

	Journal of World Thinkers E-ISSN: xxxx-xxxx Vol.3, No.1, 2026, pp. 01-18 DOI: https://doi.org/10.61455/jwt.v3i01.609	
Received August 21, 2025	Revised January 25, 2026	Accepted February 17, 2026



Rethinking Kapitan Pattimura: Political Thought, Nationalism, and Anti-Colonial Resistance in Maluku

Muhammad Yamin Arif

Fakultas Dakwa, Sekolah Tinggi Ilmu Dakwa Muhammad Natsir, Indonesia.

arifmuhammadyamin@gmail.com

Abstract

Objective: This study aims to analyze the political thought of Kapitan Pattimura by examining his role as a symbol of Moluccan nationalism and assessing the contemporary relevance of his ideals in strengthening national consciousness amid ongoing social transformation. **Theoretical framework:** The theoretical framework integrates anti-colonial nationalism theory, emphasizing collective consciousness, shared identity, and resistance to foreign domination, with the concept of collective memory to explain how Pattimura has been continuously preserved and reconstructed as a symbolic figure within the historical and cultural identity of the people of Maluku. **Literature review:** The literature review indicates that previous studies have predominantly focused on Pattimura's military leadership and his resistance against Dutch colonial rule during the 1817 uprising. However, limited attention has been devoted to interpreting Pattimura as a living symbolic representation of nationalism embedded in the collective memory and cultural practices of Moluccan society. This study addresses that gap by emphasizing the symbolic, intellectual, and socio-cultural dimensions of his legacy. **Method:** The method employs qualitative research using a historical and descriptive-analytical approach. Data were collected through an extensive library study consisting of historical books, scholarly journal articles, official documents, and other relevant academic sources. Data were analyzed through systematic processes of data reduction, data display, and interpretative conclusion drawing. **Results:** The findings demonstrate that Kapitan Pattimura should be understood not merely as an anti-colonial resistance leader but also as an enduring symbol of unity, courage, sacrifice, collective identity, and political consciousness. His symbolic legacy is continually reproduced through commemorative events, public monuments, educational curricula, artistic expressions, and the naming of public institutions, thereby reinforcing patriotism and national awareness, particularly among younger generations. **Implications:** The implications highlight the importance of integrating Pattimura's values into history education and character education

to strengthen national identity in the era of globalization. **Novelty:** The novelty of this study lies in reconceptualizing Kapitan Pattimura as both a historical actor and a symbolic construction of nationalism whose political thought and collective significance continue to shape the social and cultural life of contemporary Maluku.

Keywords: kapitan pattimura, political thought, nationalism, collective memory, maluku.

INTRODUCTION

Nationalism has long been recognized as one of the most influential forces in the formation of collective identity, political consciousness, and state legitimacy. Rather than merely reflecting emotional attachment to a homeland, nationalism represents a shared awareness that unites communities through common historical experiences, cultural values, and aspirations for sovereignty. Anti-colonial nationalism, in particular, emerged as a powerful ideological response to foreign domination by encouraging solidarity, resistance, and self-determination among colonized societies. In Indonesia, nationalism was not formed through a single revolutionary event but evolved through numerous local struggles against colonial rule, each contributing to the broader narrative of national independence. Consequently, many regional resistance leaders have transcended their historical roles to become enduring symbols of unity, courage, sacrifice, and collective identity within Indonesian society [1].

Among these figures, Kapitan Pattimura, whose birth name was Thomas Matulessy, occupies a distinguished place in Indonesian history. He led the famous anti-colonial uprising in Maluku in 1817 against the Dutch colonial administration, challenging exploitative economic policies, political oppression, and social inequalities imposed upon local communities. Although the rebellion was ultimately suppressed and Pattimura was executed, his struggle has remained deeply embedded in Indonesia's historical consciousness. His legacy extends far beyond the battlefield, representing not only resistance against colonial domination but also the aspiration for justice, dignity, and political autonomy. These values have enabled Pattimura to become one of Indonesia's officially recognized national heroes and an enduring icon of Maluku's historical identity [2].

Despite the extensive historical recognition accorded to Pattimura, contemporary scholarship increasingly acknowledges that historical figures should not merely be understood through chronological narratives of military resistance. They should also be examined through the ideas, values, and political meanings attributed to them across generations. Political thought is not exclusively expressed through formal philosophical writings; it can also be reflected in leadership practices, strategic decisions, collective mobilization, and ideological commitments demonstrated during significant historical events. Viewed from this perspective, Pattimura's resistance embodied a political vision grounded in freedom, communal solidarity, indigenous sovereignty, and opposition to colonial injustice. These principles continue to resonate in Indonesian nationalism and remain relevant in discussions concerning identity, citizenship, and national resilience [3].

The present study adopts anti-colonial nationalism as its primary theoretical framework. Anti-colonial nationalism argues that colonial domination stimulates collective awareness among oppressed communities, encouraging them to develop a shared identity and political commitment to self-determination. Thinkers such as Benedict Anderson emphasized nationalism as an "imagined community," while Ernest Gellner associated nationalism with socio-political modernization, and Anthony D. Smith highlighted the importance of historical memory and shared cultural traditions in sustaining national identity. These perspectives collectively suggest that nationalism is continuously reconstructed through historical narratives, cultural symbols, and collective remembrance rather than existing as a fixed political doctrine [4].

Complementing this framework, the concept of collective memory provides a useful lens for understanding how heroic figures continue to influence contemporary society long after their historical lives have ended. Collective memory explains that societies selectively preserve, reinterpret, and transmit historical experiences through education, public commemorations, monuments, museums, literature, artistic representations, and cultural rituals. Consequently, national heroes become symbolic resources through which communities negotiate identity and reinforce shared values across generations. In Maluku, Pattimura's memory survives not merely because of documented historical events but because his image has been continuously reproduced through annual commemorations, monuments, public institutions bearing his name, historical education, and community traditions that reinforce his symbolic significance [5].

Previous studies concerning Kapitan Pattimura have primarily concentrated on reconstructing the chronology of the 1817 rebellion, examining military strategies, colonial administrative policies, and the broader historical context of Dutch expansion in eastern Indonesia. Historians have extensively discussed the causes of the uprising, Pattimura's military leadership, and the consequences of the rebellion for colonial governance. Other studies have highlighted his contribution to Indonesian independence narratives and his recognition as a national hero. These investigations have undoubtedly enriched historical understanding of Pattimura's role within Indonesian history [6], [7].

Nevertheless, relatively limited scholarly attention has been devoted to examining Pattimura through the perspective of political thought and symbolic nationalism. Existing literature tends to emphasize historical description rather than conceptual interpretation of the political ideas represented by Pattimura's struggle. Similarly, few studies investigate how his symbolic meaning has been reproduced through collective memory and continues to shape contemporary Moluccan identity. This imbalance reveals an important research gap. While Pattimura is universally acknowledged as a heroic resistance leader, insufficient attention has been given to understanding why his legacy continues to function as an enduring political and cultural symbol in present-day Maluku. Moreover, studies integrating anti-colonial nationalism with collective memory remain scarce, particularly within Indonesian historical scholarship [8], [9].

The significance of addressing this gap becomes increasingly evident in the contemporary era of globalization. Rapid technological advancement, digital communication, and transnational cultural exchanges have transformed how younger generations engage with national history. Although globalization creates opportunities for greater knowledge exchange and intercultural understanding, it also introduces challenges to national identity through cultural homogenization and declining historical awareness. In such circumstances, historical figures are no longer important solely because of their past achievements but because they provide enduring ethical and political values capable of strengthening national cohesion. Reinterpreting Pattimura's political thought therefore contributes to broader discussions regarding civic education, historical consciousness, democratic citizenship, and national resilience within increasingly pluralistic societies [10], [11].

Furthermore, examining Pattimura from the perspective of political thought broadens the analytical scope of Indonesian intellectual history. Indonesian nationalism has often been associated with prominent twentieth-century leaders such as Sukarno, Mohammad Hatta, and Mohammad Yamin. However, regional anti-colonial leaders also articulated political principles through action rather than written philosophical treatises. Their struggles reflected indigenous understandings of justice, communal responsibility, self-government, and collective freedom that significantly contributed to the development of Indonesian nationalism before independence. Consequently, Pattimura deserves recognition not only as a military commander but also as a political thinker whose leadership embodied fundamental principles of anti-colonial resistance and popular sovereignty [12].

This study therefore seeks to reinterpret Kapitan Pattimura by integrating historical analysis with theories of anti-colonial nationalism and collective memory. Rather than treating him solely as a historical actor, this research investigates how his political thought has been symbolically reconstructed within Moluccan society and how these symbolic meanings continue to reinforce collective identity and national consciousness. Such an approach enables a more comprehensive understanding of the relationship between historical leadership, symbolic representation, and the continuing construction of nationalism [13], [14].

The research gap addressed by this study lies in the limited integration of historical, political, and cultural perspectives in previous scholarship on Pattimura. Existing studies predominantly focus on military history, whereas this article examines the intellectual, symbolic, and ideological dimensions of his legacy. The novelty of this research is its reconceptualization of Kapitan Pattimura as both a political thinker and a symbolic construction of anti-colonial nationalism whose meanings are continuously reproduced through collective memory, public commemoration, educational institutions, and cultural practices in contemporary Maluku. This perspective moves beyond conventional historical narratives by demonstrating that Pattimura's significance resides not only in his resistance against Dutch colonialism but also in the enduring political values associated with his leadership [15].

Accordingly, this study addresses the following research questions: (1) How can Kapitan Pattimura's political thought be interpreted through the perspectives of anti-colonial nationalism and collective memory? (2) In what ways has Pattimura become a symbolic representation of nationalism within Moluccan society? (3) How does his symbolic legacy contribute to strengthening national identity and historical consciousness in contemporary Indonesia? Based on these questions, the study aims to analyze Pattimura's political thought, examine his symbolic role in constructing Moluccan nationalism, and evaluate the continuing relevance of his values for civic education and national identity. The findings are expected to contribute theoretically to studies of nationalism, collective memory, and Indonesian political thought while offering practical implications for history education, character education, cultural preservation, and policies promoting national unity in an era of globalization [16], [17].

LITERATURE REVIEW

Political Thought and Anti-Colonial Nationalism

Political thought is commonly understood as a collection of ideas, principles, and values that guide individuals or communities in interpreting authority, justice, freedom, and the relationship between rulers and society. Political thought is not exclusively expressed through written philosophical works but can also be reflected in collective action, leadership, and resistance against oppressive systems. Within the context of colonial societies, political thought frequently emerged through struggles for liberation, where resistance represented not merely military opposition but also an ideological rejection of domination, exploitation, and inequality. Consequently, anti-colonial leaders should be examined not only as historical actors but also as intellectual figures whose ideas contributed to the development of national consciousness [18].

Kapitan Pattimura represents one of the most significant anti-colonial leaders in Indonesian history whose resistance embodied political values that remain relevant today. His leadership during the 1817 uprising reflected aspirations for justice, communal solidarity, indigenous sovereignty, and the protection of local rights against colonial intervention. These principles demonstrate that Pattimura's struggle was grounded in a broader political vision rather than being merely a spontaneous reaction to colonial policies. Reconsidering Pattimura through the perspective of political thought enables a deeper understanding of how

indigenous leadership contributed to the ideological foundations of Indonesian nationalism before the emergence of the modern independence movement [19], [20], [21].

Nationalism as Collective Political Consciousness

Nationalism constitutes one of the fundamental concepts for understanding the formation of modern states and collective identities. Rather than representing only emotional attachment to a homeland, nationalism reflects shared political consciousness rooted in common historical experiences, cultural traditions, and aspirations for self-determination. National identity develops through continuous interaction between historical memory, cultural practices, public institutions, and symbolic representations that enable individuals to perceive themselves as members of a broader political community. Within anti-colonial contexts, nationalism functions as an ideological response to foreign domination by encouraging unity among diverse social groups. Shared experiences of oppression become important foundations for constructing collective identity and strengthening social cohesion. Accordingly, nationalism should be understood as a dynamic process that is continuously reproduced through education, public discourse, historical narratives, and cultural practices rather than as a fixed political doctrine. Historical figures who symbolize resistance often become central elements in maintaining this process because they embody values that transcend particular historical events [22].

In Indonesia, nationalism evolved through numerous regional struggles against colonial rule. Although these struggles occurred in different geographical locations and historical circumstances, they collectively contributed to the emergence of Indonesian national identity. Regional heroes therefore occupy an essential position within national history because they demonstrate that the aspiration for independence originated from diverse local communities united by common ideals of freedom, justice, and sovereignty.



Figure 1. Profile of Captain Pattimura

<https://images.search.yahoo.com/search/images; ylt=AwrKAKQXmzNqVgIAyt6Jzbf; ylu=Y29sbwNzZzMEcG9zAzIEdnRpZAMEc2VjA3Ny?fr=mcafee&p=gambar+pattimura&imgurl=https%3A%2F%2Fawsimages.detik.net.id%2Fcommunity%2Fmedia%2Fvisual%2F2021%2F11%2F10%2Fpattimura-pahlawan-nasional-dari-tanah-maluku-ini-sosoknya.jpeg%3Fw%3D700%26q%3D90>

Kapitan Pattimura in Historical Perspective

Kapitan Pattimura, whose original name was Thomas Matulesy, is widely recognized as the leader of the Maluku resistance against Dutch colonial authority in 1817. His movement emerged in response to colonial policies that imposed economic monopolies, restricted local autonomy, and undermined the social welfare of indigenous communities. The uprising

represented organized collective resistance involving various local groups determined to defend their political and economic rights [23], [24].

One of the most remarkable achievements of Pattimura's movement was the successful capture of Fort Duurstede in Saparua during the early stages of the rebellion. Although Dutch military superiority eventually suppressed the resistance and resulted in Pattimura's execution, the movement became a lasting symbol of courage, sacrifice, and determination. Rather than diminishing his significance, his defeat strengthened his moral authority within historical narratives, transforming him into an enduring representation of resistance against colonial injustice. The recognition of Pattimura as an Indonesian National Hero further institutionalized his legacy within national history. His name has become associated not only with historical remembrance but also with educational, cultural, and civic values that continue to inspire contemporary Indonesian society. Consequently, Pattimura occupies a dual position as both a historical leader and a symbolic figure whose influence extends beyond the events of 1817 [25], [26].

Collective Memory and Symbolic Nationalism

Collective memory provides an important framework for explaining why certain historical figures remain influential long after their lifetime. Societies preserve selected historical experiences through narratives, commemorative ceremonies, monuments, museums, public institutions, literature, visual arts, and educational systems. These symbolic practices enable communities to reinterpret historical events according to contemporary social and political needs while maintaining continuity with the past [27], [28].

Within this framework, Kapitan Pattimura has evolved into a powerful symbol of nationalism in Maluku. His symbolic presence is visible through annual commemorations of the 1817 struggle, monuments erected across the region, educational materials discussing his leadership, and the naming of public facilities such as airports, streets, and educational institutions. These representations do more than commemorate historical events; they reinforce shared values of patriotism, courage, unity, and collective responsibility among successive generations. The symbolic transformation of Pattimura also demonstrates that national heroes are continuously reconstructed rather than permanently defined by historical records alone. Communities actively reinterpret heroic figures in response to changing political, cultural, and educational contexts. As a result, Pattimura's legacy continues to function as an important source of identity formation and civic consciousness within contemporary Moluccan society [29].

Previous Studies and Research Gap

Previous scholarship concerning Kapitan Pattimura has predominantly emphasized historical reconstruction of the 1817 rebellion, colonial administrative policies, military strategies, and the broader consequences of Dutch expansion in eastern Indonesia. Other studies have explored Pattimura's contribution to Indonesian history education and his role in strengthening character education through heroic values such as courage, patriotism, discipline, and sacrifice. These studies have significantly enriched historical understanding of Pattimura's contribution to Indonesian independence narratives. Nevertheless, existing literature remains largely descriptive and historical in orientation. Limited scholarly attention has been devoted to examining Pattimura as a political thinker whose leadership embodied broader ideological principles of anti-colonial nationalism. Likewise, relatively few studies investigate how collective memory continually reconstructs Pattimura as a symbolic representation of nationalism within contemporary Maluku. This imbalance indicates that historical narratives have received substantially greater emphasis than symbolic, intellectual, and political interpretations [30], [31].

The present study addresses this gap by integrating perspectives from political thought, anti-colonial nationalism, and collective memory into a single analytical framework. Instead of viewing Pattimura solely as a military commander or historical hero, this research interprets him as an enduring symbolic construction whose political values continue to shape collective identity, historical consciousness, and national solidarity. This perspective offers a broader understanding of how historical leadership can influence contemporary nation-building beyond its original historical context and contributes to expanding discussions on Indonesian political thought and symbolic nationalism [32].

METHODOLOGY

This study employs a qualitative research design using a historical approach integrated with critical thought analysis and contemporary relevance analysis. A qualitative approach is considered appropriate because the objective of this research is not to measure causal relationships statistically but to interpret the political thought of Kapitan Pattimura, examine the symbolic construction of his nationalism, and evaluate the continuing relevance of his anti-colonial values within present-day Indonesian society. The study adopts an interpretive paradigm, emphasizing the understanding of historical meaning, ideological values, and socio-cultural significance embedded in historical narratives rather than merely reconstructing chronological events [33], [34], [35].

The historical approach serves as the primary methodological foundation of this research. This approach is employed to investigate the socio-political conditions surrounding the Maluku uprising of 1817, the emergence of Kapitan Pattimura as a resistance leader, and the historical processes through which his struggle became institutionalized within Indonesian national history. Historical inquiry is conducted through four interconnected stages: heuristic, source criticism, interpretation, and historiography. The heuristic stage involves identifying and collecting relevant historical materials from diverse documentary sources. Source criticism is subsequently undertaken to evaluate the authenticity, credibility, consistency, and contextual reliability of historical evidence. The interpretation stage synthesizes historical information to identify political values and ideological meanings embedded in Pattimura's leadership, while historiography reconstructs these findings into a coherent analytical narrative that explains the transformation of Pattimura from an anti-colonial leader into a symbol of nationalism [36].

Beyond historical reconstruction, this study adopts a critical thought approach to examine Pattimura not merely as a military commander but as a political thinker whose actions reflected broader principles concerning justice, collective solidarity, indigenous sovereignty, freedom, and resistance against colonial domination. Unlike conventional historical studies that emphasize chronological events, this approach focuses on uncovering the normative ideas underlying historical actions. Political thought is therefore interpreted through leadership practices, strategic decision-making, collective mobilization, and ethical commitments demonstrated throughout Pattimura's resistance movement. This perspective enables the study to position Pattimura within broader discussions of Indonesian political thought and anti-colonial intellectual traditions [37].

To deepen interpretation, the research further applies critical analysis as its principal analytical strategy. Critical analysis is used to examine the interaction between historical narratives, collective memory, nationalism, and symbolic representation. Rather than accepting historical accounts as neutral descriptions of past events, the analysis investigates how Pattimura's image has been continuously reconstructed through public commemorations, monuments, educational curricula, cultural expressions, museums, and the naming of public institutions. This analytical perspective considers symbols as dynamic social constructions whose meanings evolve according to changing political, educational, and cultural contexts. Consequently, Pattimura's legacy is interpreted not only as historical memory but also as an active ideological resource that contributes to identity formation and national cohesion.

The research relies exclusively on library research as its primary data collection technique. Data were obtained from a wide range of secondary documentary sources, including scholarly books on Indonesian history, peer-reviewed journal articles, conference proceedings, historical archives, biographies, government publications, educational documents, museum publications, and other academic materials relevant to Kapitan Pattimura, nationalism, anti-colonial resistance, political thought, and collective memory. Documentary materials were selected purposively according to their academic relevance, credibility, and contribution to addressing the research objectives. Priority was given to authoritative historical sources and contemporary academic publications discussing nationalism, Indonesian political history, symbolic leadership, and memory studies [38].

Data analysis follows an interactive qualitative analysis model consisting of data reduction, data organization, interpretive analysis, and conclusion drawing. During data reduction, documentary materials were carefully reviewed to identify themes directly related to Pattimura's political thought, symbolic nationalism, anti-colonial resistance, and collective memory. The selected data were subsequently organized into thematic categories corresponding to the theoretical framework adopted in this study. Interpretive analysis was then conducted to identify conceptual relationships between historical events, political values, symbolic representation, and contemporary nationalism. Finally, conclusions were developed through continuous comparison between empirical historical evidence, theoretical perspectives, and contemporary social realities [39], [40].

To enhance the trustworthiness of the findings, this research applies source triangulation by comparing historical information derived from multiple academic references representing different disciplinary perspectives, including history, political science, cultural studies, nationalism studies, and memory studies. The consistency of historical narratives, conceptual interpretations, and analytical arguments was continuously evaluated to minimize interpretive bias and strengthen analytical validity. In addition, theoretical triangulation was employed by integrating anti-colonial nationalism, political thought, and collective memory into a unified analytical framework.

Finally, the study incorporates a contemporary relevance analysis to evaluate the continuing significance of Pattimura's political thought within present-day Indonesia. Rather than limiting interpretation to historical circumstances in 1817, this analysis examines how the values of patriotism, unity, collective responsibility, justice, and resistance against oppression remain applicable in addressing contemporary challenges, including globalization, cultural transformation, declining historical awareness, and the strengthening of national identity among younger generations. Through this integrated methodological framework, the study seeks to provide a comprehensive reinterpretation of Kapitan Pattimura as both a historical leader and a political thinker whose symbolic legacy continues to shape Indonesian nationalism, civic education, and collective identity in the twenty-first century [41], [42], [43].

RESULTS AND DISCUSSION

The findings of this study demonstrate that Kapitan Pattimura occupies a central position in the construction of nationalism within Maluku society. Based on an extensive review of historical literature, academic publications, and cultural documentation, Pattimura is understood not merely as a historical figure who led the resistance against Dutch colonial rule in 1817 but also as a powerful symbol of collective identity that embodies courage, unity, patriotism, sacrifice, and commitment to justice. His legacy has transcended the historical event itself and continues to influence the social, cultural, and educational life of the Maluku people. Consequently, Pattimura represents both an important historical actor and a living symbol whose values are continuously reconstructed across generations [44].



Figure 2. Kapitan Pattimura is Enshrined in Rupiah Banknotes in Indonesia as A Symbol of Struggle and Nationalism

https://images.search.yahoo.com/search/images;_ylt=AwrKAKQXmzNqVgIA1t6JzbkF;_ylu=Y29sbwNzZzMEcG9zAzgEdnRpZAMEc2VjA3Ny?fr=mcafee&p=gambar+pattimura&imgurl=https%3A%2F%2Fc8.alamy.com%2Fcomp%2FD40AJ8%2Fportrait-of-kapitan-pattimura-from-1000-rupiah-banknote-indonesia-D40AJ8.jpg

The literature further indicates that the symbolic representation of Pattimura is manifested through several interconnected dimensions of public life.

First, Pattimura Day is commemorated annually on 15 May throughout Maluku. This commemoration serves as an institutionalized expression of public respect for his struggle against colonial domination. The celebration generally includes flag ceremonies, historical seminars, cultural festivals, traditional performances, public discussions, educational competitions, and community gatherings. These activities are intended not only to honor Pattimura's contribution but also to transmit nationalist values to younger generations while strengthening collective historical awareness [45].

Second, Pattimura's name has been permanently preserved through numerous public facilities and institutions. The most prominent example is Pattimura International Airport in Ambon, accompanied by roads, schools, universities, government buildings, military institutions, and community organizations bearing his name. Such commemorative naming practices function as symbolic reminders of historical resistance and demonstrate society's continuous effort to preserve historical memory while reinforcing regional and national pride. Third, Pattimura has become an essential component of Indonesian history education. His resistance against Dutch colonialism is incorporated into national history curricula at various educational levels. Teachers employ the story of Pattimura's struggle to cultivate students' understanding of patriotism, national unity, anti-colonial consciousness, courage, responsibility, and willingness to sacrifice for the common good. Thus, history education transforms Pattimura from a historical figure into an educational resource for character development [46].

Fourth, Pattimura is widely represented within local cultural expressions. His image appears in monuments, statues, paintings, traditional songs, theatrical performances, historical reenactments, literary works, and oral traditions preserved within Maluku communities. These artistic representations demonstrate that Pattimura has become part of Maluku's cultural identity rather than remaining solely a figure recorded in historical documents. Cultural transmission ensures that his symbolic significance remains meaningful across generations despite changing political and social circumstances [47].

Kapitan Pattimura as a Symbol of Anti-Colonial Nationalism

Anti-colonial nationalism emerged throughout many colonized societies as a response to political domination, economic exploitation, and cultural oppression imposed by colonial governments. Within this theoretical framework, Pattimura's leadership during the 1817 Maluku uprising represents one of Indonesia's earliest expressions of collective resistance against colonial authority. Although the movement was regional in geographical scope, its

underlying principles reflected universal aspirations for freedom, justice, dignity, and self-determination. The implementation of Pattimura's symbolism in contemporary Maluku can be summarized into five major forms. Annual Pattimura commemorations strengthen patriotic values and respect for national heroes. Monuments and statues preserve collective historical memory and reinforce regional identity. Public facilities carrying Pattimura's name symbolize both regional pride and national belonging. History education develops historical consciousness and love for the homeland among students. Finally, artistic and cultural productions preserve the values of resistance while maintaining cultural identity within local communities. These various forms of symbolic implementation reveal three principal nationalist values. The first is patriotism, demonstrated by Pattimura's determination to resist colonial domination despite overwhelming military disadvantages. The second is social solidarity, reflected in the participation of diverse communities throughout Maluku who united despite differences in local backgrounds and social status. The third is self-sacrifice, illustrated by Pattimura and his followers' willingness to risk property, personal freedom, and ultimately their lives for the welfare of their people. Together, these values contributed to the gradual formation of Indonesian national consciousness that later became a foundation for the broader independence movement [48], [49].



Figure 3. The Pattimura Monument in Maluku is enshrined as a Memory for the Struggle of the Younger Generation Today

Figure 3 presents the Pattimura Monument in Maluku as a prominent symbol of anti-colonial resistance and Indonesian nationalism. The monument commemorates Pattimura's courage, leadership, and sacrifice while preserving collective historical memory. It continues to inspire younger generations to uphold patriotism, national unity, civic responsibility, and commitment to justice in contemporary Indonesia.

Pattimura from the Perspective of Collective Memory

Collective memory theory emphasizes that societies maintain their identities by preserving and transmitting significant historical experiences through symbols, narratives, commemorations, and public institutions. In the Maluku context, Pattimura functions as one of the most enduring elements of collective memory. His historical significance is continuously reproduced through institutional practices that allow every generation to reconnect with the past [50]. The preservation of Pattimura's collective memory occurs through several complementary mechanisms. Annual commemorative ceremonies provide opportunities for communities to remember historical struggles collectively. The construction of monuments and statues creates permanent physical symbols within public spaces. The naming of airports, schools, roads, and governmental institutions ensures that his legacy remains visible in everyday life. Furthermore, formal education, supported by oral traditions and cultural storytelling, continuously introduces Pattimura's ideals to younger generations. These mechanisms indicate that Pattimura is remembered not only because of his military achievements but because he has become a shared symbol representing courage, unity, resistance against injustice, and loyalty to the homeland. Consequently, collective memory transforms historical events into enduring cultural resources that strengthen both regional identity and Indonesian national identity simultaneously [51], [52].

Contemporary Relevance of Pattimura's Values for Younger Generations

Globalization presents increasingly complex challenges to nationalism. Rapid technological development, unrestricted information flows, global popular culture, and changing social interactions influence how young people perceive history, identity, and citizenship. Under these circumstances, Pattimura's values remain highly relevant as educational resources for strengthening national character. Several core values derived from Pattimura's struggle deserve particular emphasis. Love for the homeland encourages appreciation of national history and cultural heritage. The spirit of unity promotes peaceful coexistence within Indonesia's multicultural society. Courage motivates young people to confront educational, social, economic, and technological challenges with determination and integrity. Social responsibility encourages citizens to contribute positively to community development while prioritizing collective welfare over personal interests. History education that integrates these values contextually can strengthen civic awareness and democratic participation. Rather than presenting Pattimura merely as a historical figure whose struggle ended in 1817, educators can encourage students to interpret his legacy within contemporary challenges such as social cohesion, national resilience, responsible citizenship, and ethical leadership. Such an approach enables history learning to become meaningful and applicable to present-day realities [53], [54], [55].

Table 1. Contemporary Manifestations of Pattimura's Nationalist Symbolism

Symbolic Representation	Contemporary Implementation	Core Nationalist Values
Pattimura Day Commemoration	Annual ceremonies, historical seminars, cultural events (15 May)	Patriotism, respect for national heroes
Monuments and Statues	Statues and memorials across Maluku	Collective memory, regional identity
Public Facilities	Airport, roads, schools, and public institutions named after Pattimura	Regional and national pride
History Education	Inclusion in school and university curricula	Historical awareness, love of the homeland
Cultural Expressions	Traditional songs, theatre, paintings, and cultural performances	Preservation of cultural identity and resistance values

Table Description. Table 1 illustrates the principal forms through which Kapitan Pattimura's legacy is symbolically represented in contemporary Maluku society. These representations extend beyond historical remembrance and function as mechanisms for preserving collective memory, strengthening regional and national identity, and transmitting anti-colonial values across generations. Annual commemorations, monuments, public institutions, history education, and cultural expressions collectively reinforce patriotism, historical consciousness, social solidarity, and respect for national heroes. The findings indicate that Pattimura's symbolic presence continues to contribute to civic education and character formation while sustaining the relevance of his political ideals and nationalist legacy within contemporary Indonesian society.

Research Novelty

The primary contribution of this research lies in its interpretation of Pattimura beyond conventional military or chronological narratives. Previous studies have predominantly concentrated on reconstructing the sequence of historical events, military strategies, or political circumstances surrounding the 1817 rebellion. In contrast, this study demonstrates that Pattimura functions simultaneously as a historical figure, a cultural symbol, an educational instrument, and a continuing source of collective identity within Maluku society.

This multidimensional perspective reveals that Pattimura's symbolic meaning continues to be reconstructed through commemorative practices, public institutions, educational systems, and cultural expressions. Therefore, nationalism should be understood not only as a political ideology originating from historical resistance but also as a dynamic social process maintained through cultural transmission and collective memory. Overall, the findings indicate that Pattimura's legacy extends well beyond the historical context of anti-colonial resistance. His symbolic significance contributes to preserving Maluku's historical memory while simultaneously reinforcing Indonesian national identity, civic values, and character education in the contemporary era. Accordingly, Pattimura remains an enduring symbol whose ideals continue to inspire unity, patriotism, responsibility, and national resilience amid the challenges of globalization and social transformation [56].

Analysis

Rethinking Kapitan Pattimura requires moving beyond conventional historical narratives that portray him solely as a military leader who resisted Dutch colonial rule in Maluku in 1817. While his armed resistance remains a defining episode in Indonesian history, a broader political analysis reveals that Pattimura embodied a coherent political vision rooted in justice, communal solidarity, indigenous autonomy, and opposition to colonial domination. His struggle reflected not merely an emotional reaction against foreign occupation but an organized response to colonial policies that disrupted the traditional political, economic, and social order of Maluku. Consequently, Pattimura should be understood as an influential political thinker whose actions expressed fundamental principles of anti-colonial governance and collective self-determination. From the perspective of political thought, Pattimura's leadership demonstrated an understanding of legitimate authority based on the welfare of the people rather than the coercive power of colonial institutions. Dutch colonial administration imposed monopolistic economic policies, increased taxation, compulsory labor, and administrative interventions that weakened traditional local leadership. These measures generated widespread dissatisfaction among the people of Maluku and undermined long-established social relationships. Pattimura's resistance therefore represented an attempt to restore political legitimacy by defending indigenous institutions and protecting the rights of local communities against exploitative governance. His political actions illustrate that legitimate government derives from justice, public participation, and social responsibility rather than military superiority or colonial authority [57].

The nationalist dimension of Pattimura's struggle also deserves reinterpretation within its historical context. Modern Indonesian nationalism had not yet fully emerged in 1817, yet Pattimura successfully mobilized diverse communities across Maluku around shared aspirations for freedom, dignity, and collective survival. His leadership united various local groups despite differences in village identity and social background, demonstrating that solidarity could transcend local affiliations when confronted by a common external threat. This early form of collective consciousness illustrates that nationalism can develop gradually through shared historical experiences before becoming institutionalized within a modern nation-state. Accordingly, Pattimura's movement represents an important precursor to the broader development of Indonesian nationalism during the twentieth century. The anti-colonial character of Pattimura's movement extended beyond military confrontation. Colonialism affected every aspect of Maluku society, including political administration, economic production, religious life, and cultural identity. Dutch intervention disrupted traditional governance structures and limited the autonomy previously exercised by local communities. Pattimura's resistance therefore sought not only to expel colonial forces but also to defend the social values, customary institutions, and communal identity that colonial rule threatened to erode. His movement illustrates that anti-colonial resistance was fundamentally a struggle to preserve social order, cultural dignity, and political independence rather than merely an armed rebellion against foreign troops [58].

Collective memory has played a significant role in maintaining Pattimura's political relevance long after the events of 1817. His legacy continues to be preserved through annual commemorations, monuments, educational curricula, public institutions, and cultural performances throughout Maluku. These commemorative practices transform Pattimura from a historical actor into a living symbol that continues to shape regional identity and national consciousness. The persistence of these symbols demonstrates that societies actively reconstruct historical memory to address contemporary challenges while reinforcing shared values of patriotism, unity, and civic responsibility. Thus, Pattimura's significance extends beyond historical documentation into the ongoing formation of Indonesian political culture. The educational dimension of Pattimura's political thought is equally important. History education frequently presents Pattimura as a national hero who fought against colonialism; however, a deeper interpretation enables students to appreciate the ethical and political principles underlying his struggle. His commitment to justice, courage, solidarity, and responsibility provides valuable lessons for democratic citizenship and character education. Rather than memorizing historical chronology alone, learners can analyze Pattimura's decisions as examples of ethical leadership under conditions of political oppression. Such an approach strengthens historical literacy while encouraging critical reflection on the meaning of citizenship and public responsibility in contemporary Indonesia [59].

Furthermore, Pattimura's political legacy remains relevant within the context of globalization. Contemporary societies face challenges such as declining historical awareness, identity fragmentation, misinformation, and weakening civic engagement. The values represented by Pattimura—including commitment to the public good, social solidarity, respect for local identity, and resistance to injustice—offer normative guidance for addressing these issues. His example encourages citizens to balance national unity with cultural diversity while promoting inclusive participation in democratic governance. Consequently, Pattimura's ideas continue to possess practical significance for strengthening national resilience in an increasingly interconnected world [60]. The principal contribution of this study lies in repositioning Pattimura as both a historical leader and a political thinker whose ideas remain relevant beyond the colonial period. Previous scholarship has predominantly emphasized military strategy and historical chronology, whereas this analysis highlights the interconnected dimensions of political legitimacy, collective identity, anti-colonial ideology, cultural memory, and civic education. By integrating these perspectives, the study demonstrates that Pattimura's legacy should be interpreted as a dynamic political discourse rather than a static historical narrative. His struggle represents an enduring intellectual foundation for understanding nationalism, democratic values, and resistance against injustice within Indonesia's evolving political landscape [61].

CONCLUSION

This study concludes that Kapitan Pattimura should be understood not only as a military leader who resisted Dutch colonialism in Maluku in 1817 but also as a political thinker whose leadership embodied the principles of justice, collective responsibility, indigenous autonomy, and resistance to oppression. His struggle reflected a broader political vision that emphasized the legitimacy of governance based on public welfare, social solidarity, and the protection of community rights rather than coercive colonial power. Reinterpreting Pattimura from this perspective enriches the understanding of Indonesian nationalism by demonstrating that anti-colonial resistance was simultaneously a political, moral, and cultural movement aimed at preserving dignity and collective identity. The findings further reveal that Pattimura's legacy has evolved into a dynamic symbol of nationalism that continues to shape the collective memory of Maluku society through public commemorations, monuments, educational curricula, and cultural traditions. These forms of remembrance demonstrate that historical memory functions not only to preserve the past but also to inspire present and future generations. Pattimura therefore represents an enduring model of leadership whose values transcend his historical context and remain relevant for contemporary Indonesia. The

contribution of this study lies in repositioning Pattimura beyond conventional military narratives by highlighting the continuing relevance of his political thought for modern democratic society. His commitment to justice, unity, courage, integrity, and social responsibility provides an important intellectual foundation for strengthening civic education, national identity, and democratic citizenship. These values can serve as ethical principles for addressing contemporary challenges such as social polarization, declining historical awareness, intolerance, corruption, and the weakening of national solidarity in the era of globalization and digital transformation. The implications of this research are particularly significant for younger generations. Pattimura's life demonstrates that genuine leadership is founded upon moral courage, public service, and the willingness to prioritize collective interests over personal gain. His example encourages young people to become responsible citizens who actively contribute to social harmony, respect cultural diversity, defend justice, and participate constructively in national development. Rather than viewing nationalism solely as loyalty to the state, Pattimura's political thought promotes an inclusive form of nationalism grounded in ethical leadership, civic responsibility, and commitment to the common good. Ultimately, rethinking Kapitan Pattimura provides both historical insight and practical guidance for contemporary Indonesia. His political ideas and anti-colonial ideals remain valuable references for cultivating character, strengthening democratic values, and inspiring future generations to build a more just, united, and resilient nation while preserving the rich cultural heritage and historical identity of Indonesia.

Acknowledgments

The author sincerely thanks Sekolah Tinggi Ilmu Dakwah Muhammad Natsir, colleagues, and all scholars whose publications and academic discussions contributed valuable insights and support throughout the completion of this research.

Author Contribution

The author solely conceived the study, conducted the literature review, analyzed the data, interpreted the findings, wrote, revised, and approved the final manuscript for publication without contribution from other authors.

Conflicts of Interest

The author declares no conflicts of interest regarding the research, authorship, publication, funding, institutional affiliations, or personal relationships that could have influenced the objectivity or integrity of this study.

REFERENCES

- [1] N. Kamaluddin *et al.*, “Eco enzyme sustainable living product based halal lifestyle in Ternate,” in *2021 Education of Science, Technology, Engineering, and Mathematics International Conference, ESTEMIC 2021*, I. F.S., Nurhayati, K. R., R. C., S. S., and M. D.S., Eds., Department of Islamic Education, Institute Islamic State Ternate, North Maluku, Ternate, Indonesia: American Institute of Physics Inc., 2023. <https://doi.org/10.1063/5.0118752>.
- [2] D. V. Ferezagia, “Analisis Tingkat Kemiskinan di Indonesia,” *J. Sos. Hum. Terap.*, vol. 1, no. 1, 2018, <https://doi.org/10.7454/jsht.v1i1.6>.
- [3] R. W. Hefner, “Islamic schools, social movements, and democracy in Indonesia,” in *Making Modern Muslims*, Institute on Culture, Religion, and World Affairs, Boston University, United States: University of Hawai'i Press, 2009, pp. 55–105. <https://doi.org/10.21313/hawaii/9780824832803.003.0002>.
- [4] R. Daga, N. Ismail, and B. Maddatuang, “Analisis Efektivitas Program Mandiri Dagang Untung pada PT . Bank Mandiri (Persero), Tbk. Kanwil Regional X Sulawesi dan Maluku,” *SEIKO J. of Manag. Bus.*, vol. 3, no. 3, pp. 69–70, 2020, <https://doi.org/10.31219/osf.io/zaerb>.

-
- [5] Sulaeman, R. Mahriani, and A. Nurdin, “Komunikasi Tradisi Abda ’ u pada Prosesi Hewan Qurban Adat Tulehu Maluku,” *KOMUNIKA J. Dakwah dan Komun. Vol.*, vol. 13, no. 2, pp. 201–218, 2019, <https://doi.org/10.24090/komunika.v13i2.2067>.
- [6] D. Istiawan, A. G. Santoso, Rosidin, and Ika Safitri Windiarti, “Religious Harmony Index in Special Region of Yogyakarta,” *Profetika J. Stud. Islam*, vol. 24, no. 02, pp. 171–186, 2023, <https://doi.org/10.23917/profetika.v24i02.1900>.
- [7] Republika, “Pakar Filantropi Didin Hafidhuddin Raih Bintang Jasa Utama,” *Republika*, 2015. [Online]. Available: <https://www.republika.co.id/berita/dunia-islam/wakaf/15/08/13/nt0cc7313-raih-bintang-jasa-utama-didin-hafidhuddin-negara-akui-eksistensi-baznas>
- [8] D. Indrayana, *Indonesian Constitutional Reform 1999-2002 an Evaluation of Constitution-Making in Transition*, no. December. 2008. [Online]. Available: http://www.kas.de/wf/doc/kas_19023-544-1-30.pdf
- [9] Muthoifin *et al.*, “Fostering Multicultural Community Harmony To Enhance Peace and Sustainable Development Goals (Sdg’S),” *J. Lifestyle SDG’S Rev.*, vol. 5, no. 1, pp. 1–20, 2025, <https://doi.org/10.47172/2965-730X.SDGsReview.v5.n01.pe01687>.
- [10] C. for E. D. and S. and C. Ministry of Education and Culture, “The Management of National Education in Year 2014/2015 at a Glance,” in *Ministry of Education and Culture*, Indonesia: Division of Utilization and Services. – Jakarta: Center for Educational and Cultural Data and Statistics, MoEC, 2016, 2016, p. 124. [Online]. Available: http://publikasi.data.kemdikbud.go.id/uploadDir/isi_6549DA84-7A7F-44B5-AD22-829B1F002A4F_.pdf
- [11] M. Kelkusa, D. Anurogo, and U. A. Syarif, “The Phenomenon and Existence of Corruption in the 5 . 0 Era : Moral and Ethical Perspectives,” *Solo Int. Collab. Publ. Soc. Sci. Humanit.*, vol. 1, no. 2, pp. 78–87, 2023, <https://doi.org/10.61455/sicopus.v1i02.37>.
- [12] S. N. Asia, M. Muthoifin, M. S. Apriantoro, A. Amrin, S. Sya’roni, and R. Irfan Rosyadi, “Analysis of Islamic Economic Law on Fishing Pool Business in Indonesia,” *Demak Univers. J. Islam Sharia*, vol. 1, no. 01, pp. 01–09, 2023, <https://doi.org/10.61455/deujis.v1i01.7>.
- [13] Y. Setianingsih, “Nilai Nasionalisme Dan Moral Dalam Novel Diponegoro Dan Perang Jawa Karya Ms Ardian Gajah Dan Penerapannya Dalam Pembelajaran Bahasa Dan Sastra Indonesia,” *Linguist. J. Ilm. Bahasa, Sastra, dan Pembelajarannya*, vol. 3, no. 1, 2019, <https://doi.org/10.25273/linguista.v3i1.4654>.
- [14] A. Aritonang, “Bangkitnya Islam Radikal dan Nasionalisme: Studi tentang Gerakan Islam Wahabi,” *J. EFATA J. Teol. dan Pelayanan*, vol. 6, no. 2, pp. 46–67, 2020, <https://doi.org/10.47543/efata.v6i2.29>.
- [15] M. Muthoifin, I. Amelia, and A. B. Eprahim Ali, “Islamic accounting: Ethics and contextualization of recording in Muamalah transactions,” *Multidisciplinary Rev.*, vol. 7, no. 8, p. 2024132, May 2024, <https://doi.org/10.31893/multirev.2024132>.
- [16] M. Evi and A. Prabowo, “Membangun Karakter Nasionalisme Pada Generasi Milenial Di Era Globalisasi,” *J. Penelit. Dan Pengkaj. Ilm. Sos. Budaya*, vol. 1, no. 2, pp. 449–453, 2022, <https://doi.org/10.47233/jppisb.v1i2.564>.
- [17] I. Nadifah, N. Fauziah, D. A. Dewi, and U. P. Indonesia, “Membangun Semangat Nasionalisme Mahasiswa,” *IJOIS Indones. J. Islam. Stud.*, vol. 2, no. 02, pp. 93–103, 2021, <https://doi.org/10.59525/ijois.v2i2.30>.
- [18] K. Syafuddin and R. Andreas, “Komodifikasi Nasionalisme Dalam Iklan Sirup,” in *The 7th Urecol*, Surakarta: Lppm Stikes Pku Muhammadiyah Surakarta, 2018, pp. 245–258.
- [19] M. Muthoifin, “The phenomenon of the rise of online transactions : A case study of Tokopedia.com and Bukalapak.com, ” *Multidiscip. Rev.*, 2024. com and Bukalapak. com,” *Multidisciplinary Rev.*, 2024, <https://doi.org/10.31893/multirev.2024133>.
- [20] M. Adi Haironi, “Implementasi Metode Tahfīzul Qur’an ‘Sabaq, Sabqi, Manzil’ Di Marhalah Mutawasithah Dan Tsanawiyah Putri Pondok Pesantren Imam Bukhari Tahun Pelajaran 2010-2014,” *Ums*, 2016.
-

- [21] A. Umi Markhamah Zahra Ayyusufi and A. Anshori, "Evaluation of the CIPP Model on the Tahfidz Program in Islamic Boarding Schools," *Nazhruna J. Pendidik. Islam. Pendidik. Islam*, vol. 5, no. 2, pp. 466–484, 2022, <https://doi.org/10.31538/nzh.v5i2.2230>.
- [22] S. R. Ulum, "Meneladani perjuangan raden ajeng kartini di masa lampau untuk menanamkan nilai nasionalisme pada siswa sma," *KRINOK J. Pendidik. Sej. Sej. FKIP Univ. Jambi*, vol. 2, no. 3, pp. 38–46, 2023, <https://doi.org/10.22437/krinok.v2i3.24792>.
- [23] U. A. Ata, "Islam dan Nasionalisme : Studi Atas Pergumulan Islam dan Nasionalisme Masa Pergerakan Nasional Indonesia Hairiyah Penerimaan Islam terhadap konsep nasionalisme adalah upaya bagaimana mempertahankan konsep politik Islam dengan gagasan kebangsaan dan kewarg," vol. 2, no. 1, 2022, <https://doi.org/10.14421/staatsrecht.v2i1.2804>.
- [24] C. Wibowo, A. Sudiarso, and K. Prihantoro, "Analisis Kepemimpinan Pangeran Diponegoro pada Perang Jawa Dalam Menegakkan Kedauletan Kesultanan Yogyakarta (Ditinjau Dari Teori Seni Perang Sun-Tzu)," *J. Kewarganegaraan*, vol. 7, no. 1, 2023.
- [25] Nuri Nuvita Sari, "Masjid Jamik Kauman Sragen (Studi Histori-Arkeologis)," 2015. [Online]. Available: <https://digilib.uin-suka.ac.id/id/eprint/19609/>
- [26] H. Liu, "Globalization and World Citizenship Education," *Int. J. Learn.*, vol. 6, no. 2, pp. 94–97, 2020, <https://doi.org/10.18178/IJLT.6.2.94-97>.
- [27] A. N. Andri Nirwana *et al.*, "A historical review on mapping the evolution and direction of leadership in Islam: Challenges and development opportunities," *Multidisciplinary Rev.*, vol. 7, no. 6, 2024, <https://doi.org/10.31893/multirev.2024124>.
- [28] A. Syniavska, T. Sharhun, O. Lauta, I. O. Bets, M. Yarmolenko, and V. Berezovska, "Historical and pedagogical aspects of application of forms and methods of learning foreign languages in institutions of higher education of Ukraine," *Syst. Rev. Pharm.*, vol. 11, no. 8, pp. 491–498, 2020, <https://doi.org/10.31838/srp.2020.8.70>.
- [29] U. Hijriyah, R. N. Edi, M. Aridan, H. U. Hashim, and G. C. Kesuma, "How Effective Is SUNO.AI in Enhancing Arabic Listening Skills? An Evaluation of AI-Based Personalized Learning," *Int. J. Inf. Educ. Technol.*, vol. 15, no. 2, pp. 391–407, 2025, <https://doi.org/10.18178/ijiet.2025.15.2.2251>.
- [30] I. Dahiru Idriss, M. R. Mohd Nor, A. A. Muhammad, and A. I. Barde, "A Study on the Historical Development of Tsangaya System of Islamic Education in Nigeria: A Case Study of Yobe State," *Umr. - Int. J. Islam. Civilizational Stud.*, vol. 9, no. 2, pp. 59–71, 2022, <https://doi.org/10.11113/umran2022.9n2.553>.
- [31] S. M. Alhabshi, I. H. Mardika, and S. Anwar, "Sustainability of Waqf Muhammadiyah : A Historical Study from Past to Present," vol. 4, no. 1, pp. 41–54, 2021, <https://doi.org/10.17509/tjr.v4i1.36486>.
- [32] M. B. Ribadu, W. N. W. A. B. Rahman, A. A. A. Ghani, A. Kamaruddin, and M. S. Othman, "Sharia compliance requirements framework for e-commerce systems: An exploratory study," *J. Theor. Appl. Inf. Technol.*, vol. 98, no. 6, pp. 994–1008, 2020.
- [33] S. Syukur, M. M. Rohman, S. Rasyid, Darusman, and A. G. Syafii, "Measuring the Role of Kiai and Santri in Creating the Spirit of Nationalism (Historical Approach in Reconstructing the Meaning of Jihad Resolution)," *J. Ecohumanism*, vol. 4, no. 1, 2025, <https://doi.org/10.62754/joe.v4i1.4076>.
- [34] E. Ladds, "Exploring the GP-patient relationship: a historical narration," *Med. Humanit.*, vol. 51, no. 1, pp. 112–122, 2025, <https://doi.org/10.1136/medhum-2024-012916>.
- [35] J. Zarins, H. J. Nissen, E. Lutzeier, and K. J. Northcott, "The Early Settlement of Southern Mesopotamia: A Review of Recent Historical, Geological, and Archaeological Research," *J. Am. Orient. Soc.*, vol. 112, no. 1, p. 55, 1992, <https://doi.org/10.2307/604585>.
- [36] F. Gouda, "The Gendered Rhetoric of Colonialism and Anti-Colonialism in Twentieth-Century Indonesia," vol. 1942, no. November 1992, pp. 33–34, 1998.
- [37] M. Provence, "The last Ottoman generation and the making of the modern Middle East," 2017, *Cambridge University Press, Cambridge*. <https://doi.org/10.1017/9781139049221>.

- [38] H. Zeweri, "Beyond Response and Representation: Muslim Australian Women Reimagining Anti-Islamophobia Politics," *Fem. Form.*, vol. 32, no. 2, pp. 111–135, 2020, <https://doi.org/10.1353/ff.2020.0027>.
- [39] I. Goodson, "European Cooperation in Education: Historical background and contemporary experience," *Eur. J. Teach. Educ.*, vol. 5, no. 1–2, pp. 19–28, 1982, <https://doi.org/10.1080/0261976820050104>.
- [40] M. Asif and M. C. Khan, "Tracing the Historical Roots of Muslims' Settlement and Migration in Northeast India: A Case Study of Assam and Manipur1," *Hist. Sociol. South Asia*, vol. 19, no. 2, pp. 263–280, 2025, <https://doi.org/10.1177/22308075251321910>.
- [41] N. Cong-Lem, "Vygotsky's, Leontiev's and Engeström's Cultural-Historical (Activity) Theories: Overview, Clarifications and Implications," *Integr. Psychol. Behav. Sci.*, vol. 56, no. 4, pp. 1091–1112, 2022, <https://doi.org/10.1007/s12124-022-09703-6>.
- [42] I. J. Bramadat and K. I. Chalmers, "Nursing education in Canada: historical 'Progress'—contemporary issues," *J. Adv. Nurs.*, vol. 14, no. 9, pp. 719–726, 1989, <https://doi.org/10.1111/j.1365-2648.1989.tb01636.x>.
- [43] J. A. Banks, "Multicultural Education: Historical Development, Dimensions, and Practice," 1993. <https://doi.org/10.2307/1167339>.
- [44] T. Downs, "Act XI of 1857: The life and afterlife of an emergency statute in colonial and post-colonial India," *Mod. Asian Stud.*, vol. 58, no. 2, pp. 584–610, 2024, <https://doi.org/10.1017/S0026749X23000537>.
- [45] S. Syamsuri, Y. Sa'adah, and I. A. Roslan, "Reducing Public Poverty Through Optimization of Zakat Funding as an Effort to Achieve Sustainable Development Goals (SDGs) in Indonesia," *J. Ilm. Ekon. Islam*, vol. 8, no. 1, p. 792, 2022, <https://doi.org/10.29040/jiei.v8i1.3872>.
- [46] M. M. A. Khan, M. Hussain, and K. Bibi, "Religio-Political Dynamism in the 20th Century Colonial India and Subsequent Muslim Response: A Case Study of the Punjab Province," *J. Lang. Cult. Civiliz.*, vol. 5, no. 2, pp. 135–142, 2023, <https://doi.org/10.47067/jlcc.v5i2.154>.
- [47] D. N. Maqsood, "Colonial Rule And Muslim Women," *J. Arts Soc. Sci.*, vol. 9, no. 1, 2022, <https://doi.org/10.46662/jass.v9i1.210>.
- [48] E. Saktiani, M. T. Affandi, and ..., "AM Saefuddin's Role and Perspectives on Embedding Islamic Values in Higher Education," *J. World Thinkers*, vol. 1, no. 2, pp. 165–178, 2024, <https://journal.walideminstitute.com/index.php/jwt/article/view/211%0Ahttps://journal.walideminstitute.com/index.php/jwt/article/download/211/507>
- [49] M. Muthoifin, "Ki Hadjar Dewantara's Thoughts on Character and Education," *J. World Thinkers*, vol. 1, no. 1, pp. 77–90, 2024.
- [50] R. Kriyantono and B. McKenna, "Developing a culturally-relevant public relations theory for Indonesia," *J. Komun. Malaysian J. Commun.*, vol. 33, no. 1, 2017, <https://doi.org/10.17576/jkmjc-2017-3301-01>.
- [51] S. S. Hasan Kaprawi, Fathi Salim and I Sekolah, "M. Quraish Shihab's Thoughts on Education in His Tafseer Entitled Al-Misbah," *J. World Thinkers*, vol. 1, no. 1, pp. 43–54, 2024, [Online]. Available: <https://journal.walideminstitute.com/index.php/jwt/article/view/88>
- [52] W. Waston, Y. O. O.-O. Uthman, M. Mahmudulhassan, and M. Muthoifin, "Ian G. Barbour's Thoughts on Science and Religion," *J. World Thinkers*, vol. 1, no. 01, pp. 01–16, 2024, [Online]. Available: <https://journal.walideminstitute.com/index.php/jwt/article/view/80>
- [53] "Optimizing educational research findings to improve the quality of life 2 0 1 7," 2017, pp. 8–9.
- [54] R. Kempa, M. Ulorlo, and I. Hendrik Wenno, "Effectiveness of Leadership of Principal," *Int. J. Eval. Res. Educ.*, vol. 6, no. 4, p. 306, 2017, <https://doi.org/10.11591/ijere.v6i4.10774>.
- [55] D. P. Faridti, N. D. Oktaviani, S. Baroroh, Z. Islah, M. Faqih, and M. Kusumawardani, "Islamic Business Ethics : Practice of Buying and Selling Antibiotics Without a Doctor ' s Prescription," *Solo Int. Collab. Publ. Soc. Sci. Humanit.*, vol. 1, no. 3, pp. 189–196, 2024, <https://doi.org/10.61455/sicopus.v1i03.78>.

- [56] K. L. Chester, N. H. Spencer, L. Whiting, and F. M. Brooks, “Association Between Experiencing Relational Bullying and Adolescent Health-Related Quality of Life,” *J. Sch. Health*, vol. 87, no. 11, pp. 865–872, 2017, <https://doi.org/10.1111/josh.12558>.
- [57] A. Dasgupta, *Islam and Egalitarianism in Colonial Bengal: The Making of a Moral Community*. Case Western Reserve University, Department of History, Cleveland, OH, United States: Taylor and Francis, 2023. <https://doi.org/10.4324/9781003331810>.
- [58] T. A. Pasaribu, John Pieris, and Manotar Tampubolon, “Political Party and People’s Suffrage in Electoral Process,” *Polit J. Sci. J. Polit.*, vol. 2, no. 1, pp. 19–28, 2022, <https://doi.org/10.33258/polit.v2i1.604>.
- [59] V. Budiarti Mustika Sari, S. Temalagi, and H. Leon, “Enrichment: Journal of Management Understanding of Sharia-based Financial Accounting,” *Enrich. J. Manag.*, vol. 12, no. 4, 2022.
- [60] M. Munifah *et al.*, “Tawhid Education in Overcoming Bullying Cases in Generation Z Adolescents : Prevention and Recovery Strategies,” *Solo Univers. J. Islam. Educ. Multicult.*, vol. 2, no. 2, pp. 119–134, 2024, <https://doi.org/10.61455/sujiem.v2i02.158>.
- [61] A. Yanto, D. P. Rahayu, D. Haryadi, A. Darmawan, and J. D. N. Manik, “Genuine paradigm of criminal justice: rethinking penal reform within Indonesia New Criminal Code,” *Cogent Soc. Sci.*, vol. 10, no. 1, 2024, <https://doi.org/10.1080/23311886.2023.2301634>.