the problem of how the event occurred but what the meaning of each event is. It is at this step that efforts are made to identify the values contained in the struggle of Sultan Syarif Kasim II in the face of the Dutch so that they can be applied in learning. Likewise, whatever things are contained in the historical journey of Sultan Syarif Kasim II, value identification is carried out according to the 9 pillars proposed by Megawangi in (Mulyasa, 2014) as follows, 1) Love of God and truth; 2) Responsibility, discipline and independence; 3) trust; 4) respect and courtesy; 5) affection, care, and cooperation; 6) confident, creative and never give up; 7) fair and leadership spirit; 8) kind and humble; and 9) tolerant and peace-loving. To facilitate the identification process, a pillar grouping process is needed and the meaning is linked to the 2010 Ministry of National Education's character education provisions.

- e) The last step is for students to present their findings after association/reasoning and identify the values obtained from the collecting to identify steps from previous data collection. Sani (2014) and Hosnan (2014) said that in the step of disseminating scientific approach learning, the ability to convey is very much needed by students because the ability to convey is as important as knowledge, skills and experience. Therefore, in this step of conveying or disseminating it needs to be done by students. The ability to convey this can be done directly in front of colleagues, but can also use digital media platforms such as YouTube, Whatshap Group, previously recorded first and after that can be conveyed. The ability to prepare will encourage students to learn independently, creatively, innovatively and collaboratively for those that are tailored to learning objectives, especially history learning.

3) Identification of Character Education Values Based on the Struggle of Sultan Syarif Kasim II in a Scientific Approach.

Based on the learning objectives of Law no. 20 of 2003 and was revealed at the level of teaching materials in schools, namely the purpose of learning history, namely that which contains values and character education. Kartodirjo (2004); Hasan (2012); Ahmal (2021) says that history learning has a role in shaping the character of students, because the content of historical material contains character education values that can be found in every historical material. One of the historical teaching materials that can be developed in history learning is the struggle of Sultan Syarif Kasim II during the Islamic era and the period of resistance to the Dutch government. After finding several sources in the historical material of the struggle of Sultan Syarif Kasim, one of them can be seen from the work of the Level II Regional Government of Bengkalis Regency in 1997. Some of the findings include the title "Sultan Syarif Kasim II, Sultan Siak Sri Inderapura (1915-1945) Prospective National Hero".

Referring to the scientific approach of Sani (2014); Hosnan (2014); and Majid (2013) in identifying the value of the struggle of Sultan Syarif Kaism II, the following steps can be taken,

- 1) The first step is for students to make observations, in this case educators can facilitate evidence of the struggle of Sultan Syarif Kasim II through a digital platform that can find evidence from the historical heritage of the Siak Sri Inderapura Sultanate found in the Siak Palace. In the Siak Palace, you can find various equipment for the struggle from childhood to adulthood against Dutch colonialism.
- 2) The second step is for students to ask questions such as "why did Sultan Sayrif Kasim II struggle against Dutch colonialism and "what is the form of Sultan Syarif Kasim II's struggle in the face of colonialism. This is encouraged by students to cultivate a sense of curiosity so that students can feel like the struggle of Sultan Syarif Kasim II in opposing Dutch colonialism. In this step, students are

- encouraged to ask questions in addition to the previous questions supported by questions about what Sultan Syarif Kasim II felt in the struggle against Dutch colonialism.
- 3) The third step is collecting information, in this case students can use various digital platform search facilities by finding various forms of stories, history and artifacts from the struggle of Sultan Syarif Kasim II in the face of Dutch colonialism. Students collect various findings that look at the various struggles of Sultan Syarif Kasim II in opposing Dutch colonialism.
 - 4) Associating and reasoning steps, students identify through their analysis which are related to the values of Sultan Syarif Kasim II's struggle that can be imitated in the lives of students. In this case, educators provide or classify the values contained in the historical events of the struggle of Sultan Syarif Kasim II in opposing Dutch colonialism, including the following:

Table 2. Indicator assesement for character education

No	Value of character education (9) pillars of character education	Statements in the History of the Struggle of Sultan Syarif Kasim II	Character Education Values Kemendiknas 2010
1	God's love and truth;	<ol style="list-style-type: none"> a. The incident that was found was that Sultan Syarif Kasim II was a pious person and even he was sacred by his people, so that the people were very obedient to him, none of his people wanted to betray him. b. Sultan Syarif Kasim II always keeps his ablution c. The Sultan always motivates job leaders to try to obey the teachings of Islam 	Religious Value
2	Responsible, disciplined and independent;	<ol style="list-style-type: none"> a. Although Sultan Syarif Kasim does not hold the reins of power, the Sultan is still responsible for the kingdom and its people b. The Sultan always pays attention to the interests of his people c. The Sultan as a unifying figure in diversity in the territory of the Siak Kingdom d. Sultan is disciplined in using good time in starting meetings, even other schedules 	The value of discipline, independence, and the value of responsibility
3	Trust;	<ol style="list-style-type: none"> a. As the leader of the Sultan, he established educational institutions for both men and women, for example the Latifah School was established b. As the leader of the people of Siak, he is fully responsible for holding the trust. 	Honest value
4	Respect and courtesy;	<ol style="list-style-type: none"> a. The Sultan respects the results of the decisions of each deliberation in the density of the country's customs b. The Sultan wisely handed over the 	Value rewards achievement

		wealth of the country to the Republic of Indonesia	
5	Love, care, and cooperation	<p>a. The Sultan does not remain silent and it is seen that in defending and defending his people</p> <p>b. Sultan did not sentence Koyan to death, but was shunned by 20 years</p>	Social care values, environmental care, friendly values
6	Confident, creative and never give up;	<p>a. The sultan's courage and attitude in defending his people never gave up</p> <p>b. Sultan confident in opposing Dutch power</p> <p>c. The Sultan encouraged the people to defend their country from Dutch colonialism</p>	Creative value, hard work value
7	Fair and spirited leadership;	<p>a. The Sultan refused to make the people of Siak as part of the Dutch colonial period</p> <p>b. The Sultan opposes every policy that makes the people of the Siak Kingdom miserable</p>	Value of responsibility, value of democracy
8	Kind and humble;	<p>a. The Sultan's kindness is seen by uniting different groups, especially those related to religious sects</p> <p>b. The Sultan declared loyalty to the Republic of Indonesia when the proclamation of independence</p>	Honest value, value appreciating achievement
9	Tolerance and peace-loving.	<p>a. The Sultan and the empress voluntarily left the royal throne and moved to Aceh to maintain peace</p> <p>b. The Sultan resisted the actions and actions of the Dutch government by opposing and opposing Vanmook ideas</p>	Peace-loving values, democratic values

- 5) The last step or fifth step is for students to convey or disseminate the results of their identification to other students. In this case, students can make the struggle of Sultan Syarif Kasim one of the many struggle figures to identify and convey their values to their colleagues, so that it is seen that in every struggle the heroes have values that can be imitated. In history learning with a scientific approach, it can encourage students to obtain various character education values through a value identification process that refers to the 9 pillars of Megawangi in Mulyasa (2014) and is adjusted to the character education values of the Ministry of National Education in 2010.

4. CONCLUSION

Character education with the historical learning process can be realized, so history learning must direct not only the scientific aspect but also the value aspect. Therefore, in learning the need for a review of the values in every event and the character of the fighters serve as exemplary values through the identification of the values of the struggles of the characters. The values contained in the struggle of Sultan Syarif Kasim II have various exemplary values. The exemplary value can be seen from the 9 pillars of character education values such as the values of 1) Love of God and truth; 2) Responsibility, discipline and independence; 3) trust; 4) respect and courtesy; 5) affection, care, and cooperation; 6)

confident, creative and never give up; 7) fair and leadership spirit; 8) kind and humble; and 9) tolerant and peace-loving. That is the result of the identification of the value of character education that can be put forward as a guide for future generations.

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