

Implementation of the National Insight Values of Hamengku Buwana IX For Character Education

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Abstract: The noble values and national insight of Hamengku Buwana IX, who was nationalist and democratic, played an important role in shaping the character of the younger generation. So that as the next generation of the nation they not only have intellectual intelligence but also have emotional intelligence. This qualitative research with historical approach uses descriptive analysis method to find the noble values and national insight of Hamengku Buwana IX. The results showed that the leadership values and national insight of Hamengku Buwana IX in respecting ancestral culture and prioritizing the interests of the nation and state were the basis for character education and noble character education. Hamengku Buwana IX is able to combine traditional and modern thinking, which refers to noble values and national insight by prioritizing the interests of society and the state in his leadership. So that character education for the younger generation can be directed at emphasizing the noble values and national insight of Hamengku Buwana IX.

Abstrak: Nilai-nilai luhur dan wawasan kebangsaan Hamengku Buwana IX yang nasionalis dan demokratis berperan penting dalam membentuk karakter generasi muda. Sebagai generasi penerus bangsa mereka dituntut tidak hanya memiliki kecerdasan intelektual tetapi juga memiliki kecerdasan emosional. Penelitian kualitatif dengan pendekatan historis ini, menggunakan metode analisis deskriptif untuk menemukan nilai-nilai luhur dan wawasan kebangsaan Hamengku Buwana IX. Hasil penelitian menunjukkan bahwa nilai-nilai kepemimpinan dan wawasan kebangsaan Hamengku Buwana IX dalam menghargai budaya leluhur dan mengedepankan kepentingan bangsa dan negara merupakan dasar bagi pendidikan karakter dan budi pekerti luhur. Hamengku Buwana IX mampu memadukan pemikiran tradisional dan modern, yang mengacu pada nilai-nilai luhur dan wawasan kebangsaan dengan mengedepankan kepentingan masyarakat dan negara dalam kepemimpinannya. Sehingga pendidikan karakter bagi generasi muda dapat diarahkan pada penekanan nilai-nilai luhur dan wawasan kebangsaan Hamengku Buwana IX

Keywords:

HB IX, noble values, national insight, character education.



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INTRODUCTION

Sultan Hamengku Buwana IX was declared a National Hero in 1990 by Presidential Decree Number 53/TK/Tahun 1990 dated July 30 because of his work and role during the struggle and defense of Indonesian independence (Jogjakarta Palace Archives, 2015). The insight and education of Sultan Hamengku Buwana IX, who was modern, democratic and had a high sense of nationalism, brought changes to the palace and the

people of Jogjakarta. The Jogjakarta Palace has become more open to socio-cultural changes and developments in society. This openness can be seen in the progress of the Jogjakarta palace in the economic, social, cultural and political fields, especially in the field of education (Monfries,2018).

Hamengku Buwana IX's national insight can be a source of inspiration in instilling character education for the younger generation amidst the current current of globalization. The development of technology and information influences the character building of the younger generation, so character education is needed to train high integrity and dedication. This is one of them by providing character education based on the national insight of the previous leaders (Kubat,2018).

In Law Number 20 of 2003 concerning the National Education System in Article 1 paragraph (1) it is stated that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control , personality, intelligence, noble character, and skills needed for oneself, society, nation and state (Teacher and Lecturer Law of the Republic of Indonesia, 2005,). Meanwhile, Ki Hadjar Dewantara stated that education is an effort to advance character, mind, and body so that they are in harmony with nature and society (Tafsir, 2015)

Education is an effort carried out by a person or group to influence a person or group of people to become a better person and achieve a better and more stable life (Sudirman, 2017). Education in humans starts from infancy to a lifetime, meaning that education knows no age limit. Experience in living in society is also an education. So that education is not only limited to formal education or through school (John,2021).

Character values are synonymous with manners which are the unity of the soul that lives within humans (Mulyasa, 2017).

Character education in society needs to be instilled since childhood both in formal and non-formal education. Character education activities from an early age strived to pass down noble values from their predecessors (Berkowitz ,2019).

Character is a way of thinking and behaving that characterizes each individual to live and work together, both within the family, community, nation and state (Fauziah, 2021). Meanwhile, character education is defined as education that develops cultural values and national character in society, so that they can have and apply these values in national and social life (Putro, 2020).

As an aspect of personality, character is a reflection of a person's personality which includes mentality, attitudes and behavior in society. Character education can also be said to be moral education. Learning about norms, manners, and customs makes character education more priority to teaching about one's character and behavior in social life based on prevailing cultural norms and values (John,2021).

Character or character education is education about life ethics based on reason and conscience, namely an educational process aimed at developing noble values, attitudes and behaviors that are continuously carried out in the environment both within the family, school and community so that children grow up to become good individuals. have a noble character (Gundersen ,2019).

Character education is a form of community activity in providing learning that contains an action and serves to educate. The purpose of character education is to shape individual attitudes and behavior,

based on a continuous learning process to become better individuals.

The process of character and morality education must be carried out chronologically. This means that by sowing ideas, you will reap actions, by sowing actions you will reap habits, by sowing habits you will reap character, and by sowing character, you will reap fate (Agustian, 2022). Character education can be done by setting examples or role models in society to shape individuals who are responsible, have integrity, and have a spirit of nationalism (John, 2021).

Koesoema (2017) reveals that character education is the basic values that individuals must internalize in society so that harmonization can be achieved. The values of the heroes' struggle such as wisdom, sacrifice, responsibility, dedication, integrity, patriotism, feelings of the same destiny and nationalism are the values that are prioritized in character education.

Hamengku Buwana IX's national insight has been discussed by several researchers such as: Swastama (2020) which explains students' understanding of the heroic values of Sultan Hamengku Buwana, Wardhani (2012) which discusses the Influence of Sultan Hamengkubuwana IX's Socio-Cultural Views on the Existence of the Jogjakarta Palace, Iswantoro. (2020) which discusses the Role of Sultan Hamengku Buwana IX in Upholding the Independence of the Republic of Indonesia.

Then Aswat (2021) who explains the analysis of the implementation of strengthening religious character during the distance learning period for elementary school students, Badawi (2019) explains character education in the formation of noble character in schools, Chairiyah (2014) who discusses Character Education in the World of Education, Maunah (2015) who revealed about the implementation of character education in forming students' holistic personality, and Sukarno (2021)

who explained about the Implementation of Character Education during the COVID-19 Pandemic in Elementary Schools.

From several studies and articles about Hamengku Buwana IX's national insight and the value of character education above, no one has discussed Hamengku Buwana IX's national insight and character education in one subject of study. This research will discuss the values and national insights of Hamengku Buwana IX and the implementation of Hamengku Buwana IX's national insights in character education.

The purpose of this research is to reveal the implementation of Hamengku Buwana IX's national insight in character education that is relevant to current educational developments. While the benefit of this research is to provide teaching for the younger generation based on the values of the struggle of national figures in an effort to shape the character of Indonesian people who are virtuous and have personality, so that they can strengthen national resilience in the formation of Indonesian national identity.

METHODS

The method used in this study is a qualitative method with descriptive analysis, where the analysis refers to data and utilizes existing theory as supporting material. Qualitative research method is a research method used to research natural objects where the researcher is one of the key instruments. The data collection technique was carried out by triangulation, data analysis was inductive in nature and the results of this study emphasized meaning (Sugiono, 2021).

Data collection techniques use documentation techniques to explore and collect data from reading sources related to research problems. Data collection was carried out by means of a literature study on nationalism insight and the spirit of nationalism of Hamengku Buwana IX on

library sources in various libraries, including: Sonobudoyo Keraton Jogjakarta Library, KHP Widya Budaya Keraton Jogjakarta library, Tepas Tanda Yekti Jogjakarta Palace, Grahutama Pustaka, FIB UGM Library, and Diponegoro University Central Library.

In addition to the literature study, data sources were also obtained through unstructured interviews that combined formal and informal interviews (Bernard, Wutich & Ryan, 2017). Interviews were conducted with informants from Tepas Tanda Yekti, Penggeng Tepas Dwarapura, Penggeng II KHP Widya Budaya and Abdi Dalem Keraton Jogjakarta.

Data sources in this study are divided into two, namely primary data sources and secondary data sources. Primary data as the main data source consists of two data, namely: 1. In the form of books and archives sourced from the Tepas Tanda Yekti archive, the KHP Widya Budaya archive, and the Sonobudoyo Library. 2. Interview data with KRT.H. Jatiningrat as Penggeng Tepas Dwarapura and KRT. Purwodiningrat as Penggeng II KHP Widya Budaya. While the secondary data sources used are books, journals and papers from research results related to the national insight of Hamengku Buwana IX.

All data obtained is then verified, interpreted and concluded in the analysis. Data in the form of words is compiled into a complete text through three activity streams, namely data reduction, data presentation and conclusion (Endraswara, 2006)

RESULTS AND DISCUSSION

Hamengku Buwana VII started to instill character and ethics education regarding responsibility and the importance of teaching. During the reign of Hamengku Buwana VII, the Jogjakarta Sultanate experienced a period of transition towards

modernization. Many schools were established, both formal and non-formal schools such as dance, gamelan and wayang arts schools.

Hamengku Buwana VII showed his thoughts on the importance of character education by sending his sons and daughters to university, even sending their sons and daughters to study in the Netherlands so they would be more responsible, have integrity and be independent. Hamengku Buwana VII also encouraged GPH. Puruboyo or Hamengku Buwana VIII to study in the Netherlands. Hamengku Buwana VIII is the father of Hamengku Buwana IX (Arsip Keraton Jogjakarta, 2015).

The independence and open mindset that was instilled in Hamengku Buwana VII's sons and daughters resulted not only in dance and wayang schools, but also many youth organizations established at that time. Muhammadiyah as one of the major organizations, was also born from the Jogjakarta palace environment during the reign of Hamengku Buwana VII (Arsip Tepas Thanda Yekti Keraton Jogjakarta, 2014).

Raden Ngabei Ngabdul Darwis or Kyai Haji Ahmad Dahlan is a royal servant of the Jogjakarta palace class who was sent to school in Saudi Arabia by Hamengku Buwana VII.

Hamengku Buwana VII has a far-reaching vision, by providing space for freedom to learn and organize. For Hamengku Buwana VII, freedom in pursuing education is an attempt to add insight and independence (Arsip Tepas Thanda Yekti Keraton Jogjakarta, 2014).

Hamengku Buwana VII's visionary views were also continued by Hamengku Buwana VIII. Hamengku Buwana VIII applied character education and manners to his sons and daughters from an early age. Likewise with Dorajatun (Hamengku Buwana IX), who since childhood had to be independent and disciplined because he

lived separately from school in Gondokusuman.

In addition to education, the role of Sultan Hamengku Buwono IX in the social and political fields was also very large. Even though Hamengku Buwana IX was the King of the Jogjakarta Hadiningrat Palace at that time, he still showed the Indonesian people how loyal and committed he was in defending the independence of the Republic of Indonesia.

This was shown when the Dutch attempted to re-occupy the city of Yogyakarta, at that time the center of the Republic of Indonesia's state government was in Yogyakarta. Sultan Hamengku Buwana IX showed his consistency in maintaining the integrity and independence of the Unitary Republic of Indonesia in accordance with his advice that every Indonesian citizen must be willing to sacrifice for the sake of maintaining the independence and safety of the Indonesian people. Sultan Hamengku Buwana IX helped establish the Republic of Indonesia with extraordinary material contributions and moral support.

The attitude of patriotism continued to be shown by Hamengku Buwana around 1949, a major event occurred in Jogjakarta, namely the March 1 General Attack. This general attack was aimed at expelling the Dutch who wished to re-colonize Indonesia. This military operation was under Suharto's leadership. In the event of this general attack Hamengku Buwana IX was the Initiator.

The role of Hamengku Buwana IX in the struggle for the Republic did not only stop at political actions and steps. Hamengku Buwana IX also made material contributions which were very meaningful in maintaining the standing of the Republic of Indonesia. This was demonstrated by Hamengku Buwana's commitment to helping the Indonesian state face the economic and political crisis in 1949. The economic and political crisis faced by the Indonesian

government was exacerbated by the outbreak of the PKI rebellion in Madiun. At that time the state finances were empty. Never mind to finance development, to ensure that the government runs smoothly and is not available. It was in this situation that Hamengku Buwana IX's soul and spirit of patriotism and national insight provided financial assistance to the Republic of Indonesia.

Sultan Hamengku Buwana IX who is committed to higher education is a figure in the establishment of Gadjah Mada Higher Education Hall. Gadjah Mada Higher Education Hall is the forerunner of Gadjah Mada University. Gadjah Mada Higher Education Center at that time was a private higher education institution, under the foundation formed by Prof. Priyono, Prof. Dr. Sardjito, Prof. Mr. Jakosutona, Prof. Mr. Kertanegoro and Prof. Mr. Notonegoro. The building used as a place of study is the Sitihihgil Performance, which is part of the Yogyakarta Palace which was lent by Sultan Hamengku Buwana IX. At that time the Gadjah Mada Higher Education Hall was standing, only having a Faculty of Law and a Faculty of Letters. Based on the description above, it can be described as exemplary, nationalism and national insight of Hamengku Buwana IX which can be used as a source of character education for the younger generation (Arsip Keraton Jogjakarta , 2015).

1. Exemplary, Nationalism and National Insight of Hamengku Buwana IX

As a large Sultanate at that time, the Jogjakarta palace under the leadership of Hamengku Buwana VIII tried to push forward the world of education. Like his father, Hamengku Buwana VIII also required his sons and daughters to pursue formal education as high as possible, even if necessary to go abroad (Interview with KRT H. Jatiningrat).

Hamengku Buwana VIII also began to instill a sense of responsibility towards oneself, discipline and independence in his little son GRM. Dorojatun or Hamengku Buwana IX. Since the age of 4, Dorojatun has been living separately from his family. Dorojatun was entrusted to a Dutch family, namely Mr. Mulder, the NHJS school principal who lived in the Gondokusuman area. Hamengku Buwana VIII wanted the crown prince to receive education in discipline, simplicity, responsibility and independence even though he was the son of a king (Tepas Thanda Yekti Archives).

Based on the description above, the attitude of independence, dedication, responsibility and integrity taught by Hamengku Buwana VII and Hamengku Buwana VIII to Hamengku Buwana IX had a major influence on Hamengku Buwana IX's attitudes and views on nationalism.

Hamengku Buwana IX's thoughts and views on independence, discipline and responsibility are freedoms that are democratic in nature so that they can become human beings who are useful to others and do not oppress or colonize other people or other nations (Interview with KRT. Purwodiningrat).

Quality education according to Hamengku Buwana IX is education that aims to instill character values in which there are components of knowledge, awareness, creativity and a willingness to innovate based on noble values and culture. Education with a national perspective contains three main elements, namely knowing goodness, loving goodness and doing good (Aidah, 2020).

Learning is not only at school but also where everyone can think, interact, take life values, and character from the nation's leaders. The figure of Hamengku Buwana IX can be an inspiration for the younger generation. Hamengku Buwana IX's national insight provides benefits for historical science and the development of knowledge

about the characteristics of role models, movers and fighters who uphold the sovereignty of the nation and state (Atmakusumah, 2016).

Independent attitude and responsibility can be seen from Hamengku Buwana IX in choosing education. In 1930 he continued his studies in the Netherlands, at the Haarlem Gymnasium and lived with the Ir. W. C. G. H. Mourik Brokman who became the school's director. Then HB IX continued his studies at Rijk universiteit which is the oldest university in Leiden at the Indology faculty (Maulana, 2019).

The Indology Faculty is a combination of the fields of law and economics. While studying at the Indology faculty, Hamengku Buwana IX also took constitutional law courses and actively participated in the debate club led by Professor Schrieke. Hamengku Buwana IX's spirit of nationalism and nationalism was shown when studying in the Netherlands, Hamengku Buwana IX proudly put up the red and white flag as a symbol of the struggle for Indonesian independence (Maulana, 2019).

Hamengku Buwana IX showed great discipline and responsibility when he was a student at Rijk universiteit Leiden, Netherlands. Besides carrying out his studies, Hamengku Buwana IX also actively participated in student activities. Activities outside of studies that HB IX participated in were internships as members of the Leidse Studintencorps. To become a member of the Leidse Studintencorps is not easy because you have to go through a rigorous screening and testing process. Apart from being an active member of the Leidse Studintencorps, HB IX is also a member of the Verenigde Facultien association, in this organization he has served as chairman of the organization (Maulana, 2019).

Based on the historical point of view, Hamengku Buwana IX is a figure who has national insight and a high spirit of

nationalism. Hamengku Buwana IX played a major role in helping defend the Republic of Indonesia by moving the nation's capital to Jogjakarta to avoid conflict with the Dutch. In addition to moving the capital city, HB IX also provided various facilities and assets in an effort to protect and defend the independence of the Republic of Indonesia.

Integrity as a great leader can also be seen from Hamengku Buwana IX. Hamengku Buwana IX was entrusted with holding high positions in the government of the Republic of Indonesia, namely as Minister of Defence, deputy Prime Minister, and as vice president in 1973. Apart from being a high-ranking official in the government, Hamengku Buwana IX was also active in the Scout movement, and had served as chairman of the National Kwartir the Scout movement for four periods from 1961 to 1974 (Arsip Keraton Jogjakarta, 2015).

Important legacies during the reign of Hamengku Buwana IX were not only in physical form but also in the form of cultural arts. Hamengku Buwana IX initiated and created several dances together with the dancers of the Jogjakarta Palace. The scattered dances include Bedhaya Arya Penangsang, Bedhaya Damarwulan, and Bedhaya Manten.

In addition to the cultural field, Hamengku Buwana IX is also an educational figure, he supports the establishment of Gajah Mada University. HB IX allowed buildings around the Jogjakarta Palace such as Pagelaran to be used as a place of teaching and learning before the Gadjah Mada University campus was established. Hamengku Buwana IX also gave land from a part of the Jogjakarta Palace area, specifically the Bulak Sumur area where Gadjah Mada University was founded (Moedjanto, 2014).

Hamengku Buwana IX passed on exemplary values, nationalism and nationalism that should be maintained and taught. The attitudes of Hamengku Buwana

IX that are worthy of being emulated by future generations include modesty as a leader, namely honesty, nationalism, humility, simplicity, and high integrity (Wicaksana, 2020:74)

2. Hamengku Buwana IX, A Democratic Leader

Based on the history of the Indonesian state, Sultan Hamengku Buwana IX experienced life in four eras. Hamengku Buwana IX lived during the Dutch colonial, Japanese colonial, Indonesian independence and Indonesian development periods. During these times, Hamengku Buwana IX played an important role in maintaining the sovereignty of the Indonesian nation. Insights and thoughts of Sultan Hamengku Buwana IX in the social, cultural, economic and political fields have greatly influenced the life of the Indonesian state.

At the time of the Sultan's coronation on Monday Pon, March 18, 1940 or the 8th of the month of *Sapar*, year *Dal* 1871 (year in the Javanese calendar), Dorojatun was crowned Sultan of Jogjakarta with the title *Sampeyan Dalem Inggang Sinuwun Kanjeng Sultan Hamengku Buwana Senapati Ingalaga Ngadurrakhman Sayidin Panatagama Khalifatullah kaping IX*. This title means that Sultan Hamengku Buwana IX is a ruler of the world or earth, a knight leader, brave and a wise religious leader (Moedjanto, 2014).

Leaders who are wise and authoritative according to Hamengku Buwana IX are leaders who have a good educational background because good education will produce quality human beings. Quality human beings are people who always remember their origins or where they come from, and are responsible for upholding the mandate. Hamengku Buwana IX as a wise leader has a high spirit of nationalism. As in the excerpt of the first speech delivered by Hamengku Buwana IX at the time of his coronation as the Sultan of Jogjakarta, as follows:

"...seungguhnya saya menyadari bahwa tugas yang ada di pundak saya adalah sulit dan berat, terlebih-lebih karena ini menyangkut mempertemukan jiwa barat dan timur agar dapat bekerja sama dalam suasana harmonis, tanpa yang timur harus kehilangan kepribadiannya. Walaupun saya telah mengenyam pendidikan barat yang sebenarnya, namun pertama-tama saya adalah dan tetap orang Jawa. Maka selama tak menghambat kemajuan, adat akan tetap menduduki tempat yang utama dalam keraton yang kaya akan tradisi ini. Izinkalah saya mengakhiri pidato saya ini dengan berjanji semoga saya dapat bekerja untuk kepentingan nusa dan bangsa sebatas pengetahuan dan kemampuan yang ada pada saya." (Mochtar dalam Atmakusumah 2011).

Based on the excerpts of the speech above, two main things can be expressed about the leadership of Sultan Hamengku Buwana IX, namely: 1. Sultan Hamengku Buwana IX was a leader who upheld his origins and culture as in the sentence "Even though I have received real western education, but first of all I am and remain Javanese" 2. Sultan Hamengku Buwana IX is a leader who has a high spirit of nationalism as in the sentence "Allow me to end my speech by promising that I can work for the interests of Nusa and the Nation to the extent of the knowledge and abilities that exist in myself" (Moedjanto, 2014).

Behind his charismatic and authoritative leadership style, he was able to melt the ice and open the deadlocks that were experienced by the Indonesian people at that time. Apart from that, many breakthroughs were made by him, including in the fields of Social, Political, Educational, economic, and scouting. This is the spirit and inspiration of Hamengku Buwana IX for the nation's next generation.

Based on the description above, it can be said that Hamengku Buwana IX was a

patriotic leader and a leader who did not forget his origins. The leadership of Hamengku Buwana IX can be an example for Indonesian people, especially the younger generation, that a good and responsible leader is a leader who remembers his origins, has integrity, is dedicated, has a nationalist spirit and upholds the dignity of the nation and state above personal or group interests.

So that during the leadership of Hamengku Buwana IX, the Jogjakarta Palace underwent a change in a more modern direction. In fact, Hamengku Buwana IX became a democratic leader in making decisions related to the interests of the people.

Sultan Hamengku Buwono IX is an example of a democratic nobility. During his reign the Sultanate of Yogyakarta underwent many changes in all fields not only in political views but also in the economy, education and culture. His Western education since he was four years old made Hamengku Buwana IX produce many alternatives and ideas in the fields of economics, cultural education and politics in carrying out leadership at the Yogyakarta Palace in the future. Various palace traditions that were less profitable for the progress of the Jogjakarta Palace were removed and replaced with new cultural alternatives that were more interesting and brought progress. Even so, it does not mean that Hamengku Buwana eliminated the substance of the original culture, but still maintained and passed on this noble culture to the younger generation. Even Hamengku Buwana IX's broad cultural insights were able to bring new breakthroughs to restore the glory of the Yogyakarta sultanate.

If, during the heyday of Mataram, it had succeeded in developing the political concept of majesty *keagungbinataraan*, namely that the king's power was *agung binathara bahu dhenda nyakrawati*, virtuous,

carrying *leksana ambeg adil para marta*, which meant that the king had great powers such as the power of a god, as the keeper of law and ruler of the world, had a noble character that honorable and fair to others. So Hamengku Buwana IX with his democratic insight showed that the king was no longer *a gung binathara*, but as a king who had a democratic outlook. Hamengku Buwana IX has the principle that people's sovereignty is something that must be prioritized. (Moedjanto, 2014).

The democratic attitude of Hamengku Buwana IX was shown when:

- a) Leading a meeting for the advancement of the Jogjakarta Palace. Meeting participants are given the opportunity to express opinions and ideas first. After that only Hamengku Buwana IX drew conclusions based on the suggestions and opinions of the meeting participants.
- b) In determining attitudes and responding to independence and the establishment of the Republic of Indonesia August 17, 1945 Sultan Hamengku Buwana IX also showed a democratic attitude, with his desire to first listen to the aspirations of the people. Did Jogjakarta stand as a kingdom or joined the Republic of Indonesia.

Prior to making this decision, Sultan Hamengku Buwana IX formed the Regional Indonesian National Committee (KNID) with 83 members drawn from various elements of society. This committee functions as the DPRD, and convenes to make decisions regarding the independence of the Republic of Indonesia (Cahyo, 2018).

The results of the trial decided that Jogjakarta supported and declared itself part of the Republic of Indonesia. Based on the results of the KNID session, Sultan Hamengku Buwana IX and Paku Alam VIII sent a mandate on September 5, 1945 which

stated emphatically that Jogjakarta was part of the Republic of Indonesia, and also stated that in carrying out its government, Jogjakarta was subject to and directly responsible to the President of the Republic of Indonesia (Atmakusumah, 2011)

Sultan Hamengku Buwana IX's leadership and national insight regarding struggle, integrity, dedication, sacrifice, sincerity, democracy and nationalism can be an example in character education.

3. Character Education Values and National Insights Hamengku Buwana IX

The modern and democratic leadership style of Hamengku Buwana IX brought changes to the Jogjakarta palace which was initially closed to become more open (Wardani, 2012). Even though he has modern thoughts, Sultan Hamengku Buwana IX still provides an example of the importance of cultural heritage, especially the spirit of nationalism for the people. The high nationalism of Hamengku Buwana IX should be transformed to society, especially for the younger generation.

When Soekarno Hatta proclaimed Indonesian independence on August 17, 1945, Hamengku Buwana IX showed his patriotism. On August 18, 1945 Hamengku Buwana IX and Paku Alam VIII sent congratulatory telegrams on Indonesian independence to Soekarno and Hatta. On August 20, 1945 Hamengku Buwana IX and Paku Alam VIII also sent congratulations on the election of Soekarno and Hatta as President and Vice President of the Republic of Indonesia (Atmakusumah, 2016).

Even though Hamengku Buwana IX had not made a decision regarding Jogjakarta. He confidently recognizes and supports the independence of the Republic of Indonesia. The form of appreciation and support for the independence of the Republic of Indonesia was shown by Hamengku Buwana IX in his speech which was broadcast on the radio shortly after the

proclamation of Indonesian independence was announced. As in the speech excerpt below.

Proklamasi kemerdekaan tidak hanya diucapkan dengan kata-kata saja, melainkan akan diwujudkan dengan perbuatan. Perbuatan-perbuatan untuk membuktikan bahwa bangsa Indonesia tidak hanya ingin dan mau, akan tetapi dapat dan tahan memiliki kemerdekaan. Nasib nusa dan bangsa ada ditangan kita sendiri. Maka tiada kecualian kita harus bersedia dan sanggup mengorbankan kepentingan masing-masing untuk kepentingan kita bersama ialah menjaga, memelihara dan membela kemerdekaan nusa dan bangsa. Tiap-tiap golongan harus sanggup mengesampingkan kepentingan dan sanggup untuk mencapai persatuan yang bulat dan kokoh, sehingga bangsa Indonesia bisa mendapatkan senjata untuk mempertahankan rupubliknya, agar dapat bertanggung jawab pada generasi-generasi bangsa Indonesia yang akan datang dan agar dapat membuat sejarah yang gemilang (Atmakusumah, 2016).

Based on the contents of the speech above, it is clear that Hamengku Buwana IX was a leader who had a warrior spirit and was a nationalist. After a meeting with the Regional Indonesian National Committee, Hamengku Buwana IX and Paku Alam VIII sent a mandate on September 5, 1945 which stated explicitly that Jogjakarta was part of the Republic of Indonesia (Atmakusumah, 2016).

The patriotism of Hamengku Buwana IX was also shown in maintaining and upholding the sovereignty of the Republic of Indonesia and determining the headquarters of the People's Security Army (TKR). TKR led by Oerip Sumohardjo was originally based in Purwokerto. But for reasons of proximity to Jakarta and lack of facilities, Hamengku Buwana IX suggested that TKR be headquartered in Jogjakarta on

the premise that Jogjakarta is far enough from Jakarta, facilities in Jogjakarta are available and Jogjakarta's atmosphere is more revolutionary (Moedjanto, 2014).

When Jakarta as the capital of the Republic of Indonesia was in a precarious state because of the Allied attack that wanted to return to control of Indonesia. Hamengku Buwana IX dared to guarantee that the government of the Republic of Indonesia would be safer if he was temporarily moved to Jogjakarta for the following reasons:

- a) Jogjakarta is located in the south central part of Java Island. So far enough for the enemy to reach.
- b) Jogjakarta's connections to various regions, land and air transportation and smooth means of communication.
- c) The Army Headquarters (TKR) is in Jogjakarta with Gen. Soedirman as commander, and Oerip Sumoharja as TKR General Staff Chief. In addition, there are also the headquarters of various armed units, including the Mataram people's army formed by HB IX.
- d) And what is no less important is the very revolutionary and republican atmosphere of Jogjakarta (Atmakusumah, 2016).

Based on these reasons, the government of the Republic of Indonesia moved to Jogjakarta on January 4, 1946. At a time when the Indonesian government was experiencing financial difficulties in the face of Dutch military aggression, Hamengku Buwana IX made a very large financial contribution with a big heart and full of responsibility. Even the value of Hamengku Buwana IX's contribution was not counted because the gold and silver coins were only collected from the safe deposit box. Sultan Hamengku Buwana IX is committed to maintaining Indonesian independence (Moedjanto, 2014).

Hamengku Buwana IX was also a leader who put the interests of the nation and state above his own. Hamengku Buwana IX was a nationalist and republican who always supported the Indonesian government in building and filling independence (Moedjanto, 2014).

The tradition and system of government in Jogjakarta is a special area in the form of a kingdom. However, Hamengku Buwana IX was always open and showed that a good leader is a leader who prioritizes the interests of the state and nation above personal interests. Hamengku Buwana IX prioritized the interests of Indonesia over the interests of Jogjakarta (Atmakusumah, 2016).

Hamengku Buwana IX was also active in the government of the Republic of Indonesia by holding various positions including Minister of Defence, Deputy Prime Minister, Minister and Chairman of the Audit Board of the Republic of Indonesia, Minister of State for the Economy, Finance and Industry (EKUIN). Hamengku Buwana IX even held the position of Vice President of the Republic of Indonesia (1973-1978). This is something that attracts attention where a king who occupies the top of the pyramid of power, but in the government of the Republic of Indonesia has the position as assistant to the President (Atmakusumah, 2016).

The struggle of the Indonesian nation in fulfilling independence and development experienced many challenges. At the time of the transition from the old order government system to the new order government system, the Indonesian state was not looked at. The trust of other countries in the Indonesian nation is at its lowest point. Not a single world leader knows Suharto's name. Indonesia as a developing country was shunned because of its strong anti-foreign attitude during the old order. At that time, Sultan Hamengku Buwono IX, with his spirit of nationalism,

traveled to various countries to convince the leaders of neighboring countries that Indonesia still existed and Hamengku Buwono IX was still part of the Republic of Indonesia. Thus international trust in the Republic of Indonesia can slowly be restored (Moedjanto, 2014).

Apart from being a nationalist, Hamengku Buwana IX was also an economist who thought strategically for the economic progress of the Republic of Indonesia. Facing the economic crisis after the 1965-1966 rebellion, Hamengku Buwana IX invited investors from the United States to Indonesia, by placing an advertisement in *The New York Times* 17 in January 1969. This advertisement aims to convey to the world that Indonesia is a safe and very good country. to establish cooperation in terms of investment (Moedjanto, 2014)

Historical understanding of Hamengku Buwana IX's national values and insights is basically very helpful for the younger generation in applying the characters that come from the values of the heroes' struggles. Hamengku Buwana IX's exemplary values play an important role in shaping the character of the younger generation. So that as the next generation of the nation they do not only have intellectual intelligence but also have emotional intelligence. In character building the younger generation can be directed at emphasizing the values of struggle and national insight of Hamengku Buwana IX such as: responsibility, integrity, dedication, spirit of nationalism, honest character, independent and democratic.

CONCLUSION

Hamengku Buwana IX's leadership style can be an example in character education learning. Hamengku Buwana IX's nationalist spirit and spirit is beneficial to the younger generation. The existence of Hamengku Buwana IX's leadership values and national insight regarding noble character, struggle,

sincerity, integrity, dedication, democracy and nationalism are important to instill in the younger generation as guardians of the glory of the nation and state. This shows that Sultan Hamengku Buwana IX is able to combine traditional and modern thinking, which refers to noble cultural values and national insights by prioritizing the interests of the nation and state.

Shaping individual character in society requires learning and habituation. So that the process of character education as forming the personality of society can be sustainable. Character education based on noble values and national insight originating from national figures and heroes can be preserved through formal and non-formal education.

SUGGESTION

Based on the results of the research and discussion that the researchers have previously described, the suggestions for this research are as follows. For teachers character education for the younger generation can be directed at emphasizing noble values and national insights. For future researchers, they can carry out further research to reveal the history and role of Hamengku Buwana IX, so that the values of Hamengku Buwana's struggle can be fully revealed.

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