

## Ki Hajar Dewantara's Multicultural Education Thought And Its Relevance To Pancasila Ideology

### Pemikiran Pendidikan Multikultural Ki Hajar Dewantara dan Relevansinya Terhadap Ideologi Pancasila

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Info artikel	Abstrak
<p><b>Diterima*</b> 27 April 2024</p>	<p>This qualitative study in the form of a character study aims to identify the dimensions of multicultural education thought from a Muslim intellectual in Indonesia named Ki Hajar Dewantara, and its relevance to the values of Pancasila. The data was collected using documentation techniques, and analysed using content analysis. This study found value dimensions in Ki Hajar Dewantara's multicultural education thought, including the value of independence and peace, the value of humanity, and the value of deliberation and leadership. These values have synergy with the educational content in Pancasila. First, the value of independence and peace in the formation of individual characters who respect the plurality of beliefs (religions), and uphold the spirit of social integration. Second, the value of humanity in the formation of individual characters who uphold human values. Third, the value of deliberation and leadership in the formation of individual characters that emphasise democratic life and social justice. The findings of this study confirm that the strengthening and dissemination of Pancasila values for the building of the civilisation of multicultural life of Indonesian society can be found in moderate educational thinking.</p> <p><b>Keywords:</b> Multicultural Education, Ki Hajar Dewantara, Pancasila</p> <p><i>Studi kualitatif berupa kajian tokoh ini bertujuan untuk mengidentifikasi dimensi pemikiran pendidikan multikultural dari seorang intelektual muslim di Indonesia yang bernama Ki Hajar Dewantara, dan relevansinya terhadap nilai-nilai Pancasila. Pengumpulan data studi ini menggunakan teknik dokumentasi, dan analisisnya menggunakan analisis isi. Studi ini menemukan dimensi nilai dalam pemikiran pendidikan multikultural Ki Hajar Dewantara, antara lain, nilai kemerdekaan diri, dan perdamaian, nilai kemanusiaan, dan nilai musyawarah serta kepemimpinan. Berbagai nilai tersebut memiliki sinergitas dengan muatan pendidikan dalam Pancasila. Pertama, nilai kemerdekaan dan perdamaian dalam pembentukan karakter individu yang menghormati pluralitas keyakinan (agama), dan menjunjung semangat integrasi sosial. Kedua, nilai kemanusiaan dalam pembentukan karakter individu yang menjunjung nilai-nilai kemanusiaan. Ketiga, nilai musyawarah dan kepemimpinan dalam pembentukan karakter individu yang menekankan</i></p>
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	<p><i>kehidupan demokrasi dan keadilan sosial. Temuan Studi inimenegaskan penguatan dan desiminasi nilai-nilai Pancasila bagi terbangunnya peradaban kehidupan multicultural masyarakat Indonesia dapat ditemukan dalam pemikiran pendidikan moderat.</i></p> <p><b>Kata Kunci:</b> Pendidikan Multikultural, Ki Hajar Dewantara, Pancasila</p>
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## A. INTRODUCTION

The problems of social life in the life of society, religion and the state in Indonesia require strengthening the meaning and dissemination of Pancasila values as an Indonesian ideology. In this case, Muslim intellectuals in Indonesia actually have moderate thoughts in building a civilization of social life in the midst of the multiculturalism of Indonesian society. One of them is the thought of multicultural education by an Indonesian education figure named Ki Hajar Dewantara. He is an expert who concentrates his expertise in the field of education. One of the authentic proofs is that the concepts and strategic basis related to education in Indonesia are almost entirely always sourced and referred to his thoughts.<sup>1</sup> Therefore, it is important to study the various contents of the dimensions of his educational thought in various perspectives. This statement is not exaggerated, because it is important to have a dialectic between disciplines in the aspect of thinking to build a progressive modern society.<sup>2</sup>

This qualitative study aims to identify the dimensions of multicultural education thought from a Muslim intellectual in Indonesia named Ki Hajar Dewantara, and its relevance to the values of Pancasila. Various previous studies that explain Ki Hajar Dewantara's thoughts, including a study by Muthoifin, explain that Ki Hajar's thoughts on multicultural education are Pancadarma or five main principles. Meanwhile, the pattern of Ki Hajar Dewantara's educational thought is nationalistic and universal. Nationalistic, the reason is that the education he developed is sourced and based on the principles of Indonesian national culture. Meanwhile, it is considered universal, because Ki Hajar Dewantara wants education to be accepted and enjoyed by all people, both racially,

<sup>1</sup>Muthoifin, "Pemikiran Pendidikan Multikultural Ki Hadjar Dewantara," *Intizar*, 21, No. 2 (2015): 299-320.

<sup>2</sup>Teguh Luhuringbudi, "TATHO : International Journal of Islamic Thought and Sciences ARABIC AS A WINDOW IN PERCEIVING THE WORLD : A CONTEXTUALIZING THE SOCIOLOGY OF LITERATURE" 1, no. 1 (2024): 39-55.

ethnically, nationally, and religiously. The essence of teaching is emphasized on teaching ethics, humanity, freedom, and national culture (multicultural).<sup>3</sup>

Furthermore, a study by Rinesti Witasari explains that the application of Ki Hajar Dewantara's education aims to humanize humans so that in the context of education it can be realized by independent learning.<sup>4</sup> Henricus Suparlan also mentioned that the education system according to Ki Hajar Dewantara's philosophy is education that can incorporate values in each individual so that they are able to think broadly.<sup>5</sup> In addition, a study by Hawwin Muzakki concluded that Ki Hajar Dewantara's thoughts are always related to local wisdom, have global insights and are able to revitalize education.<sup>6</sup> Likewise, a study by Eka Yanuarti concluded that learning according to Ki Hajar Dewantara is closely related to the implementation of the 2013 curriculum which always prioritizes the principles of culture, nationality, humanity and independence.<sup>7</sup>

From the various previous studies above, no one has linked Ki Hajar Dewantara's multicultural education thinking to the values of Pancasila, so the focus of this study is interesting and important to do. Therefore, the results of this study are expected to contribute to the deepening of the content of Ki Hajar Dewantara's multicultural education thought in terms of its relevance to the ideology of Pancasila. Therefore, this study is urgent.

## B. RESEARCH METHODS

The research is a literature review. The specification of the object of this study is the thoughts of figures with an interpretative approach. Appropriate literature will be the main material for data search related to the thoughts of the character, namely Ki Hajar Dewantara, then interpretation is carried out based on the researcher's background, personal, cultural and historical experiences. This is because the purpose of the study is to

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<sup>3</sup>Muthoifin, "Pemikiran Pendidikan Multikultural Ki Hadjar Dewantara."

<sup>4</sup>Rhoni Rodin and Miftahul Huda, "Pemikiran Pendidikan Ki Hajar Dewantara Dan Relevansinya Dengan Pendidikan Agama Islam Multikultural," *Jurnal Al-Qiyam* 2, no. 1 (2021): 110-19, <https://doi.org/10.33648/alqiyam.v2i1.136>.

<sup>5</sup>Henricus Suparlan, "Filsafat Pendidikan Ki Hadjar Dewantara Dan Sumbangannya Bagi Pendidikan Indonesia," *Jurnal Filsafat* 25, no. 1 (2016): 56, <https://doi.org/10.22146/jf.12614>.

<sup>6</sup>Hawwin Muzakki, "Glokalisasi Pendidikan: Studi Atas Revitalisasi Pemikiran Ki Hajar Dewantara," *Kodifikasia* 14, no. 1 (2020): 43, <https://doi.org/10.21154/kodifikasia.v14i1.1906.h.43>.

<sup>7</sup>Eka Yanuarti, "Pemikiran Pendidikan Ki. Hajar Dewantara Dan Relevansinya Dengan Kurikulum 13," *Jurnal Penelitian* 11, no. 2 (2018): 237-66, <https://doi.org/10.21043/jupe.v11i2.3489.h.238>.

interpret the message in the text related to Ki Hajar Dewantara's multicultural education thought in the book *Karya Part I Education* by Ki Hajar Dewantara. Then it is processed systematically by analyzing the editorial used by Ki Hajar Dewantara, looking for similarities and differences with previous scholars, and analyzing his valuable thoughts so as to further sharpen and systematize Ki Hajar Dewantara's thoughts. This analysis guides researchers to focus on uncovering and presenting how Ki Hajar Dewantara presents the concept of multicultural education and finding its relevance to the values of Pancasila. The data analysis of this study uses content analysis.

## C. RESULTS AND DISCUSSION

### Basic Concepts of Multicultural Education

Examining the meaning of education in general, according to Wardah, education is an effort made by humans to change the attitudes and behavior of a person or group of people in an effort to mature through teaching and training efforts.<sup>8</sup> Meanwhile, Hasan Basri argues that education is coaching, training, teaching and all things that are part of human efforts to improve their intelligence and skills.<sup>9</sup>

On another occasion also explained the meaning of multicultural education, this is explained by M. Ainul Yaqin, multicultural education that has developed so far is an educational technique that is formulated in all school subjects by explaining cultural differences to students, of course everything is about differences in religion, ethnicity, culture, language, ethnicity, gender, race, and social levels, so that students in the learning process can be easy and effective. In this case, Ainul explained that multicultural education can also be directed to train and build students' characters to be able to be pluralist, democratic, and humanist in their living environment.<sup>10</sup>

Multicultural education is seen as one of the most suitable alternative education models to instill multicultural values in students in the context of Indonesia with a high level of heterogeneity. Currently, the concept of multicultural education is gaining

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<sup>8</sup>Emawati Wardah, *Kamus Besar Bahasa Indonesia, Media Imprint Kawan Pustaka*, vol. 13 (Jakarta, 2017).h. 156"

<sup>9</sup>Hasan Basri, *Filsafat Pendidikan Islam*, (Bandung: Pustaka Setia, 2009), h. 53"

<sup>10</sup>M. Ainul Yaqin, *Pendidikan Multikultural: Cross-Cultural Understanding untuk Demokrasi dan Keadilan*. (Jakarta: Pilar Media, 2005).

popularity among education observers and education policy makers who expect a development focus on value education that provides appreciation and respect for the rights of citizens without discriminating ethnicity, religion, race, culture and skin color along with the rise of radicalism conflicts, sara issues and various tensions that have occurred in recent years.<sup>11</sup>

Multicultural education is a movement that provides equal opportunities or opportunities for everyone to obtain education, regardless of cultural, ethnic, racial and religious origins to equally obtain knowledge or education, hone skills. The multicultural education movement is very suitable to be applied in Indonesia, which has a diversity of ethnicity, culture and religion.<sup>12</sup> Multicultural in Mahfud's view consists of aspects of two complex notions, namely "multi" which is interpreted as plural, and "cultural" which is defined as culture or culture.<sup>13</sup> While Azra defines multicultural simply as an effort to recognize that a certain group and community is diverse and plural, or it can also be said as a "belief" in normality and acceptance of heterogeneity and diversity.<sup>14</sup>

We've explained that "the multiculturalism of the Indonesian nation is an undeniable social fact, so people must appreciate this reality with full awareness, in order to strengthen the bonds of brotherhood, unity and mutual respect.<sup>15</sup> Based on this view, it leads to Abdullah's view that the term culture refers more to istilah "tradition". This means that in studying a culture, of course, there is firmness first, because there are two categories of traditions, namely great tradition which means large such as the realm of thought, concepts, ideas, theories, beliefs and ideas. Furthermore, there is a small tradition which covers the area of practical application in the field.<sup>16</sup>

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<sup>11</sup>Fita Mustafida, "Pembelajaran Nilai Multikultural Dalam Budaya Madrasah Di Min I Kota Malang," *Pendidikan Multikultural* 3, no. 1 (2019): 21, <https://doi.org/10.33474/multikultural.v3i1.2550>.

<sup>12</sup>Eka Yanuarti, Devi Purnama, and Sari Hs, "Analisis Perbandingan Pendidikan Multikultural (Indonesia, Amerika, Kanada, Inggris)" 19, no. 1 (2020): 46-65.

<sup>13</sup>Choirul Mahfud, *Pendidikan Multikultural*, (Jakarta: Pustaka Pelajar, 2010), h. 75"

<sup>14</sup>Azyumardi Azra, *Pendidikan Agama: Membangun Multikulturalisme Indonesia, dalam Pendidikan Agama Berwawasan Multikultural* (Jakarta: Gelora Aksara Pratama, 2005), h. vii"

<sup>15</sup>Gregorius We'u, "URGENSI PENDIDIKAN MULTIKULTURAL: SEBUAH JAWABAN ATAS PROBLEMATIKA PLURALITAS," *Jurnal Inovasi Pendidikan Dasar (JIPD)* 4, no. 2 (2020): 71-75.

<sup>16</sup>Amin Abdullah, *Pendidikan Agama Era Multikultural Multireligius*, (Jakarta: PSAP, 2011), h. 1-2"

Based on this view, it can be interpreted that multiculturalism reaches a wide area of plural values, both culture in the cultural space, recognition of statehood that strengthens the bonds of brotherhood, unity and mutual respect for each other.

Maksum defines "multicultural education is a process of developing attitudes and behaviors of a person or group of people in an effort to mature through teaching, training to appreciate plurality and heterogeneity in a humanistic manner".<sup>17</sup>Based on this concept, multicultural education is an effort made by someone in instilling the values of tolerance, openness, recognition and acceptance of every difference that exists in the environment, for example differences in ethnicity, race, religion and culture, this is done because in its application there are still people who do not want to accept the plurality of society. Therefore, according to Naim and Sauqi that multicultural is "an effort or initial concept in handling the problems and challenges of multicultural education in Indonesia, the first is how the process of instilling ethical values in school-age children or the younger generation of Indonesia," said Naim.<sup>18</sup>

Some agendas that are considered urgent with regard to the selection of ethics in the context of pluralism or human relations as stated by AlwiShihab, pluralism is outlined as follows: "pluralism does not merely refer to the fact of plurality. But what is meant is the involvement of AlwiShihab, pluralism is outlined as pluralism does not merely point to the fact of plurality. However, what is meant is the involvement of"<sup>19</sup>

This view is in line with what Kyai Haji HasyimAsy'ari said about education in his book entitled *Adab Al-AlimWa al-Muta'alimFimaYahtajllaihi al-Muta'alim Fi AhwaliTa'allumihiwa ma YatawaqqafuAlaihi al-mu'allim Fi MaqamatiTa'alimih* which emphasizes "that in educational matters the main thing that must be considered is how the process of ethical education, in this case ethical education is needed in forming a multicultural young generation and upholding tolerance between fellow human beings."<sup>20</sup>

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<sup>17</sup>Ali Amksun, *Pluralisme dan Multikulturalisme*, (Malang: Aditya Media Publishing, 2012), h. 17"

<sup>18</sup>Ngainun Naim dan Achmad Sauqi, *Pendidikan Multikultural: Konsep dan Aplikasi*. (Yogyakarta: Ar-Ruzz Media, 2008). h. 114"

<sup>19</sup>Idrus Ruslan, "ETIKA ISLAM DAN SEMANGAT PLURALISME AGAMA DI ERA GLOBAL," *Al-Adyan V*, no. 01 (2010): 1-16.

<sup>20</sup>Mukhrizal Arif, dkk. *Pendidikan Postmodernisme: Telaah Kritis Pemikiran Tokoh Pendidikan*. (Yogyakarta: Ar-Ruzz Media, 2016), h. 159"

Based on this, it can be interpreted that basically the development of multicultural education at all levels of education has a very specific purpose, namely to show affirmation, validation, instill awareness, develop the morals of every citizen in order to have manners, skills and foster an attitude of tolerance in a democratic life.

As for in terms of the relevance of the value of multicultural education to Islamic education, it plays a role in delivering students to realise the attitude of politeness, courtesy, and respect. students to be able to realise the attitude of courtesy, ethics, mutual respect, mutual respect through the learning process.<sup>21</sup> In this context, we need to know together that the concept of Islamic education towards multicultural education is not only conceptually understood which gives equal rights to students at school, but further than that, but also gives an explanation to students how Islamic teachings establish relationships and cooperate with other religious traditions that were carried out by the Prophet Muhammad Saw at that time. So in this case, multicultural Islamic education should be a normative basis as an initial basis for realising how the education process in Islam should be perfectly managed, so that multicultural education is no longer foreign to people who are Muslim, so that in simple terms the community will accept multicultural education, of course, inseparable from the rules of Islamic law itself. In this context, the relationship in the life of a complex society, then in this case pluralism is very important as the main key in understanding the reality of social life. The reality of community life today is the result of thoughts that develop with the customary laws that apply in a region, so in this case an understanding of multicultural needs to be understood together. This is because every community or individual in social life has interdependence.

### **Dimensions of Multicultural Education in Ki Hajar Dewantara's Thought and Its Relevance to Pancasila Values**

Ki Hajar Dewantara's big name was not built from his noble name (Raden Mas), but because of his generosity to do something beneficial for his people.<sup>22</sup> In relation to the

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<sup>21</sup>Irham. "Islamic Education at Multicultural Schools." *Jurnal Pendidikan Islam*, 3.no.2 (2017): 141-154. <https://doi.org/10.15575/jpi.v3i2.1448>

<sup>22</sup>Soeratman, Darsiti. *Ki Hajar Dewantara*, (Jakarta: Departemen Pendidikan dan Kebudayaan, Direktorat Sejarah dan Nilai Tradisional, Proyek Inventaris dan Dokumen Sejarah Nasional, 1981/1982). 30"

dimensions of Ki HajarDewantara's multicultural education thought, this study concludes that the dimensions of Ki HajarDewantara's multicultural education thought contain several educational values, including: 1) the value of independence and peace, 2) the value of humanism (humanity), and 3) the value of deliberation and leadership.<sup>23</sup>In this core sub chapter, the various dimensions will be elaborated and relevant to the various values in Pancasila. Further description, as follows.

### **1. The Value of Freedom of Self and Peace in Education for Religious Tolerance and Unity**

In relation to the value dimension of freedom education in a narrow sense, there is no coercion.<sup>24</sup>Meanwhile, the term freedom in the general view is a human being who has the ability to develop fully and normally without any pressure from any party. According to Mahdudi, freedom is a right given by Allah to each individual, so that humans as individual creatures have the right to obtain freedom.<sup>25</sup>In other words, human freedom in Islam is not only for the benefit of humanity, but also has theocentric nuances, as a form of responsibility and self-control. In this regard, Ki HajarDewantara highly values freedom, even in his educational goal is to form free human beings. He said: "Free man is the goal of Taman Siswa education. Free both physically, mentally and spiritually. However, this personal freedom is limited by the orderly peace of life together and this supports attitudes such as harmony, kinship, deliberation, tolerance, togetherness, democracy, responsibility and discipline.<sup>26</sup> In this context, the spirit of social solidarity can be used to see the togetherness of a reality of different individuals and groups who have shared beliefs and moral feelings.<sup>27</sup>

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<sup>23</sup>Muhammad Syukri Abadi, Konsep Pendidikan Multikultural Ki Hajar Dewantara dalam Perspektif Islam, Salatiga: Fakultas Ilmu Tarbiyah dan Keguruan, 2019. From: <http://e-repository.perpus.iainsalatiga.ac.id/5342/1/Skripsi%20%20Syukri%2011114051%20%28Autosaved%29.pdf>

<sup>24</sup>Abdul Hai Madani, *Freedom and Its Concept in Islam* . International Conference on Humanities, Historical and Sosial Sciences 17,2 (Singapore, 2011), h. 116"

<sup>25</sup>Nurbaiti Nurbaiti, "Pemaksanaan Dalam Pendidikan Dan Prestasi Belajar," *Hikmah Journal of Islamic Studies* 15, no. 1 (2020): 25, <https://doi.org/10.47466/hikmah.v15i1.124>.

<sup>26</sup>Muthoifin, "Pemikiran Pendidikan Multikultural Ki Hadjar Dewantara."

<sup>27</sup> Marwah, Adiva Nur Khotimah, Lailatul Isnaini, "Implementasi Solidaritas Sosial Bagi Pasangan Suami Istri: Suatu Bentuk Perwujudan Keharmonisan Keluarga," *Al-Aqwal : Jurnal Kajian Hukum Islam*, 02, no. 02(2023):115.



The value of self-independence and peace in the dimension of Ki Hajar Dewantara's multicultural education thought can also be said to have a meeting point with the content of Pancasila values in terms of the formation of human characters who respect the plurality of freedom in terms of views (beliefs), and uphold the spirit of the value of unity in life in Indonesia. Such a statement is due to the principle of divinity which reads "God Almighty," emphasizing Indonesian society to be able to always make religious teachings in the life of the nation and state, thus emphasizing the awareness of citizens to appreciate the fact of religious plurality that lives in Indonesia. In other words, the precepts of equality in the realm of practice emphasize each religious believer in Indonesia to be able to appreciate and respect the plurality of beliefs (religion). Meanwhile, the value of peace can also be said to be synergistic with the precepts of unity in terms of character building that prioritizes the spirit of integration in social life in the midst of existing diversity. The value content in the third precept also explicitly affirms that to realize the benefit of life together in the context of the plurality of national and state life in Indonesia.<sup>28</sup> Moreover, the state ideology in Indonesia, Pancasila, contains the philosophy of state life in maintaining the integration of social life.<sup>29</sup>

## 2. The Value of Humanity in Humanist Education

Another dimension in Ki Hajar Dewantara's multicultural educational thought is the value of humanity. In this case, it is important to understand that the concept of educators in Islamic humanistic education is someone who has compassion, patience, fortitude, democratic, and liberal (not restricting/giving freedom and discretion) in educating students, is able to understand each student's personality, and has the competence to educate and teach students well so as to be able to deliver students to become full human beings in accordance with their noble human values.<sup>30</sup>

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<sup>28</sup>Nurul Istiani, "PENDIDIKAN ISLAM MULTIKULTURAL DALAM IDEOLOGI PANCASILA," *TRANSFORMASI: JOURNAL OF MANAGEMENT, ADMINISTRATION, EDUCATION, AND RELIGIOUS AFFAIRS* 4, no. 1 (2022): 108–25, <https://doi.org/10.21093/fj.v8i1.487>.

<sup>29</sup>Nurul Istiani, Adib Susilo, "REVIEWING THE CORE VALUES OF STATE CIVIL APARATUR IN INDONESIA: PERSPECTIVES ON ISLAMIC MULTICULTURALISM," *TATHO: International Journal of Islamic Thought and Sciences*, vol.1, no.1 (2024): 4.

<sup>30</sup>SAIFULLAH IDRIS & TABRANI. ZA, "REALITAS KONSEP PENDIDIKAN HUMANISME DALAM KONTEKS PENDIDIKAN ISLAM," *Jurnal Edukasi Jurnal Bimbingan Konseling* 3, no. 1 (2017): 96–113, <https://doi.org/10.1097/00001888-199901001-00046>.

In this concept of humanitarian education, Ki HajarDewantara focuses more on human unity with the concept that this is the time to elevate humans by prioritizing the Tri-Kon principle, namely consesntrisit, kontinuitet, and convergence.<sup>31</sup>Regarding education and humanity, Ki HajarDewantara believes that in the process of humanizing humans, namely by raising humans themselves to the human level.<sup>32</sup>The point is that humanist education is still based on freedom in all aspects of life. When a teacher reprimands a student, the student mocks and makes fun of the teacher. Is this kind of humanist education expected by the Indonesian nation as a nation that upholds eastern ethical values?

The existence of human values in the dimensions of Ki HajarDewantara's multicultural education as described above can be said to be in line with the value of the second principle of Pancasila which reads "Civilized Humanity". Because the content of these precepts also leads to the formation of characters that uphold human values. In other words, the value content in the second precept of Pancasila emphasizes the importance of paradigms and attitudes that uphold human values in the midst of the diversity of social life. The existence of humanitarian education values in Indonesia is very important and should not be neglected. This is because to realize harmonious relations in the reality of plural community life requires awareness of paradigms and social attitudes that uphold human values.<sup>33</sup>

Speaking of multicultural education as stated earlier that the idea of multicultural education has long been echoed by Ki HajarDewantara. Ki HajarDewantara's thinking and conception of education highly upholds the various cultures found in various regions in the archipelago (multicultural). This view is reinforced by what was expressed by his son BambangSokawati, that: "the style of education initiated by Ki HajarDewantara is a nationalistic and universal education foundation Nationalistic means the national culture of a nation that is independent and independent both politically, economically, and spiritually, while universal means based on natural law".<sup>34</sup>

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<sup>31</sup>Muthoifin, "Pemikiran Pendidikan Multikultural Ki Hadjar Dewantara."

<sup>32</sup>Muthoifin.

<sup>33</sup>Istiani, "PENDIDIKAN ISLAM MULTIKULTURAL DALAM IDEOLOGI PANCASILA."

<sup>34</sup>Ida Nurjanah, "Pendidikan Multikultural Dan Relevansinya Terhadap Pendidikan Islam Di Indonesia (Telaah Atas Pemikiran Ki Hadjar Dewantara)," *AL-IKHTIBAR (Jurnal Ilmu Pendidikan)* 5file:///C:/no. 1 (2018): 576-94, <https://journal.iainlangsa.ac.id/index.php/ikhtibar/article/view/496/1149>.

### 3. The Value of Deliberation and Leadership in Democracy and Social Justice Education

In addition to the value dimensions of independence, peace, and humanity, the dimensions of Ki Hajar Dewantara's multicultural education thinking are the value dimensions of deliberation and social justice. In this context, he wants education for the community to aim to elevate and perfect the lives and livelihoods of the people, and provide opportunities for every citizen to demand high intelligence, knowledge, skills and intelligence in accordance with what he is capable of. Therefore, Ki Hajar Dewantara highly upholds the values of local and foreign cultures, this can be seen from the application of Ki Hajar's educational thinking at Perguruan Tamansiswa which does not just maintain the nation's culture, but first brings the nation's culture to progress in accordance with the intelligence of the times, world progress, both local and international for the benefit of people's lives, both physically and mentally in every era and situation.

Culture and education have a reciprocal relationship because culture can be preserved and developed by passing on culture from generation to generation through the educational process, both informally and formally. On the other hand, the form, characteristics and implementation of education are also determined by the culture of the community where the education process takes place. Schools in carrying out their functions must be able to socialize culture to students, so that later they can change themselves and change society. So that schools cannot be separated from the development of human culture, because humans are members of society and become supporters of the culture that exists in it.<sup>35</sup>

When associated with the values of Pancasila, the existence of the value dimensions of deliberation and leadership above can be said to be synergistic with the values in the precepts of democracy and social justice. The existence of the fourth precept, which reads Democracy led by wisdom in representative deliberation, emphasizes on us to uphold the value of deliberation (democracy) in solving common problems in the social life of society and the state. In other words, the precepts of democracy emphasize the formation of each

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<sup>35</sup>Usman Ilyas and Wa Ode Murima La Ode Alumu, "Integralisasi Budaya Dalam Sistem Pendidikan Nasional," *Foramadiahi: Jurnal Kajian Pendidikan Dan Keislaman* 11, no. 2 (2020): 173, <https://doi.org/10.46339/foramadiahi.v11i2.202>.

individual Indonesian society to be able to prioritize a deliberative attitude in making the best decisions on common problems. Meanwhile, the fifth principle of Pancasila, which reads Social justice for all Indonesian people, also emphasizes that there are equal rights and obligations for all individuals regardless of their social status.<sup>36</sup>

#### D. CONCLUSION

Referring to the various reviews in the main chapter of this study, it can be concluded that there are dimensions of value in Ki Hajar Dewantara's multicultural education thought, including the value of independence, and peace, the value of humanity, and the value of deliberation and leadership. Each of these values has synergy with the educational content in the various precepts of Pancasila as the ideology of the Indonesian state. First, the value of independence and peace in the formation of individual characters who respect the plurality of beliefs (religions), and uphold the spirit of integration. Second, the value of humanity in the formation of individual characters who uphold human values. Third, the value of deliberation and leadership in the formation of individual characters that emphasize democratic life and uphold the realization of social justice.

The findings of this study have theoretical implications, that the basis for strengthening and disseminating Pancasila values for the development of social civilisation in the multicultural life of Indonesian society can be found in moderate educational thinking. The limitations of this study have not reviewed the praxis programme related to the synergy of Ki Hajar Dewantara's multicultural education thinking in strengthening and disseminating Pancasila values in Indonesia, both in formal and non-formal educational institutions. Therefore, further study is important.

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