



## Biography of A.M. Sangadji in History Learning: Strengthening Nationalism and Student Leadership

Nur Aida Kubangun<sup>1</sup>, Gazali Far-Far<sup>2</sup>, Johan Pattiasina<sup>3</sup>

<sup>123</sup>Universitas Pattimura, Indonesia

Correspondent: [farfargazali@gmail.com](mailto:farfargazali@gmail.com)<sup>1</sup>

Received : October 15, 2024

Accepted : November 23, 2024

Published : January 31, 2025

Citation: Kubangun, N.A., Far-Far, G., & Pattiasina, J., (2025). Biography of A.M. Sangadji in History Learning: Strengthening Nationalism and Student Leadership. Ijomata Internasional Journal of Social Science. 6(1), 249 - 259

<https://doi.org/10.61194/ijss.v6i1.1455>

**ABSTRACT:** This research uses the library research method because the data is obtained through various sources, such as books, encyclopedias, journals, documents, etc. The data in research results are generally obtained from articles published online in various national journals, research reports from the Maluku TP2GD Team, and articles published in online media relevant to the research. The steps include collecting library data, reading, taking notes, comparing literature, processing it, and producing conclusions. Meanwhile, the data analysis used is content analysis. The data collected is descriptive textual data, so processing the data uses analysis according to its content, called content analysis. The research results explain that A.M.'s struggle. A spirit of nationalism hit Sangadji due to policies the Dutch East Indies government implemented, which tended to be unfair to the native people. Apart from that, the meaning of leadership for an A.M. Sangadji is more about the role and function of a leader. This means that the leader understands not only his structural position but also his role in fighting for the wider community's interests without looking at a particular region or region. So, the biography of A.M. Sangadji, when applied as a learning resource in history learning, can strengthen students' spirit of nationalism and leadership.

**Keywords:** A.M. Sangadji, Learning, Nationalism, Leadership, Students.



This is an open-access article under the CC-BY 4.0 license

## INTRODUCTION

History learning must be supported by learning resources relevant to the learning material to encourage and help students understand the learning material explained by the educator. Learning resources are resources that educators and students can use. These learning resources are spread

throughout the surrounding environment. As stated by (Syukur, 2005) learning resources are all types of information used by educators and students to achieve goals and improve the quality of learning. Learning resources are no longer focused only on textbooks but also come from various media or places (Purwanto A.D, 2023).

Apart from that, the objects of study in history learning vary significantly according to periodization. Studies in history learning using various objects have been carried out. For example, research conducted by (Sri Maharani, 2024) conducted a study on the use of Haji Ismail Mundu's biography as a source for learning local history at Pelangi Nusantara High School. And research (Irsan, 2022) studies the use of Makasar Old City buildings as a source of historical learning in the Department of History Education, Faculty of Social Sciences, Makasar State University.

The study described above is an approach or strategy that negates the concept of history learning as a process of forming an understanding of the past. It is used as learning for the present because history is an interaction between the past and present and its relevance to the future. come. According to (Firmansyah Haris, 2021), history learning is very closely related to society as the object. History learning should be able to bring students closer to society. So that students can interact directly with the community and know and appreciate the values contained in the community environment where the students live (K, 2015).

One of the objects of study in learning history is the biography of a figure (Safitri Dwi, 2024). A biography is a description of a person's life journey and experiences (S.R, 2021). So, the purpose of studying biographies is to share other people's lives with the audience (Yunita, 2021). Because sowing the seeds of knowledge in the biographies of figures is not only to deepen understanding of history but also to build an attitude of concern for historical values and the services of figures who have fought for the survival of the nation (Pribadi Dimas Ananta, 2024) and biographies play a role in accommodating education holistic character (Tri Jayanti, 2015).

When studying history using biographies of figures, of course, it is not only limited to knowing technical things, for example, the name and origin of the person (figure). However, the most substantive thing is to know and understand the personality and values that are the spirit of the struggle. According to (Syafihri Nety, 2017), learning biography is to reveal interesting things about a character, reflect on the character oneself, find characters that are similar to other characters, and find things that can be imitated about the character.

Biographies or figures that can be packaged in history learning as a learning resource are "Jago Tua" (old leader) A.M. Sangadji. Utilization of A.M.'s biography Sangadji in history learning is rarely implemented in educational institutions/schools. This is due to limited resources supporting the history learning process. So, the younger generation's knowledge about the figure of A.M. Sangadji is only the name of a street, building, monument, etc. Therefore, this research aims to examine the history and movement of A.M. Sangadji in the national movement and its relevance to history learning in forming student leadership and nationalism.

## **METHOD**

This research uses the Library Research method because the author considers issues of space and time. It is known that A.M.'s track record of struggle Sangadji is not only in Maluku but is spread across various regions such as Surabaya, Jakarta, Yogyakarta, Kalimantan, and Sulawesi. So, the data is obtained through various sources, such as books, encyclopedias, journals, documents, etc. (Far-Far, 2024). However, in general, the data outlined in the research results were obtained from articles published online in various national journals, research reports from the Maluku TP2GD Team, and articles published in online media relevant to the study—the choice of sources due to a correlation with A.M. Sangadji's role. Several sources specifically mention A.M.Sangadji in the movement and struggle for independence. However, it is realized that the sources used do not expressly, systematically, and comprehensively review A.M.Sangadji. The steps taken include collecting library data, reading, taking notes, and comparing literature and then processing it and producing conclusions (Kastina). The data analysis used is content analysis. According to (Sermal, 2021), the data collected is textual descriptive data, so when processing the data we use analysis according to its content, which is called content analysis. The author carried out the content analysis by cross-checking the explanation about the struggle and movement of A.M. Sangadji in various sources. The sources obtained generally do not systematically and comprehensively explain A.M. Sangadji's role in the struggle for Indonesian independence.

## **RESULTS AND DISCUSSION**

### **A. Biography of A.M. Sangadji: History and Struggle**

The writing of the results and discussion section focuses more on the study and presentation of the biography of A.M. Sangadji, one of the many Maluku figures who took part in the role of pioneer and freedom fighter for the unitary Republic of Indonesia. On writing the biography of A.M. Sangadi in this study was not explained systematically and comprehensively. The author only presents a partial historical record of A.M.'s journey and struggle. Sangadji, which can be reduced in history learning. On the other hand, the concept that is the basis for the author in this writing is not based on Maluku factors or tribal subjectivity. However, the results of diving (ed: reading) from various literature or references explain the role and contribution of Si Jago Tua (AM Sangadji's nickname) in the struggle for national independence.

Abdoel Moetalib (AM) Sangadji was a figure in the Indonesian independence struggle in the 1920s. A.M. Sangadji was born June 3 1889, a son of Rohomoni. When imperialism and colonialism were still entrenched in the land of kings (Maluku), at that time, administratively, the Rohomoni country included Afdeling Saparua. Based on the current administrative area, Rohomoni is included in the government area of Central Maluku Regency (Malteng). A.M. Sangadji is the crown prince and son of the King of Rohomoni. Born into a noble family, A.M. Sangdji is descended from his father, Abdul Wahab Sangdji (King Rohomoni), and his mother, Siti Saat Pattisausiwa, who is also the daughter of a king from the Islamic land of Siri Sori on the island of Saparua, Central Maluku

(Peneliti, 2023).

A.M. Sangadji was born with the title "Crown Prince and Distinguished Person," which, according to most people, is a prestige and performance worthy of praise. The luxury and adulation of A.M. Sangadji is not a prima donna. A.M.'s words prove that Sangadji responded to his father's request, asking him to return as king in his hometown. Seraya A.M. Sangadji answered with the sentence "It would be better for me to fight for an independent Indonesia than to become king." (Melanesiatimes.com).

According to (Djaya, 1956), as the son of a nobleman, A.M. Sangadji had the opportunity to receive a Dutch education. First at Hollandsch Inlandsche School (HIS), then entered Meer Uitgebreid Lager Onderwijs (MULO). While studying, A.M. Sangadi has shown his attitude of protesting and opposing discrimination. This is explained in the research results (Peneliti, 2023), that A.M. Sangadji has shown antipathy towards his non-native friends who always discredit native students with an egocentric attitude and feel superior.

Armed with knowledge and experience gained while studying at HIS and MULO, A.M. Sangadji was allowed to work in a Dutch East Indies government agency in the legal field in 1909. A.M. Sangadji plays the role of Court Clerk (Griffir Landraad) Saparua, Ambon City (Klimakssamarinda.com, 2022). As a Dutch East Indies government civil servant, you received rights/salaries and various facilities. According to most people, economically, A.M. Sangadji is already established and in his comfort zone.

Considering these conditions, A.M. Sangadji moved to Surabaya in 1919 in the same position as Griffir Landraad. Then he settled in Gang Blauran IV Surabaya. While working in Surabaya, A.M. Sangadji did not focus on his work because he was interested in movement politics then. He was motivated and encouraged because he saw the injustice committed by the Dutch government. This condition is the same as what happened in his hometown. As a reaction to the existing injustice, A.M. Sangadi wrote various articles published in the newspaper "Fajar Asia." The articles written by him were full of criticism of the policies of the Dutch East Indies government. As a result of the criticism leveled, A.M. Sangadji often received harsh reprimands. After receiving treatment like that, he did not feel discouraged and afraid of the treatment he experienced. So, the only way for him to concentrate on fighting for the interests of the indigenous people was to quit as a Dutch East Indies government employee. Then, he chose to join Sarekat Islam in 1922.

According to notes (Sangadji, 2022) published on Beta.com news. In this city of Heroes, in 1922, he joined Sarekat Islam (SI) with several national figures and teachers, H.O.S Tjokroaminoto and Agus Salim. A.M. Sangadji was given the trust to serve as Chair of Lajnah Tanfiziah (party executive). The position held by A.M. Sangadji is based on his competence and skills, namely, his understanding of the law and his ability to make speeches (<https://beritabeta.com/jejak-juang-si-jago-toea-am-sangadji/all>).

Meeting A.M. Sangadji with H.O.S. Tjokroaminoto and Haji Agus Salim was the beginning of his political career in the world of the independence movement through the Sarekat Islam organization

(Peneliti, 2023). These three freedom fighter figures had such an intense closeness that they were nicknamed the Indonesian Sarekat Islam Party (PSII) Trio, chaired by H.O.S. Tjokroaminoto, A.M. Sangadji, and Agus Salim (jawapos.com, 2024). Together with H.O.S. Tjokroaminoto, Haji Agus Salim, in Surabaya, A.M. Sangadji took part in the independence struggle movement. According to (Rahmat, 2017) on November 28 1936, when the PSII Awareness Front was formed, which wanted to abandon its non-cooperative attitude, Haji Agus Salim was appointed as General Leader and A.M. Sangadji as Deputy, and Muhammad Roem as Party President.

A.M.'s fighting spirit, Sangadi, not only left his mark on Maluku but ended up in the City of Heroes, Surabaya. A.M. Sangadji continues to step up his struggle in various regions/regions. Jago Tua's footsteps were recorded and well-documented as he struggled from one area to another. So it doesn't seem like an exaggeration when the narrative appears, A.M. Sangadji: from Maluku to Indonesia. Perhaps this statement is considered beyond subjectivity, but the narrative is logical, objective, and rational. Because of A.M.'s track record of struggle. Sangadji still makes an impression in Maluku, Java, Kalimantan and Sulawesi. According to (Wajidi, 2011) It is contained in *Bubuhan Banjar: Perspective on the History and Culture of Banjar, South Kalimantan*. A.M. Sangadji has mobility. He was not only active in Maluku but also in Borneo and Java. In the 1920s, while in Surabaya, he corresponded with Mohamad Horman, a figure in the Banjarmasin Branch of the Sarekat Islam movement(<https://bubuhanbanjar.wordpress.com/2011/06/30/jejak-perjuangan-a-m-sangadi-di-Kalimantan/>).

A.M. Sangadji was a figure in the Awareness Movement and had been active for a long time in Samarinda. He is the primary political mentor (Teacher) for A. Moeis Hassan. Via A.M. Sangadji, A. Moeis Hassan studied politics and joined the national movement in Samarinda (Wajidi, 2019:2). Apart from that, the footsteps of A.M. Sangadji were recorded in Bolaang Mongondow.

According to (Almunauwar, 2017), the PSII Congress convened from 17 to 24 August 1933, following the Sulawesi SI Congress held in Manado in 1923. Prominent leaders, including H.O.S. Tjokroaminoto and A.M. Sangadji, participated in the event. A.M. Sangadji frequently visited various regions, leveraging his personal abilities and structural position to enhance the movement's reach and influence. This can be seen when, in 1929, the SI was transformed into a party with a non-cooperative political attitude that opposed the Dutch East Indies government and had the impact of causing a split in the SI (Yasmis, 2017) and in the end, the PSII Pengadarkan Barisan was formed, chaired by K.H. Agus Salim as general leader and A.M. Sangadji as representative (Farhat, 2020).

A.M.'s achievements Sangadji, one of the figures in the Indonesian independence struggle movement, left many traces of his struggle in various regions of the country. From his hometown (Maluku), he explored various regions with one determination: to raise the spirit of struggle for the Indonesian people. In fighting for national sovereignty, we face various challenges and obstacles. But for A.M. Sangadji is not something to be afraid of. He has proven to the nation that fighting for national interest is far nobler than being a king in his hometown in a situation of injustice felt by society.



Sikap A.M. Sangadji menggambarkan jiwa Nasionalisme, dan karakter kepemimpinannya. A.M.'s attitude Sangadji describes the spirit of Nationalism and the character of its leadership. So the spirit and values of struggle shown by A.M. Sangadji can be implemented through history learning to strengthen students' nationalism and leadership spirit. Because the essence of history learning, according to (Firmansyah, 2022) explains that history learning is one of the right efforts to insert nationalist character values into students' lives and create a young generation with the insight to defend the country and high integrity.

### **B. Planning for Utilization of A.M. Biography Sangadji in History Learning**

In general, in the learning process, the first step that an educator must take is to design the lesson. Learning planning is carried out by educators, considering students' diversity and characteristics. According to Rokhmawati et al. (2022), learning planning is a reference and standard for educators in carrying out the learning process to realize the desired achievements. The better the learning planning designed by educators, the better the impact on the learning process. So, in planning history learning, an educator can integrate local events around students as learning resources.

Learning resources are everything or resources that have been used by educators and students either separately or in combined form for learning purposes, namely increasing effectiveness, efficiency and fun for the continuity of learning. Planning in utilizing Biography of A.M. Sangadji can be adapted to material about identifying figures of resistance from the people of the archipelago from various regions against the hegemony and greed of European trading companies. This material can be packaged in the Syllabus and Learning Implementation Plan (RPP) that educators have prepared.

Teaching materials contain materials collected from various relevant sources and are designed systematically to illustrate concepts to direct students in achieving learning goals. This is in line with what was explained by (Magdalena, 2020), the preparation of teaching materials can be adjusted to the needs of material analysis in the curriculum used. Regarding sources to support the learning process, education can be obtained through written sources and oral sources.

### **C. Application of A.M.'s Biography Sangadji in History Learning**

Application of the biography of A.M. Sangadji in learning history aims to provide new experiences for students through local events or local figures around where they live. According to (Abidin, 2020), history learning based on local material examines historical phenomena that occur around where students live to provide learning space for topics that can be studied in local history learning, for example, everyday history, study of traditions, etc.

Constructing the biography of A.M. Sangadji in history learning means that history learning is more contextual and relevant to social conditions in the current dynamics of national and local leadership. Social facts show that the debate (pros and cons) of leadership transition at national and local levels

has become increasingly prominent. Girl-girl politics and dynasty politics are always shown on various social media platforms. The political dynamics related to the transition of leadership are no longer based on values, morals, and functions, but according to (Gunanto, 2020). It tends to be based on a relational approach and familial networks. Dynastic politics or political dynasties show that close relatives or family are appropriate tools for establishing strong power (Rahma, 2022). Political practices related to national and local leadership processes like this are very deviated from the ethics and morals that have been laid down by the spirit of The Founding Fathers of figures who have fought for the independence of the Indonesian State, one of which is A.M. Sangadji.

On the other hand, the waning of the spirit of nationalism among the younger generation is increasingly evident. Whether we realize it or not, modernization has entered Indonesia, and the feeling of nationalism is slowly fading in society, especially among millennial children or the Z group. The feeling of nationalism and love for the homeland is slowly disappearing and being replaced by foreign culture or foreign culture (Suryana, 2021). According to (Marwanti, 2016) An attitude of loving Western culture is shifting the nation's cultural values that underlie nationalism. So, one effort to shape the character and civilization of the Indonesian nation is to study history.

In this way, through biography-based history learning (A.M. Sangadji) educators must apply it in shaping students' character. For example, an attitude that can be educated and emulated by students from the figure of A.M. Sangadji was when he responded to his father's invitation to become King in his hometown. However, he preferred fighting for his country's independence to create social justice for all Indonesians. A.M. Sangadji shows the value of leadership. Leaders must have consistency and dedication in fighting for common interests based on nationalism (ed: the Indonesian people). This is the essence of a leader whose struggle is based on values. Not just an image to seek popularity. According to (Qoriawati, 2020), the values of struggle contain values in the form of the attitude, soul, and spirit of the fighters who are always willing to make sacrifices, never give up, have a firm stance, have courage, always defend the truth, and have exemplary morals and behavior—the good one. In essence, leadership is inherent in every individual, without exception. So, it is a joint task for parents and educators to instill this spirit in students. Children will become whatever they are when they grow up, but they must still have a leadership spirit within them (Salu, 2022).

The attitude shown by A.M. Sangadji is a role model in educating and constructing aspects of students' knowledge and attitudes (affective) that strengthen the spirit of nationalism. This means that when discriminatory behavior occurs based on certain differences, it will affect general loyalty and solidarity, as in the concept of the nation-state. Indonesia is a multicultural country with diverse ethnicities, races, cultures, languages, and religions. This diversity challenges creating a harmonious society (Windar, 2022).

But the position and privileges he had did not dampen his fighting spirit in the slightest. Because, after all, as a native who has intelligence and knowledge of Islam, he has sharpened his sensitivity to the fate of his fellow nation's children. Like his contemporary movement activists in Java, Sumatra, Kalimantan, and Sulawesi. A.M. Sangadji remained adamant and opposed when his nation was still

under the control of Europeans who exploited the people through policies that were not pro-indigenous people. So, the ideals of Indonesian independence and determining the fate of one's nation have blossomed within A.M. Sangadji to continue to encourage the spirit of nationalism.

## CONCLUSION

Based on the results and discussion that have been presented, several things can be concluded.

1. A.M. Sangadji is one of the Maluku figures who has a track record with H.O.S. Tjokroaminoto and Haji Agus Salim in pioneering the independence of the Indonesian nation.
2. It is very relevant to utilize A.M.'s biography Sangadji in learning history. So educators first identify Maluku figures and collect learning resources before preparing a Learning Implementation Plan (RPP) and Syllabus.
3. Utilizing A.M. Sangadji's biography in studying history is very contextual. By studying and understanding the biography of A.M. Sangadji, students will at least understand the meaning of the values of leadership and nationalism as an effort to answer the current problems of the nation and state related to the moral crisis of leadership and the fading spirit of nationalism.

The lack of sources that explain the history and struggle of A.M. Sangadji is very limited because it is not presented comprehensively. So, through this writing, several things need to be recommended:

1. Research on the biography of A.M. Sangadji needs to be carried out massively with a historiographic approach to reveal the history and struggle of A.M. Sangadji systematically and comprehensively.
2. The use of biographies of local figures (A.M. Sangadji) in history learning should ideally be consistent and planned in the Learning Implementation Plan according to the material being taught.

## REFERENCE

- Abidin, N. F. (2020). Pembelajaran Sejarah Lokal Di Sekolah Pedesaan Dan Vokasi. *Jurnal Pendidikan Sejarah Indonesia*, 3(1), 88-99. Doi: <https://doi.org/10.17977/um0330v3i1p88-99>
- Almunauwar, B. (2017). Gerakan Sarikat Islam di Bolaang Mongondow Abad ke-20: Melacak Jaringan Politik dan Pendidikan. *Jurnal Pendidikan Islam Iqra*, 11(2), 1-13. Doi: <http://dx.doi.org/10.30984/jii.v11i2.580>
- Djaya, T. (1956). Abdul Muthalib Sangadi, Tokoh Pejuang Islam Korban Revolusi.
- Far-Far, G. &. (2024). History of Globalization Development and ist Towards Students. *The Kalimantan Social Studies Journal*, 5(2), 128-135. Doi: <https://doi.org/10.20527/kss>



- Farhat, P. F. (2020). Agus Salim Bagi Peserta Didik MI/SD Di Indonesia. *As-Sibyan: Jurnal Kajian Pendidikan Kritis Islam dan Manajemen Pendidikan Dasar*, 3(1), 18-33. Doi: [http://dx.doi.org/10.52484/as\\_sibyan.v3i1.170](http://dx.doi.org/10.52484/as_sibyan.v3i1.170)
- Firmansyah Haris, d. (2021). Penggunaan Biografi Sultan Syarif Abdurrahman Alkadrie Sebagai Sumber Pembelajaran Sejarah. *Jurnal Agastya*, 11(2), 158-172. Doi: <http://dx.doi.org/10.17509/jpis.v24i1.1613>
- Firmansyah, H. d. (2022). Penggunaan Film Dokumenter sebagai Media Pembelajaran Sejarah. *EDUKATIF: Jurnal Ilmu Pendidikan*, 4(2), 2754-2762. Doi: <https://doi.org/10.31004/edukatif.v4i2.2493>
- Gunanto, D. (2020). Tinjauan Kritis Politik Dinasti di Indonesia. *SAWALA: Jurnal Administrasi Negara*, 8(2), 177–191. Doi: <https://doi.org/10.30656/sawala.v8i2.2844>
- Irsan, M. &. (2022). Pemanfaatan Bangunan Kota Tua Makasar Sebagai Sumber Belajar Sejarah Pada Jurusan Pendidikan Sejarah Fakultas Ilmu Sosial Universitas Negeri Makasar. *Jurnal Galeri Pendidikan*, 2(1), 126-130.
- K, A. (2015). Membangun Kesadaran Berawal Dari Pemahaman; Relasi Pemahaman Sejarah Dengan Kesadaran Sejarah Mahasiswa Program Studi Pendidikan Sejarah FKIP Universitas Muhammadiyah Metro. *Jurnal Historia*, 3(2), 109-118. Doi: <http://dx.doi.org/10.24127/hj.v3i2.150>
- Kastina, N. (n.d.). Nilai Kepemimpinan Dan Kepahlawanan Pangeran Antasari Sebagai Sumber Pendidikan Karakter Dalam Pembelajaran IPS. Doi: <https://doi.org/10.31219/osf.io/gkexv>
- Magdalena, I. P. (2020). Analisis Pengembangan Bahan Ajar. *Jurnal Pendidikan dan Ilmu Sosial*, 2, 170–187. Doi: <https://ejournal.stitpn.ac.id/index.php/nusantara>
- Marwanti, E. (2016). Membangun semangat nasionalisme di sekolah Melalui kearifan lokal. *Tribayu: Jurnal Pendidikan Ke-SD-an*, 3(1), 55-63.
- Peneliti, T. (2023). *Perjuangan A.M.Sangadji Tokoh Pejuang Kemerdekaan Republik*. Provinsi Maluku: Pemerintah Provinsi Maluku.
- Pribadi Dimas Ananta, d. (2024). Menumbuhkan Minat Baca Biografi Tokoh Pahlawan Di Kalangan Siswa SMA: Strategi meningkatkan Kepedulian Sejarah. *Gudang Jurnal Multidisiplin Ilmu*, 2(5), 243-246. Doi: <https://doi.org/10.59435/gjmi.v2i5.467>
- Purwanto A.D, &. J. (2023). Pemanfaatan Museum Sangiran sebagai Sumber Belajar Sejarah Untuk Meningkatkan Hasil belajar Siswa Kelas X SMA Negeri 1 Kertosono. *Historiography: Journal of Indonesian History and Education*, 3(3), 286-301. Doi: <http://dx.doi.org/10.17977/um081v3i32023p286-301>
- Qoriawati, U. d. (2020). Memperkenalkan Sejarah Pahlawan Nasional Mohammad Natsir Bagi Peserta Didik MI/SD Di Indonesia. *Jurnal Edukatif*, 6(1), 58-67. Doi:

<https://doi.org/10.37567/jie.v6i1.107>

- Rahma, A. d. (2022). Pengaruh Dinasti Politik Terhadap Perkembangan Demokrasi Pancasila Di Indonesia. *Jurnal Kewarganegaraan*, 6(1), 2260-2269. Doi: <https://doi.org/10.31316/jk.v6i1.2966>
- Rahmat, B. (2017). *Kiprah Politik Haji Agus Salim Dalam Sarekat Islam (1915-1940)*. Yogyakarta: Skripsi: Fakultas Adab dan Ilmu Budaya. UIN Sunan Kalijaga.
- S.R, A. R. (2021). Biografi Sultan Baabullah Datu Syah (Studi; Tentang Pewarisan Nilai-nilai Karakter Sebagai Sumber Belajar Sejarah Di SMA Dalam Kurikulum 2013. *Jurnal Sandhyakala*, 2(1), 1-14. Doi: <https://doi.org/10.31537/sandhyakala.v2i1.406>
- Safitri Dwi, d. (2024). Biografi Marco Kartodikromo Sebagai Sumber Belajar Sejarah. *Jambura History and Culture Journal*, 6(1), 30-39. Doi: 10.37905/jhcj.v6i1.22965
- Salu, V. (2022). Membangun Pendidikan Karakter Kepemimpinan Anak Sejak Dini. Doi: <https://doi.org/10.31219/osf.io/2jzmg>
- Sermal, &. R. (2021). Perjuangan Haji Agus Salim Pada Masa Pergerakan Nasional (1915-1945). *TARIKHUNA: Journal Of History And History Education*, 3(1), 53-62. Doi: [10.15548/thje.v3i1.2944](https://doi.org/10.15548/thje.v3i1.2944)
- Sri Maharani, d. (2024). Pemanfaatan Biografi Haji Ismail Mundu Sebagai Sumber Pembelajaran Sejarah Lokal di SMA Pelangi Nusantara. *Journal on Education*, 7(1), 1642-1651. Doi: <https://doi.org/10.31004/joe.v7i1.6173>
- Suryana, F. &. (2021). Lunturnya Rasa Nasionalisme pada Anak Milenial Akibat Arus Modernisasi. *Edukatif: Jurnal Ilmu Pendidikan*, 3(2), 598 – 602.
- Syafihri Nety, d. (2017). Nilai Pendidikan Karakter Tokoh Biografi Merry Riana, Mimpi Sejuta Dolar dan kelayakannya. *J-Symbol: Jurnal Magister Pendidikan Bahasa Dan Sastra Indonesia*, 5(2), 1-11. Doi: <https://doi.org/10.23960/J-Symbol>
- Syukur. (2005). *Teknologi Pendidikan*. Semarang: Rasail Media Group.
- Tri Jayanti, d. (2015). Pengembangan Buku Pengayaan Menulis Cerita Biografi Bermuatan Nilai-nilai Pendidikan Karakter Bagi Peserta Didik Kelas VIII SMP. *Seloka: Jurnal Pendidikan Bahasa Dan Sastra Indonesia*, 4(2), 65-71. Doi: [10.15294/seloka.v4i2.9862](https://doi.org/10.15294/seloka.v4i2.9862)
- Windar, d. (2022). Diskriminasi Keagamaan dan Kebudayaan terhadap Masyarakat Digital. *Sosiologia: Jurnal Agama Dan Masyarakat*, 5(1), 99-108. Doi: <https://ejournal.iainpare.ac.id/index.php/sosiologi/index>
- Yasmis, Y. (2017). Sarikat Islam Dalam Pergerakan Nasional Indonesia (1912-1927). *Jurnal Sejarah Lontar*. Doi: <https://doi.org/10.21009/lontar.061.03>
- Yunita, S. (2021). Peran Dari Biografi Dalam Sejarah Intelektual. *Jurnal Pustaka Ilmiah*, 7(1), 54-63.

Doi: <https://doi.org/10.20961/jpi.v7i1.50940>

Sangadji, A. (2022). <https://beritabeta.com/jejak-juang-si-jago-toea-am-sangadji/all>.

Wajidi. (2011). Retrieved from <https://bubuhanbanjar.wordpress.com/2011/06/30/jejak-perjuangan-a-m-sangaji-di-kalimantan/>

Melanesiatimes.com. (n.d.). <https://melanesiatimes.com/2023/02/13/inilah-sikap-am-sangadji-saat-menolak-permintaan-ayahnya/> (diakses: 09-09-2024. 12.00 Wit).

Klimakssamarinda.com. (2022). <https://kliksamarinda.com/jejak-am-sangadji-calon-pahlawan-nasional-dari-maluku-disamarinda/>.

jawapos.com. (2024). <https://www.jawapos.com/humaniora/014981421/si-jago-toeaam-sangadji-mutiara-indonesia-timur-di-era-perintis-kemerdekaan?page=2>.