



# Integrating Multicultural Values in Pancasila and Citizenship Education

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## Abstract

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This study aims to analyze the relationship between Pancasila and Citizenship Education and multicultural education in the context of character formation of students in Indonesia. The method used is Systematic Literature Review with a literature research approach to a number of scientific articles published in the last five years. The results of the study show that Pancasila and Citizenship Education has a strategic role in instilling the values of democracy, pluralism, humanism, and nationalism as the foundation for the formation of a civilized multicultural character. The integration of these values has been proven to be able to foster tolerance, empathy, social responsibility, and the ability to interact harmoniously in the midst of cultural and religious diversity. Teachers play an important role as facilitators, mediators, and main role models in implementing diversity values in the school environment. The conclusion of this study emphasizes that multicultural education through Pancasila and Citizenship Education not only functions as a means of cognitive learning, but also as a transformative national strategy to strengthen unity, deepen national awareness, and maintain the integrity of the Unitary State of the Republic of Indonesia in the midst of the reality of a pluralistic society.

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## **1. Introduction**

Civic Education (*Pendidikan Pancasila dan Kewarganegaraan* / PPKn) is one of the important components in the national education system that has a strategic role in shaping the character of citizens based on the values of Pancasila. Based on Law Number 20 of 2003 Article 37, Pancasila and Citizenship Education is a compulsory subject directed to shape students into human beings who have a sense of nationality and love for the homeland. In the context of a multicultural Indonesian society, PPKn is a relevant educational vehicle to internalize the values of tolerance, democracy, and humanity. According to Rahmawati (2021), PPKn education does not only focus on learning the concept of statehood, but also becomes a strategic medium in instilling multicultural values so that students have the ability to appreciate differences and coexist harmoniously.

Multicultural education itself is an educational approach that emphasizes the importance of understanding, appreciating, and accepting cultural, religious, ethnic, and gender diversity. Mahiri (2017) explained that multicultural education aims to create justice and equality in the educational environment by providing equal opportunities for all students. In the Indonesian context, this is relevant considering the pluralistic and heterogeneous conditions of society. Multicultural education is integrated into PPKn so that the learning process not only emphasizes cognitive aspects, but also builds students' social and moral awareness of differences (Nuryadi, 2020). Thus, PPKn acts as an instrument for the formation of multicultural character rooted in the values of Pancasila and the spirit of *Bhinneka Tunggal Ika*.

From a juridical and philosophical perspective, the basis for the implementation of multicultural education in PPKn refers to the 1945 Constitution Article 31 Paragraphs 3 and 5, which affirms that national education functions to shape the character and civilization of a dignified nation. Rahmawati (2021) added that Pancasila values are a moral and ideological foothold for the formation of a nation's character that is just and respects differences. Meanwhile, the implementation of the Independent Curriculum that has been implemented by the Ministry of Education also strengthens the direction of character and tolerance education, where PPKn learning is used as a dialogue space for students to develop multicultural awareness (Yunus et al., 2020). Through project-based and collaborative learning, teachers can instill the values of democracy, justice, and social responsibility.

The relevance between PPKn and multicultural education can be seen in the function of both as democratic, tolerant, and humanist citizens. Sabzalian (2019) emphasized that PPKn must be directed to learning that respects differences and strengthens the sense of national unity. Multicultural values such as democracy, humanism, pluralism, and nationalism can be integrated into the basic competencies and learning objectives of PPKn. For example, the value of democracy is instilled through class deliberation activities, while the value of pluralism is realized through cross-cultural discussions that teach empathy and mutual respect. With this kind of approach, PPKn serves as a transformative vehicle that fosters national awareness without ignoring the diversity of identities.

In addition, the challenges of globalization marked by social, technological, and cultural value changes require PPKn to be adaptive in instilling multicultural values. The increasing intolerance and Ethnicity, Religion, Race, And Inter-Group Affairs (*Suku, Agama, Ras, dan Antargolongan/SARA*) -based conflicts in some regions of Indonesia shows that there is still a low understanding of the importance of diversity. Raihani (2018) stated that multicultural education through PPKn can be a preventive solution to potential social conflicts by instilling the value of mutual respect from an early age. Therefore, the integration of multicultural values into PPKn is not only an academic need, but also a moral responsibility to maintain the unity of the nation in the midst of globalization and cultural disruption. Pancasila and Citizenship education has a vital role in building a civilized multicultural society. Through a multicultural education approach, PPKn is expected to be able to cultivate students who think critically, empathize, and are committed to universal human values without losing their national identity. Thus, PPKn is an important pillar in developing the character of citizens who are democratic, tolerant, and ready to live in the midst of differences.

## **2. Methods**

This study uses a qualitative approach of the type of library research with the Systematic Literature Review (SLR) method. This method was chosen because it is relevant to analyze and synthesize various previous research results related to the topic of integrating multicultural education in the learning of Pancasila and Citizenship Education (PPKn). The SLR approach allows researchers to gain a

deeper understanding of trends, concepts, and directions of research that has been conducted previously, as well as identify research gaps (Raihani, 2018).

The research stage begins with the process of identifying literature which is carried out through systematic searches in academic databases such as Google Scholar, ResearchGate, and Elsevier. The researchers used keywords: “multicultural education,” “PPKn,” “character education,” “Indonesia,” and “citizenship education.” The article selection process is carried out with inclusion criteria, namely: (1) articles published within the last five years; (2) discuss the relationship between multicultural education and PPKn; (3) use Indonesian or English; and (4) published in accredited national journals or reputable international journals. From the initial search results of dozens of articles, only a dozen articles met the eligibility criteria for further analysis.

The next stage is quality evaluation and data extraction, where each article is analyzed based on the focus of the research, the methods used, and the main results and findings relevant to the purpose of the study. The data was analyzed using a content analysis technique using a thematic approach, which is to group findings based on major themes such as: (1) the concept and theoretical foundation of multicultural education, (2) the implementation of multicultural values in PPKn, and (3) the impact of multicultural value integration on the formation of students' character. This analysis was conducted to find a pattern of relationship between multicultural education variables and strengthening civic character.

In addition, the validity of the data is strengthened through the source triangulation technique, by comparing findings from various studies using different

contexts, locations, and levels of education. This approach helps ensure that the conclusions produced have a strong empirical basis (Yunus et al., 2020). Thus, the SLR method in this literature research not only serves to collect data, but also to produce a conceptual synthesis that describes how multicultural education can be implemented in PPKn learning effectively and relevant to the Indonesian national context (Sabzalian, 2019; Rahmawati, 2021).

### **3. Results**

The results of the literature review show that Pancasila and Citizenship Education (PPKn) has a strategic position in internalizing multicultural values into the national education process. In various studies, PPKn is seen as an effective instrument to instill national awareness and tolerance in students in the midst of Indonesia's socio-cultural diversity (Rahmawati, 2021). The integration of multicultural values in PPKn serves to develop an understanding of the importance of diversity and encourage students to respect differences in ethnicity, religion, language, and customs. This is in line with the goals of national education as enshrined in Law Number 20 of 2003 Article 3, which emphasizes the formation of Indonesian people who have faith, piety, noble character, as well as democratic and responsible.

In the context of learning in schools, multicultural education through PPKn is implemented by instilling the values of democracy, humanism, pluralism, and nationalism as the moral foundation of students. Sabzalian (2019) stated that PPKn plays a role as a vehicle for the formation of students' character to live in diversity,

by instilling values such as deliberation, social responsibility, and respect for differences. Meanwhile, Yunus et al. (2020) emphasized that the project-based collaborative learning approach in the Independent Curriculum can strengthen the multicultural dimension in PPKn learning. For example, students can be involved in social projects that involve cross-cultural interactions, so that they learn directly about the value of empathy and solidarity in a real context.

In addition, the results of the literature synthesis also show that teachers play a central role in integrating multicultural values in the teaching and learning process. Teachers not only function as material presenters, but also as role models in the application of the values of tolerance and justice. Raihani (2018) stated that PPKn teachers must be able to create an inclusive and democratic classroom atmosphere so that students feel valued without discrimination. For example, in class discussions, teachers need to provide equal space for all students to express their opinions. This approach encourages participatory learning that fosters awareness of the importance of diversity. Similar research by Chaudhary (2018) shows that teachers who integrate multicultural values into thematic learning methods are more effective in fostering empathy and appreciation for differences than traditional approaches.

Conceptually, multicultural education in PPKn not only teaches about diversity, but also forms social awareness and civic responsibility. Hasibuan (2021) emphasized that multicultural education in the context of PPKn must be directed at strengthening universal human values based on Pancasila, such as a just and civilized humanity, as well as the unity of Indonesia. Thus, students not only understand differences, but also have the awareness to maintain social harmony. In practice,

teachers can use case studies, simulations, and value reflection to relate multicultural concepts to everyday life situations. Rahmawati (2021) explained that when students are involved in discussions about actual social issues such as intolerance, social inequality, and discrimination, they can learn to assess problems from various cultural perspectives.

However, the study also found a number of challenges in the implementation of multicultural education through PPKn. One of the main obstacles is the limited understanding of teachers to the concept of multiculturalism and its application in the classroom (Arsal, 2019). Many teachers still focus on the cognitive aspects of PPKn, such as memorization of norms and laws, without emphasizing the affective and psychomotor values that form multicultural characters. As a result, learning tends to be normative and less reflective of students' social contexts. On the other hand, school environment factors also have a significant influence. Schools that are ethnically or religiously homogeneous have less chance of developing a direct multicultural experience than schools that are heterogeneous. Therefore, strengthening policies and teacher training is needed so that PPKn learning can truly become a space for intercultural dialogue (Latif & Hafid, 2021).

Another interesting finding is the relationship between multicultural education and the formation of the character of students with a national perspective. Dwintari (2018) highlighted that multicultural education applied in PPKn plays an important role in fostering nationalism and the spirit of unity in the midst of identity differences. Through activities such as national debates, People's Consultative Assembly (*Majelis Permusyawaratan Rakyat*/MPR) session simulations, or culture-

based social projects, students can develop social skills, critical thinking, and civic responsibility. In the long run, this can foster a “civic culture” or civic culture rooted in the values of Pancasila. In line with that, Ekwandari et al. (2020) added that the integration of multicultural values in PPKn can strengthen character dimensions such as tolerance, empathy, and social solidarity which are the foundation of a democratic society.

In addition to its educational function, multicultural education also has a preventive function against the emergence of intolerance and radicalism. Wibowo and Wahono (2017) explained that PPKn can be used as a means to prevent the spread of exclusive ideologies by instilling the value of openness and togetherness. By instilling the principle of *Bhinneka Tunggal Ika* in every learning activity, students are accustomed to seeing diversity as a strength, not a threat. Similar findings were put forward by Gunartati et al. (2017) which showed that schools that implemented the multicultural-based PPKn program had a lower level of conflict between students than schools that did not implement it. This means that the internalization of multicultural values has a direct impact on the school’s social climate.

From the results of the overall analysis, it can be seen that multicultural education in PPKn has wide implications, both in pedagogical and social aspects. In the pedagogical aspect, the integration of multicultural values encourages more contextual, participatory, and reflective learning. Teachers are required to be facilitators who guide students to think critically about diversity issues. In the social aspect, multicultural education through PPKn builds a collective awareness that Indonesia’s national identity cannot be separated from cultural diversity. Thus, this

education functions as a means to strengthen social integration and strengthen the unity of the nation in the midst of globalization dynamics (Yunus et al., 2020).

In summary, all the results of the study show that the application of multicultural values in PPKn must be supported by inclusive education policies, continuous teacher training, and support for a school environment that is open to diversity. This comprehensive approach is believed to be able to change the learning paradigm from just knowledge transfer to a transformation of values and attitudes. When students are able to view differences as part of a complete national identity, the goal of national education to create citizens with Pancasila character will be achieved sustainably. Thus, multicultural education in PPKn is not only a pedagogical concept, but also a national strategy to maintain social harmony in a pluralistic Indonesia.

#### **4. Conclusion**

Based on the results of a systematic study of various literature, it can be concluded that Pancasila and Citizenship Education (PPKn) has a very strategic role as a vehicle for strengthening multicultural values in the Indonesian national education system. Through the integration of multicultural education, PPKn not only forms citizens who understand their constitutional rights and obligations, but also fosters awareness to respect differences, reject intolerance, and uphold human values and social justice. The application of democratic values, pluralism, humanism, and nationalism in PPKn learning has proven to be able to strengthen the character of students based on Pancasila and the spirit of *Bhinneka Tunggal Ika*.

In addition, the success of the implementation of multicultural education through PPKn is greatly influenced by the role of teachers, school policies, and curriculum support that is adaptive to cultural diversity. PPKn designed in a contextual and participatory manner will create an inclusive and harmonious learning environment. Thus, multicultural education in PPKn not only functions as a pedagogical instrument, but also as a national strategy in building the character of a tolerant, democratic, and committed citizen who is committed to maintaining the integrity of the Unitary State of the Republic of Indonesia in the midst of the challenges of globalization and the plurality of the nation.

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