

Multicultural Class Program as a Means of Strengthening Pancasila Character at Bakti Karya Vocational High School

Galuh Ibrahim ^{a,1*}, Encep Syarief Nurdin ^{a,2}, Mupid ^{a,3}, Yadi Ruyadi ^{a,4}

^a Universitas Pendidikan Indonesia, Indonesia

¹ galuh.ibrahim@upi.edu*

*korespondensi penulis

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ABSTRACT

Multicultural education and the cultivation of Pancasila values are important elements in building an inclusive and tolerant national character in Indonesia. This study analyzes the implementation of Pancasila values in the multicultural class program at the Bakti Karya Parigi Vocational High School (SMK). This article aims to explore the cultivation of Pancasila values at SMK Bakti Karya Parigi through a multicultural class program. This study uses a descriptive qualitative approach with data collection techniques through observation, interviews, and documentation. The study's results show that the multicultural classroom program has successfully incorporated Pancasila values into students' daily lives. This has led to positive changes in how they behave toward cultural diversity, such as becoming more independent, working together, and tolerant. The study concludes that multicultural classroom programs have proven to be effective in introducing and practicing Pancasila values in students' lives, both in the school environment and in their social interactions. It's clear from this study that there needs to be a curriculum document to make sure that the multicultural classroom program works with the national goals of building character through Pancasila values in secondary schools.

ABSTRAK

Program Kelas Multikultural sebagai Sarana Penguatan Karakter Pancasila di Sekolah Menengah Kejuruan Bakti Karya. Pendidikan multikultural dan pembudayaan nilai-nilai Pancasila merupakan elemen penting dalam membangun karakter bangsa yang inklusif dan toleran di Indonesia. Penelitian ini menganalisis implementasi nilai-nilai Pancasila dalam program kelas multikultural di Sekolah Menengah Kejuruan (SMK) Bakti Karya Parigi. Artikel ini bertujuan untuk menggali pembudayaan nilai-nilai Pancasila di SMK Bakti Karya Parigi melalui program kelas multikultural. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan teknik pengumpulan data melalui observasi, wawancara, dan dokumentasi. Temuan penelitian menunjukkan bahwa program kelas multikultural berhasil mengintegrasikan nilai-nilai Pancasila dalam kehidupan sehari-hari siswa, sehingga berdampak pada perubahan perilaku positif terhadap keragaman budaya, peningkatan sikap mandiri, kerja sama, dan tumbuhnya semangat toleransi. Studi ini menyimpulkan bahwa program kelas multikultural terbukti efektif dalam memperkenalkan dan mengamalkan nilai-nilai Pancasila dalam kehidupan siswa, baik di lingkungan sekolah maupun dalam interaksi sosial mereka. Implikasi dari penelitian ini menunjukkan perlunya dokumen kurikulum untuk memastikan bahwa program kelas multikultural berjalan sesuai dengan tujuan pendidikan nasional untuk membangun pendidikan karakter berdasarkan nilai-nilai Pancasila di jenjang sekolah menengah.

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Introduction

Indonesia, as a country with cultural diversity, has a strong identity as a plural and multicultural nation. Garuda Pancasila Indonesia's national symbol, "Bhinneka Tunggal Ika," reflects this diversity (Supardan, 2017). The motto illustrates that although Indonesia consists of various tribes, religions, and cultures, this nation remains united in diversity (Pertiwi & Dewi, 2021). As the state and national ideology, Pancasila is based on five principles that stress the importance of unity, equality, and respect for diversity. These principles are belief in one God, just and civilized humanity, the unity of Indonesia, democracy led by the wisdom of deliberation/representation, and social justice for all Indonesians. Languages, customs, arts, and other cultural products, in addition to ethnicities and religions, demonstrate Indonesia's diversity. Indonesia has more than 17,000 islands, 718 regional languages (Language Agency, 2024), and 1,728 recorded intangible cultural heritages. Indonesia has enormous potential in national development. However, this diversity also presents challenges, especially in creating unity and togetherness amidst existing differences (Risdiyani & Dewi, 2021).

The problems of intolerance, discrimination, and social conflict still frequently occur, both between religious, ethnic, ideological, and political groups (Dihni, 2023; Nugraha, 2020; Annisa & Ulfatun Najicha, 2021; Totok, 2017). This challenge requires serious efforts to ensure that diversity does not become a source of division, but rather enriches the nation and strengthens unity. This can be achieved through multicultural education, which is guided by a policy process that values cultural pluralism (Suparlan, 2003). Schools, as one of the educational institutions, have an important role in creating a multicultural education ecosystem. The way is through the cultivation of Pancasila values (Santoso & Karim, 2023). Pancasila, as the foundation of the Indonesian state, contains five values that are very relevant in uniting a diverse society. The five principles emphasize the importance of the values of divinity, humanity, unity, deliberation/representation, and social justice. Pancasila, as the state ideology, provides a guideline for all citizens to live together in diversity.

Therefore, education that instills the values of Pancasila is essential for the younger generation who will become the nation's successors. When Indonesia proclaimed its independence on August 17, 1945, the nation's founders realized that there were three major challenges that this country had to face. The first challenge was to build a united and sovereign country; the second was to build the nation; and the third was to build national character. The nation-state concept reflects these three aspects, as does the process of building national character. The first president of the Republic of Indonesia, Ir. Soekarno, later emphasized that: "National development must begin with character building, because this character is what will make Indonesia a great, advanced, prosperous, and dignified nation. Without character building, the Indonesian nation will only be a helpless nation" (Materi Dasar Pembinaan Ideologi Pancasila, 2022).

Multicultural education and the cultivation of Pancasila values are important elements in building an inclusive and tolerant national character in Indonesia. Suparlan (2003) expresses that multicultural education is a policy that recognizes and respects cultural pluralism as an integral part of a culture. Awareness of the importance of tolerance, diversity, and unity must continue to be strengthened through various platforms, including education, media, religious institutions, and civil society organizations. Education based on Pancasila values is very important in facing the challenges of diversity in Indonesia to strengthen unity and create an inclusive society.

A number of prior studies have explored multicultural education programs and classes. The first study on multicultural school culture was conducted by Firmansyah (Firmansyah, 2021). As a result of his research, joint classes at SMA Sultan Iskandar Muda embody the values of moderation in Islamic education. These values are first, openness; second, dialogue; third, tolerance; and fourth, not being extremist in religion. Second, Ramadhani et al., (2021) discusses the implementation of multicultural education. The research results show that, in general, the four participants, namely upper-grade teachers, lower-grade teachers, school principals, and religious teachers, have different experiences in the implementation of multiculturalism as experienced by the participants. Thirdly, Putri (2022) focuses on the implementation of multicultural classrooms. The research results show that teachers use various methods in managing multicultural classrooms, namely, using Indonesian as the medium of instruction, arranging students' seats and desks, demonstrating respect for students, using multicultural games, using engaging, multicultural, and diverse media when teaching in the classroom, and so on. In the fourth section, Wanti et al., (2024) discusses the implementation of multicultural education. The study's findings show that multicultural education is put into practice by assigning seats or dividing kids into groups, including multicultural values in all subjects, and teachers showing what multicultural education is all about. The second example is the joint religious class program, and the third is the Bhinneka chatbot program. There are differences between this research and the four previous studies. This study is unique because it uses a multicultural class program that involves students in technological, humanities, and ecological activities that are based on Thomas Lickona's theory of moral knowing, moral feeling, and moral action to help them develop Pancasila character.

The cultivation of Pancasila values, especially at the secondary school level, is very crucial. However, its implementation still receives less attention even though the problems of intolerance, violence, and bullying are increasingly rampant among students (Siswantoro et al., 2024). Meanwhile, some of the problems that arise in schools include: Firstly, despite Indonesia's implementation of the Bhinneka Tunggal Ika principle, instances of intolerance and discrimination between groups persist, particularly among the younger generation. Second, the gap in understanding Pancasila: Many students only know Pancasila as a subject without really understanding it and applying it in their daily lives. Third, the lack of implementation of Pancasila values in school life even though Pancasila values are taught in the curriculum, their application is often less felt in students' real activities at school. *Sekolah Menengah Kejuruan* (SMK) Bakti Karya Parigi, with its multicultural class program, tries to overcome this problem by creating an educational ecosystem that integrates Pancasila values into students' daily activities. This study underlines the importance of holistic education, which not only teaches Pancasila in the curriculum but also in daily life practices at school. With this background in mind, the goal of this study is to describe how SMK Bakti Karya Parigi uses the experiential learning method to run a multicultural class.

Method

This research uses a qualitative approach with a descriptive research type. Data collection techniques used observation, in-depth interviews, and documentation. Data analysis techniques include data reduction, data presentation, and conclusion drawing (Creswell, 2012). The obtained data is analyzed descriptively by grouping the results of observations, in-depth interviews, and documentation into main themes, such as moral knowing, moral feeling, and

moral acting. We conducted triangulation by comparing the results of observations, in-depth interviews, and documentation to ensure data validity and support conclusions. Lickona's learning theory is used to figure out what the data mean. One of these themes is how cultural diversity can be used in education to strengthen national values. We contextualize the findings with the school conditions, multicultural class programs, and the goals of instilling Pancasila values.

Result and Discussion

One very important way to learn more about how experiential learning is used to promote Pancasila values at SMK Bakti Karya Parigi in the multicultural class program is through in-depth interviews. Interviews conducted with students, teachers, dormitory supervisors, and foundation and school managers collected qualitative data that enriched the understanding of the school's method of successfully implementing Pancasila values in students' daily lives. The formation of Pancasilaist character is an effort to form students who not only understand but also live the values of Pancasila in various aspects of life. Pancasila values like Indonesian unity, just and civilized humanity, and mutual cooperation can be put into practice through the multicultural class program's experiential learning method. This way, students can not only learn and master academic skills, but also know how to live by these values (Ghufron, 2010). Character education is important to improve the quality of education in schools by focusing on the development of character and noble morals of students holistically according to graduate competency standards. Character education encourages students to be independent in increasing knowledge and internalizing character values to be applied in everyday life. Its implementation is based on the instillation of values derived from the principles of Pancasila, covering four "olah" (olah hati, olah pikir, olah rasa, and olahraga) as well as obligations to God, oneself, family, society, nation, and environment (Hakim & Dewi, 2022).

The researchers interviewed several students from various classes, with a primary focus on the differences in their experiences in the food fulfillment process and the development of Pancasila character during their time at school. Here are some excerpts from interviews with RLK.

"Interaction with friends teaches the importance of togetherness. There is a learning process for understanding each other. Among the students, they learn to recognize different types of food from various regions. Then, the students learn to be responsible according to their roles while staying in the dormitory. The goal is to cook and eat together." (Informant 1, September 17th).

Most new students (grade X) showed very limited experiences in terms of fulfilling food needs, such as not knowing how to prepare food independently, lack of knowledge about nutrition, and dependence on others in the process of serving food. However, after participating in learning activities based on food independence, which involved cultivating food crops, cooking together, and nutrition knowledge, students who are already in grades XI and XII have experienced significant changes. They have become more aware of the importance of food independence, starting from choosing nutritious food ingredients to healthy and environmentally friendly cooking processes. Students expressed that they felt empowered to manage their food needs independently. They acknowledged that programs such as cooking together taught them about the division of tasks and responsibilities, not only equipping them

with practical skills but also fostering an independent and responsible attitude toward their basic needs.

The following are the results of interviews conducted with dormitory supervisors and teachers. Interviews with dormitory supervisors and teachers provide further insight into the cultivation of Pancasila character applied in students' daily lives. The primary focus is on strengthening national character and independence. Here is a summary of the interview results with AAA.

“Working together to clean up the beach and prepare for the 28-language festival united and complemented students from all tribes. Besides the 28 Language Festival, there are scout activities. The activity hones the students' sense of solidarity.” (Informant 2, December 2th).

Teachers and dormitory supervisors provide explanations about activities that integrate learning moral, social, and cultural values into students' routines in the dormitory and in class. The dormitory supervisor explains that cross-cultural interactions that occur in the dormitory are crucial in the process of cultivating Pancasila values. Students from different Indonesian regions must adapt to their friends' customs and cultures. This process requires tolerance, cooperation, and appreciation of differences, which are the essence of Indonesian unity. Here students not only learn to live together with their friends who come from different ethnicities, religions, and backgrounds, but are also faced with the challenge of understanding and appreciating cultural diversity in Indonesia. Teachers involved in the multicultural class program explain that they teach students to be more aware of Indonesia's diversity and the importance of building unity in diversity. The teachers use an approach based on real practice. For instance, consider the 28-language festival. At the festival, students not only learn about their own culture but also actively learn about the cultures of other regions. Through this activity, students cultivate a sense of pride in their own identity while respecting the identities of others.

Education is basically an effort to develop character, namely character (inner strength), mind (intelligence), and the child's body. The three cannot be separated, because to achieve a better life, we must pay attention to all aspects of the lives of the children we educate, according to the context and their needs in this world (Nugroho et al., 2020; Dewantara, 2011). Cultivating Pancasila values is a strategic step to strengthen the Pancasilaist character. One of the learning approaches used in this process is the character learning theory developed by Thomas Lickona. This theory emphasizes the importance of developing moral knowing, moral feeling, and moral action in education to form moral and civilized characters (Lickona, 2004). the following character learning includes three important aspects according to Lickona: moral knowing. Lickona argues that character education must begin with clear moral knowledge, namely an understanding of what is right and wrong and the values that underlie moral decisions. In the context of Pancasila education, this moral knowing can be interpreted as students' deep understanding of the values contained in Pancasila, such as justice, unity, and respect for diversity. Pancasila, as the foundation of the state, provides moral guidelines that must be understood by every citizen, especially the younger generation, to live a harmonious life in a pluralistic society. According to Hayeemaming et al Pancasila education in schools, like SMK Bakti Karya Parigi, can stress the moral aspect by teaching students to value cultural values and national character. Students are taught about the meaning of each Pancasila principle and how these principles can be applied in everyday life; this aims to instill and practice noble character traits among students (Hayeemaming et al., 2023). This process introduces students to various

aspects of cultural, religious, and ethnic diversity in Indonesia so that they can appreciate and maintain the integrity of the nation (Lonto, 2015).

Pancasila character education aims to instill noble values such as empathy, compassion, and a sense of responsibility toward society and the nation. It emphasizes the development of strong character in students, fostering patriotism and moral integrity. By integrating local cultural elements, the educational process enhances students' understanding and promotes a sense of community and national identity, which are essential for building a dignified and cohesive society (Supeni et al., 2022). The Ministry of National Education identified 18 core cultural and character values that must be instilled, including religiosity, honesty, tolerance, discipline, hard work, creativity, independence, love of the country, and other values such as democracy, curiosity, national spirit, appreciation for achievement, friendliness, love of peace, love of reading, environmental awareness, social responsibility, and accountability. In addition, characteristics such as initiative, ethics, critical thinking, willingness to learn, motivation, reliability, teamwork, and time management are also important to prepare students to face future educational challenges and contribute positively to society (Hayeemaming et al., 2023; Gultom, 2024).

Moral feeling. After students have sufficient understanding of moral values, the next step is to develop moral feeling, which is a deep feeling towards these values. In Pancasila-based character education, this moral feeling is related to empathy and compassion for others, as well as a sense of responsibility toward society and the nation. By instilling the five core values of Pancasila: religious, nationalism, independence, reciprocal cooperation, and integrity. To create a generation that is globally aware, patriotic, and committed to the principles of Pancasila in the context of religious harmony (Hariyadi et al., 2023), we can also encourage students to understand these values and live by them every day. It is possible to promote Pancasila values at school, like at SMK Bakti Karya Parigi, by making situations that promote mutual respect and teaching students how to understand and accept differences. Through the multicultural class program, students learn to live in diversity, interacting with classmates who come from various cultural, religious, and ethnic backgrounds. The program emphasizes values such as empathy, compassion, and responsibility toward society and the nation. Activities such as greeting, praying, and encouraging students to express opinions and respect differences foster a sense of community and mutual cooperation. By incorporating Pancasila values into daily life in this way, character can be strengthened, and a sense of morality that is in line with community responsibility can be kept up (Al Mubarak et al., 2023 ; Pandapotan, 2019 ; Salim et al., 2023).

The results of interviews with the foundation administrators and school management provide a broader picture of the vision and mission of education carried out at SMK Bakti Karya Parigi. Here are the results of the interview with AN.

"Our school's vision is to grow and develop in harmony with the diversity of nature, culture, and technology." Therefore, we have designed the education system with dormitories. The dormitory serves as a substitute for home, although it has some differences. As a place of residence for students, and where they spend 2/3 of their daily time, including rest, cleaning, eating and drinking, socializing, and pursuing hobbies, including independent study activities, the dormitory is also a place for students to socialize with each other and communicate with the dormitory management, who act as parental figures. The dormitory becomes a determinant of education-based activities in a remote area where students are willing to leave their original homes. The advantage of living in a dormitory is that students become more independent because they can

carry out activities without commands or assistance from their parents, except for financial support to meet each student's personal needs. The consequences of their behavior and social relationships are also students' responsibility." (Informant 3, December 9th).

One of the main objectives of the multicultural class program is to create an inclusive environment and teach students to accept and appreciate the diversity that exists around them. Education plays a crucial role in fostering a harmonious society and mitigating social conflict. The education provided at this school does not only focus on academic and technical skills but also on the formation of strong character through learning the values of Pancasila. The school administration also emphasizes the importance of creating an educational ecosystem that supports students in developing into independent, competitive, and caring individuals. Through programs such as food independence that teach students to be independent in meeting basic needs, as well as activities such as the 28-language festival to foster a sense of pride in their own culture and tolerance for differences, this school strives to equip students with values that are very relevant to facing challenges in the 21st century, especially in the context of demographic bonuses and globalization.

Schools have a moral role that emphasizes that they must not only instill knowledge but also shape the morality and emotional capacity of students. This is in line with Pancasila-based character education, which fosters empathy, compassion, and a sense of responsibility toward society and the nation. Transforming Indonesian schools into learning communities can enhance this moral development, enabling educators to effectively foster these essential values in their students (Zulfikar, 2018). Joint activities like cooking together, sharing cultural experiences, and participating in social activities outside of school that involve the surrounding community reinforce this moral feeling. This process teaches students to feel empathy for differences and realize the importance of maintaining unity amidst diversity.

This is known as moral acting (moral action). Moral acting is the ability to apply moral values in real action, which is explored through the lens of action theory. This theory emphasizes the role of intentions, emotions, and moral disengagement strategies in moral decision-making, as well as the importance of the situational specificity of moral action. A supportive environment plays an important role in fostering consistent moral behavior (Heinrichs et al., 2020). You can also think of moral action as a response to objective moral values. In this case, moral action is based on how well moral values match up with human potential, while highlighting the subjective nature of moral reasoning (De Anna, 2017).

Moral action is further defined as the ability to apply moral values in real action, which is developed through contextual tasks that encourage dialogue about moral choices. Task-based methods allow students to interact and engage with ethical dilemmas, grow their understanding of the good, and enable them to translate moral knowledge into action. This process not only improves students' moral knowledge, but it also helps them tell the difference between automatic moral responses and real moral engagement, especially in situations that aren't typical (Kuchcińska, 2016). Moral competence, comprising sensitivity, analytical skills, and virtuous attitudes, is necessary to support moral action. In addition, open dialogue and supportive relationships play an important role in facilitating moral action (de Snoo-Trimp et al., 2020).

The observation results describe activities carried out in schools such as cooking classes, garden management, and cultural festival activities.



Picture 1. Festival Bahasa

These observations provide a deeper understanding of the values of Pancasila, implemented in students' daily activities as a form of experiential learning. For example, in cooking activities together, researchers observed patterns of students working together in groups, helping each other in the cooking process, and sharing responsibilities in preparing food for their friends. All of these activities teach students to be responsible for their food needs while building a spirit of mutual cooperation, which is one of the values of Pancasila.

In the context of Pancasila education, moral acting requires students to not only understand and feel the values of Pancasila but also act in accordance with them. Students' daily behavior at school and in society must embody Pancasila values. This approach ensures that Pancasila values education is not only theoretical but also practical, reflecting real implementation in everyday life (Azzahra, 2024). At SMK Bakti Karya Parigi, this moral acting is realized through real multicultural life practices. One example is the multicultural class program that teaches students to share, cooperate, and respect each other in dormitory life and school activities. Students learn about Pancasila values in a theoretical way through storybooks and songs, which explain these values in a way that students can easily understand and remember and also use what they've learned in real life. For instance, students can participate in cultural festivals, cook together, or engage in social activities that foster a sense of responsibility towards the environment and others (Zakiah et al., 2024).

Integrating Pancasila values into all learning activities helps students understand their rights and responsibilities as citizens, fostering a sense of national unity and moral integrity. This approach is very effective in addressing social issues such as bullying by promoting empathy, respect, and fairness among students (Rahmi, 2024). Immersive virtual reality (IVR) studies demonstrate that physical presence and emotional involvement in moral scenarios influence moral action. Participants in IVR settings are often more focused on the consequences for others, suggesting that empathy and altruism are significant drivers of moral action in such environments. Studies by Francis et al., (2016) and Terbeck et al., (2021) support this. That said,

direct experience And emotional involvement can build moral action. In a social context, a focus on empathy, altruism, and open dialogue can create more ethical and harmonious interactions. This shows that character learning that is not only based on theory, but also practice, can produce real changes in students' behavior and attitudes.

Practical application of Pancasila values through activities that encourage cooperation, independence, creativity, and critical thinking allows students to more easily internalize these values. By engaging students in real-world scenarios, they can better internalize these values and apply them in their daily lives (Lontoh et al., 2024). Participation in extracurricular and social activities at school provides students with the opportunity to practice responsibility, cooperation, and other Pancasila values in a diverse environment, which significantly enhances their character development (Devi & Salam, 2024). The success of this program in creating a sense of togetherness and mutual respect among students can be linked to Lickona's character learning theory, which emphasizes the importance of social experiences in character formation. Lickona argues that effective character education not only teaches moral values but also provides space for direct practice that allows students to internalize those values in their lives (Lickona, 1991).

There were research results about how Pancasila values were used in the SMK Bakti Karya Parigi Multicultural Class program. The first finding pertains to the application of Pancasila values in everyday life. The Multicultural Class program has succeeded in integrating Pancasila values in students' daily lives. Values such as divinity (moral values that prioritize respect for other religions and beliefs), humanity (tolerance and mutual respect for each other), and unity (cross-cultural cooperation) are reflected in various student activities, such as dormitory life and multicultural-based class activities.

Secondly, the program brought about positive changes in student attitudes. Most of the students involved in this program experienced positive changes in attitudes toward cultural diversity. They showed an increase in moral knowing (knowledge of cultural diversity), moral feeling (feelings of mutual respect and empathy for differences), and moral acting (real actions in appreciating differences).

Third, there has been an increase in both independence and cooperation. One of the most prominent results is the increase in student independence. The Multicultural Class Program teaches students to work together in group assignments that involve activities such as cooking together, managing the school garden, and producing shibori cloth. In addition, students are also involved in making traditional houses and cultural festival activities that strengthen the spirit of mutual cooperation and unity.

Fourth, there has been success in fostering a spirit of tolerance. Every year, the 28th Language Festival serves as tangible proof of students' growing ability to recognize and comprehend the diversity of Indonesian culture. Through this festival, students show pride in their respective cultures and learn to accept and appreciate differences.

Based on the findings, it can be explained that this program has succeeded in integrating Pancasila values into students' daily lives, both in social interactions in the dormitory, classroom activities, and extracurricular activities. Values such as tolerance, mutual cooperation, social justice, and unity in diversity are internalized in every aspect of school life, especially through activities involving students from different cultural backgrounds. One significant finding is a positive change in students' attitudes, who increasingly appreciate differences and learn to work together in diversity. This answers the research problem of how multicultural education can

strengthen national character based on Pancasila values. The findings show that multicultural education implemented at SMK Bakti Karya Parigi has succeeded in creating an atmosphere that supports the strengthening of Pancasila character. Education based on direct experience, such as cooking together, shibori cloth production, and school garden management, has had a significant impact on the development of moral knowing, moral feeling, and students' moral acting.

This study strengthens the arguments put forward by various literatures that emphasize the importance of multicultural education in creating a tolerant and inclusive society; namely, education that prioritizes the values of diversity and inclusivity not only reduces the potential for social conflict but also strengthens the sense of unity and national pride (Nugraha, 2020; Santoso & Karim, 2023). In particular, these findings are in line with the concept of *Bhinneka Tunggal Ika*, which emphasizes the importance of unity in diversity. Through multicultural education, students not only learn about cultural diversity but also experience the benefits of living in a pluralistic society, which is a strength for the Indonesian nation. *Bhinneka Tunggal Ika* serves as the foundation of multicultural education in Indonesia, emphasizing unity amidst diversity. This concept promotes attitudes of tolerance, justice, and mutual cooperation as values that are important for creating harmonious interactions among diverse ethnic, cultural, and linguistic groups. By integrating these values into the education system, *Bhinneka Tunggal Ika* encourages respect and acceptance of differences. This approach aims to reduce conflict and increase social cohesion in a multicultural society. According to Syahputra et al., (2023), the psychological view of *Bhinneka Tunggal Ika*, which is measured by factors like justice and tolerance, also shows how students feel about diversity. This approach is highly relevant in efforts to foster inclusive and peaceful communities. Furthermore, experiential education, as implemented in cooking activities and school garden management, is in line with Ki Hadjar Dewantara's view of education that touches on real-life aspects. This supports the view that character education must involve all aspects of students' lives, both in social, emotional, and intellectual contexts.

These results suggest that teaching morals and character through multicultural education based on social experiences can work better than methods that only use theoretical teaching materials. This supports adjustments or modifications in character education theories that pay more attention to practical and contextual dimensions. If we want to teach students to value and respect differences while keeping society together, we should stress the idea of moral acting (real action) more in character education (Hosnan, 2022). This can be done by incorporating students from a wide range of cultural, racial, and religious backgrounds into the school system and encouraging them to take part in inclusive activities (Gunawan & Jaya, 2023). Thus, there is an opportunity to develop a character learning theory that is more based on collaborative practice and real experiences, which strengthens the understanding and application of moral values in students' daily lives.

The implementation of multicultural-based character education at SMK Bakti Karya Parigi provides a significant picture for the development of character education models in secondary schools. Despite positive intentions, the implementation of multicultural education faces challenges such as cultural conflict and social inequality (Nursyamsiah et al., 2023). Schools play an important role in developing students' multicultural competence by incorporating multicultural class programs into their subjects (Wilodati et al., 2023). Other schools can take inspiration from these multicultural class programs, especially in creating an

environment that supports Pancasila values through activities that emphasize cooperation, independence, and respect for differences.

One of the main implications in education in Indonesia is the importance of creating a learning ecosystem that is not only based on the formal curriculum but also integrates non-formal activities that instill the values of diversity and nationality. This approach incorporates multicultural education, particularly in religious education, to foster harmony and tolerance (Ghani, 2024). Innovative learning and extracurricular activities play an important role in creating a school environment that reflects the principles of multiculturalism, enriches students' experiences, and strengthens their understanding of the values of Pancasila that can be in everyday life (Wilodati et al., 2023).

Multicultural education in Indonesia is influenced by national and religious educational perspectives, which emphasize the importance of moral and cultural values as the main pillars (Gunawan & Jaya, 2023). In the Indonesian context, the concept of "limited multiculturalism" highlights the balance between preserving national identity and accommodating cultural differences, although this can sometimes limit openness (Hartanti & Sundrijo, 2022).. To overcome this challenge, SMK Bakti Karya Parigi needs to implement a sustainable educational strategy that not only pays attention to the need for cultural preservation but also promotes inclusivity and respect for diversity in a pluralistic Indonesian society (Kumalasari & Ubabuddin, 2023).

The cultivation of Pancasila values is an important aspect of multicultural education, but its implementation faces various challenges and limitations. Teachers often face difficulties in conveying these values effectively due to their abstract nature. Therefore, the researchers assist in developing teaching modules, methods, and innovative teaching materials to address this issue (Zakiah et al., 2024). The success of multicultural education programs depends on the quality of classroom interactions and the active participation of all stakeholders, including teachers, parents, and the community. In this case, teachers play an important role as role models in practicing the values of Pancasila while also facilitating students' understanding of those values. In addition, the involvement of dormitory supervisors/parents plays a role in strengthening Pancasila values in the dormitory/home, creating a consistent and supportive environment for character development (Rahmi, 2024).

Conclusion

SMK Bakti Karya Parigi effectively integrates Pancasila values through a multicultural class program, which focuses on creating a multicultural educational ecosystem. This program integrates Lickona's learning theory, which encompasses three main dimensions: moral knowing, moral feeling, and moral acting. This research proves that a structured multicultural classroom program can serve as a model for strengthening national character amidst diversity. The school employs the experiential learning method in its multicultural class program. SMK Bakti Karya Parigi's multicultural class program serves as an appropriate model for instilling Pancasila values such as tolerance, appreciation for diversity, and unity among students. Thus, Pancasila becomes a guiding star for the students' way of life. This research contributes to creating a more inclusive and adaptive educational ecosystem that meets the diverse needs of Indonesian society. Every school member in particular, as well as the surrounding community in general, should adopt Pancasila as a habit.

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