

Material Development of Sultan Baabullah's Resistance (1570-1583) for Character Education

La Ode Dinda
Graduate School
Universitas Negeri Yogyakarta
Yogyakarta, Indonesia
dindalaode@gmail.com

Aman
Graduate School
Universitas Negeri Yogyakarta
Yogyakarta, Indonesia
aman@uny.ac.id

Abstract-Character education is an attempt to shape the students' character based on the expected values. History as a humanities science is an appropriate means to develop character education. The students' history books in case of foreign authority resistance in Indonesia always emphasize on regional battle. Sultan Baabullah's resistance to expel the Portuguese from North Maluku was the first success for the indigenous population in defeating the colonists. Therefore, this material is very important to be used as learning content in schools. During the resistance of Sultan Baabullah, there were a lot of character education values that could be developed as material for students' character development. The character values gained from the material can be actualized by students in this present life and their future.

Keywords: *Sultan Baabullah's resistance, character education, learning materials*

I. INTRODUCTION

Humans are the main subject of history as an endless dialogue between the past, present and future. The history examines human perseverance and their achievements. It points out the study of people who conquer land and sea without resting instead of those who only stand wait. History places humans in the highest strata of the methodology but, in its development, human role sometimes gets rid of. This modern history tends to focus on the narrative of human in the past without giving attention to the future civilization.

In every historical event, the background of the perpetrator's vision plays crucial role, but it is often forgotten in modern history. Vision or it can be said as value is intangible that persists in every historical event. The value of historical events is more important to be maintained than the chronology of the event itself. According to Paulo Freire, Education is a means to give freedom to humans, so Freire often states humanist education as an auxiliary means that should be able to display various forms of teaching materials representing the students.

In the material development, an analysis of the students' needs should be done to give a clear picture for teacher. The teachers should observe the students condition more frequently and the teacher's response to students. These observations must be contextualized through testing the social context that shapes students' awareness. Thus, the teacher can have better understand on the way of learning, comprehension, and the educational process experienced by students. Through this method, the teacher research gives traditional revolution ideas on staff development, democratization of education, and directing teacher activities.

Sultan Baabullah resistance is an example of Indonesian national history containing the values of character education that need to be transformed in the school level. Throughout its history, Indonesian people always fight against foreign authority in various regions in Indonesia [1]. History, seen from human point, always bring patriotism in every big country to give positive effect to the country which experienced a great historical event and resulted from extraordinary achievements. States that the subject's point of view of history is influenced by the atmosphere of historical education in the classroom. If the learning material of history is filled more by military and political figures, the student will utilize the figures as means to see the past [2]. The resistance of Sultan Baabullah containing the values of character education is in line with the 2013 curriculum that emphasize on character education. There are 18 values in character education including religiousness, honesty, tolerance, discipline, perseverance, creativity, independence, democracy, curiosity, citizenship, patriotism, achievement respect, friendship, peacefulness, reading interest, environmental care, compassion, responsibility [3].

II. RESEARCH METHOD

This research can be categorized as a literature study. The data were collected through the primary and secondary literature. After that, content analysis was carried out based on the research objectives.

III. RESULTS AND DISCUSSION

A. *The Arrival Of The Portuguese And Spanish In Maluku*

The innovation of navigation tools, such as compasses and maps, made it easier for Europeans to navigate the seas. The Portuguese arrived in Maluku in 1512. At that time, Spain and Portugal were the two competitors for discovering the new world. To avoid a more severe conflict, both were met by Pope Alexander VI in 1493 to make an agreement, or usually called as Treaty of Tordesiles, i.e. America and surrounding areas belonged to Spain while Asia was for Portugal.

The Copernicus and Galileo opinion that "the earth is round" greatly influenced and encouraged Spanish and Portuguese sailors and other European countries to sail across the ocean to find the new areas. In fact, Galileo with his heliocentrism had paved the way to study the space where the scientists carried it out in the 20th century. Meanwhile, power (glory), greed/ gold, and religion (god) were the vision and mission brought by Europeans, or often called as 3G. They impose their ambition by making

contract with local authorities and, at the same time, legitimize their existence.

After the Malacca region was conquered in 1511 by Alfonso d'Alberquerque, he asked Antonio d'Abreau to find the spice islands. On the way back to Malacca, Antonio d'Abreau along with Francisco Serao avoided Ternate due to the severe damage but the broken ship was crashed and rescued by Hitu residents in Ambon. It was recorded in a history that the Portuguese were the first European nation that came to the archipelago with the motives of economic, adventure, and religion [4].

Catching up the news that Antonio d'Abreau and Francesco Sarao were in Ambon, Sultan Ternate Bayan Sirullah sent Kaicil Darwis to invite them to Ternate and then Francesco Serao was appointed as an advisor in Ternate kingdom. Tidore also wanted to invite the Portuguese to their kingdom but Ternate did earlier. Later, in 1521, the Spanish navy arrived to Tidore as the invitation of Sultan Tidore Almansur.

Maluku Kie Raha namely Jailolo, Tidore, Bacan, Makian and Ternate in the history and its development were rich with abundant sources of spices (green gold). Without spices in North Maluku, this nation would not be colonized. The arrival of Europeans was to control (monopoly) the spices trade of by conquering the trade route in Malacca at that time. Originally, the trade was started by Chinese, Arabic, Gujarat, Persian in the 7th and 15th centuries upon the Portuguese arrival it caused the collapse of the region.

Serao in Ternate was the first European official arrival in this case of the Portuguese as the ambition of exploration program and began in the middle of the 15th century. Portuguese expansion across the ocean as the manifestation of the vision of its people and the adopted attitude towards new regions. Serao was the first functionary that succeeded in negotiating with Sultan Bayanullah for their monopoly of spice trade and the exclusive right to establish Portuguese fortress in Gamlamo.

Ternate was gradually crowded with traders from various regions. The good reception from the people and the authorities was a strong reason for Portuguese to explore this country. A Conflict appeared when the Portuguese began to intervene in the internal affairs of the Ternate kingdom in order to strengthen their position and dominated the political situation throughout the fourth territory of the kingdom.

The opportunity arose along with the regime change after Kolano Bayan Sirullah died in 1522. Political intrigues in the sultanate were provoked by the Portuguese to influence the inheritance of the throne. The Portuguese used its influence on place Tabarija in 1535, but eventually he was also detained and exiled to Goa and, as his successor, the Portuguese appointed Khairun.

In carrying out the duties in Maluku, the Jesuit mission received various facilities from Sultan Khairun. Jesuit missions was Christianization of indigenous people who had not been Moslem even those already Moslem [5]. The facilities included transportation in the form of Joanga along with the crew, who brought their personnel to Moro. This transportation assistance was usually submitted through the Governor. The entire logistics from the mission were sent

from Malacca. If the logistics ship had not arrived, the kingdom normally provided emergency assistance in the form of rice, fish and others. However, the basic attitude given by Khairun was the permission for Christianisation mission among indigenous people.

Khairun was not concerned at all when several members of the royal family moved to Christianity such as Dona Catarina, Done Isabella (Nyai Chile Nukila) and her husband, Pati Sangaji as well as Dom Manuel Tabariji. Similarly, Khairun let several Ternate royal Bobato, such as Sangaji Moti, Gamkonora, and Kolano Sabia converted to Christianity. Sultan Khairun was such a figure and a leader who was open-minded (plural) in providing opportunities for other religions to spread its belief in his kingdom. Another worthy example was his consistency of what he did.

As the example, when Khairun was still in Malacca, he was told that Sultan Tabariji had converted to Christian. Khairun replied lightly: Tabariji's right to become Sultan had gone since he separated from Islam. Regarding the proclamation of Tabariji that Ternate Kingdom was Christian and became the Portuguese vawal, Khairun only stated that there had been an evil conspiracy between Tabariji and de Freitas.

Sultan Khairun was a stumbling block for Portuguese. Governor Mesquita had plans from the beginning to eliminate Sultan Khairun. In Moro region, the news was clear that the Jesuit mission had been hindered by the attacks from Muslims. They burned and murdered local Christians. Sultan Khairun's suspicion about Marramaque's provocation was proven. Instead of protecting the Jesuit mission and local Christian population, it only expanded the Portuguese power in Moro. Mesquita was worried on Moro's security if it was left by Marramaque and gave detrimental effect on the Portuguese. Considering the lack military power of the Portuguese, they could be slaughtered by abundant of Khairun's troops.

Thus, the Portuguese Governor, Masquita, made a peace commitment with Sultan Khairun. In public, they hugged each other and swore by using their respective holy books, Sultan Khairun with Quran and Mesquita using Bible. After that, Sultan Khairun was invited to visit him who was seriously ill and at the same time talked the confidential issues. However, it was only the trick to assassinate Sultan Khairun. Without his guards, Sultan Khairun ventured into the Gamlamo fortress and he was stabbed using keris (traditional weapon) by Antonio Pimental, the nephew of Mesquita.

On February 25, 1570, Sultan Khairun (1537-1570), the 25th Kolano or the 7th Sultan of Ternate, who had been tolerant in religion and gave much convenience to the Jesuit mission, was betrayed by the Portuguese, brutally murdered inside the Gamalama fort. The result was very tragic not only for the Portuguese existence in Maluku but also for the Jesuit mission. When Sultan Baabullah (1570-1584), the son of Sultan Khairun, was inaugurated on February 28, 1570. He declared, in his acceptance speech after being sworn as sultan of ternate, to take revenge for his father's death and to expel the Portuguese colonists. He would never stop fighting until the last Portuguese left his country [6]. It was triggered by the cruelty of Mesquita that beheaded Sultan

Khairun and put his head in the spearhead so that the people of Ternate could watch it. It made Baabullah's struggle even more vigorously to expell the Portuguese.

B. The Struggle Of The Sultan Of Baabullah To Expel Th Portuguese

The Sultan of Baabullah, Datu Syah was born in Ternate on 10 February 1528, the eldest son of Sultan Khairun with his consort Boki Tanjung, the eldest daughter of Sultan Bacan Alauddin I. In his young age, Sultan Baabullah was appointed as Kapita Laut, the highest military position in the royal structure of Ternate. By having this position, he was involved in various conquests, especially in North Sulawesi and Central Sulawesi. Even after becoming Sultan, Baabullah still led the expedition to Buton, Tobungku, Banggai and Selayar. His greatest achievement was to drive the Portuguese out of Maluku.

In case of Islamic religious knowledge, the palace preachers always guided Baabullah. This mighty young man was indeed prepared to govern the Kingdom of Ternate. He was not only mastering the state administration and military but also mentally ready to succeed Sultan Khairun. He was expected to be able to carry out the sacred task of leading a *Fi Sabilillah* war against European arrogance. When he was appointed as the 25th Sultan of Ternate, Baabullah was already mature, he was around 42 years old. All the royal inhabitants supported him because he had been trained in various battlefields during the upheaval against the Portuguese.

Forty-two-year-old Baabullah became Sultan of Ternate in 1570. He vowed to expel the Portuguese from Maluku. After the loss of his father Sultan Khairun Jamil, all the rights and ease that had been granted to Portugese were turned around. He surrounded Gamalama fortress for almost five years with terrible conditions [6]. Gamlamo began to be besieged by Sultan Baabullah for five years. Many died due to lack of food, ammunition, limited access to go out from fortresses, and diseases. The confined Portuguese, Missionary and Indigenou Christian in Gamlamo fortress made food thinning. Even, they ate dogs, cats, mice, to survive.

The Sultan of Baabullah asked his father's murderer, Governor Diego Lopez de Mesquita, to be sent to the Portuguese court in Ternate. If they found guilty, they must be sentenced accordingly. This demand was conveyed by the Sultan Baabullah to the Portuguese King in Lisbon and the Young King in Goa. If it was realized, he gave his word to reestablish the relationship with all the rights that had been given to the Portuguese, as they received so far. However, it was difficult for the Portuguese to fulfill this request due to the convention which stated the governor might not be punished during his incumbency.

On the other hand, Mesquita was secretly tried to be deported to Ambon. On the way to Malacca between Surabaya and Jepara, the ship at Tumapangi Mesquita was hit by a strong wind and had to pull over. He was then walking and got attack by a group of people, Mesquita was killed. Meanwhile, his nephew, Antonio Pimental, also died because of thiamine deficiency inside the siege of Gamlamo fortress.

On 28 December 1575, the Portuguese left Maluku. Lamenting the suffering of being confined from the thick wall that had been imprisoning them. Several days before, on December 24, Baabullah sent his men to ask the Portuguese to surrender in 24 hours. It was accepted because of their vulnerable conditions. The last Portuguese Governor, Nuno Pereira de Lacerda, gave orders to make requirements with Baabullah. Thus, three Portuguese ships docked at the Talangame and brought the Portuguese on 28 December 1575.

In the history of Indonesia, Sultan Baabullah was the only one who succeed in getting rid of the colonist. He also controlled 72 islands. It consisted of: (a) Mindanao (Philippines) where Ternate had the right of the island at the most, (b) Sarangan (near Minandanau), (c) Islands around Sangir, (d) Islands around Manado, (e) Banggai and the surrounding islands, (f) Sula, Taliabu and Seram Islands as well as Ambon islands, (g) Southeast Sulawesi, and (h) around Halmahera.

The struggle of the Sultan of Baabullah was not necessarily his own resistance. His struggle got the support from his people. The impassioned spirit played very important factor in this struggle. The people's power used to navigate the sea and islands to drive out the colonist. After the Portuguese left, he took over the fortress of Gamlamo and established as a palace. Baabullah is the greatest Sultan of Ternate where confidence has become his most sophisticated weapon in expelling Portuguese superpower. Finally, Sultan Baabullah died in 1583

C. The Definition Of Character Education

Muchlas Samani defines the character as a basic value that can build one's personality. It is formed because of the influence of heredity and environmental influences, which distinguishes it from others, and is manifested in attitudes and behavior in daily life [8]. In line with this, Marzuki in Agus Wibowo book clarifies that the character is identical with morals, so the character is the values of universal human behavior including all human activities, in relation to God, with oneself, with fellow human beings, as well as with the environment. It is realized in thoughts, attitudes, feelings, words, and changes based on the norms of religion, law, fate, culture and customs [9].

Based on the experts view above, it can be concluded that the characters are values in the form of behavior, attitudes, feelings, and actions. It contains in a person's personality that become their habits in good activities dealing with God, themselves, and with fellow human beings in various aspects of life.

According to Thomas Lickona in Retno Listyarti book, character education is about being a character school, as the best place to instill character. The process of character education is based on the cognitive, affective, and psychomotor domains [10]. Moreover, Thomas Lickona in Suyadi explains character education consisting of three main elements, namely knowing the good desiring the good, and doing the good [11].

D. The Values Of Character Education

The character values that can be nurtured through the learning process are as follows:

- 1) Religiousness, i.e. having obedience and compliance to understand and to carry out religious teachings (belief), including in this case is a tolerant attitude towards religious worship (other beliefs), and live in harmony with others.
- 2) Honesty that is being truthful in words and actions and able to be trusted.
- 3) Tolerance, namely having respect and appreciation for different opinions, beliefs, ethnicities, attitudes and actions of others.
- 4) Discipline, namely having habits and actions that are consistent with all forms of regulations or rules that apply.
- 5) Perseverance means having attitudes and behaviors to show genuine efforts in completing various tasks, problems, jobs, and obstacles with the best way.
- 6) Creativity is showing attitudes and behaviors that always reflect on the idea of innovation to solve various problems by finding new ways even creating better results.
- 7) Independence refers to attitudes and behaviors that are not dependent on others in completing various tasks and problems.
- 8) Democracy, namely the attitude and way of thinking that reflects equality of rights and belief in political freedom and equality.
- 9) Curiosity, a way of thinking, readiness and behavior that showing a marked desire and eagerness to learn about knowledge or information more deeply.
- 10) Citizenship is prioritizing the country's interest above personal, individual or groups interests.
- 11) Patriotism, i.e attempting to profess loyalty and care about the social, economic and political condition of a country.
- 12) Achievement Respect means obtaining thing successfully by exertion, effort, courage and skill, and being happy for other's success.
- 13) Friendship is being gentle and generous towards others; having a relationship between two or more people who enjoy being together.
- 14) Peacefulness is reflecting the attitude of helping to maintain peace and preventing violence as well as creating comfortable atmosphere for its presence around community.
- 15) Reading Interest, having habit without any coercion to provide time specifically to read various information, from books, journals, magazines, newspapers, and so on, so that generating goodness.
- 16) Environmental Care has the meaning to protect natural environment from loss and pollution; saving the earth's resources for the future.
- 17) Compassion, namely showing kindness and concern for others in distress by offering help whenever possible
- 18) Responsibility is taking care of duties, being dependable and accountable when having things to do to God, self, and society [11].

Those the eighteen-character values that must be internalized by the school party into all courses. One of them is history learning which is designed to make the students active and comfortable. It is expected that the materials of Sultan Baabullah struggle containing character values can be actualized and transformed to students during their learning process [12].

E. The Character Values In The Materials Of Sultan Baabullah Resistance

Each course should be able to reflect the character values that have been set in the curriculum. Instilling, at least, one-character values into the subject matter is a good initial step to achieve the national education goals. Character education is not just an attribute in a teaching and learning process, but it should be the main aim for every classroom learning. Referring to the resistance from Sultan Baabullah (1570-1583) associated with eighteen-character values, the character values in the material including:

- a. Tolerance refers to attitudes and behaviors that respect for different religion, belief, and other different things and able to live peacefully during these differences. This attitude is shown by Sultan Baabullah who respects the Europeans belief. Even, when he succeeded in expelling the Portuguese from North Maluku, he did not force them to convert to Islam.
- b. Patriotism means attempting to profess loyalty and care about the social, economic and political condition of a country, so that it does not easily accept an offer from other country that may harm the nation. This attitude is reflected by Sultan Baabullah who had sworn after appointed as sultan, replacing his father Khairun who was murdered by the Portuguese. Baabullah vowed to expel the Portuguese who had intervened his kingdom. With the love of his homeland, Ternate, he exerted all his energy and effort in uniting his people to fight against the Portuguese.
- c. Perseverance means having attitudes of continuing to work towards a goal, no matter what the obstacles and challenges are. It was exemplified by Sultan Baabullah. After he noticed that Ternate sultanate had become an arena of hostility and separations causing insecurity due to the Portuguese actions, he fought tooth and nail through the *koya-koya* battle or all-out war. Finally, he succeeded in defending Gamlama Fortress for five years. It needed great effort and courage that made the Portuguese troops surrender.
- d. Peacefulness is reflecting an attitude of maintain peace, happiness and preventing violence as well as creating comfortable atmosphere for its presence around community. This attitude has been shown by Sultan Baabullah who knew that some people in the kingdom, had embraced Christianity but he accepted it in order to avoid disputes. Also, if there was a disagreement with Portuguese he preferred to negotiate.

IV. CONCLUSION

Character education is a process of giving guidance from teacher to students based on the character values in order to be fully human with good character. The values contained in character education are religiousness, honesty, tolerance, discipline, perseverance, creativity, independence, democracy, curiosity, citizenship, patriotism, achievement respect, friendship, peacefulness, reading interest, environmental care, compassion, responsibility. The character value that is potentially internalized to the students in the classroom is through history learning.

Historical subjects taught at school have a very strategic goal in shaping the character and dignity of the

nation. Since, it develops a sense of nationality and love of the homeland. The material of Sultan Baabullah's resistance in expelling the Portuguese from North Maluku was a historical event that took place in an eastern part of Indonesia. It was the first victory achieved by the indigenous population of Indonesian against the foreign colonist. Considering the historical material of Sultan Baabullah resistance and the eighteen-character values, so the values that can be put forward involving tolerance, patriotism, perseverance and peacefulness. These values are expected to be applied by the students and becoming the guidelines for their future.

REFERENCES

- [1] Daniels. "Studying History: How & Why". New Jersey: Prentice-Hall, Inc, 1966. pp.100.
- [2] Wineburg, S. "Historical Thinking and Other Unnatural Acts: Charting the Future of Teaching the Past". Philadelphia: Temple University Press, 2001.
- [3] Faza, A. "Pengajaran Sejarah sebagai Media Penanaman Wawasan Kebangsaan" *Jurnal Wiyanata*. Vol. VIII, No 2, pp. 3, 2017.
- [4] Zuhdi, Susanto dkk. "Kerajaan Tradisional Sulawesi Tenggara: Kesultanan Buton". Jakarta: CV. Defit Prima Karya, pp. 1, 1996..
- [5] Adnan, M. Amal. "Kepulauan Rempah-rempah: Perjalanan Sejarah Maluku Utara 1250-1950". Jakarta: KPG (Kepustakaan Populer Gramedia). , pp. 181, 2010.
- [6] Djokosurjo, "Agama dan Perubahan Sosial: Studi tentang hubungan antara Islam, masyarakat, dan struktur sosial-politik Indonesia". Yogyakarta: LKPSM: Pusat Studi Sosial dan Asia Tenggara UGM, pp. 126, 2001.
- [7] Kartodirdjo, Sartono. "Pengantar Sejarah Indonesia Baru 1500-1900". Jakarta: Gramedia, pp. 118, 1988.
- [8] Samani, Muchlas & Hariyanto. "Konsep dan Model Pendidikan Karakter". Bandung: PT Remaja Rosdakarya, pp. 43.2012.
- [9] Wibowo, Agus. "Manajemen Pendidikan Karakter Di Sekolah". Yogyakarta: Pustaka Pelajar, pp.10-11, 2013.
- [10] Listyarti, Retno. "Pendidikan Karakter dalam Metode Aktif, Inovatif & Kreatif". Jakarta: Penerbit Erlangga, pp.8, 2012.
- [11] Suyadi. "Strategi Pembelajaran Pendidikan Karakter. Bandung": PT Remaja Rosdakarya, pp. 6-9, 2015.
- [12] Johan & Ranando. "Nilai-nilai pendidikan karakter dalam materi sejarah kebangkitan nasional Indonesia". *Jurnal sejarah dan budaya*, Vol 12 no 1. 2018. pp. 42