

## Character Education Through Example Values K.H. Mas Mansur in Learning History

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### Abstract

Character education refers to school efforts to shape, guide, and develop student behavior according to specific standards. This research aims to analyze the biography and example of KH Mas Mansur and the cultivation of character education through the exemplary values of K.H. Mas Mansur in learning history in class XI IPS 1 MAN 1 Darussalam Ciamis. This research uses a qualitative research method and a case study design. The data collection techniques used were observation, interviews, and documentation. The research results show that (1) K.H. Mas Mansur was born in Surabaya on June 25, 1896. He is known as a young man who is diligent and trustworthy, always speaks well, and has extensive knowledge. K.H. Mas Mansur has been a leader in many institutions, such as Chairman of the Surabaya Branch of Muhammadiyah for two terms and Chairman of the Tarjih Council. (2) The exemplary values of K.H. Mas Mansur, which can be applied in history learning in class XI IPS 1 MAN 1 Darussalam Ciamis, namely religious values, discipline, curiosity, nationalism, patriotism, respect for achievement, friendly and communication, like to read, and a sense of responsibility, (3) Instilling character education through the exemplary values of K.H. Mas Mansur has been successfully implemented quite well and has had a positive impact on history learning in class XI IPS 1 starting from planning, implementation, to the evaluation stage.

### Keywords

Character Education, Exemplary Values, History Learning, K.H. Mas Mansur

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## **Introduction**

A nation's quality of life can be improved by investing in human resources through education. Education is also a form of maintaining social order and values that grow and develop in society (Muhammad & Abdul, 2021). The benchmark for a country's progress and quality is education. A country's progress can be achieved by improving and organizing good education. Therefore, education is crucial for building a wise, knowledgeable, democratic, and noble society (Sutarna et al., 2022). Various disparities in morals, social, and economic problems, as well as national identity, still exist in the lives of Indonesian people today. Multiple examples of damage to national character include the case of Budi Cahyono (26). He was a painting teacher at a public high school in Madura, specifically at SMA Negeri 1 Torjun Sampang Madura. He became a victim of torture by his student with the initials HI (17) until he died (Pajriah & Suryana, 2021).

Several examples of character damage explain why the implementation of Indonesian education has not succeeded in forming the personality of Indonesian individuals as expected. All stakeholders, including educators, students, parents, and other parts of the education system in schools and outside schools, must make meaningful contributions if national education goals are to be achieved. One of the things that schools can do is improve the quality of student development (Bancin et al., 2023). A character can be defined as the mental and moral strength, morals, or character of an individual that becomes a distinctive personality to control and control it, as well as distinguishing it from other people's personalities. If a person successfully assimilates the values and ideas that society desires for him and applies them as a moral force, that person is said to have character. There are still many difficulties, most of which are student-centered regarding ethical values and character among today's young generation (Suntara & Hijran, 2021).

Character education is currently needed to overcome the problems of the nation's next generation, which are increasingly difficult to control. Character education is a school's effort to model and influence student behavior by moral principles based on predetermined standards. Introducing these values in formal and informal settings will determine a child's personality and ethical development. These students' environment will ultimately impact their moral development (Zahro et al., 2017). As stated (Setianto, 2019), the Indonesian state must strengthen the resilience of its nation by focusing on character education without ignoring other aspects of education. Character education in a modern context is essential to overcome Indonesia's moral crisis. The existence of character education in Indonesia is one of the government's efforts to create schools that can provide learning for the young generation who are ethical, moral, and responsible, where good character consists of virtue (Chowdhury, 2016).

In character education, good habits are instilled so that students can understand (cognitive domain) what they should do and what they should not do, can feel and appreciate (affective domain) good values, and also get used to doing them (psychomotor domain) (Omeri, 2015). As stated by (Trilisiana et al., 2023), character education is essential in forming character and behavioral attitudes in everyday life, so educational institutions take part in creating programs related to student character development. Character education from local culture needs to be implemented to strengthen value education in society and students (Birsyada & Permana, 2020; Birsyada & Siswanta, 2021). As a supporter of character education, history learning can equip students with knowledge, attitudes, and values about the growth and evolution of society from the past to the present, which they can apply in their daily lives. Learning history as a support for character development is very important. First, many moral problems occur in society that hurt students' personalities. Second, the issue of globalization requires an intelligent approach based on community wisdom. Consequently, it is necessary to provide knowledge of society's ability to respond to global changes throughout history. Third, character development requires optimal practice, such as learning to apply heroic and exemplary values in history (Tsabit Azinar Ahmad, 2018). This aligns with the opinion (Simbolon, 2023) that history learning has enormous potential in developing character education.

However, the reality is that instilling character education through exemplary values from local and national hero figures is rarely implemented in schools' history learning process. History learning is still cognitive-oriented and pays little attention to didactic and affective meaning (Setianto, 2019). Apart from that, findings in the field show that in the history learning process, in particular, teachers focus more on delivering material based on what is contained in the books provided by the school (A. Octavia, 2020). Another reason shows that history learning in several schools, both Senior High Schools (SMA) and Vocational High Schools (SMK), is carried out by teachers who do not have expertise in the field of

education or historical science so that the delivery of the value of history education is not conveyed well, because it only focuses on explaining the theory (Iryani, 2023).

Based on the explanation above and the development of an increasingly modern world, history learning can be used as a reinforcement to protect oneself from the flow of globalization in line with the development of an increasingly contemporary world. By learning history, which is not only focused on the cognitive realm in the form of memorizing material, students are expected to have the ability to emulate and copy the actions of a hero to shape their character well (Jannah & Ahmad, 2019). Instilling character in students through the school, family, and community environment with exemplary values can help students develop excellent and proper habits in everyday life. K.H. Mas Mansur has many extraordinary qualities that could be an excellent choice for a role model. K.H. Mas Mansur can be a role model for today's youth because of his unique personality. As a religious national hero, K.H. Mas Mansur had a vital role in Indonesian history, especially during the national movement.

Based on the explanation above, the cultivation of character education, implemented through the history learning process, especially material on the History of the National Movement, will be studied in more depth, with the figure K.H. Mas Mansur as an exemplary object. This is important to implement because instilling character education through exemplary values is the most important and influential thing when carried out comprehensively by every educator (Munawwaroh, 2019). Apart from that, the cultivation of character education through the example of national heroes is effectively implemented in historical material. This is because national hero figures have had their integrity tested (Setianto, 2019). The discussion focuses on the biography of K.H. Mas Mansur, the exemplary values of K.H. Mas Mansur, and how to implement character education through the exemplary values of K.H. Mas Mansur in learning history in Class XI IPS 1 MAN 1 Darussalam Ciamis. The aim is to find out the biography of K.H. Mas Mansur, the exemplary values of K.H. Mas Mansur, and the application of character education through the exemplary values of K.H. Mas Mansur in learning history in Class XI IPS 1 MAN 1 Darussalam Ciamis.

## **Research Methods**

This research activity uses qualitative research methods with a case study approach. Qualitative research emphasizes notes with precise, comprehensive, and in-depth descriptions of meaning that clarify the actual situation to facilitate data presentation (Apriyani, 2020; Sutopo, 2006). Case study research is widely applied in organizational studies, such as the social science disciplines of sociology, industrial relations, and anthropology, to analyze the context and processes involved in the phenomenon under study (Hartley, 1994; Meyer, 2001). This activity was carried out at MAN 1 Darussalam class XI IPS 1. Research activities were carried out in three meeting sessions. The first meeting was held on Friday, March 3, 2023; the second was on Friday, March 10, 2023. The third meeting was held on Friday, March 17, 2023. The data sources used were primary and secondary. The primary data sources in this research activity are the history teacher at MAN 1 Darussalam Ciamis, students of class XI IPS 1 MAN 1 Darussalam Ciamis, the guidance and counseling teacher, and the homeroom teacher of the class, while the secondary data sources are existing documentation and report data such as books, journals and other documents related to research.

Data collection techniques were done through observation, interviews, and document analysis. Observations were carried out during class XI IPS 1 history lessons. Data was also collected by documenting research activities and collecting learning tools and exemplary value-based character education documents from national hero K.H. Mas Mansur at MAN 1 Darussalam. Open interviews were conducted with the Head of Madrasah MAN 1 Darussalam Ciamis, Deputy Head of Madrasah for Student Affairs MAN 1 Darussalam Ciamis, Deputy Head of Curriculum Division MAN 1 Darussalam Ciamis, History teacher class XI IPS 1 MAN 1 Darussalam Ciamis, and students of class XI IPS 1 MAN 1 Darussalam Ciamis. The questions asked during the interview with the principal included questions related to the school's policy on implementing character education based on exemplary values from national hero figures. Next, it relates to the steps for character formation in the school environment. Then, questions were also asked regarding activities or programs that support character education at MAN 1 Darussalam and supporting and inhibiting factors in character formation at MAN 1 Darussalam. The next question was submitted to the Deputy Head of the Madrasah for Student Affairs regarding character formation based on exemplary values from national hero figures, followed by how schools implement character education based on exemplary values of national heroes.

Meanwhile, questions for the Deputy for Curriculum focused on how the school's efforts to integrate the exemplary values of national hero figures as one of the efforts to build student character at school. In this research activity, history teachers were asked questions about student behavior in the classroom during the history learning process. Then, the history learning models and methods implemented to achieve learning objectives were presented. Then, it was also conveyed regarding history teachers' efforts to shape their students' character. Students were also asked questions regarding the history learning process they have followed at school. Students were also asked what kind of history learning process interested them and how they viewed national heroes, especially K.H. Mas Mansur. Document analysis was carried out on data from interviews and observations, for example, MAN 1 Darussalam Ciamis school profile data, class XI history lesson plans, and class XI history school curriculum. The data analysis techniques, namely data collection, data reduction, data presentation, and drawing conclusions or verification, are used to produce accurate and responsible data. In data analysis, triangulation was carried out, namely data triangulation and method triangulation.

## **Result**

### **Biography of K.H. Mas Mansur**

On June 25, 1896, K.H. Mas Mansur was born in Surabaya, precisely in the Sawahan area. Currently, the name of this area is known as Kalimas Udik III. His mother, Raudlah, was a descendant of the famous Sagipudin family who was rich and came from the Sidoresmo Islamic boarding school, Wonokromo, Surabaya. K.H. Mas Ahmad Marzuki, father of K.H. Mas Mansur, is a descendant of the Astatinggi Sumenep Madura nobility. Apart from having royal blood, K.H.'s father. Mas Mansur was an Islamic pioneer and respected religious figure in East Java. The father of K.H. Mas Mansur is famous for his lifelong service as a permanent imam and preacher at the Ampel Besar Mosque in Surabaya (Aqhsa, 2005). K.H. Mas Mansur is descended from a noble family, as viewed from the mother's lineage. From the father's lineage, K.H. Mas Mansur is a respected person and is highly respected by the community. The traits and character of K.H. Mas Mansur strongly reflect his father's personality. Even the title K.H. Mas contained in his father's name, K.H. Mas Ahmad Marzuki also inherited him, where the title K.H. Mas is an identity or title for someone descended from a great scholar in the area where he was born.

K.H. Mas Mansur has shown exemplary leadership potential from an early age. When he is around his peers, he looks very diligent. K.H. Mas Mansur also always kept his promises, kept his speech, and was thrifty and wise. K.H. Mas Mansur stood his ground despite the temptation and risk of association around him. K.H. Mas Mansur could live the waves of life around him using his intelligence. So K.H. Mas Mansur knows what might happen when he makes the wrong decision. Some of his colleagues were involved in immoral behavior, such as gambling, drunkenness, adultery, and other deviant behavior (Maimunah, 2013). A year after he returned from the Middle East in 1916, when he was 20 years old, K.H. Mas Mansur married Hj. Siti Zakiyah, daughter of Haji Arif, lives not far from his house. Through her marriage to Hj. Siti Zakiyah, K.H. Mas Mansur was blessed with six children: Nafi'ah, Aunurrofiq, Aminah, Muhammad Nuh, Ibrahim, and Lukluk. All of his daughters, namely Nafi'ah, Aminah, and Lukluk, died at a young age (Syaifullah, 2005). K.H. Mas Mansur began studying religious concepts such as Nahwu (Arabic) and Sharaf (changes in the form and meaning of Arabic) from his father at the Sawahan Islamic boarding school. After going through a long process and receiving primary religious education from his father, K.H. Mas Mansur was sent to study at the Kademangan Islamic Boarding School in Bangkalan, Madura, in 1906 (Soebagijo, 1982). When K.H. Mas Mansur was 12 years old in 1908, he went to Mecca to continue his education with K.H. Muhammad and K.H. Wahab Hasbullah. However, it was unfortunate that political unrest broke out in the Hijaz region in 1910. Syarif Husein, the leader of the Mecca government at that time, ordered all foreigners to leave and leave the city of Mecca to avoid being entangled in the political difficulties that were occurring in Arabia at that time (Lisa & Muqowim, 2021).

K.H. Mas Mansur decided to continue his studies in Cairo, specifically at Al-Azhar University in Egypt, and he chose to study at the Al-Din Faculty (Religious Sciences). He studied Siyasatul Islamiyah and Ubudiyah when he was a student there. With other Malay students, K.H. Mas Mansur lived in a dormitory called the Al-Melayu room. While studying in Cairo, K.H. Mas Mansur once met Sheikh Rasyid Ridho, a student of the respected Islamic figure Sheikh Mohammed Abduh. K.H. Mas Mansur did not wish to return to his home country and chose to continue his religious studies there. However, because he considered Cairo (the capital of Egypt, where Al-Azhar University is located) a city of

immorality, his father forbade his goodness and opposed him. K.H. Mas Mansur did not receive any money for living expenses during his year of study there. He remained firm in his principles of continuing education and ignored his father's orders to return to his homeland. K.H. Mas Mansur lives like a homeless person who sleeps in the mosque while waiting for mercy from other people. When it was discovered that he had a grater, which was suspected to be a weapon for killing people, the authorities detained him. However, when the Dutch embassy clarified what had happened, the police gradually understood the situation and released K.H. Mas Mansur. After learning that K.H. Mas Mansur studied there and lived with concern, K.H. Mas Ahmad Marzuki decided to send money as living expenses like when he studied in Mecca (Syaifullah, 2005).

In early August 1914, when World War I broke out, Britain invaded Egypt and openly declared war against the Ottoman Empire. K.H. Mas Mansur could endanger his safety if he remained in such conditions. Then, in 1915, he left Cairo for Mecca to complete his studies there, but the environmental conditions were not much different from the ecological conditions in Cairo. For this reason, K.H. Mas Mansur immediately left the Hijaz region and returned to Indonesia in 1915 (Lisa & Muqowim, 2021).

K.H. Mas Mansur served as consul for the Muhammadiyah Central Leadership for the Surabaya region after being appointed Chairman of the Surabaya Branch of Muhammadiyah in 1921. Later, K.H. Mas Mansur experienced success when he served as chairman of the Muhammadiyah Central Leadership for two periods (1937-1943) (Alpian, 2010; Wirjosukarto, 1968). K.H. Mas Mansur joined Sarikat Islam (S.I.), the only revolutionary Islamic movement led by HOS Tjokroaminoto then. This aims to fulfill the dreams and hopes of K.H. Mas Mansur, increasing the nation's dignity so that it can develop and live freely in this world. K.H. Mas Mansur was then elected as Advisor to the Executive Board of Sarikat Islam (S.I.) because several members of the organization had high hopes for him because of his activeness while joining Sarikat Islam (S.I.). K.H. Mas Mansur and HOS. Tjokroaminoto joined the Khilafat Movement Management in 1926, now known as the Indonesian A'la Islamic Council (MIAI). Then, he was sent to Mecca to attend the World Islamic Congress as a representative of Indonesian Muslims. Indonesia received appreciation from the outside world because of its expertise and tenacity (Suwarno, 2008).

K.H. Mas Mansur built the Taqwa Mosque and Madrasah Mufidah, which were not far from his house. Then together with Kyai Haji Abdul Wahab Hasbullah, his good friend while studying in the Middle East, K.H. Mas Mansur built Jam'iyat Nahdlatul Wathan, which aims to improve and raise the standards of orderly and orderly Madrasahs. The association then quickly spread to other places, including Wonokromo, Gresik, Jagalan, and Pacarkeling, and was recognized by the government in 1916 (Syaifullah, 2005). Furthermore, K.H. Mas Mansur also founded the Tasywirul Afkar Association, which provides religious discussions to people in various places. It also publishes a newspaper in Javanese twice a month, using the Arabic Pegon letter called Jinem. He considers that Muslims in Java master the Arabic letter Pegon. This letter was chosen. K.H. Mas Mansur also publishes Suara Santri, a monthly magazine written using Pegon letters (Hanafi & Kuswono, 2022; Maimunah, 2013).

KH Mas Mansur is also on the board of several newspaper publishers, including the Siaran and Kentongan newspapers in Surabaya, the Pengajur and Islam Bermobil newspapers in Yogyakarta, the Panji Islam and Community Guidelines newspapers in Medan, and the Adil newspaper in Solo. When he was young, K.H. Mas Mansur often delivered lectures about monotheism and shirk to members of the Surabaya Branch of Muhammadiyah. Peneleh Publisher offers full support for this by publishing the works of K.H. Mas Mansur in written form. The article was published at the end of 1949 after being written during the colonial period and republished in 1970. NICA (Netherlands Indische Civil Administration), the temporary government of the Dutch East Indies, led by foreign traitors, searched for and confiscated the works of K.H. Mas Mansur, including books from the deceased's library, essential documents and renting from Aceh, as well as gifts from his closest friends so that the writings of K.H. Mas Mansur is difficult to find until now (Syaifullah, 2005). K.H. Mas Mansur also struggled in the newspaper industry apart from being chairman of the Muhammadiyah Islamic movement and director of a political organization. K.H. Mas Mansur raised the spirit of Islam by using letters written in newspapers. K.H. Mas Mansur spent a lot of time on this matter, so he often asked his students for help writing, but still, under his guidance, he got the green light to publish. His students include Prof. Ma'ruf, Ibrahim As-Sanusi, Anwar Rasyid (son of Buya AR. Sutan Mansyur), M. Arsyad Al-Donggalawi, Abdul Mu'in Ampany, A. Karim DP, Haji Abdul Malik Karim Amrullah (HAMKA), and others- other. The book

"Manikam Quality Series from Kyai Haji Mas Mansur" provides an overview of all the thoughts of K.H. Mas Mansur.

In 1926, K.H. Mas Mansur and Haji Agus Salim were elected as chairman and secretary of the Muktamar al-Alam al-Islam Far'ul Hindisy Syarqiyah (MAIHS), commonly known as the East Indies Islamic World Congress (Alpian, 2010; Wirjosukarto, 1968). K.H. Mas Mansur proposed the formation of a large assembly at the 16th Muhammadiyah Congress in Pekalongan in 1926. Under the term "Majelis Tarjih," which aimed to advance and improve the study of Islamic religious knowledge to obtain its authenticity, the plan was finally approved by the participants and leaders of the congress (Syaifullah, 2005). K.H. Mas Mansur served as chairman of the Surabaya Branch of Muhammadiyah in 1921-1932. Furthermore, from 1932 to 1937, he served as Consul for the Muhammadiyah Central Leadership for the East Java region. In addition, he served as head of the central executive of Muhammadiyah for two periods between 1937 and 1943.

K.H. Ahmad Dahlan and Kyai Abdul Wahab Hasbullah are someone who initiated the founding of the Islamic Federation MIAI (Majelis Islam A'la Indonesia), also known as the Islamic High Council or Majelis Islam Luhur, on September 21, 1937. K.H. Mas Mansur joined the A'la Indonesia Islamic Council organization and was treasurer there. Based on the invitation of the Commander of the Japanese Army on December 7, 1942, 32 Muslim Scholars from Java and K.H. Mas Mansur, who was the spokesperson for the ulama delegation, were received at the Palace at the request of the Japanese Army Commander. K.H. Mas Mansur and his family moved to Jakarta in early 1943, and he was appointed deputy chairman of the MIAI board of directors. K.H. Mas Mansur was chairman of the Soeara Moeslimin Indonesia magazine after the organization's name was changed to the Indonesian Muslim Syuro Council (Masyumi). K.H. Mas Mansur also led one of the organizations founded by Japan in Java called "Poetra" (People's Power Center) with Soekarno, Mohammad Hatta, and Ki Hajar Dewantara (Desiyana et al., 1945).

Many young people believe that the H.A. family. Fatah Yasin and his protégés such as H. Dahlan Qohar were persecuted under Japanese occupation. K.H. Mas Mansur then felt disappointed after learning about Japan's persecution of H.A.'s family. Fatah Yasin and H. Dahlan Qohar. Because of that, he dared to challenge the Japanese government. The Japanese government considered K.H. Mas Mansur dangerous. He began to be excluded from important meetings and kept away from his friends. As a result, his health was affected, and he needed rest for approximately a month at Salemba Hospital, Jakarta. On November 9, 1945, after his condition had improved, K.H. Mas Mansur and his family decided to return to Surabaya. The next day, the citizens of Surabaya, with the British and Dutch (NICA), who supported the Allied troops, were involved in a battle. The battle is known as Heroes' Day. K.H. Mas Mansur continues participating in the independence movement while inspiring Surabaya's young people to do the same. He visited gathering places for illegal immigrants to secretly instill a spirit of resistance (Alpian, 2010; Wirjosukarto, 1968).

Ampel region, where K.H. Mas Mansur and various other cities were successfully controlled by the Dutch, and the Dutch carried out security, searches, and raids in the area. As a result, a large number of parents and teenagers were detained in Kalisosok, Kayoon, HBS Straat prisons, and others after being arrested. K.H. Mas Mansur was jailed on charges of spying. To invite the community to stop resistance, K.H. Mas Mansur was given orders to speak in front of the AMACAB spokesperson. K.H. Mas Mansur refused the request firmly, and despite his poor physical condition, he was still released after this request. However, he was detained again and transferred to RKZ Darmo in Surabaya because of his continued enthusiasm. K.H. Mas Mansur finally died on April 25, 1946, because his condition was getting worse. Having a brilliant career, K.H. Mas Mansur is among the few Muhammadiyah figures who left many written works behind. K.H. Mas Mansur was very busy producing writing even though at that time it was not in book form, in contrast to K.H. Ahmad Dahlan, the founder of Muhammadiyah, is better known as a man of action (someone who acts) and has not left behind many writings (Lisa & Muqowim, 2021). The works inherited by K.H. Mas Mansur, among others:

- 1) Several scattered essays have been edited by Amir Hamzah Wiryosukarto and introduced by Ahmad Syafii Maarif.
- 2) Twelve Steps of Muhammadiyah Tafsir written by K.H. Mas Mansur. From 1938 to 1940, this text was adopted as a guideline for the Muhammadiyah system (Alpian, 2010; Wirjosukarto, 1968).

Magazines, such as Soeara Santri magazine, were a massive success because they were named after the term "santri," which was very popular with the public at that time. Djinem Magazine is the

second published magazine that combines Arabic and Javanese to convey ideas and encourage the younger generation to write and express their thoughts.

### **Exemplary Values of K.H. Mas Mansur**

The exemplary values contained in K.H. Mas Mansur, among others:

#### **Religious Values**

K.H. Mas Mansur's religious character was formed when he was still young. K.H. Mansur himself was born from an ulama family background. His mother, Raudlah, was the daughter of Sagipudin, who was famous for being very rich from the Sidoresmo Islamic Boarding School, Wonokromo, Surabaya. K.H.'s father, Mas Mansur, comes from a noble family in Astatinggi, Sumenep, and Madura. His name is K.H. Mas Ahmad Marzuki. Apart from being of noble descent, K.H.'s father, Mas Mansur was an Islamic pioneer and famous cleric in East Java. Throughout his life, K.H.'s father, Mas Mansur is renowned for his work as a permanent imam and preacher at the Great Ampel Mosque in Surabaya (Aqhsa, 2005). K.H. Mas Mansur was also raised in a religious environment. In 1906, K.H. Mas Mansur continued his education at the Kademangan Bangkalan Islamic Boarding School, Madura, after he studied the basics of religion through his father. With K.H. Muhammad and K.H. Wahab Hasbullah, K.H. Mas Mansur continued his education in Mecca at the age of twelve. Then, in 1910, K.H. Mas Mansur continued his studies at Al-Azhar University in Cairo. He chose to enroll at the Al-Din Faculty of Al-Azhar University. After being accepted, he studied Ubudiyah and Siyasatul Islamiyah. From the background of his parents, whose father and mother came from aristocratic, ulama, and devout Muslim families, and his religious and educational background, the spiritual character may be inherent in K.H. Mas Mansur.

#### **Value of Discipline**

The disciplined character of K.H. Mas Mansur can be seen in how he manages his time very well. K.H. Mas Mansur always appears in court on time. K.H. Mas Mansur also did not think twice about reprimanding the Javanese and Madurese military leaders who arrived late during the Japanese era. He did this because he was aware of how disciplined the military was. In addition, he felt that discussing work-related matters with his family would damage organizational values and discipline (Aqhsa, 2005).

#### **The Value of Curiosity**

The curious character contained in K.H. Mas Mansur can be seen from his character as having a thirst for knowledge. Even though he did not get approval from his father to continue his education in Egypt, he still went to Egypt to study there.

#### **Nationalist Values and Patriotism**

The nature of nationalism and patriotism possessed by K.H. Mas Mansur can be seen in his participation in fighting the imperialists who colonized Indonesia to fight for independence. The nature of nationalism and patriotism in K.H. Mas Mansur grew up while studying in Mecca and Egypt. As a witness to the sense of nationalism and patriotism of the Arab people (Mecca), which at that time was experiencing political upheaval, especially in the Hijaz region and the Egyptian nation, which at that time was being conquered by England and Turkey, his young soul began to be thrilled. There, K.H. Mas Mansur often reads or listens to Egyptian writers and public leaders whose words inspire the Egyptian people. K.H. Mas Mansur thinks Egypt and Indonesia experienced the same fate: they were colonies of Western nations. Finally, the spirit of his nationalist awakening became a vital motivation for his later struggle to expel the Dutch and Japanese colonialists from Indonesia (Soebagijo, 1982).

#### **Rewarding Achievement**

Appreciation of K.H.'s achievements: Mas Mansur appreciates and respects his friends. When K.H. Mas Mansur was elected as General Chair of the Muhammadiyah Management in 1937, he suggested to his friends K.H. Hasyam, K.H. Sujak, and K.H. Mochtar respectively served as Chair of the PKU (Ummah Welfare Committee), Tabligh and Teaching Council. This offer was made not because of the desire to make a profit after they lost the previous election for chairman or because of the desire to look good in public but because K.H. Mas Mansur appreciates their skills and experience in their respective fields.

### **Friendly and Communicative Values**

K.H. Mas Mansur is friendly and communicative in establishing friendships with the people around him. Unsurprisingly, K.H. Mas Mansur is friends with everyone because of his pleasant and friendly personality, including leaders of other religions besides Islam. K. H. Abdul Wahab Hasbullah, H. Agus Salim, W. Wondoamiseno, and Dr. Sutomo a close friends of K. H. Mas Mansur (Alpian, 2010). K.H.'s personality The lovely and friendly Mas Mansur significantly influenced his struggle in the political, social, and religious fields. It helped him become famous as an Indonesian nationalist and Islamic leader.

### **The value of liking reading**

The character likes to read from K.H. Mas Mansur was seen when he was studying in Egypt. K.H. Mas Mansur enjoyed reading general knowledge books, such as works of Western philosophy and literature, which had been translated into Arabic then. Besides reading and studying general knowledge books, K.H. Mas Mansur also studied religious books and Arabic literature. Thus, K.H. Mas Mansur studied not only Arab and Muslim philosophers but also many schools of Western thought and knowledge. His varied knowledge from the books he studies will ultimately shape his personality and broaden his range of ideas and points of view. His love of reading can be seen in the many books he brought home to Surabaya after studying in Egypt (Soebagijo, 1982).

### **Value of Responsibility**

K.H.'s responsible attitude toward Mas Mansur was seen when he led several organizations, including the Surabaya Branch of Muhammadiyah (1921), East Java Muhammadiyah Regional Consul (1932–1937), Tarjih Council, and finally the Muhammadiyah Executive Board (1937–1942). The growth and development of every organization is directly influenced by the roles and responsibilities of the leaders who guide it. For example, under the guidance of K.H. Mas Mansur, the Muhammadiyah organization experienced progress in the social, economic, educational, and most significant fields, namely in the religious field, during the leadership period of K.H. Mas Mansur (Suwarno, 2016).

### **Discussion**

MAN 1 Darussalam Ciamis is one of the Islamic-based educational institutions in Ciamis that has implemented a strengthening of students' moral character. It is realized through integrating the learning process and getting them used to depending on school culture. Integration in the learning process is achieved through teaching materials and learning activity processes, while familiarization with school culture is realized through school rules and extracurricular activities. History learning is a medium for integrating character values in the Teaching and Learning Activities (KBM) process. MAN 1 Darussalam Ciamis is one of the senior secondary schools in Ciamis and is still implementing the 2013 curriculum. Instilling moral principles in students is one of the goals of the 2013 Curriculum. The 2013 curriculum states that instilling character values can be done through extracurriculars, co-curricular, and school culture. Every educational and extracurricular activity is designed to encourage the development of cognitive, emotional, and psychomotor components. The application of material in each lesson is designed to develop students' character values. It is in line with the opinion of Mr. Idan Nurdiana, S.Pd., M.Pd., as Principal of MAN 1 Darussalam Ciamis School, Mrs. Dra. Hj. Chusnah Arifah, S.Pd., M.Pd.I., as Deputy Head of the Madrasah for Student Affairs, and Mr Budi Rahman, S.Pd.I., M.Pd., as Deputy Head of the Madrasah for Curriculum explained that each of the 2013 Curriculum implementations in schools, especially MAN 1 Darussalam Ciamis, was to instill character values in students who can be done through all subjects, especially history learning. Instilling character education in students is also essential and helps increase their enthusiasm (Interview results, March 6, 2023).

According to the 2013 curriculum regulations, history subjects are divided into two categories: compulsory history and interest history. This is in line with what Mr. Andri Wicahyono S.Pd. said. As a grade 11 history teacher, I have two categories of history subjects for the 2013 curriculum: Compulsory Indonesian History and Special History. Regarding Indonesian history learning materials, Mr. Andri Wicahyono S.Pd. Explained that history learning teaching materials provide many sources related to character education, one of which is the depiction of history through national hero figures who played an essential role in fighting for Indonesian independence and who can provide a good role model for students (Interview Results March 6, 2023).



Exemplary functions as a means of instilling moral principles by presenting virtuous people. One of the figures who can be shown as a role model for students in class XI Indonesian History learning is K.H. Mas Mansur. K.H. Mas Mansur is a national hero who has significantly contributed to Indonesian independence and can be used as a role model for students. The struggle carried out by K.H. Mas Mansur can indicate exemplary values that can be instilled in students. Thus, today's young generation can place the figure of K.H. Mas Mansur as one of the national heroes who can be emulated. Character education values that can be emulated from K.H. Mas Mansur include Religious Values, Disciplinary Values, Curiosity Values, Nationalism and Patriotism Values, Appreciation of Achievement Values, Friendly and Communicative Values, Love of Reading Values, and Responsibility Values. Based on research conducted at MAN 1 Darussalam Ciamis, character education through the exemplary values of K.H. Mas Mansur consists of three main stages: planning, implementation, and evaluation.

History is a scientific discipline that teaches many exemplary values. This research is based on the findings of the researcher's interview with Mr. Andri Wicahyono S.Pd., a history teacher for class XI IPS 1. According to him, history subjects are essential because there are many things worth learning about historical events in history subjects, and there are many noble attitudes of historical figures worth emulating. In this case, history subjects are suitable for instilling exemplary values in students. One of the even-semester high school history lesson materials is the struggle of the Indonesian people for independence from the Japanese occupation. One of the sub-materials studied from the Indonesian nation's struggle for independence from the Japanese occupation is an influential figure in the battle to maintain Indonesian independence—a figure who was influential in maintaining Indonesian independence, namely K.H. Mas Mansur. K.H. Mas Mansur has many exemplary values for students to emulate. K.H. Mas Mansur has exemplary values, including Religious Values, Discipline Values, Curiosity Values, Nationalism and Patriotism Values, Appreciation for Achievement, Friendly Communication, Love of Reading and Responsibility.

Based on observations and document analysis that researchers have carried out, the history teacher for class XI IPS 1 has made a written plan in the form of a Learning Implementation Plan (RPP) before carrying out the lesson. The RPP that educators have prepared contains Core Competencies (K.I.) and Basic Competencies (K.D.), and the use of K.I. and K.D. in the RPP includes components of integration and linkage with learning content. The learning implementation plan made by educators is based on the 2013 curriculum. It aligns with Mr. Andri Wicahyono S.Pd., a history teacher in class on March 6, 2023). The history teacher for class XI IPS 1 includes the exemplary values of K.H. Mas Mansur in the RPP. Before learning is carried out, the teacher prepares a lesson plan based on the syllabus, consists of the exemplary values of K.H. Mas Mansur in each learning activity, and determines the methods and media that will be used according to the material presented in the RPP.

Instilling character education through the exemplary values of K.H. Mas Mansur, history learning for class XI IPS 1 students is carried out directly through classroom learning activities and other activities carried out at school. Apart from that, instilling character education through exemplary values from K.H. Mas Mansur is also applied through extracurricular activities carried out by the school by increasing understanding and habituation, providing examples from teachers to students, reflection, and evaluation. Furthermore, the process of instilling character education through the exemplary values of K.H. Mas Mansur does this by providing an example by the teacher, namely by showing a disciplined attitude when learning. Disciplinary attitudes are aimed at including teachers arriving early in class. Teachers also demonstrated other examples through religious attitudes. Where the teacher always starts and closes learning activities by reading prayers. As stated by (Apriyani, 2020; Lickona, 1991; Simbolon, 2023), the cultivation of effective character education can be seen if students can know, feel, realize, and finally apply character values in their daily lives. The implementation of learning in research activities was carried out in three meeting sessions. The first meeting was held on Friday, March 3, 2023; the second was on Friday, March 10, 2023. The third meeting was held on Friday, March 17, 2023. However, even though it only had three sessions, cultivating character values through the example of K.H. Mas Mansur can be implemented effectively. This is because the process of instilling character education is carried out not only in the learning process but also in various activities carried out by the school. Another thing supported by the school's policy is that it is a religion-based school.

At the first meeting, the initial learning activities are the first step in starting the cultivation of character education, where the educator provides an example in the form of a disciplined attitude to students by entering more into the class so that students are expected to attend on time. Initial activities

are the determining point in creating classroom conditions that support the subsequent learning process. The ability of educators to make a first impression on students determines the creation of suitable learning conditions. Based on the analysis of the History RPP, in the initial activities section of the learning steps, educators have inserted activities that contain elements of character education, especially Islamic character, which is a school priority. Initial activities that reflect the cultivation of character education can be seen in the following learning steps:

- 1) At the beginning of the lesson, the educator gives greetings, and then the class leader will lead a group prayer activity (Instilling religious values);
- 2) Educators begin learning by saying Basmalah and continue by reading selected verses/surahs from the Qur'an (Habit Adaptation Program) (Instilling religious values);
- 3) Educators monitor student readiness by filling in student attendance sheets, checking student uniforms, checking student positions and seats (Instilling disciplinary values);
- 4) Educators motivate students to review previous meeting material and connect previous material with the material to be discussed (Instilling the value of a love of reading);
- 5) Educators explain the scope of learning, starting from core competencies, essential competencies, and learning objectives to be achieved.

The material at the beginning of the meeting was a general overview of the Japanese Occupation in Indonesia, as well as the struggle for independence during the Japanese occupation. At this stage, educators deliver material under the Competency Standards (S.K.) and Basic Competencies (K.D.) contained in the RPP. The material presented by the teacher is only in outline; for further clarity, students search and find the material themselves at this meeting—the initial meeting presented material regarding national figures who played a role in the struggle for independence. One of them is the character K.H. Mas Mansur, who has many exemplary values to convey to students. It is done as an effort to instill character education through exemplary values. As stated by (Karima & Abianza, 2023), character education is under state expectations as stated in the 2013 PPK curriculum.

To simplify the learning process and the process of cultivating character education, the teacher divides students into several groups to conduct group discussions and question-and-answer questions. Each group is given the responsibility to solve the problems provided by the teacher. For example, group I was given material related to the background and process of Japan's entry into Indonesia, group II looked for material on the impact of Japanese colonialism in Indonesia, and group III looked for the role of the figure K.H. Mas Mansur in the struggle for Indonesian independence. Each group leader is responsible for directing their members to solve the problems given, and the group leader even guides members who do not understand the material. Next, there was a presentation and question and answer session. In this activity, each group member has a different task so that each member can work effectively. Group discussion and question and answer activities are a form of effort to instill character values through the example of K.H. Mas Mansur, namely, students learn to be leaders, responsible, friendly, and communicative so that if done continuously, students will get used to doing these things.

In the learning process at the first meeting, character education was instilled through the exemplary values of K.H. Mas Mansur, which still cannot be applied effectively, especially to exemplary discipline, curiosity, nationalism, and patriotism. The absence of overall material delivery regarding the character K.H. Mas Mansur causes this. Furthermore, learning was carried out at the second meeting on Friday, March 10, 2023. In the preliminary activities of this meeting, the teacher made efforts to instill character education by providing an example through discipline. The teacher is present early in the learning process—likewise, students can apply a disciplined attitude by attending according to a predetermined schedule. Next, the teacher applies the cultivation of character education through a religious attitude by guiding students to pray before learning. One of them is by reading the *ismul adzom* prayer (good names), which is a habit for students taught by the *kiyai* at the Darussalam Ciamis Islamic Boarding School. The teacher also conveys learning motivation and objectives by presenting an outline of material related to the biography of K.H. Mas Mansur.

In the core activity, the teacher explains again the material about the biography of K.H. Mas Mansur, one of the national heroes of independence during the Japanese occupation, from the family background of K.H. Mas Mansur, educational background of K.H. Mas Mansur, as well as the career and work of K.H. Mas Mansur. Regarding the material at the second meeting, many students still did not understand the biography of K.H. Mas Mansur, so to respond to this, apart from providing explanations, the teacher also divided the groups again with different members from the first meeting. This discussion

activity aims to re-install the character of a leader with a sense of responsibility, discipline, and friendship. Apart from that, group formation was carried out so that students could hold discussions to cultivate character through the value of curiosity and liking to read like that of K.H. Mas Mansur. After completing the discussion, each group delivers a presentation according to the material that has been assigned. At the second meeting, each group showed better character, starting from being religious, responsible, disciplined, friendly and communicative, appreciating achievement, and liking to read. Researchers found that cultivating character in the learning process carried out by teachers can train students to think critically and solve the problems they face. The students welcomed this because, through this, they were able to develop the students' existing abilities.

In the closing activity, the teacher concludes the material that has been presented. Next, the teacher gave awards to groups that had delivered good presentations. It is a continuous effort to instill the value of respecting student achievements. At the second meeting, there was a more comprehensive change in the student's character, such as the exemplary values of K.H. Mas Mansur, starting from a religious attitude at the beginning and end of the activity, a disciplined attitude in the learning process, curiosity about the learning material, a responsible attitude during group discussions, an attitude of nationalism and patriotism during the red and white flag ceremony, a hobby of reading related to the material to be presented, as well as an attitude of appreciating achievements in group discussion activities. Then, at the third meeting on Friday, March 17, 2023. In the preliminary activities of this meeting, the teacher made efforts to instill character education by providing an example through discipline. The teacher is present early in the learning process. Likewise, students are used to being disciplined by attending according to a predetermined schedule and wearing neat clothes. Next, the teacher applies the cultivation of character education through a religious attitude by guiding students to pray before learning. One of them is by reading the *ismul adzom* prayer (good names), which is a habit for students taught by the *kiyai* at the Darussalam Ciamis Islamic Boarding School. Another religious attitude is built, namely the habit of reading the Al-Quran before learning begins. The teacher then conveys the learning motivation and objectives by explaining the outline of the material related to the biography of K.H. Mas Mansur.

In the core activity, the teacher again explains the material about K.H. Mas Mansur's exemplary values. At this meeting, students better understood the character K.H. Mas Mansur as an Indonesian independence fighter. At this meeting, the teacher still creates groups with the same members as in the second meeting to discuss. Continuous discussion activities are carried out so that the character cultivation that has been carried out previously is maintained. Through group discussion activities, students will continue to have a sense of responsibility, discipline, and friendship. Apart from that, group formation was carried out so that students could hold discussions to cultivate character through the value of curiosity and liking to read like that of K.H. Mas Mansur. After completing the discussion, each group delivers a presentation according to the material that has been assigned. At the third meeting, each group showed better character than the second, starting from being religious, responsible, disciplined, friendly and communicative, appreciating achievement, and liking to read. Researchers found that cultivating character in the learning process carried out by teachers can train students to think critically and solve the problems they face. The students welcomed this because, through this, they were able to develop the students' existing abilities.

In the closing activity, the teacher concludes the material that has been presented. Next, the teacher gave awards to groups that had delivered good presentations. This is a continuous effort to instill the value of respecting student achievements. At the third meeting, there was a more comprehensive change in the student's character, such as the exemplary values of K.H. Mas Mansur, starting from a religious attitude at the beginning and end of activities, a disciplined attitude in the learning process, curiosity about the learning material, a responsible attitude during group discussions, an attitude of nationalism and patriotism during the red and white flag ceremony, a passion for reading related to the material to be presented, and an attitude of appreciating achievements in group discussion activities. Furthermore, character cultivation through the exemplary values of K.H. Mas Mansur is also applied outside the learning process, namely through religious activities routinely carried out every week and extracurricular activities in the school environment.

## Conclusion

Exemplary values from national figures are essential in forming students' character. One of the things that can be done to form the character of students is by integrating the exemplary values of the figure K.H. Mas Mansur in the history learning process. This will form students' character through exemplary values from these figures. As for the exemplary values of K.H. Mas Mansur, which can be applied in history learning in class XI IPS 1 MAN 1 Darussalam Ciamis, include religious values, disciplinary values, curiosity values, nationalism values, patriotism values, respect for achievement, friendly and communicative values, the value of liking to read, and the value of responsibility. Character education through the exemplary values of K.H. Mas Mansur has applied quite well in class XI IPS 1 history learning at MAN 1 Darussalam Ciamis. In the planning stage, the RPP and syllabus are related to the exemplary values of K.H. Mas Mansur and have been developed by educators as part of the learning planning stage to meet predetermined learning objectives. In the implementation stage, educators have implemented the exemplary values of K.H. Mas Mansur to students during history learning. It can be seen from the students' good historical awareness related to the figure of K.H. Mas Mansur. Then, as part of the evaluation stage of the learning process, educators ask students questions about the material that has been discussed. The evaluation given by educators can be in the form of a written or oral exam, depending on the material and the student's readiness.

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