

Research Horizon

ISSN: 2808-0696 (p), 2807-9531 (e)

Research Horizon

Volume: 05

Issue: 05

Year: 2025

Page: 1927-1940

Citation:

Mansyur, D. B., & Wahyu, E. S. N. (2025). Prince Hidayatullah-based learning model for student character development. *Research Horizon*, 5(5), 1927-1940.

Article History:

Received: July 31, 2025

Revised: October 18, 2025

Accepted: October 25, 2025

Online since: October 30, 2025

Prince Hidayatullah-Based Learning Model for Student Character Development

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Abstract

The issue of character development in higher education remains a crucial challenge in preparing students to become responsible and value-driven individuals. To address this, local historical figures can serve as exemplary models in the learning process, particularly in strengthening students' moral and cultural foundations. This study aims to develop and examine the effectiveness of the Prince Hidayatullah Exemplary-Based Learning Model as an alternative approach to character education in universities. A qualitative approach with descriptive-qualitative methods was employed to explore the implementation and outcomes of the model. The findings reveal that the model effectively fosters key values, including responsibility, nationalism, integrity, and religiosity. The role of local historical figures proved to be a strong medium for emotional and cultural internalization of values, influencing students' attitudes and behaviors. The study concludes that integrating exemplary figures into value-based curricula is highly relevant to the current educational context. Moreover, it emphasizes the importance of reflective learning as a strategy for character formation. This model not only aligns with the Merdeka Belajar policy but also offers a contextually grounded framework for strengthening character in higher education.

Keywords

Character Education, Exemplary-Based Learning, Higher Education, Local History, Prince Hidayatullah, Value Based Curriculum.

1. Introduction

The phenomenon of declining student character in higher education is a pressing concern, as evidenced by increasing ethical violations, intolerance, and limited social engagement among students. A 2021 national survey by the Ministry of Education, Culture, Research, and Technology revealed that over 47% of students lack learning experiences explicitly designed to foster integrity and responsibility (Zuhdi, 2015). Additionally, a 2020 report from the Corruption Eradication Commission highlighted a rise in academic ethics violations, such as plagiarism and research data manipulation, particularly in university settings. These issues reflect a broader challenge: the erosion of moral and cultural values amidst globalization and digitalization.

Higher education, traditionally focused on cognitive and technical skills, is now tasked with cultivating individuals who are not only intellectually capable but also ethically grounded and socially responsible (Lickona, 1991; Tilaar, 2004). The *Merdeka Belajar* policy and national standards for higher education, as outlined in Minister of Education and Culture Regulation Number 3 of 2020, emphasize integrating character development into graduate learning outcomes to address these challenges. This study explores how a learning model based on the exemplary character of Prince Hidayatullah can strengthen student character in a culturally relevant and transformative way.

A strategic approach to character education involves leveraging historical figures as role models to instill values like courage, integrity, and patriotism (Koesoema, 2010). Prince Hidayatullah, a central figure in the Banjar War (1859–1862) in South Kalimantan, embodied religiosity, loyalty, and resilience against Dutch colonialism, making him an ideal exemplar for character education (Djajadiningrat, 1913; Sjamsuddin, 1985). However, a significant research gap exists in the integration of local historical figures into higher education curricula.

According to Lian et al. (2020) and Fitri (2022), many character education models remain generic, often neglecting local cultural and historical contexts, which limits their effectiveness in fostering authentic value internalization. Similarly, Muhdi (2010) and Istiyono et al. (2021) note that while pedagogical approaches like experiential and reflective learning are effective, their application in higher education often lacks a focus on culturally grounded role models. The underutilization of figures like Prince Hidayatullah in South Kalimantan's educational settings further highlights this gap, as most curricula prioritize national or global figures over local heroes (Al-Jupri, 2019; Septiani & Rejekiningsih, 2020; Reksamunandar & Hadirman, 2022). This study addresses this gap by developing a contextual, exemplary-based learning model rooted in local history to enhance student character.

The primary objective of this research is to develop and evaluate the effectiveness of the Prince Hidayatullah Exemplary-Based Learning Model as a pedagogical strategy for character education in higher education. By integrating the values exemplified by Prince Hidayatullah, such as responsibility, nationalism, integrity, and religiosity, into the learning process, this model aims to foster students' moral and cultural foundations through reflective and experiential approaches (Bandura & Walters, 1977; Kolb, 1984).

Specifically, the study seeks to design a structured learning framework that combines contextual teaching, problem-based learning, and project-based activities, aligning with the *Merdeka Belajar* policy's emphasis on interdisciplinary and field-based learning (Sutrisno, 2019b). The model is intended to provide a transformative educational experience that not only enhances students' understanding of local history but also encourages the internalization of values through active participation and reflection (Biggs & Tang, 2011; Karima et al., 2023). By focusing on a local

historical figure, the research aims to offer a practical, culturally relevant framework for educators to strengthen students' character, contributing to both theoretical discourse on local wisdom-based pedagogy and practical applications in higher education settings.

2. Literature Review

2.1. Culturally Relevant Framework in Education

Character education is a deliberate effort to cultivate moral values, ethical behavior, and social responsibility, aiming to develop well-rounded individuals (Lickona, 1991). In higher education, the urgency of character education has intensified amid rising ethical violations, such as plagiarism and academic misconduct, as reported by the Corruption Eradication Commission in 2020 (Zuhdi, 2015). Tilaar (2002) emphasizes that universities must foster individuals with cultural integrity to navigate modernity's challenges. The rise in ethical issues, coupled with a 2021 Ministry of Education survey indicating that 47% of students lack explicit value-based learning experiences, underscores the need for robust character education (Puspitasari et al., 2024). However, many existing models focus heavily on cognitive outcomes, often neglecting the emotional and behavioral dimensions essential for holistic character development (Witro et al., 2020). This gap highlights the need for innovative, contextually relevant approaches that integrate moral knowing, feeling, and action.

The Indonesian higher education system, guided by the *Merdeka Belajar* policy, emphasizes character development as a core graduate outcome, as outlined in Minister of Education and Culture Regulation Number 3 of 2020 (Sutrisno, 2019b). This policy advocates for contextual and interdisciplinary learning to foster adaptive, value-driven graduates. However, current character education models often lack cultural grounding, making them less effective in fostering authentic value internalization (Komalasari & Indrawadi, 2023). Global trends in character education, such as those in Canada emphasizing historical empathy (Karn, 2023), suggest that culturally relevant role models can enhance moral engagement. By integrating local wisdom and values, character education can better address modern challenges like digitalization and globalization, ensuring students develop both intellectual and ethical competencies (Tilaar, 2004; Komariah & Nihayah, 2023). This study addresses these gaps by proposing a model rooted in local history to strengthen student character.

2.2. Local Wisdom-Based Pedagogy and Character Development

Experiential learning, contextual teaching, and reflective learning are pivotal pedagogical approaches for character education, emphasizing active engagement and the internalization of values (Kolb, 1984). Experiential learning fosters character through direct experiences, allowing students to connect moral values to real-life contexts (Johnson, 2002). Contextual teaching links academic content to students' socio-cultural realities, making learning more meaningful (Rahman et al., 2017). Reflective learning encourages introspection, enabling students to critically evaluate their values and behaviors (Wijaya & Gaudiawan, 2020). While these approaches are effective, their general application often overlooks local cultural contexts, limiting their impact on authentic character formation (Suartama et al., 2020). For instance, experiential learning may not resonate deeply if disconnected from students' cultural heritage, as noted by Sutrisno (2019a). A critical limitation is the difficulty in measuring long-term character outcomes, as character development is gradual and influenced by diverse factors (Lickona, 1991).

Integrating these approaches with local historical figures offers a solution to enhance their effectiveness. For example, contextual teaching using local narratives, as seen in studies on Indonesian history education, strengthens students' cultural

identity and moral awareness (Karima et al., 2023). However, compared to global models, such as those using technology-driven gamification for character education, these approaches may face challenges in scalability and engagement in digital contexts (Reuter et al., 2022). The Prince Hidayatullah model combines these pedagogies with project-based learning, aligning with the Merdeka Belajar policy's emphasis on active, interdisciplinary learning (Sutrisno, 2019b). This integration ensures students not only understand values cognitively but also internalize and apply them through reflective and collaborative activities (Ridho et al., 2023). By grounding these pedagogies in local history, the model addresses the limitations of generic approaches, offering a culturally relevant framework for character development.

2.3. Practical Applications in Higher Education Settings

Local historical figures serve as powerful role models in character education, embodying values rooted in cultural and moral traditions (Koesoema, 2010). Prince Hidayatullah, a 19th-century leader in the Banjar War, exemplifies religiosity, patriotism, and integrity, making him an ideal figure for character education in South Kalimantan (Mayur, 1979; Sjamsuddin, 1985). His life offers concrete examples of courage and solidarity, resonating emotionally with students and fostering value internalization (Bandura & Walters, 1977). Studies show that historical narratives enhance moral engagement by linking values to real-life struggles (Karima et al., 2023). However, a limitation is the reliance on oral traditions, which may lack historiographical rigor, complicating the development of evidence-based materials (Suartama et al., 2020). Globally, similar approaches, such as using Nelson Mandela in South African education, demonstrate the universal appeal of historical figures in character formation (Karn, 2023).

The integration of local figures like Prince Hidayatullah into curricula aligns with constructivist principles, where learning is an active, socially constructed process (Piaget, 1970; Vygotsky, 1978). Unlike universal value-based models, which may feel abstract, local figures provide contextually relevant narratives that strengthen students' cultural identity (Sutrisno, 2019b). However, the model's effectiveness depends on students' reflective abilities, which vary due to diverse backgrounds (Kartodirdjo, 1992). Comparative studies, such as those on Diponegoro's use in Javanese education, suggest that this approach is adaptable across regions (Al-Jupri, 2019). By incorporating project-based activities and digital platforms, as seen in recent character education innovations, the Prince Hidayatullah model enhances engagement and applicability, supporting Indonesia's higher education goals of fostering morally grounded, culturally aware graduates (Biggs & Tang, 2011; Murhayati et al., 2023).

3. Methods

The study applied a qualitative approach with descriptive-qualitative methods to obtain a deep understanding of the phenomenon under investigation. This approach was chosen because it allows researchers to explore students' experiences, perceptions, and attitudes toward character education in a natural setting. The subjects of the study were students enrolled in the History Education study program at the Faculty of Teacher Training and Education, Universitas Lambung Mangkurat (ULM). These students were specifically selected because they were taking Banjar History courses and were actively involved in campus-based social projects aimed at character development. The selection of Universitas Lambung Mangkurat as the research site was not incidental but rather deliberate, as the institution has a strong geographical, historical, and cultural connection to the figure of Prince Hidayatullah, who is central to the study. Data collection was carried out through multiple complementary techniques to ensure validity and richness of information. These

techniques included direct observation of learning and social project activities, in-depth interviews with students and lecturers, documentation studies of course materials and institutional records, as well as a literature review of relevant scholarly sources. The combination of these methods provided comprehensive insights into how Prince Hidayatullah's exemplary character can be integrated into student learning and character formation.

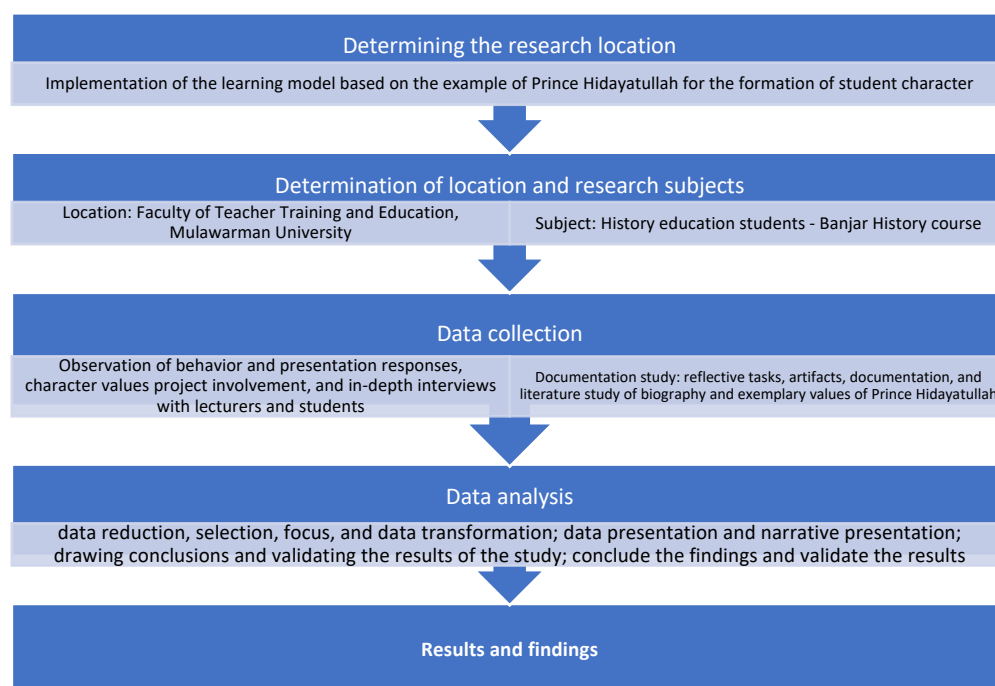


Figure 1. Research Flow

Figure 1 illustrates the research procedure for developing a learning model based on the example of Prince Hidayatullah. This process began with determining the research location, with a focus on student character development through the Banjar History course. The research subjects were history education students at the Faculty of Teacher Training and Education, Universitas Mulawarman. Data collection included observation, interviews, and documentation studies of reflective assignments, artifacts, and literature. The data analysis process included reduction, selection, transformation, and presentation, followed by drawing and validating conclusions. This procedure concluded with the presentation of the results and findings of the integration of exemplary values.

Data analysis was conducted interactively, referring to the model of Miles and Huberman (1994), which includes three main stages: data reduction, which includes the process of sorting, selecting a focus, simplifying, and transforming field data into information relevant to the research objectives. Data presentation is then carried out by organizing the data in narrative, tabular, or matrix form to facilitate interpretation of patterns, relationships between categories, and tendencies of student character values. Next, conclusions are drawn and verified, concluding the meaning of the analyzed data, and then repeatedly verifying it through triangulation between data sources (observation, interviews, documentation). Data triangulation is carried out to increase the validity of the results by comparing various sources and data collection techniques.

4. Results

The findings of the document study data indicate that Prince Hidayatullah's struggle was based on religious values. Since childhood, Prince Hidayatullah was educated in Islamic religious education, so he was known to have noble morals and a deep knowledge of his religion, Islam. Hidayatullah was also a devout worshipper, had commendable morals, and was well-liked by the ulama and the Banjar community. Hidayatullah waged a *jihād* war using the tactic of charity. Sultan Adam Al Wasik Billah appointed Prince Hidayatullah as religious ruler, bequeathing the sultanate's lands and all its hunting grounds (Mayur, 1979).

Then, the value of love for the homeland (patriotism). Prince Hidayatullah's patriotic values can also be explored from Van Hengst's statement, which stated that Hidayat was a person who tended to be hostile towards the Dutch government. This statement indicates that Hidayat disliked colonialism from the beginning. When the Banjar War began in 1859, the Dutch hoped that Prince Hidayatullah could be a powerful "shield" or "negotiator" for peace between the two parties, considering Hidayatullah as the Mangkubumi. However, Hidayatullah instead left Martapura (the palace) and joined other fighters in Hulu Sungai (Bondan, 1953).

Next, from the results of the respondent interviews, two values of Prince Hidayatullah's struggle were identified. First, the value of integrity. Hidayatullah embodied moral integrity and exemplary behavior. Prince Hidayatullah was a man of integrity. From a moral perspective, he was religious, pious, devout, virtuous, and humble. His most prominent attitude was patriotic, as he waged the *fisabilillah* war as the spirit of struggle to defend his nation and homeland from Dutch colonialism.

Second, religious values. Prince Hidayatullah's devotion and struggle spanned almost his entire life, exceeding the scope of his duties. As a youth, he received an Islamic education in Dalam Pagar, Martapura. This strong religious background made Prince Hidayatullah a man of noble character and virtue, humble, down-to-earth, possessing profound religious knowledge, and devout devotion. His actions were always for the glory and interests of Islam, and as a result, he consistently received widespread support from religious scholars and all levels of society.

Third, the value of love for the homeland. Prince Hidayatullah, engaged in a struggle that had a wide reach. The *fisabilillah* war waged by Prince Hidayatullah was a total war, and involved many ethnic groups (Banjar, Dayak, Bugis, Kutai), and the war area was vast. Initially erupted in the Martapura region, spreading to the five Banua, as far as Hulu Barito led by Prince Antasari. In his struggle, Prince Hidayatullah never wanted to make any agreement with the Dutch government. Until finally he was trapped, deceived, and captured and then exiled to Cianjur in 1862. From the findings of qualitative data obtained through document studies and interviews, a comparison of the two results can be seen in the following table.

Table 1. Comparison of Struggle Values Based on Document & Interview Data

No	Document Data	Interview Data
1.	Religious Values	Integrity Values
2.	Value of Love for the Homeland (Patriotism)	Religious Values
3.	Solidarity Value (Working Together)	Value of Love for the Homeland

Based on Table 1, there are several values of Prince Hidayatullah's struggle obtained from document data (literature and archival studies). Among them are religious values, love of the homeland (patriotism), and solidarity (cooperation). Then, from the interview data, three values of Prince Hidayatullah's struggle were identified: integrity, religious values, and love of the homeland. After comparing the two data, it was finally concluded that there are three values that can be used as role models: religious values, love of the homeland (patriotism), and solidarity (cooperation) which can be used as role models for students.

There is a learning model design for implementing Prince Hidayatullah's values of struggle. First, there is a model structure of objectives, methods, media, and learning activity steps. The structure of the Prince Hidayatullah-Based Learning Model is designed to internalize the values of struggle and exemplary behavior of Prince Hidayatullah in the context of student character education in higher education. This approach combines contextual learning with exemplary pedagogy, aiming to make the historical figure an inspirational and educational source relevant to the character challenges of today's young generation.

The Prince Hidayatullah exemplar-based learning model aims to instill noble values such as courage, integrity, responsibility, religiosity, leadership, and patriotism while enhancing students' historical and cultural awareness of local figures in the nation's struggle. It promotes exemplary behavior through active and reflective learning and strengthens the link between classroom activities and students' socio-cultural realities. The model integrates multiple pedagogical approaches: Contextual Teaching and Learning (CTL) to connect lessons with real-life experiences, Problem-Based Learning (PBL) through case studies and moral dilemmas, Reflective and Group Discussion for value internalization, and Project-Based Learning for campaigns or projects embodying exemplary values. Learning media are multimodal, including biographical texts, historical narratives, documentaries, infographics, and cultural artifacts, complemented by digital platforms (LMS, blogs, social media) for discussions and project dissemination. By combining local resources with interactive strategies, the model offers a comprehensive framework for character education rooted in history and culture.

Based on observations and interviews, the implementation of the Prince Hidayatullah exemplar-based learning model consists of five main stages. The first stage is value orientation and historical context, where lecturers introduce Prince Hidayatullah through narratives of his struggle, linking his values to current student character issues. The second stage is value exploration, with students working in groups to analyze core values from his life using literature studies, historical texts, and audiovisual materials. The third stage is personal and critical reflection, where each student writes reflections on the values that resonate with them, followed by group discussions on applying these values in campus life.

The fourth stage is application through character projects, in which student groups create campaigns, podcasts, short films, or social activities to embody exemplary values, later shared on campus or social media. The fifth stage is evaluation and feedback, where lecturers assess students' understanding, originality, and reflections, covering cognitive, affective, and psychomotor aspects. This model emphasizes not only historical knowledge but also active value internalization in a participatory way, using Prince Hidayatullah's life as an inspiring and contextual source.

An example of implementation can be seen in the Banjar History and River Culture course under the session Prince Hidayatullah, Local Exemplar in Cross-History and National Character. Learning objectives include understanding his role in resisting colonialism and identifying relevant values such as love of the homeland, solidarity, and religiosity. The activity flow begins with a documentary screening (10 minutes), followed by material exploration with historical sources (30 minutes). Students then engage in group discussions (30 minutes) to analyze exemplary values, write individual reflections (20 minutes), and conclude with short group presentations and lecturer reinforcement (10 minutes).

Meanwhile, implementation in campus activities (non-academic) is realized by compiling a program entitled *Jejak Juang Hidayatullah: Pekan Karakter Mahasiswa Banua*. The description of the activity is an annual project-based program that involves students in exploring and disseminating the values of Prince Hidayatullah in the form of creative activities. The type of activity is an essay competition and a

short video with the theme of Prince Hidayatullah’s Struggle Values in Today’s Students. The output is a work containing a character message and disseminated through campus media. Then, students organize social activities, namely community service, that reflect the values of struggle, such as social solidarity. Next, a visit to the location of Prince Hidayatullah’s struggle. The activity takes the form of a historical visit accompanied by narrative-reflective assignments and documentation. Students are asked to write down the impressions of values they get from direct experience. The expected impact is that students not only know historical figures as “memorization”, but as life inspirations that are relevant to their personal and social realities. The internalization of character values occurs, not verbally, but through direct experience and active involvement.

Indications of changes in student attitudes, values, and behavior based on field findings. Based on observations, student reflections, and evaluations of learning projects during the implementation of this model, a number of positive changes were identified that can be categorized into three main aspects as follows.

Table 2. Changes in Attitude (Affective)

Indication	Information
Increasing sense of local nationalism	Students demonstrated pride in regional history and local figures, as evidenced by their enthusiasm for discussions and historical pilgrimages.
Openness to noble values	Students become more open to the importance of values such as courage, responsibility, and honesty in everyday life.
Reflective awareness	The ability to reflect on personal actions in relation to the values of struggle and integrity of the character emerges.

Table 2 indicates three key outcomes of implementing the Prince Hidayatullah exemplar-based learning model. First, there is an increasing sense of local nationalism, as students show pride in regional history and figures, reflected in their enthusiasm during discussions and historical pilgrimages. Second, students display greater openness to noble values, recognizing the relevance of courage, responsibility, and honesty in daily life. Third, a stronger reflective awareness emerges, with students developing the ability to critically evaluate their actions in light of the values of struggle and integrity exemplified by Prince Hidayatullah. These outcomes highlight the model’s effectiveness in fostering character and cultural awareness.

Table 3. Changes in Values (Cognitive-Affective)

Indication	Information
Understanding exemplary values	Students are able to identify the main values of Prince Hidayatullah such as religiosity, leadership, and integrity.
Life value priorities are starting to change	In their reflective journals, most students acknowledged changes in their perspectives on the meaning of struggle, responsibility, and role as students.
Critical of social reality	Students begin to question social behavior on campus (e.g., apathy, lack of discipline) by comparing the ideal values of the figures they study.

Table 3 highlights changes in students’ cognitive-affective domains after applying the Prince Hidayatullah exemplar-based learning model. First, students show an improved understanding of exemplary values, being able to identify key aspects such as religiosity, leadership, and integrity. Second, their life value priorities begin to shift, as reflected in journals where many acknowledge new perspectives on struggle, responsibility, and their role as students. Third, students become more

critical of social realities, questioning behaviors like apathy and lack of discipline on campus by contrasting them with the noble values embodied by Prince Hidayatullah. These shifts indicate deeper internalization of character education.

Table 4. Changes in Behavior (Psychomotor)

Indication	Information
Active involvement in social activities	Students are involved voluntarily in social action projects based on struggle values such as community service and local history literacy.
Discipline and responsibility increase	Students demonstrate punctuality in assignments, attendance, and improved quality of group work results.
The growth of collaborative leadership spirit	In project assignments, students not only work in groups, but begin to lead, organize, and guide group members democratically and responsibly.

Table 4 illustrates behavioral (psychomotor) changes among students after engaging in the Prince Hidayatullah exemplar-based learning model. First, students show active involvement in social activities, voluntarily participating in community service and local history literacy projects inspired by struggle values. Second, there is a noticeable increase in discipline and responsibility, reflected in punctual submission of assignments, consistent attendance, and higher-quality group work outcomes. Third, the model fosters the growth of collaborative leadership, as students not only contribute within groups but also take initiative to lead, organize, and guide peers in a democratic and responsible manner. These changes signify tangible character formation.

Based on field findings, the implementation of the Prince Hidayatullah-based learning model has demonstrated a positive impact on student character development, both in attitudes, values, and actual behavior. This success is influenced by the local context, which is close to the students' daily lives, a reflective-applicative approach, and the integration of historical learning with actual experiences.

The power of the Prince Hidayatullah-based learning model is relevant and effective in strengthening student character, particularly in areas with historical and cultural ties to the figure (Bandura & Walters, 1977). First, this model is based on a contextual approach and cultural locality, which strengthens students' sense of identity and nationalism. By using local figures as sources of values, students can more easily connect learning to their real lives and social environments (Sutrisno, 2019a). Emotional connections to local figures tend to be stronger because students feel geographically and culturally close.

Second, this model encourages an active and reflective learning approach. Students are not merely recipients of information, but also actors in internalizing and applying values through character projects and social activities. This aligns with the experiential learning principle, as proposed by Kolb (1984), that meaningful learning occurs through direct experience, reflection, and real-world application. Third, the use of historical figures as a medium for character education provides concrete moral strength. Historical role models are considered more effective in shaping character than purely theoretical moral approaches (Wibowo, 2013). Figures like Prince Hidayatullah provide a concrete illustration of how values such as patriotism, solidarity, and religiosity are consistently implemented in difficult situations.

The implementation of the Prince Hidayatullah exemplar-based learning model faces several limitations that require attention for further development. First, there is a scarcity of academically accessible historical sources, as most accounts of Prince Hidayatullah come from oral traditions that lack historiographical testing (Suartama

et al., 2020). This creates challenges in preparing comprehensive and evidence-based teaching materials, demanding careful verification by lecturers and students. Second, not all students demonstrate equal reflective ability or sensitivity to abstract values (Kartodirdjo, 1992; Basry, 2010). Variations in social background, motivation, and maturity affect how effectively values are internalized. As Lickona (1991) emphasizes, character education rarely produces uniform outcomes since character formation is a gradual process shaped by environment. Third, limited lecture time restricts deeper exploration, reflection, and project-based applications, as lecturers must still meet curriculum and syllabus requirements. Despite these constraints, the model remains promising, offering strong potential to instill character through local history, experiential learning, and contextual role models (Reuter et al., 2022).

The Prince Hidayatullah Model of Exemplar-Based Learning aligns with modern pedagogy and character education in higher education by integrating historical, cultural, and moral dimensions with active learning strategies. Rooted in Lickona's (1991) theory, it addresses the three components of character: moral knowing (understanding values such as courage, integrity, responsibility), moral feeling (personal reflection and emotional engagement with the character's struggle), and moral action (implementation through projects, campaigns, and collaborative activities). This balance ensures cognitive, affective, and psychomotor development in line with holistic character education. The model also reflects constructivist principles, viewing learning as an active process shaped by experience and interaction (Piaget, 1970; Vygotsky, 1978; Karima et al., 2023). Students analyze values collaboratively (social constructivism), reflect individually (personal constructivism), and apply them through real actions (situated learning). In doing so, the model fosters autonomous, responsible learners, a core expectation in higher education (Biggs & Tang, 2011; Karn, 2023).

In the context of higher education in Indonesia, this model supports the direction of the Independent Campus policy, which encourages contextual, interdisciplinary, and field-based learning. This model enhances local relevance: by highlighting local figures such as Prince Hidayatullah, learning becomes more contextual and culturally meaningful. It also encourages project-based learning, in line with the demands of the Independent Learning Curriculum to produce adaptive and collaborative graduates (Sutrisno, 2019b). It also strengthens students' character and soft skills, particularly in leadership, nationalism, and integrity, as outlined in the Graduate Learning Outcomes (CPL) for higher education based on Minister of Education and Culture Regulation Number 3 of 2020. The Prince Hidayatullah Exemplary Learning Model strongly aligns with contemporary pedagogical theories such as character education and constructivism, and supports strategic policies in Indonesian higher education. This model offers a contextual, reflective, and applicable approach to developing students' character that excels morally and intellectually.

4. Conclusion

This study demonstrates that the Prince Hidayatullah-based learning model effectively shapes and strengthens students' character, particularly in responsibility, integrity, religiosity, and local nationalism. Through a contextual-historical and reflective-participatory approach, students not only acquire cognitive knowledge of struggle values but also translate them into concrete behaviors. Observations confirm significant changes, such as increased active participation in social activities, critical awareness of ethical issues, and deeper emotional engagement with local history and values. These findings highlight the pedagogical strength of local historical figures in fostering character formation. Practically, the model aligns with higher education goals of promoting value-based learning and contextualizing education with local wisdom. It offers an innovative alternative to character

education by avoiding verbalistic or dogmatic approaches and instead emphasizing dialogic, applicable learning. Theoretically, the study contributes to the discourse on integrating local historical role models into curriculum design as a means of cultivating character in higher education.

Nevertheless, the research is limited to a specific case study and lacks broader empirical validation across different institutions or cultural contexts. The model's effectiveness may vary depending on student characteristics, lecturer capacity, and institutional support, which calls for caution in generalizing the results. Future research should focus on developing and testing contextual curricula, thematic modules, and textbooks that systematically incorporate local wisdom. Further studies are also recommended to assess the scalability of this model across diverse subjects such as history, civics, and professional ethics, while exploring longitudinal impacts on students' moral reasoning and civic engagement. Lecturer training and institutional support mechanisms should also be examined to optimize the implementation of value-based character education models.

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Acknowledgment

We gratefully acknowledge the contributions of individuals who supported the completion of this article.

Funding Information

This research did not receive any funding.

Conflict of Interest Statement

The authors declare that there is no conflict of interest.

Ethical Approval and Originality Statement

Ethical approval was obtained for this study. The manuscript represents original work and has not been previously published, nor is it under consideration by another journal.

Data Disclosure Statement

The data that support the findings of this study are available from the corresponding author upon reasonable request.



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