

## The Elements of Multiculturalism in *Dwilogi* “*Angin dari Tebing*” by Clara Ng.

Zulfikar Alamsyah

Universitas Padjadjaran, Indonesia

[zulfikaralamsyah16@gmail.com](mailto:zulfikaralamsyah16@gmail.com)

Corresponding Author: Zulfikar Alamsyah

### ABSTRACT

This study discusses the values of multiculturalism contained in the *dwilogi* of “*Angin Dari Tebing*” by Clara Ng. This research aims to reveal the multiculturalism elements in Clara NG's *dwilogi* of “*Angin Dari Tebing*”. This research is based on the value theory of multiculturalism which Thobroni and Nurgiyantoro coined. The values of multiculturalism in the text are analyzed using Barthes' semiotic theory of connotation and denotation. The results of this study state that there are five values of multiculturalism contained in this *dwilogi* of children's stories: solidarity and brotherhood, gender equality, family values, a sense of contentment in life, and sharing and control of power. Of the five values, the values of solidarity and brotherhood are described more by Clara. Each character with a different background has a high sense of tolerance and empathy so that no ethnocentrism can damage or negatively influence child readers. This study concludes that this book can be used as good reading material for children with good multiculturalism values. This book can teach about the importance of tolerance and mutual respect despite being in an environment with differences in race, ethnicity, religion, and language, as in Indonesia.

**Keywords:** Children's literature, Clara Ng, *dwilogi*, multiculturalism value

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### 1. INTRODUCTION

*Bhineka Tunggal Ika*, the three words used as the motto in the symbol of this country, clearly represents Indonesia as a country with a diversity of ethnic groups, cultures, regional languages, religions or beliefs, and races between groups. *Bhineka Tunggal Ika* has the meaning of the diversity of one, or it can be interpreted more clearly that although there are various kinds, they are still one. Cultural diversity or multiculturalism can positively impact the Indonesian state because it can teach a view that truth is not monopolized by one person or group. Still, the truth is everywhere and depends on everyone's point of view. People in a multicultural environment will assume that mutual respect for other cultures can create a tolerant life to build a safe and prosperous society.

However, the condition of diversity that is not addressed correctly by the community will cause a rift. However, diversity is vulnerable to division. As said by Suparlan (2002), a country with multiculturalism will produce a pluralistic society. This pluralistic society will usually be raised in a sacrificial and primordial atmosphere. A pluralistic society will also develop and strengthen chauvinism and ethnocentrism, and treat citizens and other ethnic groups in a stereotypical and prejudiced manner. This will lead to conflict proneness, especially inter-ethnic conflicts that will destroy each other.

This situation must of course be avoided, and it requires countries with multiculturalism to carry out an introduction to diversity for all citizens. If the introduction is done, surely every individual

will be able to be wiser in dealing with differences. Therefore, the introduction of diversity would be better known since childhood. We can think of children as blank white papers. This meaning shows that the innocence of children can still be directed. What they will be like in the future, depends on what we write on the white paper. Children will be wiser to behave when from a young age they have begun to be faced with diversity in their environment. They will be more tolerant of the people around them if they are taught multiculturalism lessons from a young age and the values of multiculturalism are instilled in them.

One way that children can have a sense of tolerance in themselves is by providing understanding and learning lessons to them about multiculturalism. The process of teaching children about multiculturalism can be conveyed through a learning process that pays attention to their growth and development, early childhood has an active tendency to express innocent ideas such as playing games, singing, etc (Junanto & Fajrin, 2020). In addition, there are other ways that can be done, that is through children's literature. As a genre in literature, children's literature has a dual function, entertaining and educating its readers. Through children's literature, understanding multiculturalism will be easy to understand. But unfortunately in Indonesia itself, there are not many children's books on the theme of cultural diversity. Djumala (2017) states that although readings for children on cultural issues from various ethnic groups have been published by *Balai Bahasa*, these readings are still not fully able to meet the needs of children to know more about diversity, in addition to readings published by the *Balai Bahasa*. it is also not traded in bookstores, so the distribution is uneven.

From the problem of the lack of publications on the theme of cultural diversity for children's readers, Clara NG as a children's literature writer came as a breath of fresh air. He wrote two children's books, which discussed cultural diversity and nationalism. The book was titled *Angin dari Tebing*. This book was published by Gramedia Pustaka Utama in 2020. On the Goodreads page, this book received a good response from readers. In addition to the illustrations that spoil the eye, this book also tells the simple events that occur in the daily lives of Indonesian people who are in a state of crisis in a multicultural environment. In this regard, I will discuss the values of multiculturalism contained in the *dwilogi Angin dari Tebing*.

As revealed by Thobroni and Nurgiyantoro (2010), there are seven elements of multicultural, namely (1) solidarity and brotherhood are crucial things in a multicultural community; it is based on the feeling of understanding each other and restraint; (2) gender equality, multicultural people can be created and able to manage the diversity as the potential of shared prosperity, if each of them is willing to respect each other; (3) open trading; the multicultural people's life cannot be separated with economy element, particularly the trading tradition; (4) family value; the multicultural people are shaped by families that should have multicultural knowledge. The family itself faces many problems, various interests, etc., although its members have blood relationships. The differences of interest in economics and politics will threaten the integrity of the family, if it is not well-negotiated and the deals cannot be made; (5) the respect to deontology; multicultural people tend to be stable, cohesive, lively, and comfortable condition if they fulfill certain requirements; (6) feeling sufficiency in life; fairness is a priority needed by multicultural society. Justice can prevent the accumulation of revenge, frustration, and anger which can create problems; (7) sharing and power control; sharing and power control are closely related to the political life of a nation. In multicultural people's opinion, power is a trust given by God to someone who is considered able to carry it on. This opinion shows that power is not something to fight over because it is considered a heavy responsibility.

Research on multiculturalism has been done in many ways. For example, such as the research on multiculturalism education for children in schools that was once conducted by Musi & Parwoto (2019), Junanto (2020), and Puspita (2013). In a study conducted by Musi and Parwoto that the

development of multicultural learning in TK Pertiwi DWP South Sulawesi is integrated into the curriculum which includes the dimensions of inclusive learning, plural intelligence, discovery methods, understanding universal values, the value of justice, and gender equality and strengthening the value of local wisdom. In the form of the SIPA principle which consists of the principles of *sipakatau* (mutual humanity), *sipakaraja* (mutual respect), *sipakalebbi* (mutual respect), *silapakinge'* (reminding each other), *sipatokkong* (mutual strengthening), and *sipakatuwo* (protecting each other). In Junanto's research, it is stated that internalization was carried out through three stages. There are a transformation of values, transaction value, and trans-internalization using the lecturing method, giving a question-answer method, and demonstration methods. The teacher carries out the internalization process by introducing culture, forms of multicultural education learning activities carried out through the introduction of languages, culture, arts, field trips, and traditional games. Meanwhile, in the research conducted by Puspita, it was found that the institution of early childhood education has a strategic role in multicultural education. The early childhood education institution should design and develop a multicultural learning environment in growing their appreciation of multiculturalism. The teachers are encouraged to work together with the parents, society members, and non-government organizations to meet the multicultural needs of the children.

There are also previous studies on multiculturalism which is represented through literary works. As was done by Putri (2018), who discussed multiculturalism in Tere Liye's novel *Tentang Kamu*, in this research Putri stated that this novel can be used as inspiration and reference for educated circles to encourage the creation of multiculturalism-based Islamic Education. In this novel there are values that must be known, instilled, and practiced in each individual, namely 1) Value of Equality of Rights, 2) Value of Tolerance, 3) Value of Justice, and 4) Value of Brotherhood. Tere Liye's novel *About You* is compatible with the spirit of multiculturalism, which can be used to support the implementation of multiculturalism-based Islamic religious education. Lestari (2017) which discussed multiculturalism in YB Manguwijaya's *Burung-Burung Rantau* novel, this research findings show that the novel contains multicultural ideas represented by the characters, especially Wiranto's and Yunanti's children. They symbolized a post-Indonesia generation. The multiculturalism ideas in the novel comprise the birth of a post-Indonesia generation in the global culture, a present generation that has high mobility to go anywhere, even to foreign countries, a generation that wants to be free from traditional ties and local culture and even from the national culture in order to attain freedom in creativity, a phenomenon of mixing the local and national cultures and the eastern and western cultures, and multiculturalism that can break the boundaries of ethnicity, nationality, and social class, with an emphasis on strengthening women's existence. Novita (2012) who also discussed multiculturalism in the novel *Pelangi Melbourne: Dua Dunia Satu Cinta* by Zuhairi Misrawi. In this research Novita found the element of multiculturalism, that is solidarity and brotherhood, open trading, family values, respect for ethics, enough life, and sharing control and power.

Therefore, this study seeks to capture other dimensions so that it is different from previous research. The difference in terms of novelty and uniqueness of this research lies in the values of multiculturalism contained in the children's literary work entitled *Angin dari Tebing* by Clara Ng. The purpose of this study is to reveal the values of multiculturalism contained in Clara NG's *dwilogi Angin dari Tebing*. This research is also expected in general to be able to add and expand the treasures of children's literature research, more specifically this research is expected to reveal the values of multiculturalism in children's reading which in the end can be useful as a medium for multiculturalism education.

## 2. METHOD

Based on the type, this research is qualitative research. According to Bogdan and Taylor (in Moleong, 2007), the qualitative method is research that produces data in the descriptive form in the

form of written or spoken words from people who can be studied. In order for this method to work well, the researcher must be able to collect complete data. Sources of qualitative research data are spoken or written words that are studied in order to get the meaning contained in the document or something being studied. The data sources in this study are divided into two. The first is the primary data source from the *dwilogi Angin dari Tebing* by Clara Ng, while the second data source is a secondary data source that the writer got from books and journals related to the issues the writer chose in this study.

The method used in this research is descriptive-analytic. This method is done by describing the facts which are then analyzed. The purpose of this method is to describe and provide an understanding of the facts contained in the object of research (Ratna, 2012). The facts referred to in this study are data regarding the values of multiculturalism contained in the *dwilogi Angin dari Tebing* by Clara Ng.

Data collection techniques that will be carried out are reading and writing techniques. The steps to be followed are as follows: 1) carefully read the entire contents of the children's story selected as the focus of the research, 2) mark the parts related to the research objectives, 3) interpret the parts related to the research objectives, and 4) describe all the data that has been obtained from the three previous steps. The steps for taking notes are recording the results of the description and quoting the sentences in the *dwilogi Angin dari Tebing* which can be in the form of words or sentences.

This research is based on the value theory of multiculturalism which was coined by Thobroni and Nurgiyantoro. The values of multiculturalism in the text are analyzed using Barthes' semiotic theory of connotation and denotation. Denotation is the level of signification that explains the relationship between the signifier and the signified, or between the sign and its reference to reality, which produces an explicit, direct, and definite meaning. While connotation is the level of signification that explains the relationship between the signifier and the signified, in which the purpose operates, which is not explicit, indirect, and uncertain (meaning it is open to all possibilities) (Barthes, 2016).

The data processing technique in this research is divided into three stages. The first stage is data reduction, data reduction is the selection process, focusing on simplification, abstraction, and transformation of rough data that emerges from records in data collection. The second step is data presentation. After reducing the data, the data will be presented in a descriptive form. The presentation of data in this form makes it easier for researchers to understand the contents of the data that has been collected. The last stage is concluding. Drawing this conclusion is an attempt to find or understand the meaning, order, patterns, explanations, causal pathways, or propositions. After doing the verification, a conclusion can be drawn based on the research results presented in the form of a description. Drawing this conclusion is the final stage of data analysis activities as well as the end of data processing.

### 3. RESULT AND DISCUSSION

*Dwilogi Angin dari Tebing* is a children's literary work that tells the story of the lives of thirteen children and their teachers and several animals who live in a village on the edge of a cliff. The thirteen children have different family and ethnic backgrounds. They go to *Tebing School* and are taught by a teacher named Sheila. The thirteen children live in harmony and help each other. The differences in ethnic and cultural backgrounds they experience at school represent the Indonesian people who have cultural diversity and show that there are multicultural values in it. From the seven values of multiculturalism, only five values of multiculturalism were found contained in the *dwilogi Angin dari Tebing*. The following are the values of multiculturalism found in Clara NG's *dwilogi Angin dari Tebing*.

### 3.1 Solidarity and Brotherhood

Solidarity and a sense of brotherhood are of important aspects of a multicultural society. Thobroni and Nurgiyantoro (2010) say that the building of solidarity and a sense of brotherhood is based on a sense of mutual understanding and restraint when a problem or dispute occurs. In the dwilogi of *Angin dari Tebing*, solidarity and brotherhood are shown through the actions of the Tebing School children who take care of each other. The togetherness that has been established between them creates a sense of shared fate that produces a sense of affection for one another. For example, like the following quote.

*“Mau ke mana, Nona-nona? Kok tidak sekolah?”*

*“Ke rumah bu Sheila. Bu Sheila sakit, jadi sekolah diliburkan,” Shinta menjelaskan.*

*“Pergi dulu, ya Bunda!” ( ADT1 , p. 64)*

*“Deni,” panggil Ling-Ling. “Kok tidak makan? Nih, cicipi makananku. Enak, lho!”*

*Deni menggeleng. Dia tidak berselera makan sama sekali.*

*“Nanti perut kamu sakit kalau tidak makan.” ( ADT1 , p. 95)*

*Pak Herman tiba dengan motornya. Ibu Sheila menggigit bibir lalu duduk di belakang Pak Herman. Kasian Ibu Sheila, dia kesakitan sekali.*

*Lalu tampaklah pemandangan luar biasa. Ada iring-iringan kendaraan dari tebing, dipimpin oleh sepeda motor yang dikemudikan Pak Herman, dengan Ibu Sheila duduk membonceng. Di belakangnya tampak sepeda-sepeda yang mengikuti Pak Herman. Lalu ada beberapa anak yang berjalan kaki ( ADT2 , p. 110).*

The three quotes above show a sense of solidarity and brotherhood among the *Tebing School* students. In the first quote, we can see how Shinta and Sitta were treated when they found out that their teacher, Mrs. Sheila, was sick. The two twins happily and self-consciously intended to visit the teacher who was sick and lived alone. They even prepared a *gado-gado* as a gift for their ailing teacher.

In the second quote, we can see how Ling Ling feels sorry when Deni is gloomy and doesn't eat because his test scores are bad. She offers Deni her food and invites Deni to eat with her. In the third quote, we can find out how much the thirteen *Tebing School* students love their teacher, Mrs. Sheila. With great anxiety, they took Mrs. Sheila to the maternity clinic. Even during the delivery process, the children were still waiting at the clinic until Mrs. Sheila's first child was born.

Solidarity and a sense of brotherhood do not only occur among *Tebing School* children. The animals that live in the cliff area are also told to have solidarity and a sense of brotherhood with one another. For example, when the cow felt sad because her friend couldn't come to the cliff because he had to help the farmer to plow the fields. His friends around him, such as Upik the Butterfly and the others, tried to cheer up the Cow. The sadness that the Cow experienced was also felt by the others, so they tried hard to encourage the Cow again. Here is a quote.

*“Ah tangisanmu memilukan. Aku tidak sanggup mendengarnya. Ceritakan saja. Aku mau mendengarkan. Empat sahabat sapi menatapnya dengan penuh perhatian ( ADT1 , p. 58)*

*"Hei sapi, jangan bersedih terus dong. Kan ada kami di sini. Apa sih yang ingin kamu lakukan bersama saudaramu? Yuk, kita lakukan sama-sama sekarang."* ( ADT1 , p. 59)

The quotes above show an attitude of close solidarity and brotherhood. Even though they are diverse, such as cliff children with different ethnic backgrounds and animals of different types and sizes, they still uphold a sense of brotherhood and solidarity that makes them live in harmony and are far from conflict.

### 3.2 Gender Equality

In addition to the nature of solidarity and a sense of brotherhood, the welfare of a multicultural society can be realized if every individual in it respects each other. Does not discriminate between men and women. Both have the same opportunity to do various things. Both have the right to choose and do whatever they want. Stereotypes about women being weaker than men or leaders must always be men while women are not allowed to lead must be removed.

In the *dwilogi Angin dari Tebing*, women get the opportunity to do activities that are usually done by men. For example, at Tebing School, the thirteen students at Tebing School are led by a girl named Sitta. Sitta is the twin sister of Sinta. She leads the class well; he easily manages her friends in her class. As explained in the quote below.

*Sementara Sitta adalah adik kembar Shinta. Wajah mereka mirip, namun rambut mereka berbeda. Kalau Shinta selalu mengikat rambutnya, rambut Sitta selalu tergerai bebas di bahunya, cukup diberi jepitan kiri dan kanan. Sitta adalah ketua kelas. Dia pandai mengatur teman-temannya* ( ADT1 , p. 23).

In the quote, there is a statement "Sitta is the class president". She became the leader in her class. So far, leaders have always been synonymous with men (Fitriana & Cenni, 2021). However, in this book, female characters are given the opportunity to become a leader. That means this text teaches gender equality. Apart from leading her twelve classmates, Sitta also often helps her friends who are in trouble. In fact, she is not afraid that she has to help her friends by doing activities that are usually reserved for men. For example, when Nur asked Sitta for help climbing a tree. She swiftly helped Nur and immediately climbed up the tree without the slightest fear. The incident is described in the quote below.

*Nur sepeda Sitta kelihatan, Nur menceritakan apa yang terjadi. Dengan sigap, sang ketua kelas langsung memanjat pohon tidak bisa memanjat pohon. Dia menunggu Sitta tiba di sekolah. Begitu* ( ADT1 , p. 50)

Apart from Sitta, gender equality can also be found in Mrs. Sheila's life. Even though she is a woman, she is the breadwinner. This has a strong correlation with the condition of the role of women in the household in Indonesian society. In the current era, women do not only work in the domestic sphere (such as working as housewives). Many Indonesian women act as breadwinners and even become the main supporter of the economy in their families. According to data obtained by Fadilah (2018), as many as 17% of the 40 million households in Indonesia are led by women. This shows that in the current era, women do not only play a domestic role at home but can also play an active role in the public sphere. This is also seen in the story "Angin dari Tebing" which is represented by Mrs. Sheila who is the breadwinner of her family.

In addition, Mrs. Sheila was also raised in a family environment that did not require her to be a full woman. Mrs. Sheila became a daughter who was freed to choose what she would become in the future by her parents. Mrs. Sheila freely chose several jobs which were mostly done by men. Below is an excerpt that shows that Mrs. Sheila's choice of ideals is not tied to her status as a woman.

*Gatotkaca menunjuk satu tulisan*

*“Apakah ini cita-citamu? Menjadi astronot?”*

*“Supaya aku dekat dengan bintang”*

*“Jadi dokter hewan..”*

*“Supaya aku bisa menyelamatkan makhluk hidup”*

*“Jadi dalang..”*

*“Karena ayahku dalang. Menurutku, dalang adalah pekerjaan paling hebat sedunia.” ( ADT1, p. 113).*

Based on the quote above, it can be seen that when she was a child, Mrs. Sheila's parents did not require her child to choose a job that is usually done by women. Mrs. Sheila has the freedom to choose her job without being afraid or constrained by the social construction of society which usually does not allow a woman to work or even choose the job they want. As mentioned by Ilaa (2021), although women and men are created in different forms, they both have the same rights in all aspects of life. Not only men, but women also have the freedom to choose what they want without having to follow the existing rules in society. In this regard, Khotibi (2020) also added that the meaning of freedom is that there is no obstacle for a woman to have a career outside the home and to be dedicated to her family and society on the condition that the woman can maintain her honor.

### 3.3 Family Value

Family values are a system that consciously or unconsciously unites family members in a culture. Lamanna and Riedman (2009) state that in family values there are three aspects, namely togetherness, stability, and loyalty. Parents and family members must maintain togetherness by increasing the time to be together. The relationship between each family member must also be stable and mutually supportive at all times in their lives. Every family must also have high loyalty so that they are not easily separated.

The family values contained in the *dwilogi of Angin Dari Tebing* can be found in the chapter of *Children in Blue Clothes* on pages 10-13. The chapter tells about the movement of Tia with her family to a village near a cliff. Tia must be willing to leave her friends in the city and move with her father and mother. Even though she initially refused, Tia still went with her parents. This shows togetherness, loyalty, and stability of relationships among family members.

Family values in Tia's family can also be found in her relationship with her pet dog named Donat. The two of them are always told together. But one day Donat felt that Tia no longer loved him because she was too busy with her new school. Therefore he went out of the house to stay away from Tia. But in the end, he returned to Tia because he was reminded of the kindness of his owner. The incident can be found in the quote below.

*Tia menggendong Donat, berjalan pulang. “Ya ampun, kamu bau sekali, Donat. Apa sih yang kamu lakukan di tepi sawah? Nanti sampai di rumah kamu harus langsung mandi ya!”*

*Donat tidak keberatan sama sekali. Dia membayangkan rumahnya yang hangat, tempatnya kembali pulang, tempatnya menemukan cinta ( ADT2 , p. 67)*

Even though Donat is gone, his memory of Tia always haunts him. Until finally Donat decided to return to Tia. Donut's behavior like that shows their stability and loyalty in him to Tia as his owner. The bond of togetherness between the two strengthens loyalty until finally, it is difficult to separate. The bond that exists between Tia and her pets is an example of how we should behave towards family. The bond that exists between Tia and donut is a family value that must be owned by a multicultural society. What is meant here does not mean that the value of multiculturalism applies between humans and animals, but what is meant here is how Donut's attitude in this book is towards his employer.

Family values can also be seen in the relationship between Denis and his father. When Denis got the lowest score in his class on a test, his father gently encouraged Deni. The incident is quoted in the text below.

*Ayah tersenyum. "Pasti menyebalkan ya rasanya, dapat nilai jelek."*

*"Deni malu sekali."*

*Ayah tak berkata-kata, hanya memeluk Deni erat. Deni tumbuh begitu cepat.*

*Sekarang tingginya sudah tidak beda jauh dengan ayahnya. Setelah beberapa saat,*

*Deni berkata, "Kenapa kalau setelah cerita sama Ayah rasanya selalu jadi lega ya?"*

*"Namanya juga ayah!" celetuk Ayah Deni usil ( ADT1 , p. 97).*

Togetherness between Deni and his father shows that there is a stable relationship between the two. This made Deni feel comfortable after telling everything to his father.

### 3.4 Feeling Enough in Life

The nature of greed in the life of a multicultural society is one source of conflict, whether it is a conflict with a political, economic, or cultural background (Thobroni & Nurgiyantoro, 2010). For example, people's greed in the economic field will lead to economic inequality as well as in other fields. Therefore, in the life of a multicultural society, there needs to be a sense of enough in life.

The sense of sufficiency in life is very dominant and described in the *dwilogi* of *Angin dari Tebing*. In some illustrations, it is depicted that the cliff school is an old multifunctional building. In the morning the building is used as a place for children to study. At night, the school is used as a cowshed as well as a place to live for several other animals such as rats, dogs, and insects. Many of the walls were cracked with large holes in which the rats lived. One day, the teaching and learning situation was disrupted due to an unpleasant odor. The smell was coming from the roof of the classroom. When Mrs. Sheila saw it, it turned out that on the roof of the school there were three owl chicks with many rotting carcasses around them. The carcasses were leftovers from their food. Even though the unpleasant smell wafted throughout the room, the children of Tebing School could still accept it and continue their learning activities. As quoted in the following sentence.

*"Bagaimana menurut kalian anak-anak? Apa kita semua bisa menerima bau ini?"*

*"Bisa bu. Kasihan anak-anak burung hantu itu disuruh pindah" ( ADT1 , p. 55)*

In addition, the sense of contentment in life is also reflected in the conversation between the driver and the bus. At that time, near the village, train transportation had already started operating. The village buses are very worried about their existence as public transportation that is often used. They felt defeated by the train that was just operating. However, their driver reminded them that they should be grateful and stay focused on their potential. Here is the quote.



*“Para sopir pasti juga setuju kalau pembangunan stasiun merugikan kita semua. Mereka bisa melakukan sesuatu untuk mencegahnya!” ujar Bus Merah menggebu-gebu.*

*Namun ternyata para sopir hanya tertawa-tawa saat mereka tiba, siap bekerja. Kata mereka “Kita tidak perlu cemburu pada kereta api ya. Kereta api tidak mungkin menyaingi kita. Yuk kita fokus pada kekuatan kita saja.” ( ADT1 , p. 105).*

The words made by the driver are a form of their gratitude for what they have today. They do not feel competitive because they believe that everyone will be given their sustenance. Evidenced by their sayings that the train will not compete with them. There is the confidence that their life will not be down.

### 3.5 Sharing and Control of Power

In the life of a multicultural society, a leader should be able to be fair in various ways. A leader should not be biased let alone prioritize his personal needs. Leaders should prioritize the needs of their people because the purpose of power itself is to prosper the community both physically and mentally (Thobroni & Nurgiyantoro, 2010).

In the *dwilogi* of *Angin Dari Tebing* Mrs. Sheila is the only teacher who teaches at the Tebing School. She takes care of everything from teaching materials, media, and other school administrators. Her position as the sole teacher in the school made her inevitably have to be a leader for the continuity of learning and teaching. Mrs. Sheila shows that she is a leader who is willing to sacrifice her interests for the happiness of her students at school. As on page 39 of the book *Angin dari Tebing 2*, there is a conversation between Ibu Sheila and Gatot Kaca in her dream.

At that point, Gatotkacha again asked about Sheila's unfulfilled dream. Mrs. Sheila replied that she wanted to go back to school like her husband Herman in France. She wants to get back to getting new knowledge so she can use that knowledge to help the people in her village. However, Mrs. Sheila canceled her personal desire because she did not want to abandon her students at Tebing School. The conversation between Mrs. Sheila and Ghatot Kaca shows that Mrs. Sheila is a leader who does not care about her personal desires. With a big heart, she is willing to sacrifice her biggest dream for the welfare of the children in learning.

## 4. CONCLUSION

*Dwilogi Angin Dari Tebing* represents Indonesian society which is multicultural. This is indicated by the differences in the ethnic backgrounds of the characters. In addition, a multicultural society is also shown through the values of multiculturalism contained in this biology of children's stories. Of the seven values of multiculturalism mentioned by Thobroni and Nurgiyantoro, there are five values contained in this children's story. The five values are so nicely described by Clara.

This book can provide learning about multiculturalism to children. Clara has indirectly introduced child readers to how it means to respect each other in the midst of differences. Each character in the story has a mutual attachment and a sense of belonging. This is what can be a lesson for children to be able to live side by side with other people in their real-life in society.

Hopefully, the results of this study can be useful for future researchers. In addition, I hope that this research can be a material consideration for the owners of power in the field of education to be used as a reference in selecting books that are worth reading for children. This research can still be continued and developed. For further researchers, they can discuss the social construction in this literary work, or they can also discuss the construction of children in this story.

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