

Values Education through the Exemplary of Sultan Syarif Kasim II for Students in Riau

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Abstract: Education of values through the example of a figure who is also a national hero from Riau is still lacking. It is necessary to have values education based on historical figures so that students cannot forget their heroes and imitate Sultan Syarif Kasim II's struggles. This research was conducted using a qualitative method with a descriptive-analytical approach. The values reconstructed from the results of field research and literature studies are then integrated into the historical student learning at the University of Riau so that it is internalized into students who will later become self-character based on the fighting spirit of the heroes of Riau.

Abstrak: Pendidikan nilai melalui keteladanan sosok yang juga merupakan pahlawan nasional asal Riau masih sangat kurang. Perlu adanya pendidikan nilai berbasis tokoh sejarah agar mahasiswa tidak melupakan pahlawannya sehingga mampu meneladani perjuangan yang telah dilakukan Sultan Syarif Kasim II. Penelitian ini dilakukan dengan menggunakan metode kualitatif dengan pendekatan deskriptif-analitis. Nilai-nilai yang telah direkonstruksi dari hasil penelitian lapangan dan studi literatur tersebut kemudian diintegrasikan ke dalam perkuliahan sejarah lokal mahasiswa sejarah Universitas Riau. Sehingga terinternalisasi ke dalam diri mahasiswa yang nantinya menjadi karakter diri yang dilandasi semangat perjuangan para pahlawan Riau.

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INTRODUCTION

Values education for character strengthening still needs to be done, especially following the character values of the National Hero. Character is fundamental; without this, Indonesia's young generation will quickly lose their national identity as globalization accelerates (Yefterson et al., 2017; Ayundasari, 2018). Because one of the challenges the Indonesian nation has faced since the beginning of independence is character and character education is one of the problems that has always been the concern of every nation (Cahyono, 2016; Hariyono, 2018). The Indonesian constitution has mandated in Law number 20 of 2003 Article 3 concerning the National Education System, which formulates the functions and objectives of National Education which states that national education functions to develop and shape the character and civilization of a nation with dignity in order to educate the nation's life, aiming to the development of the potential of students to become human beings who believe and fear God Almighty, have a noble character, are healthy, knowledgeable, competent, creative, independent, and become democratic and responsible citizens. It needs to be realized that the Indonesian nation has a diverse culture, and each culture has noble values (local wisdom) maintained (Ramdani, 2018).

Furthermore, all learning process activities in Indonesia must refer to the implementation of Character education. It is also contained in the Manuscript of the National Action Plan for Character Education published by the Ministry of Educa-



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<http://journal.unnes.ac.id/nju/index.php/paramita>

tion in 2010. The text states that character education is the main element in achieving the vision and mission of National development, which is included in the National Long-Term Development Plan 2005 – 2025 (National RPJP). National RPJP is a national development planning document for 20 (twenty) years from 2005 to 2025 to develop human beings with a character through education of values that are integrated with the learning process.

Value education is an integral part of the educational process itself. Value education becomes a concept that is integrated with various subjects because, in essence, the whole learning must boil down to “value or character” (Faiz, A., & Kurniawaty, I. (2022). Ilham explained that Value education should be a concern, especially its implementation in education in Indonesia. In addition to being a common concern, value education must also be integrated into every core of all learning without distinguishing between general learning subjects or religious subjects Yektiana, N., & Nursikin, M. (2022). The concept of value education is not a separate curriculum taught through several courses in therapy covering the entire educational process (Cahyono, H., 2016).

Value education is related to understanding values, appreciation, and attitudes towards noble values manifested in good character. Value education based on historical figures or local history can be a vital part of building national identity, especially the identity of local communities, by imitating the values of the character of the nation’s historical figures. (Pernantah, 2017; Ningsih, 2017). Awareness of local history will strengthen the existence and identity, and personality of a nation in order to create national character building through a sense of pride in local history and culture so that the heritage of the noble values of the nation’s culture remains sustainable. The Indonesian people’s identity can be seen through the culture itself (Romadhoni, 2019).

Ideally, character education in educational institutions can be implemented through subjects that contain local wisdom and student activities to shape the nation’s character (Bahri; 2016; Jumardi et al., 2017; Chasanah et al., 2019). In addition, character education is not only oriented to cognitive aspects but also affective and psychomotor aspects (Ramdani, 2018). Character education also leads learners to become human beings with character in heart, body, mind, taste, and *karsa* (Rulianto et al., 2018).

History is a subject that is closely related to the development and fostering of national attitudes,

the spirit of nationalism, love for the motherland, democratic spirit, and patriotism (Novitasari, 2018). Historical figure-based value education efforts for history students can be carried out through the lecture process with various instruments. History students not only know about historical figures in their area but can also imitate the values of these figures as part of the character-building process. A significant problem that is often overlooked in learning Indonesian history is the lack of discussion of local historical material or local events (Hardiana, 2017). Moreover, the position of historical learning should be the main gate in character building through the internalization of values originating from local history or local historical figures.

Many studies on previous research on the use of heroes as a basis for character education in historical learning, among them are (1) analyze the position of national heroes in Indonesian history textbooks as part of character education for students (Pramono et al., 2019); describes the value of heroism and makes the value of heroism as a teaching material for character education (Hanindita, 2021); the seeks to improve the national spirit of students through the example of heroes in historical learning (Chaerulsyah, 2014); carrying out character education in historical materials through the transparency of national heroes (Setianto, 2019); and internalization of the values of the hero’s struggle through historical learning as a strategy in character education (Rohana et al., 2020).

For this reason, history students who will also become prospective history teachers must understand the importance of learning history and the position of history learning as an essential part of shaping the character of the nation’s students. Historical education has the potential to shape character, one of which is by reviving the examples of local historical figures through their values of struggle. A local historical figure who needs to be emulated by history students at the University of Riau is Sultan Syarif Kasim II of the Siak Sri Indrapura Sultanate. Therefore, history students must also have good character to become agents of character education. Good character consists of sound knowledge, desiring good, and making good habits of thoughts, habits, and actions (Anshori, 2014).

METHOD

This research was conducted using a qualitative method with a descriptive-analytical approach. The values reconstructed from the results of field research and literature studies are then integrated

into the historical student learning at the University of Riau. Researchers conducted field studies in Siak and Bengkalis districts, Riau Province, to obtain accurate information about Sultan Syarif Kasim II's existence in running the Siak Sri Indrapura Kingdom government. In addition, researchers also collect various information through literature studies, journals, and books related to the topic of this article. The data collected is done by using triangulation techniques, meaning that the researcher collects the data in the field while testing the credibility of the data through various references to books and scientific articles. Technique triangulation means that the researcher collects data, checking the credibility of the data with various data collection techniques and sources (Sugiyono, 2017). The data that has been collected is then analyzed with various existing theories to produce conclusions that have been verified through the data credibility test that has been carried out.

THE EXEMPLARY OF SULTAN SYARIF KASIM II FOR VALUES OF EDUCATION

Spiritual and social through the learning process, student work experience, research, and community service related to learning. The Law of the Republic of Indonesia, Number 12 of 2012 concerning Higher Education, explains that in order to increase the nation's competitiveness in facing the era of globalization in all fields, higher education is needed that can develop science and technology and produce intellectuals, scientists, and professionals who are cultured and creative, tolerant, democratic, strong character, and dare to defend the truth for the benefit of the nation. Furthermore, the Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 3 of 2020 Article 6 concerning National Higher Education Standards also explains that higher education must be able to build student attitudes so that they can behave appropriately and be cultured as a result of internalization and actualization of the values and norms reflected in life. In the National Action Plan for Character Education published by the Ministry of Education in 2010, it is stated that character education is the main element in achieving the vision and mission of National development included in the 2005-2025 RPJP (Wahono, 2018).

Higher education is part of national education that prepares future human resources, where students are central to implementing higher education (Manurung et al., 2017). Higher education institutions can play a role in creating a supportive academic climate and curriculum development that

supports the character-building of students (Manurung et al., 2017; Susilo et al., 2019). Character building should also be an obligation of higher education that prints students as "agents of change" (Dewi et al., 2018). The implementation of learning by lecturers in higher education, especially History Education lecturers, is not only limited to managing the learning process but also must instill character in students (Susilo et al., 2019). Historical learning also plays an essential role in conveying noble values to shape humans into good character and citizenship (Pernantah, 2018).

Character means a person with personality, behavior, quality, conduct, or character (Wibowo et al., 2015). This character is inherent in every individual, reflected in behavior patterns in everyday life which are influenced by environmental and innate factors (Komalasari et al., 2017). That is what makes the position of historical education very strategic in higher education, especially internalizing the values that come from historical events or figures to form the character of students who will shape their personalities. Furthermore, history not only teaches about specific facts or events that occurred in the past but also about empathy (character) because it emphasizes every aspect of human life (Utami, 2019).

Value education based on local values to strengthen student character is very relevant to the character-strengthening movement carried out by the Indonesian government through the policies of the Ministry of Education and Culture of the Republic of Indonesia. It is because the Movement for Penguatan Pendidikan Karakter (PPK) also places character values as the most profound dimension of education that civilizes and civilizes education actors (Wahono, 2018). The Movement for Strengthening Character Education (PPK), implemented by the Ministry of Education and Culture in 2017, has identified five central character values that are interrelated to form a value network that needs to be developed as a priority, namely: religious, nationalist, independent, cooperation, and integrity (Komalasari et al., 2017). The development of these five central values follows the current condition of the Indonesian nation, so that value education that aims to strengthen character will refer to these five primary values. It includes exploring the values of local historical figures that are relevant to the central values of strengthening character education in Indonesia).

Riau's local historical figures who need to be reconstructed and internalized by their character values to history students at the University of Riau



Figure 1. Dignitaries at Sharif Kasim Abdul Djalil Saifoedin (3rd v.r.), Sultan of Siak circa 1905
Source: KITLV 114175

are national heroes from Riau, namely Sultan Syarif Kasim II from the Siak Sri Indrapura Sultanate. Sultan Syarif Kasim II, whose full name is Sultan Assyaidis Syarif Kasim Sani Abdul Jalil Syaifuddin (1915-1945), is the last Sultan of the Siak Sri Indrapura sultanate.

Sultan Syarif Kasim II, the heir to the throne of the Sultanate of Siak Sri Indrapura, received a good education from his father, the 11th Sultan, Sultan Assyaidis Syarif Hasyim Abdul Jalil Syaifuddin. Sultan Syarif Kasim II was educated in the palace environment and provided Islamic education, allowing him to receive education outside the Siak Sri Indrapura palace. This form of education has shaped the character of Sultan Syarif Kasim II to become a royal leader and a warrior spirit that is reflected in all his efforts, deeds, actions, and attitudes. It made the Siak Sri Indrapura Sultanate triumphant under its leadership, even though it also had to deal with Dutch colonial pressure. It was because Sultan Syarif Kasim II was an anti-colonial person and refused to cooperate with the Dutch, who were too involved in the internal affairs of the Palace (Suwardi, 2005). In a sense, Sultan Syarif Kasim II continued to fight against the Dutch by advancing education and a little about the military as a form of protection and in case of confrontation with the Dutch colonials (Wahyuni et al., 2020).

When he served as Sultan of Siak Sri In-

drapura, he always upheld the principle in his life: to strive to produce various rules and policies that always put the people's interests first. The Sultan always showed his partiality to the people and was close to his people. Suwardi (2005) also explained that Sultan Syarif Kasim II was an anti-colonialist figure and refused to cooperate with the Dutch, who interfered too much with the internal affairs of the Palace and various actions that could afflict the society. In order to advance the people and protect the Kingdom in the event of a confrontation with the Dutch colonial, Sultan Syarif Kasim II always promoted education and little about the military.

When viewed from the live record, Wahyuni et al. (2020) explained that Sultan Syarif Kasim II lived in a family environment that forged him to be prepared to become the leader of his people in the future. The greatness and glory of the Siak Sri Indrapura Sultanate taught him to be able to fight for the rights and lives of his people so that there would be no more political contracts that harmed the sultanate and its people as had happened before. These various political agreements in the past put Sultan Syarif Kasim II in a weak position. On the other hand, it is impossible to put up a frontal resistance because it is shackled by the treaty that existed even before he was born. This condition formed the attitude of Sultan Syarif Kasim II's character to be able to act and think wisely so as not to harm his people.

The mistakes his great-grandfathers may have made were a solid reason to break free from the clutches of the Dutch. It is why he has been known as “*Sang Republikan.*”

In the picture below, Sultan Syarif Kasim II was gathering with different people, such as Chinese, Colonial Administrators, Europeans, and Police. It shows that Sultan Syarif Kasim II is a very tolerant figure with differences but will not be tolerant of actions that oppress others, especially the society of Siak. Despite having firm principles and attitudes toward colonialism, Sultan Syarif Kasim II always strives to build good relations with various circles and is not anti-other ethnicities or foreign religions.

The uniqueness of the Siak Sri Indrapura sultanate is that this Kingdom is run based on Islamic principles, even though this Kingdom is not an Islamic kingdom. It is reflected in the royal emblem made of carved wood, called “*Muhammad Bertangkep*” in Arabic letters, and also has a broad view and strives to increase the prosperity of the Kingdom and the prosperity of the people (Suwardi et al., 1997). To support the existence of Islam within the realm of the Siak kingdom, Sultan Syarif Kasim II founded a mosque in 1926 located not far from the Siak Palace, which was named “*Masjid Raya Shahabuddin.*”

Apart from being thick with Islamic nuances, this Kingdom also has a multicultural society. It can be proven by the existence of Chinese settlements (Chinatowns) in the Siak kingdom. The Hock Siu Kiong Temple has stood firmly since 1871 until today as a place of worship for the Tonghoa people in Siak. This large temple has existed from the 10th King Siak or Sultan Assaidis Syarif Kasim I Abdul Jalil Saifuddin to the last king, namely the 12th King Siak or Sultan Syarif Kasim II. This situation tells us that Raja Siak understands the meaning of plurality, mutual respect, and tolerance in religion.

According to Ritonga et al. (2020), the modernization of the city of Siak began during the reign of Sultan Syarif Kasim I (1864-1889), who allowed the establishment of the Hock Siu Kiong Temple for the Chinese community in the Siak area, followed by Sultan Syarif Hasyim (1889-1908) who built various buildings of the Royal Palace and laws for the Kingdom. Meanwhile, Sultan Syarif Kasim II (1915-1948) promoted the education of the Siak community by building various schools and providing scholarships for the Siak people.

Apart from religious rituals, Sultan Syarif Kasim II also played a crucial role in the world of education, which was also based on religion, such as



Figure 2. Sultan Sjarif Kasim Abdul Djalil Saifoedin van Siak/Sultan Syarif Kasim II circa 1905
Source: KITLV 114175



Figure 3. Palace of Sultan Sjarif Kasim Abdul Djalil Saifoedin of Siak/Sultan Syarif Kasim II in Siak Sri Indrapoera 1905
Source: KITLV 114166

establishing a religious education institution with a modern system known as Madrasah Taufikiyah al-Hashimiah in 1917, which was intended for male students. Sultan Syarif Kasim II also strongly supported the empress (his wife) named Tengku Agung Sultanah Latifah in establishing women's schools such as Latifah School (1927). Latifah School is a modern school for girls that was first established in Siak Sri Indrapura by the mother country of the Siak Kingdom (Wilaela, 2014). After that also stood Madrasah Annisa (1929) which was founded by Tengku Maharatu (younger brother of Tengku Agung Sultanah Latifah), who became a

Table 1. The character values of Sultan Syarif Kasim II

No	The character of Sultan Syarif Kasim II	The Value of Character Education
1	Sultan Syarif Kasim II founded a mosque (1926) known as Masjid Raya Shahabuddin. The Sultan also did not prohibit the existence of a temple from standing majestically near the Siak Kingdom, namely the Hock Siu Kiong Temple. In addition, the Sultan also founded schools on a religious basis.	Religious
2	Sultan Syarif Kasim II took the initiative to open a religious education institution with a modern system known as Madrasah Taufikiyah al-Hashimiah (1917). The Sultan's wife, supported by the Sultan, founded the Latifah School (1927) and Madrasah Annisa (1929). This effort was carried out as a form of the Sultan's love for his people so that the Siak people get a proper education.	Nationalist
3	Sultan Syarif Kasim II strives to improve the quality of the human resources of the Siak community through education to catch up with the Dutch. He founded the Madrasah Taufikiyah al-Hashimiah primary school to match the Dutch Hollandsch-Inlandsche (HIS) school because he wanted Siak children to get a good education and not depend on the hegemony of Dutch education.	Independent
4	In leading the Siak kingdom, Sultan Syarif Kasim II was not a dictator and always made decisions based on the results of deliberations together with four Datuk (royal councils), namely Datuk Tanah Datar, Datuk Lima Puluh, Datuk Pesisir, and Datuk Kampar. The Sultan always puts forward the attitude to jointly move forward in advancing the Palace.	Cooperation
5	Sultan Syarif Kasim II is a fighter for Indonesian independence. Not long after the proclamation of Indonesian independence, the Sultan also declared the Kingdom of Siak as part of Indonesian territory and donated his wealth of 13 million guilders to the government of the Republic of Indonesia.	Integrity

consort of the Sultan after his brother died (Wilaela, 2016).

In managing the government of the Siak Kingdom, Raja Siak was accompanied by a Royal Council consisting of Datuk Empat Tribes, namely Datuk Lima Puluh, Datuk Tanah Datar, Datuk Kampar, and Datuk Pesisir. The Four Tribes had never been eliminated from the government structure of the Siak Kingdom until the last Sultan, Sultan Syarif Kasim II (Ariyani et al., 2017). It shows that the government of Sultan Siak is not a dictator and always produces royal decisions based on the results of consensus. All the efforts, actions, and attitudes made by Sultan Siak and Empat Datuk to maintain the existence and glory of the Siak Kingdom. Sultan Syarif Kasim II's reign ended by declaring himself that the Siak Kingdom had joined the territory of the Republic of Indonesia. An educated figure and a great sense of nationalism can be why the Sultan desires to integrate with the Republic of Indonesia (Khairiah, 2014; Wahyuni et al., 2020).

From the various historical facts above, which have been understood collectively, the existence of Sultan Syarif Kasim II is authentic and deserves to be emulated, especially if he has been crowned a National Hero through Presidential De-

cre No. 109 / TK / 1998, dated 6 November 1998. Value education through his character can be seen in table 1.

Value education strengthens identity (character) and the spirit of nationality, not the reverse. The results of the reconstruction of the values of character education above can be a reference for the younger generation in Riau, especially students of history at the University of Riau striving to strengthen their character by emulating Riau figures who have become National Heroes. Understanding the character's history and making the character the basis for character-value education is also essential. Because examples of good behavior or character can be found in the stories of historical figures (Alfian, 2018). The challenge of history students who are agents or people who become historical academics is to be able to transfer the importance of historical awareness and make history the basis for character-value education.

Value education through the historical figure of Sultan Syarif Kasim II can be carried out with various strategies, namely integrating these character values through the development of teaching materials, learning models, instructional media, and reinforcement carried out in class lectures. The education process of these values can start from learn-

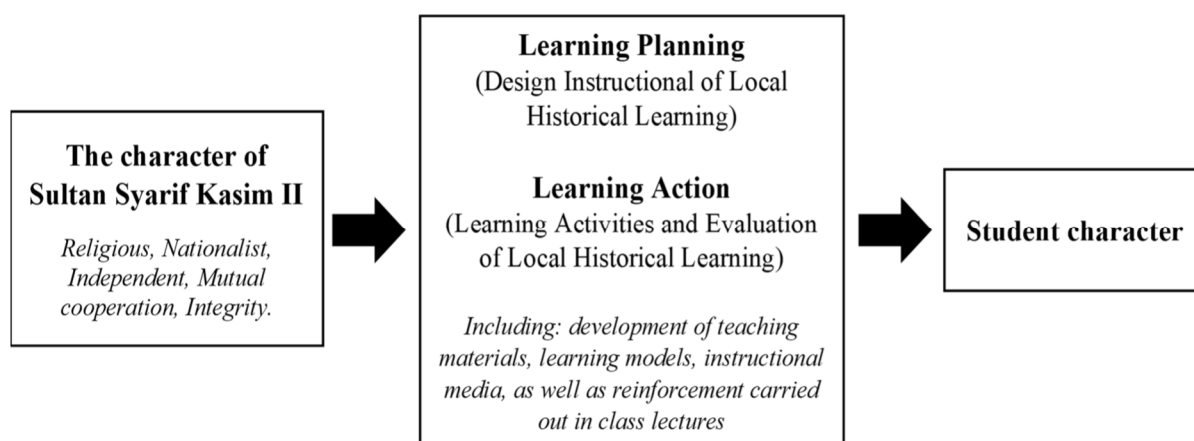


Figure 4. Value Education Scheme in Local Historical Learning

ing planning to learn activities and evaluation. Students are not only given historical knowledge about Sultan Syarif Kasim II but also must be invited to reflect on all the good qualities of the Sultan and his services to the country he loves so that students can reflect on this good character through daily behavior. A person is said to have character if he has succeeded in absorbing the values and beliefs that society wants and is used as a moral force in his life (Adisusilo, 2013). It is also very relevant to Lickona's theory of good character in stages; moral knowing, moral feeling, and moral action (Lickona, 2013).

In addition, learning becomes fun if learning has activities to obtain new information and competencies, including efforts to integrate values into learning. The chosen learning activities must bridge the knowledge, attitudes, and skills that previous students have had and those that students will build. Modeling historical figures can also improve students' character in their respective regions, such as the Riau region, and Sultan Syarif Kasim II. This effort can be carried out by referring to Albert Bandura's theory of social learning to emphasize the importance of students processing their knowledge or information obtained from observing models around the environment. Learning activities that refer to Albert Bandura's theory of learning are individuals processing their knowledge or information from observing models around the environment. Albert Bandura's social learning theory is also learning by observing and acting (Lesilolo, 2018).

Albert Bandura (1977) agrees with the behaviorist learning theories of classical and operant conditioning in social learning theory. However, he adds two important ideas: 1) Mediating processes occur between stimuli & responses; 2) Behavior is learned from the environment through observa-

tional learning (McLeod, S., 2011). The understanding of reinforcement that is used as a benchmark for a person's behavior is criticized by Bandura. Suwartini (2016) explained that Albert Bandura's efforts in developing a modeling theory that focused on social learning (social cognitive) departed from his disapproval of the theory that Freud and Skinner had previously proposed. He emphasizes that his observations influence the behavior that occurs in humans through modeling. In addition, Albert Bandura (1997) also explained four sub-processes, namely, determining observational learning (modeling).

The implications of the modeling learning theory above in value education based on the figure of Sultan Syarif Kasim II in improving student character can be seen in the steps below: *Frist*, Attentional, this step is a process to determine what is selected to be observed and scrutinized by students. Students must pay attention to the character of Sultan Syarif Kasim II from various references to be able to learn it.

Second, retention is a step related to the process of cognitive representation. Students must pay close attention and record the various events passed by Sultan Syarif Kasim II in their memory. So that later, it can encourage students to carry out the event in the future if necessary. The ability to store information (remember) is also an essential part of the learning process and forms the character of oneself as a learner.

Third, production, this process is a translation into a form of behavior or action following the values and character of Sultan Syarif Kasim II that he has learned. The student must demonstrate his ability to produce what is stored in his memory in the form of behavior.

Fourth, the motivational process is also the most crucial step in Albert Bandura's modeling be-

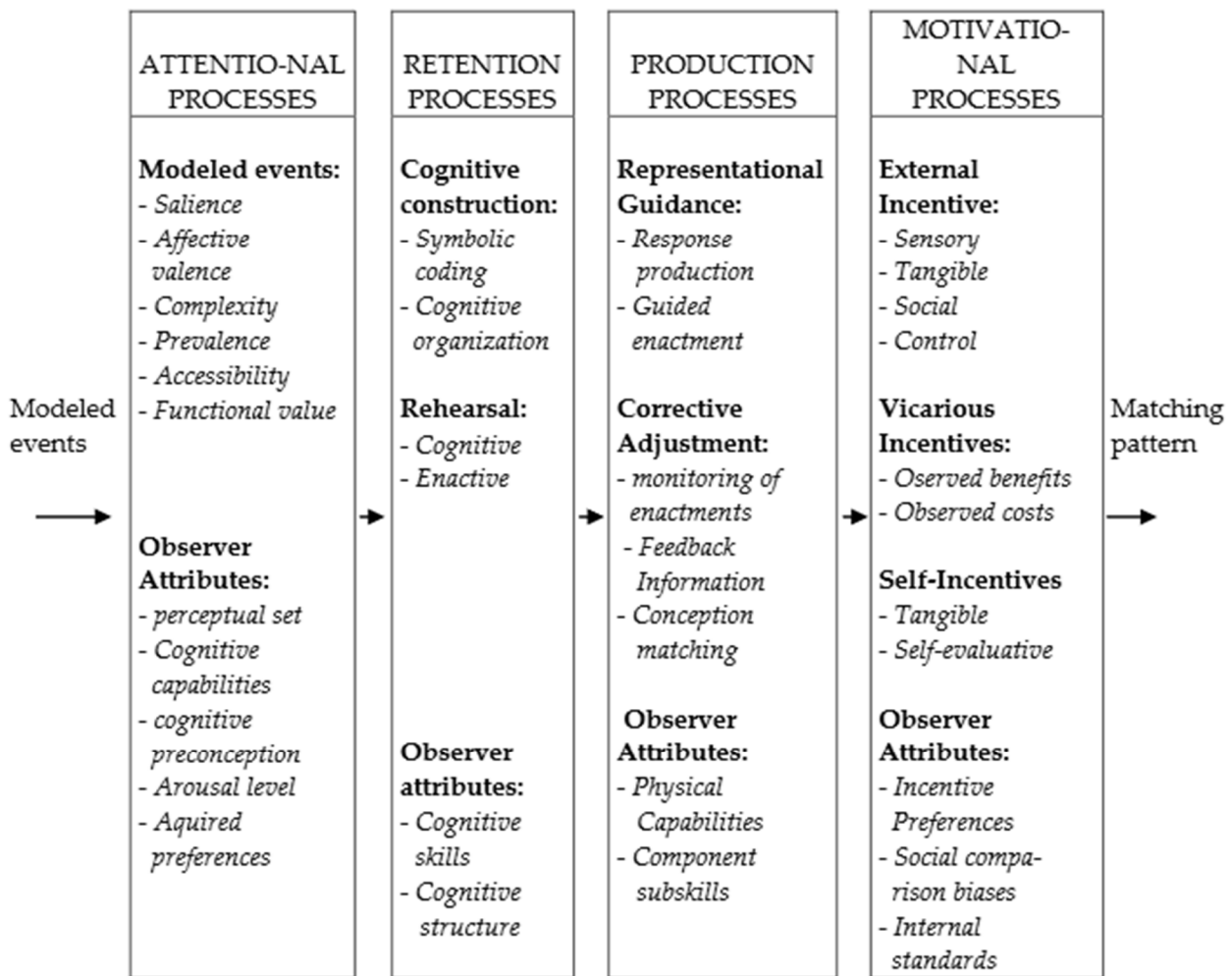


Figure 5. Albert Bandura’s Theory of Learning (1977)
Source: Rustika, I. M. (2012)

cause this process can make students continuously and continue to be motivated to imitate the behaviors that have been modeled or, in other words, always motivated to internalize the character values of Sultan Syarif Kasim II to be part of his character. Several factors determine this process: external incentives, vicarious incentives, self-incentives, and observer attributes.

According to Bandura (1997) in Rustika, I. M. (2012), some of the factors that observers consider in choosing a model are: (1) In choosing a model, people tend to choose a model that has similarities to the self, the behavior of the model will increase self-efficacy if the model is booming, and decrease efficacy if the model fails. (2) In terms of race and gender, people tend to view people whose there is racial and gender equality as more trustworthy, so their behavior further strengthens efficacy beliefs. To increase the efficacy confidence for learning and improve competence, people tend to prefer models with many skills to models with a single skill. (3) People prefer models that can over-

come difficulties tenaciously to models that overcome their problems without struggle. These consideration factors can be used as a basis or basis for making Sultan Syarif Kasim II a model that can be imitated as part of character education for students.

CONCLUSION

Value education for strengthening student character can be started with historical knowledge about the figure of Sultan Syarif Kasim II and his existence in running the government in the Kingdom of Siak Sri Indrapura. Historical insight about this figure will encourage students to be aware of the importance of the figure of Sultan Syarif Kasim II to be studied and imitated. The strengthening of this character comes from the values of Sultan Syarif Kasim II to become students who not only have historical awareness but are also able to take lessons from every event or historical figure of the nation Who has existed in this country, especially the Riau area. The process of reflecting on and strengthening the internalized character values in students can

have an impact on improving the emotional quality of students in distinguishing good and bad values from these historical figures. The quality of good historical and emotional insights will give birth to good actions or behavior by students. Value education based on local values to strengthen student character is very relevant to the character-strengthening movement carried out by the Indonesian government through the Movement for *Penguatan Pendidikan Karakter* (PPK). It is also relevant to the aim of historical education, which is not only the transfer of knowledge but also the transfer of values as a form of character-value education.

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