

## Integrating global diversity values into primary school social studies modules in the Merdeka Curriculum

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**Abstract:** *This study investigates how global diversity values are incorporated into Social Studies (IPS) modules in Indonesian primary schools under the Merdeka Curriculum. Global diversity, part of the Pancasila Student Profile, stresses cultural pluralism, inclusive interaction, and equal participation in multicultural settings. Using a descriptive qualitative approach, the research involved document analysis, interviews with school leaders and teachers, and classroom observations, analyzed through Miles and Huberman's (2014) interactive model. The study discovered that schools vary in their effectiveness in integrating global diversity values through themes such as "Cultural and Social Diversity" and "Global Interactions." Effective strategies included contextual content, reflective discussions, and project-based learning. Success factors were teacher competence, leadership, and community involvement, while challenges included limited training, time, and assessment tools. The Merdeka Curriculum offers a solid base for global citizenship education, but systematic teacher development and better module design are needed for consistent, meaningful integration.*

**Keywords:** *global diversity, social studies, merdeka curriculum, pancasila student profile, primary education.*

### Introduction

Indonesia is one of the most culturally diverse nations, comprising more than 1,300 ethnic groups, 718 local languages, and multiple belief systems (BPS, 2021). This plurality aligns with the national ideal of *Bhinneka Tunggal Ika* ("Unity in Diversity"), which guides educational efforts to cultivate tolerance, empathy, and social harmony (Banks, 2016; Zubaidah, 2022). As globalization and digital transformation intensify social interaction, learners are increasingly required to develop intercultural sensitivity, ethical awareness, and global citizenship competencies (OECD, 2019c; UNESCO, 2020).

In response, Indonesia introduced the Merdeka Curriculum, emphasizing flexibility, competency-based learning, and values grounded in the Pancasila Student Profile (Kemendikbudristek, 2021). Among its six dimensions, Global Diversity aims to nurture learners who recognize and appreciate cultural differences, engage in inclusive interactions, and participate equitably in multicultural societies principles echoed in the theories of multicultural education (Gay, 2018; Nieto, 2010) and intercultural competence (Deardorff, 2020). These values underscore the educational importance of appreciating cultural pluralism (Banks, 2016; Bennett, 2017), affirming cultural identity, and fostering democratic participation (Gay, 2018; Nieto, 2010).

Social Studies (*Ilmu Pengetahuan Sosial*) plays a strategic role in advancing these goals because it integrates geography, history, sociology, and economics into a holistic understanding of society (Banks, 2020; Kim & Choi, 2021). Within the Merdeka Curriculum,

Social Studies is expected to connect local knowledge with global awareness (Zakarina & Ramadya, 2024), enabling learners to explore social and cultural diversity while developing empathy, cooperation, and civic responsibility. Experiential and collaborative learning approaches in Social Studies have been shown to enhance intercultural communication, empathy, and social competence (Arifin & Abdullah, 2022; Kim & Choi, 2021), consistent with (Dewey, 1938) and (Kolb, 1984) experiential learning theories.

However, existing studies report that the integration of global diversity values in Social Studies modules often remains superficial. Teachers commonly treat value education as an add-on rather than a core pedagogical component (Hidayati & Kurniawan, 2022; Pratiwi, 2023), leading to modules that describe cultural differences without encouraging critical reflection or moral engagement (Lestari, 2023; Suprpto & Fadhilah, 2022). Consequently, opportunities for students to engage in inclusive interactions or equitable participation remain limited.

Globally, Global Citizenship Education (GCED) promoted by (UNESCO, 2020) and (OECD, 2021), highlights the need to integrate socio-emotional learning, intercultural understanding, ethical reasoning, and social justice into schooling. GCED introduces a conceptual novelty that extends beyond traditional multicultural education by emphasizing global interdependence, ethical action, and the development of cosmopolitan values (Andreotti, 2021; Nussbaum, 2019). These frameworks align closely with Indonesia's Pancasila Student Profile, especially the Global Diversity dimension, which encourages students to reflect on cultural identity, communicate across cultures, and contribute to global harmony (Hidayati & Kurniawan, 2022).

Scholars argue that value integration requires contextualized, project-based, and reflective learning (Rahmawati & Nugroho, 2024; Sutisna et al., 2023; Wardana et al., 2024). Concepts such as glocalization (Suprpto & Fadhilah, 2022) demonstrate how local wisdom can be connected with universal values, while intercultural literacy (Merryfield, 2021) highlights the need to maintain cultural identity while engaging constructively with global issues. Nevertheless, challenges persist, including limited teacher training, standardized modules that lack contextual relevance, and institutional constraints such as assessment pressures and administrative burdens (Bungawati, 2022; Miles et al., 2014).

Previous studies have examined Pancasila Student Profile implementation, multicultural education, and GCED in general terms (Lestari, 2023; Rahmawati & Nugroho, 2024; Wardana et al., 2024). However, there is still limited understanding of how global diversity values are systematically embedded within Social Studies learning modules particularly regarding the depth of value integration, alignment with pedagogical practices, and teacher readiness.

Given these gaps, this study investigates how global diversity values appreciating cultural pluralism, engaging in inclusive interactions, and participating equitably in multicultural societies are integrated into Social Studies learning modules in Indonesian primary schools implementing the Merdeka Curriculum. It also examines the pedagogical strategies and institutional factors that support or hinder this integration.

Accordingly, this study seeks to address several key research questions. First, it aims to examine the extent to which global diversity values are integrated into Social Studies learning modules in primary schools. Second, the study explores the pedagogical approaches that teachers employ to implement these modules effectively. Finally, it investigates the various factors that support or hinder the integration of global diversity values within the Merdeka Curriculum. By answering these questions, the research aspires to provide a comprehensive understanding of how global diversity is promoted in primary education and the challenges and opportunities that arise in this context.

This study is conducted in the three public primary schools in West Java. Through this inquiry, the research aims to strengthen theoretical contributions to GCED and multicultural learning while offering practical insights for teachers, curriculum designers, and policymakers to enhance value-based Social Studies education aligned with Indonesia's Pancasila ideals.

## Method

This study adopted a descriptive qualitative design to examine how global diversity values are integrated into Social Studies (IPS) learning within the Merdeka Curriculum. A qualitative approach was chosen because it enables researchers to explore meaning, experience, and participants' interpretations in depth (John W. Creswell; Cheryl N. Poth, 2017), and aligns with the interpretive paradigm that acknowledges multiple realities shaped through researcher participant interaction (Miles et al., 2014). The research focused on curriculum design, classroom implementation, and evaluation practices related to global diversity.

The study was conducted in three public primary schools in West Java selected through purposive sampling due to their early adoption of the Merdeka Curriculum and active involvement in Pancasila Student Profile (P5) projects. Participants included school principals, Social Studies teachers, P5 coordinators, and students from grades 4–6, enabling triangulation across administrative, pedagogical, and learner perspectives (Creswell & Poth, 2018).

Data were collected through document analysis, semi-structured interviews, and classroom observations. Document analysis focused on learning objectives, materials, and assessments in IPS modules, guided by indicators from the Berkebinekaan Global dimension of the Pancasila Student Profile (Kemendikbudristek, 2021). Interviews with principals, teachers, and P5 coordinators explored understanding, strategies, and challenges in integrating global diversity, based on themes from (Banks, 2016; Merryfield, 2021; UNESCO, 2020). Classroom observations, using checklists adapted from (Zubaidah, 2022) and (Soraya & Putri, 2022), captured interactions and learning activities promoting inclusivity, empathy, and reflection.

Data analysis followed Miles and Huberman's (2014) Interactive Model data reduction, data display, and conclusion drawing and verification (Miles et al., 2014). Patterns were coded around value articulation, teacher agency, and student engagement, and validated through member checking and peer debriefing (Lincoln & Guba, 1985). Triangulation across methods and participant groups strengthened the trustworthiness of the findings.

Rigor was maintained through credibility, transferability, dependability, and confirmability procedures (Lincoln & Guba, 1985), supported by prolonged engagement, thick description, an audit trail, and reflexive field notes. Ethical protocols included informed consent, confidentiality, and institutional approval.

The analysis was guided by UNESCO's (2020) Global Citizenship Education, Experiential Learning Theory (Dewey, 1938; Kolb, 1984), and the Pancasila Student Profile (Kemendikbudristek, 2021), which together provided a lens to interpret how values of empathy, inclusivity, and social justice are embedded in curriculum and practice. While offering meaningful insights, the study is limited by its small sample, reliance on self-reported data, and early stage curriculum implementation. Further studies using mixed methods and broader samples are recommended.

## **Results and Discussion**

### **Integration of Global Diversity Values in Social Studies Modules**

The integration of global diversity values in Social Studies modules revealed a spectrum of teacher understanding and practice. Overall, teachers demonstrated a generally positive attitude toward the inclusion of global diversity concepts in their teaching. Many framed *kebinekaan* global simply as “respecting cultural differences” or “learning about other countries’ traditions.” While such definitions reflect an awareness of cultural diversity, they often remained at a superficial or descriptive level. Only a smaller number of teachers explicitly connected global diversity to deeper competencies, such as empathy, collaborative problem-solving, and ethical reflection. A Grade 6 teacher, for instance, emphasized the broader moral dimension by stating, “We try to make students aware that diversity is not only about culture but also how we treat each other with fairness and open-mindedness.” This illustrates an emerging but uneven understanding of global diversity values, encompassing both cognitive and affective domains.

In contrast, several teachers appeared to prioritize surface-level knowledge, often focusing on maps, videos, or brief information about foreign cultures without engaging students in reflection or critical discussion. Such an approach aligns with international observations indicating that educators frequently equate multicultural education with cultural celebration, overlooking structural, ethical, and relational aspects of diversity (Andreotti, 2021; Banks, 2016). The tendency to focus on declarative knowledge “knowing about” rather than “acting on” diversity highlights the challenge of translating global values into meaningful classroom experiences.

Document analysis across participating schools revealed notable variations in the extent to which global diversity was embedded within Social Studies curricula. At School A, modules were explicitly aligned with the Pancasila Student Profile element “Appreciating Cultural Diversity,” with learning objectives operationalized through experiential and reflective activities such as role-play and community interviews. School B demonstrated a contextual approach, linking local cultural content (e.g., traditional foods, local festivals) to global issues and cultural exchange, primarily through project-based learning and multimedia storytelling. In contrast, School C offered primarily descriptive content with limited reflection

or participatory activities, emphasizing textbook-based knowledge without actively fostering students' ethical or social engagement. These observations suggest that meaningful integration requires both careful curricular alignment and intentional pedagogical translation, as highlighted by (Merryfield, 2021) and (Hidayati & Kurniawan, 2022).

**Table 1.** Level of Integration Across Schools

| School | Module Integration Level | Key Features   |
|--------|--------------------------|--|
| A      | Transformative           | Role-play, community interviews, reflective discussion             |
| B      | Contextual               | Project-based learning, multimedia storytelling, Pancasila linkage |
| C      | Declarative              | Textbook-based, teacher-centered, limited reflection               |

### Pedagogical Approaches for Implementing Modules

The pedagogical strategies employed to integrate global diversity values varied considerably across schools and were influenced by teacher competence, creativity, and the prevailing school culture. School A implemented an innovative model using experiential and reflective methods, including role-playing, cultural scenarios, and “Diversity Day” projects, where students actively engaged in discussions about stereotypes, fairness, and inclusion. School B adopted a collaborative model, emphasizing project-based learning where students co-created multimedia stories while reflecting on tolerance and cooperation in the context of Pancasila principles. Teachers in this model primarily acted as facilitators, guiding discussion rather than delivering content directly. Conversely, School C relied on conventional, teacher-centered lessons with minimal contextualization and an avoidance of sensitive cultural topics, which limited students' engagement and depth of understanding.

These findings underscore that the depth and quality of value integration are closely linked to pedagogical design and teacher agency. The results align with (Deardorff, 2020) intercultural competence model, which emphasizes the progression from awareness to adaptation and internalization. Across all schools, strategies involving experiential participation, such as community interviews, combined with collaborative reflection, were most effective in cultivating empathy, cultural awareness, and civic responsibility. In contrast, symbolic activities such as showcasing traditional attire or presenting cultural artifacts without reflective discussion tended to produce superficial understanding (Banks, 2020; Dewey, 1938; Kolb, 1984; Lickona, 1999).

**Table 2.** Pedagogical Approaches and Outcomes

| Approach                      | Schools | Observed Student Outcomes                            |
|-------------------------------|---------|--|
| Experiential & Reflective     | A       | High empathy, civic engagement, active participation |
| Project-based & Collaborative | B       | Moderate empathy, collaboration, critical reflection |
| Teacher-centered & Symbolic   | C       | Limited engagement, superficial knowledge            |

### Factors Supporting or Hindering Integration

Institutional culture and leadership emerged as pivotal factors influencing the consistency and sustainability of integrating global diversity values in Social Studies curricula. At School A, for example, the implementation of Pancasila Student Profile (P5) elements was

systematically embedded into the School Development Plan, ensuring continuity and accountability. Teachers received regular mentoring and guidance, and their performance in facilitating project-based and reflective learning was explicitly included in formal teacher evaluations. This structured approach demonstrates how proactive leadership and institutional commitment create enabling conditions for value integration. In contrast, School C exhibited minimal leadership engagement, with P5 implementation treated as a peripheral or supplementary program rather than a core educational priority. Such neglect contributed to superficial or inconsistent integration of global diversity values across lessons. These observations align with (Rahmawati & Nugroho, 2024), who argue that strong leadership and a supportive institutional culture are essential for sustaining character-based and value-oriented educational initiatives. Leadership not only sets the tone for institutional priorities but also shapes the resources, training, and pedagogical flexibility available to teachers, directly impacting the depth of students' learning experiences.

Despite positive attitudes among teachers, several challenges hindered effective integration. Limited teacher training emerged as a critical constraint. Many teachers had no systematic professional development in global citizenship, intercultural pedagogy, or reflective teaching strategies; brief orientation workshops proved insufficient to equip them with operational methods for translating values into meaningful classroom practices.

Assessment constraints further complicated implementation. Evaluating students' moral, social, and intercultural competencies proved challenging, with most teachers relying on anecdotal notes or informal observation rather than standardized, reliable, or authentic assessment instruments. This reflects (OECD, 2019a) findings that assessing non-cognitive competencies requires both innovative tools and reflective judgment, not just conventional grading systems.

Time and resource limitations also posed significant obstacles. The standard 35-minute class schedule restricted opportunities for in-depth discussions, reflective dialogues, or experiential learning activities. Additionally, logistical challenges, such as arranging field visits or community engagement projects, hindered the consistent implementation of value-based pedagogy.

Finally, cultural sensitivities influenced teacher practices. Educators often hesitated to engage students with sensitive religious, ethnic, or political issues, fearing conflict or controversy. While understandable, such caution limited students' ability to critically explore real-world diversity and ethical dilemmas, echoing Andreotti's (2021) observation that educators may avoid challenging topics, resulting in surface-level engagement with global citizenship concepts (Andreotti, 2021).

### **Cross-Case Synthesis**

Synthesizing findings across the three schools revealed three distinct levels of integration: Declarative integration, observed at School C, where global diversity values were mentioned in learning objectives but rarely operationalized in classroom activities. Contextual integration, as seen in School B, linked local and global issues through reflective discussions, multimedia projects, and collaborative exercises, fostering moderate engagement and ethical

reflection. Transformative integration, exemplified by School A, actively engaged students in authentic, experiential learning that promoted empathy, moral reasoning, and civic responsibility.

Effective integration, therefore, depended on the convergence of curriculum design, teacher agency, and institutional culture, supported by experiential and reflective pedagogies. Indigenous values, such as *gotong royong* (mutual cooperation) and *toleransi* (tolerance), complemented global ethical principles, enabling a glocalised approach that allowed students to connect local cultural norms with broader global diversity ideals (Suprpto & Fadhilah, 2022). This synergy highlights that successful value integration requires not only structural support and resources but also culturally responsive teaching practices that bridge global and local ethical frameworks.

### **Synthesis and Theoretical Implications**

This study underscores the meaningful integration of global diversity values in Social Studies education is contingent upon a dynamic interplay among three critical domains: curriculum design, teacher agency, and institutional support. Curriculum design plays a foundational role by ensuring that global principles are not taught in abstraction but are meaningfully contextualized within local realities. When modules link universal ethical ideals, such as tolerance, empathy, and cooperation, to students' immediate cultural and social environments, they enhance relevance and engagement. This perspective aligns with Merryfield's (2021) assertion that global citizenship education is most effective when learners can connect abstract concepts to lived experiences, bridging global awareness and local action (Merryfield, 2021).

Equally important is teacher agency, encompassing educators' capacity to interpret, adapt, and enact policy objectives within classroom practices. The study highlights that teachers require systematic professional development, mentoring, and opportunities for collaboration to translate curriculum intentions into actionable learning experiences. Without sufficient agency, even well-designed modules risk remaining declarative, offering knowledge without promoting reflective understanding or moral reasoning. This resonates with Deardorff's (2020) model of intercultural competence, which emphasizes that effective value integration necessitates both awareness and the ability to adapt behavior in culturally and ethically meaningful ways. Teachers who exercise agency facilitate experiential and reflective activities that allow students to engage deeply with content, develop empathy, and practice ethical decision-making (Deardorff, 2020).

Institutional support emerges as the third essential domain, encompassing leadership, school culture, and evaluation systems. Strong leadership commitment ensures that global diversity values are embedded into institutional priorities, such as development plans, mentoring programs, and teacher assessment criteria. (Rahmawati & Nugroho, 2024) emphasize that institutional commitment sustains the quality and consistency of value-based education, reinforcing teachers' efforts and providing structural incentives for pedagogical innovation. In contrast, schools with minimal leadership engagement tend to treat diversity education as peripheral, limiting both teacher initiative and the depth of student learning.

A recurring theme across the cases is the effectiveness of experiential and reflective pedagogical practices in transforming cognitive knowledge into moral, affective, and civic competencies. Consistent with the foundational principles of Dewey (1938), Kolb (1984), and Lickona (1999), hands-on experiences, role-playing, community engagement, and guided reflection enable students not only to understand global diversity cognitively but also to internalize values such as fairness, empathy, and civic responsibility (Dewey, 1938; Kolb, 1984; Lickona, 1999). Schools that operationalize these elements consistently achieve higher levels of integration, cultivating learners who are globally literate, ethically aware, and capable of upholding Indonesia's pluralistic ideals, epitomized in *Bhinneka Tunggal Ika* unity in diversity.

From a theoretical perspective, these findings reinforce the frameworks of Global Citizenship Education (UNESCO, 2020), experiential learning theory, and the Pancasila Student Profile (Kemendikbudristek, 2022). They illustrate that the development of globally competent learners is not a matter of content alone; rather, it requires alignment across curriculum, pedagogy, and institutional support. A holistic approach integrating contextually relevant curriculum, teacher agency, and structural backing facilitates the transformation of abstract principles into lived experience, fostering students' moral, social, and civic development. Moreover, the study demonstrates that embedding indigenous values, such as *gotong royong* (mutual cooperation) and *toleransi* (tolerance), alongside global ethical principles, produces a glocalized pedagogy, allowing students to navigate the complexities of local and global identities simultaneously (Suprpto & Fadhilah, 2022).

In sum, the study provides empirical support for the proposition that meaningful integration of global diversity is an ecosystemic process. Only when curriculum, teacher competence, and institutional culture operate synergistically can Social Studies education cultivate students who are not only knowledgeable about cultural diversity but also empathetic, ethically reflective, and socially responsible global citizens.

The findings of this study reveal that the integration of global diversity values within Social Studies remains inconsistent, shaped largely by variations in teacher interpretation, pedagogical design, and institutional support. Although most teachers demonstrated positive attitudes toward teaching diversity, many reduced global diversity to simple exposure to cultural differences. This mirrors contemporary critiques by (Yemini et al., 2019), who argue that global citizenship education often becomes "aesthetic" rather than transformative when teachers lack deeper conceptual grounding. Only a few teachers in this study connected global diversity to competencies such as empathy, fairness, and collaborative problem-solving, resonating with (Pashby et al., 2020) who emphasize that ethical and critical dimensions must accompany descriptive knowledge for meaningful value formation.

Differences across schools further illustrate how curriculum design and teacher interpretation shape the depth of value integration. School A demonstrated transformative integration of Pancasila values through experiential activities and reflective dialogue. This aligns with (Oxley & Morris, 2013), who argue that transformative global citizenship develops when learners engage in dialogic, experience-based tasks enabling them to confront real social issues. School B's project-based approach reflects the guidance of (Davis & Pham, 2019), who highlight that collaborative multimodal tasks stimulate intercultural awareness

and allow students to situate themselves in global contexts. Meanwhile, School C's descriptive, textbook-driven approach represents what (Camicia & Franklin, 2020) describe as a "thin curriculum," where diversity is mentioned but not pedagogically enacted.

The pedagogical approaches observed in this study reinforce the importance of experiential and reflective learning for developing moral and civic competencies. Role-play, community interviews, and reflective journaling used in School A echo findings by (Arensmeier & Hellgren, 2021), who showed that dialogic and participatory activities encourage students to understand diversity not only cognitively but relationally. These practices also align with (Tan & Chua, 2022), who reported that experiential learning within Social Studies strengthens learners' ethical reasoning and cultural sensitivity. By contrast, symbolic activities that merely showcase cultural artifacts without critical engagement often result in shallow learning, a pattern confirmed by (Healy & Reynolds, 2020) in their study of cultural display pedagogies.

Teacher agency emerged as a decisive factor in determining the depth of value integration. Teachers who were reflective, confident, and professionally supported were better able to translate curricular goals into meaningful learning experiences. This finding is consistent with (Helskog, 2023), who highlights that teacher philosophical competence particularly the ability to guide ethical inquiry directly influences the quality of citizenship education. However, many teachers in this study lacked structured training in intercultural or global pedagogy, underscoring the need for professional development. (Honeck & Waddington, 2021) similarly argue that teacher preparation for global citizenship remains fragmented globally, limiting classroom enactment of intercultural values.

Institutional culture and leadership also played a pivotal role. School A's strong leadership and systematic embedding of Pancasila Student Profile (P5) elements created enabling conditions that aligned institutional priorities, teacher mentoring, and student assessment. This supports findings by (Tarozzi & Mallon, 2019), who assert that whole-school commitment is essential for sustaining global citizenship education. In contrast, School C's minimal leadership involvement resulted in inconsistent integration, reflecting (Santoro, 2021) argument that school leaders shape the moral climate that determines whether value-based curricula thrive or stagnate.

Several challenges hindered teachers' efforts. Time constraints limited opportunities for dialogic and experiential activities, consistent with (Parker & Estellés, 2024), who noted that local curriculum schedules often conflict with global citizenship competencies requiring extended inquiry. A second challenge was assessment; teachers lacked reliable instruments to evaluate students' intercultural understanding, aligning with (Morton & Brown, 2020) who argue that assessing values-based competencies requires authentic, performance-oriented frameworks. Furthermore, teachers hesitated to discuss sensitive cultural or religious issues due to fear of controversy, a challenge also identified by (Ben-Porath, 2018), who warns that avoidance of sensitive themes restricts students' development of democratic and intercultural reasoning.

A cross-case synthesis of this study highlights three levels of integration: declarative (School C), contextual (School B), and transformative (School A). This gradient reflects (Hammond & Keet, 2022), who propose that citizenship education evolves from awareness to engagement and ultimately to ethical action when structural support, pedagogical intention, and teacher agency converge. The glocalized approach observed in Schools A and B linking indigenous values such as gotong royong with global ethical principles supports the perspective of (Wahyudi & Utami, 2023), who argue that merging local wisdom with global frameworks makes citizenship education culturally resonant and pedagogically sustainable.

Overall, the findings reinforce that meaningful integration of global diversity values is an ecosystemic process requiring alignment among curriculum, teacher capacity, and institutional commitment. When supported by reflective pedagogy and strong leadership, Social Studies becomes a transformative space that cultivates globally aware, empathetic, and ethically responsible young citizens. However, without these supporting conditions, global diversity risks remaining symbolic rather than transformative.

## Conclusion

This study examined the integration of global diversity values into Social Studies modules within the Merdeka Curriculum and the Pancasila Student Profile (P5), using document analysis, interviews, and classroom observations. The findings reveal that while the policy framework provides clear philosophical and curricular direction, its implementation varies greatly among schools. Integration occurs at three levels: declarative (limited to learning objectives), contextual (connecting local and global issues for reflection and dialogue), and transformative (experiential, participatory learning that fosters empathy, inclusivity, and social awareness). Teachers play a crucial role as mediators between curriculum and classroom practice, with collaboration and leadership support enhancing integration, while limited training and assessment tools present challenges. Institutional leadership, especially principals who embed P5 into School Development Plans, proves vital for program coherence and sustainability, whereas treating P5 as a standalone project leads to inconsistency. A persistent gap remains between policy aspirations and classroom practice, particularly in assessment, which often relies on anecdotal observations and fails to capture affective and long-term behavioral changes. Overall, integrating global diversity values in Social Studies presents both opportunities and challenges, with success depending on teacher agency, experiential pedagogy, and institutional culture; when these elements align, Social Studies becomes a transformative platform for nurturing globally minded, empathetic citizens rooted in Indonesia's pluralistic heritage.

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