

## Implementation of the Project for Strengthening the Profile of Pancasila Students on Multicultural Insight at State Vocational High School

*Implementasi Proyek Penguatan Profil Siswa Pancasila Berwawasan Multikultural di Sekolah Menengah Kejuruan Negeri*

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### Abstract

*This project's objective is to create students' character in line with the values of Pancasila which have been inherited since the founding of Indonesia. This field survey using the case study method targets schools that have implemented a uniform independent learning curriculum across all classes. Document analysis, observations, and interviews were used as data gathering methods. This research shows that the P5 project at SMKN 1 Palu has successfully promoted multicultural values such as tolerance, empathy, cooperation, and appreciation of diversity among students of different religions and cultures. Students can express their cultural identity and appreciate differences through various activities such as art exhibitions, work performances, and interactive learning in class. This research concludes that the P5 project can effectively strengthen multicultural values for the school environment includes students from various religions and cultures. This study suggests the need for continued support and collaboration between schools, families, communities, and the government to ensure the success of implementing P5 in schools. By synergizing with all stakeholders, we can encourage pupils should participate actively in efforts to maintain harmony of diversity and national resilience of the Indonesian nation.*

**Keywords:** *Multicultural values, work performances, Pancasila student profile,*



**Abstrak**

Tujuan dari penelitian ini adalah untuk membentuk karakter siswa yang sejalan dengan nilai-nilai Pancasila yang telah diwariskan sejak berdirinya Indonesia. Survei lapangan dengan metode studi kasus ini menyoroti sekolah-sekolah yang telah menerapkan kurikulum belajar mandiri yang seragam di semua kelas. Metode pengumpulan data yang digunakan adalah analisis dokumen, observasi, dan wawancara. Penelitian ini menunjukkan bahwa proyek P5 di SMKN 1 Palu telah berhasil mempromosikan nilai-nilai multikultural seperti toleransi, empati, kerja sama, dan penghargaan terhadap keberagaman di antara siswa yang berbeda agama dan budaya. Siswa dapat mengekspresikan identitas budaya mereka dan menghargai perbedaan melalui berbagai kegiatan seperti pameran seni, pertunjukan karya, dan pembelajaran interaktif di kelas. Penelitian ini menyimpulkan bahwa proyek P5 dapat secara efektif memperkuat nilai-nilai multikultural bagi lingkungan sekolah yang mencakup siswa dari berbagai agama dan budaya. Studi ini menunjukkan perlunya dukungan dan kolaborasi berkelanjutan antara sekolah, keluarga, masyarakat, dan pemerintah untuk memastikan keberhasilan penerapan P5 di sekolah. Dengan bersinergi dengan semua pemangku kepentingan, kita dapat mendorong siswa untuk berpartisipasi aktif dalam upaya menjaga kerukunan keberagaman dan ketahanan nasional bangsa Indonesia.

**Kata Kunci:** Nilai-nilai Multikultural, Prestasi Kerja, Profil Pelajar Pancasila,

**Introduction**

Indonesia's cultural heritage is spread throughout the archipelago. Indonesia's national identity is diverse. Indonesia is a multicultural nation due to the wide range of languages, races, faiths, and cultures it has.<sup>1</sup> Indonesia consists of various ethnic groups, religions, cultures, and groups, so it can be called a multicultural society. With such high diversity, Indonesia is one of the most multicultural countries in the world<sup>2</sup>. As a result, the diversity of the Indonesian people will always include cultural dynamics, including assimilation, acculturation, and dispersion.<sup>3</sup> In this cultural plurality order, education shapes the understanding, attitudes, personalities, and interactions of individuals in a heterogeneous society. Cultural diversity is a unique wealth and beauty for Indonesia<sup>4</sup>. However, multiculturalism can also have negative effects on societal harmony.<sup>5</sup> There have been several outbreaks of intolerance in Indonesia<sup>6</sup>.

<sup>1</sup> Georgia T Chao and Henry Moon, "The Cultural Mosaic: A Metatheory for Understanding the Complexity of Culture.," *Journal of Applied Psychology* 90, no. 6 (2005): 1128.

<sup>2</sup> Sipuan Sipuan et al., "Pendekatan Pendidikan Multikultural," *Aksara: Jurnal Ilmu Pendidikan Nonformal* 8, no. 2 (2022): 815, <https://doi.org/10.37905/aksara.8.2.815-830.2022>.

<sup>3</sup> Jurna Petri Roszi and Mutia, "Akulturasi Nilai-Nilai Budaya Lokal Dan Keagamaan Dan," *Jurnal Kajian Keislaman Dan Kemasyarakatan* 3, no. 2 (2018).

<sup>4</sup> Fitri Lintang Fitri Lintang and Fatma Ulfatun Najicha, "Nilai-Nilai Sila Persatuan Indonesia dalam Keberagaman Kebudayaan Indonesia," *Jurnal Global Citizen : Jurnal Ilmiah Kajian Pendidikan Kewarganegaraan* 11, no. 1 (2022), <https://doi.org/10.33061/jgz.v11i1.7469>.

<sup>5</sup> Andi Malleang et al., "Resolusi Konflik Kepercayaan Dalam Toleransi Beragama Pada Masyarakat Multikultural Di Indonesia," *Jurnal Education and Development* 10, no. 3 (2022).

<sup>6</sup> Gusnanda Gusnanda and Nuraini Nuraini, "Menimbang Urgensi Ukhuwah Wathaniyah Dalam Kasus Intoleransi Beragama Di Indonesia," *Jurnal Fuaduna : Jurnal Kajian Keagamaan Dan Kemasyarakatan* 4, no. 1 (2020), <https://doi.org/10.30983/fuaduna.v4i1.3237>.

Among other things, there is intolerance in schools towards students from other minority races and religions.

Indonesian people live in diverse communities that represent various cultural backgrounds.<sup>7</sup> Therefore, within Indonesian educational contexts, multicultural education is something that cannot be ignored because of the many unique and diverse cultures.<sup>8</sup> Multicultural education is an educational strategy that leverages the diverse cultural backgrounds of students to cultivate multicultural attitudes<sup>9</sup>. The concept of multicultural education, according to Comer (1997), is a teaching and evaluation strategy that reflects the cultural diversity of students, thereby allowing them to feel recognized and positively involved in learning. Sleetrer and Grant (2009) explain that multicultural education systems explore students' experiences from various cultural backgrounds, help students identify and overcome inequalities, and encourage a deeper understanding of social justice<sup>10</sup>.

Overcoming intolerance lies in building a society that is inclusive, tolerant and values diversity.; this term is called multicultural<sup>11</sup>. It is necessary to instill multiculturalism in education to build awareness of the diversity of differences and contribute actively to living together amidst diversity.<sup>12</sup> *Bhinneka Tunggal Ika* translates to "We are one despite our differences." The Indonesian nation, as a pluralistic and multicultural nation, is expected to be united with the motto *Bhinneka Tunggal Ika* in the Garuda Pancasila symbol as the basis of the state.<sup>13</sup> Multicultural education should support and realize *Bhinneka Tunggal Ika*'s motto. It will implement religious freedom, protect human rights, be democratic, respect minorities, be open, tolerant, and anti-discrimination. Through multicultural education, it is hoped that students will be introduced to cultural diversity so that they can prevent intolerance and discrimination.<sup>14</sup>

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<sup>7</sup> R Raihani, "Education for Multicultural Citizens in Indonesia: Policies and Practices," *Compare: A Journal of Comparative and International Education* 48, no. 6 (2018): 992–1009.

<sup>8</sup> Raihani.

<sup>9</sup> Sipuan et al., "Pendekatan Pendidikan Multikultural."

<sup>10</sup> Changju Wu, Nannaphat Saenghong, and Omsin Jatuporn, "The Study of Multicultural Education and Teachers' Multicultural Teaching Competency in Singapore and South Korea," *REFLECTIONS* 30, no. 3 (2023), <https://doi.org/10.61508/refl.v30i3.268950>.

<sup>11</sup> Meniria laoli et al., "Moderasi Beragama: Upaya Guru Pendidikan Agama Kristen Mencegah Sikap Intoleran Pada Remaja," *Vox Dei: Jurnal Teologi Dan Pastoral* 4, no. 1 (2023), <https://doi.org/10.46408/vxd.v4i1.232>.

<sup>12</sup> Anzar Abdullah et al., "Application of Multicultural Education in Strengthening Community Solidarity in Indonesia," *Jurnal Ilmiah Peuradenn* 11, no. 3 (2023): 1173–98.

<sup>13</sup> Herlambang P Wiratraman and Dian A H Shah, "Indonesia's Constitutional Responses to Plurality," *Pluralist Constitutions in Southeast Asia*, 2019, 115–42.

<sup>14</sup> Humaidi Humaidi and Dewi Puji Lestari, "MORAL VALEUS INTERNALIZATION OF BHINNEKA TUNGGAL IKA: A SOLUTION TO THE PROBLEM OF RADICALISM," *Al Amin: Jurnal Kajian Ilmu Dan Budaya Islam* 2, no. 02 (2019): 171–86.

Based on several expert perspective, multicultural education aims to enable students to understand, respect, and tolerate cultural diversity. Multicultural education allows cultural content to be explored in the learning process and allows students from various cultural backgrounds to be explored. Realize multicultural education in schools, according to Wahab, 2007, can be achieved by promoting the dimensions, approaches, and orientation of multicultural education according to experts. Then, the formulation is applied in actual practice, whether complex, such as integration into the curriculum, or simple, for example, in the learning process and learning media In this instance, the learning process incorporates the multicultural education's strategy, elements, and attitude. The integration of multicultural content is very important considering that this school has teachers and students from different ethnicities, religions, and districts in Central Sulawesi based on the results of class interviews. The learning model for all materials with the P5 approach makes students more inclusive, tolerant, and collaborative with students of different religions and regions. (Interview, October, 12, 2023). The principles of an independent curriculum are 1) focus on essential content, 2) character development, and 3) flexible <sup>15</sup>.

As a multicultural city with cultural, racial, and religious diversity, schools in Palu must instill multicultural education, especially in education <sup>16</sup>. Vocational High Schools (SMK) in Palu, whose graduates are expected to be ready for work, must receive multicultural education. The understanding and implementation of multicultural attitudes can later be applied in the world of work with colleagues of diverse racial, cultural, and religious backgrounds <sup>17</sup>.

Implementing the Project for Strengthening SMKN 1 Palu 'P5' Pancasila Student Profile will be implemented in several stages, namely Introduction, Action and Reflection. The dimensions and approaches of multicultural education are integrated into these four stages. The integrated dimensions and approaches are formulations of Banks' thinking, namely the dimensions of content integration and mixing model approach <sup>18</sup>.

Based on the background, it can be explained that problems of intolerance and discrimination have occurred in Indonesia and could occur again due to racial, cultural, and religious diversity This study's goal is to examine how multicultural principles are applied

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<sup>15</sup> Riset dan Teknologi Kementerian Pendidikan, Kebudayaan, "Kurikulum Merdeka," n.d.

<sup>16</sup> Yira Dianti, "Mengembangkan nilai-nilai Multikulturalisme dalam Pendidikan Islam," *Angewandte Chemie International Edition*, 6(11), 951–952., 2017.

<sup>17</sup> Sri Suneki et al., "Implementasi Pendidikan Multikultural Melalui Festival Seni Proyek Penguatan Profil Pelajar Pancasila," *Seminar Nasional Hasil Penelitian Dan Pengabdian Kepada Masyarakat 3* (2022).

<sup>18</sup> Mo'tasim Mo'tasim, Moh. Kalam Mollah, and Ifa Nurhayati, "Konsep Pendidikan Multikultural Dalam Pandangan Banks," *FIKROTUNA: Jurnal Pendidikan Dan Manajemen Islam* 15, no. 01 (2022), <https://doi.org/10.32806/jf.v15i01.5863>.

through work achievement programs in order to make Pancasila students more visible. This study needs to be done immediately because it will help reveal the implementation of multicultural values through work achievement programs in order to boost the visibility of Pancasila students. This study can be used in other schools to implement effective multicultural education.

## Literature Review

Research on multicultural education and the profile of Pancasila students has been carried out by previous researchers, including research conducted by Arifin and Kartiko, which states that multicultural education aims to create a harmonious life in a diverse society.<sup>19</sup> Danurahman, Prasetyo, and Hermawan research shows that multicultural education cultivates attitudes of mutual respect, honesty, and tolerance towards cultural diversity.<sup>20</sup> The research results of Kurniastuti, Nuswantari, and Feriandi show that character education can be applied through Student Profiles.<sup>21</sup> The research results of Susilawati, Sarifudin, and Muslim show that the Pancasila Student Profile is essentially an effort to internalize Pancasila values in learning, which are developed and improved for each student through school culture, extracurricular, co-curricular, and extracurricular learning at school.<sup>22</sup>

Multiculturalism and Pancasila are two essential concepts in the pluralism of the Indonesian nation. Multiculturalism refers to recognizing and accepting different cultures living in the same society.<sup>23</sup> Indonesia, as a country with a diverse population, adheres to multiculturalism and has succeeded in maintaining unity amidst cultural diversity by adhering to the ideology of Pancasila.<sup>24</sup> Pancasila functions as the nation's foundation, values, and principles.<sup>25</sup> Pancasila emphasizes the importance of unity, diversity, and social justice.<sup>26</sup>

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<sup>19</sup> Muhammad Arifin and Ari Kartiko, "Strategi Pendidikan Agama Islam Berbasis Multikultural Di Madrasah Bertaraf Internasional," *Attadrib: Jurnal Pendidikan Guru Madrasah Ibtidaiyah* 5, no. 2 (2022): 194–202.

<sup>20</sup> Danang Prasetyo, Jeni Danurahman, and Hendra Hermawan, "Implementasi Pendidikan Kewarganegaraan Dalam Mewujudkan Warga Negara Baik Dan Cerdas," *Harmony: Jurnal Pembelajaran IPS Dan PKN* 8, no. 1 (2023): 15–23.

<sup>21</sup> Rahmiani Kurniastuti, Nuswantari Nuswantari, and Yoga Ardian Feriandi, "Implementasi Profil Pelajar Pancasila Sebagai Salah Satu Bentuk Pendidikan Karakter Pada Siswa SMP," in *Seminar Nasional Sosial, Sains, Pendidikan, Humaniora (Senassdra)*, vol. 1, 2022, 445–51.

<sup>22</sup> Kurniastuti, Nuswantari, and Feriandi.

<sup>23</sup> Hasrida Hutabarat, Muhammad Syahril Harahap, and Rahmatika Elindra, "Analisis Penerapan Kurikulum Merdeka Belajar Di SMA Negeri Sekota Padangsidimpuan," *Jurnal MathEdu (Mathematic Education Journal)* 5, no. 3 (2022): 58–69.

<sup>24</sup> Salsabila Azahra and Zaenul Slam, "Moderasi Beragama Untuk Persatuan Dan Kesatuan Bangsa Indonesia," *Jurnal Riset Sosial Humaniora Dan Pendidikan* 1, no. 4 (2022): 81–94.

<sup>25</sup> Dina Weli Ornance Lake and Yakobus Adi Saingo, "Nilai Pancasila Sebagai Dasar Pendidikan Etika Keluarga," *ULIL ALBAB: Jurnal Ilmiah Multidisiplin* 3, no. 1 (2023): 1–11.

Pancasila can be concretely realized in life, for example, when conducting deliberations to reach a consensus, an attitude of tolerance, tolerance, and the realization of forms of humanity, for example, helping friends who need help. These values can form a character that maintains and preserves diversity and multiculturalism. In Indonesia<sup>27</sup>. Education is seen as the primary tool in instilling multicultural values. Formal and informal education systems are used to promote multiculturalism and teach individuals to appreciate and respect different cultures. The relationship between multiculturalism and Pancasila is very significant. Multiculturalism is in line with the vision of Pancasila as a national ideology.<sup>28</sup> Both concepts emphasize the importance of diversity and unity in Indonesian society. Pancasila provides a philosophical basis for applying multiculturalism in various aspects of Indonesian society, including politics, religion, and education.<sup>29</sup>

Multiculturalism and Pancasila are interconnected concepts. Multiculturalism recognizes and appreciates the coexistence of different cultures, while Pancasila functions as the fundamental values and principles for a diverse nation. The values of Pancasila guide the implementation of multiculturalism in Indonesia, and education plays a vital role in instilling these values. Both concepts emphasize the importance of diversity and unity in Indonesian society. The instilling of Pancasila values in schools in the current curriculum, namely the independent curriculum, is carried out differently from the previous curriculum. Pancasila values are taught through project-based learning with an emphasis on Indonesian cultural values. Ultimately, project-based learning creates a strong national identity in diversity based on Pancasila values.

The most innovative and distinctive feature of our unique curriculum is the Pancasila student profile. The Pancasila Student Profile embodies Indonesian students as lifelong learners who are globally competent and act according to the values of Pancasila, with six main characteristics: faith, devotion to God Almighty, and good character, global diversity, mutual cooperation, independence, critical thinking and creativity. The Pancasila student profile ensures that these students have smooth qualities, are nationally and globally

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<sup>26</sup> Ridho Salyo et al., "Pancasila Di Era Milenial: Makna Dan Relevansinya Bagi Masa Depan Bangsa," *Jurnal Pendidikan Transformatif* 1, no. 2 (2022): 68–76.

<sup>27</sup> Kurnia Widiyani, "Implementasi Kebhinekatunggalikaan Dan Sila-Sila Pancasila Sebagai Penguatan Profil Pelajar Pancasila," *Jurnal Pendidikan West Science* 1, no. 02 (2023), <https://doi.org/10.58812/jpdws.v1i02.223>.

<sup>28</sup> Muhamad Dawam Raihan, Arifin Maksum, and Arita Marini, "Penguatan Profil Pelajar Pancasila Dengan Mengintegrasikan Nilai-Nilai Multikultural," *Cetta: Jurnal Ilmu Pendidikan* 6, no. 4 (2023), <https://doi.org/10.37329/cetta.v6i4.2762>.

<sup>29</sup> Aldi Cahya Maulidan and Wawan Darmawan, "Implikasi Multikulturalisme Dalam Pembelajaran Sejarah Sebagai Upaya Meningkatkan Kesadaran Persatuan Indonesia," *Jurnal Artefak* 11, no. 1 (2024): 49–64.

competitive, are able to work with anyone anywhere, complete assignments independently, develop critical thinking and creativity, ideas so that they will produce Indonesian students with noble morals. Develop. Of course, to achieve this goal, students from all over Indonesia must also work together. This has a tight connection to the principles of Based on local cultural values, Indonesian students need to be highly motivated to become international students<sup>30</sup>. The Pancasila Student Profile acknowledges Indonesian students as lifelong learners who possess global competence and behave in line with Pancasila values<sup>31</sup>. Karmelita (2023) states that initiatives to implement the Pancasila student profile in her study are not only a movement in the education system, but also a community movement. The realization realization of the Pancasila Student Profile is possible via cooperation between parents, educators, students and all community institutions. In this sense,<sup>32</sup> explain that the educational process achieves one goal, namely the formation of national life. In teaching, teachers must maintain the values of Pancasila separately. Because, these values are internalized in learning activities. Teachers have the right to determine the internalization of Pancasila values in each specific activity in the learning process. Continuous habituation to all learning situations allows students not only to become loyal and pious individuals, but also intelligent citizens who uphold and practice the values of Pancasila. In their research,<sup>33</sup> found that raising Pancasila kids' character education should primarily focus on helping them become logical thinkers who possess the following six qualities: independence, creativity, faith, and religion as a means of promoting human birth. Honoring the Almighty God, moral principles, collaboration, and diversity across the world. It is hoped that students will be able to acquire knowledge on their own, apply it, learn, absorb, and internalize moral principles and values that they may apply to their daily lives. The improvement of student profiles in Pancasila is presented separately in extracurricular activities at school and outside intra-school activities<sup>34</sup>. The Pancasila Student Profile is implemented in schools to improve project-based learning activities based on Pancasila Values which are systematically grouped into each aspect

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<sup>30</sup> Agni Fristy, Fina Lutfiah Munawiroh, and Tin Rustini, "Analisis Nilai-Nilai Bhineka Tunggal Ika Untuk Sekolah Menumbuhkan Profil Pelajar Pancasila Di Sekolah Dasar," *Jurnal Edukasi Nonformal* 1, no. 1 (2023).

<sup>31</sup> Ahmad Teguh Purnawanto, "Perencanaan Pembelajaran Bermakna Dan Asesmen Kurikulum Merdeka | Purnawanto | JURNAL PEDAGOGY," *Jurnal Pedagogy*, 2022.

<sup>32</sup> Izuddinsyah Siregar and Salmah Naelofaria, "Implementasi Nilai-Nilai Pendidikan Karakter Di Madrasah Aliyah Pesantren Modern Unggulan Terpadu Darul Mursyid," in *Prosiding Seminar Nasional "Reaktualisasi Konsep Kewarganegaraan Indonesia,"* 2019.

<sup>33</sup> Muhammad Irsan Barus and Syadidul Kahar, "Tinjauan Historis Kurikulum Pesantren Sirajul Huda Kabupaten Karo," *Jurnal Tamaddun: Jurnal Sejarah Dan Kebudayaan Islam* 7, no. 2 (2019), <https://doi.org/10.24235/tamaddun.v7i2.5505>.

<sup>34</sup> Ailatul Maula and Ainur Rifqi, "Peran Kepemimpinan Kepala Sekolah Dalam Mewujudkan Proyek Penguatan Profil Pelajar Pancasila (P5) Di SDN Sidotopo I/48 Surabaya," *Journal Edu Learning* 2 (2023).

of the Pancasila Student Profile that enhancing Pancasila students' character education aims to help them become logical thinkers with six key traits: independence, originality, critical thinking, and innovation. The Republic of Indonesia's Ministry of Education and Culture's Pancasila Student Profile. The Pancasila student profile results are broken down into six dimensions by <sup>35</sup> these dimensions include: 1) Morality, faith, and allegiance to the Almighty God. 2) Liberty. 3. Applying critical thinking. 4. Originality. 5) Collaboration between parties. 6) Diversity around the world. When the Pancasila student profile is implemented, these features of the profile will serve as a guide profile improvement project activities.

The Pancasila Student Profile Improvement Project (P5) is an extracurricular activity that aims to develop student character so that its implementation process must be followed. The Pancasila Student Profile Improvement Project (P5) process describes the flow of the character processing and construction process. According to <sup>36</sup>, there are four stages in the implementation of the Pancasila Student Profile Improvement Project. namely 1) Preparation stage, 2) Contextualization stage, 3) Action stage, and 4) Reflection or follow-up stage. These four stages must be carried out systematically so that the Pancasila Student Profile Improvement Project activity achieves its goals at the end of the stage.

## Method

To accomplish the study's goals, a qualitative descriptive methodology is employed.: Implementation of multicultural values through the temporary title of programs and projects to improve the profile of Pancasila students. Qualitative research is a systematic approach to understanding and interpreting social phenomena through the collection, analysis, and interpretation of non-numerical data. Qualitative research includes various techniques such as interviews, focus group discussions, observations, document analysis, and case studies. This method allows researchers to collect data in detail and specifically. The data collected in this study were in the form of interviews, observations, and documents and were analyzed using the <sup>37</sup> approach. The researcher used an interactive model with elements of data reduction, data presentation, and drawing conclusions. This study describes the steps of implementing

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<sup>35</sup> Siti Nuriya, Tri Endang Jatmikowati, and Misyana Misyana, "Implementasi Proyek Penguatan Profil Pelajar Pancasila," *Jurnal Teknologi Pendidikan* 1, no. 1 (2023), <https://doi.org/10.47134/jtp.v1i1.35>; Maula and Rifqi, "Peran Kepemimpinan Kepala Sekolah Dalam Mewujudkan Proyek Penguatan Profil Pelajar Pancasila (P5) Di SDN Sidotopo I/48 Surabaya."

<sup>36</sup> Raihan, Maksum, and Marini, "Penguatan Profil Pelajar Pancasila Dengan Mengintegrasikan Nilai-Nilai Multikultural."

<sup>37</sup> Matthew B Miles and A. Michael Huberman, "Miles and Huberman 1994.Pdf," *Qualitative Data Analysis: An Expanded Sourcebook*, 1994.



multicultural values through programs and tentative titles to improve the profile of Pancasila students at SMK 1 Palu.

According to Spradley (2006), the selection of informants used informant criteria, namely cultural enculturation, direct involvement, different cultural backgrounds, sufficient time, and non-analytical. Based on these requirements, the informants or subjects in this research, namely advisors, coordinators, P5 facilitators, Students of SMKN 1 Palu are directly involved in practicing multicultural values through programs and work titles that enhance the profile of Pancasila students.

## **Results and Discussion**

Implementing the independent curriculum at SMK 1 Palu has been in stages since the last academic year. In the 2023/2024 academic year, the independent curriculum was implemented in all classes. The unique curriculum with innovative philosophy and content provides a different atmosphere especially in the Pancasila Student Profile Improvement Project (P5). Although some changes are actually new, they are still related to the knowledge from the previous curriculum and are received optimistically by both the school and the local Pancasila community. This new curriculum allows teachers to independently manage learning according to environmental conditions and student needs, based on interview results. In addition, because teaching materials are presented according to lesson content, teachers can develop teaching materials more creatively.

In addition to extracurricular activities, the independent curriculum has extracurricular activities in the form of the Pancasila Student Profile Improvement Project or P5. This is an innovation in the world of education where students learn the character of a nation through education. You will gain real-world experience both inside and outside the classroom through a series of learning project activities. The implementation of the Pancasila Student Profile Enhancement Project is flexible in terms of both content and time. In terms of content, the project should be based on the achievement of the Pancasila student profile according to their level of development and does not need to be linked to the achievement of learning outcomes for a particular course. The implementation of the Pancasila Student Profile Enhancement Project is very important because it can be the best means of developing lifelong learners who are competent, have character, and act in accordance with Pancasila values (Directorate of Pancasila and Citizen Education Development, 2021). Schools should implement the

Pancasila project to improve students' profiles by following an independent curriculum approach such as SMK 1 Palu.

The Pancasila Student Enrichment Project has its own schedule and is implemented separately from regular classes.. The material provided can be different from the subject matter taught in regular classes by adapting to school conditions. By integrating the dimensions and approaches of multicultural education, students will be able to understand cultural diversity, have an attitude of tolerance amidst cultural diversity, and collaborate with other students from different cultures.

Before the Pancasila Student Empowerment Project was implemented at SMK Negeri 1 Palu, the project design was first determined based on the project profile flow. This includes several stages, including the preparation stage (identifying topics that need to be studied and providing enlightenment to students); Contextualization phase (investigating issues in the surrounding environment related to the topic of discussion); action stage (formulating roles through real action); reflection stage (completing the process with various works and carrying out evaluation and reflection); and the follow-up stage (arranging strategic steps for the following better change). These stages integrate approaches and dimensions into these stages. In simple terms, an overview of P5 by integrating cultural content in Indonesia is included in the following list.

**Table 1. Overview of P5 by integrating cultural content**

Implementation Stages		Description
1	Introduction Stage	Adding cultural content to projects that can shape knowledge and attitudes about diversity in Indonesia
	Information mining, discussion, interaction	
2	Contextualization Stage	a. Individual characteristics b.The uniqueness or habits of the surrounding community c. The richness of Indonesian culture d.Benefits of Religion e. Preserving diversity
	Preparation of project ideas and concepts, division of tasks and responsibilities for the action stage	
3	Action Stage	Promoting problems caused by diversity and finding solutions in the form of actual actions that allow solutions to problems: bullying posters and harmony in diversity
	Cultural performances, work exhibitions, art appreciation	
4	Reflection Stage	
	What has been learned and applied, what needs to be improved, what needs to be improved	
5	Follow-up Stage	(Becoming Upstanders)

After determining the project design, the design is loaded into the project module, which will later be used as a reference when implementing the project. The implementation of the P5 project by integrating Indonesian cultural content will be carried out in several stages, which will then be explained in more detail based on the stages. In implementing P5 at the introductory stage, the teacher divides the class into several meetings based on the sequence of material or discussion that the sequence in the project design has determined. The teacher begins the first meeting by conveying the goals and targets for achieving the project to the students and using trigger questions to provoke students to identify individual characteristics and, for example, asking questions about differences in characteristics based on gender with questions and answers. Next, groups are divided randomly through games. This technique ensures that the group formed is diverse and from various backgrounds without being selective.

Learning in diverse groups allows individuals to gain exposure to different perspectives, experiences, and knowledge that can increase their understanding of diversity and improve critical thinking skills.<sup>38</sup> In addition, according to Vygotsky (1978), cultural differentiation can influence how a person handles problems. Therefore, through diverse study groups, students will not only learn to appreciate differences but will also learn to think critically, collaborate, and solve problems. Critical thinking and problem-solving skills are essential components that can help students answer diversity challenges. Next, the teacher gave the students observation sheets and interview sheets. The observation sheet contains what is visible physically. In this activity, observations are carried out on group friends in turns. The interview sheet contains content on ethnicity, religion, language used at home, and characteristics based on regional origin. Some of these activities are intended to construct initial knowledge about individual characteristics through group observations and discussions. The results of the observations are presented by each group, representing one person from the group.

In the following meeting discussed the uniqueness and customs of the surrounding community. This activity reflects the form of cultural literacy. Cultural literacy is forming an individual's ability to behave towards their social environment as part of a culture and nation (Marto 2020). In cultural education activities, teachers divide students into groups and ask them to read texts about the characteristics and customs of people from various regions in Indonesia. In the next activity we will show a video about the characteristics and customs of

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<sup>38</sup> Suparmi Suparmi, "Pembelajaran Kooperatif Dalam Pendidikan Multikultural," *Jurnal Pembangunan Pendidikan: Fondasi Dan Aplikasi* 1, no. 1 (2012).

people from various regions in Indonesia. This technique aims to build knowledge and understanding regarding diversity and responsibilities as citizens. At the end of the activity, a question and answer session was held regarding diversity in Indonesia. The teacher gave individual assignments to students to make them aware of the diversity in their environment. Direct involvement of students in authentic contexts can foster sensitivity to the conditions that exist in the environment around students. Interaction with the surrounding environment can help students be more sensitive and caring and learn to solve problems they face in the surrounding environment <sup>39</sup>.

Students learn about topics regarding cultural riches in Indonesia through observations, group discussions, and questions and answers. Meeting materials on cultural wealth include traditional ceremonies, traditional clothing, houses, traditional musical instruments, dances, weapons, regional songs, and typical regional foods. Due to the breadth of the material, the teacher divides learning activities on this topic into two meetings. The first meeting discussed traditional ceremonies, clothing, houses, musical instruments, and dances. The second meeting discussed traditional weapons, regional songs, and regional specialties. The teacher introduces through various picture stories, reading texts, and videos about multicultural values.

The result of studying the cultural riches in Indonesia is increased knowledge and understanding of the various cultures that exist in Indonesia. Teaching students about Indonesia's cultural heritage aims to instill a passion for preserving and promoting the country's rich cultural diversity. Educating students about their cultural heritage makes them aware of preserving it for future generations.<sup>40</sup> Teaching students about Indonesia's cultural heritage can increase cultural appreciation and tolerance. The Ministry of Education and Culture claims that (2017), by studying various aspects of Indonesian culture such as traditional dance, music, handicrafts, and cuisine, students gain a deep understanding and appreciation of diversity.

After understanding the richness of Indonesian culture, the benefits of diversity will be discussed in the next section. Sparking questions were asked of students about the benefits they felt from diversity. Next, the teacher helps the group discuss diversity's benefits through worksheets. They benefit in several fields: education, social, economics, tourism, and the environment. Learning attitudes of tolerance and love for the country is the primary goal of learning this topic. The state motto, "Unity in Diversity," aims to help students understand

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<sup>39</sup> Kementerian Pendidikan, Kebudayaan, "Kurikulum Merdeka."

<sup>40</sup> José A López-Fernández et al., "Perceptions of Heritage among Students of Early Childhood and Primary Education," *Sustainability* 13, no. 19 (2021): 10636.

these attitudes and internalize them so that they become positive characters in social life. Tolerance is very important in order to live side by side in a diverse society. Pettigrew and Tropp state that tolerance encourages social cohesion and harmony by fostering understanding, empathy, and respect between individuals from different backgrounds, thereby enabling peaceful coexistence with diverse perspectives, beliefs, and values.<sup>41</sup>

In the final meeting of the introductory phase, students discussed the diversity of Indonesian culture and its relationship with the globalization landscape. In the current era of globalization, many foreign cultures can enter Indonesia. This change is not only a unique challenge for Indonesia but can also be an opportunity to promote Indonesian culture to other countries. To preserve culture, awareness and understanding of cultural heritage are essential. Nahak (2019) believes that one of the efforts to preserve culture is to increase awareness and educate the younger generation about their cultural heritage. In this way, students can maintain and preserve local and national culture in Indonesia by understanding the challenges of globalization and their cultural heritage. After students understand the attitude of tolerance and the benefits of diversity, the teacher asks students questions about what things can preserve cultural diversity. Afterward, students were formed into several groups to write down creative ideas or new things that could preserve Indonesian culture. This topic focuses on pride in national culture and the love of the country. Students can see the outside world and utilize technology. However, it does not influence them to study their own culture and be willing to introduce one of the cultures by utilizing existing technology.

The teacher communicates the project objectives to students during the contextualization phase. After the introduction phase, the teacher asks students to discuss creative ideas, innovations, and initial concepts for their final project. After that, they mutually agreed that a work exhibition would be held, and the activities included cultural arts performances from various regions, including dance and traditional clothing. Apart from that, there is also student self-actualization such as reading poetry, singing regional songs, Pancasila student profile songs, dramas about bullying, and exhibitions of student work as a form of cultural preservation and instilling the Pancasila character with a global dimension of diversity. Students are formed into several groups to determine their appearance and work to be displayed. Apart from determining the ideas, students are also responsible for dividing their respective tasks.

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<sup>41</sup> Raihan, Maksum, and Marini, "Penguatan Profil Pelajar Pancasila Dengan Mengintegrasikan Nilai-Nilai Multikultural."

At this contextual stage, the teacher divides students into several meetings. There was a meeting where students designed posters with the theme Stop bullying. Also, in groups, they design miniatures that represent various regions. The miniatures are traditional house clothes from various regions or historical buildings from various regions. The resulting posters and miniatures show at the peak of the work title event. At other meetings, students have started practicing for dance performances, songs, and costumes and creating works with cultural diversity nuances. All parties are actively involved and respond positively. At the action stage, the teacher actively involves all student parties in implementing and performing the final project. Students introduce the diversity of different cultures by performing dances, songs, and regional specialties. In the action stage, students are divided into teams to perform a specific task. There is a dance team, a choir team, a bazaar work team, and a campaign team. All teams carried posters showing diversity and harmony and "friendly areas: no harassment areas." In addition, the teachers actively performed a special dance called "Indonesian Wonderland" and wore clothes from various Indonesian provinces. At this point, working together with various parties is very important. To foster mutual respect, respect, safeguard, and avoid discriminatory behavior amidst Indonesia's cultural diversity, this activity aims to show diversity in a natural context as a form of intercultural tolerance.

Based on the results of interviews conducted by researchers with several teachers of SMKN 1 Palu, several informants explained that teachers apply multicultural values in every subject. In addition to implementing multicultural education through learning activities, SMKN 1 Palu applies multicultural values in school extracurricular activities including Scouts, PMR, Futsal, Red and White Flag Brigade and other Masu extracurricular activities. The results of this study are in line with research conducted by Munadlir (2016) which states that the development of multicultural learning can be done in various ways, including in the implementation of teaching and learning activities and multicultural school management.

Based on the results of the documents obtained by researchers in the WhatsApp group P5 SMKN 1 Palu, it can be seen that the documentation of the activity temporarily titled "Pancasila Student Profile Improvement Project" was carried out for only one day, starting the day before, preparation of both the main tent for official invitations and the work title tent for each department. In preparation for the title of his work, pre-arrangements have been made, including table placement, flower decorations, posters, and acts. Students stage various performances, which have been arranged by the event committee, starting before the guests arrive at the location and ending with a report on work activities. Activities presented include

drama performances related to bullying issues; Fashion show activities, which display various traditional clothes from various regions; performances of various dance arts, modern and traditional dances; singing regional and familiar songs; and other performances.

All students took part Pancasila Student Profile Strengthening the spirit, creativity and solidarity through diversity cooperation in project implementation. The Pancasila Student Empowerment Project is a component of a special curriculum designed to help students grow into people with the spirit of Pancasila. Six characteristics make up the Pancasila student profile: faith, a strong commitment to God Almighty, moral rectitude, independence, teamwork, diversity across the world, critical thinking, and creativity. SMK 1 Palu emphasizes faith, devotion to God Almighty, and world diversity via the six characteristics of Pancasila students. Students realize that differences are inherent, create an attitude of mutual respect without prejudice, and embrace the necessity for cultural diversity by exercising their faith and devotion to God Almighty and features of world diversity, religious, and ethnic diversity and are able to explore the country. Work achievements can strengthen students' attitudes during school. Through the "Pancasila Student Profile Strengthening Project" activity, teachers will realize the multicultural values of SMK 1 Palu by respecting cultural, religious, ethnic, and national diversity.

After the action phase, the reflection phase begins. Reflection is essential to enhancing personal and professional learning and development. Using the theoretical foundations of reflection and practical strategies developed by experts such as Schön (1983), Mezirow (1991), Moon (2004), Boud et al (2013) and Hatton & Smith (1995) outlines how educators and practitioners can create meaningful opportunities for reflection. By conducting critical self-analysis and cultivating a culture of reflection, individuals can deepen their understanding, challenge their assumptions, and continually improve their practice.

In the P5 project, the reflection stage digs deeper into what has been learned and applied and what needs to be improved. Students complete final assignment activities, reflection activities. In addition, teachers will conduct evaluations and follow-ups so that the next P5 program can be implemented better. The project management team conducts evaluation activities based on departments and class levels. In accordance with project development guidelines to improve the profile of Pancasila students (2021), the evaluation of the implementation of P5 must consider the following: evaluation must cover all aspects, not just the final results, be tailored to specific educational units, use evaluation to gain a broader understanding than just the end of the project and involve students in the evaluation process.

The following are the conclusions of the P5 program evaluation obtained by researchers after conducting interviews with advisors, coordinators, project facilitators, and several students:

- a. The P5 program has run efficiently and according to the predetermined schedule. The planned stages well organize the sequence of P5 implementation
- b. P5 increases knowledge about diversity in schools, the surrounding environment, and the country.
- c. By integrating a multicultural education approach, P5 activities provide students with knowledge about Indonesia's cultural diversity and foster attitudes of tolerance, appreciation, and respect for other cultures.
- d. P5 is a fun activity and can strengthen unity amidst diversity
- e. Apart from being fun, P5 also makes students confident, appreciate differences, and be creative
- f. The teacher must consider several things when designing P5, such as integrating multicultural content that can promote more cultural diversity, especially at the action stage. Because the cultural context in Indonesia is vibrant and unique.

After evaluating the results, the moderator group looks for the next steps to carry out the work. In accordance with the guidelines for the Pancasila Student Profile Strengthening Project Development Guide, the next step in implementing P5 is to collaborate with various stakeholders outside the school environment and encourage school residents to continue to carry out positive practices. As a result of interviews with teacher facilitators regarding implementing P5 in the future, they plan to make it more structured, in line with the findings from previous evaluation results. For the next semester, with a different theme, they will design the implementation to be more structured regarding schedule, location, and more diverse multicultural content. Advisors, coordinators, and project facilitators also expressed their appreciation to all students who have participated in P5 practices, which will ultimately increase the sense of unity and foster a sense of gratitude to the Creator. Thus, P5, based on a multicultural approach, has been successfully implemented at SMKN 1 Palu.

## **Conclusion**

The findings of this study indicate that SMK 1 Palu's Pancasila Student Profile Improvement Project (P5) is part of the Merdeka curriculum structure. The school implements it well through the planning, implementation and evaluation process.



Collaboration from various parties makes the P5 program run well and provides extraordinary benefits for students. The integration of more diverse cultural content can increase insight into the rich culture that exists in Indonesia and students' knowledge and attitudes of tolerance amidst diversity.

The work exhibition program reflects that students' increasingly tolerant and open attitudes towards diversity, mutual respect between cultures, love of national culture, and perspectives of nationalism continue to develop among students of SMKN 1 Palu. To achieve the best results later, teachers must plan More carefully implement the project to increase the visibility of Pancasila students through the involvement of various stakeholders outside the school. The school facilitator team also conducted evaluations and follow-ups to improve the implementation of P5 in the following academic year. Therefore, this school can become a role model for other schools in practicing the P5 project that is oriented toward increasing knowledge and national character-building for Indonesian students in the future.

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