

Character Education Values of Radin Inten II's Against The Dutch Colonization For Learning Local History

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ABSTRACT

This study aims to explore the values of character education in the resistance of Radin Inten II against the Dutch colonization. The method used is the historical method with heuristic steps, criticism, interpretation, and historiography. The data collection techniques used is library research. The results of the research are described briefly related to the biography and resistance of Radin Inten II as a local figure who fought against the Dutch colonization. The values of character education contained in this material are hard work, love for the country, a national spirit, communicative competence, and responsibility. These character values can be actualized by teachers to students in a local history learning process that is integrated with Indonesian history subject matter in high schools. It is expected that students can emulate the figure of a local figure named Radin Inten II, especially for those who live in Lampung area.

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1. INTRODUCTION

The current phenomenon of deviant behaviour among students is quite concerning, such as deliberately not participating in the flag ceremony every Monday, bullying, and the use of illegal drugs, liquor, and brawls between students (Mahdiansyah, 2018). This fact is a problem for education. If efforts and actions are not made against these character deviations, it will affect the quality of education and the sustainability of the life of a nation.

Efforts that can be made to overcome the problem of moral decline are through education (Agboola & Tsai, 2012; Tatman & Slate, 2009). Education is a powerful medium in overcoming various problems of deviant character and morals (Setiawan et al., 2021; Setiawan & Kumalasari, 2018; Ulger et al., 2014), (Kurniasih et al., 2018). Education has a big role in instilling and shaping the

good character of students (Anugerah Ash-shidiqqi, 2018; Nani Solihati et al., 2019; Tery et al., 2018; Wright & Emich, 2021), one of which is through Indonesian history subjects.

Indonesian history subjects are compulsory subjects at the high school level. Indonesian history subject studies various events of the Indonesian nation from the past to the present, and it serves as a guide for the future. Indonesian history lessons contain the character and moral values in past events, to be internalized to students (Agung, 2011; Basri et al., 2022; Novianti, 2017). History is not the only answer for what to teach, but also for how the learning process is carried out so that students can find values and transform the message behind historical events being studied. The process of learning history is expected to help the process of maturing students' personalities so that they can respond and adapt to increasingly complex life developments and diverse global demands (Kasih et al., 2017).

History learning as a mandatory program in the realm of high school does not only present knowledge but also fosters students to become Indonesian citizens who have a sense of responsibility towards society, nation, and state (Chen et al., 2020; Sartika, 2016). Therefore, the subjects presented are not limited to knowledge but also include the values inherent in the material (Amboro et al., 2022; Setiawan et al., 2020; Setiawan & Aman, 2018, 2019; Wibowo et al., 2020). The understanding of students who think that Indonesian history lessons only contain memorizing the date and chronology of an event must change their mindset in a way that the teacher must be creative and innovate by presenting fun learning. Teachers can use local history as a source of student learning because every region in Indonesia has unique and interesting events. The presence of regional warrior figures can be an alternative as a source of learning local history (Fauzi & Kumalasari, 2020; Marino, 2012; Priamantono et al., 2020; Rhohana et al., 2020).

The existence of historical events and local figures in every region in Indonesia can be a source of learning local history in learning Indonesian history. The teacher can bring up a topic regarding the biography of a Lampung warrior, namely Radin Inten II and the history of his struggle in fighting against Dutch colonization (Masroh, 2015). It aims to provide character-value education to high school students (Gunawan & Fathoroni, 2020; Sopacua et al., 2020).

The use of biography and history of the struggle of Radin Inten II as a local figure in Lampung, as a means of introducing local Lampung figures, besides transforming the character values possessed by Radin Inten II and making role models for students. Students are expected to be able to explore space and time when Radin Inten II lived from his childhood journey to the end of his life. The subject matter that brings up the biography of figures can be used as media or material in developing the values of national character education (Fahmy et al., 2015; Setianto, 2019). These historical events contain character education values that are important to explore and study and it follows a curriculum that emphasizes the formation of character education (Aman, 2019; Hart, 2021; Rulianto & Hartono, 2018).

Previous relevant research has been carried out by several researchers, including the internalization of character education values in education units (Kusnoto, 2018), the implementation of character education values in the 2013 curriculum in history subjects (Nurnaningsih & Faidin, 2019), the values of character education in the material of the history of the Indonesian national awakening (Setiawan & Hadi, 2018), character education values in the Youth Pledge History Learning Materials (Setiawan & Aman, 2019), and R.A Kartini's character education values in the book *After Dark Comes Light* (Ima et al., 2021). Based on previous research studies, the researcher found novelty that he wanted to explore the values of character education from a local historical figure, where this research is still minimal. It is necessary to have local history material that can be integrated into the learning process of Indonesian history to instil the values of character education (Priyadi, 2012; Setianto, 2019). One of the materials for local history is Radin Inten II's resistance against Dutch colonization in Lampung. This material contains character education values that can be internalized by students.

2. METHODS

The method used in this research is the historical method since it studies the object of events that occurred in the past. The historical method is the process of examining, analyzing, and critically interpreting a situation in the past. The steps in historical research (Wasino & Hartatik, 2018) are (1) heuristics, the process of searching to find relevant historical sources, 10 books, and 55 journal articles, (2) criticism, investigating the sources obtained, to find authenticity and truth, (3) interpretation, acquiring the necessary facts and logically interpret them, and (4) historiography, writing activities in the form of research results. Data collection techniques used is library research, which is a way to obtain information and data from books and journal articles related to the problem being studied. At the same time, the analysis technique consists of (1) Data Collection (2) Data Reduction, (3) Data Presentation, (4) Conclusion Drawing.

3. FINDINGS

3.1. Concept of Character Education

According to Zubaedi, character education is a conscious effort to do good, namely to improve the quality of humanity in a good direction, not only good for individuals but also good for society as a whole (Subaidi, 2020). Character education is defined as education that develops character values that are in students so that students have character values that can be expected and accepted as members of society.

According to Raharjo, character education is a deliberate and conscious effort to help humans to be able to understand, care for, and implement ethical values well (Budi Raharjo, 2010). Character education is an educational process that connects morals with the social sphere of student life as a foundation for themselves, as an effort to form a quality generation capable of being independent and having the principle of an accountable truth (Chairunnisa & Istaryatiningtias, 2022; Ihsan et al., 2020; Kesuma, D. Triatna, C., & Permana, 2012; Samani, M., 2011).

Based on the explanation above, it can be concluded that character education is a conscious and planned effort given by a teacher to students in internalizing character values so that these characteristics can be understood, lived, and carried out by students in everyday life. Students are expected to know the good and bad characters so that they can choose which characters are good to practice.

3.2. Concept of Character Education Goals

Education aims to develop the potential of students so that they can become faithful, noble, knowledgeable, and democratic citizens. It ends up to cultural values and social norms, while character education is the spirit of life in humanizing humans so that, in simple terms, the goal of character education is to change humans better in the aspects of knowledge, attitudes, and skills.

Character education goals can be broken down into short-term goals and long-term goals. The short-term goal is to instil value in students in the arrangement of life with individuals, while for the long term, it is based on active contextual responses of students, in turn, sharpen the vision of life, which will be achieved through a continuous process of forming an identity.

Besides, character education aims to improve the quality and outcomes of education that lead to the formation of character and noble morals as a whole, integrated and balanced (Singh, 2019). Students, through character education, are expected to be able to independently increase their knowledge, study and internalize character values so that good behaviour and actions can be realized in their lives (Kesuma, D. Triatna, C., & Permana, 2012).

Besides, there are opinions from Munjiatun on several character education goals (Munjiatun, 2018), including (1) developing the potential of students as human beings who have national character values, (2) developing praiseworthy habits or actions in line with universal values, (3)

instilling a spirit of responsibility, (4) developing independent, creative, and nationalistic abilities, and (5) developing the school environment so that it becomes a safe, honest, and friendly learning environment.

3.3. Character Education Values

The Ministry of National Education identified 18 character education values derived from religion, Pancasila, culture, and national education goals. (1) The source of religion, where the values of cultural education and national character must be based on values derived from religion, (2) The source of Pancasila, the values that exist in Pancasila become the values that regulate all aspects of the life of Indonesian citizens, (3) cultural values, meaning that the important cultural position in social life requires the culture be a source of values from cultural and character education, and (4) the goal of national education, there are human values that must be possessed by an Indonesian citizen (Watson-Canning, 2020; Watz, 2011).

The description of each character's education values (Putri, 2017; Putry, 2018) that can be internalized in the history learning process include: (a) Religious, (b) Honest, (c) Tolerance, (d) Discipline, (e) Hard work, (f) Creative, (g) Independent, (h) Democratic, (i) Curiosity, (j) The spirit of nationality, (k) Love for the motherland or nationalism, (l) Respect for achievement, (m) Communicative, (n) Peaceful love, (o) Love to read, (p) Caring for the Environment, (q) Social care, namely attitudes and actions that reflect concern for others and for others who are asking for help. (r) Responsibility.

The eighteen character education values above can be a focus for teachers to instil character education values through history subjects in high schools and are designed by teachers to be fun. One of the materials in local history lessons, such as the material about Radin Inten II against Dutch colonization, this material contains character education values that can be taken and learned to actualize to students through the history learning process of class XI.

3.4. Indonesian History and Local History Lessons to Form Character

Indonesian history lessons have a strategic meaning in shaping the character and civilization of a nation with dignity and in the formation of Indonesian people who have a sense of nationality and love for the country, as an effort to realize national character building through a sense of pride in Indonesia's history and culture (Heri, 2014; Syaharuddin et al., 2019). The material of Indonesian history contains: (1) the values of heroism, exemplary, and nationalism which underlie the process of shaping the character and personality of students, (2) contains treasures regarding the civilization of the Indonesian nation, (3) instills awareness of national unity and integrity and solidarity to strengthen the nation in facing the threat of national disintegration, and (4) loaded with moral teachings and wisdom (Hambali, 2015; Hidayati et al., 2020; Revell & Arthur, 2007).

Whereas local history lessons become one of the media in instilling character education for students, as the values of local wisdom contained in local history can be used as a basis for values in character-building efforts (Oguzhan, 2015). Local history learning is very important to be taught by being integrated into Indonesian history learning. Through local history learning, it has the ability to bring students to real situations in their neighbourhood.

For example, the material of local history, especially the local history of the resistance of Radin Inten II in Lampung, as a figure of a warrior who was willing to sacrifice his property, life, and body for the integrity of his homeland from the Dutch colonization. These events contain local wisdom values that can be used as the basis for building students' character. This local wisdom contains heroic and exemplary values. Such values should be implemented in learning as an effort to shape student character.

3.5. Cultivating the Values for Character education in local History learning is integrated into Indonesia History

To carry out the application of character education values in local history material which is integrated into Indonesian history subjects in senior high school class XI semester 1, it can be done through several steps, namely: (1) determining the selected values of the character education values into the syllabus of Indonesian history subjects which are arranged in an orderly and systematic manner, which also describes the material to be conveyed (2) determining the selected values of character education values into the lesson plan (RPP) of Indonesian history, character values It should be adjusted to the indicators of material competency that the teacher wants to convey (Abdi, 2020).

Table 1. Integration of Local History Materials Into Indonesia History Learning

Basic Competence	Indicators	Character Value
3.3 Analyze the strategy of the Indonesian nation's resistance against Western colonization in Indonesia	1. Describe the factors causing the people's resistance against Western colonization in various regions 2. Identify the resistance strategy of the Indonesian people against Western colonization 3. Analyze Radin Inten II's resistance against Dutch colonization in Lampung	hard work love for the motherland, national spirit, communicative, and responsible
4.3 Process the information and present it in the form of historical stories	Compile and present group worksheets on the Indonesian nation's resistance to Western colonization in various regions in Indonesia.	

It is expected that students can understand and emulate good attitudes from local historical events in the past. Of course, it was developed independently by history teachers, the format used in the preparation of lesson plans was enriched by adding a column of character education values. Therefore, with the added character values: (1) the history learning process must use an appropriate and appropriate model in developing character values, for example using value clarification technique (VCT), and (2) the implementation of learning must be following the lesson plan that has been well designed (Bahri et al., 2021; Jumardi, 2017).

3.6. The material of Radin Inten II's struggle against Dutch colonization in Lampung consists of the Biography of Radin Inten II and Struggle of Radin Inten II

3.6.1. Biography of Radin Inten II

Radin Inten II with the title Kesuma Ratu was born in Kuripan, Lampung on January 1, 1834, and died in Negara Ratu, Lampung, October 5, 1856, at the age of 22 years old. Radin Inten II is the only son of Radin Imba II and grandson of Raden Inten I. Radin Inten II is a descendant of Fatahillah, known as Sunan Gunung Jati, the King of the Banten Kingdom. Radin Inten II is someone who has a high patriotic spirit and a passionate fighting spirit against Dutch colonization in his homeland, namely Lampung (Gunawan & Fathoroni, 2020).

Radin Inten II accepted the position of the King at Keratuan Darah Putih in 1850 when he was 16 years old (Arief, F, 2006), continuing the throne of his father Radin Imba II, who was granted by the Dutch. The government of Keratuan Darah Putih was under the guardianship of Dalom Mangkubumi (1834-1850) while waiting for Radin Inten II to become mature. Radin Inten II's

coronation as King was appointed by his advisor named Haji Wakhiya from Banten, witnessed by followers and the people of Lampung (Arfi, 2017).

Radin Inten II's struggle to fight against Dutch colonization took place from 1850 to 1858, his struggle was on a large scale compared to his predecessors. Radin Inten II's resistance overwhelmed the Dutch troops so that they repeatedly sent reinforcements from Batavia. Radin Inten II's struggle ended in 1858, after being betrayed by Radin Ngerapat (his uncle) who collaborated with the Dutch to kill Radin Inten II. At the end of Radin Inten II's struggle, the Dutch succeeded in taking full control of Lampung.

3.6.2. History of the Struggle of Radin Inten II Against the Dutch Colonization

Radin Inten II became the leader of the White Blood Union in 1850, and he continued his father's struggle to defend the sovereignty and territorial integrity of the Dutch. The Dutch wanted to control Lampung because Lampung was the centre for producing pepper, cloves, and coffee which were very popular in world trade (Masroh, 2015). This was done by Radin Inten II by immediately gathering troops and repairing the defenses damaged by the war and rebuilding new ones.

Newly built fortresses such as Galah Tanoh, Pematang, Kahuripan, and Salaitahunan fortresses (Lampung Provincial Education Office, 2005). Regarding weaponry, it is still very simple, such as using a keris, badik, sword, and cannon. After Radin Inten II and his troops were deemed strong enough, resistance to the Dutch would be carried out. Radin Inten II's resistance against the Dutch received support from Marga Negara Ratu, Dantaran, Marga Way Urang, and Banten.

One of them was H. Wakhiya, a Banten figure who stirred up resistance in Semangka and Sekampung areas by attacking Dutch military posts (Wijayati, 2021). Singa Beranta, Head of the Rajabasa Clan, is a figure who supports Radin Inten II. Besides, Radin Inten II succeeded in building friendships with several important figures such as Wak Maas from Sulawesi (Laksito, 2003).

Seeing the resistance that resurfaced in the Lampung area, in 1851 the Dutch sent troops from Batavia with a total of 400 soldiers led by Captain Jucht. This was done to prevent the influence of Radin Inten II's power from becoming wider. With the sending of these troops, certainly, open war cannot be avoided. The Dutch troops began to attack the defenses of Radin Inten II's troops, especially at Merabung fortress. This attack was successfully thwarted by Radin Inten II's troops and made the Dutch troops destroyed.

The victory over the Dutch in this battle made the fighting spirit of the people of Lampung even increase. Seeing the increasingly intense struggles of the people of Lampung, the Dutch offered a peace agreement initiated by Assistant Resident Captain JE Kohler. This agreement contained that both parties were prohibited from carrying out attacks, and the Dutch recognized the existence of the Negara Ratu as a territory of Keratuan Darah Putih.

This agreement was used by the Dutch only as a strategy to gather and mobilize a larger army. The Dutch are waiting for the right time to launch a massive counterattack against the resistance of Radin Inten II. A ceasefire agreement between the Lampung people and Dutch troops occurred between 1853 and 1855.

Seeing its development, Radin Inten II's influence was increasingly widespread and endangered the Dutch government in Lampung. For that, the Dutch wanted to subdue Radin Inten II and end his power. On August 10, 1856, the Dutch troops totaling 1000 troops departed from Batavia on board nine warships led by Colonel Welson, having a special task of putting down the resistance of Radin Inten II in Lampung (Wahid, 2002).

After arriving and making landfall on Sikepal Island, Tanjung Pura, Lampung, the Dutch troops persuaded Radin Inten II to be willing to stop his resistance, but Radin Inten II did not want to. So that the Dutch sent an ultimatum addressed to Radin Inten II within fifteen days to surrender to the Dutch. However, Radin Inten II did not want to surrender himself, so on August 16, 1856, the Dutch troops began to launch an attack. One by one the fortifications of Radin Inten II were successfully

controlled by the Dutch, including the Ketimbang fort which was defended by Radin Inten II, so that he fled with his troops.

Radin Ngerapat invited Radin Inten II to eat the food that had been provided. While Radin Inten II was eating his food, suddenly, the Dutch troops attacked Radin Inten II, and there was an unbalanced fight, causing Radin Inten II to die in the fight. That night his body, still covered in blood, was shown to Colonel Welson, the Dutch leader in Lampung (Dendhi, 2003).

3.7. Character Education Values in the material of Radin Inten II's Struggle against Dutch colonization in Lampung

Based on local historical material regarding the resistance of Radin Inten II in fighting against Dutch colonization in Lampung and related to the eighteen values of character education, the values of character education contained in the material include hard work, love for the country, the spirit of nationality, communicative, and responsible.

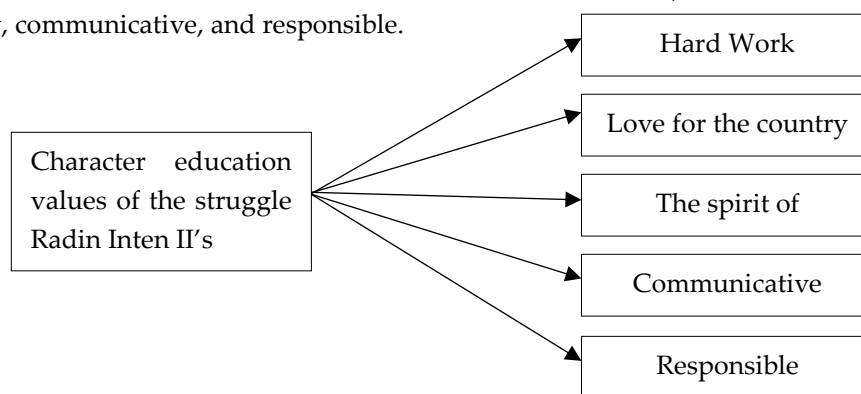


Figure 1. Character education values of the struggle Radin Inten II's

The following is a description of the character values contained in the material against Radin Inten II in fighting against the Dutch colonization in Lampung.

3.7.1. Hard work

Being a leader of the Keratuan Darah Putih, it takes hard work to realize the integrity of its territory and be free from Dutch colonization. A person who has a hard-working attitude, of course, has serious behavior in completing his obligations and rights. The nature of this hard work was in Radin Inten II, he worked hard in gathering troops to fight against the Dutch colonization.

3.7.2. Love the homeland

Radin Inten II's love of the homeland can be seen from his struggle to defend the sovereignty and integrity of his territory from Dutch colonization. Radin Inten II would rather die in battle than to see his homeland colonized by foreigners. His struggle ended when there was a betrayal by Radin Ngerapat until finally, Radin Inten II died during an unbalanced fight with Radin Ngerapat's troops who were assisted by Dutch troops. This incident shows that Radin Inten II sacrificed his body and soul in defending the sovereignty and integrity of his territory.

3.7.3. National spirit or nationalism

The national spirit or nationalism that Radin Inten II possesses can be seen when the interests of his territory are above his personal interests. Radin Inten II was still young, which is 16 years old when he has crowned Ratu (King) at Keratuan Darah Putih until he died single and unmarried. Various attempts by the Dutch to persuade Radin Inten II to stop their resistance and will be given a

gift by the Dutch, but Radin Inten II refused the offer. Radin Inten II shows that the interests of the sovereignty and territorial integrity are prioritized over personal interests.

3.7.4. *Communicative*

Radin Inten II has a good communication character in gathering troops and the support of the Lampung people to support his actions against the Dutch colonization. The community supported each other and provided assistance including preparing basic foodstuffs for war purposes. Besides, Radin Inten II managed to seek assistance from Marga Negara Ratu, Dantaran, Marga Way Urang, and Banten. One of them was H. Wakhiya, a Banten figure who stirred up resistance in Semangka and Sekampung areas by attacking Dutch military posts (Pramono et al., 2020; Wijayati, 2021). The figure who supports Radin Inten II is Singa Beranta, Head of the Rajabasa Clan. Besides, Radin Inten II succeeded in building friendships with several important figures such as Wak Maas from Sulawesi (Laksito, 2003).

3.7.5. *Responsible*

As a leader of Keratuan Darah Putih, Radin Inten II had the responsibility to defend the sovereignty and territorial integrity of his territory from Dutch colonization. The Dutch wanted to control Lampung because Lampung was the centre of producing pepper which was very popular in world trade. The struggle of Radin Inten II, who fought until the last drop of blood, is part of the responsibility and care of a leader towards the people.

Discussion

Local history materials such as Biography of Radin Inten II and His Struggle. Radin Inten II is the only son of Radin Imba II and grandson of Raden Inten I. Radin Inten II is a descendant of Fatahillah, known as Sunan Gunung Jati, the King of the Banten Kingdom.

On August 10, 1856, the Dutch troops totaling 1000 troops departed from Batavia on board nine warships led by Colonel Welson, having a special task of putting down the resistance of Radin Inten II in Lampung. One by one the fortifications of Radin Inten II were successfully controlled by the Dutch, including the Ketimbang fort which was defended by Radin Inten II, so that he fled with his troops. To capture Radin Inten II, the Dutch succeeded in using Radin Ngerapat, the uncle of Radin Inten II. To trap Radin Inten II, Radin Ngerapat invited Radin Inten II to a meeting on October 5, 1856, to discuss the assistance that would be given to Radin Inten II. While Radin Inten II was eating his food, suddenly the Dutch troops attacked Radin Inten II and there was an unbalanced fight, causing Radin Inten II to die in the fight.

If this material is associated with the eighteen values of character education, the values of character education contained in the material against Radin Inten II in fighting against the Dutch colonization in Lampung include: hard work, love for the country, national spirit, communicative, and take responsibility.

Local history subjects can be integrated into Indonesian history subject matter at the high school level, these results are in line with research (Kusnoto, 2018; Nurnaningsih & Faidin, 2019; Setiawan & Aman, 2019). By *first*, incorporate local history material into KI (core competence), KD (basic competence) of relevant Indonesian history. KI and KD 3.3 analyze the strategy of the Indonesian nation's resistance against Western colonization in Indonesia. *second*, include the values of character education selected into the syllabus and lesson plans (RPP) of Indonesian history (hard work, love for the country, national spirit, communicative, and take responsibility), *third*, carry out history learning according to the lesson plan, by paying attention to the learning process in internalizing the character values obtained in the subject matter. Radin Inten II's resistance against Dutch colonization in Lampung through class XI Indonesian history lessons consists of a biography of his life and his struggles in fighting against the Dutch colonization.

4. CONCLUSION

The value of character education is internalized in schools into subjects, one of which is through learning local history that is integrated into Indonesian history. Local history materials such as Biography of Radin Inten II and His Struggle. If this material is associated with the eighteen values of character education, the values of character education contained in the material against Radin Inten II in fighting against the Dutch colonization in Lampung include: hard work, love for the country, national spirit, communication, and take responsibility. Local history subjects can be integrated into Indonesian history subject matter at the high school level, by *first*, incorporating local history material into KI (core competence), KD (basic competence) of relevant Indonesian history, *second*, including the values of character education selected into the syllabus and lesson plans (RPP) of Indonesian history, *third*, carry out history learning according to the lesson plan, by paying attention to the learning process in internalizing the character values obtained in the subject matter. Radin Inten II's resistance against Dutch colonization in Lampung through class XI Indonesian history lessons consists of a biography of his life and his struggles in fighting against the Dutch colonization. This research is still limited to historical and theoretical studies or studies in the form of studies specifically related to the values of character education of a figure in the resistance against the Dutch. It can be applied in the history learning process and can be used as reference material to develop a module/teaching material/learning model based on the values of the struggling character of Radin Inten II'S in learning local history in future research.

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