



International Conference on Islam, Law, and Society (INCOILS)
Conference Proceedings 2023

**THE RELEVANCE OF KI HAJAR DEWANTARA'S THINKING ON
MULTICULTURAL EDUCATIONAL VALUES**

Wahyu Widodo,¹ Roni Susanto², Nur Kolis³

¹IAIN Ponorogo, ² IAIN Ponorogo, ³IAIN Ponorogo

[1wahyu.widodo@iainponorogo.ac.id](mailto:wahyu.widodo@iainponorogo.ac.id) [2roni.susanto@iainponorogo.ac.id](mailto:roni.susanto@iainponorogo.ac.id),

[3nurkolis@iainponorogo.ac.id](mailto:nurkolis@iainponorogo.ac.id)

ABSTRACT :

Cultural diversity is a characteristic of the Indonesian nation. Differences in ethnicity, culture, race, and religion often lead to conflicts that cannot be avoided. A conflict can be caused by weak multicultural education values, such as mutual respect, mutual understanding, mutual respect, mutual protection, mutual love, mutual support, and mutual support. So, there needs to be an ideal breakthrough so Indonesian people understand the importance of togetherness, harmony, and living peacefully amidst cultural diversity. Ki Hajar Dewantara was a pioneering father of education in Indonesia who had a spirit of nationalism and provided solutions by instilling multicultural values, especially in Indonesia. This research aims to determine the relevance of Ki Hajar Dewantara's thoughts on the values of multicultural education. The method used in this research is library research. Data was collected by taking references from books, articles, journals, written notes, and theses. Then, analyze the data using descriptive analysis. The findings show significant relevance between Ki Hajar Dewantara's thoughts on the values of multicultural education. This is proven by Ki Hajar Dewantara's thoughts on the equality of human, national, and cultural rights.

Keywords: Relevance, Ki Hajar Dewantara, Values of Multicultural Education

INTRODUCTION

Indonesia is a pluralistic country surrounded by various ethnicities, cultures, races, and religions. The Indonesian nation was built with the motto *Bhinneka Tunggal Ika*, meaning that even though Indonesian society is based on various ethnicities, cultures, races, and religions, they are still united in harmony, peace, and prosperity. On the one hand, this diversity is a beautiful social strength and diversity when they synergize with each other and work together to build the nation. On the other hand, if this diversity is not managed well, it can result in conflict. Conflicts, cultures, and even religions still often occur in Indonesia. So, this could result in a nation's unity breakdown. In this case, we can see examples of cases that have occurred in Indonesia, including the case of the Madurese community and the Dayak community in 2001, which was caused by miscommunication, lack of good relations and respect between both parties, which resulted in dozens of people dying¹. The conflict between religious communities

¹ Gandhi Androfo, Muzahid Akbar Hayat, and Khuzaini, "Komunikasi Antar Budaya Dalam Konflik Antar Suku Serta Penyelesaiannya Pada Suku Dayak Dan Madura Di Kota Banjarmasin," *EPrints UNISKA: Repository Universitas Islam Kalimantan*, no. April (2020), <http://eprints.uniska-bjm.ac.id/4431/>.

in Singkin year (2020) was motivated by establishing places of worship ². Then, there are cases of discrimination between the majority group and the minority group, which is caused by unequal rights for the minority group over the majority group ³.

If cases like the above are allowed to continue, they will harm our generations. Because they are the ones who will be the heirs and successors of this nation, so don't let them lack the importance of understanding tolerance, togetherness, harmony, and peace. For this reason, severe methods or efforts are needed to stem and prevent conflicts like the ones above. One is instilling multicultural education values ⁴. Multicultural education's values form the basis of a person's respect, respect, and behavior in everyday life. If we want to be appreciated by others for our differences, then we must also be able to appreciate the differences in other people. According to Nurasmawi, indicators of the value of multicultural education include equality, justice, plurality, nationality, humanity, and democratic values ⁵ If the values of multicultural education are indeed implemented well, then Indonesia will undoubtedly become a more advanced and dignified country. One of the educational figures who emphasized the importance of the value of multicultural education was Mr. Ki Hajar Dewantara. Ki Hajar Dewantara was a pioneering father of education in Indonesia who had the idea that by implementing the values of multicultural education by paying attention to exemplary education aspects, the education system and implementing humanitarian aspects would change the order of colonial life ⁶.

Starting from this study, this research examines in detail the relevance of Ki Hajar Dewantara's thoughts on the values of multicultural education. Ki Hajar Dewantara's thoughts have attracted many writers and expressed them in articles. As is the case with several kinds of literature that discuss this theme, including Siska Ambarwati's research on "The Concept of Multicultural Education According to Ki Hajar Dewantara Reviewed from an Islamic Perspective." From the findings, it is clear that Ki Hajar Dewantara has ideas relevant to multicultural education, including self-independence, harmony, democracy, and humanity ⁷. Furthermore, Khafifatul Fian's research entitled "The Relevance of the Concept of Multicultural Education Based on Ki Hajar Dewantara's Approach to Islamic Education in Indonesia" from the research results shows that multicultural education is very urgent to be given to students to

² Mallia Hartani and Soni Akhmad Nulhaqim, "Analisis Konflik Antar Umat Beragama Di Aceh Singkil," *Jurnal Kolaborasi Resolusi Konflik* 2, no. 2 (2020): 93, <https://doi.org/10.24198/jkrk.v2i2.28154>.

³ Budi Chrismanto Sirait, "Ancaman Diskriminasi Minoritas Dan Hilangnya Multikulturalisme Di Indonesia: Studi Kasus Penutupan Gki Yasmin Bogor" 10, no. 1 (2016): 1–23.

⁴ Hesti, Kurniansyah, and Zufadli Rizki, "Problem Pendidikan Multikultural Di Indonesia," *PIJAR: Jurnal Pendidikan Dan Pengajaran* 1, no. 1 (2022): 1–12, <https://doi.org/10.58540/pijar.v1i1.67>.

⁵ Nurasmawi, *Pendidikan Multicultural* (Riau: CV. Asa Riau, 2021), 32.

⁶ M. Didi Wahyudi, "Implementasi Nilai-Nilai Multikultural Pada Pendidikan Dalam Perspektif Ki Hajar Dewantara," *Skripsi*, 2022.

⁷ Siska Ambarwati, "Konsep Pendidikan Multikultural Menurut Ki Hajar Dewantara Di Timjau Dari Perspektif Islam," *Skripsi* 4, no. 1 (2023): 88–100.

develop their skills ⁸. Apart from that, students are expected to be able to understand the existence of cultural diversity so that they can appreciate and respect each other. This research is slightly different from previous research. Suppose previous research discussed the relevance of the concept of multicultural education according to Ki Hajar Dewantara. In that case, this research discusses the relevance of multicultural values to Ki Hajar Dewantara's thoughts.

Methods

This research uses a library research method. A literature study or literature review is a study that focuses on collecting library data obtained from various library sources related to the problem to be solved ⁹. This research is based on rational, empirical, and systematic thinking. Rational means that the study used contains reasonable elements, not mediation. Empirical means that all efforts made from research can be seen by the five human senses so that everyone can observe and know the methods used. Systematic is the process carried out in research carried out carefully and precisely. Data collection uses primary sources and secondary sources. Primary sources are Ki Hajar Dewantara's book and Nurasmawi's book on the values of multicultural education. while secondary sources are books, articles, journals, notes written, theses and theses.. Data analysis uses descriptive analysis.

Result

The results of research findings are as follows:

Table: 1

Relevance			
Ki's thoughts on beating Dewantara	Progress and equality	Multicultural Education Values	equality
	Nationality		justice
	Culture		plurality
	Humanity		nationality
	Natural nature		<i>Humanity</i>
			Democratic values

⁸ Khafifatul Fian, Muhammad Hananika, and Anugerah Yusuf, "Relevansi Konsep Pendidikan Multikultural Berbasis Pendekatan Ki Hadjar Dewantara Terhadap Pendidikan Islam Di Indonesia," *Jos.Unsoed.Ac.Id* 3, no. 2 (2021): 110–22, <http://jos.unsoed.ac.id/index.php/matan/article/view/4015%0Ahttp://jos.unsoed.ac.id/index.php/matan/article/download/4015/2526>.

⁹ Mestika Zed, *Metode Penelitian Kepustakaan* (Jakarta: Buku Obor, 2014).

Discussion

Ki Hajar Dewantara's thoughts

Raden Mas Soewardi Soeryaningrat better known as Ki Hajar Dewantara. He was born in Yogyakarta on May 2, 1889. His father was G.P.H Surjaningrat, son of Kanjeng Hadipati Harjo Surjo Ningrat, who had the title Sri Paku Alam III. His mother was a princess of the Yogyakarta palace known as the kadKadilanguir, a direct descendant of Sunan Kalijaga.¹⁰ Raden Mas Soewardi Suryaningrat changed his name to Ki Hajar Dewantara at 39. In Amidvery conducive family and environment, Ki Hajar Dewantara, as a child, already had a leadership spirit and was sensitive to art, cultural and religious values. After adulthood, Ki Hajar Dawantara could socialize and contribute to society. So, Ki HajSontara's struggle became more readily accepted by society and respected by many people. Ki Hajar Dewantara is an education enforcement figure in Indonesia who has made many contributions to Indonesian society, especially in education. Ki Hajar Dewantara is a creative, honest, tenacious, disciplined, and brave figure. His insight was comprehensive. His struggle was so great that he even risked his soul for the independence of the Indonesian nation. His struggle was also based on a profound sense of sincerity, perseverance, devotion, and sacrifice. Through his intelligence and thinking, Ki Hajar Dewantara tried to initiate changes to the colonial order of life to transform the Indonesian country into a progressive, educated, and united country amidst cultural diversity.¹¹ The following are some of Ki Hajar Dewantara's thoughts:

Firstly, regarding progress and equality, the presence of Western (Dutch) people in the Eastern world was under the guidance of carrying out mission sacred, meaning carrying out the sacred task of civilizing Eastern nations, including Indonesia. Suppose we think about how bad the intentions of those who play with their words, which are wrapped up smoothly and neatly, seem to have a high sense of humanity towards the Indonesian people. However, the colonial government and its troops behaved in a way that deviated from their words and actions to civilize the eastern peoples. In the end, what happens is discrimination, violence, oppression, cheating, bullying, and the like, which makes the native people feel uncomfortable. So, that dissatisfaction enveloped the feelings of all ethnic groups in Indonesia who wanted equal social and political rights between the colonizers and the colonized ¹². From there, Ki Hajar Dewantara tried to make a breakthrough in the world of education by changing the colonial order as above

¹⁰ Nelly Indrayani, "The Relevance of the National Education System in the Educational Thinking of Ki Hajar Dewantara" 10, no. 1 (2023): 55–62.

¹¹ Suhartono Wiryoptanoto, *Ki Hajar Dewantara "Pemikiran Dan Pejuangannya"* (Jakarta: Museum Kebangkitan Nasional, 2017), <https://core.ac.uk/download/pdf/227150185.pdf>.

¹² S. Wiryopranoto et al., *Ki Hajar Dewantara Pemikiran Dan Perjuangannya, Museum Kebangkitan Nasional Direktorat Jenderal Kebudayaan Kementerian Pendidikan Dan Kebudayaan*, vol. 1, 2017.

so that it would not be followed or continued by the Indonesian people. Where the majority group cannot arbitrarily discriminate, suppress, and oppress minority groups. Then, this was implemented by Ki Hajar Dewantara through education that as an educational institution or teacher, one should not discriminate between students on the basis based on ethnicity and religion. All students have the right to receive equal and equal rights¹³.

Both nationalities, On July 3, 1992 Ki Hajar Dewantara founded Taman Siswa. Through Taman Siswa education, Ki Hajar Dewantara promotes national education for political mobilization and prosperity of the people. Apart from that, the idea of establishing the school emerged due to Ki Hajar Dewantara and his colleagues' concern about the state of colonial education¹⁴ The colonial education system was costly, self-serving, and intellectualistic. So opponents are needed, namely humanist and populist education, and maintaining world peace. So, Ki Hajar Dewantara's ultimate goal is to build a new education system so that native people or the nation's children can achieve and taste the sweetness of education. From there, Ki Hajar Dewantara hopes that education can not only be enjoyed by materialistic groups, certain ethnic groups, and the like but can instead be felt by the entire Indonesian nation to unite in one nation to achieve inner and outer happiness¹⁵.

The three cultures, Ki Hajar Dewantara, also initiated education through Taman Siswa. Ki Hajar Dewantara also emphasized the importance of culture. He understands the Indonesian nation's cultural, ethnic, ethnic and religious diversity. Ki Hajar Dewantara said that culture must be taken in a more progressive direction in line with developments over time. However, according to him, culture and education are interrelated¹⁶. Ki Hajar Dewantara stated that education is a prerequisite for realizing just and civilized social transformation. So, according to Ki Hajar Dewantara, education cannot be separated from the identity and knowledge of the nation's cultural ancestors, which in recent years has been virally referred to as indigenization or indigenization. Indigenization of education requires people to think critically and creatively and establish the nation's noble cultural heritage as the foundation of education and not close their eyes to the dynamics of science, technology, and social change. Ki Hajar Dewantara emphasized that the indigenization of education will continue to be used as a basis and systematic to

¹³ Khirun Nisa, "Pendidikan Humanis Menurut Ki Hajar Dewantara Dalam Perspektif Pendidikan Agama Islam," *Skripsi* 87, no. 1,2 (2017): 149–200.

¹⁴ Wiryopranoto and others, I, 34.

¹⁵ Ismaul Fitroh and Moh Imron Rosidi, "Taman Siswa : Pemikiran Ki Hajar Dewantara Dalam Tinjauan Historis," *Journal on Education* 05, no. 02 (2023): 2677–88.

¹⁶ Al Musanna, "INDIGENISASI PENDIDIKAN: Rasionalitas Revitalisasi Praksis Pendidikan Ki Hadjar Dewantara," *Jurnal Pendidikan Dan Kebudayaan* 2, no. 1 (2017): 117–33, <https://doi.org/10.24832/jpnk.v2i1.529>.

strengthen one's character through local cultural values so that students will continue to have virtuous ancestors¹⁷.

Fourthly, humanity, every human being has the same level in the eyes of Allah SWT. There is no distinction between ethnicities, cultures, and the like. So, as a creature of God, it should have a human form. This means that every human should feel love and compassion for fellow humans. The manifestation of good relations between human beings is helping each other, working together, doing good, giving each other advice, and the like. Therefore, according to Ki Hajar Dewantara, human nature must be realized in everyday life. In this context, Ki Hajar Dewantara also emphasized that the Indonesian nation should not be hostile to other nations. Because humanizing each other is the key to harmony and harmony between nations. Ki Hajar Dewantara, in his work, also wrote that the principles of Pancasila contain points of humanity, such as having an opinion, attitudes and actions, loyalty, honesty, and fairness¹⁸.

Fifth, natural nature. According to Ki Hajar Dewantara, humans and nature are a unified whole and cannot be separated. Humans as creatures cannot be separated from nature. If someone wants to be happy in this world, he must be able to connect with nature, which contains all the laws of development. On the other hand, nature means that human nature is one with nature because humans cannot be separated from the will of natural law. Humans are creatures created by Allah and sent to the face of the earth as caliphs, namely leaders, who must protect, preserve, and prosper nature. For this reason, according to nature, education is a deliberate and planned action to develop students' potential from birth. So, natural nature is very influential in the beginning of humans¹⁹.

Multicultural Educator Values

In Nurasmawi's theory, there are several indicators of the value of multicultural education, including: first, equality, which is a value that adheres to the principle that every human has the same equal rights as other humans in terms of social and legal aspects. Indonesia is a pluralist country with cultural, ethnic, and religious diversity. So, developing equal rights values is also carried out to keep up with the times. This ensures no discrimination against

¹⁷ Sekar Kawuryan Purbarini, "Relevansi Konsep Pemikiran Pendidikan Dan Kebudayaan George S. Dan Ki Hajar Dewantara Dengan Kompetensi Peserta Didik," *Jurnal Civics* 16, no. 2 (2019).

¹⁸ Dede Novita Jumiarti and Nur Martha, "Penerapan Pemikiran Ki Hadjar Dewantara Tentang Merdeka Belajar Di Taman Siswa 1922-1932" 9, no. 1 (2023): 243–52, <https://doi.org/10.58258/jime.v9i1.4465/http>.

¹⁹ Dyah Kumalasari, "Konsep Pemikiran Ki Hajar Dewantara Dalam Pendidikan Taman Siswa," *Titutitional Environment and Entrepreneurial Cognitions: A Comparative Business Systems Perspective. Entrepreneurship Theory and Practice*, VIII, no. 564 (2010): 1–73.

minorities or specific groups²⁰. Because a conflict can start from an inequality in the provision of rights. Equality does not mean giving equal treatment, but equality of rights means giving rights according to their respective portions. Equal rights also do not have to be implemented simultaneously, and the important thing is that everyone gets the same rights according to their needs. So, in essence, equality of rights is granting rights to everyone regardless of ethnic, cultural, and religious background²¹ *Secondly*, justice has many definitions, one of which is that justice must provide equal rights to every human being. Fairness must be by instructions. If instructions are obeyed, then it can be said to be fair; conversely, if instructions are not followed, it can be considered unfair. Fairness can be interpreted as being impartial, meaning one cannot favor one particular group. So justice can be concluded as something related to attitudes and actions in dealing with fellow human beings; justice contains demands without discrimination or favoritism, primarily based on ethnicity, culture, ethnicity, or religion, because all humans need fair treatment for their rights and obligations²²

Thirdly, pluralism, pluralism is an understanding that recognizes the existence of cultural diversity in a nation. Indonesia is a plural country of various tribes, cultures, languages, and religions. Pluralism is not enough to be understood as someone just recognizing cultural diversity. Still, it must be able to apply it in everyday life, such as tolerance, respect, appreciation, behavior, and civility. The pluralism of a nation must be maintained as a whole so that problems or conflicts do not occur. Because until now, the Indonesian people still often experience conflicts between tribes, cultures, and even religions. Even though Indonesia is always guided by Pancasila, which has the motto *Bhinneka Tunggal Ika*, which means that even though we are different, we are still one. So it's time we don't need to criticize each other, badmouth each other, feel the best, and so on. It is time for us to work together in harmony, tolerance, and humanity and uphold the Indonesian nation²³.

The fourth is nationality; nationalism is someone who understands his love for a country or nation. Nationalism is a combination of nationalism and nationalism. This means that people who have a spirit of nationalism can be sure to be people who love their country. Besides that, this person will always fight as hard as he can for his nation. In another sense, nationalism is someone who gives his whole soul to defend the nation. Nationalism contains several principles: unity, freedom, equality, personality, and achievement. The unity referred to here is unity in history. The Indonesian nation has a very long and extraordinary history from pre-independence

²⁰ Ni Kadek et al., "Pendidikan Multikultural Dalam Upaya Membangun Toleransi Beragama Sejak Dini" 23, no. April (2023): 83–88.

²¹ Nurasmawi, 4.

²² Nurasmawi, 4.

²³ Sulpi Affandy, "Pendidikan Islam Berdimensi Pluralisme" 3, no. 1 (2022): 60–70.

and post-independence Indonesia up to the present. Unity in cultural diversity consists of language, ethnicity, culture, and religion. Unity within the region, namely the existence of several regions in Indonesia that are not split blood. This means that there is no competition for a particular area. The unity of spiritual principles, namely noble ideals, is the basis of the Indonesian nation and the life values embedded in Pancasila²⁴.

Fifth, Human rights (Humanity). Human rights or human rights are fundamental rights that every person has, which have been inherent since birth. This shows that he is human. In this context, the human being referred to is, first and foremost, a complete human being who is a creation of Allah SWT and is given perfect natural rights, which are essential because they are not allowed to insult or discriminate. Human rights are owned solely by humans, not because they are given by the state, the law, or other humans, but because they are human. So that its existence does not depend on the state, law, and other humans. Secondly, humans have the same position in Allah SWT's eyes, and nothing differentiates between certain humans. Based on their rights, their existence must be recognized, respected and upheld by all humans. Besides human rights being used as self-protection, human rights are also used as a moral foundation in dealing with fellow humans in everyday life. Humans who know that their existence is the same as other humans are obliged to acknowledge, tolerate each other, and respect other people's human rights to implement them. Several important matters relating to human rights are stated in Law No. 39 of 1999²⁵ include the right to life, the right to personal freedom, the right not to be coerced, the right to religion, the right to think and others like that²⁶

Sixth, democracy (Democracy values). Indonesia is a democratic country because the emergence of a leader is based on an election by most Indonesian people. So that everyone has the opportunity to nominate themselves as leader. The principle of democracy is that every citizen has the same rights or position in the eyes of the government. Because the government has full responsibility to provide rights and guarantees to the community equally. The democratic system in Indonesia is based on Pancasila. Pancasila democracy is a democracy based on family, people's welfare, noble characters, cooperation, justice, and personality. Democratic values are respect, tolerance, freedom of opinion, humanity, recognizing cultural, ethnic, linguistic, and religious diversity, respecting, nurturing, upholding human dignity, togetherness, harmony, and peace²⁷

²⁴ Muhammad Rijal Fadli and Ajat Sudrajat, "Keislaman Dan Kebangsaan: Telaah Pemikiran Kh. Hasyim Asy'Ari," *Khazanah: Jurnal Studi Islam Dan Humaniora* 18, no. 1 (2020): 109, <https://doi.org/10.18592/khazanah.v18i1.3433>.

²⁵ Widare idea t, (2017), 2.

²⁶ Nurasmawi, (2021), 32.

²⁷ Nurasmawi, (2021), 45.

Analysis of Ki Hajar Dewantara's thoughts on multicultural values

Based on the data obtained by researchers, there is relevance between Ki Hajar Dewantara's thoughts and the theory of multicultural educational values. Among its relevance is, firstly, equality of rights. Consciously or unconsciously, Ki Hajar Dewantara has implemented the value of multicultural education because he considers that equal rights are a crucial thing that every human being must have. He discovered this from the annoyance of the former colonial invaders who committed unpleasant acts against Indonesian natives. How can you not be annoyed with the actions of those who often oppress, isolate, and discriminate against helpless people. They assume that elite groups with positions, weapons, and the like can do whatever they like against minority or subordinate groups. Even though Indonesia has been independent since 1945, the colonial system as above is still adhered to by the Indonesian people. So from here, Ki Hajar Dewantara tried to initiate, criticize, and prevent the system implemented by the colonialists from being implemented and followed by the Indonesian people. Finally, Ki Hajar Dewantara tried to emphasize the importance of equal rights, which he then applied to the Taman Siswa he founded. Taman Siswa is a place of learning for children studying. Through this education, Ki Hajar Dewantara continues to make beautiful breakthroughs for the welfare of the Indonesian people. Forms of relevancy of Ki Hajar's thoughts on the value of multicultural education include his idea that Taman Siswa can be attended by all groups, not only from wealthy families but can also be enjoyed by the lower middle class²⁸. Ki Dewantara also implements equal rights through a teacher who must provide equal rights to all students. So, the multicultural values applied by Ki Hajar Dewantara based on his thoughts provide an extraordinary contribution that must be followed and realized by all Indonesian people, not only in the educational environment but everywhere in all aspects of life. Because, in essence, every human being must have equal rights in social and legal aspects, regardless of cultural, ethnic, racial, linguistic, and religious background. So, the statement above shows relevance between Ki Hajar Dewantara's thoughts and the value of equal human rights²⁹.

Second, nationality. The following parallel thought between Ki Hajar Dewantara's ideas and the value of multicultural education is the value of nationality. Ki Hajar Dewantara is believed to be a figure of nationalism. Nationalism is a person who understands his love for a country or nation. His spirit of nationalism was always present throughout his life. His thoughts and energy continue to be devoted to the benefit of the people and the struggle of the

²⁸ Amelia Tri Ashari, "Early Childhood Learning Process According to Ki Hadjar Dewantara's Approach" 3, no. 2 (2023): 70–74.

²⁹ Leila Setia Ningsih, "Hak Asasi Manusia Dalam Perspektif Islam," *Jurnal Bimbangan Dan Konseling Keluarga* 5 (2023): 319–29, <https://doi.org/10.47476/assyari.v5i2.2627>.

Indonesian nation³⁰. So, it can be said that Ki Hajar Dewantara was a figure who gave his whole soul to defend the nation. Nationalism contains several principles: unity, freedom, equality, and personality. Unity here is unity in cultural diversity without distinction between ethnic, racial, cultural, linguistic, and religious backgrounds. Freedom is the freedom to live life without any coercion attached to humans. Next is equality; every human being has the same degree in the eyes of Allah SWT; the only difference is their holiness. Personality: as creatures created by God who only live once in the world, it is always recommended to have a good, honest, trustworthy personality so that the world and the hereafter are safe. Several of these principles align with what Ki Hajar Dewantara initiated, including his understanding that unity is the key to the strength of a nation so that other nations do not quickly weaken it. Ki Hajar Dewantara's next idea, which was in line with national values, was that establish Taman Siswa. This was done out of concern for the fate of the children of the Indonesian nation. It is not just about erecting buildings and leaving them behind but also realizing the principles of unity, freedom, equality, and personality³¹. So, the statement above shows relevance between Ki Hajar Dewantara's thoughts and national values.

Third, pluralism. Ki Hajar Dewantara's next idea that is relevant to the value of multicultural education is pluralism. Compound means many. Indonesia is a diverse country with diverse cultures, ethnicities, races, languages, and religions. According to Ki Hajar Dewantara, the diversity of the Indonesian nation is unique and proud and must be managed well to avoid conflict³². He also said that good culture must be brought to a more progressive realm in line with current developments. The progress and development of this era follow the current era, where the current era is the digital era, which uses machines. If we do not follow developments with the times, a nation will not be able to progress.

On the other hand, if we are too open to developments with the times without caring about culture. This is also very dangerous because the progress of a nation does not only start from a clever and intelligent generation but is also based on noble values and good manners, good manners, and character, and all of this is built on an existing culture. So Ki Hajar Dewantara took the ideal path, namely the middle path, meaning not leaning too right and not too left. He gave the idea that education and culture are an interrelated unity. Education is a way to open the door to science, technology, and social change. Meanwhile, culture is the human

³⁰ Nur Yatimah, "Bentuk Komitmen Siswa Dengan Nilai Kebangsaan Dan Sumpah Pemuda," *Prosiding Seminar Nasional*, n.d., 133–39.

³¹ Trisanti Apriyani, "Nilai Kebangsaan Pada Karya-Karya Leila S. Chudori" 6 (2023): 375–88.

³² S Ag and S M P Negeri Wonomulyo, "Pluralisme Dalam Perspektif Pendidikan Islam" 2 (2023): 17–25.

foundation for strengthening noble, virtuous values. This analysis shows that Ki Hajar Dewantara's thoughts are very appropriate and relevant to the value of pluralism³³.

Conclusion

Cultural diversity is a characteristic of the Indonesian nation; differences in ethnicity, culture, race, and religion often lead to conflicts that cannot be avoided. The occurrence of a conflict can be caused by the weakness of the values of multicultural education, such as the values of mutual respect, mutual understanding, mutual respect, mutual protection, mutual love, mutual support, and mutual support. So, through Ki Hajar Dewantara's thoughts, it is hoped that he can build the strength of multicultural values in Indonesia based on cultural, ethnic, racial, and religious diversity. Dewantara's thoughts on multicultural values have an excellent relevance that the Indonesian people can realize in various aspects of life. From the statement above, it can be concluded that there is good relevance between Ki Hajar Dewantara's thoughts on the values of multicultural education. His thoughts on equality of human rights, nationality, and pluralism prove this.

³³ Jakaria Umro, "Urgensi Implementasi Pendidikan Islam Multikultural Di Sekolah," *Jurnal Al-Makrifat Vol 8 , No 1* , April 8, no. 1 (2023): 31–42.

Bibliography

- Affandy, Sulpi. "Pendidikan Islam Berdimensi Pluralisme" 3, no. 1 (2022): 60–70.
- Ag, S, and S M P Negeri Wonomulyo. "Pluralisme Dalam Perspektif Pendidikan Islam" 2 (2023): 17–25.
- Ambarwati, Siska. "Konsep Pendidikan Multikultural Menurut Ki Hajar Dewantara Di Timjau Dari Perspektif Islam." *Skripsi* 4, no. 1 (2023): 88–100.
- Androfo, Gandhy, Muzahid Akbar Hayat, and Khuzaini. "Komunikasi Antar Budaya Dalam Konflik Antar Suku Serta Penyelesaiannya Pada Suku Dayak Dan Madura Di Kota Banjarmasin." *EPrints UNISKA: Repository Universitas Islam Kalimantan*, no. April (2020). <http://eprints.uniska-bjm.ac.id/4431/>.
- Apriyani, Trisanti. "Nilai Kebangsaan Pada Karya-Karya Leila S. Chudori" 6 (2023): 375–88.
- Ashari, Amelia Tri. "Early Childhood Learning Process According to Ki Hadjar Dewantara ' s Approach" 3, no. 2 (2023): 70–74.
- Fadli, Muhammad Rijal, and Ajat Sudrajat. "Keislaman Dan Kebangsaan: Telaah Pemikiran Kh. Hasyim Asy'Ari." *Khazanah: Jurnal Studi Islam Dan Humaniora* 18, no. 1 (2020): 109. <https://doi.org/10.18592/khazanah.v18i1.3433>.
- Fian, Khafifatul, Muhammad Hananika, and Anugerah Yusuf. "Relevansi Konsep Pendidikan Multikultural Berbasis Pendekatan Ki Hadjar Dewantara Terhadap Pendidikan Islam Di Indonesia." *Jos.Unsoed.Ac.Id* 3, no. 2 (2021): 110–22. <http://jos.unsoed.ac.id/index.php/matan/article/view/4015%0Ahttp://jos.unsoed.ac.id/index.php/matan/article/download/4015/2526>.
- Fitroh, Ismaul, and Moh Imron Rosidi. "Taman Siswa : Pemikiran Ki Hajar Dewantara Dalam Tinjauan Historis." *Journal on Education* 05, no. 02 (2023): 2677–88.
- Gunakarya, Widiada. *Hukum Hak Asasi Manusia*. Yogyakarta: CV. Andi Offset, 2017.
- Hartani, Mallia, and Soni Akhmad Nulhaqim. "Analisis Konflik Antar Umat Beragama Di Aceh Singkil." *Jurnal Kolaborasi Resolusi Konflik* 2, no. 2 (2020): 93. <https://doi.org/10.24198/jkrk.v2i2.28154>.
- Hesti, Kurniansyah, and Zulfadli Rizki. "Problem Pendidikan Multikultural Di Indonesia." *PIJAR: Jurnal Pendidikan Dan Pengajaran* 1, no. 1 (2022): 1–12. <https://doi.org/10.58540/pijar.v1i1.67>.
- Indrayani, Nelly. "The Relevance of the National Education System in the Educational Thinking of Ki Hajar Dewantara" 10, no. 1 (2023): 55–62.
- Jumiarti, Dede Novita, and Nur Martha. "Penerapan Pemikiran Ki Hadjar Dewantara Tentang Merdeka Belajar Di Taman Siswa 1922-1932" 9, no. 1 (2023): 243–52.

<https://doi.org/10.58258/jime.v9i1.4465/http>.

- Kadek, Ni, Ayu Kristini, Ni Made Sukrawati, Ni Luh, and Sintya Dewi. "Pendidikan Multikultural Dalam Upaya Membangun Toleransi Beragama Sejak Dini" 23, no. April (2023): 83–88.
- Kumalasari, Dyah. "Konsep Pemikiran Ki Hajar Dewantara Dalam Pendidikan Taman Siswa." *Titutitional Environment and Entrepreneurial Cognitions: A Comparative Business Systems Perspective. Entrepreneurship Theory and Practice*. VIII, no. 564 (2010): 1–73.
- Musanna, Al. "INDIGENISASI PENDIDIKAN: Rasionalitas Revitalisasi Praksis Pendidikan Ki Hadjar Dewantara." *Jurnal Pendidikan Dan Kebudayaan* 2, no. 1 (2017): 117–33. <https://doi.org/10.24832/jpnk.v2i1.529>.
- Ningsih, Leila Setia. "Hak Asasi Manusia Dalam Perspektif Islam." *Jurnal Bimbangan Dan Konseling Keluarga* 5 (2023): 319–29. <https://doi.org/10.47476/assyari.v5i2.2627>.
- Nisa, Khirun. "Pendidikan Humanis Menurut Ki Hajar Dewantara Dalam Perspektif Pendidikan Agama Islam." *Skripsi* 87, no. 1,2 (2017): 149–200.
- Nurasmawi. *Pendidikan Multikultural*. Riau: CV. Asa Riau, 2021.
- . *Pendidikan Multikultural*. Riau: CV. Asa Riau, 2021.
- Purbarini, Sekar Kawuryan. "Relevansi Konsep Pemikiran Pendidikan Dan Kebudayaan George S. Dan Ki Hajar Dewantara Dengan Kompetensi Peserta Didik." *Jurnal Civics* 16, no. 2 (2019).
- Sirait, Budi Chrismanto. "Ancaman Diskriminasi Minoritas Dan Hilangnya Multikulturalisme Di Indonesia: Studi Kasus Penutupan Gki Yasmin Bogor" 10, no. 1 (2016): 1–23.
- Umro, Jakaria. "Urgensi Implementasi Pendidikan Islam Multikultural Di Sekolah." *Jurnal Al-Makrifat Vol 8 , No 1 , April* 8, no. 1 (2023): 31–42.
- Wahyudi, M. Didi. "Implementasi Nilai-Nilai Multikultural Pada Pendidikan Dalam Perspektif Ki Hajar Dewantara." *Skripsi*, 2022.
- Wiryo Pranoto, S., N. Herlina, Murihandono. D., and Y. B. Tangkilisan. *Ki Hajar Dewantara Pemikiran Dan Perjuangannya. Museum Kebangkitan Nasional Direktorat Jenderal Kebudayaan Kementerian Pendidikan Dan Kebudayaan*. Vol. 1, 2017.
- Wiryo Pranoto, Suhartono. *Ki Hajar Dewantara "Pemikiran Dan Perjuangannya"*. Jakarta: Museum Kebangkitan Nasional, 2017. <https://core.ac.uk/download/pdf/227150185.pdf>.
- Yatimah, Nur. "Bentuk Komitmen Siswa Dengan Nilai Kebangsaan Dan Sumpah Pemuda." *Prosiding Seminar Nasional*, n.d., 133–39.
- Zed, Mestika. *Metode Penelitian Kepustakaan*. Jakarta: Buku Obor, 2014.