

## Character Values of Independence Hadratussyekh K.H. M. Hasyim Asy'ari

Johan Setiawan<sup>1</sup>

<sup>1</sup>Pendidikan Sejarah, Fakultas Keguruan dan Ilmu Pendidikan, Universitas Muhammadiyah Metro, Indonesia

\*e-mail korespondensi: johansetiawan767@gmail.com

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### Abstrak

Penelitian ini bertujuan untuk menjelaskan: (1) Latar belakang kehidupan Hadratussyekh K.H. M. Hasyim Asy'ari dalam lintasan sejarah Indonesia. (2) Nilai-nilai karakter *entrepreneurship* yang terkandung di dalam diri Hadratussyekh K.H. M. Hasyim Asy'ari. Penelitian ini merupakan penelitian sejarah dengan langkah-langkah yaitu: heuristik, verifikasi, interpretasi, dan historiografi. Penelitian ini menggunakan sumber dokumen yang terdiri dari sumber-sumber primer dan sekunder. Hasil penelitian menunjukkan bahwa: (1) Hadratussyekh K.H. M. Hasyim Asy'ari lahir dan tumbuh dalam lingkungan yang memiliki religiusitas tinggi, menjadikannya memiliki budi pekerti dan akhlak yang baik. (2) Nilai-nilai karakter *entrepreneurship* Hadratussyekh K.H. M. Hasyim Asy'ari yang dapat diteladani salah satunya yaitu nilai karakter kemandirian.

**Kata kunci:** Nilai, Karakter, Hadratussyekh K.H. M. Hasyim Asy'ari, Kemandirian.

### Abstract

*This study aims to explain: (1) The background of the life of Hadratussyekh K.H. M. Hasyim Asy'ari in the trajectory of Indonesian history. (2) The entrepreneurial character values contained in Hadratussyekh K.H. M. Hasyim Asy'ari. This research is historical research with steps, namely: heuristics, verification, interpretation, and historiography. This study uses document sources consisting of primary and secondary sources. The results showed that: (1) Hadratussyekh K.H. M. Hasyim Asy'ari was born and grew up in an environment that has high religiosity, making him have good character and morals. (2) The entrepreneurial character values of Hadratussyekh K.H. M. Hasyim Asy'ari who can be emulated one of which is the value of the character of independence.*

**Keywords:** Value, Character, Hadratussyekh K.H. M. Hasyim Asy'ari, Independence.

### INTRODUCTION

Various character problems among high school/Madrasah Aliyah students such as a low entrepreneurial spirit, a weakened sense of nationalism, and an exemplary crisis (Agustina et al., 2022; Bunari et al., 2023; Setiawan et al., 2020; Surandi et al., 2020; Wibowo et al., 2020), it is necessary to find a solution to solve it. The solution to these problems is by exploring and finding entrepreneurial character values and knowing the urgency in overcoming character problems through

education (Fahmy et al., 2015; Hidayat et al., 2022; Jhon et al., 2021; Priamantono et al., 2020).

The development of student's abilities should refer to the national education system, according to the National Education System Law Number 20 of 2003 Article 3 paragraph 1 "National education functions to develop abilities and form character in the context of educating the life of the nation, aims to develop students' potential to have faith and piety to God Almighty, have good

morals noble, knowledgeable, creative, independent, and responsible". Where this relates to: (1) cognitive dimensions, reflected in thinking capacity, (2) affective dimensions (attitudes), and (3) psychomotor dimensions, related to skills (Abosalem, 2015; Alper & Deryakulu, 2016).

The construction of national education is oriented toward the process of forming noble character, character, and various life skills (Wright & Emich, 2021; Zamecnik et al., 2022). Subject matter that is rich in entrepreneurial character values can be found in Indonesian history material at the senior high school/Madrasah Aliyah level. Therefore, it is important to explore and find these values.

History lessons have an important role in preparing students, so they have the ability to develop entrepreneurial character values, namely the values of hard work, creativity, discipline, and a spirit of independence (Anggraeni & Setiawan, 2022; Setiawan et al., 2021). History lessons seem boring because so far there has been a transfer of knowledge, not a transfer of values (Yunus et al., 2020). Boring history lessons can be overcome by meaningful learning and presenting moral values/character values to students (Singh, 2019).

Character values, especially potential entrepreneurial character values are found in history lessons. The values of

the entrepreneurial character can be exemplified by several historical figures. Historical figures at the national level have made a major contribution to Indonesian history, especially regarding entrepreneurship, namely Hadratussyekh K.H. M. Hasyim Asy'ari. They are national figures who have contributed to Indonesia, through their thoughts, attitudes, and struggles.

Meanwhile, there is a problem of the lack of study of values related to the spirit of independence (Subaidi, 2020; Utomo & Wasino, 2020). There has not been found a study that specifically discusses the entrepreneurial character values of Hadratussyekh K.H. M. Hasyim Asy'ari. The value is contextual if it is related to the current condition. So, the researcher is interested in "Assessing the values of the character of entrepreneurship, especially the values of the independent character of Hadratussyekh K.H. M. Hasyim Asy'ari.

## **METHOD**

This research is a descriptive qualitative type with a historical research approach (Wasino & Hartatik, 2018). Descriptive qualitative research is used because the researcher wants to dig deeper into the research topic. This research is related to the study of entrepreneurial character values, especially the independence character values of Hadratussyekh K.H. M. Hasyim Asy'ari. The historical approach steps are: (1) heuristics, (2) verification,

(3), interpretation, and (4), historiography. Data analysis techniques used according to Miles & Huberman (Miles & Huberman., 2007) consist of: (1) Data Collection (2) Data Reduction, (3) Data Presentation, (4) Conclusion Drawing.

## RESULTS AND DISCUSSION

### Background of the Life of Hadratussyekh

#### K.H. M. Hasyim Asy'ari

##### 1) Family Background

Hadratussyekh K.H. M. Hasyim Asy'ari's full name is Muhammad Hasyim Asy'ari, who was born on February 14, 1871 in Gedang Village, Jombang, East Java. His lineage is Muhammad Hasyim Asy'ari bin K.H. Asy'ari bin Abdul Wahid bin Abdul Halim bin Abdurrahman (Jaka Tingkir/Sultan Hadiwijaya), bin Abdul Aziz bin Abdul Fattah bin Maulana Ishaq bin Ainul Yaqin (Sunan Giri).

Hadratussyekh K.H. M. Hasyim Asy'ari has a mother named Nyai Halimah, daughter of Kyai Uthman. Kyai Uthman is a teacher from K.H. Asy'ari while studying at his boarding school, thanks to his intelligence along with having good morals, he was taken as a son-in-law and married Nyai Halimah. Kyai Uthman is a well-known kyai and the founder of the pesantren in Gedang. Hadratussyekh K.H. M. Hasyim Asy'ari is the 3rd child of 10 siblings, namely Nafiah, Ahmad Saleh, Hadratussyekh K.H. M. Hasyim Asy'ari, Radiah, Hassan, Anis, Fatanah, Maimunnah, Nahrawi, and Adnan.

Hadratussyekh K.H. M. Hasyim Asy'ari is a scholar who has contributed to the struggle of the Indonesian people. Since childhood, he lived in a boarding school environment. His extended family is famous for establishing several Islamic boarding schools which are still popular today. His father, Kyai Asy'ari, is the founder and caretaker of the Keras Islamic Boarding School, Jombang. His maternal grandfather (Kyai Utsman) is known as the founder and caretaker of the Gedang Islamic Boarding School, while his maternal grandfather Kyai Sihah is known as the founder and caretaker of the Tambak Beras Islamic Boarding School, Jombang.

Entering the age of 15, Hadratussyekh K.H. M. Hasyim Asy'ari moved from Gedang Village to Keras Village. He followed his father and mother to build a pesantren, where he spent his childhood before finally leaving Keras Village and studying religion at various well-known Islamic boarding schools all the way to Mecca. At the age of 21, he married Kyai Ya'qub's daughter named Nasifah in 189. Together with his wife he lived in Mecca to deepen his religious knowledge, but entering the 7th month of marriage, Nasifah died giving birth to her son Abdullah.

As a result of the death of his wife, who was later followed by his son Abdullah, he was devastated and in the end he did not stay long in Mecca and

returned to Indonesia. After being widowed for a long time, he married a second time with Kyai Romli's daughter, Khadijah. However, this marriage only lasted 2 years, because Khadijah died in 1902. His marriage to Khadijah was not blessed with a child.

For the third time, Hadratussyekh K.H. M. Hasyim Asy'ari married a woman named Nafiqah, daughter of Kyai Ilyas. As a result of this marriage, he was blessed with ten children namely: Hannah, Khoiriyah, Aisyah, Azzah, Abdul Wahid, Abdul Hakim, Abdul Karim, Ubaidillah, Mashuroh, and Muhammad Yusuf. When Nafiqah died in 1920, he married for the last time Masruroh, the daughter of Kyai Hasan. This marriage produced 4 children namely: Abdul Qadir, Fatimah, Khadijah, and Muhammad Ya'qub.

Hadratussyekh K.H. M. Hasyim Asy'ari, a scholar, earned the title "Hadratussyekh", meaning "Supreme Teacher". He got this title while in Mecca (studying religious knowledge and teaching). The requirement to get the title "Hadratussyekh" is memorizing the polar al-sittah, namely the hadith books of Sahih Bukhari, Sahih Muslim, Sunan Tirmidhi, Sunan Abu Daud, Sunan Nasai, and Sunan Ibnu Majah.

There is no doubt about his struggle in Indonesian history because he played a big role in defending the Indonesian nation. His heroic spirit never faded, even at the end of his life Indonesian national

figures such as Ir. Soekarno and General Sudirman often visited Tebuireng to meet him and asked for advice in the struggle to drive out the colonialists, both against the Dutch, Japanese, and the Allies. Hadratussyekh K.H. M. Hasyim Asy'ari died on July 25, 1947, during his life he had a big role in Indonesian history. For his great service to the homeland, nation, and state, he was designated as a national hero of Indonesia through the Decree of the President of the Republic of Indonesia No. 284/TK/the Year 1964.

## 2) Educational History

Hadratussyekh K.H. M. Hasyim Asy'ari is an Indonesian figure who is thirsty for religious knowledge, he is acquainted with various well-known Islamic boarding schools in Java to study religion. In addition, he used a long time studying Islam in the holy land of Mecca, Saudi Arabia. It can be said that he comes from the santri group who have used Javanese philosophy, namely "luru science of kanti men" (seeking knowledge by traveling) or wandering students).

Hadratussyekh K.H. M. Hasyim Asy'ari has a family education background in Islamic boarding schools, when he was small he was educated and guided about Islamic knowledge by his father, namely Kyai Hasyim. Hadratussyekh K.H. M. Hasyim Asy'ari was educated and guided by his father from childhood to 13 years old. During his time with his father, he began to know and study the science of

interpretation, monotheism, Arabic, the spirit of leadership, the fighting spirit, and other Islamic studies. Thanks to the guidance of his father, his intelligence continues to increase.

When he was 13 years old, Hadratussyekh K.H. M. Hasyim Asy'ari was able to master the field of Islamic studies and was trusted to teach at his father's pesantren. Apart from preaching and educating (as a substitute teacher), at the age of 13 he also started a business (farming and trading). A unique and special thing about the independence that is in him.

Entering the age of 15, Hadratussyekh K.H. M. Hasyim Asy'ari traveled to various Islamic boarding schools on the island of Java, using his savings from trading and farming to buy books and provisions in seeking knowledge at various Islamic boarding schools. The first Islamic boarding schools as places to study Islam were the Wonokoyo Islamic Boarding School, Langitan Islamic Boarding School, and Trenggilis Islamic Boarding School. He also studied religion at the pesantren owned by K.H. Kholil Bangkalan, namely the Kademangan Islamic Boarding School (Bangkalan). Feeling that he had enough of studying at the Kademangan Islamic Boarding School, he studied with K.H. Ya'qub at the Siwalan Panji Islamic Boarding School, Sidoarjo. Studying with K.H. Ya'qub, he played an active role in shaping intellectual capacity

Hadratussyekh K.H. M. Hasyim Asy'ari. On the advice and advice of his teacher, he went to the holy land of Mecca with the aim of deepening his religious knowledge.

Demanding religious knowledge in the city of Mecca was the dream of every Muslim at that time for the following reasons: (a) Mecca became a meeting place for Muslims when the pilgrimage season came, (b) Mecca had a number of international scholars, had an uninterrupted scholarship, and (c) Mecca is seen by the community, that someone who takes Islamic education there, will get recognition.

The view at that time was when a Kyai who has a large Islamic boarding school, has a large number of students and has expertise in various religious disciplines. However, if he has never lived and studied religion in Mecca, then in the eyes of society his position is still inferior to that of a Kyai who already has experience studying in the Holy City of Mecca.

The Journey of Hadratussyekh K.H. M. Hasyim Asy'ari studied in Mecca, and met several scholars who later became teachers. Among them studied Sheikh Ahmad Amin al-Attar, Sayyid Sultan Bin Hasyim, Sayyid Ahmad ibn Hasan al-Attar, Sayyid Abu Bakr Shata al-Dimyati, Sayyid Husayn al-Habshi, Sheikh Ahmad Khatib Minankabawi, Sheikh Nawawi al-Bantani, and Sheikh Mahfuz al-Tirmisi. Syekh

Mahfuz al-Tirmisi is an Indonesian scholar who is also an expert in the hadith of the Bukhori Muslim book and the Syafi'i Madzab school of jurisprudence who is the teacher of Hadratussyekh K.H. M. Hasyim Ash'ari. Sheikh Mahfuz al-Tirmisi is a cleric who is the last inheritor of the chain of recipients (isnad) of hadith from 23 generations of recipients.

Hadratussyekh K.H. M. Hasyim Asy'ari lived in Mecca for 7 years, the madrasa where he studied religion in Mecca was the Shaulatiyah Madrasa. He studied religion at Madrasah Shaulatiyah, studied with Sheikh Rahmatullah Ibnu Khalil al-Hindi al-Dahlawi. Madrasah Shaulatiyah was the first private madrasa that was established in Mecca, Saudi Arabia in 1875. Madrasah Shaulatiyah has produced many great scholars in the world, including from the archipelago, including Hadratussyekh K.H. M. Hasyim Asy'ari, K.H. Ahmad Dahlan, and K.H. Muhammad Zainuddin Abdul Madjid.

In 1900, Hadratussyekh K.H. M. Hasyim Asy'ari returned to his hometown, in Ngedang. He is known as a scholar who always carries out his da'wah activities at the Ngedang Islamic Boarding School. The Islamic boarding school founded by his grandfather, K.H. Uthman, the santri he taught at the pesantren, later became the "starting foundation" for the formation of the pesantren which was founded by Hadratussyekh K.H. M. Hasyim Asy'ari in Tebuireng, Jombang.

### 3) Works

Hadratussyekh K.H. M. Hasyim Asy'ari, a productive scholar, produces works or books. His writings are mainly in the fields of tasawuh, fiqh, hadith, and education. His work is still being studied in various Islamic boarding schools, especially those under the auspices of the Nahdlatul Ulama. His work was successfully documented by his grandson, K.H. Ishamuddin Hadziq, namely: (a) Adabul 'Alim wa al-Muta'allim. Regarding the etiquette of a student in studying and the etiquette of a teacher in conveying knowledge. This book has at least three parts, the first part is about the primacy of knowledge, learning, and teaching it. The second part is about ethics in seeking knowledge, and the third part is about ethics if someone has finished. (b) At-Tibyan Fi an-Nahyi 'an Muqatha'ati al-Arham wa al-Aqaribi wa al-Ikhwan. Related to maintaining kinship ties in the midst of differences and the dangers of breaking silaturahmi ties. He emphasized how important the issue of ukhuwwah is. Brotherhood among fellow Muslims (ukhuwwah Islamiyyah), is a sense of solidarity in the fabric of community ties based on the same faith and Shari'a. Brotherhood of countrymen and countrymen (Ukhuwwah Wathaniyyah), will create unity in the midst of diversity (Unity in diversity) or diversity. Human brotherhood (Ukhuwwah Basyariyyah), is based on the fact that human beings are

essentially created by God to maintain harmony and tolerance with each other.

(c) Al-Muqaddimah Al-Qanun Al Asasi Li Jami'yyah NU. The importance of unity and the basis for the formation of the Nahdlatul Ulama organization. Thoughts about unity, tolerance, respect, mutual help, cooperation, and nationalism are among the thoughts outlined by Hadratussyekh K.H. M. Hasyim Asy'ari in the book Al-Muqaddimah Al Qonun Al Asasi Li Jam'iyah Nahdlatul Ulama. This book became a guide in establishing the Nahdlatul Ulama organization. The background of Hadratussyekh K.H. M. Hasyim Asy'ari regarding unity, due to Indonesia's condition during the period of the national movement, figures and organizations emerged in the struggle for independence. Therefore, it is important to unite Muslims in an organization, guard against divisions and participate in the struggle for Indonesian independence. (d) Nahdlatul Tujjar Charter. The writings of Hadratussyekh K.H. M. Hasyim Asy'ari were read during a speech establishing an organizational institution called Nahdlatul Tujjar (Association of Islamic Traders) (Asmani, 2016), with a business entity called Al-Inan Business Entity with the abbreviation SKN. One of the reasons this business entity was born was to be economically independent and not depend on the Dutch colonialists. (e) Minutes of Ahlussunnah wal Jama'ah. its contents regarding the affirmation that he is a

follower of aswaja (holding fast to the Koran and Hadith). He reminded Muslims to respect the existence of 4 schools of thought, namely Maliki, Hanafi, Shafi'i, and Hambali. Aswaja has basic values, namely: Tawasuth (Moderate) means a middle attitude in mediating the conflict of two different thoughts, Tawazun (Balanced) a form of an impartial relationship between the world and the hereafter, Ta'adul (Fair) in holding a position, and Tolerance (Tasammuh) has a meaning in responding to a difference and diversity that exists, whether in the form of ethnicity, religion, race, culture which is always based on the principle of tolerance (Baso, A., Sunyoto, A., & Mummaziq, 2017).

### **The Value of Independence**

#### **Hadratussyekh K.H. M. Hasyim Asy'ari**

Hadratussyekh K.H. M. Hasyim Asy'ari is a figure who has an independent character, since childhood he has learned to be independent such as trading, gardening, and farming. He has been doing this since he was 15 years old. Even though he is the son of a kyai, in maintaining his life he does not depend on his parents. Through businesses in trade, gardening, and farming, he was able to travel to various Islamic boarding schools on the island of Java, and even studied in Mecca using the money he saved from trading, gardening, and farming.

The habit of living independently carried over to Hadratussyekh K.H. M. Hasyim Asy'ari succeeded in establishing the Tebuireng Islamic Boarding School. Their independence in the field of education, was shown by him when he refused financial donations from the Dutch government to help the finances of his Tebuireng Islamic Boarding School show that he has the desire to be independent without expecting help from the Netherlands. This refusal certainly has a strong foundation, because he has instilled a spirit of independence in his students, by farming, gardening, and trading, as well as being an element of funding for the Tebuireng Islamic Boarding School.

Agriculture and plantations are possible because the Tebuirang Islamic Boarding School has a large area of land, Hadratussyekh K.H. M. Hasyim Asy'ari is a tenacious trader and philanthropist. Every two days a week, he takes the pesantren activities off (replaced with community service), because he trades horses, iron at the Cukir market, and sells his garden and agricultural products which have been planted by his students. Here it can be seen that he applies Islamic boarding schools or entrepreneurship-based economic education to his students (Asmani, 2016).

The independence character value of Hadratussyekh K.H. M. Hasyim Asy'ari was also seen when he founded Nahdlatul Tujjar aimed at improving the economy of

the apprehensive native people. This has had an impact on weakening the welfare of Muslims in the political, educational, social, and economic fields. The association was named Nahdlatul Tujjar (Awakening of the Merchants) in 1918 (Fatwa, 2004).

One of the reasons for the establishment of the Nahdlatul Tujjar association was based on the condition of the educators (kiai and ustad) as stated in the declaration of the founding of the Nahdlatul Tujjar association "Educators did tajarrud (isolated attitude and freed themselves from earning a living), as a result, most of them humbled themselves asking for help. with stupid people or rebellious rulers (Dutch colonizers).

The establishment of Nahdlatul Tujjar in 1918 by Hadratussyekh K.H. M. Hasyim Asy'ari, we can take independence, namely: (1) business entities must be autonomous and professionally managed, and (2) business entities must be able to support teachers and religious leaders. He realized this, so he founded Nahdlatul Tujjar so that educators could be independent. Because if you cooperate with the colonial side, it will not provide benefits, on the contrary, it will cause losses (Asy'ari, 1924).

Nahdlatul Tujjar plays an active role in strengthening the people's economy, such as by establishing Syirkah al-Inan under the auspices of Nahdlatul Tujjar. When NU was founded in 1926, activities

held by NU were funded by Syirkah al-Inan. The independent spirit of Hadratussyekh K.H. M. Hasyim Asy'ari can also be seen when he founded NU, he paid special attention to the economy of his followers, this can be seen in the Basic Agrarians of Nahdlatul Ulama which seeks to realize economic development.

NU when led by Hadratussyekh K.H. M. Hasyim Asy'ari gave space in establishing a Muslimat NU body in 1938, whose members consisted of a group of women with Mrs. Djunaisih as the pioneer. Hadratussyekh K.H. M. Hasyim Asy'ari inspired NU Muslimahs, so that they have independence, and participate in building special madrasas for women. It is hoped that Nahdlatul Ulama women will have the independence that is useful in their lives (Baso, A., Sunyoto, A., & Mummaziq, 2017).

Based on this explanation, the value of the independent character of Hadratussyekh K.H. M. Hasyim Asy'ari is shown by his independent attitude and not expecting gifts from others. Through the Tebuireng Islamic Boarding School, Nahdlatul Tujjar, and Nahdlatul Ulama. He invited students, educators, and the community to be independent and care about the nation's economic situation. Having economic independence is a strong foundation for uniting Muslims in the face of detrimental Dutch colonial policies, both in the fields of da'wah, politics, education, society, and economics.

## CONCLUSION

Hadratussyekh K.H. M. Hasyim Asy'ari is a figure who has an independent character, since childhood he has learned to be independent by trading, gardening, and farming. Through businesses in trade, gardening, and farming, he traveled to various Islamic boarding schools on the island of Java, and even studied in Mecca using his savings from trading, gardening, and farming. The habit of living independently, carried over until he succeeded in establishing the Tebuireng Islamic Boarding School (applying Islamic boarding school-based economic education), Nahdlatul Tujjar (uniting Islamic merchants), and NU (paying special attention to the economy). Through the Tebuireng Islamic Boarding School, Nahdlatul Tujjar, and Nahdlatul Ulama, he invites students, educators, and the community, to the need to live independently and care about the nation's economic situation.

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