

Hi. Hayyun as a hero figure of Tolitoli indigenous people's revolution: An educational exploratory study

H. Hamna ^{a,1,*}, Muh. Khaerul Ummah BK ^{a,2}, Moh. Wahyuddi ^{a,3}, Syaiful Hidayat ^{a,4}, Nurul Asma ^{a,5}, Karmila Risa Rahmawati ^{a,6}

^a Department of Elementary School Teacher Education, Faculty of Teacher Training and Education, Universitas Madako Tolitoli, Jl. Umada No. 1, Kelurahan Tambun, Tolitoli, Central Sulawesi 94514, Indonesia

¹anhahamna70@gmail.com*; ²muhkhaerulummahbk27@gmail.com; ³wahyuaarrdiansyahh@gmail.com;

⁴syaifulh453@gmail.com; ⁵nurulasma122502@icloud.com; ⁶karmilarisarahmawati@gmail.com

* Corresponding author

Abstract: Historical knowledge in today's era is important because by studying history we can find out the background of the formation of a country and important event in the past, and from history we can learn inspiring stories of heroes in fighting for the independence of a region. The purpose of this study is to explore Hi's life and struggles. Hi. Hayyun as a Tolitoli people's revolutionary, as well as identifying the educational implications of his story for history education for the people of Tolitoli. The method used in this study is qualitative descriptive with a historical-contextualistic approach based on characterization studies. Data collection techniques are observation, interviews and documentation studies. The data analysis technique used is the Milles and Huberman model, including presenting information on historical events, sorting information, verifying the truth of information and drawing conclusions. The subject of the study was the Hi. Hayyun whose information excavation involved historian Hi. Hayyun, while the supporting information involved 142 student respondents who studied at Tolitoli. The results of this study found the fact that the local people lack knowledge about the history of heroes in their area and tried to explore the educational values behind Hi's history. Hi. Hayyun as a hero figure in Tolitoli. The implication of the findings of this research is that it is expected to be the content of history learning materials within the scope of local content subjects in elementary schools, including being able to be used as a cluster of Natural Sciences and Social Sciences subjects in the Merdeka Curriculum.

Keywords: exploration of educational value; Hi. Hayyun; history; indigenous people's revolution; Tolitoli

1. Introduction

History is the documentation or recording of events that have occurred in the past, including all kinds of events, developments, and interactions between humans and built civilizations (Manning et al., 2024). The study of history includes the analysis of ways of life, work, and human interaction in various societies from the past to the present (Husna, 2024; Wilianto & Kurniawan, 2018). More than just chronological explanation, history also involves interpreting and evaluating the facts contained in historical sources to understand the background, implications, and meaning of those events (Barnes & Pietsch, 2021; López-Fernández et al., 2023).

History has a close relationship with education because of complementary relationships, namely: (1) History as a means to teach moral, ethical and heroic values to the younger generation (Setianto, 2019). Inspiring stories and historical figures and important events in history are often included in teaching materials to shape students' positive morale (Nieuwazny et al., 2021). (2) History involves the analysis, evaluation and interpretation of information sources. This aspect helps students develop critical thinking skills such as the ability to understand context, draw conclusions and identify historical

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patterns (Zembylas & Loukaidis, 2021). (3) History includes an understanding of the development of societies and cultures over time, so that this context helps students to understand the social, political and cultural values around them and appreciate cultural diversity and different perspectives (Tear & Reader, 2023). (4) Learn from past mistakes and achievements (Barton, 2023).

History education is very important among the younger generation or gen-Z. Through history learning, the younger generation can know important and historical events and appreciate the struggles of heroes in the past. History education also has an important role in shaping identity, developing critical thinking skills and being able to find solutions in problem solving, avoiding repeated mistakes and forming responsible citizens (Alika et al., 2023). Therefore, history education has an important role in character formation from an early age. Through historical learning such as knowing the struggle of heroes against invaders, the younger generation can build a sense of nationalism and increase a sense of citizenship that is better than before. Moreover, there are so many phenomenal colonial events that occurred in the archipelago and are recorded in Indonesian history that are recognized until now.

Of the many heroes in Indonesia, several heroes fought for their respective regions, one of which was Hi. Hayyun as a revolutionary hero in Tolitoli district, precisely in the village of Salumpaga. The heroic events that have occurred in Tolitoli were marked by Hi. Hayyun's efforts with Tolitoli people's fighters in opposing Dutch colonial policies whose events have similarities with the efforts of the Acehnese people in expelling Dutch colonialism in Aceh land (Idria, 2022). Getting to know local history is very important for all circles, including children, adolescents, and adults (Ramdhany et al., 2021). Even more so if the history is related to the origin of the region (Mahuika & Porou, 2023; Rapee et al., 2023). The importance of historical knowledge is shown by the Indonesian educational curriculum which includes history as one of the subjects studied. This is based on Law Number 20 of 2003 concerning the National Education System which regulates the educational curriculum, including history learning as an important part of education in Indonesia (Soekarnoputri & Kesowo, 2023).

Studying history is not only about memorizing dates and events, but also opening a window of knowledge into the past. Studying history can improve understanding the complexity of knowledge horizons about the past and how societies evolved, how culture and technology were formed, and how events in the past affect our lives today such as the Netherland colonization event in the dark days of Indonesia (Onar et al., 2014). By studying Indonesian history, we can learn from various other important events such as the glory of the Majapahit Kingdom in building national unity fortified by the spirit of nationalism and patriotism (Brata et al., 2021; Santoso et al., 2023).

Knowledge of history also helps us to understand ourselves and our identity as part of a nation (Goethals & Allison, 2012; Kersting & Wolf, 2024). Studying the history of Indonesia, we can understand how this nation was formed, what challenges we faced, and how we managed to overcome them (Saptari, 2023) and how the role of revolutionary fighters in forming a strong country by uniting culture and a sense of fate between groups (Hilton & Liu, 2008; Walter, 2022). This will foster a sense of patriotism and national pride in the younger generation of the Indonesian nation (Syahputra et al., 2020; Tri & Rokhani, 2020) and with historical knowledge can help the younger generation in anticipating colonialism practices in the country (Giay, 2023; Henley, 1995). Therefore, historical knowledge is very important for all circles, so it is a shared responsibility of the state with indigenous peoples in its preservation (Hersh, 2002; Reid, 2015).

The importance of historical knowledge in the implementation of historical education at the school level is further regulated in the Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 21 of 2016 concerning Primary and Secondary Education Process Standards (Khaulani et al., 2020). Through this regulation, the state regulates that history education is taught comprehensively and in

accordance with the development of science and the needs of society. Thus, it can be seen that historical knowledge is an important part of education in Indonesia (Adnani et al., 2023; Chairiyah, 2021).

This shows that the government realizes the importance of historical knowledge for the young generation of Indonesia. Through history education, it is hoped that the younger generation can understand the history of their nation, appreciate the services of heroes, and have a high sense of nationalism (Ayundasari et al., 2021). History learning will always be considered important to know, especially by students at various levels of education, especially students in elementary schools (Hughes & Marhatta, 2023; M. Lee et al., 2023) because it can develop insight into local wisdom and wisdom (Trisiana et al., 2023).

History education taught in primary schools is guided by textbooks prescribed by the Ministry of Education, Culture, Research, and Technology. History textbooks contain knowledge of Indonesian history in general, rarely even discussing the specific history of each region in detail, so this needs to be the attention of the local government and education practitioners in echoing important history that has occurred in their area so that their teaching can be preserved by present and future generations, such as exploring the history of Hi. Hayyun's heroism as a figure of the struggle of the Tolitoli people and other histories which may have begun to be forgotten.

One way to increase historical knowledge to the nation's generation is to teach local history that has occurred in their area (Rummar, 2022). This is important because local history can provide a deeper understanding of national history (Uge et al., 2019). In addition, regional history can also foster a sense of love for the homeland and pride in the region of origin. By understanding and studying regional history, students can better understand the history of their nation and can shape the nation's character for students (Chairiyah, 2021; Sukardi & Sepriady, 2020).

There are several previous studies that have been discussed in general about history in Indonesia, whose information extraction is based on the use of certain methods and the use of technology. However, there is not a single reference sourced from scientific journal articles that specifically review the history of heroism that once existed in Tolitoli, Central Sulawesi Province, including the history related to Hi. Hayyun, while the introduction of this history is important to be taught as a reinforcement of local people's identity.

In fact, several previous studies such as those researched by Wahyuningsih and Mustika (2020) focused more on excavating the historicization of heroism in the South Sulawesi region with the use of android-based technology with sequential search methods to make it easier for users to get information about history. Other research also discusses the use of local history studies in history learning in Indonesia (Kuswono et al., 2021). Previous research also examined educational game applications to introduce hero characters to increase students' interest in learning the history of national heroes in South Sulawesi (Arfianti, 2016). Another research study discusses how android-based learning media can provide practical information about the heroine's biography accompanied by animation and audio (Fassa et al., 2020). Although there are also research results that reveal the historical thinking of Southeast Asia including Indonesia (Reid, 2015), it does not specifically examine historicization based on the distribution of events found in several regions in Indonesia.

Previous research has focused more on the use of technology in introducing history to students, but there are still gaps in the study of the role of revolutionary heroes of local communities. Therefore, this study intends to fill the gap by conducting an exploratory study of Hi. Hayyun's role as a hero of the Tolitoli community revolution in the context of education that has never been done before so that the history of Hi. Hayyun's struggle can be known more widely by many people.

One of the gaps obtained is that there is not a single literature sourced from online media including national and international scientific journals that discuss Hi. Hayyun,

apart from books that are archived in very limited numbers and are not published in online reading media. The limited information that specifically discusses the history of Hi. Hayyun's heroism in Tolitoli Regency clearly shows the impression of novelty that the exploration of the educational value of Hi. Hayyun's struggle history is a study of historical knowledge that must be carried out so as to base further review of its historicization in scientific research studies. This is interesting to explore the important history of an area that may have begun to be left behind and then sought to be reappointed in the hope that historical preservation that once existed in the region can be taught as a content of learning materials in schools, in an effort to strengthen the historical value of local wisdom of the local area.

Setianto (2019) in his research explained that the existence of national heroes can be an inspiration in the world of education so that learners interpret the meaning of warrior struggles in the past. Thus, this study aimed to conduct an exploratory study of Hi. Hayyun as the hero of the Tolitoli revolution. In this study, researchers present an in-depth analysis of Hi. Hayyun in fighting for and fostering the spirit of resistance of the Tolitoli people, as well as its impact on social, cultural and educational development of historical values in the region. In addition, this study also provides a more comprehensive understanding of the history of Hi. Hayyun's independence struggle.

In this regard, this research contributes to presenting accurate information related to the history of the independence struggle pioneered by Hi. Hayyun in Tolitoli, Central Sulawesi. Thus, historical information presented in research can be supporting literature in exploring local history, so that Ir. Soekarno's mandate not to forget history did not occur and the identity of the nation and region can be known through historical traces.

2. Materials and Methods

2.1 Research Design

This research was conducted on January 28, 2024 to February 8, 2024 in Salumpaga Village, North Tolitoli District, Tolitoli Regency. This research uses qualitative methods with a contextualistic-historical approach that seeks to explain phenomena and research findings in depth. In qualitative research, the steps are generally divided into three parts, namely 1) Pre-field preparation, 2) Implementation in the field, and 3) Data analysis (Aeni et al., 2019).

2.1.1 Pre-field preparation

The first step is pre-field preparation. At the beginning of this stage, a literature review was conducted in the form of books and journals as reference materials. The second stage is the selection of research locations and research respondents, the location of this research is located in Salumpaga Village, North Tolitoli District, Tolitoli Regency. The respondent of this research is a chairman of the Haji Hayyun's Islamic Development Education Foundation. The third stage is the development of research instruments, at this stage developing research instruments in the form of observation instruments and interview instruments. The development of this instrument is carried out to ensure valid data collection so as to fulfill the validity of the scientific truth rules of the research information obtained. Research instruments are tools used to collect data from participants or research subjects in the form of textual recording records of Hi. Hayyun.

The fourth stage is data collection planning which consists of: (1) Data collection methods; in-depth interviews, participatory observation, document analysis (for example, archives and books). (2) Data collection schedule; planning the schedule for visiting the research location. (3) Ethical considerations; seeking consent from research respondents before conducting interviews or observations and maintaining the confidentiality and anonymity of respondents. The fifth stage is logistical preparation, including: (1) Place and time of data collection; determining a place and time that is convenient for

participants. (2) Preparing research equipment and tools; preparing equipment such as audio or video recorders, cameras, stationery, and others.

2.1.2 Field Implementation

The first steps taken in the field implementation are: (1) Observation or observation; Observations were made by observing Dutch heritage sites and Hi. Hayyun's struggle monument, such as observations about the physical condition, atmosphere, and symbolic meaning of these sites, as well as taking photos and video documentation. (2) Interviews; the implementation of interviews was carried out using interview instruments that had been developed previously to ensure consistency and depth of data, the results of the interviews were recorded and written down for further analysis. (3) Documentation study; documentation study is a form of document analysis by collecting and analyzing historical documents, such as archives, newspapers, and books related to Hi. Hayyun, and then tracing information about the background, role, and contribution of Hi. Hayyun as a figure driving the Tolitoli people's revolutionary struggle. The results of this documentation study become an important reference to support the findings of this research. (4) Group discussion; facilitating group discussions between researchers and expert resource persons to explore the accuracy of information and analyze the resource persons' perspectives regarding knowledge about Hi. Hayyun, and its relevance to history education, and gather suggestions to develop educational recommendations for the purpose of developing historical insights in the content of history lessons at school. (5) Data validation; triangulating data by comparing findings from various sources (interviews, observations, document analysis), validating and clarifying findings to respondents (informants), and ensuring the accuracy and reliability of the data collected. (6) Documentation; taking comprehensive field notes during data collection, saving all data collected, including interview recordings, photographs, and documents, and documenting the research process in detail for transparency and accountability.

2.1.3 Data analysis

Data analysis uses the [Miles and Huberman \(1994\)](#) model which consists of three stages, namely sorting data (reduction), displaying data (presentation), and drawing conclusions.

2.2 Research Subject

In this study, the research subject was Hi. Hayyun, who was a heroic figure who fought against the Dutch colonial in Tolitoli district, precisely in the village of Salumpaga. The respondent (expert speaker) of this study was the chairman of the Haji Hayyun's Islamic Development Education Foundation named Mr. Hamjan who is a Hi. Hayyun historian who lives at the research site. With supporting data involving 142 student respondents undergoing education in Tolitoli Regency, Central Sulawesi where information support is needed as a basis for the importance of preserving Hi. Hayyun's history is taught in all educational units in Tolitoli Regency starting from elementary school level.

2.3 Data Collection Techniques and Instrument Types

Data collection techniques in this research are observation (observation), interviews, and documentation studies. The results of the data analysis needed in this research come from primary data (data obtained from interview activities) and secondary data (through literature studies).

Several types of instruments used in this study include: (1) Observation instruments conducted at the research location. Initial observations were made at the research location to observe the sites that would be used as a means of research objects. (2) Interview instruments, interview activities are carried out to gain an in-depth understanding of the

topics in the research. (3) Documentation study, documentation study (document analysis) conducted in this study is the collection of data in the form of documents such as archives or books and observation data.

2.4 Data Management Technique

The data management technique used is the Miles and Huberman model data analysis technique which consists of three components, namely data reduction, data presentation (data display) and conclusion drawing.

2.4.1 Data Collection

The data collection process refers to the steps taken to obtain information and facts related to the research topic or subject. Data collection is carried out with the aim of obtaining comprehensive data details. In addition, other objectives are to obtain the necessary information, test the proposed hypothesis or theory, and provide a basis for decision making.

2.4.2 Data reduction

Data reduction is an analysis process that is carried out to further accurate the data obtained, classify, filter out unnecessary information, and organize the data in an organized manner to facilitate the conclusion drawing process. Data reduction can be done after the data collection process. Data reduction is also a strategy to reduce the complexity of the data set by keeping it essential and relevant. This data reduction also has the aim of improving analysis performance, overcoming computational problems, reducing data problems, and increasing one's ability to understand a model.

2.4.3 Data Presentation

Presentation of data in qualitative research is a stage where the results obtained from data collection are presented systematically and relevant. In qualitative research, data is generally in the form of text, images, or sound. Presentation of data is an important step to describe, detail, and give meaning to the findings found, the presentation of data is presented factually with a contextualistic approach.

2.4.4 Inference Drawing

Inference drawing in this research is inductive and based on in-depth analysis of the data collected. Drawing conclusions includes; (1) Review the findings, namely summarizing the main findings from data analysis, including themes, subthemes, and emerging patterns. (2) Connect with research questions; connecting findings with initial research questions to answer them comprehensively. (3) Develop conclusion statements; make clear and concise conclusion statements that summarize the main findings and their implications. (4) Support evidence: support the conclusion statement with specific evidence from the data collected. (5) Discuss educational implications; explain the educational implications of the research findings, such as the values that can be learned for hero history education. (6) Limitations and recommendations; acknowledge the limitations of the research and provide recommendations or suggestions for further research.

3. Results

Hi. Hayyun is a village imam (the title of leader for the local Muslim group) and a hero living in Tolitoli, he is also a member of the Islamic Shariah organization. He was an influential figure in his village so that he and others succeeded in repelling the Dutch troops, because of his great influence in raising the spirit of struggle in suppressing colonialism in Tolitoli Earth so that the Dutch government had to exile Hi. Hayyun in Nusakambangan prison. However, in this event, many students who attended school in

Tolitoli and the general public in the region did not know the exact history of Hi. Hayyun's struggle, so it is important to conduct an in-depth study so that this history is not forgotten and known by many people. It was said by [A. Lee and Paine \(2019\)](#) that knowing the nation's heroic history and not forgetting it would be a very valuable legacy for future generations in preventing the practice of colonialism in the country.

It's just that in this context, there is not a single literature either sourced from scientific journals in general or specifically that raises the historicization of Hi. Hayyun as a revolutionary fighter apart from revealing his inspiration in books that are not published through online media. Precisely the reinforcement of information that explains Hi. Hayyun based on its brief historicization is contained in a book written by M. Lubis in 1968 and a book written by Hasan Tawil in 1987 as a cover capture of the book included in this section (see [Figure 1](#)), which is then used as the main reference to reveal Hi. Hayyun as well as deepen the information obtained through expert sources who know the history of Hi. Hayyun in Tolitoli.

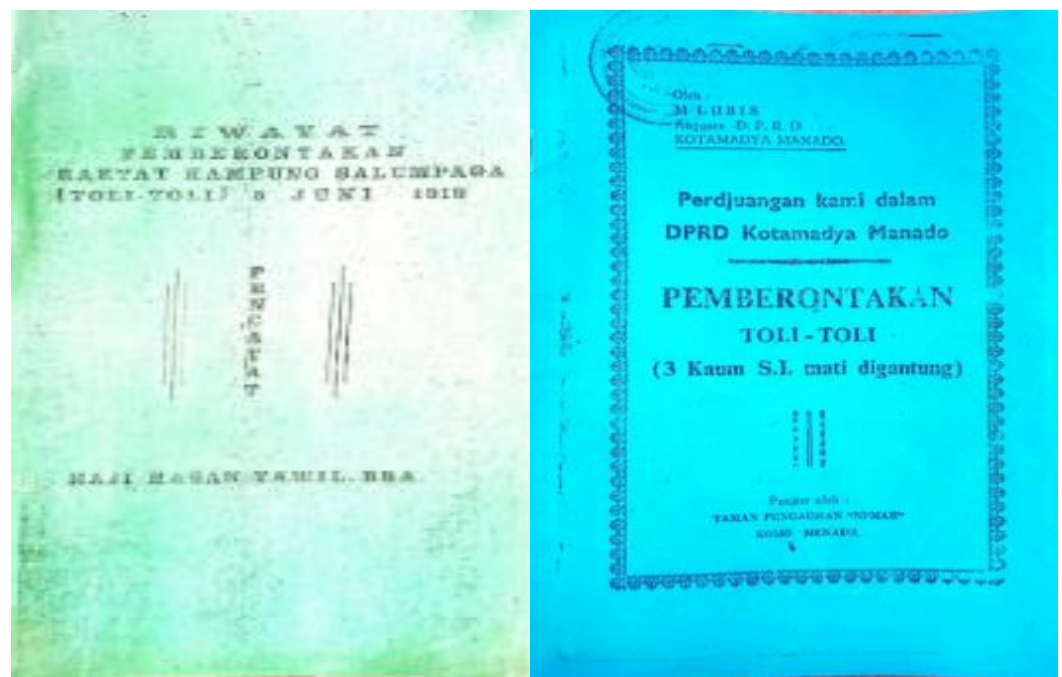


Figure 1. Books Archive Reviewing Hi. Hayyun's History in Tolitoli

The importance of reviewing Hi. Hayyun's history is motivated by information about the ignorance of students from elementary school to college levels regarding Hi. Hayyun's character in Tolitoli. Of the 142 students from various levels of education in Tolitoli shown in the table, the majority do not understand the history of Hi. Hayyun's struggle for independence from Dutch colonialism and imperialism, so further research is needed so that Hi. Hayyun's history can be better known by students in Tolitoli and the general public in the hope that local historical knowledge will be a source of learning and inspiration in interpreting the meaning of struggle achieve freedom free from oppression ([Antic et al., 2023](#)).

[Table 1](#) shows the involvement of student participants regarding the Hi. Hayyun's history. Specifically, the information obtained was dominated by 78.87% of the 142 students who did not know the history of Hi. Hayyun's struggle as a warrior figure in Tolitoli and 21.13% knew only limited to recognizing through Hi. Hayyun's writing written in naming a place such as the city park field, port names, and other iconic place names that were considered to have historical connections with Hi. Hayyun in Tolitoli Regency, Central Sulawesi. While 6.34% of students stated that they had learned Hi. Hayyun history at school and confirmed that the students came from the Haji Hayyun's

Islamic Development Education Foundation target school which is located in Salumpaga Village, Jl. Ki Hajar Dewantoro No. 4, Tolitoli Regency, Central Sulawesi. This data informs the importance of strengthening the history of Hi. Hayyun taught, so that it is not only taught in target schools of the Haji Hayyun’s Islamic Development Education Foundation, but it is necessary to preserve its history taught in public schools in Tolitoli Regency.

Table 1. Involvement of Student Participants Regarding the Hi. Hayyun’s History

Participants Age Groups	Educational Background	General Knowledge History of Struggle Hi. Hayyun		Is it taught in schools?		Student Respondent Engagement
		Know	Not Knowing	Ever	Never	
7 – 12 years	Elementary School / Its Equivalent	3	36	3	36	39
13 – 15 years	Junior High School / Equivalent	6	27	4	29	33
16 – 18 years	Senior High School / Equivalent	4	18	2	20	22
19 < years	College Students / Equivalent	17	31	0	48	48
Sum		30	112	9	133	142
Percentage		21.13 %	78.87 %	6.34%	93.66%	100%

Problem analysis is the first step taken by researchers, one of which is by making information from 142 student respondents as a starting point that provides data information supporting the importance of this research. Based on observations and interviews, it was found that the history of Hi. Hayyun is very rarely known by students from Tolitoli and the local community, only a few people know the history of Hi. Hayyun but their knowledge is limited due to the lack of literature discussing the history so further study is needed. The history of Hi. Hayyun's struggle is rarely known because of the lack of exploration and study related to history, in addition to the low interest of the younger generation in learning history, especially local history, the low interest in learning history is shown from the results of observations on students at the primary-higher education level which shows that students do not participate and have low interest in learning history. This is in line with previous research which revealed that the majority of students are less interested in learning history (Astuti et al., 2021).

The results of this study reveal Hi. Hayyun's history through an in-depth exploration of educational values presented factually with a contextualistic approach. The results of exploration and search conducted are presented descriptively. So that Hi. Hayyun's history can be known by the general public accurately and can be verified so that the historical information presented is not confused.

As the educational value found, by studying the history of Hi. Hayyun learned the importance of patriotism and fighting spirit in resisting oppression carried out by the Dutch colonials and opposing Heerendienst's work policy which was carried out for 14 days before the beginning of the fasting month (Ramadan). Hi. Hayyun as mentioned in the book by Alm Anwar Abu, his real name is Mohammad Saleh, he is a hero figure in Tolitoli Regency who comes from the kingdom of Bone which is currently included in the province of South Sulawesi, he is a descendant of king Sultan Mohammad Said. Hi. Hayyun migrated to Tolitoli to escape the civil war that occurred in the kingdom of Bone.

Hi. Hayyun in his migration to Tolitoli he settled in Nalu until he married a local woman who came from the Tolitoli royal family and had six children consisting of four boys and two girls. After some time, he moved to Salumpaga village, he was in Salumpaga taking care of the plantation because he was a nobleman who owned slaves so it was easy to make an influence in the village making it easier to open plantation land. From the results of his plantation, he was able to perform the Hajj, a year after performing the Hajj he was appointed village priest, at that time the village priests were generally appointed by the kingdom.

Starting from the Heerendienst system or forced labor implemented by the Dutch where every village in the territory of the kingdom of Tolitoli gets work shifts for each village for 14 days, and for Salumpaga villagers get 14 days of forced labor, but when half of the forced labor is done, the holy month of Ramadan enters, so the rodi/Heerendienst workers decide to go to the foreman of the Northern District, Marsaoleh Mohammad Saleh Bantilan, requested that they be able to return home to fast with their families, and another consideration was that they had also run out of provisions, because Heerendienst's work brought in by the workers themselves.

When half of the work was done and Ramadan came and Marsaoleh said he could not give a decision, they were ordered to go to Controleur Joseph De Kat Angelino. The result of the diplomacy carried out by the workers ended-because the Controleur stated that "do not ask permission from me to go to your king", when the workers went to the king to ask permission to take a vacation but the king said that "lest I return to the Controleur", upon arrival at the Controleur, the Controleur said again "your king wants more". In the end, because they could not find certainty, they returned to their hometown, when they arrived at the village, the village chief who joined the group did not want to take responsibility, so the village chief and the group of workers came to Hi. Hayyun who was an imam and influential figure in Salumpaga because he was a member of Sarekat Islam.

This made the royal party at that time and the Controleur considered the workers disobedient or resistant, so the royal party and Controleur went to Salumpaga. When the royal party and Controleur arrived at Salumpaga, people gathered in front of the pasengrahan and Hi. Hayyun's priest in the pasengrahan to explain and plead, Hi. Hayyun said "pung king and master Controleur these Heerendienst workers are not dissident or opposed but they want to observe the fast with their families and also their provisions have run out, please let the Heerendienst workers be given permission to fast in the village with their families".

But neither the king nor the Controleur had a decision so the workers continued to carry out the Heerendienst. Controleur said "we will continue our journey to Binontoan and tomorrow when we return to Salumpaga. Eventually the Heerendienst workers will have to return to Tolitoli, and you will be escorted by some Opas (Dutch police)".

At night when the people of Salumpaga were about to perform taraweeh prayers, the Dutch Opas dispersed it because they thought they wanted to hold a resistance meeting, and this further angered Imam Hi. Hayyun and the people of Salumpaga. People consider this act as a form of blasphemy because it is considered obstructing worship, and all forms of blasphemy must be resisted and even considered jihad to defend religion. This incident is almost the same as the practice carried out by the Dutch colonial elsewhere that prevents Muslims from carrying out worship as mentioned in an article entitled "*The struggle of freemasonry and Islamic ideology in the twentieth century during colonialization in Indonesia*" (Thohir et al., 2021). The cruelty of the Netherlands that does not approve the wishes of the indigenous people seems to show the intimidation of imperialism which invites people's anger to oppose Dutch colonial policies (Bosma, 2023).

The actions taken by the Dutch troops that night, accompanied by the refusal of permission from the Controleur, further aroused the spirit of resistance and jihad against Dutch colonialism. The spirit of jihad is also influenced by the Sarekat Islam organization,

of which Hi. Hayyun is a member. The influence of Sarekat Islam is evidenced by the visit of the general administrator, namely the deputy chairman of Sarekat Islam Abdoel Moeis to Tolitoli, in May 1919 Abdoel Moeis's call before the citizens of Sarekat Islam in Tolitoli: "but we do not want to be ruled as slaves by doing useless work for us to ask to be recognized as free people".

The next day when they returned from Binontoan, the king's entourage and the Controleur who were in Salumpaga went straight to Pasengrahan, the Heerendienst workers had been led by Opas to Tolitoli while the priest Hi. Hayyun and several figures (Otto, Hasan, Kombung, and Kampaeng) were still having diplomatic talks or negotiations with the king and Controleur. Hi. Hayyun pleaded again: "*Puang Raja* and Mr. Controleur, please let *Heerendienst* not be employed during the fasting month, let's continue this work after Ramadan and we will double the work, I myself will lead them to *Heerendienst*".

But the Controleur did not accept Hi. Hayyun, the king's party and Controleur also left Pasangrahan, the king's party and Controleur came down and Hi. Hayyun's priest went down last, when right in front of the stairs Hi. Hayyun priest was asked by Otto who was waiting under the pasengrahan, Otto who was ready with his machete asked Hi. Hayyun in Sama/Bajo "Ae kareba Mbo aji" which means "how are you, Tuan Haji", Hi. Hayyun responded by shouting takbir "Allahu Akbar, Allahu Akbar, Allahu Akbar!", Hearing takbir Otto rush out his brother and chase after Controleur, wanting to cut his neck. The Controleur who saw this then kicked Otto's outrigger, but Otto caught him again and pointed the outrigger right at the Controleur's neck to death, Hasan along with Kombung and Kampaeng also managed to kill several Dutch groups.

Meanwhile, the workers who were escorted, hearing one of the Opas who ran and shouted "put up bullets, sir is dead", heard this shout, other Dutch troops immediately escorted the residents and said "you all sit down!", but the Heerendienst workers resisted and managed to kill the Dutch troops, this incident happened on Friday.

On Friday the atmosphere in Salumpaga village was very tense, full of bloodshed. Although the resistance movement did not last long, its echoes spread beyond the region, causing *Heerendienst* in Central and North Sulawesi to be suspended for one year. News of the rebellion reached Java and even the Dutch parliament, which influenced the policy of the Dutch parliament so that *Heerendienst* was suspended during the fasting month.

The resistance movement had such an impact that Hi. Hayyun, and those involved in the resistance, the case was taken to the Makassar Landrat court, where it was decided that all those involved were imprisoned in Nusakambangan, which was a very extreme prison in Dutch times, including Imam Hi. Hayyun also received life sentences. While Otto, Hasan, Kombung and Zakaria received death sentences by hanging, the sentences were carried out in the city of Manado, North Sulawesi.

Hi. Hayyun was sentenced to life imprisonment in Nusakambangan or exile from his hometown because he was the one who led the resistance movement but did not directly carry out the murders, while Otto, Hasan and Kombung were sentenced to death for the murder of the controleur who was the Dutch leader in the area (Figure 2). Hi. Hayyun intended not to heat up the Salumpaga community and expand the resistance movement because Hi. Hayyun was a priest who followed. Hi. Hayyun during his exile in Nusakambangan prison is unknown until now, so there is no clear information about the location and time of his death. The Salumpaga incident is corroborated by historical evidence.



Figure 2. Illustration of the Hanging Sentence of Kambung, Otto and Hasan in the History Book of the People's Uprising of Salumpaga Village

In the initial observation stage of this research which was carried out on January 28, 2024, direct observation of the research location and identification of sources to be involved in the research were carried out. In the early stages of observation, visits were made to historical sites, including a monument in honor of the Controleur named Joseph De Kat Angelino. This monument is a Dutch colonial relic built around 1920 at the place where Controleur died in 1919 (Figure 3 and Figure 4).



Figure 3. The monument built by the Dutch government in 1919 to commemorate the death of Controleur J.P Angelino



Figure 4. Symbolic Cultural Heritage Monument of Hi. Hayyun Salumpaga Village, Tolitoli Regency

This monument was built in 2014 by a group of Salumpaga youths in Tolitoli Regency. This monument was erected in honor of the release of a Dutch Controleur. The purpose of the monument is to commemorate the event and ensure that it is not forgotten, and that it can be further developed. The philosophy of the 1919 sword monument is: (1) The height of the monument from ground level is about 19 meters which symbolizes the year 1919. (2) The hilt of the sword is 1.60 meters. (3) The height of the blade of the sword is 10 meters. (4) The width of the top of the sword is 90 cm and the bottom is 50.89 cm. (5) The four minarets of the mosque reflect the jihadist struggle to defend the religion and symbolize the 4 companions of the Prophet. (6) The place for the names of heroes is 1.40 meters. (7) The first step number is 5 which represents the date of the 5 events that occurred. (8) The number of second steps is 6 which represents the 6th month (June).

On the second research visit, which took place on February 8, 2024 (see [Figure 5](#) and [Figure 6](#)), a visit was made to the Dutch cemetery located in the village of Salumpaga on the coast. The visit involved hearing an explanation of the history of the cemetery delivered by a respondent named Hamjan. After the visit, data collection activities were carried out by conducting interviews with resource persons to deepen the information needed in the research topic.



Figure 5. Exploring the Historization of the Struggle of Hi. Hayyun at the 1919 Sword Monument (Tolitoli People's Struggle Monument) with Expert Speakers



Figure 6. Tomb of the Dutch Opas

4. Discussion

The deepening of the historicization of Hi. Hayyun's struggle and character, analyzed from various sources of information, then found educational values that can be used as learning values of local history in Tolitoli Regency. Based on his educational findings, such as: (1) The importance of patriotism to foster fighting spirit. It was explained by Adzkiya' et al. (2023) and Kautsar (2023) that the cultivation of state defense values such as patriotism for the generation of heirs to state and nation life must absolutely be taught and carried out as early as possible in order to build national awareness of defending their country. (2) Embrace togetherness to unite the spirit of struggle. Educating by building a spirit of togetherness in the bond of one nationality will strengthen love for the homeland and the struggle of heroes in achieving independence (Nasution, 2023; Zulfikar & Permady, 2021). (3) The suppression of rights must stop. Violation of human rights will cause conflict so that education in respecting every right owned by individuals or groups needs to be taught to the younger generation, including respecting the practice of worship according to the beliefs of each individual (Christie, 2010; Lie et al., 2022; Tibbitts & Sirota, 2023). (4) The need for negotiation in finding the best solution. Negotiation teaching, teaching students to reduce conflicts that occur and teaching how to adapt to the conditions faced, and this teaching is good as a provision for students when faced with situations that require serious problem solving (Chou et al., 2015; Wu et al., 2023).

The findings of educational value found from Hi. Hayyun's history can be used as learning recommendations in subjects in elementary schools, especially in Tolitoli Regency, Central Sulawesi Province, as taught in natural sciences and social includes local content subjects. This is important in teaching the value of educational wisdom while strengthening the love of the younger generation for local history in the local area. In addition to findings that show an educative impression in learning history, Hi. Hayyun also confirmed other important research findings that cannot be denied if Tolitoli had experienced heroic events and Dutch colonization in Tolitoli, this is evidenced by the evidence of historical relics in the form of Dutch monuments, veldboxes and Dutch heritage tombs that are preserved as cultural heritage that still exist in Tolitoli.

This result is also consistent and relevant to other findings that mention that Heerendienst has occurred in Indonesia (Suwignyo, 2019) including in Sulawesi (Tumuju et al., 2023), and also this research is relevant to the results of research contained in a thesis in Universitas Gajah Mada about Pemberontakan SI Salumpaga, ToliToli 1919, 1996, Depdikbud, 1996, Sejarah Daerah Sulawesi Tengah (Latief, 2022). This research is

conducted for a more in-depth analysis of the problem, so that the information presented can be scientifically accounted for.

As an effort by the Tolitoli local government to preserve this historical heritage so that it is not forgotten and damaged and as a form of appreciation for Hi. Hayyun's struggle to fight for the Tolitoli region from foreign colonization, the Tolitoli district government named several places in the Tolitoli area with the name Hi. Hayyun, one of which is the ferry port pier. The ferry port pier was formed in 1998 which was later changed to Hi. Hayyun which is located in the Tolitoli area precisely in the Tanjung Batu area, this is a form of appreciation and to commemorate the historical event. In addition, the development of some of these historical sites ensures the preservation of cultural and historical heritage that is important to local and national identity. This effort will strengthen people's understanding of historical values, raise awareness of cultural heritage, and provide better access for people to appreciate and utilize these historical sites as a source of learning and tourism.

The disclosure of the results of this research is not only obtained by collecting literature in the form of history books written by local historians as previously described and from interviews with historians who get information from historical actors who have died, even though historical actors have died but the information conveyed is recorded by expert sources of this research. And confirmation of the validity of historical information was also obtained from observations at the historical heritage research site in the form of Dutch tombs and monuments to the tragedy of the death of the controleur (Dutch leader) in 1919 in the Tolitoli area.

Based on the findings that have been obtained, it can be interpreted that this research has revealed the history of Hi. Hayyun's struggle with credible sources and presented scientifically so that the history can be accessed by many people and become reinforcement for future research if you want to conduct similar research. This research not only reveals the traces of Hi. Hayyun and the local community's struggle in fighting for Indonesian independence, but also introduces the cultural philosophy of the monument built by the Tolitoli people as an effort to commemorate the history of the struggle, and this can increase the interest of school students to learn about local history that they did not know before.

With regard to the importance of learning history in Indonesia, because history is a national identity that must not be forgotten as stated by the proclamation and the first president of the Republic of Indonesia, Ir Soekarno "never leave history" (Asril et al., 2023). However, in the current era, especially in Tolitoli district, local people do not even know the history that happened in their own area because of the lack of information related to this history so that an in-depth study of history in the Tolitoli area is needed. Confirming the validity of historical information obtained from various sources makes this research; (1) Succeeded in revealing the history of Hi. Hayyun's struggle in fighting for Indonesian independence in Tolitoli, from what is still vague to clearer so that it can be accessed by many people. (2) This finding also provides an understanding of the importance of local historical knowledge not only in the national scope so that students' interest in studying history and appreciating the struggle of heroes becomes even greater, especially among the generation of learners.

If the strengthening of Hi. Hayyun history is preserved in schools in Tolitoli Regency, educators can develop various alternative learning innovations so that the introduction of Hi. Hayyun history can invite students' curiosity about the history, such as by teaching it by utilizing certain learning technologies which as their effectiveness has been concluded by many previous researchers. Of course, this is in line with the view of [Malysheva et al. \(2022\)](#) that 85% or the majority of students state that the use of digital technology can affect the motivation to learn history and can significantly improve students' academic performance, and is proven to stimulate students' active participation and encourage their critical thinking skills. According to [Pan et al. \(2023\)](#), the effectiveness of its use can be an

alternative that supports the implementation of history teaching methods at the basic education level in the modernization era, which replaces teaching approaches that rely solely on memorization. Therefore, the application of this method and the use of technology is also expected to be supportive in teaching the historical value of Hi. Hayyun for students studying education in Tolitoli Regency, Central Sulawesi.

5. Conclusion

This research reveals the history of Hi. Hayyun, a descendant of the nobles of the Bone kingdom who migrated to Tolitoli, Central Sulawesi. In Tolitoli he had a family and became a priest in the village of Salumpaga and became a mobilizer of the Tolitoli people's resistance movement in expelling Dutch colonialism. The resistance was made in response to the Controleur's action of not granting Heerendienst permission to take a day off during the fasting month. The resistance movement had such a great impact that the Dutch parliament suspended Heerendienst's work for one year and eliminated Heerendienst every fasting month. Hi. Hayyun can be an inspiring story for the community, especially the struggle of the people of Tolitoli. This history is expected to be a teaching material so that people can get to know more about history that was once rarely known.

There are several suggestions in this study, namely: (1) further research needs to be done to trace the end of Hi. Hayyun's life and complete biography that is not yet clearly known; (2) the need for government attention in addition to safeguarding Hi. Hayyun's historical sites and relics so that they can be well preserved and survive for future generations; (3) No less important is that the historicization of the struggle and character of Hi. Hayyun and the Tolitoli people's revolutionary fighters during the Dutch colonialism in Tolitoli can be used as a content of historical learning materials that can be integrated on muatan lokal and natural sciences and social subjects that early as possible, starting from the elementary school education level, considering that there are many educational values that can inspire learners behind Hi. Hayyun's character.

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