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## EXPLORATION OF BUNG TOMO'S STRUGGLE VALUES AS A SOURCE OF CHARACTER EDUCATION IN HISTORY LEARNING

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### ABSTRACT

The purpose of this study is to determine the values of Bung Tomo's struggle and its use as a source of character education in history learning. This research is a type of descriptive qualitative research. Research data collection method, using literature study. The sources in this study were obtained from various literatures, such as books, research reports, and articles published in scientific journals or proceedings. The results show that there are 8 exemplary values from Bung Tomo's struggle that can be used as a source of character education, such as religious values, nationalism, patriotism, love for the homeland, self-sacrifice, hard work, democracy, and social care. Its application in learning can be taught to compulsory history class XI students in Basic Competence 3.10 by incorporating the values of Bung Tomo's struggle character education into the syllabus and Learning Implementation Plan, carrying out the history learning process in accordance with the Learning Implementation Plan, and learning is carried out using the appropriate learning strategies.

**KEYWORDS:** Bung Tomo's Struggle, Sources of Character Education, History Learning

### INTRODUCTION

Education is a path traversed by an individual to gain knowledge and experience, the educational process can be carried out in a formal or non-formal way, so that the educational process that has been passed is expected to change the mindset and behavior of an individual for the better. According to Choirul Mahfud in Susanto (2014: 32) states that education is a process of continuous transfer of knowledge, values and views. Education can also be a benchmark for the progress and success of a country, because education has a very vital role in efforts to create and shape more advanced human resources. Therefore, to create and form more advanced human resources, it is necessary to have a new innovation in the education system, namely by instilling good character values in learning.

Implementation of the learning process in the classroom, it is necessary to instill character values (Munawwaroh, 2019: 141). This is due to the declining character values of students, as evidenced by the recent cases that reflect the low character of students, such as: brawls between students, bullying, persecution, disrespecting teachers, etc. The cases that occur are not a reflection of the original purpose of education, which in this case is stated in the law and the education curriculum. Seeing the

many cases of students related to low character can be used as an indicator that the role of parents and teachers is less successful in an effort to shape the character of students for the better.

One of the subjects in school that can be used as a solution to shape the character of students for the better is history. According to Hasan (2008: 9) History learning has a very vital role in efforts to shape and build the identity of a nation with meaningful noble values in it. Learning history is not just learning related to rote learning, such as remembering the occurrence of an event, the name of the perpetrator, and the year the event occurred. But on the other hand, it also teaches related to understanding, delivering messages, and inculcating moral values in every occurrence of events in history. Through historical events that have occurred can be used as a means in an effort to shape the personality and character of students for the better. The values of meaning in history learning that can be used as a source of character education, such as religious values, nationalism, patriotism, love for the homeland, self-sacrifice, hard work, democracy, and social care.

Through history learning, teachers can be used as facilitators in an effort to shape the personality of students, by instilling character education values into students (Rosyid, 2012: 50). In this case, instilling the value of character education to students, can be done by providing historical learning whose material is related to the theme of the hero's struggle, be it the struggle of national or regional heroes. By studying and exploring historical material related to the theme of the hero's struggle, it is hoped that students can take the exemplary values of the hero's figure, and are also expected to be used as self-reflection to have a better character in accordance with the ideals contained in the goals. Indonesian national education. One of the national heroes who has an important role in Indonesian history is Bung Tomo, whose theme of Bung Tomo's struggle can be used as a source of historical learning material and is expected to stimulate students to take exemplary values in Bung Tomo which is indirectly expected to be able to shape their character for the better.

Bung Tomo is one of the national heroes who is closely related to the battle of Surabaya. Where Bung Tomo himself is a hero who has an important role in efforts to maintain Indonesian independence in Surabaya. Bung Tomo was born in Surabaya, precisely on October 3, 1920 with the name Soetomo. Bung Tomo is one of the heroes who can be used as a good role model, because he has a soul of love and loyalty, and never gives up to defend his nation and country. This is evidenced by his young age at that time, Bung Tomo already had a high spirit of nationalism and patriotism to fight against the British invaders and their allies in the battle of Surabaya which took place on November 10, 1945. Therefore, by studying the history related to Bung Tomo's struggle It is hoped that students can take lessons from the values of Bung Tomo's struggle to be able to serve as role models which later are expected to be internalized within themselves as an effort to form a better character. Based on the background of the problems that have been described in detail above, the authors are interested in conducting research and writing with the title "Exploration of Bung Tomo's Struggle Values as a Source of Character Education in History Learning".

## 2. RESEARCH METHODS

This research is a type of descriptive qualitative research. Where descriptive qualitative research itself is one approach used to see and reveal the meaning of a social problem (Creswell, 2016: 4). Then the research data collection method, using literature study. With the literature study method, the main source is obtained from several literatures related to the research theme (Zed, 2014: 3). The sources in this study were obtained from various literatures, such as books, research reports, and articles published in scientific journals or proceedings, whose discussions were related to the themes of struggle, history learning, and character education. The initial step of this research is to prepare a framework of thinking on the topic to be written. After that, several sources of literature relevant to the research theme were collected through internet access, libraries, and private collections. The results of the review and analysis of some of the relevant literature are then processed into sub-chapters of discussion in this study.

## 3. RESULTS AND DISCUSSION

### 3.1 Character Education

Education basically cannot be separated from two important parts, namely theory and practice. Education theory is a science that deals with how education should be implemented. While educational practice is related to how education can be implemented concretely or in reality. These two important parts cannot be separated from an education. Anyone who plunges into the world of education, must be able to master both. Because with a theory it must be put into practice, otherwise the practice that has been implemented must be based on educational theory (Barnadib, 1988: 4–5).

Education has an important role in shaping the personality of a nation (Ismail et al., 2020: 147–159), because basically the personality of a nation cannot emerge by itself. The character of the nation's personality can be seen from the condition of the strong people (Koellhoffer, 2009: 9). So, with that, one of the factors that can make the character of a nation strong or not is based on how the nation's efforts in instilling character education in its younger generation or students. Character is something that is attached to every individual, which something can be used as a characteristic to distinguish it from others. The character in each individual can be seen from every thought, attitude, and action he does.

Character education is one solution that can shape the character of students for the better. The implementation of character education cannot be done in an instant way. In carrying out character education, students can take advantage of the environment of students to instill good moral values (Ramdani, 2018: 1–10). Basically, the character development of each student can be influenced by the surrounding environment, such as how it relates to peers, teachers, family, and society (Saputri et al., 2020: 58–70). The relationship that exists between students and teachers can occur in the learning process at school.

Character education should be used as a means in an effort to instill values that can be done by means of cognitive recognition, affective appreciation, and real experience. This opinion is in accordance with the ideas conveyed by Thomas Lickona (2013: 37) which states that there are three types of elements related to character values, namely moral knowledge, moral feelings, and moral activities. Someone who can recognize something (moral knowledge), is related to something good (moral feeling), then will affect the good activities carried out (moral activities). That way, if in the individual there are three important elements that have been initiated by Lickona, then it can be said that someone has a good character.

### **3.2 History Learning**

History learning is one of the activities carried out by teachers in an integrated manner to teach something to students. There are several factors that are closely related to the learning process, such as the characteristics of students, the conditions of the learning environment, and learning strategies. In the process of implementing history learning, the teacher does not only convey related material, but how a teacher can provide meaningful values which can later be used as learning by students, which can indirectly be a solution to make students better themselves. again. While the notion of history itself is a record of events in the past that can be used as a reflection to live life in the present and the future (Kochar, 2008: 51–54).

History learning is a form of a process of learning history subjects carried out by teachers to be taught in schools. History subjects can be used as a solution to make an individual change for the better in the future. In the education system in Indonesia, history subjects are taught at the high school level. History is a picture of events in the past that can be used as a reflection to live life in the present and the future. In history learning there are meaningful values that are closely related to moral goodness to shape the thoughts, attitudes, and behavior of students to become more characterful, where students can obtain the values of moral goodness through learning materials in history subjects (Depdiknas, 2003: 6).

Through history learning, later students will get very valuable learning, such as how knowledge, attitudes, and behaviors are instilled in them (Agung & Wahyuni, 2013: 61–63). Therefore, by teaching history learning to students, it is hoped that later students will be able to take important lessons to equip them to live a better life and have character in the future, so that they can provide something useful for the environment around them by applying the knowledge they have learned. they have learned in school. If these things can be achieved properly, it can be used as an indicator of the success of an education

### **3.3 Bung Tomo's Curriculum Vitae**

#### **1. Biography of Bung Tomo**

Bung Tomo is a national hero who has an important role in Indonesia's national history and is closely related to the events of the Surabaya battle. Bung Tomo, born with the name Sutomo. He was born in

Kampung Blauran Surabaya on October 3, 1920 and died on October 7, 1981 in Mecca, when he was 62 years old and at that time was carrying out the pilgrimage (Gumanti, 1982: 13). When he was 2 years old, his mother once advised him that his son would one day become a great person who could benefit others and be able to free the Indonesian people from the shackles of foreign colonialism.

Bung Tomo has a father by the name of Kartawan Tjiptowidjojo. He is Bung Tomo's father, who is the head of a family from the middle class. He has worked in various places, he has worked as government staff, private company staff, Dutch export-import company staff, assistant to the tax office, and police in the municipality. He was also a member of the Sarekat Islam. On the other hand, he also has the blood of the descendants of some of Prince Diponegoro's bodyguards who were buried in Malang. Then Mrs. Bung Tomo is usually called by the name Subastita, she has mixed blood, namely Javanese, Sundanese, and Madurese. Mrs. Bung Tomo once worked at a Singer sewing machine company as a local distributor.

Bung Tomo was born from a family that really appreciates the importance of an education. Bung Tomo's parents are very affectionate and always pay attention to how their child's education is progressing. This can be seen from the development of Bung Tomo's thoughts and behavior at a young age. Before school, Bung Tomo was good at reading, writing, counting, and had memorized short letters in the Qur'an. This can be used as evidence of the success of parents in educating their children. Bung Tomo also has a good character, this can be seen from Bung Tomo's behavior as a child who always helped his parents without being asked.

Bung Tomo when he was 12 years old, he had to leave his school at MULO (Meer Uitgebreid Lager Onderwijs), due to the economic crisis that was hitting and felt by most of the world's population, this is what requires Bung Tomo to work odd jobs as an effort to help the economy his parents. On the other hand, Bung Tomo then completed his education at HBS (Hoogere Burgerschool) by correspondence, but did not actually graduate officially. In Bung Tomo's childhood, he had a behavior that tended to be different, when compared to other children at his age, such as his courageous attitude which was never afraid of anyone. In his spare time, Bung Tomo often spends time with his grandfather to talk about the situation and development of the surrounding community.

Bung Tomo when he was a teenager decided to join the Indonesian Nation Scout organization. In this scouting organization, Bung Tomo's spirit of nationalism began to develop and increase. Even when he was 17 years old, he already got a brilliant achievement, namely successfully reaching the rank of Pandu Garuda, which later made his name famous at that time, because before the Japanese occupation in 1942, not everyone could reach that rank and only 3 people succeeded. On the other hand, Bung Tomo is also active in journalism activities. He was a successful journalist in his time. He has also been a member of social and political groups.

Bung Tomo's name became more and more famous, when he became a reliable orator in Surabaya which occurred on November 10, 1945, he was able to move the spirit of the people of Surabaya through calls on the radio with confidence and authority. Although Indonesia lost the battle, the struggle of Bung Tomo and the people of Surabaya can be used as an example that can move people in various other areas to be brave in carrying out resistance to all forms of colonialism. Through the events of the Surabaya battle and Bung Tomo's heroic actions with other fighters, then November 10 is designated as Hero's Day and is commemorated every year.

## **2. The struggle of Bung Tomo in the Battle of November 10, 1945 in Surabaya**

### **a. Background of the Battle of November 10, 1945**

The battle on November 10, 1945 in Surabaya was the result of the defeat of Japan in World War II. Japan officially declared its defeat to the allies in World War II since August 14, 1945 through Emperor Hirohito. Japan acknowledged its defeat when the allies dropped atomic bombs on Hiroshima City on August 6, 1945 and Nagasaki City on August 9, 1945. This marked the end of World War II. The defeat of Japan against the allies in World War II, was then used by the Indonesian government, which incidentally was a Japanese colony to proclaim its independence on August 17, 1945.

Thanks to the struggle of the heroes, scholars, students, fighters, and all Indonesian people, Indonesia is officially free from the colonialism of foreign nations. After Indonesia's independence, it does not mean that Indonesia is without threats or disturbances. The Indonesian people must fight to defend their independence from the arrival of foreign nations who want to dominate and re-colonize Indonesia. Therefore, after independence, there were many fighting events in various areas, such as the Surabaya battle. This can be used as evidence that Indonesia has not truly felt its independence as a whole.

The Battle of Surabaya is evidence of the fighting that took place after independence, which indicates that the Indonesian people must fight once again to defend their independence. This battle took place between Indonesian troops against British troops and their allies who tried to enter to regain control of Indonesia. This battle occurred because of the desire of foreign nations to dominate the territory of Indonesia. On the other hand, it was also due to the struggle for Japanese army weapons that were still in Indonesia. On September 2, 1945, the seizure of this weapon had already begun (Hutagulung, 2010: 78). Then this battle for power and weapons turned into an even bigger and tense battle (Nasution, 1992: 167). Finally, on November 10, 1945 was the initial peak of this bloody battle, which is still remembered today. The following are some of the factors behind the battle of November 10, 1945 in Surabaya, namely as follows:

#### **1) The Tragedy of the Flying of the Dutch Flag at Hotel Yamato Surabaya**

The Indonesian government issued a notice addressed to all Indonesian people to fly the Red and White flag throughout Indonesia and carried out continuously. The movement of raising the red and

white flag also took place in the Surabaya area. But at the same time a tense event occurred at the Yamato Hotel Surabaya on Jl. Tunjungan No. 65 Surabaya, where the Dutch flag (Red-White-Blue) was torn off intentionally by the Dutch. The flying of the Dutch flag was carried out intentionally and openly, which was hoisted at the top of the Yamato Hotel on September 18, 1945.

This, the next day, caused the youth of Surabaya who saw it first hand to be angry and think that the incident was indirectly an insult to the Indonesian government, which at that time was aggressively raising the red and white flag. Finally, not long after, the youths and fighters attempted to negotiate with the Dutch.

Not long after, the youths and warriors gathered all at the Yamato Hotel. Then followed by the arrival of diplomats, Resident Sudirman, and other fighters to try to make efforts to negotiate with the Dutch government. From the Indonesian side, Sidik and Hariyono were represented to negotiate with Mr. Ploegman and the Dutch people to immediately lower the Dutch flag from the top mast of the Yamato Hotel.

In the implementation of these negotiations, there was no agreement between the two parties, between the Indonesian side and the Dutch side regarding the lowering of the Dutch flag from the top of the Yamato building and from the Dutch side rejecting Indonesian sovereignty. This is what makes the event even more tense and heated. So that makes Mr. Ploegman threatened the Indonesian representative by pulling out a gun which caused a fight between the two parties in the negotiation room. Then there was a strangulation incident carried out by Sidik to Mr. Ploegman, which caused Mr. Ploegman died instantly. And Sidik also died after being shot by the Dutch army at the same time who was on duty to guard and supervise the negotiations. Meanwhile, other representatives of the Indonesian side, Sudirman and Hariyono, managed to get out of the Yamato Hotel to escape. Besides that, outside there were also some youths who climbed up to the top of the Yamato Hotel to scramble to lower the Dutch flag, then tore off the blue part of the flag, and after that raised it back to the top of the pole as the Sang Saka Merah Putih flag.

## **2) British and Allied Army landings in Jakarta**

The landing of British troops and their allies at Tanjung Priok, Jakarta, occurred on September 29, 1945 using the Cumberland ship. British and allied troops who landed at Tanjung Priok, Jakarta consisted of three divisions of the South East Asia Command (SEAC) army named Allied Forces Netherland East Indie (AFNEI). These troops are under the command of Lieutenant General Sir Philip Christison. The three divisions of the allied army, consisting of:

- a) 23th Indian Division, under the command of Major General D.C. Hawthorn (West Java)
- b) 5th Indian Division, under the command of Major General E.C.R. Mansergh (East Java)

c) 26th Indian Division, under the leadership of Major General H.M. Chambers (Sumatra) (Suryanegara, 2012: 177).

British troops and their allies who landed at Tanjung Priok Jakarta were assigned to disarm the Japanese soldiers and were also assigned to return the Japanese soldiers to their home countries, because Japan had already admitted its defeat in World War II. However, besides all that, there was a hidden goal that was built by the British army and its allies, namely to return Indonesian territory to the Dutch side. Therefore, the arrival of the allied troops was accompanied by the Netherlands Indies Civil Administration (NICA). Such things caused the anger of the Indonesian people, so that the Indonesian people fought against the British and their allies in an effort to defend Indonesia's independence.

### **3) Rejection of British and Allied Army Landing in Surabaya**

British troops and NICA landed in Surabaya with 6,000 Gurkha troops from India. The process of landing the Gurkha troops in Surabaya was with the aim of freeing the Dutch who were held captive by the Japanese during their colonial period in Indonesia. The arrival of British allied troops to Surabaya had previously obtained permission from the then Indonesian Minister of Information, Amir Syarifuddin, who instructed Dr. Mustopo, as the chairman of the People's Security Army not to prevent the arrival of British allied troops to Surabaya.

After that, Dr. Mustopo received a report that a large number of allied troops would come to Surabaya under the command of Brigadier General Mallaby. Dr. Mustopo was uncomfortable with the arrival of the allied troops. On the other hand, Dr. Mustopo was also supported by the ulama, students, and the people of Surabaya who felt uncomfortable with the landing and arrival of British troops and their allies in Surabaya. Finally, the ulama in Java flocked to the city of Surabaya to issue a statement of the Jihad Resolution on October 22, 1945.

British troops and their allies under the leadership of General Mallaby came to Surabaya on October 25, 1945. Then Dr. Mustopo ordered General Mallaby and his troops not to go too deep into the city of Surabaya and not to be more than 800 meters from the port. But orders from Dr. This Mustopo was flatly rejected by General Mallaby. General Mallaby and his troops are still trying to enter the Surabaya City area. Then the allied troops attacked Kalifigur Prison and managed to free Colonel Huiyer. Colonel Huiyer was one of the Dutch officers who was captured by Indonesian fighters.

On October 27, 1945, to be precise at 11.00 WIB, there was a British Dahkota Airplane that entered Surabaya from Jakarta. This aircraft entered the Surabaya area on orders from Major General Hawthorn. This plane came to Surabaya carrying messages through pamphlets containing an ultimatum regarding orders addressed to Indonesian fighters to surrender all their weapons to the British. However, the ultimatum received a rejection response from Dr. Mustopo and accompanied by a refusal to hand over weapons to the British army and its allies.



Dr. Mustopo and his men who are members of the People's Security Army conducted activities around the city of Surabaya with the intention of providing information regarding the announcement of the rejection of the ultimatum issued by the British and their allies to all the people of Surabaya. The Surabaya people's fighters who felt that Indonesia had been freed from foreign occupation, then felt angry and fiery to support Dr. Mustopo and rejected the allied troops. In the afternoon, on the radio of the rebellion, Dr. Mustopo conveyed the cry of rejection as follows, "NICA! NICA! Jangan Mendarat! Kamu Tahu Aturan, Inggris! Kamu Sekolah Tinggi! Jangan Mendarat!". But the screams of Dr. Mustopo was ignored by the allied forces. Allied troops under the leadership of General Mallaby with full weapons continued to enter the city of Surabaya and control strategic places in Surabaya. With such a precarious situation, then Dr. Mustopo ordered the fighters and the people of Surabaya to block the entry of the allied troops from getting deeper and trying to occupy the area of the already independent city of Surabaya.

#### **b. Bung Tomo's role in the Battle of 10 November 1945 in Surabaya**

Bung Tomo is an Indonesian fighter figure, who was later designated a national hero in the era of President Susilo Bambang Yudhoyono's leadership on November 2, 2008. Bung Tomo is a very popular fighter figure and is closely related to the Surabaya battle that took place on November 10, 1945. a hard-working warrior figure, acting as an orator to burn the fighting spirit of the people of Surabaya in an effort to defend Indonesia's independence.

In the post-independence era, radio is a medium that has a very important role to be used by fighters in an effort to defend Indonesia's independence. Radio is one of the sources that can be said to be effective as a medium for delivering information on any ongoing events, whether events that are happening in the world or in Indonesia. Radio is closely related to Bung Tomo's struggle. In the post-independence era, Bung Tomo often used the radio to deliver orations of his fighting spirit, which could be heard from Sabang to Merauke. It was felt that radio had an effective role, then Bung Tomo had the idea to establish his own radio. However, the idea was not approved by Amir Sjarifuddin, as the Minister of Information at that time. However, thanks to Bung Tomo's persistence, seeing British troops and their allies passing through Indonesia felt very dangerous for the country's sovereignty and the tense incident that occurred at the Yamato Hotel related to the tearing of the Dutch flag. Therefore, Bung Tomo remained adamant and determined to establish his own radio, which was named "Radio Pemberontakan".

Radio Pemberontakan officially began broadcasting on October 16, 1945, radio pemberontakan officially began broadcasting and preaching messages related to the spirit of struggle throughout Indonesia. For the transmitter, radio pemberontakan temporarily borrowed from a station owned by Radio Republik Indonesia. Since the radio rebellion was officially founded, Bung Tomo was the only broadcaster at that time. Bung Tomo conveyed messages of struggle with enthusiasm and with intonation that has its own characteristics. So that it can captivate anyone who listens. Before and after conveying the message through his speech, Bung Tomo always said the phrase "Allahu Akbar".

However, Bung Tomo's method is not liked by the Indonesian government in Jakarta, because it is considered to be able to block the smooth path of diplomacy that is being carried out by the Indonesian government. However, the government still could not stop Bung Tomo and could only remain silent to let the messages of Bung Tomo's speech air throughout Indonesia.

British and allied troops finally landed the first time in Surabaya on October 25, 1945 under the leadership of General Mallaby. However, before the British troops entered the city of Surabaya, Bung Tomo had time to deliver his oration on the radio pemberontakan, which read:

“Kita ekstrimis dan rakyat sekarang tidak percaya lagi pada ucapan-ucapan manis. Kita percaya setiap gerakan (yang mereka lakukan) selama kemerdekaan Republik tetap tidak diakui! Kita akan menembak, kita akan mengalirkan darah siapa pun yang merintang jalan kita! Kalau kita tidak diberi kemerdekaan sepenuhnya, kita akan menghancurkan gedung-gedung dan pabrik-pabrik imperialis dengan granat tangan dan dinamit yang kita miliki”.

Ribuan rakyat yang kelaparan, telanjang, dan dihina oleh kolonialis, akan menjalankan revolusi ini. Kita kaum ekstrimis, kita yang memberontak dengan penuh semangat revolusi, bersama dengan rakyat Indonesia, yang pernah ditindas oleh penjajahan, lebih senang melihat Indonesia banjir darah dan tenggelam ke dasar samudera daripada dijajah sekali lagi! Tuhan akan melindungi kita! Merdeka! Allahu Akbar! Allahu Akbar! Allahu Akbar!”

The entry of British troops and their allies into Surabaya, finally provoked a battle on October 27, 1945. One of the reasons for this battle was that British troops deliberately attacked Kalifigur Prison and succeeded in liberating Dutch intelligence that had previously been captured by Indonesian fighters. Besides that, British troops have also taken and controlled several important installations in Surabaya, such as trains, hospitals, telephone offices, and telegrams. The fighting had subsided, when British troops were pressed, who then asked the Indonesian government for help in Jakarta. Finally, the government whose position was in Jakarta, such as Bung Karno, Bung Hatta, and Amir Sjarifuddin, came to Surabaya to mediate between the two parties. However, the conditions did not last long, the battle heated up again, after the death of General Mallaby. The incident, made General Philip Christison furious, who then sent an additional 24,000 troops under the leadership of General Mansergh. Then followed by the issuance of an ultimatum by the British on November 9, 1945, the contents of the ultimatum is that the fighters in Surabaya to give and surrender their weapons of war to the British. If the ultimatum is not adhered to, then the British will attack and attack the city of Surabaya in an all-out manner, starting from land, sea and air.

Hearing the ultimatum, Bung Tomo firmly refused and refused to obey orders from the British, which was then followed by Bung Tomo's speech to give the people of Surabaya a fighting spirit, which read:

“Saudara-saudara rakyat Surabaya. Bersiaplah! Keadaan genting. Tetapi saya peringatkan sekali lagi. Jangan mulai menembak. Baru kalau kita ditembak, maka kita akan ganti menyerang mereka itu. Tuhan akan melindungi kita sekalian. Allahu Akbar! Allahu Akbar! Allahu Akbar! Merdeka!”.

Bung Tomo's actions further angered the British army. Finally, a great battle took place in Surabaya on November 10, 1945. British troops and allies thought it would only take 3 days to take control of Surabaya, but the battle took place and took approximately three weeks (Kusuma et al., 2021: 2825–2836). This is because, the Surabaya fighters also received assistance from religious organizations, such as Nahdlatul Ulama which strongly supported the struggle of the Surabaya people with the issuance of a jihad resolution by East Javanese clerics, such as KH. Hasyim Asy'ari, KH. Wahab Hasbullah, as well as other kyai and students. But in the end, the youth and Indonesian fighters had to accept the fact that they recognized the superiority of the British troops and let Surabaya fall into the hands of the British. But the battle is not only seen from victory or defeat. But it was Bung Tomo's fighting spirit and the people of Surabaya who could inspire people in various regions of Indonesia to be enthusiastic and fight against colonialism.

In the event of the Surabaya battle that occurred on November 10, 1945, there were at least approximately 6,000-16,000 Indonesian fighters who had to die and there were also approximately 200,000 people who had to evacuate. Meanwhile, from the British side, there were around 600-1000 troops who died. In this bloody battle, it took many lives to lose in order to maintain independence in Indonesia and to maintain the sovereignty of the country, and could encourage the people in other areas to fight against all forms of oppression carried out by the invaders and must be brave to fight for it. expel the invaders from Indonesia. The Battle of Surabaya, which took place on November 10, 1945, was finally designated as Heroes' Day by the Indonesian government and is commemorated every year to remember and honor the fighters who fought to defend Indonesia's independence in Surabaya.

### **3. Toward the end of Bung Tomo's life**

As is the case with people in general, when they enter their old age, they often feel lonely and bored, Bung Tomo also experienced this. In his old age, Bung Tomo felt that his life had changed greatly, especially living in Indonesia. He feels that the nationalism of today's youth has begun to erode, compared to the past when he struggled to defend Indonesia's independence. Today's struggles have been tainted with lustful desires that lead to pragmatism. Many people claim to be nationalists, but behind it all, there are many hidden intentions that they want to achieve.

Many people want to enter politics, but only to collect as much wealth as possible. In contrast to Bung Tomo's youth, he fought solely to defend independence, maintain sovereignty, and build his country, without any worldly tendencies. During this period, Bung Tomo often felt lonely and bored, because he did not have friends who had ideals like himself. In the midst of these feelings, Bung

Tomo told his wife to convey his intention to go on a pilgrimage. However, Bung Tomo's desire was hindered by the cost of hajj at that time which was already quite expensive.

Bung Tomo wanted to go on a pilgrimage, just to get closer to Allah SWT. Bung Tomo is one of the fighters who has a high level of faith. This was proven when he was giving a speech first, always saying the sentence "Allahu Akbar" before and after delivering his speech. But behind his obedience, he does not want to be considered a pious person, he prefers to be humble. Finally Bung Tomo and his family performed the pilgrimage to carry out the fifth pillar of Islam. But unexpectedly, his departure for Hajj would actually pick him up there. He died at the age of 61 years, precisely when he was performing the pilgrimage on October 7, 1981 (Siregar, 2008: 258). He died while performing wukuf in Padang Arafah. Due to his old age coupled with the hot weather, he experienced fatigue which resulted in his health declining.

After Bung Tomo's death for good, the family wanted Bung Tomo's body, which had been buried in Mecca, to be moved and reburied in Indonesia. Bringing and reburied Bung Tomo's body to Indonesia was a will from Bung Tomo himself who wanted that when he died, he would be buried in his own country. However, on the other hand there is a message conveyed by Bung Tomo before he died, he wanted when he died later to be buried in the Public Cemetery, not buried in the Heroes Cemetery (Pambudi, 2016: 6). Of course, the message is very attention-grabbing, because in conditions like today, many people claim to be heroes, who are said to have contributed to defending the nation and state, but instead become traitors to their own nation.

Bung Tomo didn't want to be buried in the hero's grave, it didn't mean he wasn't a hero who didn't have any contribution to Indonesia. But behind it all, he was a very meritorious person for the Indonesian state during the event of defending Indonesia's independence during the physical revolution. Bung Tomo prefers to be buried together with the common people, even though his grave is directly opposite the tomb of the hero park. This shows that Bung Tomo is a simple hero, who wants to be close to the people. Bung Tomo's tomb is located in the Public Cemetery in the Ngagel area of Surabaya, which is always crowded with pilgrims.

### **3.4 Exploration of Bung Tomo's Values**

Value is something that is upheld by someone, which can then influence someone to take action. This is in line with what Allaport said in Mulyana (2011: 9) Value is something that is believed by someone which can then influence that person to act in accordance with his wishes. Therefore, actions in the form of right-wrong and good-bad are part of the psychological process that exists in humans.

One of the subjects in which there are or contain many meaningful values is history lessons. These meaningful values are religious values, nationalism, patriotism, love for the homeland, self-sacrifice, hard work, democracy, and social care. In the study of history, there is a lot of tangible evidence in

the struggle to obtain and maintain Indonesian independence by maintaining the spirit of unity and integrity (Pelu & Isawati, 2018: 127).

The values of meaning can be taken from the subject matter of history. One material that contains many meaningful values is related to the struggle of the heroes in defending Indonesia's independence. One of them is material related to Bung Tomo's struggle in defending Indonesian independence in Surabaya. The following are some exemplary values that can be taken from the figure of Bung Tomo and can be used as a lesson, such as values:

### **1. Religious**

Religion is a state of a person's soul that reflects obedience and love for the teachings of the religion he adheres to (Jallaludin, 2008: 25). This religious attitude is also found in Bung Tomo. This can be proven from how obedience and obedience in carrying out the teachings of his religion, namely Islam. Even this religious character was shown by Bung Tomo when he was a child, namely where he was able to memorize short letters in the Qur'an by heart. On the other hand, when he was at a young age, when he delivered orations of the spirit of struggle in a series of battle events on November 10, 1945, he always started and ended his speech with the words "Allahu Akbar". Then when he reached old age, his desire emerged to perform the pilgrimage to the holy land, which he only did to get closer to Allah SWT. Religious values as exemplified by Bung Tomo have important uses to be internalized to students through the history learning process, so that later students have a strong foundation of faith, so that they are expected to become better individuals and not easily influenced by others.

### **2. Nationalism**

Nationalism is a Latin term consisting of two syllables, namely "nation" and "ism". The two words when combined have the meaning of a nation united by birth (Moesa, 2007: 28). Nationalism can also be said as a thought and behavior of someone who shows love and loyalty to the nation and country. This attitude of nationalism is also found in Bung Tomo. Bung Tomo's value of nationalism was shown by how he was anti-colonial, did not want the Indonesian nation and state to be harassed by foreign invaders, and put the interests of the nation ahead of their own interests. The value of the character of nationalism contained in Bung Tomo has important uses to be internalized to students through the process of learning history. So that they have a sense of love and loyalty to the nation and state. On the other hand, they can appreciate the services of the previous fighters who have tried to seize and defend Indonesia's independence from the hands of the invaders.

### **3. Patriotism**

Patriotism is a Latin term consisting of two syllables, namely "patriot" and "ism". The two syllables when combined into one have the meaning of a heroic soul. Patriotism is an attitude based on love for the homeland, thus encouraging a person to have an attitude of self-sacrifice for the sake of his nation and country (Budiyanto, 2006: 38). This attitude of patriotism also exists in Bung Tomo. This patriotism is reflected in how Bung Tomo acted bravely, decisively, and willingly sacrificed his body

and soul to defend his homeland. This is proven by how Bung Tomo fought with all his might to defend Indonesia's independence in Surabaya. The value of patriotism in Bung Tomo has important uses to be internalized to students through the process of learning history. Then by doing so, it can provide an example for students to dare to sacrifice in the face of all forms of threats that endanger the nation and state.

#### **4. Love the Motherland**

Love for the homeland is a commendable attitude that describes how a person thinks and behaves that shows love and loyalty to his nation and country (Narwanti, 2012: 29–30). This feeling of love for the homeland will appear in someone who has a high sense of respect, respect, pride, and loyalty to the nation and country. So that someone who has feelings of love for his homeland, will fight with all his might to maintain and defend the sovereignty of his nation and country from various threats and disturbances that come. This attitude of love for the homeland is also found in Bung Tomo. This can be seen from the persistence of Bung Tomo to fight in all kinds of ways, in order to defend Indonesia's independence in Surabaya. This attitude of love for the homeland that exists in Bung Tomo has an important use for being able to be internalized to students through the process of learning history, because it can encourage the behavior of students in developing their country with dedication. On the other hand, it can also encourage students to make every effort to protect, maintain the honor and sovereignty of their nation and state.

#### **5. Willing to Sacrifice**

Willing to sacrifice is a commendable attitude in someone who shows his availability to help sincerely not expect anything in return and is willing to give something he has to help other people's needs sincerely. With this self-sacrificing attitude, it encourages harmonious relations between human beings (Rianto & Firmansyah, 2017: 86–96). This self-sacrificing attitude is also found in Bung Tomo. This is shown by how Bung Tomo fought to defend Indonesia's independence, without expecting anything in return, because everything Bung Tomo did was based on his love and loyalty to his nation and country. This self-sacrificing attitude that exists in Bung Tomo has an important purpose to be internalized to students through the history learning process, so that it is hoped that later students will also have a self-sacrificing attitude, such as always being sincere, sincere, and never giving up to defend their nation and country.

#### **6. Hard Work**

Hard work is a commendable attitude in a person who shows unyielding behavior, and shows a strong will to realize his goals and ideals (Elfindri, 2012: 102). This attitude of hard work is also found in Bung Tomo. This can be seen from Bung Tomo's struggle against the British invaders and their allies in an effort to maintain Indonesian independence in Surabaya. The attitude of hard work that exists in Bung Tomo has important uses to be internalized to students through the process of learning history. Because basically hard work does not have to go through war alone, but as a student the value of hard work can be shown by how they study seriously at school.

## 7. Democratic

Democratic are values that show a non-discriminatory attitude (Suparno, 2004: 37). Democratic also means the attitude of someone who always upholds the value of equality of rights and does not want to overthrow one another. This democratic attitude is also found in Bung Tomo. This is evidenced by how Bung Tomo's struggle against the British invaders and their allies in Surabaya, namely in the implementation of the war involved many elements of society, such as youth, ordinary people, students, kyai, etc. In addition, before carrying out resistance to the invaders, sometimes Bung Tomo always discussed and held consensus discussions with various parties, with discussions related to tactics and strategies used in war. The democratic attitude that exists in Bung Tomo has an important use for being able to be internalized to students through the historical learning process, because it can be used as a provision for students to live in a diverse society. So that if a problem occurs, it can be resolved in a democratic way through deliberation and consensus activities.

## 8. Social Care

Social care is a commendable attitude in someone who shows an action to always help others in need (Zubaedi, 2011: 76). Social care attitude can also be said as the attitude of how someone treats others with good and polite behavior. This social care attitude is also reflected in Bung Tomo. This attitude can be seen from how Bung Tomo always cooperated with all elements of society in Surabaya to expel the invaders. Many parties helped Bung Tomo in the battle of Surabaya solely to defend Indonesia's independence. They both help each other according to their fields and expertise. On the other hand, they are also willing to donate their wealth and objects to be used in the interests of war. This social care attitude has important uses to be internalized to students through the history learning process. Later it is also hoped that it can bring up and shape the character of students who always care to help the surrounding community who need help.

### 3.5 Utilization of Bung Tomo's Struggle Values as a Source of Character Education in History Learning

Based on several analyzes of several sources which are then described in the explanation above, it shows that in Bung Tomo's struggle to defend Indonesia's independence in Surabaya, there are good values that have character to be used as role models in living life. This is in accordance with the basic purpose of an education, which is to form an individual to become better and have character. In the development of the current educational curriculum, it is starting to focus and is aimed at building the character of students (Mulyasa, 2013: 65). According to Setiawan et al., (2017: 149–160) that the value of good character should be re-taught to the younger generation. Therefore, it should be that the values of Bung Tomo's good character can be re-taught by the teacher as a source of learning for students.

Basically, character is a character that can affect how a person acts. They should be introduced to and taught good character values from a young age, so that when children start growing up, they already have a foundation for good behavior and are not easily influenced by the environment and

the times. Because basically, a person's character can be formed through three elements that exist in their daily lives, such as the family environment, social environment, and school environment (Bulan & Hasan, 2020: 31–38). The family environment is one of the important components that underlies how the child's initial character is formed. Parents should teach good character values to their children, such as being religious, polite, courteous, responsible, etc. Then the social environment will play a role in influencing the character of children who have been formed in the family environment. Meanwhile, the school environment plays an important role in teaching and instilling character education through learning activities in schools.

Cultivating character to students can be done through history learning. Because basically history learning materials contain a lot of values related to character, such as material about Bung Tomo's struggle. Bung Tomo has an important role in the national history of Indonesia. He is a hero figure who is closely related to the events of the Surabaya battle. The values of struggle that exist in Bung Tomo can later be used as lessons and good examples for students to be applied in everyday life. Some of the character values that exist in Bung Tomo are religious values, nationalism, patriotism, love for the homeland, self-sacrifice, hard work, democracy, and social care. The inculcation of Bung Tomo's character values through history learning can be taught to compulsory history class XI students, which is more precisely in Basic Competence 3.10. In Basic Competence. 3.10 class XI history must read: analyze the strategy and form of the struggle of the Indonesian people in an effort to maintain independence from the threat of the allies and the Netherlands.

The process of inculcating character values through history learning must be adjusted to the Core Competencies, Basic Competencies, and Learning Objectives. The process of internalizing the values of Bung Tomo's struggle as a source of character education in history learning can later be carried out in several ways as follows:

1. Incorporating the values of Bung Tomo's struggle character education into the history course syllabus.
2. Incorporating the values of Bung Tomo's struggle character education into the Learning Implementation Plan in accordance with the format of the education unit. Then proceed with setting goals and learning materials oriented to the mastery of character values. On the other hand, learning must be carried out with interesting and fun learning strategies and models, so that students can accept and understand the values of character education in Bung Tomo.
3. Carry out history learning in accordance with the Learning Implementation Plan that has been made previously. On the other hand, when learning is taking place, the teacher must always observe how active students are in participating in learning and receiving the material provided. Later, it is hoped that the process of internalizing Bung Tomo's character values can be well received and



understood by students, so that later it is also expected to be able to form students who have better character and personality in the future.

#### 4. CONCLUSION

Bung Tomo is one of the national heroes who contributed and had an important role in the history of Indonesia. He is a very popular fighter figure and is closely related to the battle of Surabaya which took place on November 10, 1945. He fought in igniting the fighting spirit of the Surabaya people through the radio rebellion, in order to defend Indonesia's independence in Surabaya. Some good character values from Bung Tomo's struggle that can be used as sources of character education in history learning, such as religious values, nationalism, patriotism, love for the homeland, self-sacrifice, hard work, democracy, and social care. The inculcation of Bung Tomo character values through history learning can be taught to compulsory history class XI students, which is more precisely in Basic Competence 3.10. The process of internalizing the values of Bung Tomo's struggle can later be done in ways, such as incorporating the values of character education of Bung Tomo's struggle into the syllabus of history subjects, incorporating the values of character education of Bung Tomo's struggle into the Learning Implementation Plan, and implementing the learning process. history in accordance with the Learning Implementation Plan that had been made previously. Besides that, learning must be carried out with appropriate learning strategies, so that students can receive and understand the material well, so that it is expected to form students who have better character and personality in the future.

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