

Global Diversity Values in Indonesia: An Elementary School High-Grade Indonesian Language Textbook Analysis

Enok Sadiyah^{a,*}, Prima Gusti Yanti^b, Wini Tarmini^c

Received : 4 February 2024
Revised : 14 March 2024
Accepted : 28 March 2024
DOI : 10.26822/iejee.2024.338

^a **Corresponding Author:** Enok Sadiyah, Department of Indonesian Language Education Doctoral Program, University of Muhammadiyah Prof. DR. HAMKA, Jakarta, Indonesia.
E-mail: enok.sadiyah@uhamka.ac.id
ORCID: <https://orcid.org/0009-0006-3260-9234>

^b Prima Gusti Yanti, Department of Indonesian Language and Literature Education, University of Muhammadiyah Prof. DR. HAMKA, Jakarta, Indonesia.
E-mail: prima_gustiyanti@uhamka.ac.id
ORCID: <https://orcid.org/0000-0002-2969-6545>

^c Wini Tarmini, Department of Indonesian Language Education Doctoral Program, University of Muhammadiyah Prof. DR. HAMKA, Jakarta, Indonesia.
E-mail: winitarmini@uhamka.ac.id
ORCID: <https://orcid.org/0000-0003-4338-1889>

Abstract

This research aims to analyze global diversity values present in Indonesian language textbooks for fourth-grade elementary school students. The study employs a qualitative approach with content analysis as the method. The research objects consist of four textbooks published by Erlangga, Yudistira, Bumi Aksara, and Pusurbuk Kemdikbudristek. The analysis process involves selecting relevant material samples, developing analytical categories, coding the content, and interpreting emerging patterns. The research findings indicate that the Indonesian language textbooks for fourth-grade elementary school students provide activities and experiences that enrich their understanding of cultural diversity in Indonesia. Students are taught to develop attitudes of tolerance and intercultural communication, as well as reflection and responsibility towards diversity. These books contribute to shaping students who are inclusive, tolerant, and capable of communicating in a multicultural environment, embodying the values of global diversity character. The importance of fostering global diversity character in primary school students is highlighted through education, particularly using meticulously designed Indonesian language textbooks. These textbooks introduce students to various aspects of Indonesian and other cultures, promoting understanding, appreciation, and tolerance for cultural diversity. Emphasizing character development, the textbooks instruct students in intercultural communication and encourage interactions with culturally diverse peers, fostering effective communication skills for multicultural environments. Furthermore, students are prompted to reflect on their own multicultural experiences, shaping their global perspectives. In summary, Indonesian language textbooks serve as a vital resource in shaping students into inclusive, tolerant individuals proficient in effective communication within multicultural contexts.

Keywords:

Pancasila Student Profile, Global Diversity, Textbook, Indonesian Language, Elementary School



Copyright ©
www.iejee.com
ISSN: 1307-9298

© 2022 Published by KURA Education & Publishing. This is an open access article under the CC BY-NC-ND license. (<https://creativecommons.org/licenses/by/4.0/>)

Introduction

Indonesia is a country with a large population, boasting rich cultural diversity that has gained global recognition (Kohler, 2019). Amidst this diversity, which is a source of national pride, the concept of global diversity emerges as a unique aspect, highlighting the challenges faced by a multicultural society in Indonesia. This concept is one of the six essential values encapsulated within the Pancasila Student Profile, alongside faith and piety in God Almighty, noble character, cooperation, independence, critical reasoning, and creativity. The Pancasila Student Profile outlines the character traits and competencies that all Indonesian students are expected to possess, rooted in the noble values of Pancasila as the national ideology (Saifuddin, 2017; Zarbaliyev, 2017).

Global diversity in the Pancasila student profile is fundamental, emphasizing the importance of respecting diversity to foster tolerance, appreciation, and cooperation among citizens from various cultural backgrounds. This value of global diversity is crucial not only within Indonesia's domestic context but also in preparing the society to become an integral part of the global community (Daniel et al., 2013). In today's globalized era, the ability to interact, respect, and collaborate with people from diverse cultural backgrounds is essential for success (Denson & Bowman, 2013; Wood et al., 2023). Global diversity in Indonesia includes tolerance, respect, and cooperation among the various ethnic, religious, and cultural groups in the country (Muchtari et al., 2022; Sahal et al., 2018). Since its independence, Indonesia has established a robust foundation to enhance global diversity (Brigg et al., 2016; Mavridis, 2015).

The 1945 Constitution of Indonesia guarantees religious freedom and recognizes the rights of citizens regardless of religion, ethnicity, or cultural background (Colbran, 2010; Lerner, 2013). Articles 28E and 29 of the 1945 Constitution explicitly state these rights. Additionally, there are laws protecting minority rights and promoting interfaith dialogue and intercultural cooperation, such as Law Number 39 of 1999 on Human Rights in Indonesia (Aragon, 2022; Ishak & Mikea Manitra, 2022; Sardol, 2014).

Indonesia acknowledges the significance of diversity and adheres to values of religious and cultural harmony through its legislation (Crouch, 2013; Jereza, 2016). For Example, In Kalimantan, Indonesia, there it shows how the diversity of Malay, Dayak, and Chinese communities is harmoniously accommodated through various cultural activities, still strongly valued by the people of West Kalimantan, Indonesia (Yanti et al., 2022). The aim of understanding diversity is to protect individual rights, fostering mutual understanding among community groups to create an inclusive and

harmonious environment for all citizens (Huda, 2019; Iwai, 2013).

Currently, Indonesia focuses on the demographic dividend phenomenon (Lerch, 2020; Mason & Lee, 2012; Ogawa et al., 2021). With a predominantly young population, investing in character education from an early age is crucial to ensure that future generations deeply understand the values of tolerance, appreciation for differences, and inclusivity in dealing with the complexities of an increasingly connected global society (Baehr, 2017; Hampton-Garland, 2021; Pattaro, 2016).

However, the moral and character education once highly regarded continues to face challenges (Nurohmah & Dewi, 2021; Özerk & Kerchner, 2014). Despite the form and strength of Pancasila's practice varying over time, its implementation has seen a significant decline (Faidah & Dewi, 2021). Social issues fraught with moral degradation, such as brawls, sexual harassment, narcotics, violence, and other distressing occurrences, seem to be a recurring phenomenon (Checkel, 2017; Page & Pina, 2015; Warburg & Jensen, 2020). These issues are not unique to Indonesia but are also prevalent globally.

The above facts indicate that the values of solidarity and tolerance within Pancasila continue to lose their meaning. The attitudes displayed by the nation's younger generations diverge from Pancasila's values (Habibah & Setyowati, 2021). It seems that differences are perceived as hostility, while Pancasila, as the guiding principle of the nation, teaches the beauty of unity and togetherness. If all the tenets of Pancasila are practiced well, the nation's life would be peaceful and harmonious (Kulsum, 2020).

In the global context, issues of disintegration are becoming increasingly acute and are occurring nearly everywhere in the world (Walter, 2020). The global community continues to polarize, and it is unclear when these problems will be resolved (Grover, 2022; McCoy et al., 2018; Waller & Anderson, 2021). Conflicts arising from differences in opinions, ideologies, ethnicities, and religions have become serious issues that the world faces. Therefore, as the next generation of their nations, students worldwide must initiate and understand that national unity, both nationally and globally, must stand above group or personal interests. All stakeholders, including teachers, parents, and governments, must work together to devise the best solutions for addressing and anticipating the issues of character and unity that the global community currently faces (Gennaioli & Tabellini, 2018; Santagati, 2020; Saroglou, 2016).

Thus, it is crucial for the future generation, including students, to be equipped with the understanding

and values necessary to face these challenges on a global scale (Črešnar & Nedelko, 2020; HOEG & BENCZE, 2017; Maloni et al., 2019). Collaboration among various stakeholders, including educators, parents, and governments, is essential in finding effective solutions to these urgent global issues. The value of global diversity and character education includes respecting differences, tolerating diversity, appreciating other cultures, communicating interculturally when interacting with community environments, and reflecting and taking responsibility for one's experiences with global diversity (Yudha & Aulia, 2020).

One way to instill the moral values of Pancasila, especially the aspect of Global Diversity, is by incorporating relevant content about unity into textbooks. Particularly in primary schools, the instillation of global diversity values must continue to be imparted to students as preparation for facing social dynamics (Byker & Marquardt, 2016; Juvonen et al., 2019; Sprecher, 2017). This education is crucial from an early age because children tend to quickly absorb meanings and information and to form more flexible mindsets and behaviors (Tarmini et al., 2023). Therefore, this study aims to analyze the global diversity values present in Indonesian language textbooks for fourth-grade elementary school students.

Previous research on global diversity aspects, particularly the Pancasila Student Profile in textbooks, has shown that textbooks featuring the Pancasila Student Profile can support Education for Sustainable Development (ESD), promoting sustainable change (Afriyadi, 2020). Additionally, research by Garita & Alvarado (2020), Chappelle (2016), and Kong & Sung (2020) explains that cultural content, arts, and folk stories in textbooks provide students with an understanding and knowledge of diverse cultures (diversity). This research is also consistent with Nabila and Wulandari's findings (2022), where textbooks containing cultural content help students understand diversity as a manifestation of global diversity character. On the other hand, (Faidah & Dewi, 2021) conducted a literature study on the Pancasila Student Profile in language learning but did not specify a particular educational institution. Thus, this research will comprehensively examine global diversity character values in Indonesian Language textbooks for higher grades of elementary schools. Previous research has not explored global diversity values in Indonesian Language textbooks for higher grades of elementary schools, making the findings of this study novel.

Research on global diversity in elementary school textbooks is essential for two main reasons. First, elementary school textbooks play a central role in shaping children's attitudes and perceptions towards

cultural and social diversity. Research conducted by Aderibigbe et al. (2023) and Bouillet & Miškeljin (2017) indicates that exposure to diversity education materials from an early age can strengthen tolerance and respect for differences among students. However, there is a gap in current practices, where most textbooks have not effectively reflected global diversity due to limitations in inclusive representation of cultures, ethnicities, and religions. In the era of globalization, it is crucial to teach values of diversity, tolerance, and appreciation for differences from an early age so that the content in textbooks reflects the diversity of the world and promotes an inclusive attitude in children. Second, research on global diversity in elementary school textbooks prepares children to live in an increasingly globally connected society. As identified by Bennett et al. (2022), Knoblauch (2023), and Blanchard et al. (2018), introducing cultural, ethnic, religious diversity, and other backgrounds in early education enables children to be better prepared for a complex world and equips them with the skills to interact with people from different backgrounds. The identified gap between expectations and the reality in current textbooks underscores the need for this research to evaluate and recommend improvements that can make global diversity education more effective and inclusive.

Methods

In an effort to enhance the understanding of the internalization of global diversity character values and the Pancasila Student Profile through textbooks, this study will utilize a qualitative approach with a comparative method (Milošević & Maksimović, 2020; Sattar et al., 2020; Silverman & Patterson, 2021; Thomann & Maggetti, 2020). This comparative study approach is supported by social learning theory (Bandura, 1977) by highlighting best practices in teaching these values and contributing to the improvement of student character education quality in Indonesia. This approach will enable the research to conduct a thorough comparison between various Indonesian language textbooks used in upper elementary school classes, as well as between the content of the textbooks and the manifestation of these values in students' characters. This step is taken to understand how global diversity values and the Pancasila Student Profile are presented and assimilated within the context of formal education.

The research will involve selecting textbooks from various publishers to assess the internalization of values through textbooks. An analysis instrument will be developed to effectively evaluate the presentation of values in textbooks using qualitative content analysis. This comparative analysis process will compare and evaluate the effectiveness of textbooks in teaching these values, as well as identifying best practices

and areas that require improvement. Overall, this study aims to provide a comprehensive evaluation of the extent to which elementary school textbooks support the reinforcement of the Pancasila Student Profile and global diversity values, while also offering recommendations for the development of more effective teaching materials.

The objects of analysis in this research are Indonesian Language textbooks for fourth-grade elementary school students in the Merdeka curriculum. The textbooks consist of four books published by:

1. Erlangga, authored by A. Indradi and Rahmah Purwahida, containing Chapters I to VIII, published in 2022.
2. Yudistira, First Edition, First Printing in July 2022, authored by Aira Kimsela and Rinasti Amalia, comprising Lessons one to eight.
3. Bumi Aksara, Copyright 2022, authored by Rohmiyatun, consisting of Chapters I to VIII.
4. Ministry of Education, Culture, Research, and Technology. Center for Curriculum and Book Development Research and Development Agency, First Printing in 2021, authored by Eva Y. Nukman and C. Erni Setyowati, comprising Chapters I to VII.

Erlangga, Yudistira, Bumi Aksara, and the Ministry of Education, Culture, Research, and Technology through the Center for Curriculum and Book Development are some of the publishers in Indonesia that have published many school textbooks used nationally. These four publishers have built a good reputation in publishing school textbooks used throughout Indonesia (Indradi & Purwahida, 2022; Kimsela & Amalia, 2022; Nukman & Setyowati, 2021; Rohmiyatun, 2022).

Findings and Discussions

Findings

The Profile of Pancasila Students refers to a guide of values and behaviors expected from students based on the principles of Pancasila, which is the foundation of the Indonesian state. One crucial aspect of the Profile of Pancasila Students is global diversity, which pertains to the recognition and respect for cultural, religious, ethnic, racial, and linguistic diversity on a global level (Hamzah et al., 2022).

Global diversity encourages students to develop an understanding and appreciation of the diversity present in the world. This involves recognizing that every individual has the right to maintain their cultural identity and religious beliefs, and be respected by others. Through global diversity, students are expected to view diversity as a wealth and a potential source of learning and mutual enrichment (Liu, 2023; Moloney & Saltmarsh, 2016; Zhang, 2019).

In the context of the Profile of Pancasila Students, global diversity also teaches the importance of international cooperation (Sulastri et al., 2022). Students are expected to collaborate with peers from different cultural and ethnic backgrounds and to appreciate diverse perspectives. This can broaden their perspectives, enrich their learning experiences, and help build harmonious relationships among the global community (Li & Zhang, 2015; Mittelmeier et al., 2018).

In order to implement global diversity in the Profile of Pancasila Students, educational institutions are expected to provide an inclusive and supportive learning environment for all students. Learning that involves direct experiences, dialogue, and intercultural interactions can be effective tools to promote understanding and tolerance among individuals (Riswanto, 2022; Wulandari, 2020).

The aim of global diversity in the Profile of Pancasila Students is to create a generation that is open-minded, tolerant, and caring towards global diversity (Rozana & Putri, 2023). By understanding and appreciating global diversity, students are expected to play a role as positive agents of change in building a more inclusive, just, and harmonious society (Denson & Bowman, 2013; Karimi & Matous, 2018; Pantić & Florian, 2015; Weaver et al., 2023).

In terms of the aspect of global diversity, the Directorate of Elementary Schools at the Ministry of Education, Culture, Research, and Technology of Indonesia (2020) has divided it into 3 indicators that need to be achieved to reach the goal of diverse but united national teachings. They include: (1) Recognizing and respecting other cultures; (2) Intercultural communication skills in interacting with others; (3) Reflection and responsibility towards diversity experiences. Therefore, to achieve these goals, the Indonesian Language textbook becomes one of the media that can accommodate the objectives of global diversity as an effort in shaping the Profile of Pancasila Students.

Understanding and Respecting Other Cultures

The character of understanding and respecting other cultures in global diversity involves understanding, appreciating, and maintaining an open attitude towards cultural diversity in the world. This education teaches students about different cultures, encourages appreciation of differences, and shapes individuals who are inclusive, tolerant, and capable of adapting in a multicultural environment, to create a more harmonious and understanding society (Banks, 2015; Sahal et al., 2018).

Table 1.*The Aspect of Understanding and Respecting Other Cultures in the Textbook*

No	Topics	Examples of Cultural Aspects from Textbooks	Textbook Publication Resources
1	Traditional Dance	Ratoh Jaroe (Aceh), Serimpi (Central Java), Saman (Aceh), Pendet (Bali), Piring (West Sumatra)	Erlangga, 2022, BAB 1 page 11
2	Cultural Sites	Taman Mini Indonesia Indah (TMII), Borobudur Temple	Erlangga, 2022, Bab IV page 59
3	Traditional House	Pendopo and Joglo House from Central Java	Erlangga, 2022, Bab VI page 105
4	Cultural Sites	Borobudur Temple in Taman Mini Indonesia Indah	Erlangga, 2022, Bab VI page 107
5	Traditional Song	Song "Tokecang" from West Java	Erlangga, 2022, Bab VII page 111
6	Traditional Games	Gobak Sodor and Egrang Game	Yudistira, 2022, Pelajaran Tiga page 53
7	Traditional Dance	Serimpi Dance (Central Java), Saman Dance (Aceh), Pendet Dance (Bali), Piring Dance (West Sumatra), Tor-Tor Dance (North Sumatra), Jaipong Dance (West Java)	Yudistira, 2022, Pelajaran Empat page 73
8	Traditional House	Rumah Gadang (West Sumatra), Rumah Limas (South Sumatra), Rumah Joglo (Central Java), and Rumah Bolon (North Sumatra).	Yudistira, 2022, Pelajaran Empat page 74
9	Traditional Clothing	Javanese Traditional Clothing	Yudistira, 2022, Pelajaran Empat page 74
10	Traditional Food	Rendang (West Sumatra), Gudeg (Yogyakarta), Konro Soup (South Sulawesi), Tumpeng (Java).	Yudistira, 2022, Pelajaran Empat page 74
11	Traditional Dance	Busak Baku Dance, Mance, Hornbill, Mandau (Dayak, Kalimantan)	Yudistira, 2022, Pelajaran Empat page 67
12	Folklore	Sangkuriang and Dayang Sumbi's Folklore	Bumi Aksara, 2022, Bab VII page 154
13	Traditional Crafts	Bugis Sutra ("sabbe"), Besurek Batik (Bengkulu)	Bumi Aksara, 2022, Bab VII page 159
14	Traditional Dance	Seblang Dance (Banyuwangi)	Puskurbuk, 2021, Bab IV page 77
15	Traditional Crafts	Besurek Batik (Bengkulu)	Puskurbuk, 2021, Bab VII page 172
20	Traditional Dance	Pendet Dance (Bali)	Bumi Aksara, 2022, Bab IV page 66
22	Cultural Activities	Traditional Dance Competition	Erlangga, 2022, Bab I page 11

In the Indonesian Language Textbooks for Grade IV Elementary School, the aspect of global diversity in the indicator of understanding and respecting other cultures is evident in the introduction of various Indonesian cultures. Examples include the Ratoh Jaroe dance from Aceh and other traditional dances, traditional houses, the cultural site of Borobudur Temple, the traditional song "Tokecang" from West Java, and traditional games like gobak sodor and egrang. All these aspects of introducing Indonesian culture are present in the Bahasa Indonesia SD Grade IV textbook published by Erlangga.

In the Yudistira publication, the aspect of understanding and respecting other cultures is reflected in the introduction of traditional houses such as Rumah Limas, Rumah Gadang, Rumah Joglo, and Rumah Bolon. Additionally, traditional foods like rendang, gudeg, sop konro, and tumpeng are also introduced. Similar to Erlangga, Yudistira also includes materials about traditional dances such as dances

from the Dayak tribe, tari Busak Baku, tari Mance, tari Burung Enggang, tari Mandau, and others.

In the Bumi Aksara publication, culture and art are introduced, including the Bugis silk fabric (Sabbe) and the traditional dance from Bali, tari Pendet. Bumi Aksara also includes content about local folktales, such as the Legend of Tangkuban Parahu from West Java. Lastly, the book published by Pusat Kurikulum dan Perbukuan, Kemdikbud Ristek, includes cultural content introducing batik besurek from Bengkulu and tari Seblang from East Java.

By including various aspects of Indonesian culture, such as batik besurek from Bengkulu and tari Seblang from East Java, in the textbook published by Pusat Kurikulum dan Perbukuan, elementary school students can learn about and recognize Indonesian culture from an early age. Through understanding Indonesian culture, students can gain a broader perspective on cultural diversity both within and outside the country. Moreover, introducing Indonesian culture

to elementary school students helps them develop attitudes of tolerance, respect, and appreciation for differences. Students will learn to respect and appreciate other cultures, including their customs, traditions, arts, and languages. This will help them overcome prejudices, build intercultural brotherhood, and foster cooperation amidst diversity.

The findings above indicate that understanding and respecting other cultures are crucial in the context of global diversity. By learning about other cultures, we can gain a better understanding of the values, traditions, and perspectives of others. This helps students eliminate any prejudices they may have towards unfamiliar cultures. A deeper understanding of other cultures also helps prevent misunderstandings or conflicts that may arise due to ignorance. Understanding and respecting other cultures encourage students to cultivate tolerance towards differences.

Students can learn to appreciate cultural diversity and understand that no culture is superior or inferior to another. This teaches students to respect and embrace differences as natural and valuable in an increasingly interconnected global society. Additionally, understanding and respecting other cultures open the door to more open intercultural dialogue. It allows for the exchange of ideas, views, and experiences that can enrich students personally and collectively. With increased intercultural dialogue, students can build bridges to solve social issues together and achieve mutually beneficial goals.

Respecting other cultures also entails preserving and caring for diverse cultural heritage, especially in Indonesia. By recognizing and appreciating other cultures, students can help preserve unique traditions, languages, arts, and cultural practices. This is essential to ensure the sustainability and diversity of cultural heritage amid the challenges brought about by globalization, which often poses threats to cultural identity.

The ability of intercultural communication in interacting with others

The character of intercultural communication ability in interacting with others in the context of global diversity involves developing effective communication skills with individuals or groups from different cultural backgrounds. Through education, students are taught about cultural differences in communication, understanding nonverbal cues, active listening, respecting others' perspectives, and overcoming communication barriers (Hurn & Tomalin, 2013). With this character, individuals can build harmonious relationships, mutual understanding, and support cooperation and exchange of ideas in an increasingly multicultural global context (Spitzberg, 2000).

Table 2.

The Ability of Intercultural Communication in Interacting with Others in the Textbook

No	Topics	Examples of Intercultural Communication Aspects in Textbooks	Textbook Publication Resources
1	Inter-tribal friendship	Hani and Manda are good friends despite being from different tribes	Erlangga, 2022, Bab VII page 121
2	Learn other cultures and eat together	After studying together, Haikal and his friends feel hungry and eat together, showing how eating together can be a moment of cultural learning.	Erlangga, 2022, Bab VII page 151
3	Culture of greeting rebuke	Show respect for each other by greeting, emphasizing the importance of mutual respect in daily interactions.	Erlangga, 2022, Bab III page 52

The cultivation of global diversity values in intercultural communication skills is also evident in the Indonesian language textbook for fourth-grade elementary school students published by Erlangga. The textbook contains intercultural communication values within its characters, such as the friendship between Hani and Manda, who come from different ethnic backgrounds, as well as stories about Haikal's family.

The ability of intercultural communication is evident in the friendship between Hani and Manda. Despite their different ethnicities and cultural backgrounds, they can maintain a good relationship and show mutual respect. This demonstrates their ability to communicate intercultural, meaning the ability to interact with others from different cultural backgrounds. In the story, Hani and Manda do not discriminate against each other because they realize that through friendship, they can learn about each other's cultures. They can overcome their ethnic and regional differences by appreciating and accepting cultural diversity.

Furthermore, the data also shows their ability to communicate intercultural when Hani and Manda dine with Haikal's parents. In this moment, they can interact harmoniously with Haikal's family, who have a different cultural background. They engage in activities involving other cultures with an open and respectful attitude.

The findings emphasize the importance of greeting each other in interacting with others as a form of intercultural communication skill. By greeting one another, we can show appreciation and acknowledge the presence of others. A friendly and polite greeting becomes the first step in building good relationships with people from different cultural backgrounds. Thus, intercultural communication skills in interacting with others involve the ability to establish respectful

friendships, participate in cultural activities, and have a friendly greeting. These skills enable individuals to interact harmoniously in a multicultural environment and enrich their experiences in appreciating cultural diversity.

Intercultural communication is closely related to global diversity aspects as it involves the exchange of information, ideas, and values between individuals or groups from different cultural backgrounds. In this era of globalization, cross-cultural communication becomes increasingly important due to the growing interactions across cultures in various fields such as business, education, tourism, and technology.

Global diversity refers to the recognition and appreciation of cultural, linguistic, religious, customary, and worldview diversity worldwide. Through effective intercultural communication, individuals or groups from diverse cultures can understand, respect, and collaborate better with each other.

Reflection and Responsibility towards Diversity Experience

The aspect of reflection and responsibility towards diversity experiences in global diversity character involves individuals' ability to contemplate their diversity experiences, understand their implications, and take responsibility for their attitudes and actions in promoting diversity and tolerance (Acquah & Commins, 2015; DiGregorio & Liston, 2022). Through education, students are taught to question and criticize their own understanding and attitudes towards diversity, as well as develop a deeper understanding of the importance of inclusion, appreciation, and respect for differences. This character also includes awareness of the impact of individual actions on society and the environment, as well as the responsibility to act positively and advance global diversity. With this character, individuals are expected to take an active role in building an inclusive society, promoting mutual respect, and fostering peace amid an increasingly integrated cultural diversity (Hymel & Katz, 2019; Juvonen et al., 2019; Williams & Soriero, 2021).

Table 3.
Reflection and Responsibility towards Diversity Experience in The Textbook

No	Topics	Examples of Aspects of the Diversity Experience in Textbooks	Textbook Publication Resources
1	Unity in Diversity	All students, despite different ethnicities and regions, are Indonesian children.	Erlangga, 2022, Bab VII page 109
2	Tolerance and Empathy	We are taught to live with tolerance, tolerance, and sympathy amidst racial, ethnic, religious, and cultural diversity.	Erlangga, pada tahun 2022 Erlangga, 2022, Bab III page 52

An essential aspect of global diversity is the reflection and accountability of students towards their multicultural experiences. In the Indonesian language textbook for fourth-grade elementary students published by Erlangga, the content about reflection relates to students from different ethnic backgrounds, yet united as one in Indonesia. Additionally, Erlangga emphasizes the need for tolerance towards racial, ethnic, religious, and cultural differences within the diverse student environment. Embracing this diversity ultimately leads students to understand that life is filled with peace. The content in the book aims to teach students to adopt attitudes of tolerance, empathy, and sympathy.

The material on reflection and responsibility towards multicultural experiences acknowledges and understands that students in the classroom come from various ethnic and regional backgrounds, yet they remain an integral part of the Indonesian nation. This reflects awareness of diversity and pluralism within Indonesian society. The reflection also recognizes the various differences that exist in terms of race, ethnicity, religion, and culture in the surrounding community. Through this reflection, students are encouraged to appreciate differences as vital elements in life.

Furthermore, the responsibility towards global diversity reflected in the excerpt is demonstrated through attitudes of tolerance, empathy, and sympathy. Students are reminded to respect and treat others with tolerance despite their diverse backgrounds. This responsibility teaches students to be non-discriminatory and treat everyone fairly and equally, irrespective of their race, ethnicity, religion, or culture.

By internalizing the content on reflection and embracing responsibility towards global diversity, students are expected to contribute to creating a harmonious, inclusive society that values diversity. Through attitudes of tolerance, empathy, and sympathy, we can all work towards building a better world, where everyone is respected and treated equally, regardless of their differences.

Discussions

The Indonesian language textbook for fourth-grade elementary students emphasizes the importance of understanding and appreciating other cultures within the context of global diversity. The book provides various examples of activities, information, and experiences that encourage an understanding of cultural diversity in Indonesia. Prominent examples include introducing the Ratoh Jaroe dance from Aceh, reading books that discuss Indonesian cultures, visiting Taman Mini Indonesia Indah to see cultural displays from different regions, and explanations about traditional houses, dances, traditional attire, regional foods, and local history. Furthermore, through this

textbook, students are encouraged to understand and appreciate other cultures in Indonesia. They are given the opportunity to learn about traditional dances from various regions, such as Serimpi, Saman, Pendet, and others. Additionally, students are introduced to various traditional houses, such as Rumah Gadang, Rumah Joglo, and Rumah Bolon. Traditional foods like rendang, gudeg, sup Konro, and tumpeng are also part of the multicultural learning.

It is crucial for upper-grade elementary students to understand and appreciate other cultures as part of shaping their character with global diversity awareness (Kim, 2020; Park & Seo, 2022; Rucinski et al., 2021). Understanding other cultures involves grasping differences in traditions, values, customs, and languages (Krasniqi, 2019). This helps students develop a broader perspective of the world and avoid prejudices or stereotypes that may arise due to ignorance. Understanding and appreciating other cultures also require developing attitudes of tolerance (Atmaja, 2020; Lestari et al., 2020; Sodik, 2020). Students are taught to respect cultural differences, such as religion, ethnicity, race, and language, and learn to respect each individual's rights to live according to their own culture and beliefs. This attitude of tolerance is essential in creating an inclusive environment (Hanafi, 2017), where everyone feels accepted and valued. By exploring and understanding their own culture and others, students can comprehend how their identities are interconnected and influenced. They can also recognize the values and beliefs underlying their own culture, thus developing strong self-awareness and appreciation for others' identities (Hjerm et al., 2020; Kaihlanen et al., 2019).

Furthermore, in the context of developing intercultural communication skills in the Indonesian language textbook for fourth-grade students, they are given the opportunity to interact with peers from different ethnic, religious, and cultural backgrounds. They are encouraged to respect and understand these differences and foster good friendships without discrimination. Students' understanding of intercultural communication concepts in interacting with others is a suitable way to embody global diversity character (Ismail, 2021; Yudha & Aulia, 2020). This aspect provides students with a broader understanding of cultures, enabling them to build harmonious relationships, encourage tolerance, reduce conflicts, and prepare for a globally connected world. These skills also enrich students' personal and collective experiences. Thus, intercultural communication skills are crucial in shaping a global diversity character in students (Othman & Ruslan, 2020).

Moreover, the Indonesian language textbook for fourth-grade students also teaches reflection and responsibility towards multicultural experiences.

Students are encouraged to contemplate the significance of diversity and the importance of possessing attitudes of tolerance, empathy, and sympathy towards others. Through this understanding, students are expected to develop intercultural communication skills that allow them to interact positively and effectively with people from diverse cultural backgrounds. Consequently, the reflection and responsibility towards multicultural experiences will lead students to preserve and cherish the diverse cultural heritage (Istiningsih & Dharma, 2021; Utami et al., 2023), both within Indonesia and worldwide. This includes efforts to preserve traditional culture, maintain diversity within society, and actively promote unity amidst cultural differences.

Furthermore, based on the comparison of several textbooks, it can be seen that the textbooks published by the Ministry of Education, Culture, Research, and Technology (Kemendikbud) (2021) serve as the primary textbooks of the Indonesian language education curriculum. These main textbooks are designed to provide a comprehensive foundation on the national curriculum, offering a broad coverage of essential materials to meet educational standards and student character development. The findings of this study indicate that Kemendikbud textbooks effectively integrate global diversity values, helping students develop a deep understanding of cultural diversity in Indonesia and the importance of tolerance and empathy in social interactions.

In addition to the main textbooks from Kemendikbud, supplementary textbooks published by publishers such as Erlangga (Indradi & Purwahida, 2022), Yudistira (Kimsela & Amalia, 2022), and Bumi Aksara (Rohmiyatun, 2022) act as additional learning resources that enrich the curriculum with diverse perspectives and interactive activities. These findings emphasize that these supplementary books not only support the learning material from the main textbook but also add an extra dimension to students' learning experiences (Gu et al., 2015; Lau et al., 2018). Through the introduction of stories, poems, and discussions about other cultures, these supplementary books expand students' understanding of global diversity. The integration between the main and supplementary textbooks creates a dynamic learning environment (Hanifa, 2018), where students not only learn about diversity in a national context but are also prepared to interact in an increasingly connected global society.

Understanding global diversity in the Indonesian language textbook for upper-grade elementary students is essential to introduce them to cultural diversity, languages, and traditions worldwide. The reasons for emphasizing global diversity content in the textbook are numerous:

1. Cultural Understanding: Introducing students to various cultures from around the world helps them understand that societies are not solely composed of one ethnic or cultural group. This broadens their minds to different ways of life, traditions, and beliefs, fostering tolerance and appreciation for diversity (Gardner, 2021).
2. Developing Empathy: By studying global diversity, students learn to empathize with people from diverse cultural backgrounds. They gain insight into others' perspectives, promoting understanding and reducing prejudice (Rambaree et al., 2023; Tran, 2020).
3. Improving Language Skills: Engaging with texts, stories, and poems in Indonesian that represent global diversity helps students enhance their reading, writing, and speaking abilities. They are exposed to different language variations and word usages, expanding their vocabulary and comprehension (Getie, 2020).
4. Fostering Creativity: Introducing global diversity in Indonesian language learning can encourage students to express their thoughts and ideas more creatively. They can explore various cultural themes and depict them through writing, poetry, or other art forms (Yun et al., 2020).
5. Global Preparedness: In today's interconnected world, it is essential for students to understand the global context. Introducing global diversity in upper-grade elementary school prepares them to be more knowledgeable global citizens capable of interacting with diverse cultures in the future (Rajput et al., 2023).

In delivering the content of global diversity in the Indonesian language textbook for upper-grade elementary students, the content can include short stories, poems, fables, and songs from various cultures around the world. The textbook can also include activities and assignments that engage students in understanding and exploring these cultures. Consequently, students will actively participate in their learning and broaden their knowledge of global diversity within the Indonesian language.

Overall, this textbook makes a significant contribution to shaping students' understanding and appreciation of cultural diversity within the context of global diversity. Through the knowledge and experiences provided, students are encouraged to become inclusive, tolerant, and open-minded individuals who can communicate effectively in a multicultural environment.

Conclusions

This study shows that high-grade Indonesian language textbooks in Indonesia have highlighted the importance of education in promoting tolerance, empathy, and appreciation for cultural diversity.

A comparative analysis of four selected textbooks indicates that exposing students to cultural diversity through learning materials not only enriches their understanding of diversity in Indonesia but also prepares them to participate in a diverse global society. These findings affirm that an inclusive educational curriculum reflecting diversity values can contribute to shaping students' characters, enabling them to appreciate and interact with cultural diversity.

Based on these findings, it is recommended that curriculum developers and educators make further efforts to enrich textbooks with content that broadens students' perspectives on global diversity, beyond the confines of local culture. This includes integrating stories, cases, and examples from various cultures around the world to strengthen students' understanding of global diversity and multicultural perspectives. Additionally, it is important to adopt interactive learning methodologies that encourage discussion, reflection, and student engagement in topics related to diversity, tolerance, and intercultural cooperation. Through this approach, Indonesian language education can effectively contribute to shaping a young generation that not only values cultural diversity but is also equipped with the skills to communicate and collaborate in a global context.

References

- Acquah, E. O., & Commins, N. L. (2015). Critical reflection as a key component in promoting pre-service teachers' awareness of cultural diversity. *Reflective Practice, 16*(6), 790–805. <https://doi.org/10.1080/14623943.2015.1095729>
- Aderibigbe, S. A., Idriz, M., Alzouebi, K., AlOthman, H., Hamdi, W. B., & Companioni, A. A. (2023). Fostering Tolerance and respect for diversity through the fundamentals of islamic education. *Religions, 14*(2), 212. <https://doi.org/10.3390/rel14020212>
- Afriyadi, F. (2020). Kewajiban warga negara dalam bidang pendidikan menurut undang-undang dasar negara Republik Indonesia tahun 1945. *Muhammadiyah Law Review, 4*(1), 28–34. <https://doi.org/http://dx.doi.org/10.24127/lr.v4i1.1269>
- Aragon, L. V. (2022). Pluralities of power in indonesia's intellectual property law, regional arts and religious freedom debates. *Anthropological Forum, 32*(1), 20–40. <https://doi.org/10.1080/00664677.2022.2042793>
- Atmaja, I. M. D. (2020). Membangun toleransi melalui pendidikan multikultural. *Jurnal Pendidikan Kewarganegaraan Undiksha, 8*(1), 113–121. <https://doi.org/https://doi.org/10.23887/jpku.v8i1.23947>

- Baehr, J. (2017). The varieties of character and some implications for character education. *Journal of Youth and Adolescence*, 46(6), 1153–1161. <https://doi.org/10.1007/s10964-017-0654-z>
- Bandura, A. (1977). *Social learning theory*. Prentice Hall.
- Banks, J. A. (2015). *Cultural diversity and education*. Routledge. <https://doi.org/10.4324/9781315622255>
- Bennett, S. V., Gunn, A. A., van Beynen, K., & Morton, M. Lou. (2022). Religiously diverse multicultural literature for early childhood. *Early Childhood Education Journal*, 50(4), 663–673. <https://doi.org/10.1007/s10643-021-01180-7>
- Blanchard, S., Yeh, C., Johnson, S., Schlierf, E., Dixon-Washington, C., & Lee, A. (2018). Students' perception of embedding cultural diversity content into early childhood courses. *Journal of Research Initiatives*, 3(3), 1–8.
- Bouillet, D., & Miškeljin, L. (2017). Model razvoja uvažavanja različitosti u ranoj i predškolskoj dobi [Model for developing respect for diversity at early and preschool age]. *Croatian Journal of Education - Hrvatski Časopis Za Odgoj i Obrazovanje*, 19(4), 1265–1295. <https://doi.org/10.15516/cje.v19i4.2567>
- Brigg, M., Wilson, L., de Jalong, F., & Sugiono, M. (2016). Diversity, democratisation and Indonesian leadership. *Australian Journal of International Affairs*, 70(4), 407–421. <https://doi.org/10.1080/10357718.2016.1153599>
- Byker, E., & Marquardt, S. (2016). Curricular connections: using critical cosmopolitanism to globally situate multicultural education in teacher preparation courses. *Journal of Social Studies Education Research*, 7(2), 30–50. <https://doi.org/https://doi.org/10.17499/JSSER.00194>
- Chapelle, C. A. (2016). Strengthening cultural content in first-year textbooks. In *Teaching culture in introductory foreign language textbooks* (pp. 213–247). Palgrave Macmillan UK. https://doi.org/10.1057/978-1-137-49599-0_6
- Checkel, J. T. (2017). Socialization and violence. *Journal of Peace Research*, 54(5), 592–605. <https://doi.org/10.1177/0022343317721813>
- Colbran, N. (2010). Realities and challenges in realising freedom of religion or belief in Indonesia. *The International Journal of Human Rights*, 14(5), 678–704. <https://doi.org/10.1080/13642980903155166>
- Črešnar, R., & Nedelko, Z. (2020). Understanding future leaders: how are personal values of generations y and z tailored to leadership in industry 4.0? *Sustainability*, 12(11), 4417. <https://doi.org/10.3390/su12114417>
- Crouch, M. (2013). Shifting conceptions of state regulation of religion: the Indonesian draft law on inter-religious harmony. *Global Change, Peace & Security*, 25(3), 265–282. <https://doi.org/10.1080/14781158.2013.764859>
- Daniel, S., Agarwal, R., & Stewart, K. J. (2013). The effects of diversity in global, distributed collectives: a study of open source project success. *Information Systems Research*, 24(2), 312–333. <https://doi.org/10.1287/isre.1120.0435>
- Denson, N., & Bowman, N. (2013). University diversity and preparation for a global society: the role of diversity in shaping intergroup attitudes and civic outcomes. *Studies in Higher Education*, 38(4), 555–570. <https://doi.org/10.1080/03075079.2011.584971>
- DiGregorio, N., & Liston, D. D. (2022). Enhancing student self-reflection in college-level diversity courses. *College Teaching*, 70(1), 98–104. <https://doi.org/10.1080/87567555.2021.1901068>
- Direktorat Sekolah Dasar Kemdikbud-Ristek. (2020). *Profil pelajar pancasila*. <http://ditpsd.kemdikbud.go.id/Hal/Profil-Pelajar-Pancasila>.
- Faidah, Y. N., & Dewi, D. A. (2021). Pengamalan pancasila sebagai pembentukan nation character di era revolusi industri 4.0. *Asanka: Journal of Social Science And Education*, 2(2), 221–231. <https://doi.org/10.21154/asanka.v2i2.3186>
- Gardner, H. (2021). *Disciplined mind: What all students should understand*. Simon & Schuster.
- Gennaioli, N., & Tabellini, G. (2018). Identity, beliefs, and political conflict. in *SSRN Electronic Journal* (7707). <https://doi.org/10.2139/ssrn.3300726>
- Getie, A. S. (2020). Factors affecting the attitudes of students towards learning English as a foreign language. *Cogent Education*, 7(1), 1–37. <https://doi.org/10.1080/2331186X.2020.1738184>
- Grover, V. (2022). The dilemma of social-media and polarization around the globe. *Journal of Global Information Technology Management*, 25(4), 261–265. <https://doi.org/10.1080/1097198X.2022.2137079>

- Gu, X., Wu, B., & Xu, X. (2015). Design, development, and learning in e-Textbooks: what we learned and where we are going. *Journal of Computers in Education*, 2(1), 25–41. <https://doi.org/10.1007/s40692-014-0023-9>
- Habibah, S. M., & Setyowati, Rr. N. (2021). Awareness of religious tolerance for millennial youth in Surabaya in the dynamics of diversity. *Proceedings of the International Joint Conference on Arts and Humanities 2021 (IJCAH 2021)*, 612–616. <https://doi.org/10.2991/assehr.k.211223.104>
- Hampton-Garland, P. (2021). Well-informed culturally immersive curriculum to repair the damage done by character education and political correctness. *American Research Journal of Humanities and Social Sciences*, 7(1), 1–8. <https://doi.org/10.21694/2378-7031.21022>
- Hamzah, M. R., Mujiwati, Y., Khamdi, I. M., Usman, M. I., & Abidin, M. Z. (2022). Proyek profil pelajar pancasila sebagai penguatan pendidikan karakter pada peserta didik. *Jurnal Jendela Pendidikan*, 2(4), 553–559. <https://doi.org/10.57008/jjp.v2i04.309>
- Hanafi, I. (2017). Rekonstruksi makna toleransi. *toleransi: Media Ilmiah Komunikasi Umat Beragama*, 9(1), 40–51. <https://doi.org/10.24014/trs.v9i1.4322>
- Hanifa, R. (2018). EFL published materials: An evaluation of English textbooks for junior high school in Indonesia. *Advances in Language and Literary Studies*, 9(2), 166–174. <https://doi.org/10.7575/aiac.all.v9n.2p.166>
- Hjerm, M., Eger, M. A., Bohman, A., & Fors Connolly, F. (2020). A new approach to the study of tolerance: conceptualizing and measuring acceptance, respect, and appreciation of difference. *Social Indicators Research*, 147(3), 897–919. <https://doi.org/10.1007/s11205-019-02176-y>
- Hoeg, D. G., & Bencze, J. L. (2017). Values Underpinning STEM Education in the USA: An Analysis of the Next Generation Science Standards. *Science Education*, 101(2), 278–301. <https://doi.org/10.1002/sc.21260>
- Huda, S. (2019). The inclusive village of indonesia (Interfaith tolerance model in balun village, lamongan). *Humanities & Social Sciences Reviews*, 7(4), 915–920. <https://doi.org/10.18510/hssr.2019.74123>
- Hurn, B. J., & Tomalin, B. (2013). Developing cross-cultural communication skills. In *Cross-cultural communication* (pp. 78–97). Palgrave Macmillan UK. https://doi.org/10.1057/9780230391147_5
- Hymel, S., & Katz, J. (2019). Designing classrooms for diversity: fostering social inclusion. *Educational Psychologist*, 54(4), 331–339. <https://doi.org/10.1080/00461520.2019.1652098>
- Indradi, A., & Purwahida, R. (2022). *Bahasa Indonesia SD Kelas IV*. Jakarta: Erlangga. Erlangga.
- Ishak, N., & Mikea Manitra, R. R. (2022). Constitutional religious tolerance in realizing the protection of human rights in Indonesia. *Journal of Human Rights, Culture and Legal System*, 2(1), 31–44. <https://doi.org/10.53955/jhols.v2i1.24>
- Ismail, R. (2021). Wawasan kebinekaan global pada anak usia dini di ternate. *Jurnal Ilmiah Wahana Pendidikan*, 7(4), 771–780. <https://doi.org/https://doi.org/10.5281/zenodo.7421891>
- Istiningasih, G., & Dharma, D. S. A. (2021). Integrasi nilai karakter diponegoro dalam pembelajaran untuk membentuk profil pelajar pancasila di sekolah dasar. *Kebudayaan*, 16(1), 25–42. <https://doi.org/10.24832/jk.v16i1.447>
- Iwai, Y. (2013). Multicultural children's literature and teacher candidates' awareness and attitudes toward cultural diversity. *International Electronic Journal of Elementary Education*, 5(2), 185–198.
- Jereza, V. L. B. (2016). Many identities, many communities: religious freedom amidst religious diversity in Southeast Asia. *The Review of Faith & International Affairs*, 14(4), 89–97. <https://doi.org/10.1080/15570274.2016.1248472>
- Juvonen, J., Lessard, L. M., Rastogi, R., Schacter, H. L., & Smith, D. S. (2019). Promoting social inclusion in educational settings: challenges and opportunities. *Educational Psychologist*, 54(4), 250–270. <https://doi.org/10.1080/00461520.2019.1655645>
- Kaihlainen, A.-M., Hietapakka, L., & Heponiemi, T. (2019). Increasing cultural awareness: qualitative study of nurses' perceptions about cultural competence training. *BMC Nursing*, 18(1), 38. <https://doi.org/10.1186/s12912-019-0363-x>
- Karimi, F., & Matous, P. (2018). Mapping diversity and inclusion in student societies: A social network perspective. *Computers in Human Behavior*, 88(1), 184–194. <https://doi.org/10.1016/j.chb.2018.07.001>

- Kim, D. (2020). Learning Language, learning culture: teaching language to the whole student. *ECNU Review of Education*, 3(3), 519–541. <https://doi.org/10.1177/2096531120936693>
- Kimsela, A., & Amalia, R. (2022). *Bahasa Indonesia SD Kelas IV*. Yudistira.
- Knoblauch, C. (2023). Cultural and religious diversity in early childhood education implications of socialization and education for the geographies of childhood. *Religions*, 14(4), 555. <https://doi.org/10.3390/rel14040555>
- Kohler, M. (2019). Language education policy in Indonesia: a struggle for unity in diversity. In *The Routledge international handbook of language education policy in Asia* (pp. 286–297). Routledge.
- Kong, J. E., & Sung, K. (2020). Analysis of cultural content and extent of reflection of core competencies in culture activities in secondary English textbooks. *Studies in English Education*, 25(3), 295–295. <https://doi.org/10.22275/SEE.25.3.03>
- Krasniqi, K. (2019). The Relation between language and culture (Case study Albanian language). *Linguistics and Literature Studies*, 7(2), 71–74. <https://doi.org/10.13189/lls.2019.070205>
- Kulsum, U. (2020). Konstelasi Islam wasathiyah dan pancasila serta urgensinya dalam bernegara perspektif Maqasid al-Syari'ah. *Journal of Islamic Civilization*, 2(1), 51–59. <https://doi.org/10.33086/jic.v2i1.1493>
- Lau, K. H., Lam, T., Kam, B. H., Nkhoma, M., Richardson, J., & Thomas, S. (2018). The role of textbook learning resources in e-learning: A taxonomic study. *Computers & Education*, 118(1), 10–24. <https://doi.org/10.1016/j.compedu.2017.11.005>
- Lerch, M. (2020). International Migration and city growth in the global south: An analysis of IPUMS data for seven countries, 1992–2013. *Population and Development Review*, 46(3), 557–582. <https://doi.org/10.1111/padr.12344>
- Lerner, H. (2013). Permissive constitutions, democracy, and religious freedom in India, Indonesia, Israel, and Turkey. *World Politics*, 65(4), 609–655.
- Lestari, S., Muslihin, H. Y., & Elan, E. (2020). Keterampilan sikap toleransi anak usia 5–6 tahun. *Jurnal PAUD Agapedia*, 4(2), 337–345.
- Li, J., & Zhang, Z. (2015). An intercontinental inquiry on multicultural education: Canadian and Hong Kong university students connected through a Web 2.0 learning environment. *Intercultural Education*, 26(6), 562–583. <https://doi.org/10.1080/14675986.2015.1109773>
- Liu, X. (2023). The development path of educational cultural diversity in the context of globalized education. *Lecture Notes in Education Psychology and Public Media*, 29(1), 22–27. <https://doi.org/10.54254/2753-7048/29/20231370>
- Maloni, M., Hiatt, M. S., & Campbell, S. (2019). Understanding the work values of Gen Z business students. *The International Journal of Management Education*, 17(3), 100320. <https://doi.org/10.1016/j.ijme.2019.100320>
- Mason, A., & Lee, R. (2012). *Demographic dividends and aging in lower-income countries. National Transfer Accounts Working Paper*. East-West Center.
- Mavridis, D. (2015). Ethnic diversity and social capital in Indonesia. *World Development*, 67(1), 376–395. <https://doi.org/10.1016/j.worlddev.2014.10.028>
- McCoy, J., Rahman, T., & Somer, M. (2018). Polarization and the global crisis of democracy: common patterns, dynamics, and pernicious consequences for democratic polities. *American Behavioral Scientist*, 62(1), 16–42. <https://doi.org/10.1177/0002764218759576>
- Milošević, D., & Maksimović, J. (2020). Methodology of comparative research in education: role and significance. *International Journal of Cognitive Research in Science, Engineering and Education*, 8(3), 155–162. <https://doi.org/10.23947/2334-8496-2020-8-3-155-162>
- Mittelmeier, J., Rienties, B., Tempelaar, D., & Whitelock, D. (2018). Overcoming cross-cultural group work tensions: mixed student perspectives on the role of social relationships. *Higher Education*, 75(1), 149–166. <https://doi.org/10.1007/s10734-017-0131-3>
- Moloney, R., & Saltmarsh, D. (2016). 'Knowing your students' in the culturally and linguistically diverse classroom. *Australian Journal of Teacher Education*, 41(4), 79–93. <https://doi.org/10.14221/ajte.2016v41n4.5>
- Muchtar, C., Dwi Noviani, Mardeli, Mutiara, & Manna Dey. (2022). Religious moderation in the framework of life. *International Journal of Islamic Education, Research and Multiculturalism (IJIERM)*, 4(2), 135–149. <https://doi.org/10.47006/ijierm.v4i2.142>

- Nabila, A. O., & Wulandari, M. D. (2022). Elemen berkebhinnekaan global pada buku tematik siswa kelas iv sekolah dasar tema indahnya keragaman di negeriku. *Jurnal Cakrawala Pendas*, 8(3), 788–797. <https://doi.org/10.31949/jcp.v8i3.2607>
- Nukman, E. Y. & S. C. E., & Setyowati, C. E. (2021). *Bahasa Indonesia SD Kelas IV*. Puskurbuk Kemdikbud RI.
- Nurohmah, A. N., & Dewi, D. A. (2021). Penanaman nilai moral dan karakter di era pandemi melalui pendidikan dengan mengimplementasikan nilai-nilai pancasila. *EduPsyCouns: Journal of Education, Psychology and Counseling*, 3(1), 119–127.
- Ogawa, N., Mansor, N., Lee, S.-H., Abrigo, M. R. M., & Aris, T. (2021). Population aging and the three demographic dividends in Asia. *Asian Development Review*, 38(1), 32–67. https://doi.org/10.1162/adev_a_00157
- Garita, C. O., & Alvarado, J. A. (2020). Folktales and short stories to blend culture and language competence. *LETRAS*, 68(1), 107–141. <https://doi.org/10.15359/rl.2-68.5>
- Othman, A., & Ruslan, N. (2020). Intercultural communication experiences among students and teachers: implication to in-service teacher professional development. *Journal for Multicultural Education*, 14(3/4), 223–238. <https://doi.org/10.1108/JME-04-2020-0024>
- Özerk, K., & Kerchner, C. T. (2014). Diversity and educational challenges in Oslo and Los Angeles- A metropolitan perspective nr 2. *International Electronic Journal of Elementary Education*, 6(3), 441–462.
- Page, T. E., & Pina, A. (2015). Moral disengagement as a self-regulatory process in sexual harassment perpetration at work: A preliminary conceptualization. *Aggression and Violent Behavior*, 21(1), 73–84. <https://doi.org/10.1016/j.avb.2015.01.004>
- Pantić, N., & Florian, L. (2015). Developing teachers as agents of inclusion and social justice. *Education Inquiry*, 6(3), 27311. <https://doi.org/10.3402/edui.v6.27311>
- Park, M.-H., & Seo, Y.-J. (2022). Effects of development and implementation for disability-awareness instruction embedded in cultural diversity curriculum in elementary school. *Korean Association For Learner-Centered Curriculum And Instruction*, 22(20), 217–232. <https://doi.org/10.22251/jlcci.2022.22.20.217>
- Pattaro, C. (2016). Character education: Themes and researches. An academic literature review. *Italian Journal of Sociology of Education*, 8(1), 6–30. <https://doi.org/https://doi.org/10.14658/PUPJ-IJSE-2016-1-2>
- Rajput, N., Das, G., Shivam, K., Kumar Nayak, C., Gaurav, K., & Nagpal, P. (2023). An inclusive systematic investigation of human resource management practice in harnessing human capital. *Materials Today: Proceedings*, 80(1), 3686–3690. <https://doi.org/10.1016/j.matpr.2021.07.362>
- Rambaree, K., Nässén, N., Holmberg, J., & Fransson, G. (2023). Enhancing cultural empathy in international social work education through virtual reality. *Education Sciences*, 13(5), 507. <https://doi.org/10.3390/educsci13050507>
- Riswanto, R. (2022). Komunikasi antarbudaya masyarakat multikultur dalam menciptakan toleransi. *JOPPAS: Journal of Public Policy and Administration Silampari*, 4(1), 1–10. <https://doi.org/10.31539/joppas.v3i2.5184>
- Rohmiyatun. (2022). *Bahasa Indonesia SD Kelas IV*. Bumi Aksara.
- Rozana, S., & Putri, R. E. (2023). *Penguatan profil pelajar pancasila*. PT. Sonpedia Publishing Indonesia.
- Rucinski, C. L., Sutton, E., Carlton, R., Downer, J., & Brown, J. L. (2021). Classroom racial/ethnic diversity and upper elementary children's social-emotional development. *Applied Developmental Science*, 25(2), 183–199. <https://doi.org/10.1080/10888691.2019.1576524>
- Sahal, M., Musadad, A. A., & Akhyar, M. (2018). Tolerance in multicultural education: A theoretical concept. *International Journal of Multicultural and Multireligious Understanding*, 5(4), 115–122. <https://doi.org/10.18415/ijmmu.v5i4.212>
- Saifuddin, A. F. (2017). Five letter that hurt: the multicultural indonesia in current faster change era. *Asia Pacific Journal of Advanced Business and Social Studies*, 3(2), 168–175. <https://doi.org/10.25275/apjabssv3i2ss1>
- Santagati, M. (2020). Religious conflicts in multicultural schools: a generational divide between students and adults. In *Migrants and Religion: Paths, Issues, and Lenses* (pp. 715–753). BRILL. https://doi.org/10.1163/9789004429604_024
- Sardol, S. M. (2014). Human rights arrangement on Indonesian law. *Rechtsidee*, 1(1), 85–100. <https://doi.org/10.21070/jihr.v1i1.105>

- Saroglou, V. (2016). Intergroup conflict, religious fundamentalism, and culture. *Journal of Cross-Cultural Psychology, 47*(1), 33–41. <https://doi.org/10.1177/0022022115621174>
- Sattar, A., Salwana, E., Nazir, M., Ahmad, M., & Kamil, A. (2020). Comparative Analysis of methodologies for domain ontology development: A systematic review. *International Journal of Advanced Computer Science and Applications, 11*(5), 99–108. <https://doi.org/10.14569/IJACSA.2020.0110515>
- Silverman, R. M., & Patterson, K. (2021). *Qualitative research methods for community development*. Routledge.
- Sodik, F. (2020). Pendidikan Toleransi dan Relevansinya dengan Dinamika Sosial Masyarakat Indonesia. *Tsamratul Fikri | Jurnal Studi Islam, 14*(1), 1–14. <https://doi.org/10.36667/ff.v14i1.372>
- Spitzberg, B. H. (2000). A model of intercultural communication competence. *Intercultural Communication: A Reader, 9*(1), 375–387.
- Sprecher, K. (2017). Preparing teacher-researchers for local-global, multicultural classrooms: prospects for postcritical and feminist qualitative methodologies. *Taboo: The Journal of Culture and Education, 13*(2), 27–50. <https://doi.org/10.31390/taboo.13.2.06>
- Sulastri, S., Syahril, S., Adi, N., & Ermita, E. (2022). Penguatan pendidikan karakter melalui profil pelajar pancasila bagi guru di sekolah dasar. *JRTI (Jurnal Riset Tindakan Indonesia), 7*(3), 583–590. <https://doi.org/10.29210/30032075000>
- Tarmini, W., Solihati, N., Fitriani, S., & Ibrahim, N. (2023). The violation of the cooperative maxim in early childhood: A pragmatic case study. *International Journal of Evaluation and Research in Education (IJERE), 12*(3), 1327–1335. <https://doi.org/10.11591/ijere.v12i3.25260>
- Thomann, E., & Maggetti, M. (2020). Designing research with qualitative comparative analysis (qca): approaches, challenges, and tools. *Sociological Methods & Research, 49*(2), 356–386. <https://doi.org/10.1177/0049124117729700>
- Tran, L. T. (2020). Teaching and engaging international students. *Journal of International Students, 10*(3), 12–17. <https://doi.org/10.32674/jis.v10i3.2005>
- Utami, A., Rukiyati, & Prabowo, M. (2023). Internalisasi filsafat pancasila melalui profil pelajar pancasila pada kurikulum merdeka. *Jurnal Paris Langkis, 3*(2), 119–128. <https://doi.org/10.37304/paris.v3i2.8310>
- Waller, I., & Anderson, A. (2021). Quantifying social organization and political polarization in online platforms. *Nature, 600*(7888), 264–268. <https://doi.org/10.1038/s41586-021-04167-x>
- Walter, S. (2020). *The mass politics of international disintegration* (105; CIS Working Paper).
- Warburg, A. B., & Jensen, S. (2020). Ambiguous fear in the war on drugs: A reconfiguration of social and moral orders in the Philippines. *Journal of Southeast Asian Studies, 51*(1–2), 5–24. <https://doi.org/10.1017/S0022463420000211>
- Weaver, K. E., Lange, A. C., & Linley, J. L. (2023). White student leaders' deflections of diversity conversations. *International Journal of Qualitative Studies in Education, 36*(6), 1092–1108. <https://doi.org/10.1080/09518398.2021.1900619>
- Williams, T., & Soriero, M. A. (2021). Creating global citizens through multicultural education. In *Evolving multicultural education for global* (pp. 177–194). <https://doi.org/10.4018/978-1-7998-7649-6.ch009>
- Wood, A., Kleinbaum, A. M., & Wheatley, T. (2023). Cultural diversity broadens social networks. *Journal of Personality and Social Psychology, 124*(1), 109–122. <https://doi.org/10.1037/pspi0000395>
- Wulandari, T. (2020). *Konsep dan praksis pendidikan multikultural*. UNY Press.
- Yanti, P. G., Ibrahim, N., Safi'i, I., Rahman, F., & Zabadi, F. (2022). Local wisdom in kalimantan community rites at the country border: Basis and strengthening attitude to defend the country. *Social Space, 22*(1), 364–382.
- Yudha, R. A., & Aulia, S. S. (2020). Penguatan karakter kebhinekaan global melalui budaya sekolah. *Jurnal Kewarganegaraan, 7*(1), 596–604.
- Yun, J. J., Zhao, X., Jung, K., & Yigitcanlar, T. (2020). The culture for open innovation dynamics. *Sustainability, 12*(12), 5076. <https://doi.org/10.3390/su12125076>
- Zarbaliyev, H. (2017). Multiculturalism in globalization era: history and challenge for Indonesia. *Journal of Social Studies (JSS), 13*(1), 1–16. <https://doi.org/10.21831/jss.v13i1.16966>
- Zhang, J. (2019). Educational diversity and ethnic cultural heritage in the process of globalization. *International Journal of Anthropology and Ethnology, 3*(1), 7–17. <https://doi.org/10.1186/s41257-019-0022-x>