

**The Values of Struggle in the Tragedy of "Rengat Berdarah"
as Strengthening History Learning in Indragiri Hulu**

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Abstract

Strengthening character education is something that is still very much needed in the midst of a crisis of morals and cultural values in the era of society 5.0. The essence of character education in the context of Indonesian education is education based on the noble values of the Indonesian nation, including historical events that are locality. In this regard, history learning has a considerable contribution in the formation of the nation's character, because historical material is full of meaning and / or character values that can be exemplified, preserved, and used as a guide for life. This paper aims to examine how the reconstruction of the values of the struggle for the Bloody Rengat tragedy can be used as learning material for local history in Indragiri Hulu Regency to internalize values to strengthen character education. The research method used in writing is qualitative with descriptive analysis. Data collection techniques through literature studies. The findings of the values of struggle contained in the tragedy of the Bloody Rengat show the high spirit of patriotism of the Rengat people by willingly sacrificing the body soul regardless of age and gender, the value of a sense of harmony and teaching students to maintain self-esteem for the benefit of the nation. These values can be internalized in learners through locally charged history learning.

Keywords: *Value Of Struggle, Rengat Berdarah, Character Education, History Learning*

Introduction

Indonesia is one of the countries that has many records of historical events, spread from Sabang to Merauke. These historical events cannot be denied to leave memories that are still preserved in the memory of our nation, especially those that have become a dark record for Indonesian history. On August 17, 1945, we all know that there was a Proclamation of Indonesian independence which means that Indonesia has been free from the colonization of other nations and declared itself an independent country. However, the Dutch did not recognize this so they began to launch military aggression and eventually the nation resumed its struggle with the aim of maintaining independence. Dutch military aggression occurred twice, namely military aggression I (1947) and military aggression II (1948-1949).

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The history of Dutch Military Aggression II used lightning warfare tactics (*blitzkrieg*) throughout the territory of the Republic of Indonesia, the most memorable was the first Dutch attack on Yogyakarta as the center of the Indonesian capital at that time. The period of Military Aggression II also became one of the dark records for humanity in Indonesia where there was an event known as the General Offensive of March 1, 1949, killing on the Indonesian side recorded 300 soldiers killed and 53 police officers killed. However, it was not only Yogyakarta that received a large-scale attack from the Dutch during the Second Military Aggression in 1949.

A dark tragedy was also experienced by the people of Rengat, Indragiri Hulu Regency, Riau, January 5, 1949. At that time Riau Province was not yet formed and Rengat was under the Province of Central Sumatra. During the Second Dutch Aggression, thousands of Rengat people's lives were lost when Rengat was invaded by the Dutch. University of Amsterdam historian Anne Loet Hoek in *Historia.id* stated that Indonesian sources and surviving historical witnesses mentioned as many as 1500 to 2000 civilian deaths that were also victims including women and children. What was the number of casualties in the Dutch military operation in Rengat is currently under debate. However, despite the debate over the number of victims who died in the tragedy of January 5, 1949, it is currently commemorated by the Indragiri Hulu government and the community every year as a historic day and even built monuments written on the names of victims with the aim of caring for memory and respect for their struggle to defend Indonesia's territorial sovereignty.

The Proclamator Ir. Soekarno advised 'Red Coat' (Never forget history) he said. This expression manifestly confirms that history is not tangible to past events, but rather in the form of a solid foundation. On this basis, if it can be described, there are two important elements that are related to the word Red Coat. That element is nationalism and patriotism. Based on these two elements, values that reflect patriotism can be identified in the tragedy of the Bloody Rengat. Patriotism is an attitude that seeks to maintain independence at all costs, including at the expense of body and soul (Budiyo, 2007).

Patriotism in the events of January 5, 1949 'Bloody Rengat' is closely related to efforts to strengthen the quality of character and personality in historical learning. Theoretically, historical learning contains noble values that are needed in social society and nation. Strengthening national character education is one of the *Nawa Cita* items launched by President Joko Widodo through the National Movement for Mental Revolution (GNRM). This commitment is then followed up by prioritizing and cultivating character education in the implementation of the education system. The foundation and resources of national character

education to be developed through educational institutions are extracted from the values that have been the character of the Indonesian nation, namely religious values, Pancasila, national culture, and national education goals.

On that basis, the Ministry of Education and Culture launched the Strengthening of Character Education in stages starting in 2016 through education. The purpose of character education is to shape the individual self ideally and continuously and train one's ability towards a better life. One of the efforts to form a better national character is through historical education. The intention that arises from this expectation is that the direction of the goal of historical education must contain efforts to increase the activeness of students to support a better common life, namely through the reflection of the meaning and values of the past events they learned. Basically, history learning has a purpose in accordance with the National Education Law which can provide direction for nation building through education on historical awareness, values and character. Susanto (2014), once revealed that history learning should be oriented towards a value education approach.

In relation to the cognitive aspects that students receive in history learning has an important role to build character, this is in line with what Sardiman wrote, (2012) states that history learning actually has a very important role in building the character of the nation. Then referring to the 'Rengat Berdarah' event can be used as a strengthening of character education in local history learning in Indragiri Hulu Regency by adjusting to the history learning dimension, especially about how to take values from the past (learning from history).

Therefore, the discussion of this article will focus on the message of learning in line with the mandate of the curriculum that wants character education for students. The importance of strengthening character education especially adapts to the era of the industrial revolution 5.0 as an effort to maintain the local cultural and historical values of the Indonesian nation so that in the millennial era the younger generation does not forget their national identity that upholds morality and the spirit of struggle.

Method

The research method used in this study is a descriptive qualitative research method. This descriptive qualitative research model is that researchers strive to describe research procedures precisely and well based on the data sources obtained (Sugiyono, 2015). The purpose of this study is to explain how the benefits of history learning in strengthening character education are related to the values of struggle taken from the 'Tragedy of Rengat Berdarah', one of the local historical events that has occurred in Riau. The writing of this article uses a literature study

approach, where the data obtained is sourced from various references, both archives, books, and scientific journal articles. The collected data is compiled systematically, then conclusions are obtained from the subject matter of all articles that are made into one conclusion and a new thinking paradigm is built that is relevant to the topic being discussed. Where it is also adjusted to the steps in qualitative-descriptive research (Hardani, 2020).

Results and Discussion

In The Law of the Republic of Indonesia No. 20 of 2003, concerning the National Education Standards Law article 3 explained that "National education functions to develop abilities and form a dignified national disposition and civilization in order to educate the nation's life, aiming to develop the potential of students to become human beings who have faith and devotion to God Almighty, have a noble character, healthy, knowledgeable, capable, creative, independent, and a democratic and responsible citizen". Article 1 of the Law also describes that education is "a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual power, self-control, personality, intelligence, noble character, and skills needed for themselves, society, nation, and state" (Ministry of National Education, 2003). One of the efforts to practice it is by strengthening the nation's identity through character education. Character according to language is nature, disposition, attitude, habit, innate, moral, personality, character, heart, soul, and identity, while character is moral, behave, personality, character. Then education, which has the meaning of being an effort or an effort by humans to shape their personality in accordance with the values that exist in society and culture (Sudirman, 1992).

Character education can be interpreted as the process of instilling and developing noble character to students, so that they have that noble character, apply and practice in their lives, both in the family environment, as members of society and citizens (Wibowo, 2012). Lickona in Haryadi & Khoiriyah (2017) also said that character education has three stages, namely moral knowing (cognitive instillation of values), moral feeling (affective passion), and moral action (application of values in life). These three things are stages that must be passed in the cultivation and strengthening of character education. In this interpretation, character can be formed through these three elements, namely a person's knowledge of goodness, the desire to do good, and doing good deeds as illustrated in the following chart which is the relationship between the three. To maintain the nation's identity, it is necessary to strengthen the value of character education. This is as written by Zubaedi (2012) states that character education carries out a mission to develop the basic dispositions that students should have.

In order to strengthen the implementation of character education in the education unit, 18 values have been identified derived from religion, Pancasila, culture, and national education goals, namely: Religious, Honest, Tolerance, Discipline, Hard work, Creative, Independent, Democratic, Curiosity, National spirit, Love of the homeland, Respect for achievements, Friendly, Peace-loving, Fond of reading, Environmental care, Social care, and Responsibility (Puskurbuk, 2011). According to Riyanto (2010), In order to implement character education in schools there are four (4) application model offers, namely: (a) Autonomy model by placing character education as a separate subject; (b) A model of integration by bringing together the values and characters to be formed in each subject; (c) Extracurricular model through an additional activity that orients towards building student character; and (d) A collaborative model by combining the three models in all school activities.

The cultivation of character education can be carried out in a formal, non-formal and informal scope both during learning activities and in activities outside of learning. Sirnayatin (2017) said that history learning has a considerable contribution in the formation of the nation's character, because studying history can cause historical awareness. According to Hasan (2012) history learning has strategic significance in the formation of a dignified national disposition and civilization as well as in the formation of Indonesian people who have a sense of nationality and love for the homeland. History learning should also not only pursue cognitive improvement but also encourage value education derived from the results of reflections made on each historical event learned by learners (Pernantah, 2020).

Through the Minister of National Education Regulation, history education both as a part of social studies and as a subject is one of the subjects that has great potential in developing character education. History education has an important role in building community character (Hidayat and Purnomo, 2019). Because, through History subject matter taught in schools, it is one solution to internalize the values of character education, because in historical events it is full of meanings and / or character values that can be exemplified, preserved, and used as a foothold for the Indonesian nation to build a better future for the nation. While historical events contain values in character education that can be applied in everyday life, for example, students can apply the values of patriotism as a form of love for the motherland, a sense of responsibility, tolerance, and the spirit of nationality. Historical material provides information about the success and failure of the nation in responding to the challenges of the times so that it belongs to the nation today. What actions did the historical actors who failed in achieving the goal and what deeds they did that succeeded in achieving the goal.

From there, students learn lessons and take the character value of historical actors how to deal with failures and their efforts to rise up for the cause of independence or the struggle for independence. The first President of the Republic of Indonesia, Karno even emphasized that "This nation must be built by prioritizing character building" which will make Indonesia a great, developed, victorious, and dignified nation (Samani and Haryanto, 2012). Therefore, history teachers must start innovating in teaching to make it interesting, of course, by integrating character education in the delivery of historical material so that it can give a deep impression to students who learn it. Furthermore, as Kartodirdjo (1997) argues, one of the functions of learning history is to know who we are as a nation. In this function, historical education materials must be able to develop a collective memory as a nation in the learners. Students must be able to take the values of lessons contained in history to be used as life guidelines and inspiration for all actions they take in the future (Sjamsuddin, 2007). If you look and dig further, every historical event of the Indonesian nation has at least one of the eighteen character values that have been formulated. Therefore, currently teachers are required to close history learning activities in class, by asking what character values can be taken in the historical events discussed earlier.

In history learning, there are national historical events as well as local historical events, even not infrequently nationally famous local history. Within the framework of local history that has not been nationalized relates to its historiography. Therefore, the content of local history needs to have the same space for learners to learn. In addition, local historical material is one of the tools to develop reinforcement and shape the character of the nation. Teaching real history according to the environmental conditions (local) of students. In addition, the educational-inspirational type of local history, which is compiled in order to develop a love of history, especially history in the surrounding environment, which is used as the basis for the emergence of historical awareness. For the Indonesian people, it is not difficult to find the values of character education because the Indonesian nation still upholds the noble customs and culture of its intimacy. These character values are implied in almost every ethnic group in the country, ranging from Malays, Javanese, Sundanese, Sasak, Bugis, Minang, Dayak and others that can be internalized into character education. This element of locality is important to be internalized to students through character education so that students do not go out of their roots and culture (Wibowo, 2013).

The appointment of local history with a character education perspective is a tip and update for how local history is in demand by students in the education unit. Why is it important to unearth values in local history? This can be connected with opinion; Kochhar explained that one

country consists of various regions with diverse historical roots united by the geographical unity of the region, the belief in the sanctity of the homeland, and the culture of the people. In order to achieve a process of national integration, one way is to teach national history consisting of many local histories as an effort to form character in students (Kochhar, 2008). According to Doucl (1967) a special advantage possessed by local history teaching is the ability to bring students to a more real situation in their environment, in other words as if they are able to transcend the boundary between the school world and the world around the school (Widja, 1989).

Based on the statement above, this paper explains how efforts to strengthen character education in history learning in Indragiri Hulu Regency through the idea of struggle values contained in the tragedy of 'Rengat Berdarah'. The local historical material used is the material of the physical revolution defending Indonesian independence the subject of the history of the struggle of the Rengat people in the tragedy of January 5, 1949. The background to the selection of the 'Bloody Rengat' tragedy that occurred on January 5, 1949 was because it had not yet gained a place in national memory and history learning in schools in general, when compared to other historical events within the scope of military aggression II carried out by the Dutch. Even though the struggle of the Rengat people at that time was very large to defend the sovereign territory of the Indonesian state, they sacrificed their physical souls with a high spirit of patriotism.

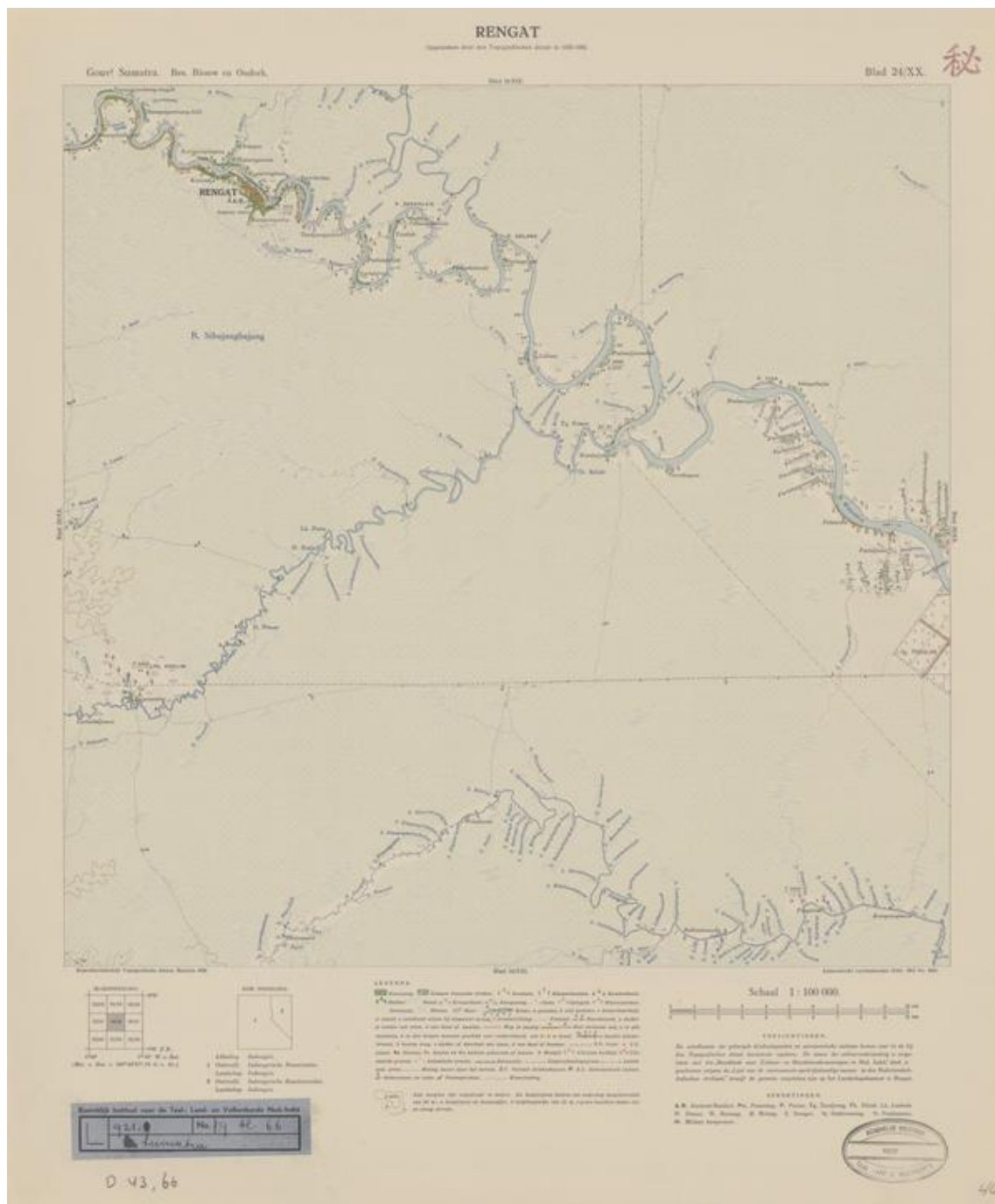


Figure 1. Rengat Map in 1939

Source: KITLV <https://digitalcollections.universiteitleiden.nl/>

Rengat is a subdistrict as well as the capital of Indragiri Hulu Regency, Riau province, Indonesia. Rengat Subdistrict is traversed by the Indragiri River. The indigenous people of this area are the Malays. In Rengat there is a monument containing 186 names of victims of the massacre built to commemorate their heroic services in the tragedy of January 5, 1949 which was part of the Dutch military aggression II in the Sumatra region. 1949 was a major Dutch attack on various areas in Riau. Especially the southern areas of Riau, such as Rengat, Tembilahan, and other small towns. The flow of the Indragiri river (Batang Kuantan) in Rengat,

turned instantly into a graveyard of the corpses of warriors who tried to defend their land from the invaders.

A dark tragedy was experienced by the people of Rengat, on the morning of Wednesday, January 5, 1949. At that time Riau Province was not yet formed and Rengat was under the Province of Central Sumatra. From the southeastern direction of the city, 2 "red cocor" aircraft of the P-51 Mustang type bomber were tricolored: red, white, blue dropped a barrage of bullets ranging from army headquarters, residential settlements, markets and other public facilities. The P-51 Mustang was a very reliable long-range ambush aircraft during the second world war era. The Mustang is the only fighter capable of carrying out attacks independently or carrying out escort duties against bombers. Due to its reliability, the Mustang is produced in thousands and used by many air forces, including Indonesia. Although at that time Indonesia received the Mustang as a grant from the Netherlands. The airstrikes lasted until noon, but the suffering of the Rengat people was not finished due to the arrival of seven Dakota-type transport aircraft carrying 180 Dutch special forces (*Korps Speciale Troepen*).



Figure 2. DST soldiers' parade in Batavia in 1947

Source: The National Archives of the Netherlands is taken from <https://historia.id>

Korps Speciale Troepen (KST) is a unit of Dutch special forces, before it was formed, KST was a combination of units *Depot Speciale Troepen* (DST) and *Regiment Speciale Troepen* (RST). The force was involved in the Jan. 5 tragedy: The Bloody Rengat, in which on Wednesday morning seven Dakota-type transport aircraft carried 180 Dutch special forces (Korps Speciale Troepen/KST) who were parachuted in to occupy Rengat. The parachute operation codenamed "Mud Operation" took place at 11:00 with a landing point in the swampy area around "Kampung Sekip". By evening, conditions in Rengat City continued to deteriorate.

The Dutch again sent down a large number of Green Beret troops, estimated to be three companies or about 350 men where these troops came from Tembilahan by river route. The leader of the Green Beret squad was Lieutenant Rudy de Mey who was a confidant compatriot of Captain Raymond Westerling, a former KST commander. The Dutch purpose of carrying out the attack in Rengat City was originally indeed the Dutch desire to control the oil in the city area. The Dutch troops blindly shed the blood of the people of Rengat so that they could occupy the city. Even after Indonesia became fully sovereign, the local community changed the name of Kampung Sekip to Sekip Sipayung. This refers to the word umbrella which means Dutch "bloody" paratrooper when setting foot and making a dark note on the land of Rengat. In NRC news, February 13-14, 2016, Anne Lot listed several sad stories related to the 'Bloody Rengat' tragedy, a 40-year-old woman named Waitem testified that her husband was killed in an ambush while her 24-year-old daughter was raped. Waitem himself was put into another room while a soldier began to undress him. Another testimony revealed a man hiding in a riverside hole with his 16-year-old daughter. Her pregnant daughter was killed instantly when a bullet from the Troepen Corps (KST) troops pierced her forehead. Half an hour later, he found his house being looted. The report also revealed a sad portrait in Rengat: the woman killed with the baby in her arms; a father who died with his three sons.

The University of Amsterdam historian Anne Loet-Hoek in *Historia.id* cited Indonesian sources and surviving historical witnesses citing as many as 1500 to 2000 civilian deaths that were also victimized including women and children. What was the number of casualties in the Dutch military operation in Rengat is currently under debate. Indonesian sources derived from oral accounts and testimony say nearly 2,000 people lost their lives. Meanwhile, Dutch documentation in the 1969 Memorandum of Excessennota (Memorandum of Excesses) believes that the total number of victims was 80. This figure was obtained from the results of an investigation by the Dutch civil government through the Riau Residency. The Dutch at that time carried out looting, rape, and execution of TNI members, civil servants, and civilians. The bodies of the victims were dumped in the Indragiri River.

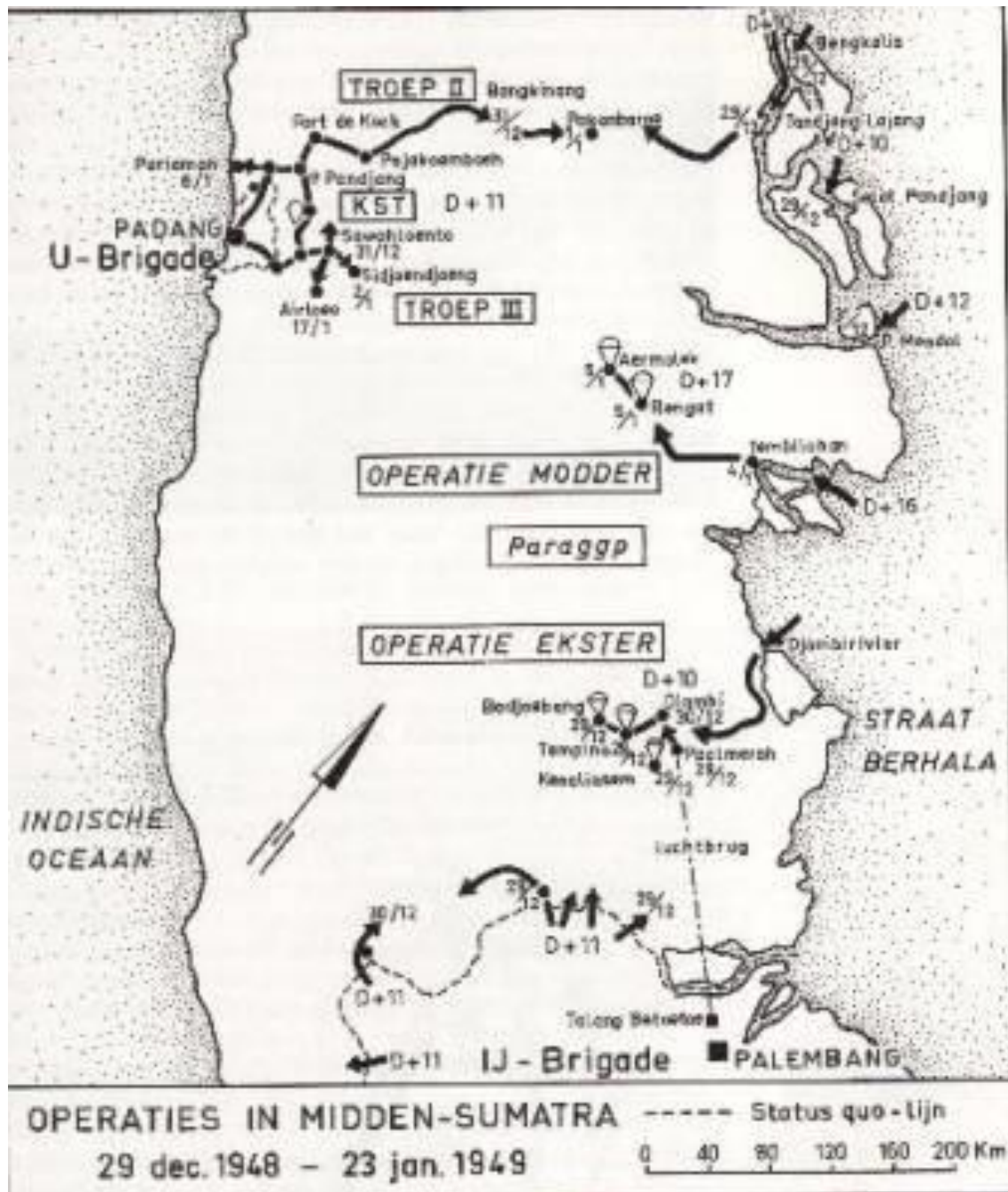


Figure 3. "Operatie Modder" map
Source : <https://www.dutchdefencepress.com/>

Before the Dutch offensive was stopped on January 5, 1949, the group of fighters had to quickly conquer the oil fields at Rengat and Airmolek that day. The two companies jumped out of their Dakota around 11:00 a.m. The operation of "Modder" has begun. The wet rainy season has now arrived and they jumped into the middle of the swamp. Many materials such as weapons, ammunition and supplies have ended up in the swamp and are gone. However, the conquest went without any problems.

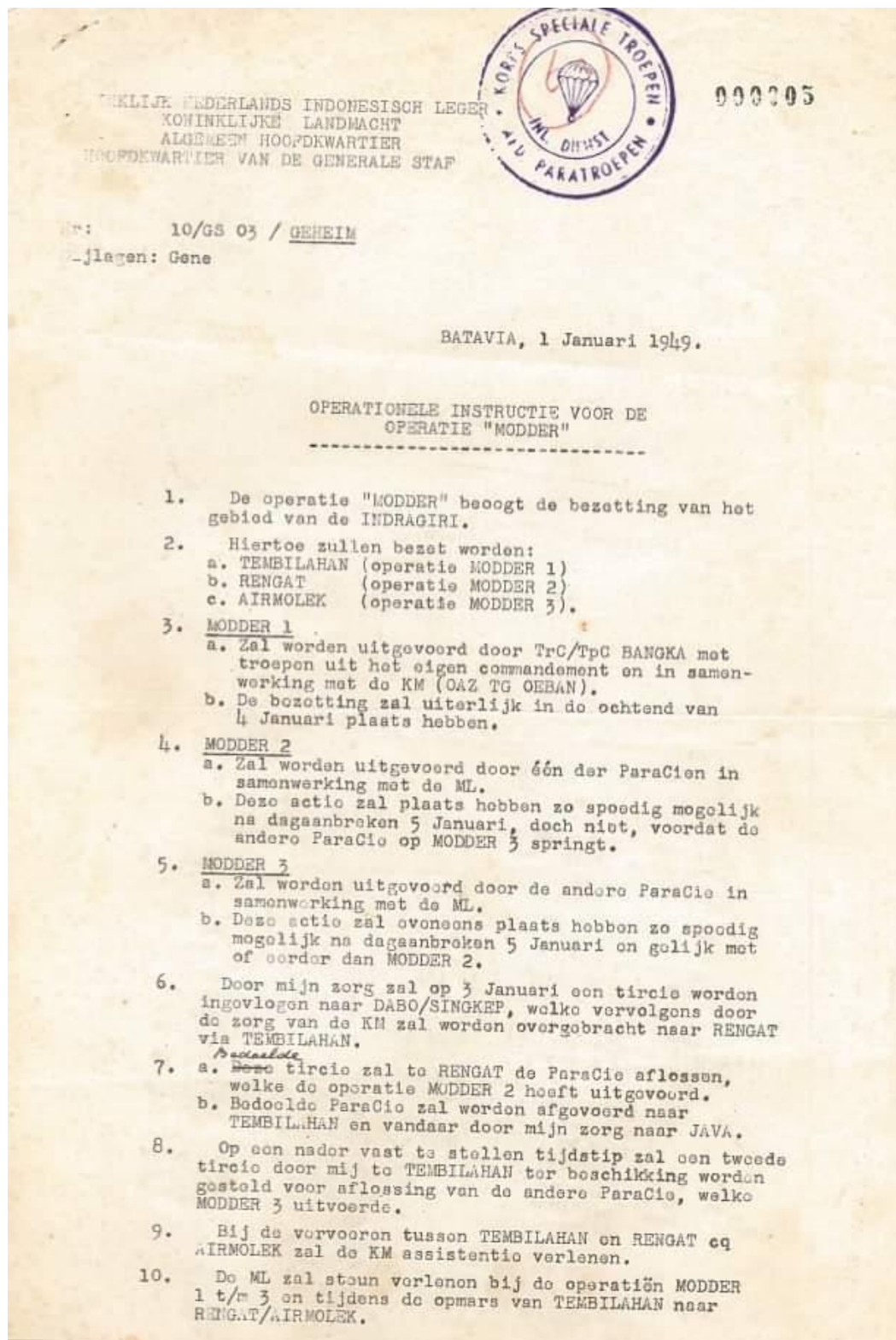


Figure 4. Photo of 'Operatie Modder' Warrant Archive
Source : Facebook Jon Koteng

However, despite the uncertainty of the number of victims of the 'Rengat Berdarah' tragedy, the irony is that the event has not yet gained a place in the study of history or national memory

of the Indonesian nation. January 5, every year is celebrated as a historic day and the Rengat Event ceremony begins with several speeches about the Dutch Military Aggression in Sumatra followed by a flower sowing ceremony on the Rengat river. From time to time the tragedy of 'Bloody Rengat' has only become a memory and local consumption in Indragiri Hulu Regency. To raise this local historical event 'Rengat Berdarah', it takes the role of all circles in helping to archive the history of the Indragiri Hulu area so that later it can be unified into a complete national history for the needs of the country. In addition, the appointment of the tragedy of 'Rengat Berdarah' is very important in an effort to strengthen character education in history learning in Indragiri Hilir Regency, because lessons can be learned about the spirit of patriotism, namely the values of struggle.

Through historical learning, the values of patriotism can be developed because the value of patriotism contained in learning history is love for the country and appreciating the services of the nation's heroes. The value of the struggle of the nation's figures today is very important to be studied and upheld with pride and practiced in various forms of activities and daily life. In this tragedy of the 'Bloody Rengat', it is a testimony to the sacrifice, persistence and determination of the Rengat warriors who are not only soldiers but also the people themselves regardless of gender and age. The values of struggle are of high value, because we can observe that these values have faded in various aspects of national life, both in the environment of students, young people and even the government.

Therefore, this writing aims to reconstruct the values of struggle in the tragedy of 'Rengat Berdarah' as a learning material for the local history of Indragiri Hulu Regency with an insight into strengthening character education. In the author's thinking based on the identification of 18 strengthening character education according to the objectives of national education, perhaps the following can be conveyed:

The value of struggle, which was shown by the people of Rengat during the attack by the Dutch, in the form of their physical spirit defending territorial sovereignty and the sacrifice is an example that should be applied in the lives of students as a strengthening of character education. For example, love for the homeland and nationalism as well as a high spirit of patriotism can be shown in actuality such as a way of thinking, behaving and insight that puts the interests of the nation and the state first rather than the interests of oneself and its group. This indicator can be seen if students conduct school ceremonies regularly and solemnly, organize commemorations of national heroism days generally and participate in commemorations on January 5 to honor the heroic services of the Rengat people or have a program of making visits to the Bloody Rengat monument and other historical places in Indragiri Hulu Regency.

Religious values, religious as one of the values in character education are defined by the Ministry of National Education (2010) as attitudes and behaviors that obey in carrying out the teachings of the religion adopted, have tolerance for the implementation of other religions, and live in harmony with followers of other religions. This value includes three relationships, namely the individual's relationship with God, the individual with others, and the individual with the universe (environment). Suryati and Widayanti in Sahlan (2010) explained that strengthening religious character can be done through: principal regulations, implementation in teaching and learning activities, extracurricular activities, culture and behavior that are carried out by all school residents continuously. So that the strengthening of religious-based character can be achieved as expected by the school. The connection with the historical events of the Bloody Rengat tragedy is imbued with religious or religious values because basically the warriors have a strong religious background. This event is remembered as the bloodiest tragedy in the history of Rengat City, Indragiri Hulu, where until now, the dark event is always commemorated every year. January 5, every year is celebrated as a historic day and ceremony of the Rengat Event (Rengat Event). The commemoration ceremony of the historic day was carried out with a speech about the Dutch Military Aggression in Sumatra as well as the laying of wreaths at the Aggression Monument followed by a flower sowing ceremony on the Rengat river, most importantly also related to joint prayers that reflect the religious values of the Rengat people in honoring the victims of the "Rengat Berdarah" tragedy. In historical education there are values that can be inherited and instilled, one of which is this religious value. The role of history learning in the cultivation of religious values can be seen when the teacher is delivering material, for example referring to the Bloody Rengat event, the teacher inserts religious values that may be in the discussion of material on the spread of Hindu-Buddhist and Islamic religions in Indonesia. Because if the teacher is not creative in conveying religious values in this local historical event in Rengat, then students will not know it, because as we understand that the content of local history is still minimal in historical material.

The value of Empathy, Kohler argues that empathy emphasizes more how understanding the feelings of others are. In the Tragedy of 'Bloody Rengat' this is a local history full of treasures of development values and strengthening the nation's character education, not just knowledge. The reconstruction of the historical event 'Rengat Bleeding' is an access to how the treasures of character values can be obtained by students. For example, with an understanding of learning from the history of the event (taking values) students are able to have a sense of empathy where they put themselves in the shoes of victims of the Bloody Rengat tragedy or as victims' families. This can be applied by students in learning history when living historical narratives or events

with an airy heart so as to realize the character of virtuous students. In addition, there needs to be a sense of pride in the services of regional heroes not only those who are recorded and rewarded but also knowledge of their sacrifices that are not in vain to maintain the integrity of the Rengat region.

The value of being willing to sacrifice, willing to sacrifice is an attitude and behavior whose actions are carried out sincerely and prioritize the interests of others over self-interest in relation to strengthening character education through historical learning students are expected to be able to take these values and apply them both in the school environment, peers, society and others. One of the figures that we can probably exemplify from the value of being willing to sacrifice in this 'Bloody Rengat' tragedy is Tulus, a Regent of Indragiri at that time and the father of the poet Chairil Anwar. Dutch soldiers shot Tulus in front of the house, next to the river, along with his secretary Simatupang and two other civil servants. From this story, we as good citizens and students must also have an attitude of being willing to sacrifice for the sake of the nation and state, starting from the smallest thing, namely giving up personal interests for the common good. This can also be used as an example, how a civil servant during the Dutch attack in Rengat also taught us to maintain the marwah of ourselves, religion and nation which are the main joints in carrying out life. The attitude shown by the figure towards the Dutch who wanted to wrench the beliefs and lives of the people of Indonesia, Riau and Indragiri Hulu in particular was exemplary.

Peace-Loving & Responsibility, exemplary character values are peace-loving and responsibility. Peace-loving is the self-awareness as a citizen to maintain peace that comes from Pancasila. The value of peace-loving character includes behaviors that prioritize unity (Hidayati 2016). Peace-loving is seen in the attitudes, words and actions that cause others to feel happy and secure for their presence. In addition, it is also related to the behavior of realizing balance in a diverse environment. Furthermore, it will be able to foster the urge to be able to coexist in a multicultural society. Continuing with one of the character identifications is peace-loving, where if based on the tragedy of the Bloody Rengat, students can understand and gain moral learning that conflict only has a negative impact. It should be noted that until now the Dutch who were responsible for the loss of many lives of the people of Rengat actually issued an unsubstantiated statement on the ground that the January 5 incident was a murder among fellow Indonesians. From the narrative above, it should be used as a lesson that the attitude of responsibility for what was done before must exist in every self and nation to reflect the noble values of being a civilized human being.

The value of equality and comfort, is a situation that is experienced together and bears the same burden in the face of a certain problem. In education, this value is usually associated with the implementation of the Pancasila value, if the nation's children are aware of a sense of harmony, then the character formed is to like to help others, have a spirit of nationalism, a strong sense of brotherhood, do not discriminate against existing differences, and increase the sense of community between each other. In relation to the tragedy of "Rengat Berdarah", a sense of peace of mind can be seen, namely that the people who fought in the tragedy had the same burden & problem, namely fighting for their area from the gluttony of the Dutch colonial nation who wanted to control rengat as a city where there was availability of petroleum to launch the second Dutch aggression. In their struggle, the rengat community both felt the same fate and endured the same suffering, which is the most heart-wrenching of the rengat community when experiencing this tragedy, namely the loss of family members who were shot by the Dutch in military aggression II, after the tragedy was filled with a deep sense of sorrow, not to mention other sufferings such as loss of property and shelter. The application of implementation in historical learning based on the tragedy of this bloody rengat with the values of a sense of peace of mind is that students are able to understand that as human beings who have equal human rights, as children of the nation should in facing regional problems and the nation apply these values, because by seeing the same conditions in terms of colonized nations can motivate mutual tolerance.

The value of cooperation, according to Soerjono Soekanto (2006) cooperation is a joint effort between individuals or groups to achieve certain goals. The opinion clearly says that cooperation is a form of relationship between several parties who interact with each other to achieve common goals. In education, an attitude of cooperation is also indispensable for students. With the ability to work together, this can increase self-confidence, students' ability to interact and train students to be able to adapt to new environments (Yulianti, Djatmika, & Santoso, 2016). Cooperation in the context of learning that involves students, Huda (2011) explains in more detail that is, when students work together to complete a group task, they provide encouragement, advice, and information to their group of friends who need help. This means that in cooperation, students who understand better will have the awareness to explain to friends who do not understand. Related to the tragedy of the Bloody Rengat, the value of cooperation that can be taken and can be applied in history learning is to identify that the people of Rengat who were then in a situation of being attacked by the Dutch worked together to take care of family members, the region and common goals. This can be taught by history teachers by conveying the benefits of the value of cooperation that has a positive impact on the

achievement of students' history learning and to strengthen the sense of social concern between them. Students derive values from past events in their home areas, that joint efforts are needed to realize goals to be more meaningful, maybe history teachers can insert the value of cooperation in the local history of Rengat in the struggle for independence such as the material of military aggression in Yogyakarta which also has an indirect connection with this Bloody Rengat event. Where there is a saying that a leader alone will not be able to face the obstacles that exist, it requires cooperation with his soldiers as well as in learning history. Learners should understand that in everyday life cooperation is very important.

The value of caring for the environment, caring for the environment is a character value that needs to be applied. According to Suyadi (2013), the character value of caring for the environment is in the form of attitudes and actions that always strive to maintain and preserve the surrounding environment. In line with Suyadi, Narwati (2011) also explained that environmental care is an attitude and action that seeks to prevent damage to the surrounding natural environment and develop efforts to repair natural damage that has occurred. In the tragedy of the Bloody Rengat, it was identified that one of the impacts of the massacre of victims carried out in the Indragiri River resulted in polluted river water. Based on this, it can be taken the value that it is necessary to pay attention and have an attitude of caring for the environment. In history learning, teachers can convey to students the importance of maintaining ecosystem balance through learning tools by including environmentally concerned characters in the implementation of history learning. That way the tragedy of 'Rengat Berdarah' will become an alternative history to strengthen character education in history learning in Indragiri Hulu Regency which is no longer Javacentric, where so far what has been widely introduced to the wider community is only histories centered on the Java region only. In fact, in various other regions in Indonesia, there is still a lot of history and stories that have not been raised and even archived correctly by the central government and local governments, such as the tragedy of this 'Rengat Berdarah'.

The process and results of efforts to strengthen character education the impact will not be seen in the immediate future, but through a long process. For this reason, history learning in Indragiri Hilir Regency, especially the Rengat area, should be carried out optimally by continuously inserting the values of the 'Bloody Rengat' tragedy struggle to students. Then with the increasingly sophisticated development of the digital world, history learning must be creative and prioritize the imagination of students so that they in addition to work can also work through the social media content they have (Kellys, Mills, 2013). They can develop historical material content into their computer software and social media. The values of struggle in the tragedy of

"Rengat Berdarah" can be socialized also through digital media as one of the developments of historical learning innovations in the classroom. As an implementation, the existing values of struggle and the national spirit of the Rengat people must be integrated in the implementation and strengthening of character education in order to realize a generation of the nation that is not only intelligent but also has the character of noble values with local historical insights.

Conclusion

Based on the foregoing, it can be concluded that, history learning can be a mediator for strengthening character education. History learning materials are full of learning values (exemplary figures, moral lessons, past experiences, etc.) that can be used as builders, shapers, and character boosters. By learning history, students will learn about successes and successes, as well as about the failures that their nation has experienced, so that they can take meaning and wisdom from everything their nation has experienced to determine attitudes and answer the challenges faced, which will determine the future of the nation. Its relevance to the purpose of national education which functions to develop the ability and shape the character and civilization of a dignified nation in order to educate the nation's life, aims to develop the potential of students to become human beings who have faith and devotion to God, have a noble character, are healthy, knowledgeable, capable, independent, and become democratic and responsible citizens. Therefore, it is necessary to instill and strengthen character education in this case not only to national historical material, but also through the means of local historical content taking into account the proximity of the social environment of students. Thus, this background supports the uplift of the local history of Indragiri Hilir Regency, namely the tragedy of 'Rengat Berdarah' to identify the values of struggle contained in it, with the hope of being applied in the daily lives of students.

In this Bloody Rengat tragedy, there are values of the struggle of the Rengat people that can be used as historical narratives for strengthening character education, because in it are contained several values from 18 character identifications such as high attitudes of Rengat people's nationalism can be shown in actuality such as ways of thinking, acting and insight that place the interests of the nation and the state first rather than the self-interest of students and their groups. Furthermore, in this tragedy, students learn that they must maintain their marwah, religion and nation which is driven by a sense of patriotism and is willing to sacrifice their physical souls for the integrity of the Indonesian nation in general and the regionality of the students themselves, supported by the cultivation of the value of empathy, a sense of harmony and cooperation and care for the environment. Because by strengthening character education

based on local events and history, each of them is expected to be able to become a renewal and ease in exemplifying the values that exist in the student's home environment.

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