

Good Citizen Values in Rasuna Said's Struggle as a Character-Based History Learning Source

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ABSTRACT

This research aims to describe Rasuna Said's good citizen value based on an androgynous historical perspective and its relevance to the contextualization of character-based history learning in the "Merdeka Curriculum". This research is included in the qualitative based on a literature review and uses a content analysis approach. Primary sources in this research, Fikiran Ra'jat magazine, Menara Poetri newspaper, and supported by several other secondary sources, all provide a contextualization of Rasuna Said's civic knowledge, civic skills, and civic disposition in the history of her struggle. The results of this study are as follows: (1) to explain Rasuna Said's struggle based on an androgynous historical perspective; (2) Describe Rasuna Said's good citizen values, in this case, civic knowledge is shown through her critical attitude towards the problem of gender inequality and her decision to establish several formal educational institutions for the empowerment of women; civic skills are shown from the complexity of her skills, interaction style, and participation in society regardless of differences in individual and group backgrounds; then civic disposition is shown from her appreciation of the values and principles of gender equality for women which is actualized through her contribution to the organizations "Sarekat Ra'jat" and "PERMI". (3) The value of good citizen Rasuna Said can strengthen the competence of the Pancasila student profile through its integration in the history learning of class XI Phase F of the "Merdeka Curriculum" material history of the nation's struggle. The introduction of Rasuna Said's good citizen values through history learning can be a solution to help students become democratic, superior, and productive citizens in the 21st century.

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1. INTRODUCTION

Globalization also encourages the emergence of a multidimensional crisis, one of which is marked by the rise of moral degradation, while in Indonesia, the moral crisis also has a serious impact on the emergence of various other problems in the social life of its people (Supriyono et al., 2015; Syarbini, 2014). In this case, according to data from the "Badan Pusat Statistik" as of 2023, there are several cases

of moral crisis in Indonesia, including 854 life crimes, 38.822 physical crimes, 4.336 immoral crimes, 1.472 individual rights crimes, 4.335 violent property crimes, 31.420 drug crimes, and 46.538 fraud crimes (Prahastiwi et al., 2023). As for dealing with the dynamics of this rampant moral crisis, teachers and the government together establish synergies to strive to strengthen the character of good citizens in the younger generation through education as a preventive measure.

Individuals with good citizens are not only intellectually intelligent but also emotionally, socially, spiritually, and have a sense of pride and an attitude of responsibility. In this regard, every country certainly expects the value of goodness inherent in its citizens, so that it can become a supporting force in realizing the implementation of good state life (Iyan & Dewi, 2021). Education is a central effort to improve the quality of personal development, absorption process, and bring up strategies as the frontline in the process of social change (Muchtaron, 2017). Education about the internalization of good citizen values for students requires supporting tools, one of which is history learning. This is certainly a form of real representation of Presidential Regulation (Perpres) No. 87 of 2017 regarding the implementation of strengthening character education which is integrated into intracurricular activities. The school as a formal educational institution has the authority to introduce and instill the value of good citizenship through history subjects so it is expected to support the formation of conditions that empower the good character of students as citizens.

The material in history learning that is relevant to be used to review good citizen values is about the national struggle figures. This concept is also in line with the opinion of Ibn Khaldun who stated that history will allow us to understand the things done by nations in the past which are reflected in their national behavior. History contains various aspects of humanity that are well packaged and actual through the heroic value of each character so that it can be used as a source of inspiration for life (Hamid, 2014; Sarilan et al., 2023). The positive values that emerge in these national figures can be used as guidelines in introducing and instilling good citizen values, while if there are negative things in the review of historical stories, they can be used as learning and reflection so that these historical facts are not repeated in the future.

Referring to the previous review, the introduction and cultivation of good citizen values through history learning can be based on studies around the struggle of Minangkabau female figures, Rasuna Said. The selection of Rasuna Said's character is also intended to introduce to students that women have also contributed no less than men in efforts to fight for the independence of the Indonesian nation, where so far we tend to know that women in history are always closely related to patriarchal culture, considered a weak minority, and do not have a basic in heroic events (Akob & Nuryanti, 2019). This means that if history has recorded the many roles of men in Indonesian historiography, then there needs to be awareness and renewal to encourage reviews of the role of women in the trajectory of history so that their contributions and roles can be remembered and used as examples by the wider community today (Sendratari & Maryati, 2014; Kwartanada, 2022). The limited role of women in Indonesia's historical record has created an imbalance in the understanding of the history of the nation's struggle for the current generation, as if only historical figures from among men can be used as examples. Therefore, through the perspective of androgynous history writing, it will be able to present more important roles of Indonesian women. In this case, the historical facts about Rasuna Said's great role as a female teacher, accomplished orator, reformer, freedom fighter, and scholar can be integrated into history learning to help foster the character of good citizens in the younger generation which has tended to focus on the role models of great figures from among men.

Rasuna Said is one of the great figures who contributed to the independence of the Indonesian nation and the advancement of Minangkabau and national women. From an early age, she was known to be active in studying at "Diniyah Putri School", "Pesantren Ar Rasyidiyah", and "Meisjesvolks School" (Kartini, 2023). Her emotional soul can be seen through her struggle to open up the advancement of women's thoughts through the educational institution she founded, "Pergoeroean Poetri". His social spirit can be seen when she participated in various organizations ranging from "Sarekat Ra'jat" and "Persatuan Muslimin Indonesia (PERMI)" (Jahroni, 2002; White, 2013). Not only

did she contribute to the life of the state, but she also fought to mobilize women to fight colonialism, became an accomplished orator, and entered the Indonesian parliament after independence. The spirit of literacy was shown by becoming the editor of the magazine "Menara Poetri" and actively writing as a way to fight colonialism (Said, 1987; White, 2013). Rasuna Said's various actions are closely related to the values of a good citizen, namely the things that need to be owned to become a good citizen are intellectual, emotional, social, spiritual, a sense of pride, responsibility, and participation in the life of the nation and state. Based on the explanation above, the researcher tries to examine the content of good citizen values in Rasuna Said's struggle to be used as a source of historical learning.

This research will examine the values of good citizenship—civic knowledge, civic skills, and civic disposition—within the context of Rasuna Said's struggle, analyzed through an androgynous historical perspective. Additionally, it will explore the integration of these values into the class XI history curriculum, specifically the "Merdeka Curriculum," to enhance the competencies outlined in the Pancasila student profile (P5). The theoretical contribution of this research lies in expanding the understanding of Rasuna Said's historical significance and the values of good citizenship, highlighting their relevance as a foundation for character-based history education. Practically, the findings of this study can serve as a valuable reference for future researchers exploring similar themes and provide educators with a framework for designing history lessons that emphasize character development and civic responsibility.

2. METHODS

Referring to the previous introduction, this research belongs to the qualitative category, which is a research procedure to explain and analyze written and spoken words, attitudes, phenomena, perceptions, beliefs, and thoughts of individuals or groups (Moleong, 2018; Sugiyono, 2021). This research uses a type of literature study by collecting data from contemporaneous historical writings about Rasuna Said's struggle and other literature sources that can complement the study of Rasuna Said's historical analysis. Primary data sources in this research include (1) the 24th edition of "Fikiran Ra'jat" magazine published on 9 December 1932; (2) the 35th edition of "Fikiran Ra'jat" magazine published on 24 February 1933; and (3) the 10th edition of "Menara Poetri" newspaper published on 16 May 1939. Secondary sources include various documents and other written works that are relevant to the research topic. In this study, first, the researcher collects data by searching for various relevant literature; second, the researcher classifies the literature based on its content or type; third, the researcher confirms the data from the source or with other sources to obtain data reliability; and fourth, the researcher groups the data according to the research systematics that has been prepared.

Regarding the validity of the data in this study, the verification method is used to test the authenticity of the sources through external criticism, namely testing the originality of the literature sources used so that objective data can be obtained and can be accounted for by looking at the background of the author. Meanwhile, to test the credibility of sources through internal criticism, namely by double-checking and comparing data from literature sources to ascertain whether all data obtained from primary and secondary literature sources can be trusted or not. In addition, the content analysis approach was chosen by the researcher, because it is an appropriate approach to examine textual literature and can sharpen data analysis through the preparation of specific items, conducting research, and drawing conclusions.

The integration of the mapping results of Rasuna Said's good citizen values into character-based history learning of struggle figures, it can be done through several stages including (1) the teacher determines the Phase F history learning outcomes in the "Merdeka Curriculum which contains the theme of the nation's struggle history material for learning at class XI level. (2) The teacher formulates learning objectives using operational verbs and must cover the competencies and scope of high school class XI history learning material. The presentation of the material still refers to the applicable provisions, but the teacher can provide variations by linking it to character education and still paying attention to students' abilities and needs. (3) Teachers arrange the flow of learning objectives, where at

this stage teachers can use the CORE model (connecting, organizing, reflecting, and extending) to support Rasuna Said's good citizen character-based history learning. (4) Teachers conduct formative assessments during learning to reflect on the learning outcomes obtained by students, in this case, students are expected to be able to understand and actualize the value of good citizens in the history of Rasuna Said's struggle, then for the long-term goal is that students are expected to be able to emulate the value of good citizen Rasuna Said in their daily life activities.

3. FINDINGS AND DISCUSSION

3.1 *The Concept of Good Citizen*

The actions required of a good citizen vary depending on the level of active or passive engagement (Reichert, 2017). Compliance with the law is often regarded as a more passive expression of good behavior in society, particularly by traditional elitist views. Meanwhile, the liberal approach embraces a more active interaction between individuals and government, encouraging structured participation where citizens engage through official institutions. Communitarian and republican thinking emphasizes interaction between members of the community and calls for involvement in various aspects of social life, beyond just the law (Li et al., 2023; Li & Tan, 2017). Good citizens are the main capital to create stability in the life of the state. As for good citizens, there are several definitions, among others Dynneson Gross & Nickel argue that individuals with good citizens will always have a sense of concern for others, adhere to the principles and ethics of socializing, be competent in proposing critical ideas, and be able to make choices based on proper consideration. Meanwhile, Bronson argues that good citizens are individuals who have civic knowledge, civic skills, and civic disposition (Reichert, 2016; Sarilan et al., 2023). The definition of a good citizen from the two figures above can be seen that a good citizen is an identity and a noble outlook on life in the life of a state. Although the indicators from experts regarding good citizens vary, in general, these indicators are positive, where the character of a good citizen in an individual can be formed when he or she performs good actions in carrying out the life of society, nation, and state.

The combination of civic confidence, civic competence, and civic commitment contributes to realizing good and intelligent citizens. In more detail, civic confidence is a slice of civic knowledge and civic dispositions; for civic competence is a slice of civic knowledge and civic skills; then civic commitment is a slice of civic dispositions and civic skills so that in the end individuals with civic knowledge, civic dispositions, and civic skills are those who are equipped with good citizens (Winarno, 2012). The relationship between the three components can be seen in the following figure:

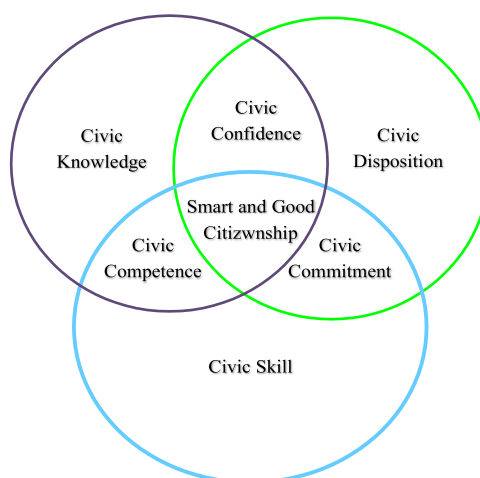


Figure 1. Component Slice Good Citizen

Table 1. Indicators Good Citizen

No	Indicator	Description
1.	Civic Knowledge	<ul style="list-style-type: none"> ❖ Thinking critically about the conditions of social life ❖ Thinking constructively about how to improve political/social life
2.	Civic Skills	<ul style="list-style-type: none"> ❖ Participatory skills, interacting, monitoring, and influencing
3.	Civic Disposition	<ul style="list-style-type: none"> ❖ Respect the dignity and human dignity of each individual ❖ Participate in civic affairs effectively and wisely

3.2 History of Rasuna Said's Struggle

3.2.1 Rasuna Said's Educational Background

Rasuna Said, born on 14 September 1910, in Panyinggahan, had a father named Haji Muhammad Said, a businessman and activist who always paid attention to his children's education (Jahroni, 2002). As a person born into a respectable family, Rasuna Said had extensive thoughts and contributions to the struggle for Indonesian independence, starting from her thoughts on education and the role of women in the struggle, being active in various organizations, contributing to political life, actively writing in magazines and newspapers, to establishing the woman school. Rasuna Said's role is inseparable from the influence of the education she went through at the "Pesantren Ar-Rasyidah" led by Sheikh Abdul Rasyid, then entered the "Diniyah Putri School" in Padang Panjang led by Zainuddin Labai El-Yunusi, and continued to the "Meisjesvolks School" (woman school) to learn the skills of cooking, sewing, and household affairs, until finally continuing to college at the Islamic College (Jahroni, 2002; Kartini, 2023).

Since childhood, Rasuna Said often attended various recitation activities, so the religious climate influenced his formation of himself as an intelligent person because she quickly captured the knowledge given by his teachers, this was evidenced by his achievements in studying Islamic sciences such as theology, fiqh, tafsir, hadith, and Arabic to an advanced level, then he was also able to solve problems related to religion along with the arguments (Noer, 1991). The educational climate that followed Rasuna Said's journey, continued after completing formal education she became a teacher at "Diniyah Putri School" Padang Panjang. As a warrior, most of the knowledge she imparted to her students was about the advancement of women in Minang and political understanding.

3.2.2 Rasuna Said's Contribution and Role

It should be noted that the Minangkabau people in their lives adhere to the matrilineal system so that power in the family is led by women, while those outside the family environment are held by men (Helfi & Afriyani, 2020). However, the fact is that several prominent female figures such as Rasuna Said, Rahmah el-Yunusiah, and Rohana Kudus came from the Minangkabau region. This means that the matrilineal system does not completely curb women's thoughts to move forward. In 1910, when viewed based on Dutch statistical data, Minangkabau occupied the highest position in the area that carried out education for women, with a percentage of 27% of the total students there (Helfi & Afriyani, 2020). Meanwhile, Rasuna Said as someone who was born in Minangkabau contributed significantly to the history of the Indonesian nation. Her contributions and roles are spread across various fields such as education, society, press, and politics.

The role and contribution in the field of education, in this case, can be seen from her struggle and thoughts about women who must be progressive and able to be involved in the struggle. Starting from the academic climate she had since childhood, Rasuna Said began to take part in the world of education by becoming a teacher at "Diniyah Putri School" and establishing "Pergoeroean Poetri" in Medan as a forum for educating women with special abilities (Yusmita et al., 2018). Education at "Diniyah Putri School" has several excellent programs including (1) general education, where learning consists of general science, language, and skills groups. (2) Religious knowledge, is taught to educate women so that they can educate their children by religious foundations. (3) Special education program (Zen & Hasnawati, 2020). In addition, Rasuna Said always emphasized the urgency of renewing Islamic

thought and freedom of thought, because she was highly motivated to encourage women's education to be more advanced in enriching insights and political literacy (Muftisany, 2021). Education and freedom of thought in women's lives will lead them to full empowerment as well as prepare them to be ready to enter the political world.

Departing from the matrilineal culture in Minangkabau which specialized for women to focus on family affairs, Rasuna Said wanted to change the image that women could fight together with men in the struggle. She did this by teaching in several schools established by the "Persatuan Muslimin Indonesia (PERMI)", establishing "Sekolah Thawalib" in Padang, and leading women's and normal courses in Bukit Tinggi. In 1923, "Sekolah Thawalib" aimed to promote the social and political awareness of women. Not only that, Medan's "Pergoeroean Poetri" provides an understanding of equal rights and obligations in the fields of education, social, economic, political, and cultural. The widespread struggle of women in various fields indicates that at that time women were not only fighting for emancipation, but also their contribution and role in the life of the nation and state. When seeing Kartini fight for women's independence from customary rules and *pingitan*, Rasuna Said wanted Indonesian women to participate in voicing the idea of nationalism and participate in fighting for independence (Syakur & Yusuf, 2020).

The role and contribution in the political field, where Rasuna Said endeavored to involve women in the political struggle in Indonesia. Rasuna Said was an active woman in organizations, this was proven in 1926 when she joined "Sarekat Ra'jat" and "PERMI". Rasuna Said's spirit in fighting the colonizers was in line with the goals of "Sarekat Ra'jat" and "PERMI" as a rallying force for the lower classes against Dutch colonialism. "Sarekat Ra'jat" was a struggle organization in West Sumatra that fomented disapproval of the colonial government's policies, where the organization focused on criticizing capitalism, denouncing, calling the Dutch infidels, and should be expelled from Indonesia so that it had the power of Islamic values and was not secular (Hanif Sufyan, 2022). The entry of the "Partai Komunis Indonesia (PKI)" into the "Sarekat Ra'jat" made it difficult for Rasuna Said and other members to move. This was because Ibrahim Tan Malaka, who worked as a communist propagandist from Payakumbuh, used "Sarekat Ra'jat" as a tool to achieve his political goals. As a result, there was a rebellion in 1927 in Silungkang that claimed many lives. This event then marked the name change from "Sarekat Ra'jat" to "Partai Sarekat Islam Indonesia (PSII)" (Agnesti & Sanjaya, 2022; Jahroni, 2002). The transformation of "PSII's" name was also accompanied by the formation of the "PERMI" struggle. At first, Rasuna was a dual member of "PSII" and "PERMI", but when there was a ban on dual membership, she chose "PERMI" because of its more progressive and radical line of struggle accompanied by sharp criticisms of the Dutch and those who were pro-Dutch.

"PERMI" from the beginning became one of the places for Rasuna Said to hone his skills in oration, where all of Rasuna Said's orations were aimed at spreading "PERMI" propaganda (Yusmita et al., 2018). It was not uncommon for people who listened to her oration to be affected by her passionate and fiery delivery. The spirit of nationalism that emerged from Rasuna Said's body was inseparable from the political spirit of the struggle against colonialism. Rasuna Said was nicknamed Lioness because, in various moments of his speech, he often criticized the Dutch methods of fooling and extracting the wealth of the Indonesian people (Hanif Sufyan, 2022). Rasuna Said's courage to openly invite the Indonesian people to fight all forms of colonialism made her considered dangerous by the Dutch government. In the end, Rasuna Said was arrested and subjected to a *spreekdelict* on the prohibition of speaking in public (White, 2013), as this was also reported in the 24th edition of "Fikiran Ra'jat" magazine published on 9 December 1932.

"Dalam rapat oemoem P.M.I. di Padang seorang kaoem iboe bernama Rasoena Said telah kena spreekdelict dan ditahan preventief"

(During a general meeting of the P.M.I. in Padang, a woman named Rasuna Said was subjected to *spreekdelict* and preventive detention) (Fikiran Ra'jat, 1932).

After Rasuna Said's arrest, several other "PERMI" women leaders such as Ratna Sari, Rasimah Ismail, and Fatimah Reno, were also arrested and subjected to *sprekdelict*. This news was also mentioned in issue 35 of "Fikiran Ra'jat", published on 24 February 1933.

"Rasoenia Said beloem lagi beberapa mendjalankan pengorbanannja, sekarang (6 Februari '33) telah mengiring di tempat itoe djoega [Hotel Prodeo di Pajakomboeh] Sdr. Mardiani Djali dan Fatimah Reno, doea pengadjoer Islam nationalism Nahdatoelnsaijah P.N.N., P 8 hari lamanja, karena ditoedoh beropenbaar zonder beritahoe dan membiarkan anak-anak dalem vergadering jang terseboet. Bertambah njata bagi kita sekarang bahwa pergerakan Ra'jat soedah dekat dan hampir dipoentjakknja. Diwaktoe kaoem Iboe telah berani mengorbankan dirinja dalem pergerakan Ra'jat tanda kemerdekaan soedah sangat dekat. Ketahoei dan jakinlah!"

(Rasuna Said has not yet made some sacrifices, but now (6 February '33) has put Br. Mardiani Jali and Fatimah Reno, two teachers of the Islamic nationalism *Nahdatoelnsaijah P.N.N.*, in the same place [in Payakumbuh] for eight days, because they are accused of having openly spoken out *zonder berititit* and of letting the children in the aforementioned *vergadering*. It is becoming increasingly evident to us now that the people's struggle is nearing and almost at its peak. When mothers have the courage to sacrifice themselves in the people's struggle, the sign of independence is very near. Know and be sure! So brother Bsd. K. from Payakumbuh wrote to us) (Fikiran Ra'jat, 1933).

Furthermore, Rasuna Said's role and contribution in the press field were shown through the use of mass media as a forum to open people's minds in stirring up nationalism and anti-colonialism. Rasuna Said pursued journalism while studying in college by participating in journalistic activities, where she was once elected as editor-in-chief of the newspaper "Raya". This newspaper was a form of enlightenment towards the awakening of the people's national struggle in West Sumatra. In her development, political and security conditions that were less conducive made her move to Medan, where Rasuna Said published the magazine "Menara Poetri" which focused on voicing awareness, struggle, and the spirit of anti-colonialism for women (Menara Poetri, 1939; Yusmita et al., 2018). Therefore, the wider community became more familiar with Rasuna Said's thoughts through writings that were published regularly once a month. Armed with her ability to write, Rasuna Said revived the struggle that almost died due to the pressure of the colonial government. In other words, Rasuna Said's writing characteristic that knows no boundaries, straightforward and blatant, but still refers to the facts that make it a place in the hearts of the people (Jahroni, 2002).

Rasuna Said's role and contribution after independence was shown by becoming the only female member of the "Komite Nasional Indonesia Pusat" (KNIP). Other positions held by Rasuna Said were a member of "Dewan Perwakilan Rakyat Sementara" (DPRS) and "Dewan Pertimbangan Agung" (DPA) until the end of her life. Her role in parliament continued, on 17 April 1946, by contributing to a committee for the establishment of the "Dewan Perwakilan Sumatera". After the Dutch recognized Indonesia's independence in 1949, Rasuna Said was trusted to become a member of the "Dewan Perwakilan Rakyat Republik Indonesia Serikat", then also re-elected to be part of the "Dewan Perwakilan Rakyat Sementara" (DPRS). Having expertise in politics, Rasuna Said was often trusted to take on various important positions. Furthermore, "Perikatan Wanita Indonesia" is a women's organization that witnessed Rasuna Said's struggle in Jakarta. This organization was born from the motivation to unite the strength of women in Indonesia whose struggle bases were spread in the fields of education, environment, law, and socio-economy with selected figures including Margaretha Andreas Sastrohusodo, Yetty Rizali Noor, Nani Soewondo, R.A. Sardjono, Chairul Saleh, Sumarno, and Rasuna Said (Nurjanah, 2017).

3.3 Good Citizen Values in Rasuna Said's Struggle and Its Suitability as a History Learning Resource

The process of appreciating value as a principle and consciously believing that the value is true and manifested in attitudes and behavior is the meaning of understanding the nature of value. The introduction and deepening of values can be done through the example of a figure, in this case, Rasuna Said is an example of a historical figure whose struggle story is full of good citizen values. Someone who reflects the character of a good citizen will certainly have good civic knowledge, civic skills, and civic disposition. Analyzing the content of good citizen values in Rasuna Said's struggle and integrating it into history learning is one of the efforts that can be made to strengthen the character of citizenship in the younger generation. This is by James Sarros' statement that good character will be formed through a continuous educational process (Sarros et al., 2006). In this case, schools have the responsibility to play an active role in supporting families and communities through the creation of a caring environment where students can practice the good citizenship values they understand. Strengthening and introducing good citizenship values, can be implemented by studying the history of national figures, one of which is Rasuna Said. As for this point, the analysis of the content of good citizen values in the history of Rasuna Said's struggle will be presented as follows.

Table 2. Analysis of Good Citizen Values in the History of Rasuna Said's Struggle

No	Indicator Good Citizen	Description of Rasuna Said's Good Citizen Value
1.	Civic Knowledge	Thinking critically about the conditions of social life
		Thinking constructively about how to improve political/social life
2.	Civic Skills	Participatory skills, interacting, monitoring, and influencing
3.	Civic Disposition	Respect the dignity and human dignity of each individual

	colonial government through their means as well as Minangkabau men.
Participate in civic affairs effectively and wisely	In her struggle against the Dutch colonial government, Rasuna Said participated in struggle organizations such as "Sarekat Ra'jat" and "PERMI". Through "Sarekat Ra'jat" Rasuna Said expressed her disapproval of capitalism and imperialism run by the secular Dutch colonial government. Meanwhile, "PERMI" became a forum for Rasuna Said to convey his speech to the people regarding the efforts of the Dutch colonial government which tried to deceive the people and extract the natural wealth of the Dutch East Indies. Rasuna Said also joined 3 institutions as "Komite Nasional Indonesia Pusat" (KNIP), "Dewan Perwakilan Rakyat Sementara" (DPRS), and "Dewan Pertimbangan Agung" (DPA) which had a central role in the initial structuring of the Indonesian state administration.

The analysis of good citizenship values from Rasuna Said that has been presented previously can be the basis for teachers to introduce and internalize good citizenship to class XI students through history learning based on the nation's struggle figures. The success of understanding and internalizing good citizenship to students is also determined by several factors, one of which is the teacher's ability to integrate available teaching materials and learning themes. The process of interpreting historical events can be carried out through the use of relevant, appropriate, and contextual learning methods. In the "Merdeka Curriculum", learning the history of Rasuna Said's national struggle is positioned in Phase F and is included in the scope of Indonesian national struggle material in class XI. The purpose of learning history in Phase F is for students to be able to use historical learning sources to critically evaluate the dynamics of Indonesia's national struggle during the colonization of the Dutch colonial government.

The integration of Rasuna Said's good citizen value into character-based history learning consists of several stages, mapping and determining learning outcomes, formulating learning objectives, compiling the flow of learning objectives, and assessment. For learning outcomes, it must be based on Phase F class XI which focuses on the history of the Indonesian national movement, this is certainly relevant if it is associated with the value of good citizens in Rasuna Said's struggle to empower women and fight Dutch imperialism. As for the formulation of learning objectives, teachers can insert 3 main points as part of strengthening the competence of the Pancasila student profile, (1) students can understand and map the practice of good citizen values in the history of Rasuna Said's struggle critically; (2) students can reflect the practice of Rasuna Said's good citizen values into their way of thinking and as inspiration for designing problem-solving strategies; and (3) students in the long term can emulate and make Rasuna Said a good citizen role model to strengthen their Pancasila student profile.

Next, to realize the learning outcomes and learning objectives of the history of Rasuna Said's struggle, the teacher can apply the syntax of the CORE learning model (connecting, organizing, reflecting, and extending). This learning model has characteristics including (1) students are required to understand and elaborate old concepts and new concepts; (2) students are invited to organize their ideas and then process them into a problem-solving strategy; (3) students are invited to explore information to clarify or strengthen previously owned concepts; and (4) students expand the information they get and they can also apply relevant new concepts or information (Fadly, 2022; Wijayanti et al., 2024). The design of history learning using the CORE model to integrate good citizen values in the history of Rasuna Said's struggle can be done by the teacher through the following steps:

Table 3. Learning the History of Rasuna Said's Struggle Using the CORE Model Syntax

No	Steps	Teacher's Role	Learner Activities
1.	Stage 1: Connecting old information/concepts with new concepts	Explaining the objectives and conveying historical learning materials based on the value of good citizens of Rasuna Said's struggle to students	Analyze whether the good citizen values shown by Rasuna Said in her struggle including her critical attitude towards the problems of social inequality, education equality, gender equality, agility, and courage in opinion are relevant to the context of 21 st century life
2.	Stage 2: Organizing ideas/concept understanding	Helping students to explore and organize their ideas based on their understanding of the value of good citizen struggle of Rasuna Said	Organize ideas or insights gained from understanding Rasuna Said's good citizen values
3.	Stage 3: Deepening and rethinking	Directing students to link their ideas based on their understanding of the value of good citizenship of Rasuna Said's struggle with the context of today's life	To construct ideas or ideas that have been obtained previously as examples, inspiration, and a foundation for formulating thinking strategies to face the complexity of today's problem-solving in the theme of social-culture-education-environment-politics
4.	Stage 4 Expanding, developing, and discovering ideas	Encouraging students to actualize the results of learning history concretely through assignments or giving certain projects	The results of student's thinking strategies based on Rasuna Said's good citizen values can then be realized in the form of assignments, skill development, or collective projects within the framework of the competency profile of Pancasila students

Through the application of the CORE model in learning history, students can formulate concepts, come up with ideas based on critical thinking, relate these ideas to current contextualization, and emulate and take lessons from the values of good citizens owned by Rasuna Said in the history of his struggle to uphold gender equality for Minangkabau and national women, fight imperialism of the Dutch colonial government, and build the initial order of Indonesian state administration. As for knowing the achievement in the process of integrating good citizen values through learning the history of Rasuna Said's movement, teachers can conduct summative and formative assessments. Summative assessment can be done by providing evaluation in the form of completing questions or tasks related to the content of good citizen character values in the history of Rasuna Said's struggle. The questions or tasks are designed by the teacher to measure the achievement of learning accountably. If students have reached the maximum level of completeness, then enrichment can be done to strengthen the achievement of the material, but if students have not reached maximum completeness, remedial activities can be carried out.

Formative assessment is conducted to provide students with an understanding of the learning process as an important thing to achieve certain goals. The formative assessment process in learning history based on the value of good citizen Rasuna Said can be done in the scope of intracurricular and non-intracurricular through the Pancasila student profile project agenda (P5). For formative assessment in the intracurricular scope, teachers can provide project-based cognitive assignments, for example, teachers present problems regarding issues (gender, education, nationalism, and economy); students

are asked to form groups to discuss and analyze strategies to resolve these issues; then students are asked to demonstrate the results of their joint analysis through the media of mind mapping works, socio-drama performances, written works that will be published in offline/online mass media, or video demonstrations via social media. Formative assessment is in the scope of the Pancasila student profile project agenda, one of which is that the teacher can create a student campaign action program with the theme of gender equality that responds to the issue of choice of work profession in the surrounding community. Teachers can do both assessments to measure learning achievement and determine the actions that need to be taken for further learning.

Furthermore, the content of good citizen values (critical thinking in addressing existing conditions, constructive thinking to formulate problem-solving strategies, respect for individual dignity, appropriate decision-making, and courage to express opinions/ideas) in Rasuna Said's struggle has broad implications if it can be applied to formal education, one of which is through its integration with history learning based on strengthening the Pancasila student profile. In this case, the introduction and internalization of student character based on Rasuna Said's good citizen values through the Pancasila student profile project is a place for them to "experience knowledge" as a process of strengthening their character as well as an opportunity to learn from the surrounding environment about the dynamics of the development of current issues. Therefore, this effort is expected to be an optimal means for students to print themselves as competent individuals, love the historical heritage of their nation, have character, and behave according to the essence of Pancasila values.

4. CONCLUSION

History not only encompasses descriptions of human civilization and culture from the past but also serves as a medium for transferring noble values that can guide present and future lives. To address the nation's moral crisis, one effective approach is to enhance students' understanding of good citizenship through the teaching of national historical figures in formal education. While numerous research studies have focused on character strengthening through the adaptation of local wisdom values in formal learning, there remains a need for further development of adaptations based on the character values of historical figures. This study demonstrates that the values of good citizenship found in the history of Rasuna Said's struggle can serve as a valuable source for character-based history education. Her relevance to the three indicators of good citizenship—civic knowledge, civic skills, and civic disposition—is evident. Rasuna Said exemplified good citizenship through her critical thinking in response to existing conditions, constructive problem-solving strategies, respect for individual dignity, sound decision-making, and the courage to express her opinions and ideas in the public sphere. These attributes were evident in her efforts to empower women, fight against Dutch imperialism, and participate in practical politics. The integration of Rasuna Said's values into formal education through history lessons could significantly strengthen the student profile of Pancasila. Teachers can achieve this by setting specific learning outcomes for class XI history that include material on Indonesia's national struggle, formulating learning objectives that incorporate character strengthening through Rasuna Said's values, developing a flow of learning objectives supported by the CORE learning model, and conducting formative and summative assessments to measure the effectiveness of this character education.

This research has certain limitations. Firstly, it primarily focuses on a single historical figure, which may not capture the full spectrum of values from other significant national figures. Secondly, the study's theoretical implementation framework requires practical application and empirical validation in real classroom settings. Future research should expand to include a broader range of historical figures to provide a more comprehensive understanding of good citizenship values. Additionally, longitudinal studies could be conducted to assess the long-term impact of integrating these values into the curriculum. Empirical studies involving classroom trials and feedback from both teachers and students would provide valuable insights into the practical challenges and successes of such integration.

This would ultimately contribute to the refinement and effectiveness of character-based history education in formal schools.

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