

# Relevance of The Local Wisdom of Ki Hajar Dewantara's teachings with Pancasila Values and Islamic Morality

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**Abstract.** The era of globalization not only brings positive but also negative impacts. Technological advances are useful for facilitating human work, but can also be destructive. This study aims to 1) describe the local wisdom of the teachings of Ki Hajar Dewantara which is relevant to the values of Pancasila and Islamic morality, 2) find the reasons why the local wisdom of the teachings of KHD is relevant to the values of Pancasila and Islamic morality. This study applies a descriptive method. This study uses data sources 1) key informants, the chairman and manager of the DKG Museum Yogyakarta, character education experts, and religious experts, 2) a collection of KHD letters at the DKG Museum Yogyakarta, 3) events in the form of micro films. Data collection uses in-depth interviews, observation, documentation, and content analysis. Triangulation technique for checking the validity of data. Interactive analysis technique in the form of Components of Data Analysis. The results of the study show 1) There are at least 12 local wisdoms of KHD teachings that are relevant to the values of Pancasila and Islamic morality, 2) The reasons why the local wisdom of KHD teachings is relevant to the values of Pancasila and Islamic morality. This finding is important in efforts to elevate the nobility of the values of Pancasila and Islamic morality.

**Key words:** local wisdom, Dewantara, Pancasila, Islamic morality.

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## INTRODUCTION

Ki Hajar Dewantara was born in Yogyakarta on the 2nd of May, 1889, from the Pakualaman Royal Family. When he was 40, he changed his real name (childhood name), from Raden Mas Soewardi Soerjaningrat to Ki Hajar Dewantara, with the purpose to be closer to the common people. In 1943, during Japanese imperialism, Ki Hajar Dewantara together with Ir. Soekarno, Drs. Muhammad Hatta, and K.H. Mas Mansur founded the People Power Center (Pusat Tenaga Rakyat/ Putera) (Adha & Susanto, 2020). "At that time, Ki Hajar Dewantara deliberately determined for Nyi Hajar Dewantara to stay in her post, namely Yogyakarta", with the intention of strengthening Tamansiswa Supreme Council in its endeavor to defend itself from Japanese fascism political pressures (Dewantara, 1984). After Indonesia got its independence, Ki Hajar Dewantara was assigned to be its first Minister of Education, Teaching, and Culture (Akbal, 2019).

The above short story of Ki Hajar Dewantara struggle is a folk literature. Folk literature needs to be imparted to the learners as one of the sources of cultural information (Armawi, 2019). The fifth is that his portrait had ever been immortalized on Rp 20, 000.00 bills. His famous slogan is *ing ngarsa sung tuladha* (in the front giving example), *ing madya mangun karsa* (in the middle creating chances for initiative), *tutwuri handayani* (at the back giving encouragement). The last part of his slogan, *tutwuri handayani*, became the slogan of the Minister of Education and Culture.

The noble values of Ki Hajar Dewantara's teachings as written in his works are varied and each complements the other (Warsito & Asrowi, 2017). The first value is "Noble values on co-education and co-instruction or teaching and educating girls and boys" (Dewantara, 1977). According to Javanese custom, in family life there are male and female members. Although they belong to the same family, there is certain customary courtesy among them (*tata krama*). This shows that our people notice the different nature of male and female (Sutrisno, 2019).

The second noble value is "the concept on *momong*, *among*, and *ngemong*." *Momong* means

to nurture, to guide, and to care for so as to keep the children safely grow to be as. The third noble value of Ki Hajar Dewantara's teachings is called "Educational Means." Educational means are efforts and activities that are executed in order to reach the educational goals. Educational means are basic tools, namely how to teach. It is important to note that there are various ways to teach, yet those can be divided into six model as expounded by Ki Hajar Dewantara (Supriyoko, 2013).

The Tri-con principle is the fourth noble value of Ki Hajar Dewantara's teachings. According to Ki Hajar Dewantara, education is a process of acculturation. Process of acculturation involves efforts to impart noble values to the community's new generation, which is not merely a continuance but also with the intent to promote and develop the culture towards the nobility of the human culture.

The fifth noble value of Ki Hajar Dewantara's teachings is "Trihayu" (memayu hayuning sarira, memayu hayuning bangsa, memayu hayuning bawana) (Rahman, Najah, Furtuna, and Anti, 2020). This statement means that what ever one does, it should be beneficial for one self, for one's nation, and for other human beings in the world. Memayu hayuning bawana (beneficial for the world) also means memayu hayuning manungsa (beneficial for human beings)

"Tri Sakti Jiwa (cipta, rasa, karsa)" is the sixth noble value of Ki Hajar Dewantara's teachings. Cipta is the thinking ability, which duties are seeking the truth, by comparing one situation against others so as to find the differences and likeness or which one is right and which one is wrong. Rasa (feeling) is all heart gestures which cause one to be willing or unwilling, happy or sad, embarrassed or proud, satisfied or disappointed, brave or afraid, angry or compassionate, and also hate and love. Karsa always emerges besides those two and as if it is as a result of the thought and feelings. It means that to perform anything there should be synergic combination among the result of thought, the result of feeling, as well as strong motivation within.

The Leadership Trilogy which encompasses Ing Ngarsa Sung Tuladha, Ing Madya Mangun Karsa, Tutwuri Handayani, is the seventh noble values of Ki Hajar Dewantara's teachings (Warsito, Wiryawan, Mulyoto, Nurrahmah, 2017). The trilogy denotes that when a leader is at the front s/he should be able to give example, when in the middle s/he should be able to build the spirit, and when at the back s/he should be able to encourage those that s/he leads.

The eighth noble value of Ki Hajar Dewantara's teachings is three prohibitions (Tripantang, namely wealth, position, women) relevance with belief in the one and only God (sila pertama Pancasila) (Rukmana, Samsuri, Wahidin, 2020). The tripantang concept means that one is forbidden to misuse other person's wealth (corruption), abuse official position (such as collusion), and have affairs with other women (such as cheating on one's spouse). All three prohibitions should not be breached. Character education is very much needed so as not to violate those three prohibitions (Gumbira & Wiwoho, 2019).

The ninth noble value is Tritep - tetep, antep, and mantep (firm, well-versed, steadfast). Firmness of mind and spirit determines one's quality. When firmness and well-versed quality are present already, then steadfastness will also appear, and a leader will not be pushed back. Ngandel, kandel, kendel, dan bandel (belief, mature and full of knowledge, courageous, and persistent) are the tenth noble values of Ki Hajar Dewantara's teachings. Ngandel means believing in one's stance, because one has maturity and knowledge. Thus the next points, courageous (kendel) and not easily discouraged as well as placing oneself in God's hands (bandel) will automatically follow (Dewantara, 1962).

The eleventh noble values of Ki Hajar Dewantara's teachings are neng, ning, nung, and nang relevance with popularism led by wisdom of wisdom in consultation/representation (sila ke-4 Pancasila). Neng, ning, nung, mean the purity of mind and spirit that comes with tranquillity (Hartono, Hartoyo, and Hairida., 2022). Those bring forward strength. When those three are present, nang will begun, that is, the victory will be a part of human being (Dewantara, 1962). The twelfth noble values of Ki Hajar Dewantara's teachings is Pancadarma (Five Principles).

All of the aforementioned inherited noble values of Ki Hajar Dewantara's teachings correspond with Indonesian culture as well as are relevant to Pancasila values and Islamic morality. It is quite natural, since during his childhood, Ki Hajar Dewantara resided in Keraton Pakualaman environment, which was thick with Javanese culture as well as full with religion education (Islamization) (Smeer & Rosyidah, 2021). Departing from this mindset, the researchers are interested to seek further the noble values of Ki Hajar Dewantara's teachings which are relevant to Pancasila values Islamic morality. Moreover, the researchers wish to find reasons which justify the values relevance to Islamic morality.

## **METHODS**

### **Research Strategy**

This research is the qualitative one (Aspers & Corte, 2019). Cresswell in his book entitled *Research Design Qualitative & Quantitative Approaches* (1994), stated that "qualitative research is interpretative research." In qualitative research the researchers are involved with continuous experiences with the participants. That engagement will bring about a series of strategic, ethical, and personal issues in the qualitative research process.

### **Research Place and Time Frame**

The research was conducted in the Dewantara Kirti Griya Museum, Yogyakarta. The place is very representative to endorse the reasons to dig the noble values of Ki Hajar Dewantara's teachings. The research was started in the odd semester of 2024/2025. The survey and field observation were done from April to May 2024. Visitations to the research sites, especially to Dewantara Kirti Griya Museum, Yogyakarta had already been executed several times in several months, from June to August 2024. The underlying reason for those visitations and observations to the Museum and University in Yogyakarta is the urgency of both data source as the research data support.

### **Data Types and Sources**

Qualitative research was implemented in this research. The researchers wanted to gain complete, valid, reliable, and objective data and information. Descriptive-analytic approach was employed. The researchers compiled information on noble values of Ki Hajar Dewantara teachings and its relevance to Pancasila values and Islamic morality as many and as accurate as possible. The data sources were: First, Informants/the subjects of the research; They were the head and manager of Dewantara Kirti Griya Museum, Yogyakarta. Also important as informants were the central figures, namely Ki Supriyoko (Prof. Dr. H. Ki Supriyoko, S.D.U., M.Pd., expert in anything about Tamansiswa) as the key informant, Ustadz H. Laili Arif Jamaludin, Lc., Prof. Dr. H.A. Istadiyantha, M.S., and Drs. H. Fathurrohim, M.Ag.

Second, Documents: the teachings of Ki Hajar Dewantara, excerpts of Al-Qur'an, hadits, and Surah Nabawiyah (the life story of Prophet Muhammad), and other relevant documents such as a collection of Ki Hajar Dewantara letters that is ingeniously documented in Dewantara Kirti Griya Museum, Yogyakarta (over 800 letters). Third, Events: occurrences that were related to the exploits of Ki Hajar Dewantara and that were documented in micro film.

### **Data Collection Technique**

The data were collected through in-depth interview, observation, documentation, and content analysis. The informants who were previously named in point 1C underwent in-depth interview. Observations and documentations were employed in the Dewantara Kirti Griya Museum, Yogyakarta. In that museum the researchers gained numerous information that are rarely found in other places, such as the collection of Ki Hajar Dewantara letters, books that were written by him (KHD), and Ki Hajar Dewantara relics. The researchers took their pictures. In this case the snowball principles occurred - they were getting bigger as the research went on.

### **Data Validation Technique**

Triangulation technique was employed to check the data validity (Patton, 1983). Tashakkori and Teddlie (2003) states that “the term triangulation does occur in each of the other six separate “discipline” chapters noted previously, but primarily as a historical artifact rather than as a currently dominant term.” The triangulation that was implemented was data/source triangulation and method triangulation.

### **Data Analysis Technique**

Interactive analysis technique in the form of Components of Data Analysis: Interactive Model (Miles, Huberman, Mickhael & Saldana, 2014). was utilized for qualitative data. The model consists of three simultaneously connected analysis components. Those are (1) Data reduction , (2) Data display, and (3) Conclusions drawing/ Verification (Williamson, Given, and Scifleet, 2018). Data reduction, data display, and conclusions drawing/verification are intertwined. Those happened prior to, during, and after the data collection in parallel form, to establish a common insight called “analysis.”

## **RESULTS AND DISCUSSION**

Relationship norms between man and woman according to Islamic shariah is written down in Al-Qur'an surah An-Nuur: 30-31 (Wadi & Hendri, 2020). Allah ordered the man to lower their gaze, as God's word: “Tell the believing men to reduce some of their vision and guard their private parts.” (Q.S. An-Nuur: 30). It is also commanded to the believing woman, as Allah said; “And tell the believing women to reduce some of their vision and guard their private parts” (Q.S. An-Nuur: 31).

The first value is “the noble value on co-education and co-instruction or teaching and educating boys and girls relevance with fifth sila Pancasila. In Sirah Nabawiyah, the full history of prophet Muhammad SAW, it was conveyed on how to emulate the Prophet SAW in relation to education and instruction.

The second noble value is the concept of "momong, among, and ngemong” relevance with popularism led by wisdom of wisdom in consultation/representation (sila ke-4 Pancasila). Related to the second value especially ngemong (Anang & Zuhroh, 2019)., Syaikh Kamil Muhammad ‘Uwaidah in his book entitled Al-Jami’ Fii Fiqhi An-Nisa’ that was translated by Ghoffar (2006) stated that there is a hadith recounted by Anas bin Malik, in which he narrated: “ There was a Badui boy came and urinated in the mosque area. The prophet's companions then shouted at him. But the prophet forbade the companions to do that. When he (the Badui boy) finished urinating, the Prophet asked for a bucket a water and poured it over the urine” (H.R. Bukhari).

The Prophet forbade his companions to stop the urinating boy with several considerations. The first, if it was stopped, the urine would surely spattered anywhere, so that the impurity would spread wider. The second consideration was out of concern for (ngemong) the boy (Nuryadi, Zamroni, & Suharno, 2020). Other proof is the fact that every time the Prophet got food from his companions, he always accepted and ate it. One day, he got some food from one of the companion and he ate it by himself. The companions saw it and wondered why he did not share the food with others as usual. It turned out that the food he received at the time was unsavory and the Prophet ate it as if it was delicious because he cared about the feeling (ngemong) of one companion who had given him the food (result of an interview with Ustadz Laili on Saturday, March 5, 2024).

Imma’ah is a person who does not have any personal stance. He follows other person's opinion and never has a firm belief (istiqomah) over anything. His commitment is weak, full of doubt, and his heart is full of suspicion and doubt. Ibnu Mas’ud once hinted about this type of person in his time when a slander happened. He stated: “In time of the darkness (jahiliyah), we considered imma’ah as persons who follow others to invitation to eat without being invited. While imma’ah at this time is a person who merely go along with others in his religion” (Shofiah, 2020).

The fifth noble value of Ki Hajar Dewantara's teachings is "Trihayu" (memayu hayuning sarira, memayu hayuning bangsa, memayu hayuning bawana) relevance with just and civilizes humanity (sila ke-2 Pancasila). The Islamic morality that underlies this concept is in a hadits, khoirunnas anfa'uhum linnas. Its meaning is "The best human being is the one who is most beneficial for others" (Hadits compiled by Ahmad ath-Thabrani, ad-Daruqutni). Benefiting others will benefit ourselves in return. Allah SWT decreed in Q.S. al-Isra: 7 "If you do good, you do good for yourselves." The Prophet SAW stated: "Who helps the needs of his brothers, then God (Allah) will help his." (Muttafaq 'alaih).

It means that the meaning of iman to God is to believe whole heartedly that God (Allah) actually exists with all His greatness and perfections. Then that acknowledgment is declared orally, and next proven with real deeds. When somebody truly acknowledges the presence of God (Allah) in his heart but does not declare it orally nor prove it by deeds, then that person cannot be said as a perfect mukmin (result of interview with Ustadz Laili AJ., Lc., Saturday, March 19, 2024).

The Leadership Trilogy which encompasses Ing Ngarsa Sung Tuladha, Ing Madya Mangun Karsa, Tutwuri Handayani, is the seventh noble values of Ki Hajar Dewantara's teachings relevance with social justice for all the people of Indonesia (sila ke-5 Pancasila) (Damanhuri, Legiani, Bahrudin, Rahman, 2016). The Islamic morality that can be stated as acting as the base for this concept of leadership trilogy lies on the Prophet SAW and the companions themselves.

### **1. The Prophet SAW: The perfect role model and the epitome in every aspect**

In the Book of ar-Risalah al-Muhammadiyah, the work of a famous writer, Al-'Allamah as-Sayyid Sulaiman an-Nadwi, it is mentioned how the Prophet Saw became the role model (ing ngarsa sung tuladha) for all human beings. Al-'Allamah as-Sayyid Sulaiman an-Nadwi said: "It is true that the life of the Prophet SAW has become an exemplar in every aspect, in many and various things. In all aspects of his life you will find a good role model and a good and noble way of life for human of all generations. The Prophet Saw's way of life was a collection of sublime morals, good habits, genuine affection, and the great glory (Shabanloo, Behroozi, Shehniyailagh, and Moghaddam, 2019).".

If you are a winning conqueror, for you there is an example in the prophet, namely when he won over his enemies in the battles of Badar, Hunain, and Makkah liberation. Were you defeated, may God not ordained it, thus take a lesson from him in the battle of Uhud, when he was among his wounded and dead companions. Q.S. Al-Ahzab (33): 21 states, "There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and who remembers Allah often."

### **2. The Perfection of His Soul and His Moral Venerability**

In Darul Haq book series entitled The Life Journey of The Great prophet Muhammad SAW written by Syaikh Shafiyurrahman al-Mubarakfury (2008).

### **3. The Story of Usamah, Military Commander; The Islamic Youngest Military Leader (the Favorite was not Spared the Counsels)**

The occurrence happened when the Prophet SAW appointed Usamah as the military commander (AR, S., 2020). That decision amazed many people since at that time Usamah was only 18, and as such, he was the youngest military commander in the history of Islam. Usamah went back victorious so that the Prophet was interested to hear his story in leading his troops. Usamah recounted that in the war one flag bearer of the infidel troop who managed to kill many muslim armies. Usamah went after him and succeeded to disarm him. But when Usamah was on the point of killing the man with his spear, the man said, "La ilaaha illallah", there is no God but Allah (Alfariz, 2021). Usamah hesitated, for a while he thought it over. He then considered that it was only the man's ploy to survive,

and thus he speared the man.

Hearing thus, the Prophet's countenance changed; he looked angry. A while later, he said; "Usamah, is that how you act toward a person who said "La ilaha illallah?" (Hermawati, Paskarina, and Runiawati, 2017). Usamah nervously tried to explain everything. "Dear Prophet, he said that to save himself only," said Usamah. "Was that really?". The Prophet expounded upon Usamah explanation. "Why didn't you slit his chest open and see whether what he said came from his heart or was it a ruse?"

That incident became one important rules; for us to not hastily alleged nor prejudiced over one's faith. It is not our place to judge what is inside somebody's heart, especially using our limited and biased view. Usamah was declared guilty, but he did not undergo qishas punishment, since it was considered as an accident and he did not understand that rule. Usamah stayed to be the Prophet's favorite. After the incident, the Prophet gathered his own possession to pay the penalty for the incidents and pay the ransom of 100 camels. Ever since that incident, Usamah repented and regretted his mistakes. The Prophet sympathized with the weight of Usamah repentance. He prayed for him and gathered a force to liberate Palestine in Syam. He gave Usamah another trust to lead the force in that historic mission. Many were against the Prophet's decision, since they considered him too young to lead such a big mission.

Unfortunately at that time the Prophet was seriously ill and did not know about those pros and cons. Umar Ibn Khattab then recounted the incidents that had happened during Usamah appointment. Hearing it, the Prophet left his bed, bound his head with his head cloth to lessen the pain and went to his pulpit. In front of his people, he said, "I heard some of you condemn Usamah leadership. For the sake of God, if you condemn him, then you have condemned his father. For the sake of God, his father (Zaid bin Haritsah) is really worthy as a commander and as a person that I care about, and so is Usamah. Both of them deserve to receive all virtues, thus speak only in virtues because he is the best among you."

Before the war ended, a sad news came from Usamah mother that the Prophet had passed away in Aisha lap. Hearing that news, Usamah could not hide his grief. He withdrew all the force to return to Medina. Sometime after the Prophet's demise, the plan to liberate Palestine resurfaced once more. Khalifah Abu Bakr, the appointed leader, got many inputs to replace Usamah with more senior military leader due to numerous uprising following the Prophet's demise. Abu Bakr stated, "Is it appropriate if I dismiss a person as a military commander when it was the Prophet himself who had appointed him?". Hearing Abu Bakr reaction, the companions realized that at that time they were in uncertain situation following the Prophet demise.

Usamah force went full force since Abu Bakr did not allow anybody to stay behind. There were only Abu Bakr and Umar Ibn Khattab in Medina. Upon observing the magnitude of the Islamic force that remained large and intact despite the death of the Prophet, the Roman force experienced a mental collapse. They did not think that the moslem force could stay intact following the Prophet demise. The Roman force was defeated mentally and ran away from the large force led by the very young-looking Usamah. That was the evidence that the Prophet's decision to appoint Usamah was very sensible.

In the year of 54 Hijriyah, Usamah bin Zaid, the youngest military commander in the history of Islam and that was loved by the Prophet passed away. He left behind the story and good examples that neither imperfect countenance nor the magnitude of mistakes that a young man ever did should become a stumbling block for a moslem young man to be a very special person, beloved by the Prophet SAW By the God's grace we will also become beloved men. The eighth noble value of Ki Hajar Dewantara's teachings is the Three Prohibitions (Tripantang, namely wealth, position, women). The Islamic moralities which underlie those noble values are as follow:

(1) The Prophet SAW 's rejection of various worldly offerings from the Quraysh in exchange for the

preaching termination

The Prophet had ever offered treasure (wealth), throne (position), and women by the Quraysh in exchange for his leaving the preaching, but the Prophet SAW refuse the offer (the result of the interview with Dr. H.A. Istadiyantha, M.S. on Saturday, March 5th 2016). It is relevant to the description of Hasan "as recounted below. Said the Prophet SAW, "My God has offered me to change the hills in the city of Makkah into gold, but I said to Him, 'Dear God, I prefer to eat for a day and be hungry for the next so that when I am hungry I can remember You and when I am satiated I can worship You and be grateful for Thy favors.'"

Islamic morality that can support those noble values are the Prophet SAW's firm stance over the demands of the unbeliever Quraysh through Abu Thalib (Shihab, 2019). The Quraysh called the Prophet SAW names and they urged one another to respond. They went back to Abu Thalib and said, "Hey Abu Thalib! Actually you are more worthy and older than us all. You are held in high esteem among us. We expected you to stop your brother's son, but you did not. Indeed, we cannot disregard the insult over our ancestors, ridicule of our dreams, and denouncement of our gods any longer. Thus, please decide, whether you will be the one who stop him or we will see him ourselves. We strongly advice for you to avoid the second choice if you don't want either party perishes." It was terribly hard for Abu Thalib to part with his people and be their adversary. Yet, he still felt irresolute to convert to Islam. Abu Thalib met the Prophet SAW and said, "Hey son of my brother! Verify, the Quraysh came to me. They said this and that. So let me be, and don't you burden me with problems I cannot overcome."

(2) The Prophet's Attributes, pinter (clever), bener (correct), pener (appropriate), ngandel (believing in one's stance), kandel (mature and full of knowledge), kendel (courageous), and bandel (persistent) (the result of an interview with Drs. H. Fathurrochim, M.Ag.: Saturday, March 12, 2024).

The Prophet SAW had highly noble attitudes and morals to all mankind, especially towards his people not with standing their social status, skin color, ethnicity, and class. The characters of Prophet SAW were siddiq, amanah, tabligh, and fathonah. Siddiq means truthful or honest. This, in the Prophet SAW, was not merely his speeches but also his deeds, what he did always followed what he said. It is impossible for the Prophet to own the characters of a liar, deceiver, and so forth. "Nor does he speak of (his own) desire (Nuryadi & Widiatmaka, 2022). It is only a revelation revealed." (Q.S. An-Najm: 3-4).

Amanah means trustworthy. If a business was handed to him, undoubtedly people believed that that business would be carried out in the best possible way. Thus, the people of Makkah called the Prophet Muhammad SAW 'Al-Amin' which meant 'the trusted one', far before he was appointed to be a prophet. "I convey unto you the Messages of my Lord, and I am a trustworthy adviser (or well-wisher) for you." (QS Al-A'raaf: 68).

Tabligh means conveying. All God's (Allah SWT) decrees for mankind were always conveyed. "so as to make manifest that it is indeed but their Sustainer's messages that these apostles deliver: for it is He who encompasses with His knowledge all that they have to say, just as He takes count, one by one, of everything that exists." (QS Al-Jin: 28).

Fathonah means intelligent (Shabanloo, Behroozi, Shehniyailagh, and Moghaddam, 2019). It is impossible for a prophet to be foolish (jahlon). To convey the verses of Al-Quran and then explain them in tens of thousands of hadith, a prophet needs extraordinary wisdom. A prophet had to be able to expound the decrees of God (Allah SWT) to his people so that they were willing to embrace Islam. The Prophet SAW should also be able to argue with the unbelievers in the best possible way. In addition to his mandatory properties, the Prophet SAW also owned others, namely ngandel (believing in one's stance), kandel (mature and full of knowledge), kendel (courageous), and bandel (not easily discouraged as well as placing oneself in God's hands). All had been proven everytime he led the war against the unbelievers. In every battle, he was always on the front row to inspire the Moslem forces.

### (3) The Quraysh Tortures against Moslem

The Prophet SAW kept on preaching and the Quraysh had despaired over him and Abu Thalib. Their anger was directed to the members of their tribes who converted to Islam. Each tribe started to apprehend its members who converted to Islam and arrest them. They were tortured with beatings and whippings, not fed nor given drink, and left to be exposed to the extreme heat of the sun. Bilal, a slave from Abyssinia who had converted to Islam, was taken out by his owner (Umayyah bin Khalaf) in the sweltering midday sun. He was put down on his back on the burning desert sand of Makkah. Umayyah ordered for a big heavy stone to be placed over Bilal's chest and said, "Truly you will remain thus until you die or renounce Muhammad and worship the gods Al-Lat and Al-'Uzza." Bilal said, "Ahad, Ahad (One God, One God)." Then Abu Bakr ash-Shiddiq R.A. came. He gave a stronger and blacker slave in exchange for Bilal and set Bilal free.

### (4) The Quraysh Attacks and Types of Disturbance against the Prophet SAW

It was hard on the Quraysh when they failed to swerve the youth who had converted to Islam and out of their religion, and the Prophet SAW did not slack and obey them. The Quraysh leaders persuaded the fools among them to deny, hurt, and cast black magic over the Prophet SAW. They obstructed the Prophet SAW in any way they could.

One day, the Quraysh authorities gathered at Hijr Ismail. Suddenly the Prophet came and did the thawaf (to circumambulate around it). They disparaged him with dirty utterances and repeated them three times. The Prophet stopped and said to them, "Didn't you listen Of the Quraysh? By the One who my self in His power, indeed I will bring you animal to be butchered." Thus the Quraysh stopped talking, stood still, and then spoke friendly to the Prophet SAW.

The next day they came back to Hijr Ismail. The Prophet SAW came back and did the thawaf. They ran toward and surrounded him. One person started to jerk then Prophet SAW's shawl. Suddenly Abu Bakr R.A. came and directly approached the Prophet SAW. Shedding tears, he said, "Will you kill a man just because he stated that his God is Allah?" The Quraysh left and Abu Bakr went back home. The Quraysh had hurt his head and pulled his beard. It was proven then that Abu Bakr supported the Prophet SAW greatly. Likewise, the Prophet SAW positioned Abu Bakr with a hadith as follow (Suyuthi, 2009), narrated by at-Tirmidzi from 'A'isyah that the Prophet SAW stated, "It is not proper for a clan in which Abu Bakr was in their midst but they were led by other."

The eleventh noble values of Ki Hajar Dewantara's teachings are neng, ning, nung, and nang (Zainuri, 2020). Related to those, the Prophet SAW always taught that everytime they began the crusade against the unbelievers, the men who marched in the front rows in the battle were those who had performed tahajjud (night prayer) and those who had engaged in immoral acts were forbidden to join (Warsito & Asrowi, 2016). It was told that once the moslem forces were defeated in the war. The companions did the muhasabah (taking account of oneself), recalling what sunnah deeds that they had not carried out yet before the battle. It was concluded that the moslem had not yet brushed their teeth (siwak) (result of an interview with Ustadz Laili, Saturday, February 20, 2024). The effort that had been made by the moslem is relevant with Al-Hasan Al-Bashri statement (Munajjid, 2006) as follow, "Indeed, one still lives in goodness as long as one is still willing to listen to the advice of his heart, and his passion is self-contemplation." The details of the story is delivered as follows:

## CONCLUSION

The noble values of Ki Hajar Dewantara's teachings are relevant to Pancasila values and Islamic morality. The reasons why are the noble values of Ki Hajar Dewantara's teachings relevant to Islamic teachings are as follows: (1) Ki Hajar Dewantara was born and raised in a religious Pakualaman palace environment. According to an informant, Ki Hajar Dewantara was one of the descendant of Sunan Kalijaga. So, Ki Hadjar Dewantara was a descendant of aristocrat as well as ulema (theologian). As a descendant of aristocrats and ulemas, Ki Hajar Dewantara was educated and raised in highly



conducive socio-cultural and religious environment. (2) Ki Hajar Dewantara was a true moslem who worship God diligently and study Al Qur'an zealously. In that kind of conducive religious and cultural environment Ki Hadjar Dewantara was raised and educated to be a Javanese style moslem who put an emphasize on the essence than on the shari'a aspects. Upon further study, all noble values taught by Ki Hajar Dewantara were based on the Islamic values and Pancasila values.

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