

Actualizing Pancasila-Based Multicultural Education in School Curriculum and Culture to Prevent Intolerance and Violence

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ABSTRACT: Intolerance and violence continue to plague the world of education, eroding the primary mission of fostering an inclusive learning environment. This research aims to address this crucial issue by identifying efforts to prevent intolerance and violence through the implementation of Pancasila-based multicultural education in the curriculum and school culture. Pancasila, as a national philosophy rooted in local wisdom, can be used as a framework to ensure an educational ecosystem that supports inclusive learning in the 5.0 era. This study uses a qualitative approach with a case study type. This research was conducted at SMA BOPKRI 2 Yogyakarta, from July to August 2025. Data collection techniques were carried out through observation, interviews, and documentation. The results of the study indicate that the implementation of Pancasila-based multicultural education is effectively realized through several unique school programs, such as the moving class system, the Boda Wake Project (BWP), Boda Creative Week (BCW), anti-violence socialization, and mental healing. These programs serve as a means for character building and promoting social cohesion, which are the foundation for inclusivity. Furthermore, the actualization of multicultural education is also carried out through Pancasila and Citizenship Education. Significantly, the values of Pancasila, namely Belief in God, Humanity, Unity, Democracy, and Justice, serve as the normative basis and practical guide for implementing multicultural education. However, this study also identified challenges in the process of actualizing multicultural education, such as differences in teachers' perceptions of the multicultural concept, difficulties in building synergy with students' parents, managing the diversity of students' backgrounds and learning styles, and the frequent friction between students in the form of verbal conflicts.

KEYWORDS: Multicultural Education, Pancasila Values, Intolerance, Violence

I. INTRODUCTION

Education is a crucial instrument for improving the quality of human resources. Ideally, the educational environment should be a safe space for students to develop cognitive and social skills in a balanced manner. However, the reality on the ground shows that educational institutions often become arenas for various forms of intolerance and violence. Cases of intolerance and violence in schools have even become a global issue that continues to overshadow the world of education in various countries, including Indonesia (Andrian et al., 2024). In Indonesia, the practice of bullying and intolerance has continued to increase in recent years. This situation indicates the need for reform in the education system to address various structural issues and challenges (Rafsanjani & Rozaq, 2024).

In 2021, the issues of intolerance and violence were even referred to as the "three major sins of education." This terminology is used to describe the problems of intolerance, bullying, and violence, which are considered quite severe. Based on identification, there are five forms of intolerance that frequently occur in educational environments: the lack of educational facilities for minority religious groups, the forced attire associated with the majority religious identity, bullying related to religious beliefs, the tendency to privilege the teachings of the majority religion in learning, and a lack of inclusive understanding among educators. Meanwhile, the most common form of violence in schools is bullying, which is aggressive behavior carried out intentionally to hurt, intimidate, or dominate another individual or group. Bullying can include: verbal bullying, physical bullying, social bullying, and cyberbullying (Anwar et al., 2024).

Addressing the problems of intolerance and violence in educational settings requires a strong philosophical foundation. Pancasila, as the nation's ideology, serves as the foundation for all aspects of life, including education. Pancasila can be used as a foundation for developing education based on the values embodied in each of the Pancasila principles. Pancasila embodies fundamental values that align with the principles of multicultural education, such as unity, respect for differences, equality, justice,

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and humanity (Giri & Ardini, 2021). Therefore, Pancasila ideally serves as a foundation for developing students' cognitive, moral, and affective dimensions. Actualizing Pancasila-based multicultural education, grounded in the philosophical concepts of freedom, justice, equality, and humanity, is a way of translating these values into concrete actions. Actualization can be defined as an activity that aligns understanding of values and norms with actions or deeds carried out in daily life. Actualizing multicultural education based on Pancasila values requires a comprehensive strategy involving various parties. Creating a democratic multicultural society is not built through trial and error but must be pursued systematically and continuously (Kerebungu & Fathimah, 2022).

Previous research by Taba et al (2025), revealed that multicultural education must be integrated into various aspects of schools, including the curriculum, learning practices, and school culture. Furthermore, all elements must play an active role in instilling multicultural values holistically to shape students into tolerant and democratic individuals. However, the implementation of multicultural education still faces various challenges, such as teachers' limited understanding of the concept and community resistance. Furthermore, Hasibuan (2021), explained that Pancasila and Citizenship Education (PKI) is one of the pillars for building multicultural education based on the philosophy of Pancasila to shape the character of citizens with a unique identity. In Pancasila and Citizenship Education (PKI) learning, students will be equipped with an understanding of how to respond to diversity, understand, accept, and respect differences, which aligns with the goals of multicultural education. However, according to Cuga Cuga (2018), in practice, it is necessary to pay attention to the concepts and strategies used by teachers in developing learning so that multicultural concepts can be internalized in accordance with Pancasila values.

Previous studies have emphasized the importance of implementing multicultural education through learning and underscored the role of Pancasila and Citizenship Education as a foundation for building a tolerant character in schools. However, most of these studies are still normative-descriptive in nature and have not provided a more applicable conceptual framework regarding how Pancasila values are concretely implemented in multicultural education practices. Therefore, this study seeks to fill this gap by emphasizing strategic steps that make multicultural education a preventive effort to prevent intolerance and violence in schools based on Pancasila values. More specifically, this study aims to analyze school strategies in actualizing Pancasila-based multicultural education in the curriculum and school culture as an effort to prevent intolerance and violence. Thus, this study is expected to provide theoretical and practical contributions regarding the development of multicultural education, which can serve as a reference and illustration for other schools in implementing multicultural education in all aspects of their school.

II. METHOD

This research uses a qualitative approach with a case study type that aims to explore and collect detailed and in-depth information about a phenomenon or activity, such as programs, processes, institutions, and social groups (Creswell, 2018). The purpose of this study is to obtain a real picture of the actualization of multicultural education based on Pancasila values as an effort to prevent intolerance and violence in schools. This research was conducted at SMA BOPKRI 2 Yogyakarta, located in Gondokusumo District, Yogyakarta City, Yogyakarta Special Region. The time of this research was carried out in July-August 2025. The subjects in this study were the Civics Education Teacher, the Principal, the Vice Principal of Curriculum and the Vice Principal of Student Affairs. In this study, data collection was carried out through observation, interviews, and documentation. To ensure the validity of the data, the researcher used technical triangulation and source triangulation. The data analysis in this study consists of three main stages: data collection, data reduction, and drawing conclusions (Sugiyono, 2019).

III. RESULTS OF RESEARCH AND DISCUSSION

Actualization of Pancasila-Based Multicultural Education in the School Curriculum

Multicultural education can be understood as a perspective in viewing reality and ways of thinking, not just content about various ethnic, racial and cultural groups (Grant & Grant, 2016). According to Banks (2015), the primary goal of multicultural education is to help students develop the knowledge, attitudes, and skills needed to participate effectively in their cultural communities, civic culture, and the global community. To help students achieve this goal, the curriculum and social structure of schools must be substantially reformed and educators must acquire new knowledge, commitments, and skills. Banks also conceptualizes multicultural education as a field consisting of five dimensions, namely: Content integration, knowledge construction processes, prejudice reduction, equality pedagogy, school culture, and social structure.

The implementation of multicultural education in schools can be the foundation for creating an inclusive learning environment. SMA BOPKRI 2 Yogyakarta is one of the schools that implements multicultural education as the foundation for implementing all learning activities. Based on research findings, SMA BOPKRI 2 Yogyakarta's commitment to implementing multicultural education is motivated by several aspects, one of which is the high level of diversity that exists in the school. This diversity arises because the school accepts students from various ethnic backgrounds, regions, religions, social statuses, and students with special needs. Multicultural education at SMA BOPKRI 2 Yogyakarta is realized through several school programs. In

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developing a multicultural education curriculum, the school designed a moving class system to create a more dynamic learning atmosphere. Moving classes are intended to reduce boredom due to a monotonous learning atmosphere and encourage greater integration or interaction among students. When viewed from the perspective of the dimensions of multicultural education, the implementation of moving classes is a concrete form of prejudice reduction. Interaction across classes and integration that occurs between students from different cultural, religious, and ethnic backgrounds will minimize the potential for prejudice (stereotypes). This interaction pattern will also reduce the potential for the formation of exclusive groups or groups that only associate with individuals who are considered similar (Banks, 2016). The development of an assessment system is also one of the strategies used to actualize multicultural education through the curriculum. Based on research findings, the implementation of the End-of-Year Summative Assessment (ASAT), manifested in the form of a project, namely the Boda Wake Project (BWP), is intended to support the actualization of multicultural education by emphasizing character building. The interactions that occur within the Boda Wake Project will encourage students to learn to understand and take in diverse perspectives and ideas from their surroundings.

In the context of learning, the actualization of multicultural education is carried out through Pancasila and Citizenship Education. Pancasila is the nation's ideology that serves as the foundation for all aspects of life, including education. Pancasila can be used as a foundation for developing education based on the values contained within Pancasila and diversity. Each point of Pancasila has a purpose that serves as the basis for implementing education, both cognitively and morally (Giri & Ardini, 2021). Pancasila and Civics Education has long been the foundation of the education system, aiming to foster civic character and instill a sense of nationalism. Pancasila and Civics Education reflects the state's goal of developing citizens with a strong moral foundation, critical thinking skills, and a commitment to societal harmony (Sutrisno, 2020).

Based on research findings, it appears that teachers use several approaches to actualize multicultural values into learning. First, teachers integrate multicultural values by using several student-centered learning models, such as problem-based learning (PBL), case study-based learning, and contextual learning. Through these learning models, teachers familiarize students with discussing current social issues and analyzing real-life cases from society related to conflicts due to differences. During the learning process, students are required to actively express their opinions, exchange ideas, and respect the opinions of others. This strategy will help students to better understand and appreciate the differences around them through real-world practice in the learning process.

Second, teachers integrate multicultural values into learning materials by inserting materials about respect for cultural diversity in each meeting. In addition, teachers also develop materials based on character building and solving real-life problems. This aligns with the principles of fun and active learning established by the school as a guideline for teachers in designing and implementing teaching and learning activities. Within these principles, the school establishes four main principles that must be present in every learning activity: 1) character building; 2) research-based learning; 3) creativity-based learning; and 4) real-life problem-based learning.

Third, in the process of preparing teaching materials or materials, teachers first conduct a diagnostic assessment. This assessment is conducted to enable teachers to understand student characteristics such as region of origin, ethnicity, religion, hobbies, and other preferences that reflect the diversity in the classroom. Teachers strive to develop materials that are tailored to the students' socio-cultural context and avoid delivering material that is oriented towards the majority perspective so that all students feel comfortable learning. In addition, teachers enrich the materials by using online sources such as articles or online news, local school content, such as activities with a multicultural nuance as contextual learning resources. The use of relevant digital media platforms such as posters, infographics, and learning videos is also carried out to provide a variety of learning resources for students.

From these three strategies, it can be understood that teachers strive to actualize multicultural education into the learning process in a systematic and planned manner. In this concept Banks (2016), Regarding approaches that can be used to integrate multicultural education into learning, the teacher's strategies reflect the contribution approach, the additive approach, and the transformative approach. The contribution approach is reflected when the teacher presents various case studies and events relevant to cultural diversity or real-life cases from communities related to conflicts due to differences. The additive approach is reflected when the teacher uses additional learning resources such as online news, articles, and social media to provide a broader perspective on diversity. Meanwhile, the transformative approach is reflected in the diagnostic assessment conducted by the teacher before compiling or designing teaching materials and resources. In this case, the teacher strives to link the material to the context of diversity that exists in the classroom.

Actualization of Pancasila-Based Multicultural Education in School Culture

Strengthening character by instilling multicultural values is crucial to prevent intolerance and violence in schools. Strengthening tolerance is an integral part of the vision and mission of schools that implement multiculturalism as their

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institutional identity, as is the case at SMA BOPKRI 2 Yogyakarta. Hook et al (2017), "Tolerance is the basis of multiculturalism", This means that tolerance is the foundation for the development of a multicultural society. Based on research findings, to prevent intolerance, schools create character-building programs oriented towards multicultural values and Pancasila, one of which is interfaith discussions. Interfaith discussion programs are considered a means to foster mutual respect, build religious tolerance, and broaden students' understanding of the diversity that exists around them. These discussions or dialogues take place during visits to religious places such as churches, Islamic boarding schools, and other religious institutions. These activities serve as a communication forum for students to share their views and experiences related to their beliefs.

This interfaith discussion program represents the actualization of multicultural education based on the first principle of Pancasila. The first principle, which reflects the values of divinity and spirituality, can be the basis for the development of multicultural education because it prioritizes things that strengthen students' faith, while still emphasizing respect and appreciation for the beliefs of others. Multicultural education based on the first principle of Pancasila contributes to the formation of a tolerant and humanist character, which is relevant to preventing intolerance in schools. Especially in the current digital era, intolerance can easily occur in various forms such as racism and sexism spread through digital channels. Forms of intolerance in this digital era can include: 1) the spread of content containing hate speech; 2) Cyberbullying or slander against individuals or groups; 3) algorithms that create filter bubbles, where users are only exposed to views that align with their beliefs, making them less open to different perspectives; 4) and radicalism through social media (Azzahra & Rosyidah, 2024). Therefore, teaching tolerance and respect for diversity to students is very necessary to build their resilience against various forms of intolerance (Budnyk et al., 2022).

Furthermore, to support the deeper strengthening of tolerance, the school created the Boda Creative Week (BCW) program. Based on research findings, this program provides a means for students to develop skills, express diversity, and build multicultural awareness. The freedom to express themselves in this program is intended to develop students' mindsets and thought patterns so they are less likely to judge others simply because of differences. It can be analyzed that the interaction process that occurs in BCW reflects active tolerance. Marcuse (2017), active tolerance must be critically and selectively manifested in concrete actions, not merely passively acknowledging or allowing differences. Active tolerance is realized when students interact, collaborate, and respect each other's work, regardless of their backgrounds. Thus, the interaction process that occurs through the BCW program avoids repressive or merely formal tolerance.

Then, to reduce the potential for violence in the school environment, anti-violence outreach and mental health programs are held. Violence is a frequent issue in schools and has persisted for years, from one generation to the next. Based on the theory of the culture of violence, it explains that exposure to violence in childhood can lead to similar patterns when they enter higher levels. A culture of violence can begin with small things like catcalling by male students towards female students. This is exacerbated by schools ignoring emerging symptoms, ultimately leading to an escalation of violence (Noer et al., 2021). The most common form of violence experienced by school students is aggressive behavior between students, known as bullying. This behavior is characterized by repeated and deliberate acts of oppression, humiliation, discrimination, and domination by one person or group against another. The primary concern when evaluating children who are victims of violence is the immediate consequences, which typically include increased levels of anxiety, depression, and the potential for aggressive reactions (Ribeiro et al., 2015).

Based on research findings, a preventive approach through anti-violence socialization is intended to reduce the potential for violence by equipping students with an understanding of the forms of cultural violence that are often unconsciously hidden in everyday interactions. This socialization is carried out at the beginning of each semester and to support this activity the school collaborates with Duta Wacana Christian University and the police to provide education or provision to students. The high level of ethnic, religious and cultural diversity in schools has the potential to cause friction if not managed properly, so this socialization is an important means to create a safe and violence-free environment by emphasizing positive integration between students without differentiating backgrounds.

This outreach is also supported by strengthening psychological aspects through a mental healing program. Based on research findings, mental healing is a program that provides mental health screenings and psychological support for students. For professional support, the school brings in counselors or psychologists from Bathesda Hospital in Yogyakarta. This program is implemented as an effort to prevent the emergence of serious mental health problems such as excessive anxiety or even depression. This is because cases of violence in schools often stem from emotional instability or students' inability to manage feelings and social pressures. Therefore, regular mental support and coaching are important to minimize acts that lead to violence and serve as a preventative measure to create a safe and conducive learning environment.

Thus, it can be concluded that schools' efforts to prevent intolerance and violence through the actualization of Pancasila-based multicultural education are realized in relevant programs such as the moving class system, the Boda Wake Project (BWP),

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interfaith discussions, Boda Creative Week (BCW), anti-violence socialization, and mental healing. The interactions that occur through these programs will encourage the creation of a humanistic, safe, inclusive, and democratic learning environment. Multicultural education should be explicitly integrated into the curriculum and school culture based on the values of Pancasila. In the study of Pancasila-based multicultural education, noble values such as Divinity, Humanity, Unity, Democracy, and Justice are the foundation for building a life that respects diversity. These Pancasila values are not only a normative basis but also a practical guide to fostering an attitude of mutual respect, acceptance of differences, and tolerance in social life (Yasin et al., 2025).

To address the challenges of intolerance and violence, the idea of multicultural education has become a transformative catalyst for contemporary pedagogy. By recognizing that everyone, regardless of their differences, has the right to an equal and high-quality education, multicultural education represents a paradigm shift in education (Jardinez & Natividad, 2024). Multicultural education as a perspective that recognizes the political, social, and economic realities experienced by each individual in human encounters with complex and diverse cultures, and reflects the importance of culture, race, and gender, ethnicity, religion, social, economic, and political status, and the educational process. This perspective can be understood as meaning that the educational space as a medium for transferring knowledge should be able to instill multicultural values by appreciating and respecting the plural realities of each individual (Cuga, 2018).

Challenges in Actualizing Multicultural Education to Prevent Tolerance and Violence

Based on research findings, it appears that there are several challenges in actualizing multicultural education into the learning process and school culture. One internal factor that poses a challenge in implementing multicultural education is the difference in perception among teachers regarding the concept of multicultural education. Some teachers still believe that multicultural education is limited to the concept of cultural and religious introduction. Meanwhile, the concept of multiculturalism broadly encompasses character building, respect for differences, justice, and rejection of discrimination. The concept of multicultural education will feel abstract if taught only through theory. Therefore, learning must be transformed into real-life experiences and implemented in everyday life. Another challenge in implementing multicultural education is the difficulty of establishing communication and synergy with parents. Although schools schedule three regular meetings: at the beginning, middle, and end of the semester, parent attendance remains low, citing busy schedules, distance, and other reasons. Furthermore, a major challenge in the learning process is the diversity of students' backgrounds, characteristics, and learning styles. This diversity, which includes differing family backgrounds and cultures, presents a unique challenge for teachers in harmonizing classroom communication methods.

Furthermore, a more challenging challenge is addressing the frequent bullying issues in schools. Research findings indicate that the most common problem in schools is friction between students, which typically begins on social media and spills over into the classroom. While physical contact or violence may not occur, verbal conflict or cyberbullying, such as insults and arguments, is highly likely. This problem is difficult to address because it often occurs outside the school's supervision or through student interactions on social media. In line with research by Azzahra & Rosyidah (2024), there are various complex challenges in implementing multicultural education. These challenges can originate from teachers, students, and external factors. The main challenge often faced is teachers' lack of understanding and skills in integrating multicultural education. The lack of adequate training in multicultural education often makes it difficult for teachers to design learning that is appropriate to the context of student diversity. Furthermore, the phenomenon of cultural hegemony also prevents students from gaining a comprehensive understanding of the diversity that exists in society. It is important for schools to ensure that the curriculum implemented encompasses various cultural perspectives and does not focus solely on one particular culture.

Theoretically, the results of this study bridge the gap in previous studies that tended to focus on the concept of multicultural education, emphasizing the strategic role of Pancasila as the foundation for developing a multicultural curriculum to prevent intolerance and violence. Practically, this research can provide recommendations for other schools regarding the implementation of multicultural education in their curriculum and school culture. However, this study has limitations: it focused on only one school, making the results not generalizable to other contexts. Furthermore, the approach used in this study did not effectively measure the success of the programs implemented. Therefore, future researchers can conduct more in-depth research using a mixed-method approach to measure the effectiveness of multicultural education programs and find solutions to overcome existing challenges.

IV. CONCLUSIONS

Based on the research results, it can be concluded that the actualization of multicultural education based on Pancasila values is realized through the development of curriculum and school culture by designing several programs such as the moving class system, Boda Wake Project (BWP), interfaith discussions, Boda Creative Week (BCW), anti-violence socialization and mental

healing. These programs serve as suggestions for strengthening student character to prevent intolerance and violence in schools. In addition, the actualization of multicultural education is also carried out through Pancasila and Citizenship Education learning. Teachers integrate multicultural values by using student-centered learning models, such as problem-based learning (PBL), case study-based and contextual. In the process of preparing teaching materials or materials, teachers first conduct a diagnostic assessment to adapt the material to the socio-cultural context of students and avoid delivering material oriented to the majority perspective so that all students feel comfortable learning. Pancasila values are not only a normative basis, but also a practical guide for implementing multicultural education. Emphasizing the noble values of Pancasila, such as Belief in God, Humanity, Unity, Democracy, and Justice, is crucial for realizing effective and sustainable multicultural education. However, several challenges remain in the process of implementing multicultural education, including differing perceptions of the concept, difficulties in building synergy with parents, the diversity of students' backgrounds and learning styles, and the difficulty of addressing friction between students in the form of verbal conflict or cyberbullying. Addressing these challenges must be a primary focus for schools going forward to ensure the successful implementation of multicultural education.

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