

Heroism Values in Indonesian History Textbooks Indonesian History Grade XI Curriculum 2013

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Abstrak

Negara Indonesia pernah mengalami kolonialisme dari bangsa Eropa dan Pendudukan Jepang. Bangsa Eropa awalnya mencari rempah-rempah di Indonesia bagian timur. Seiring berjalannya waktu, bangsa Eropa ingin menguasai barang-barang tersebut yang kemudian berusaha menguasai wilayah Indonesia yang terkenal dengan kekayaan alamnya. Kerajaan/kesultanan yang sebelumnya menguasai sebagian wilayah Indonesia mulai mengalami kerusuhan. Kemudian muncullah sikap heroik, sikap yang memperjuangkan hak dan wilayah yang dikuasainya tanpa campur tangan pihak lain. Dalam bidang pendidikan, konsep heroisme ditanamkan melalui materi dalam buku pelajaran sekolah. Melalui penelitian ini, penulis menganalisis buku teks wajib Sejarah Indonesia kelas XI berdasarkan kurikulum 2013. Buku ini terdiri dari tujuh bab dan penulis menganalisis nilai heroisme tersebut dalam beberapa bab buku ini. Tujuan penelitian ini untuk menganalisis nilai-nilai heroisme yang ada di buku teks tersebut. Penelitian ini menggunakan pendekatan kualitatif dengan metode analisis wacana, dengan subjek buku teks sejarah. Berdasarkan analisis yang dilakukan, ditemukan bahwa beberapa petikan mengandung nilai heroisme. Penulis dapat menyimpulkan bahwa buku pelajaran sejarah Indonesia kelas 11 tahun 2013 mengandung nilai heroisme.

Kata kunci: heroisme, buku teks, pembelajaran sejarah.

Abstract

Indonesia has experienced colonialism from Europeans and Japanese occupation. Europeans initially sought spices in eastern Indonesia. Over time, Europeans wanted to control these goods which then tried to control the territory of Indonesia which was famous for its natural wealth. Kingdoms/sultanates that previously controlled parts of Indonesia began to experience unrest. Then came the heroic attitude, an attitude that fought for the rights and territories it controlled without interference from other parties. In the field of education, the concept of heroism is instilled through material in school textbooks. Through this research, the author analyzes the compulsory textbook of Indonesian History grade XI based on the 2013 curriculum. This book consists of seven chapters and the author analyzes the value of heroism in several chapters of this book. The purpose of this research is to analyze the values of heroism in the textbook. This research uses a qualitative approach with a discourse analysis method, with history textbooks as the subject. Based on the analysis, it is found that some passages contain the value of heroism. The author can conclude that the Indonesian history textbook grade 11 in 2013 contains the value of heroism.

Keywords: heroism, textbook, history learning.

INTRODUCTION

History lessons in senior high schools are known as Indonesian National History. The term national history is a reflection of the rise of the Indonesian nation from the realm of colonization to independence.

From a historiographical aspect, the term national history is a form of decolonization of historiography from European-centric to Indonesian-centric. This thinking was apparent since the First National History Seminar in Yogyakarta in 1957 (Mulyana

and Darmiasti, 2009). Textbooks are textbooks that become the main handbook in the learning and teaching process used by students and/or students, textbooks are also compiled and written deliberately for students and/or students by teachers, lecturers or experts who master their discipline with the aim of helping to facilitate the teaching and/or learning process for students and/or students (Sjamsuddin, 2007).

According to Rusyana (1992), a textbook is a book about a particular field of study written with the aim of facilitating the achievement of the learning process. Wesley and Wronski (1958), textbooks are books designed for classroom use, carefully compiled and prepared by experts in the field and equipped with appropriate and harmonious learning tools (Komalasari and Saripudin, 2017).

Textbooks from the perspective of their function, namely as learning media (instructional) whose dominant role in the classroom is as a medium for delivering curriculum material and a central part of an educational system (Suryaman, 2006).

Writing history in textbooks is intended for educational purposes. History as an educational tool will be influenced by the ideological foundation of education adopted by the country. The ideological foundation when used as the basis for writing history textbooks will be interpreted by educational policy makers,

in this case the government. Thus, ideologization in the historiography of history textbooks is political (Mulyana, 2013).

According to Mulyana and Darmiasti (2009), writing history as an educational tool is more emphasized on writing that has the content of government interests. The main mission of history lessons is how students have a high sense of love for their nation's past. The implementation of history in the education area is in history subjects as given in schools. The organization of history subject matter is in the curriculum. In education, history is interpreted on the basis of certain ideologies, the ideology in question is the ideology used by the government or interpreted by the government. Thus, when history enters the realm of education, there is a subjectivity of interpretation carried out by the government (Mulyana in Hasan, 2012).

History textbooks are the main source in learning history and are also one of the works of historical historiography. The writing of textbooks is inseparable from the role of the government, because the writing of history textbooks is not only an educational tool but also a political tool, so that various historical events are selected and interpreted for the benefit of educating students at school. Historical narratives filled with chronological facts and historical interpretations that are educational in nature are what is referred

to as “ideologization”, namely transmitting ideology or government views to students in schools (Suwirta, 2016).

History textbooks are one of the works of historiography intended for educational purposes. Its practical use for education does not mean that it is free from the use of academic rules of historiography in historical science. Logical prerequisites must still be considered. A few logical prerequisites incorporate the source of the realities utilized, the truth of the actualities, the approach to deciphering the realities, angles of space, perspectives of time, and others. In a perfect world, the instructive mission and the utilize of logical standards within the historiography of history course readings are synergized (Darmawan, 2005).

Sjamsuddin (2000) writes about the criteria and problems of writing history textbooks. In his opinion, there are six criteria that must be met in writing history textbooks, namely: (1) Factual substance that must be accounted for, (2) Interpretation and/or explanation, (3) Presentation and rhetoric that must be in line with developmental psychology theory, (4) The introduction of historical concepts (Indonesian and General) needs to use criteria, (5) History textbooks technically-conceptually follow the GBPP (curriculum), (6) Completeness of illustrations, drawings, photographs, historical maps in settings and layouts that

are informative and narrative (Sjamsuddin, 2000).

The problem with the quality of writing history textbooks, according to Sjamsuddin, is that there is a tug-of-war between the need to meet educational (academic) demands on the one hand and the demands for profit from publishers on the other. This tug-of-war sometimes makes book writers have to work fast because of the demands of publishers who want to sell their books quickly. Even in the field there is competition between publishers in terms of marketing their published books. Hasan (2000) studied history textbooks in relation to the curriculum. The problem in his writing is that the curriculum always develops in accordance with the challenges of the times, how can history textbooks be able to adapt to the times. He found the problem of history textbooks whose contents are the same as what is listed in the curriculum (Darmawan, 2005). One of the value cultivation in history textbooks is the value of heroism.

This research aims to see how the value of heroism or heroism that gives color to the writing of textbooks. In this study, researchers tried to use the concept of heroism as a form of ideologization used by the government in the Indonesian History textbooks. The researcher tries to examine which parts of the Indonesian History textbook of SMA Class XI contain the value of heroism.

According to Franco (2011), heroism is a social activity (in the service of others in need; being a person, group or community, or in defense of social sanctions ideals, or new social standards; involved in voluntary matters with the recognition of possible risks/dangers; where actors are willing to accept anticipated casualties; without getting external anticipated at the time of the law (Curry, 2017). Meanwhile, according to Wansink (2008) heroism is Soldiers who receive medals for heroism are more likely to rate themselves as higher on leadership-related traits. Men who won medals rated themselves as strong leaders, rather than those who experienced the same level of combat but who were not awarded medals for heroism. In addition, those receiving medals for heroism also rated themselves as more self-disciplined, more resourceful, and having higher self-esteem (Wansink et al., 2008).

According to Barclay (2010) heroism is one way to compete for status, which in turn permits one get to social benefits. And, heroes may be more slanted to such competitive benevolence than the normal person since they pay lower negligible costs to supply more noteworthy than anticipated benefits to others. Of course, people require not be mindful of the relationship between competitive benevolence and wellness to lock in in prosocial-like behavior (Kafashan

et al., 2016). According to Johnson (1996) heroism consists of approximately 92% of heroic acts are male acts, and 60% of the people who attempt to save are male. The fact that predominantly men are required to save shows that men have more dangerous jobs and involve themselves in more dangerous activities when outside of work (Johnson, 1996).

Whereas according to Lee (2008) FANY's claim to individual heroism in a military context suggests the possibility of gender change and consciously carries a feminist message. FANY did not link its organizational ambitions to social and political struggles for women's advancement, and although it followed imperialist orders supported by the military elite, it did not emphasize women's autonomy and heroism as its model. It was also an argument for asserting women's collective citizenship rights through their participation in war and the possibility of suffering in war. FANY shows not only how women can enter combat zones and work productively there, but also how important such services are to the war effort. Although their intentions were patriotic and aimed to support British imperialism and military power, they were ultimately part of the demand for full citizenship for women in British society (Lee, 2008).

According to Coates (1998) heroism has customarily been seen as a ethical category. One lexicon characterizes a

saint as “A man of recognized mettle or capacity respected for brave deeds and respectable qualities.” One of the challenges with that definition is that it permits small by way of expectation until the event for courage has happened, since we have not by and large concurred on what earlier judgment implies, strength or respectable qualities (Coates, 1998).

Israeli et al. (2018) this heroism is related to threat, so dangerous actions are considered more heroic than non-dangerous ones. While heroism is often interpreted as a positive aspect of personality and behavior, some aspects of heroism and heroic stories are symptoms of psychopathology such as narcissism (Israeli et al., 2018).

According to Rusch (2015) heroism in war is deliberately taking excessively high risks to act for the good thing about the in-group of individual warriors, counting shows of animosity towards out-group individuals as well as benevolence towards the in-group, courage may be a sexually chosen characteristic. In brief, the presence of strife offers an field for men (but not women) to appear off their physical quality, mettle and authority aptitudes to both same sex rivals (intrasexual choice) and individuals of the inverse sex (intersexual choice). Heroism here we center on the last mentioned. Our contention coordinating a assortment of well-established hypothetical points of view on human advancement, counting

sexual choice hypothesis, parental speculation hypothesis and expensive signaling hypothesis (Rusch et al., 2015).

According to Zimbardo, heroism and gallant status are continuously social attributions. Somebody or a few bunch other than the on-screen character confers that honor on the individual and deed. There must be social assention around the noteworthiness and significant results of the act to be considered gallant, and for the operator to be called a legend (Zimbardo, Philip).

According to Franco et al (2016) heroism was described as radically ambiguous over the following decades. Becker and Eagly defined heroes as individuals who choose to take physical risks on behalf of one or more people, despite the possibility of suffering serious consequences, including death. Others argue that physical risk heroism is not broad enough to encompass the various forms of heroism. Physical risk heroism has been subdivided into martial heroism and civic heroism. Expanding the definition further, social heroism involves heroic acts in the service of ideals, and as a result heroes may experience lowered social status, loss of credibility, financial instability, arrest, torture, risk to family members, and death (Franco et al., 2016).

METHOD

This research uses a qualitative approach with a discourse analysis method, with

history textbooks as the subject. The book studied in this research is the Indonesian History textbook Class XI Curriculum 2013. This textbook was chosen because based on the core competencies and basic competencies, the textbook discusses the entry and development of European colonization and the Japanese occupation in Indonesia as well as the heroism of the Indonesian people against colonialism and achieving independence. The textbook reviewed is the Indonesian History textbook Grade XI Curriculum 2013 published by Erlangga.

The discourse analysis method according to Purwoko (2008) was originally used for language research and linguistics, but by the end of the 20th century almost all experts in social science and humanities disciplines had utilized this discourse study as their research tool. Eriyanto (2001) explains that discourse analysis is different from quantitative analysis, as for some things that distinguish it are: First, in discourse analysis is more qualitative, the analysis emphasizes more on the meaning of the text, the basis of discourse analysis is interpretation, because discourse analysis is part of an interpretive method that relies on the interpretation and interpretation of the researcher. Second, quantitative content analysis in general can only be used to dissect the content of communication texts that are manifest (real), while discourse analysis actually

pretends to focus on latent (hidden) messages. Third, quantitative content analysis can only consider “what is said”, but cannot investigate “how it is said”. In reality what matters is not what is said, but how and in what way the message is said. Fourth, discourse analysis does not aim to generalize with several assumptions. Among them, every event is basically always unique, therefore the same procedure cannot be applied to different issues and cases.

According to Hamad (2005) based on the use of methods, discourse analysis can be divided into two, first, syntegmatic discourse analysis, which is analyzing discourse with linguistic methods where researchers explore sentence by sentence to draw conclusions. Second, paradigmatic discourse analysis is analyzing discourse by paying attention to certain signs in a discourse to find the overall meaning. Meanwhile, based on the form of discourse analysis, there are two forms including: linguistic discourse analysis and social discourse analysis. In social discourse analysis there are several research paradigms including: positivist, critical, constructivist, and participatory. In this analysis, researchers use syntagmatic discourse analysis with a form of social discourse analysis that uses a constructivist paradigm. This paradigm is considered suitable for analyzing textbooks in schools because researchers want to find “other facts” behind the

text, one of which also includes ideological and political elements. In addition, the constructivist paradigm tries to find something that is the feeling/desire of the author of the text. Hamad (2005) asserts that discourse analysis only explains the content of the text and if necessary along with the context or history of a theme/issue contained in the text, thus the results of discourse analysis research are ideographic.

Researchers in this case do not just analyze the implied discourse, but also analyze texts that are in accordance with the required data or in accordance with the theme. As stated by Creswell (2017) in data analysis, researchers need to separate data, a process that focuses on some data and ignores other parts.

Researchers tried to give the meaning contained in this textbook, namely the value of heroism. Researchers consider this concept of heroism to contain ideologization in giving meaning to historical events narrated in history textbooks.

RESULTS AND DISCUSSION

The values of heroism are the values of the spirit of fighting for or defending a territory that other parties want to seize. Wiriaatmadja (2017) values are basic principles and beliefs that guide and direct behavior, standards of measure that are used as a measure of good or hope for

certain actions. Value is a sustainable belief, a form of behavior (such as honesty, courage, compassion, etc.) expected both personally and in society (Wiriaatmadja, 2017).

The concept of heroism must be understood from the concept of hero. Some think that etymologically, hero comes from the Sanskrit word phala which means result or fruit. A hero is someone who is rewarded whose actions are successful for the benefit of many people. His actions have an influence on the behavior of others, because they are considered noble and beneficial to the interests of the nation or humanity. In English, a hero is called a hero which is given the meaning of a legendary figure in mythology who is endowed with extraordinary strength, courage and ability, and is recognized as a descendant of the gods. A hero is a figure who always defends the truth and defends the weak (Soeprapto, 2008).

In this textbook, the values of heroism are the spirit of fighting for or defending the territory of the kingdoms found in the territory of Indonesia which initially only local but then became united to form a unity to fight European colonialism and Japanese occupation which finally succeeded in liberating themselves into the Indonesian Nation.

The value of heroism in Indonesian is often interpreted as the value of heroism which is usually taken from lessons about

the stories of the struggle of heroes in seizing independence and defending independence.

History learning in addition to presenting the value of heroism also provides values from each historical event and its characters. One of the values that can be studied from history textbooks is the values of heroism that can be seen from a series of historical events.

Some of the themes in this textbook are related to Heroism, including responsibility, mutual cooperation, resistance, movement, peace, cooperation, and responsiveness. These themes appear in various subchapters in the textbook.

Badrun (2006) a hero for a nation is a spirit that continues to burn and is historical, giving color to the history of his nation and even to the history of humanity and world civilization. But often because of his contribution to a nation, the hero belongs to a nation only, and not to other nations. There is a very worrying impact if we lose the value of heroism in ourselves, namely independence as the fruit of the struggle is sometimes unable to be maintained by the next generation.

A hero is someone who has a heroic attitude in the struggle and has contributed to the country, his behavior is considered exemplary and enviable. Badrun (2006) the attitude of heroism includes the following: (a) resilient or tenacious, (b) brave because it is right, (c)

willing to sacrifice, (d) have a knightly spirit, (e) responsible, (f) have a leader's spirit, (g) exemplary, (h) love peace but love independence more, (i) heroic, and (j) have a pioneer spirit. Heroic attitudes also have implications for national awareness as a nation which includes: (a) belief in God Almighty, (b) discipline, (c) orderly, (d) vigilant, (e) can work together, (f) proud as a nation, (g) have self-esteem, (h) recognize equality of status, (i) obey and respect norms, (j) have a spirit of unity and integrity, (k) love the nation's culture, and (l) believe in their own abilities.

Heroism is a person who is brave, loyal, willing to sacrifice, has strength or magic, and is credited with defending the tribe, nation, defending self-respect, dignity, and upholding the truth. In simple terms, the hero has a fighting spirit to strive and fight persistently to fight for everything for the benefit (Selviana et al, 2014).

Understanding the benefits of studying history is expected to grow a sense of appreciation for national heroes. Based on Law Number 20 of 2009 concerning Titles, Service Marks, and Honorary Marks, Article 1 (4) a national hero is a title given to an Indonesian citizen or a person who fought against invaders in the territory that is now the territory of the Republic of Indonesia who died or died in defense of the nation and state or who during his lifetime performed

heroic acts or produced extraordinary achievements and works for the development and progress of the nation and state of Indonesia. Types of heroes include proclinator heroes, national independence heroes, national heroes, revolutionary heroes, independence pioneers, and ampera heroes, although some consider that ampera heroes and independence pioneers are not national heroes. According to Asvi W Adam, Soekarno and Hatta were designated as Proclinator Heroes in 1986. Since the appointment of national heroes in 1959, the nomenclature of heroes has changed, especially with the enactment of Law Number 20 of 2009, such as national independence heroes and national heroes, revolutionary heroes (10 people), proclinator heroes (Soekarno-Hatta), and national figures (Mgr Albertus Soegijapranata) (Kompas, July 25, 2012, p.6).

Article 3 (a) titles, service marks, and honorary marks are given to heroes with the aim of appreciating the services of every person, unit, government institution or organization that has devoted themselves and made great contributions in various fields of national and state life, (b) fostering the spirit of heroism, patriotism, and struggle of everyone for the progress and glory of the nation and state, (c) fostering an exemplary attitude for everyone and encouraging the spirit of producing the

best work for the progress of the nation and state (Rosyid, 2012).

Heroism in Indonesian History Textbooks

In this Indonesian History book, the author analyzes Chapter II, namely the Indonesian Resistance to European Colonialism until the beginning of the 20th century. Here the author found that the emergence of courageous attitudes against colonialism was due to territorial expansion, Dutch arrogance towards indigenous kingdoms and discrimination in the division of groups. The text states that:

“In 1870, the Dutch aggressively expanded into the territories of previously independent kingdoms. The areas the Dutch wanted to control included the Tapanuri region, part of the Batak Kingdom, and southern Kalimantan, part of the Banjar Kingdom. The management of these areas was intended to be used as land for large-scale private plantations abroad and to encourage the development of mineral resources. For example, the Aceh War was intensified by the Dutch after 1870. This expansion was fiercely resisted by the Kingdom of Batak and the Sultanate of Aceh. For both governments, a war with the Dutch would jeopardize not only their economic interests but also the dignity and self-respect of their governments (Hapsari and Adil, 2017)”.

From the explanation above, it is revealed that two kingdoms in Sumatra, the Kingdom of Batak and the Sultanate of Aceh, began to be angry because the territory of their championship wanted to

be disturbed by the Dutch. Then in the text below it is written that:

“The war with the Dutch also began due to the arrogance and arbitrariness of the Dutch towards local nobles and kings. The Dutch often treated the local nobles and kings as subordinates. Their customs, rules and privileges were not respected by the Dutch (Hapsari and Adil, 2017)”.

From the above, it can be seen that the Dutch treatment of the native nobles and kings was very unfair. They were considered the same as the lower native groups, where their privileges were not respected by the Dutch. Then in the text below it is written that:

“The Dutch divided the population groups in Indonesia on the basis of race: namely, (1) the European group, (2) the Indo group, (3) the foreign Eastern group, and (4) the indigenous group (Hapsari and Adil, 2017)”.

From the author's explanation above, the division of the population based on race will have consequences, both in the social, legal, economic and political fields. Where freedom will be owned by the European group and the Indo group. For foreign Eastern groups they have convenience in various economic activities. As for the indigenous group, this only gets a little freedom, namely in terms of education that can be felt by the native nobility, and others only become small people who are used as slaves or coolies for foreign private plantations.

The attitude to fight European colonialism began to emerge because the cunning attitude of the Europeans hurt the sense of justice, tore apart dignity and self-respect, and created suffering for the people in the kingdoms in Indonesia.

The first resistance to Europeans was the resistance of the Sultanate of Ternate against the Portuguese. The text states that:

“The Portuguese monopolized trade, and intervened in the internal affairs of the Ternate Sultanate as well as the spread of Catholicism in the Ternate Sultanate area. Under Sultan Baabullah, the Portuguese were successfully repulsed in 1575. (Hapsari and Adil, 2017)”.

From the explanation above, heroism was shown by Sultan Baabullah who led his people to fight the Portuguese who had disturbed the internal of the Ternate Sultanate. Sultan Baabullah wanted to protect his royal territory from salty nations who wanted to occupy and wanted to change the customs in the Ternate Sultanate area.

The second resistance was carried out by the Demak Sultanate. In the textbook it is written that:

“In 1512 and 1513, the Demak Sultanate under Pati Unus attacked the Portuguese for disrupting the solidarity between the Demak Sultanate and the Malacca Sultanate. Then in 1526, under Sultan Trenggono, the Demak Sultanate attacked Sunda Kelapa and successfully controlled it. In 1527, the Demak Sultanate succeeded in driving the Portuguese into its

sultanate under the leadership of Fatahillah (Hapsari and Adil, 2017)".

The textbook explains that the example of these two sultanates was a resistance movement against the Portuguese who wanted to enter and interfere in the internal affairs of the two sultanates. However, due to the heroism of the leaders, the Portuguese did not succeed in controlling the two sultanates.

The textbook also mentions the resistance of various regions in Indonesia against Dutch colonialism from the XVII century to the XX century. These resistances included: (a) Sultan Agung of Mataram (1613-1645), (b) Sultan Iskandar Muda of Aceh (1635), (c) Sultan Hasanuddin of Makassar Kingdom (1667), (d) Untung Suropati and Trunojoyo of Java (1670), (e) Ibnu Iskandar of Tanah Minang (1680), (f) Sultan Ageng Tirtayasa and Banten (1684), (g) Pattimura of Maluku (1817), (h) Sultan Badaruddin of Palembang (1817), (i) Tuanku Imam Bonjol of Tanah Minang (1822-1837), (j) Pangeran Diponegoro of Java (1825-1830), (k) I Gusti Ketut Jelantik of Bali (1850), (l) Prince Antasari of Kalimantan (1860), (m) Teuku Umar, Teuku Cik Di Tiro, Cut Nyak Dien from Aceh (1873-1904), (n) Anak Agung Made from Lombok (1895), (o) and King Sisingamangaraja XII of Tapanuli (1900).

In the textbook, the value of heroism or heroism in the resistance of the Indonesian people's struggle against colonialism is divided into two times,

namely before 1908 and after 1908. The division into this time is based on the fact that starting in 1908 almost the entire archipelago became a single unit in politics, law, government, and was under Dutch colonial rule.

Before 1908, resistance was led by kings or aristocrats and religious leaders; was still regional in nature; was physical or the struggle was carried out by taking up arms; focused on charismatic leaders; and was reactive and spontaneous.

Whereas after 1908, the resistance was led and driven by the intelligentsia; national in nature and there has been cooperation between regions; diplomacy using modern methods, such as mass media, negotiations, lobbying, and strikes; has an organization that allows for regeneration; and has a clear vision of an Independent Indonesia.

During the Japanese occupation in Indonesia, resistance by the people also occurred in several regions in Indonesia. The resistance of the people of Sukamanah Village in Tasikmalaya against the Japanese was led by K. H. Zaenal Mustafa (1944), this resistance occurred because of the refusal of the Sukamanah Singaparna Islamic Boarding School students to do seikerei or pay homage to the Japanese Emperor by bowing to the Japanese flag. This includes shirk because it partners with God. The strength of the resistance was not balanced, finally K. H.

Zaenal Mustafa was arrested and killed because he was sentenced to death.

Then the Acehese resistance led by Tengku Abdul Jalil (1942), this resistance occurred because of the arbitrary actions taken by the Japanese occupation government against Aceh. But Tengku Abdul Jalil was shot dead by the Japanese and his followers fled.

The next resistance was the PETA resistance in Blitar. Pembela Tanah Air (PETA), a military organization formed by the Japanese, resisted because of the issue of rice collection, romusha, and Heiho which were carried out forcibly and beyond the limits of humanity. Another reason was that Japanese military trainers were arrogant and demeaning to Indonesian soldiers.

This PETA resistance took place in Blitar on November 14, 1944 under the leadership of a platoon commander named Supriyadi. The resistance of the people together with PETA was the largest resistance in the history of the Japanese Occupation government.

After the end of the Japanese occupation, Indonesian independence was finally proclaimed, the figure who proclaimed independence was Ir. Soekarno at the encouragement of young people. Before independence was proclaimed, the young people forced Soekarno to immediately announce Indonesia's independence because Japan had surrendered unconditionally to the Allies.

The next day, Soekarno announced Indonesia's independence on August 17, 1945, by reading the Proclamation text that had been made in the evening as a sign that Indonesia was independent and free from Japanese occupation. Ir. Soekarno's attitude reflected heroism or heroism because he had fought for the independence of Indonesia.

Heroism is not only shown in this historical event, but after Indonesia's independence, there are still obstacles that must be experienced by the Indonesian people, namely the struggle to maintain Indonesian independence, this is because the Allied forces want to reoccupy the homeland.

There were several struggles to maintain independence in the country, namely the Battle of Medan Area, the Battle of Ambarawa, the Battle of Surabaya, the Battle of Merah Putih in Manado, the Battle of Bandung, and the Battle of Margarana or Puputan Margarana.

The Battle of Medan Area in October 1945 occurred because of an incident where the occupants of the Bali hotel in Medan snatched and trampled on the red and white badges worn by local residents, then were attacked by the youth. In this incident, 96 people were killed.

The next battle was the battle of Ambarawa in November 1945. This happened because the NICA soldiers who accompanied the Allied forces armed their

former prisoners, which angered the Ambarawa side. This battle was led by General Soedirman using the tactic of *supit urang* title or double siege from both sides so that the enemy was completely confined. The Indonesian side won the battle and was immortalized with the construction of the Palagan Ambarawa Monument.

The next battle was the battle of Surabaya. The peak event was on November 10, 1945. This event is inseparable from the role of KH Hasyim Asya'ari, KH Wahab Hasbullah, and other kiai kiai pesantren because they have directed all their students to fight to defend the city of Surabaya from the British occupation.

The Merah Putih incident in Manado was one of the struggles to defend Indonesian independence that occurred in September 1945. The first conflict occurred in Tondano and Tomohon. This conflict was triggered because the NICA army prohibited the raising of the red and white flag throughout the Minahasa region. The Governor of Sulawesi, Dr. Sam Ratulangi, ordered to immediately form the organization of the People's Rescue Center Struggle (PPKR) to fight the NICA army. But Sam Ratulangi was arrested and banished to Serui, Papua in 1946.

The battle of Bandung is known as Bandung Lautan Api because the Indonesian fighters burned the southern part of Bandung to prevent NICA troops

from entering to use all facilities as their strategic military headquarters on March 23, 1946. The decision to burn down Bandung was taken through the deliberations of the Madjelis Persatoean Perdjoangan Priangan (MP3). Then Colonel Abdul Haris Nasution as the Commander of Division III TRI, announced the results of the deliberation and ordered the evacuation of the residents of Bandung. Finally, the NICA army did not want to occupy the Bandung area.

The last battle was Puputan Margarana which began with I Gusti Ngurah Rai's order to his troops named Ciung Wanara to disarm the NICA police who occupied Tabanan City on November 18, 1946. This triggered the Dutch anger, on November 20, 1946 the Dutch directed all their troops to isolate the village of Adeng, Marga, Bali. Ciung Waraya's troops were surrounded by Dutch soldiers. They survived and gunfire was inevitable.

The war at Margarana is known as the puputan war, a war fought to the last man. The word puputan has a moral meaning because in Hinduism the death of a soldier in war conditions will be an honor for his family. I Gusti Ngurah Rai and 96 members of his army died. To commemorate this event, the Taman Pujaa Bangsa Heroes Monument was built on the site of the battle. And every November 20 is also commemorated as Puputan Margarana Day.

CONCLUSION

In this Indonesian History textbook, the implied meaning of ideologization is heroism. The values of heroism are the values of the spirit of fighting for or defending an area of power that other parties want to seize. The value of heroism in Indonesian is often interpreted as the value of heroism which is usually taken from lessons about the stories of the struggle of heroes in seizing independence and defending independence. A hero is someone who has a herotic attitude in the struggle and has contributed to the country, his behavior is considered exemplary and enviable.

In simple terms, the hero has a fighting spirit to strive and fight persistently to fight for everything for the sake of interest. From this value of heroism, the author hopes that students will be able to take the values of heroism from the materials in this chapter which are contained in several historical events that occurred in Indonesia, namely from the period of popular resistance in several regions to forming unity in order to achieve Indonesian Independence. Students are expected to be able to practice these heroism values so that a sense of fighting for the defense of the nation's identity arises and can respect the services of the heroes who fought who died on the battlefield who were willing to sacrifice their lives.

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