

**REVEALING STRUGGLE VALUE THROUGH BIOGRAPHY OF QUEEN ZALEHA
(1880-1953)**

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Abstract

Nilai Kejuangan identik melekat pada pahlawan. Sepak terjang pahlawan tidak hanya pahlawan nasional tetapi juga lokal. Artikel ini bertujuan untuk mendeskripsikan satu pahlawan lokal yang nasional tetapi juga, pahlawan lokal. Satu diantara pahlawan wanita lokal yang patut diteladani yakni Ratu Zaleha. Pendekatan kualitatif digunakan untuk menggali nilai Kejuangan yang dimiliki Ratu Zaleha. Tiga langkah pengumpulan data yakni; observasi, wawancara, dan dokumentasi dilalui untuk mendapatkan data. Model interaktif analisis data yang dikemukakan oleh Miles Huberman dilakukan. Perihal ini dimulai dari aktivitas reduksi data, penyajian data, dan verifikasi/simpulan. Tahapan ini kemudian menghadirkan deskripsi data yang utuh dalam bentuk teks naratif. Hasil penelitian mendeskripsikan Ratu Zaleha terlahir dengan nama Gusti Zaleha dari orang tua yang bernama Sultan Muhammad Seman dan Nyai Salamah. Pada tahun 1904-1905 tahun tersebut merupakan tahun yang membuat Ratu Zaleha melakukan perlawanan melaan penjajah Belanda dengan sendirian tanpa didampingi oleh suami dan ayah. Dari biografi Ratu Zaleha terdapat empat bentuk nilai Kejuangan Ratu Zaleha yang bisa digali melalui biografi. Nilai-nilai tersebut adalah patriotisme (cinta tanah air), kerja keras, tanggung jawab, religius dan toleransi.

Keywords: Struggle values, heroes, and biography.

PRELIMINARY

Delivering independence struggle for Indonesian independence 17 August 1945. Efforts to achieve independence in accordance with history was preceded by the anti-colonial spirit that is reflected in a variety of community groups and organizations as well as individual attitudes of religious leaders and community leaders on the importance of freedom. High morale makes all the Indonesian people shoulder to shoulder and work together to collect energy, funds and food ingredients supplied to the freedom fighters. The spirit of extraordinary courage with armed only saber, spear and bamboo spears against the Netherlands who wear a firearm at the time. The spirit of the struggle raging in the bosom of the fighters who get encouragement and support from all the people who were behind the fighters (Buseri, 2018: 7).

Values contained in the Struggle that there are values of nationalism and patriotism. Value interpreted as a manifestation of nationalism loves their own nation, namely the Indonesian nation to nation refers to the precepts. Nationalism is inherent in the people actually developed to maintain the sustainability of the country. This is because national is the spirit in order to make dreams of living together in her diversity. For Indonesia, nationalism is an ideology that has to unite a good assortment of the tribe, culture, customs and various breeds of other nations and make one within the Unitary State of the Republic of

Indonesia (Republic of Indonesia). In this concept, reviews are unity means unity is where the people who became a citizen of Indonesia (Bakry, 2010: 141).

Nationalism is the result caused by political factors, the economic and social contained in the environment both in the cultural environment that is contained in a process in history (Rochmadi, 2007: 23), thus the sense of nationalism is a notion of a nationality have and unite peoples and also has a goal to establish and maintain material and filling a full sovereign independence with and trying to fight for national interests (Laksono, 2013), The realization of an Indonesian nationalism was formed and reflected in a circuits that have an event such as event history of the struggle of the Indonesian nation. involving of past or the past and also in addition to the manifestation of nationalism also grow and develop in a person's soul that is with loyalty, love and a tribute to the state.

In addition, the value of Struggle also raises the value of patriotism. Patriotism is an attitude in which a person in love even willing to sacrifice themselves just for the sake of the nation and the state. Patriotism also impact both on the awareness of nationalism to a nation that includes: 1) Belief in God Almighty, 2) Discipline in everything good in the fight against the invaders even in everyday life, 3) Conduct in society even in a state, 4) Watch based social environment, 5) Cooperate in social life, 6) Proud of the existence of their own country, 7) Uphold the country's image, 8) Recognizing equality, and 9) Obey and respect the norms prevailing in society. Patriotism value is the value that must be preserved heroism of learners so that they realize the importance of the value of patriotism in defending independence (Sulistiyani 2008),

Identical fighting value attached to the figure who fought for the common benefit. This figure is not only defined as a national hero but also, the local hero. One of the local hero exemplary is the Queen Zaleha. Zaleha queen is a woman who has a major role in the fight against the invaders in the land of Banjar (especially events Banjar War). Although Queen Zaleha a woman, but he had the unyielding spirit and never afraid to go down to the battlefield. Queen Zaleha a figure of the heroine is a pioneer feminist, especially in London. Pulling from the figure of the Queen Zaleha not only possessed courage, but do not forget the role of a devout woman in the care of the household. This article aims to describe the value of Struggle Queen Zaleha through biography.

RESEARCH METHODS

This study used a qualitative approach, this approach is an approach that contains a description of what happens when we do research. According to Bogdan and Taylor (1994: 2) in(Prastowo, 2014)explained that qualitative research is a reaction of a tradition-bound and

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strive to do cultural studies. There are various types of methods and approaches in qualitative research, namely the level of development and maturity of each method are determined by the field of science and also has a history outgrowth. Qualitative research has a different meaning for each moment and is one of the multiple methods in focus that involves an interpretive approach and in the subject matter. According to (John W. Creswell, 2010) in qualitative research is an understanding of the proceedings which are based on traditions inquisition methodological clear that explore social issues and human.

Digunakan the techniques used for data collection was multiple sources of evidence (triangulation) is a technique in data collection that has the properties to bring together data from multiple data collection techniques and sources that have been in the can. Triangulation is a technique the researchers used a variety of data collection techniques sorts to obtain data from the same source. In the DTA collection, researchers used three methods to obtain the data that is no participatory observation, interviews and documentation in depth to obtain the desired data source. Data collection techniques used in this study are to use three methods, namely, observation, interviews and documents. The third method is very helpful in completing the research to get the data in the field. Data analysis techniques in the study of the results of interviews and commentary to the informant describe also study the document. The data have been obtained from three methods, observation, interviews and documents will be analyzed qualitatively and described in descriptive form.

There are three first steps Data Collection, where the data collection is a core of the analysis chart data. Pda data collection activities of this research are using interviews and documentation studies. Step two is, Data Reduction (Data Reduction), Data Reduction is a process for selecting data for simplification and transformation of rough data obtained from written records in the field. Data reduction is done at the beginning of the data collection is done by starting up a summary record and write a memo with the intention of not making irrelevant data. The third step is Display Data which is to describe a collection of information arranged and give a detailed conclusion.

RESULTS AND DISCUSSION

A. Biography Queen Zaleha

1. Born future queen Zaleha

Queen Zaleha is a descendant of Prince Antasari which is the bloodline of the Kingdom of Banjar. Pangeran Antasari is the forming of a "Pegustian" in Banjarmasin. Pangeran Antasari mating with Nyai sister Fatimah who is head of the Dayak village Soerapatti Hulu. From the result of the marriage between Prince Antasari with Nyai

Fatimah was born a son named Muhammad Seman. Muhammad Seman is the biological father of Queen Zaleha (Sjamsuddin, 2014: 217).

Queen Zaleha born in Muara Lawung in 1880 which now includes the provinces of Central Kalimantan near Pagustian or Defense Council, which is located in Mount Bondang in the hick Lawune river. Queen Zaleha Gusti Zaleha born with the name of the parents named Sultan Muhammad Seman and Nyai Salamah. Gusti Zaleha is the bloodline of the Kingdom of Banjar (Barjie, 2013: 197).

Gusti Zaleha Pagustian raised in an environment that does not have a palace, even life colored by the struggle waged by his father. Post-dissolution of the Sultanate of Banjar, Sultan Muhammad Seman life and family away from luxuries like a life lived by previous leaders like Prince Nata in the 18th century and Sultan Adam in the mid-19th century. Aside from being a resistance leader, Sultan Muhammad Seman also lives farming to meet the needs of his family. Sultan Muhammad Seman and family life by working on their own farms on the river Menawing. Once in awhile, soldiers armed from Sultan Muhammad Seman around and sail upstream and downstream of the Barito River and into tributaries wearing and levy taxes against those who transport of Dusun Hulu form of forest products such as rattan, resin, gutta-percha, ironwood (ironwood), candles, bird nests, salt, tobacco, sugar, rice, and clothing. Sultan Muhammad Seman also called "Alms" (help) in the form of in-kind from the surrounding villages (Sjamsuddin, 2014: 221-222).

Gusti Zaleha an aristocrat but the fate of a child Zaleha Gusti unlucky, since childhood he had lived in his bitter struggle against the Dutch colonialists, he joined his father and guerrilla struggle here and there. The pleasures of life as a descendant of the Sultanate of Banjar not felt by him (Barjie, 2013: 196-197). Gusti Zaleha was born when his father was consolidating power struggle and come to see the battle. Gusti Zaleha's life when she was a toddler in the mother's responsibility Nyai Salamah, while still in the cradle, he often lulled into a swing that hung in the trees. During the swing, her mother sang a verse blessing to the Prophet that the baby is fast asleep and soundly in the crib. Rope swing used intentionally instead of a strong rope, so if there is a Dutch troop come then it will be easily broken. When the enemy attacked, the rope was cut and the baby crib immediately saved to the mountains or the surrounding forest that is considered safe (Noor, 2001: 3) in (Nazimah, 2015).

2. Adolescence Queen Zaleha

During the growth process, Gusti Zaleha spent much time around the river Menawing in Central Kalimantan. Menawing Dayak community that resided around the residence also provides martial arts against Gusti Zaleha. Dayak tribe is known resilient in addition to martial arts, Gusti Zaleha also learn about mysticism will be its strength in the face of Dutch troops(Nazimah, 2015),

As a teenager Gusti Zaleha also participate in conducting the struggle against the invaders, he knew how much his family struggles to resist and avoid encirclement Netherlands. At this stage the Gusti Zaleha wide range of women's skills taught by his mother's cooking, about the code of conduct between the child to the father, mother, and wife to the husband, while her father taught about the science of religion such as, reading the Qur'an and praying. While it is taught about the science of religion Gusti Muhammad Seman also conscious of the struggle against the Dutch colonialists, he also teaches the science of war to Gusti Zaleha who would become his lunch to join the fight against the invader's Dutch colonial government (Idham et al, 2003: 172).

Living in the days of Dutch colonists and was born from a family Pegustian which take the fight against the Dutch colonialists create a distinctive character within Gusti Zaleha. The emergence of a character within Gusti Zaleha is there in the resistance against the Dutch colonists, the beginning of the residence grow and develop in an environment of struggle and adapt to the natural and social environment. Character formation experienced by Gusti Zaleha is the role of both parents, especially her mother. Mother is a priority in the formation of a child's character from childhood through adolescence. Mother is a person who directs the formation of character Gusti Zaleha's better direction.

3. Struggle Period Queen Zaleha

In 1900, Gusti Zaleha proposed by Gusti Muhammad Arsyad. Gusti Muhammad Arsyad is the youngest son of Panembahan Muhammad Said, his position in pegustian stronger than his cousins even his uncle Sultan Muhammad Seman. After his brother, Gusti Abdullah died in battle at Fort Manduruian 1883 and his sister's, Prince Perbatasari exiled to Tondano 1885, Gusti Muhammad Arsyad be a descendant of the sole of Panembahan Mohammed Said, who has the right to become a Panembahan and his position became stronger after his cousin is married to Gusti Zaleha (Shamsuddin, 2001: 330) in (Nazimah, 2015).

Gusti Muhammad Arsyad considered by the Netherlands itself as a descendant of Panembahan Antasari the most "intelligent and civilized", because he is young and

energetic. He belonged to a very supervised by the Dutch with caution. Gusti Muhammad Arsyad is the right hand of Sultan Muhammad Seman, as one of the grandchildren Antasari Gusti Muhammad Arsyad been trained since childhood to resist Dutch colonizers. In 1885 he followed his brother Perbatasari in the Kutai campaign that ended in failure. He was arrested along with his brother and taken to Banjarmasin because there are children aged 10 years, the Dutch sent him back to the hamlet of Hulu with his family picked requirement to Banjarmasin but he never returned (Sjamsuddin, 2014: 330-331).

Gusti Zaleha is married to a cousin of his father Gusti Muhammad Arsyad by Sultan Muhammad Seman in order to continue to ensure the descendants Pegustian formed by Sultan Muhammad Seman. Marriage Gusti Zaleha with Gusti Muhammad Arsyad set to be the responsibility of "entry". The term "stamp" is well known by the people of Banjar and Dayak people Lawangan and Hamlet. In its simplest sense "entry" is a family bonding. "Stamp" that pointed to a close relationship between the members of a family originating from a common ancestor upon their descendants. Family solidarity mutual help among members of "entry" in carrying heavy or light work, helping each other same among rich poor and that should help the weaker (Sjamsuddin,

In the struggle against the Dutch, Gusti Muhammad Arsyad designated as warlords by Sultan Muhammad Seman. Sultan Muhammad Seman together Gusti Zaleha together armed resistance against the forces of Dutch soldiers. In 1901 when the Dutch attacked with physical attacks in the coastal areas of the Barito River is the birth region Gusti Zaleha, in the battle Gusti Gusti Muhammad Arsyad Zaleha together mutually cooperate in the fight against the Dutch attack and jump directly to the battlefield. The various Dayak village, Ngaju, Lunch Bakumpai, nor Banjarese / Upper River Kaharingan the Islamic religion and entirely hand in hand in the fight against the Dutch colonialists (Antemas, 1986: 37).

Gusti Zaleha became the assistant commander Gusti Muhammad Arsyad, as husband and wife they work together, hand in hand against every Dutch attack on the mainland and Barito basin. Such areas include Bamban, Kalang West, Plateau Baras Yellow River and surrounding Manawing (Nazimah, 2015), Gusti Zaleha and Gusti Muhammad Arsyad fought with Sultan Muhammad Seman. Gusti Zaleha has the power to lead the women of the Dayak tribes, here interwoven soul closeness bond and equity, and the proximity of residence. From here Gusti Zaleha got a lot of support from women Dayak and they are assembled into a single unit that is one family residence together. Gusti

Zaleha along the Dayaks, go hand in hand and help each other to fight against the Dutch colonialists. Female troops consisting of Banjar and Dayak women, one woman who always accompanies Gusti Dayak Zaleha is the Month of Jihad. Month Jihad is a woman from the Dayak tribe Kiyah (Syamsiar, 2001: 3) in(Nazimah, 2015),

Gusti Zaleha struggles against the Dutch colonialists along the Gusti Muhammad Seman and Gusti Muhammad Arsyad. Gusti Zaleha and her husband appear to the middle of the field where the battle took place. Gusti Zaleha had a gun heritage and saber sharp blade that is always drawn with an attitude ready to fight the enemy anytime, anywhere. In a fierce battle, another army led by Gusti Zaleha was fired by Dutch soldiers. Gusti Zaleha exposed to bullets that cause wounds in the shoulder and breaking of the hair bun but did not loosen his fighting spirit. The struggle of the spirit that is within Gusti Zaleha made it strong and brave to take land pegustian and fought against the Dutch colonialists. Although he was fired and wounded him (Nazimah, 2015).

Gusti Zaleha was trained to fight from childhood by parents and is always placed by the environment and living conditions in the jungle and always on the move has had the physical and mental strength to Gusti Zaleha. Gusti Zaleha was never afraid to confront the enemy that has, with its fighting spirit and always safe from harm traversed by Gusti Zaleha the public and the troops who saw it thought that Gusti Zaleha also has a mysticism that makes it resistant to attacks from enemies. With the notion of community and the troops, a suggestion that further strengthen the confidence of Gusti Zaleha against the Dutch troops. Pressure on the struggle of Sultan Muhammad Seman and Gusti Zaleha getting stronger, including the successful arrest of the husband Gusti Muhammad Arsyad, Gusti Zaleha who was then appointed as Panglima war by its own law. Gusti Muhammad Arsyad captive by mail decree Dutch Governor-General on 1 August 1904 and sent to Bogor to undergo (Antemas, 1986: 37).

During arrested by the Dutch, Gusti Muhammad Arsyad interrogated by C. Snouck Hurgronje. C. Snouck Hurgronje has a very deep impression on Gusti Muhammad Arsyad. During interrogation Gusti Muhammad Arsyad "very intelligent and energetic", he was "scholars" such as reading and writing in the Malay language. During interrogation, Gusti Muhammad Arsyad gives an overview Snouck very unreliable about what had happened in the history of the family and family Soerapatti in South and Central Kalimantan where he has taken an important part as one of the descendants of Antasari. Gusti's husband arrest incident Zaleha then exiled to Bogor to make a deep sadness for Gusti Zaleha, but with the arrest of Gusti Muhammad Arsyad not lit Gusti

Zaleha fighting spirit to fight against the Dutch. Together with his father Gusti Muhammad Seman and rows of soldiers Dayak lead, Gusti Zaleha struggle against the Dutch colonialists (Sjamsuddin, 2014: 331).

The year 1904-1905 was a dismal year for Gusti Zaleha, 1904, her husband, Gusti Muhammad Arsyad exiled to Bogor and in 1905 his father, Sultan Muhammad Seman killed in the fight in the hills Menawing. Guerrilla resistance led by Sultan Muhammad Seman who helped stamp in the upper Barito tumenggung quite disturbing Netherlands until 1905, when the dawn H. Cristoffen forces experienced in putting the Acehese resistance succeeded in killing Sultan Muhammad Seman at home field, Kalang River boils at Menawing (Noor, 2016: 471-472).

Before the fall, Sultan Muhammad Seman had time to give a ring to Gusti Zaleha Sultanate which means Gusti Zaleha's position as queen. Before Sultan Muhammad Seman killed, Gusti Zaleha had run amok and killed a Dutch soldier, but he was pushed and ran to the forest despite living in exile, Gusti Zaleha remained constancy in carrying out the mandate to continue the struggle of his father and grandfather according to the principles taught by his grandfather is "*haram manyarah waja sampai kaputing*". At the beginning of the 20th century, Gusti Zaleha was crowned as the Queen, on the day he is known by the name of Queen Zaleha and direct mremimpin army against the Dutch troops (Barjie, 2013: 197).

Post-death of Sultan Muhammad Seman, commanders return their hometown to continue the struggle as, Panglima Batur. Batur Commander who struggles in his hometown namely Kampung Lemo up on 24 August 1905 and was arrested and detained were taken to Banjarmasin, on 15 September 1905 Panglima Batur raised to the gallows by the Dutch colonial. After the death of Sultan Muhammad Seman and Panglima Batur and dirtangkapnya Antung Kuwin, Queen Zaleha continue the struggle against the Dutch with the help of the Dayak and was also accompanied by the Moon Jihad(Ideham, 2003),

After the death of Sultan Muhammad Seman by the Netherlands, Queen Zaleha along Month Jihad and guerrilla forces in the interior Dayak woman Barito Hulu, including from ethnic Dayak village, Ngaju, Kayan, Lunch Hamlet, Bakumpai and Urang Banjar. Queen-led forces Zaleha woman traveling the Long March of Lahei to Mia and along the banks of the Teweh. Life on the move and also the lack of support from Gusti Muhammad Arsyad who had already been arrested by Dutch troops and exiled to Bogor in West Java adds a burden to Queen Zaleha to continue the last throne of the Sultanate

of Banjarmasin in the resistance. Queen Zaleha has one of the strategies is to deceive and withhold shipment of foodstuffs to Dutch posts (Antemas, 1986: 37).

Dutch soldiers force always strike at several places occupied by Queen Zaleha with the army, which was already known to the Dutch troops as a hiding place of the Queen's troops Zaleha. To avoid attacks from the Dutch forces and overcome the pursuit of the Dutch, aided by the Natives themselves, Queen Zaleha with his troops and guerrilla must move in order to avoid the place of the Dutch troops. With natural conditions difficult to pass, do not make the Dutch army surrendered to continue to pursue the Queen Zaleha and his army. With the help of traitors, Dutch troops eventually can lead Mia settlement, with the remaining power of the Queen Zaleha and his army fought (Seman, 2001: 4) in(Nazimah, 2015),

With the strength of the science of war, he learned of Sultan Muhammad Seman and Dayak, then the battle is won by the army led by Queen Zaleha although painstakingly. Circumstances led by Queen Zaleha's critical experience of day-to-day, the Netherlands requested that the Queen Zaleha just give up and will be rewarded a lucrative material, with the spirit of his grandfather Prince Antasari is "Haram Manyarah Waja Until Kaputing". Queen Zaleha flatly rejected the offer and the strength is still there, he and his men fought. The battle ensued, Queen Zaleha appears to the middle of the battlefield he performed in the midst of the bodies that had fallen prostrate and bleeding. Amid opposition Queen Zaleha, However, kept attacking soldiers with bullets. The bullets used by the Dutch soldiers can only be the Queen Zaleha hair that made her loose chignon hair. Dutch soldiers from the siege, Queen Zaleha can escape with a vengeance with the clothes that were dirty and tattered and the right arm was injured by bullets (Barjie, 2013: 197).

Queen Zaleha arrest process itself occurs twice. First, he managed to escape, the first arrest of the Queen Zaleha Munurut Gusti Hind. According to Gusti Hind, in a war in the Barito Valley, Queen Zaleha with his troops besieged by the forces of the Netherlands, the forest around it was burned by the Dutch forces to become a sea of fire. Under siege bullets and fire that burns, Queen Zaleha out of the jungle and survives the last. Her hair is long and neat bun has dropped shot, while the left arm by a bullet that penetrated another well so that the body wallow in blood-red color using the shirt and pants were ragged, blood floods the body soaks Queen Zaleha, but the tears never fell a drop to regret struggle. Testament of the deceased from her father and her husband who had earlier entered into a trap Netherlands are upheld by it.

When Queen Zaleha finished fighting against the Dutch, body, and clothing Queen Zaleha appeared dirty with marshland. Queen Zaleha then welcome by one to clean themselves, without suspicion of Queen Zaleha accepted the offer and soon cleaned up. During the self-cleaning, all war gear Queen Zaleha including her mandau removed and put in a safe place. After completion of clean-up, the Queen Zaleha was surprised that the house had been surrounded by Dutch troops. In a state without arming themselves, Queen Zaleha asks to be able to use clean clothes and without fighting, from this siege thanks to the inner knowledge that he has, he can escape. He fled to the area of Muara Teweh, Central Kalimantan (Barjie, 2013: 199-200).

Whereas in the second arrest, according to the narrative Gusti Putera Shuria obtained from (Nazimah, 2015)states that According to Gusti Shuria Son, Dutch troops have been able to calculate where the Queen Zaleha escape the assistance of the traitors who helped the Netherlands chase, the pursuit Netherlands to Muara Teweh, Central Kalimantan. In the middle of the forest in Muara Teweh, Queen Zaleha who was praying Zohar with the army and other Banjar resistance leaders from the area of Tanjung Pura (Kalimantan Barat) that Prince Mohammad Roem and Muhammad Talib. When the midday prayer, they make a triangular formation where Prince Mohammad Roem provides protection to the pilgrims Shaff with his inner knowledge coupled with the protection of the Queen Zaleha with the stick in her kerosene (a type of cane) is a magical weapon other than a dagger. The petroleum stuck in the ground to three directions thus forming a triangular formation, without any inkling Queen Zaleha fervently run the midday prayer that diimami by Prince Mohammad Roem. After prayers Zohar finished Dutch troops surrounded, Queen Zaleha who are not ready physically eventually be captured by Dutch troops because of the weapon named kerosene is still stuck in the ground and did not get taken, while a squad leader that others, namely, Prince Mohammad Roem and Muhammad Talib can escape from the siege of the Dutch troops(Nazimah, 2015),

According to Maulana Noor Gusti (Interview, March 21, 2018) on the arrest before being taken into exile with his mother Queen Zaleha was taken and secured in Martapura. Martapura, Queen Zaleha is a lady warrior strong and determined to maintain pegustian land in south Kalimantan. Queen Zaleha is the grandson of Pangeran Antasari, who is a descendant of the Sultanate of Banjar. In order to maintain it is placed in a home that is now where on Jl. M. Roem in Martapura. Following from Martapura, Queen Zaleha and her mother brought to Banjarmasin and then dispatched to Bogor. Queen

Zaleha exiled in Bogor and live there for 31 years. Understand nature as a devoted wife to her husband who taught Islam,

Queen Zaleha came to Bogor very forced and feeling very sad. Sadness because of her struggle to continue the struggle from his grandfather and his father, struggle Pegustian reclaim the land that had been taken by the invaders and fight jihad sabilillah stop until here. The departure of the Queen Zaleha and her mother Nyai Salamah to the land of exile released by the people of Borneo with feelings of sadness and grief is very deep because there is no longer someone who is determined to fight for the land pegustian in Banjarmasin and also fighting for the rights of the people. Not a lot of information obtained during the Zaleha Queen of how life in Bogor. During the exiled Queen Zaleha life is closely monitored by the Dutch Government. Queen Zaleha and her family are prohibited from using clothes Sultanate of Banjar.

During the exiled Queen Zaleha dangan serve her husband, she was a good wife and devoted to Gusti Muhammad Arsyad. Bogor is known as the city area of rain is cool and ideal as a resting place, but the comfort of the place can not be perceived by the Queen Zaleha and her family, because life in jail is not a pleasant conditions, during the 31 years of the Queen Zaleha was in exile living remnants age getting late and in 1937 the Dutch government to repatriate the Queen Zaleha and her family to Banjarmasin and he briefly enjoyed independence. On 24 September 1953 the Queen Zaleha died at the age of 70 years, the Queen Zaleha was buried in the tomb complex on the street Banjar War Hero Jami Banjarmasin (Barjie, 2013: 201).

B. Values Struggle Queen Zaleha

The values Struggle Queen Zaleha raises four exemplary values, as follows;

1. value Patriotism

In (MONE, 2010) sense of patriotism or Love of the homeland, is an attitude and behavior that reflect a sense of pride in the homeland, the Republic of Indonesia, loyal, caring, and uphold the various aspects such as language, culture, economy, politics, and so forth that are within the Republic of Indonesia so it is not so easily accept a bid from another nation that can be detrimental to the nation itself. According Budiyo (2007) in Syaharuddin (2015: 25) patriotism in the form of concrete value, such as "freedom or death", "*haram manyarah*", "*Rawe-Rawe rantas*, poor-poor putung" (Java), "*waja sampai kaputing*" (Banjar) means it is working or fighting from beginning to end to the death. As for the field of composers as step doing by Ismail Marzuki and colleagues others by altering the

songs of struggle burning passion Struggle, such as "Halo-halo Bandung", "Forward Not Dither" and so on. So also in the field of literature, appears Chairil Anwar and other writers of poetry that express independence, freedom, and anti-colonialism. Such information gives meaning if patriotism is the totality of the nation's character and a fighting spirit on a sense of the love of the country.

In the event of war Banjar led by Queen Zaleha, he was willing to sacrifice for the defense of the Pegustian in South Kalimantan from the hands of Dutch colonizers. Queen Zaleha never gave up against the Netherlands, he continued to fight until the bitter end to continue the mandate of his grandfather is "haram manyarah waja until kaputing" and his father to go ahead and never flinch maintain pegustian ground. Queen Zaleha willing to sacrifice for the people of Kalimantan to live in a better situation without the intervention of the Netherlands (Barjie, 2013: 197). Queen Zaleha also refused to give up and get a life worthy of the Netherlands in order to maintain pegustian land which has been formed by his grandfather which Pangeran Antasari.

2. The value of hard work

In (MONE, 2010) understanding the behavior of someone's hard work to show an earnest effort to obtain satisfactory results or desired. Hard work is an attempt by someone to finish the job or problems encountered with the best. According to Hariyoto (2010) in Nita (2014: 31) understanding the hard work is sought by persistent or sincerely to achieve success and do not know the despair. The religion of Islam encourages us to work hard, diligent, industrious and resilient because of the hard work the ideals and goals will be achieved, but on the contrary if the stand by the ideals we will fail. There some benefits of hard work that is beloved of gods and human beings,

In events of the Banjar war led by Queen Zaleha, it has the value of hard work are very high in maintaining soil pegustian. Queen Zaleha with persistent and never give up even never despair in maintaining soil Pegustian, he always tries and keeps trying until the last drop of blood to defend pegustian ground. In the event of war Banjar led by Queen Zaleha, he has a lot of hurdles faced by Queen Zaleha, he maintained and continue to go forward and never retreat even desperate to defend the castle pegustian.

During his father's death and her husband was arrested and exiled to Bogor, Queen Zaleha with his troops to fight using strategies that deceive and hold

groceries for Dutch Seman (2001: 4) in (Nazimah, 2015), Struggle Queen Zaleha increases, it is in because her husband Gusti Muhammad Arsyad in 1904 was captured by the Dutch and also when his father, Sultan Muhammad Seman fall in 1905, make Queen Zaleha fight alone and work hard to defend the castle Pegustian it is so make Queen Zaleha hit and sad. Hard work Queen Zaleha at that time was that he had a strategy, where the strategy is to block food supplier for the Dutch troops, but the Dutch forces attacked the hideout of Queen Zaleha and his army, and finally make a queen Zaleha and his army of guerrilla here and there in order to avoid the occupation forces Netherlands (Barjie, 2013: 197).

3. Values Responsibility

In (MONE, 2010)sense of responsibility that is the attitude and behavior of someone who reflects in completing a task and obligations with regard to either myself or with other people and the community. In the event of war Banjar, Queen Zaleha has a value of responsibility is very high. At the time of his father, Sultan Muhammad Seman and her husband are Gusti Muhammad Arsyad defend the castle Pegustian in Central Kalimantan, Gusti Muhammad Arsyad appointed by Sultan Muhammad Seman to become warlords against the Dutch colonialists and Queen Zaleha was appointed as the assistant warlord then Queen Zaleha has a very important war,(Nazimah, 2015),

After the fall of his father Gusti Zaleha pegustian ring given by her father before he died. Where it indicates that the automatically Gusti Zaleha has given a position as a queen and have the responsibility to continue the resistance against the Dutch colonists (Barjie, 2013: 197). According to Jamcaal (2009) in (Bachtiar, 2016) terms of responsibility is a bold dare to do so are also responsible. A responsible attitude is the attitude of a hero, it means that a person is always responsible for bringing the trust of others. To have a responsible attitude not only acquired just the required effort and learn vigorously and continuously, in other words, someone who is responsible for it will be firm in taking decisions and is ready to bear the risk and the consequences they have, in other words, the person responsible will firm took the decision and is ready to bear the risk.

4. Religious Values and Tolerance

In (MONE, 2010)religious understanding that is related to obedience and adherence to the teachings of the religion professed by each person and also always provides tolerance to others both in worship and always live in harmony, security and

peace. In the event of war Banjar, Queen Zaleha not only has the value of patriotism but it also has a religious value obedience and adherence to understand and implement the teachings of religion, where religious values taught by his parents since he was a child that is taught by both his parents ordinance prayer and also reciting the Qur' an (Ideham, 2003). When she fought against the Dutch colonialists, he never forgets to do his duty as a Muslim, he always runs his prayer. Queen Zaleha also is a figure that is so in cherished by the Dayak tribe, he is also living in harmony side by side with other Dayak tribes (Nazimah, 2015).

Queen Zaleha of small living area Menawing River, where he lives in harmony with the neighboring Dayak tribe. They live with tolerance to both life and in terms of the religious affiliation of each and do not discriminate. From the residence of Queen Zaleha namely in Sungai Menawing they have an attitude and behavior that reflect respect for the differences in ethnicity, culture, language, race, ethnicity, opinions, and other things and chapped live with peace and peaceful and the absence of an argument among them in coexistence, even tribal Dakyak participate teach martial arts and mysticism to the Queen Zaleha. It was also useful for the Queen Zaleha when she followed her father and fought against the Dutch colonialists. (Nazimah, 2015).

CONCLUSION

Biography Queen Zaleha born in Muara Lawung in 1880 located in Mount Bondang in hick Lawune river and died on 24 September 1953 Banjarmasin. Queen Zaleha Gusti Zaleha born with the name of the parents named Sultan Muhammad Seman and Nyai Salamah. Zaleha queen married Gusti Muhammad Arsyad an own cousin. In the year 1904-1905 was a year of Queen Zaleha fought Dutch colonialists alone without being accompanied by a husband and father. Queen Zaleha captured by Dutch troops and taken to Bogor followed her husband in exile Queen Zaleha with family is not allowed to wear clothing empire. 1937 Queen Zaleha deported to Banjarmasin by the Dutch government and on 24 September 1953 Queen Zaleha died and was buried in the graveyard of War Heroes Banjar in Banjarmasin Jami Masjid road. There are four forms of Struggle Queen Zaleha value that can be extracted through a biography. Those values are patriotism (love of country), hard work, responsibility, and religious tolerance.

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