

	Solo International Collaboration and Publication of Social Sciences and Humanities E-ISSN: 2988-3512 Vol.2, No.3, 2024, pp. 393-404 DOI: https://doi.org/10.61455/sicopus.v2i03.524	
Received June 28, 2024	Revised November 27, 2024	Accepted December 29, 2024

The Dimensions of Multicultural Education and Character Education in Forming Students Who Think Critically and Tolerantly

Yondrizal¹, Rismalaini², Julhadi³

^{1,2,3}Doctoral Program in Islamic Studies, Universitas Muhammadiyah Sumatera Barat, Indonesia

¹yonyondrizal@gmail.com, ²rismalaini72@gmail.com, ³julhadi15@gmail.com

Abstract

Objective: This article aims to analyze the dimensions of multicultural education and character education as well as the integrative contribution of both in forming critically thinking and tolerant students. The study focuses on the role of education in responding to the challenges of diversity in multicultural societies. **Theoretical framework:** The theoretical framework of this research rests on the theory of multicultural education and character education. Multicultural education emphasizes recognition of diversity and social justice, while character education focuses on internalizing moral values. The integration of the two is the basis for the formation of critical thinking and student tolerance. **Literature review:** The literature shows that multicultural education contributes to the strengthening of attitudes of tolerance, while character education shapes moral values and social behavior. However, studies that integrate both approaches in shaping critical thinking and tolerance are still limited. This is the basis for the development of this study. **Methods:** This study uses a qualitative approach with a literature study method. Data was obtained from books, national and international journals, and education policy documents. Data analysis is carried out through content analysis to examine and synthesize relevant concepts. **Results:** The results of the study show that multicultural education fosters students' critical awareness through an understanding of diversity and social justice. Character education reinforces the values of tolerance, empathy, and moral responsibility. The integration of the two forms of holistic learning. **Implications:** The findings of this study make a theoretical contribution to the development of the study of multicultural and character education. Practically, the results of the research can be a reference for educators in designing learning that fosters critical thinking and student tolerance. **Novelty:** The novelty of this article lies in the integration of multicultural education and character education in a single conceptual framework. This study places critical thinking and tolerance as simultaneous outcomes of holistic education in the context of a multicultural society.

Keywords: multicultural education, character education, critical thinking, tolerance, diversity and social justice.

INTRODUCTION

Indonesia is a country with a very high level of social and cultural diversity, including differences in ethnicity, religion, culture, and language. This condition makes education have a strategic role in managing the plurality so that it does not develop into a source of social conflict, but becomes a collective force in building a harmonious

national life [1]. However, the current reality of education still shows various problems, such as the emergence of intolerance, identity-based discrimination, and the low ability of students to think critically about the social realities around them. This phenomenon indicates that the educational process has not fully succeeded in forming students who have multicultural awareness and reflective thinking capacity [2].

Education, in essence, functions not only as a means of knowledge transfer but also as a medium for the inheritance of values, the formation of character, and the strengthening of national identity. In the context of a pluralistic society, education is required to be able to instill an attitude of mutual respect for differences and develop students' ability to understand and respond to diversity critically and constructively. Multicultural education exists as an approach that emphasizes recognition of cultural plurality, equality, and social justice, so that learners not only understand differences but are also able to place themselves ethically in a pluralistic society [3].

On the other hand, educational practices that are too oriented towards academic cognitive achievement tend to ignore the development of the affective and moral aspects of students. As a result, students lack social sensitivity, empathy, and reflective skills in dealing with complex social problems. Therefore, character education is an important element in the education system, especially in a multicultural society. Character education focuses on the internalization of moral values such as tolerance, responsibility, honesty, social concern, and respect for differences, which are the main foundations for the formation of democratic and civilized citizens [4].

In the context of globalization, which is characterized by an increasingly high intensity of cross-cultural interaction, the integration of multicultural education and character education is an urgent need. An educational approach that combines the strengthening of universal ethical values, religious tolerance, and global citizenship awareness is considered to be able to form individuals who are not only strong in character but also adaptive and inclusive in a plural social life. This integration has the potential to encourage students to develop critical thinking skills, namely the ability to analyze, evaluate, and reflect on social reality rationally and based on human values [5].

A number of previous studies have shown that multicultural education contributes positively to strengthening tolerance attitudes, while character education plays a significant role in shaping students' morals and social behavior. However, studies that specifically review the dimensions of multicultural education and character education and the integration of the two in forming thinking and tolerant students are still relatively limited. Some studies tend to examine the two approaches separately, without examining the conceptual relationships and pedagogical implications of the integration of the two in the learning process [6].

Based on this background, this article aims to analyze the dimensions of multicultural education and character education and their role in shaping students who have critical thinking skills and tolerant attitudes. This study is expected to make a theoretical contribution to the development of educational discourse, as well as a practical reference for educators and policymakers in designing learning models that are responsive to the challenges of diversity in multicultural societies.

This study offers important theoretical, practical, and policy contributions by addressing the limited integration of multicultural education and character education within a unified conceptual framework for developing students' critical thinking and tolerance. While previous studies have generally examined multicultural education as a means of promoting diversity awareness or character education as an approach to strengthening moral values, relatively few have systematically explored how these two educational paradigms interact to produce complementary cognitive and socio-moral outcomes [5].

Consequently, this research fills a significant gap by proposing an integrative perspective that positions multicultural education and character education as mutually reinforcing dimensions rather than independent educational approaches. The novelty of this study lies in the development of a holistic conceptual framework that connects multicultural awareness, ethical character formation, critical thinking, and tolerance as interconnected educational outcomes essential for twenty-first-century learning. Unlike earlier studies that focused primarily on either cognitive competence or moral development, this research demonstrates that critical thinking and tolerance should be cultivated simultaneously through educational environments that recognize cultural diversity while strengthening universal moral values [5].

This integrated perspective expands existing educational theory by illustrating the reciprocal relationship between intellectual reasoning and character formation in multicultural contexts. The significance of this study extends beyond theoretical discourse to practical educational transformation. For educators, the findings provide conceptual guidance for designing curricula, learning strategies, classroom interactions, and school cultures that simultaneously foster analytical reasoning, empathy, inclusiveness, and respect for diversity. For policymakers, the study offers a valuable reference for developing educational policies that respond to increasing social polarization, cultural diversity, and the demands of global citizenship. Moreover, the proposed framework contributes to achieving Sustainable Development Goal (SDG) 4 on Quality Education by promoting inclusive, equitable, and transformative learning environments, while also supporting SDG 16 through strengthening peaceful, just, and inclusive societies [6].

Ultimately, this research emphasizes that educational success should not be measured solely by academic achievement but also by students' capacity to think critically, act ethically, engage constructively with diversity, and contribute responsibly to democratic and multicultural societies. Therefore, the integration of multicultural education and character education represents not merely a pedagogical innovation but a strategic educational necessity for preparing future generations capable of addressing increasingly complex social, cultural, and global challenges.

LITERATURE REVIEW

Multicultural Education in the Context of Formal Education

Multicultural education developed in response to the social realities of a plural and dynamic society. Conceptually, multicultural education is understood as an educational approach that recognizes, respects, and accommodates the diversity of cultures, ethnicities, religions, and social backgrounds of students in the learning process. This approach emphasizes the principles of equality, social justice, and inclusivity, so that every student has an equal opportunity to thrive without experiencing discrimination [7].

In the practice of formal education, multicultural education functions not only as a teaching material but also as a pedagogical perspective that influences the objectives, curriculum, learning methods, and interactions between teachers and students. The implementation of multicultural education is directed at the development of students' social awareness, cross-cultural understanding, and the ability to coexist peacefully in a pluralistic society [8]. Thus, multicultural education plays an important role in forming an attitude of tolerance, mutual respect, and acceptance of differences as part of an inseparable social reality.

Character Education as the Foundation for Student Moral Formation

Character education is a systematic effort to instill moral and ethical values in students through a planned and sustainable educational process. Character education is not only

oriented towards the formation of good behavior, but also towards the development of moral awareness, social responsibility, and the ability to make ethical decisions in daily life. Values such as honesty, tolerance, responsibility, social care, and a sense of justice are at the core of character education [9].

In the context of modern education, character education is seen as a complement as well as a counterweight to cognitive education. When education emphasizes the academic aspect too much, learners risk losing the affective and moral dimensions that are important in social life. Therefore, character education needs to be integrated into all learning activities, both through the formal curriculum, school culture, and the example of educators [10]. This integration allows learners not only to understand the value conceptually, but also to internalize it in real attitudes and behaviors.

Critical Thinking as an Essential Competence of the 21st Century

The ability to think critically is one of the main competencies needed by students in facing the complexity of social challenges in the era of globalization. Critical thinking includes the ability to analyze information, evaluate arguments, reflect on values and assumptions, and make rational and responsible decisions. In the context of education, critical thinking is not only concerned with academic ability but also with social and moral awareness [11].

Education that encourages critical thinking allows students not to passively receive information, but to be able to question, interpret, and relate knowledge to social reality. In a multicultural society, critical thinking skills are very important so that students are able to understand differences objectively, avoid prejudices, and respond to social conflicts wisely [12]. Thus, critical thinking is closely related to the formation of tolerant and inclusive attitudes.

Integration of Multicultural Education and Character Education

The integration of multicultural education and character education is a strategic approach in forming students who are not only intellectually intelligent but also morally and socially mature [13]. Multicultural education provides a framework for understanding diversity, while character education provides a foundation of values that guide students' attitudes and behaviors in responding to these differences. The integration of the two creates a holistic and contextual educational process [14].

In integrated learning, character values such as tolerance, empathy, and social justice are instilled through learning experiences based on multicultural realities. This process encourages students to think critically about social issues, reflect on their own position, and develop an open attitude towards different views [15]. Thus, the integration of multicultural education and character education not only contributes to the formation of tolerant attitudes but also strengthens students' critical thinking skills.

METHODOLOGY

This research uses a qualitative approach with a type of library research that is descriptive-analytical and conceptual [16]. This approach was chosen because the research focuses on the analysis and synthesis of concepts, theories, and findings of previous research related to multicultural education and character education in shaping students' critical thinking skills and tolerance attitudes. The descriptive-analytical approach is used to describe concepts systematically while examining the relationships between concepts in the context of education [17].

Research data was obtained through literature studies of academic books, articles from accredited national journals, and reputable international journals relevant to the study topic [18]. The selection of sources is based on the criteria of relevance of substance, credibility of authors and publishers, and the novelty of publications, with

priority given to literature published in the last ten to fifteen years. Sources that lack methodological clarity or are not directly related to the focus of the study are not included in the analysis [19].

Data analysis is carried out qualitatively through the process of data reduction, thematic grouping, conceptual analysis, and synthesis of findings [20]. This stage aims to identify the main dimensions of multicultural education and character education and analyze the role of the integration of the two in shaping students' critical thinking skills and tolerance. The validity of the data is maintained through triangulation of sources and checking the conceptual consistency between scientific references to ensure the validity and credibility of the study results [21].

Table 1. Research Methodology

Aspects	Description
Approach	Qualitative
Types of research	Library research (descriptive-conceptual analytical)
Focus of the study	Multicultural education, character education, critical thinking, and tolerance
Data source	Accredited academic books and national journals, as well as international journals
Analysis techniques	Data reduction, theme categorization, conceptual analysis, synthesis
Data validity	Source triangulation and conceptual consistency

RESULTS AND DISCUSSION

Multicultural Education Dimension

According to Banks, the 5 dimensions of multicultural education can help teachers in implementing several programs that can respond to students' differences, namely:

1. Content integration (integration of multicultural education in the curriculum), which is how an educator in learning can bring and fill in pedagogical content with material on the variety of cultures and cultural diversity [22].
2. The knowledge construction process, how an educator can help students understand, investigate, and determine cultural assumptions, cultural sources or history, and cultural perspectives, which affect the students' knowledge construction [23].
3. Prejudice reduction, this dimension focuses on the characteristics of students, especially in racist behavior, and how this focus can be modified in learning methods and materials [24].
4. An equity pedagogy (Equality pedagogy) is a form of equality between people, how teachers work towards achieving learning from students from ethnic, ethnic, and cultural backgrounds, cultures, and genders, and social groups [25]. How can there be no differences in economic and social class in determining learning achievements.
5. An empowering school culture and social structure is a form of grouping and labeling where students in schools can participate in school activities, such as sports, and there is good communication between one ethnicity from teacher to student that must be well tested [26]. So that it can deceive and strengthen relationships between races, ethnicities, and gender groups.

The main purpose of multicultural learning is actually to assist students in understanding and understanding how knowledge is formed. Students are also allowed to make observations and how to determine assumptions about a culture [27]. Furthermore, students are also allowed to create their own knowledge and identify ways in which they are able to construct knowledge about their own personal experiences with limitations.

Multicultural education includes dimensions of recognition of diversity, equality, social justice, and intercultural dialogue [28]. This dimension encourages students to understand social realities from various perspectives, thereby developing critical and reflective thinking skills.

Dimension of Character Education

There are five elements of character values contained in the educational dimension that need to be encouraged, namely:

1. Religion is the cultivation of character education in the theological dimension. Every action that will be carried out by both an individual and a group of people must be pursued based on the values of religious teachings and the divine principles that they believe in. The manifestation of character cultivation by prioritizing religious values is by respecting and tolerating the existing plurality, tolerance between religious people, not imposing their will on others, and loving each other without discriminating in any way [29].
2. Nationalist, the character of national values is a manifestation of a way of behaving and acting that emphasizes the needs or interests of the nation and state over personal and group interests. Sub-values that can be taken from the cultivation of other nationalist values can be found in the behavior patterns of students who can respect the noble values of the nation's culture, tolerance, mutual respect, and respect and love for the homeland [30].
3. Independence is a strong individual behavior and does not prioritize the help of others. The implications in the future are a creative attitude, a sense of responsibility, confidence, being able to solve problems, and having skills according to their abilities [31].
4. Mutual Cooperation. The cultivation of the character of cooperation is a reflection of the attitude of cooperation (teamwork) in solving various problems and communication between others. The implications of securing the character of cooperation are increasing the sense of togetherness, helping each other, unity, prioritizing deliberation for consensus, and also being willing to sacrifice for the sake of others [32].
5. Integrity is a fundamental character value that individuals possess to be able to become a human being who is trusted, dedicated, and has a strong commitment and qualified credibility. According to Jack Welch, in his book "Winning", defining "integrity" is "a word that is foggy (unclear)". A person with integrity is a person who loves the truth, is responsible and willing to correct their own mistakes, and obeys the applicable law wherever the person is [33].

Character education instills moral values such as tolerance, empathy, honesty, and responsibility. The cultivation of these values is carried out through example, habituation, and an inclusive school culture.

Multicultural Education Forms Critically Thinking and Tolerant Students

Multicultural education is an educational approach that emphasizes the recognition, appreciation, and management of diversity of cultures, religions, ethnicities, languages,

and social backgrounds in the learning process. In the context of a pluralistic Indonesian society, multicultural education has a strategic role in shaping students who are not only academically intelligent but also have the ability to think critically and have a tolerant attitude [34]. Multicultural education encourages students to understand social realities from multiple perspectives. Through cross-cultural dialogue, discussion of social issues, and problem-based learning, students are trained to analyze differences rationally and objectively, avoid dogmatic attitudes and prejudices, and develop reflective and argumentative thinking skills [35].

Multicultural education plays an important role in forming students who think critically and are tolerant. Through understanding and appreciation of differences, students are not only able to face global challenges but also become democratic, moral, and civilized citizens [36].

Multicultural education aims to foster an inclusive mindset that encourages understanding and acceptance of diverse racial and ethnic backgrounds, cultures, and religions in the classroom. It is instilled in the students to appreciate diversity as a treasure that can expand their horizons and experiences. Multicultural education also aims to foster greater tolerance among people and groups [37]. Students learn to respect the rights of others, respect diversity, and become proficient in interacting and communicating with people from different cultural backgrounds. This is intended to create a peaceful and polite atmosphere in the school.

Character Education in Instilling Critical Thinking Values and Tolerance

Character education has a strategic role in instilling the value of critical thinking and tolerance in students, because education not only focuses on cognitive aspects, but also on the formation of attitudes, values, and behaviors [38]. Character education forms the habit of rational, reflective, and responsible thinking through strengthening the value of intellectual honesty, the habit of asking, discussing, and making responsible decisions. Character education serves as the foundation for the formation of inclusive social attitudes through the inculcation of mutual respect values, the development of empathy and social concern, the habit of democratic and anti-discrimination and anti-violent behavior [39].

According to Yulianti, teachers can instill the value of tolerance through character education by designing the right character education model for elementary school students through classroom learning and providing an understanding of what tolerance is, the benefits of tolerance, and how to implement tolerance values in the form of attitudes in daily life or when finding a difference [40]. Character education is an effort in the process of internalizing, presenting, instilling, and developing good values in participants so that, through the internalization of these good values, it is hoped that they can realize good behavior [41].

Deep Analysis

The findings of this study demonstrate that multicultural education and character education should not be understood as parallel educational agendas but as complementary components of a holistic educational ecosystem. The conceptual synthesis indicates that multicultural education primarily develops students' cognitive awareness of diversity through exposure to multiple cultural perspectives, whereas character education strengthens the affective and ethical dimensions required to transform that awareness into responsible behavior. This complementary relationship suggests that educational effectiveness in plural societies depends on balancing intellectual competence with moral commitment rather than emphasizing either dimension independently.

From the perspective of educational theory, this integration reflects the transition from knowledge-oriented education toward competency-based and values-based education. Contemporary educational systems increasingly recognize that academic excellence alone is insufficient to prepare learners for complex multicultural environments characterized by rapid globalization, technological transformation, and increasing social diversity. Students require not only analytical abilities but also empathy, ethical judgment, intercultural communication, and collaborative problem-solving skills. Therefore, the integration identified in this study provides a conceptual response to the limitations of traditional educational models that separate cognitive achievement from moral and social development.

Another important implication emerging from the findings is the reciprocal relationship between critical thinking and tolerance. Rather than viewing tolerance merely as an attitude acquired through moral instruction, the findings suggest that tolerance is strengthened when learners develop the capacity to critically evaluate assumptions, stereotypes, and social prejudices. Likewise, critical thinking becomes more meaningful when guided by ethical principles that encourage fairness, respect, and social responsibility. This reciprocal interaction supports the argument that democratic citizenship requires individuals who are simultaneously reflective thinkers and morally responsible members of society.

The discussion also reveals that multicultural education contributes to prejudice reduction by encouraging learners to interpret cultural differences through dialogue instead of confrontation. Exposure to diverse perspectives enables students to recognize that social realities are complex and cannot be understood through simplistic or exclusive viewpoints. However, cognitive understanding alone does not necessarily guarantee respectful behavior. Character education complements this process by internalizing values such as integrity, empathy, cooperation, responsibility, and respect for human dignity, ensuring that knowledge about diversity is translated into constructive social action. Consequently, both educational approaches operate synergistically in fostering inclusive educational environments.

Furthermore, the findings possess significant relevance within the broader framework of twenty-first-century competencies. International educational discourse consistently emphasizes the importance of critical thinking, communication, collaboration, creativity, global citizenship, and intercultural competence. The integrated framework proposed in this study aligns with these competencies by demonstrating that multicultural education strengthens global awareness while character education provides the ethical foundation necessary for responsible participation in increasingly interconnected societies. This perspective expands conventional educational objectives beyond academic performance toward comprehensive human development.

The conceptual framework also has important implications for curriculum development and instructional practice. Rather than treating multicultural education and character education as separate subjects or supplementary school programs, educational institutions should embed both perspectives across curriculum design, classroom pedagogy, assessment systems, extracurricular activities, and institutional culture. Teachers become facilitators who create inclusive learning environments where students engage in collaborative inquiry, respectful dialogue, reflective discussion, and ethical decision-making. Such pedagogical transformation requires educational leadership, continuous professional development, and institutional commitment to inclusive educational values.

From a policy perspective, the study offers valuable insights for educational reform in culturally diverse societies such as Indonesia. Educational policies frequently emphasize academic standards and measurable learning outcomes while paying

comparatively less attention to students' social competencies and civic dispositions. The present findings indicate that sustainable educational quality should incorporate cognitive achievement alongside tolerance, social cohesion, ethical responsibility, and democratic participation. Such an approach contributes not only to educational improvement but also to national resilience by reducing social polarization and strengthening unity amid diversity.

Finally, the study reinforces the contribution of education to the Sustainable Development Goals. The integrated educational framework directly supports SDG 4 by promoting inclusive, equitable, and quality education while simultaneously contributing to SDG 16 through the cultivation of peaceful, just, and inclusive societies. In this context, multicultural education and character education should be regarded not merely as complementary pedagogical approaches but as strategic foundations for sustainable social development. Future empirical research may further validate this conceptual framework through comparative studies across educational levels, cultural settings, and national contexts, thereby expanding its theoretical applicability and practical relevance for global education research.

CONCLUSION

Multicultural education and character education have complementary roles in forming students who think critically and are tolerant. Multicultural education, through the dimensions of content integration, knowledge construction, prejudice reduction, equality pedagogy, and school cultural empowerment, contributes to the development of students' ability to understand social realities from various perspectives, analyze differences rationally, and build a reflective mindset. These dimensions encourage students not to be dogmatic, but rather open to dialogue and difference, which is an important prerequisite for critical thinking in a multicultural society. Meanwhile, character education acts as an affective and moral foundation through the cultivation of religious values, nationalism, independence, cooperation, and integrity. These values reinforce the internalization of tolerance, empathy, responsibility, and intellectual honesty, which support the formation of inclusive and civilized social behavior. The conceptual integration of multicultural education and character education shows that the formation of critical thinking is inseparable from the strengthening of moral values, and conversely, the cultivation of tolerance becomes more meaningful when accompanied by reflective and argumentative thinking skills. Thus, this article emphasizes that the integration of multicultural education and character education needs to be systematically implemented in the curriculum, learning strategies, and school culture. Theoretically, this study enriches the educational discourse by placing both approaches in one integrative framework to form critical and tolerant students. Practically, these findings provide implications for educators and policymakers to design learning that is not only oriented towards academic achievement, but also towards the development of critical thinking skills and tolerance as essential competencies in pluralistic societies.

Acknowledgments

The authors sincerely express their gratitude to Universitas Muhammadiyah Sumatera Barat, particularly the Doctoral Program in Islamic Studies, for providing academic support, research facilities, and an encouraging scholarly environment throughout this study. Appreciation is also extended to colleagues and reviewers whose valuable insights and constructive feedback significantly improved the quality of this manuscript.

Author's Contributions

All authors contributed equally to the conception and design of the study, literature collection, conceptual analysis, data interpretation, manuscript drafting, critical revision, and final approval of the version submitted for publication. Each author accepts full responsibility for the integrity, originality, and academic quality of every aspect of this research.

Conflicts of Interest

The authors declare that there are no conflicts of interest related to the preparation, execution, authorship, publication, funding, or institutional affiliations of this research. Furthermore, no financial, personal, or professional relationships influenced the study design, data interpretation, conclusions, or the objective presentation of the findings reported in this manuscript.

REFERENCES

- [1] M. A. H. Putra, E. Malihah, E. Wiyanarti, and W. Darmawan, "Religious Values in Hijaz Yamani Poetry: Integration of Spiritual Responsibility in Character Education," *Karsa*, vol. 33, no. 1, pp. 33–65, 2025, <https://doi.org/10.19105/karsa.v33i1.18745>.
- [2] D. Susanto, A. Budiningsih, Sujarwo, Sugiyamin, N. Heri, and T. A. Sandy, "Reclaiming cultural roots through the among system: A bibliometric analysis of local wisdom integration in global educational discourse in the last decade," *Multidiscip. Rev.*, vol. 9, no. 6, 2026, <https://doi.org/10.31893/multirev.2026283>.
- [3] R. Rejokirono, D. Supriadi, M. Maryono, and H. Nurwindah, "Management of early childhood leadership character education through Leadership Soul for Kids program," *Acta Sci. - Educ.*, vol. 47, no. 1, 2025, <https://doi.org/10.4025/actascieduc.v47i1.71157>.
- [4] E. Kusumawardani, Sugito, P. Y. Fauziah, B. Pamungkas, and H. Tanimoto, "Character Formation through Undokai: Exploring the Educational Values of Japanese Practices for Indonesian Students," *Int. J. Learn. Teach. Educ. Res.*, vol. 24, no. 11, pp. 526–539, 2025, <https://doi.org/10.26803/ijlter.24.11.25>.
- [5] H. K. Nasron, "The Implementation and Evaluation of Islamic Values Integration in Local Content Subjects in Bengkulu's Senior High Schools," *J. Cult. Anal. Soc. Chang.*, vol. 10, no. 3, pp. 792–800, 2025, <https://doi.org/10.64753/jcasc.v10i3.2492>.
- [6] N. Nizariah, S. Suhendrayatna, M. Aulia, and S. Sulastri, "Fostering Character Education through Community-Based Socialpreneurship Initiatives among High School Students in Banda Aceh," *Aptisi Trans. Technopreneursh*, vol. 7, no. 3, pp. 890–903, 2025, <https://doi.org/10.34306/att.v7i3.694>.
- [7] N. B. Kotten, E. Beda, F. Korosando, M. Nande, S. Arafat, and L. Suryani, "Culturally Embedded Character Education: Teacher Identity and Institutional Transformation in Eastern Indonesia," *Int. J. Learn. Teach. Educ. Res.*, vol. 24, no. 11, pp. 711–725, 2025, <https://doi.org/10.26803/ijlter.24.11.33>.
- [8] Y. Sofiani, M. H. Fachrurrozi, and L. Armiyati, "Reactualization of Sundanese Local Hero Figure's Values to Foster Student Character in History Education," *Paramita*, vol. 35, no. 2, pp. 357–370, 2025, <https://doi.org/10.15294/paramita.v35i2.23800>.
- [9] M. Muassomah, S. E. Yaacob, K. Khairiah, P. R. Yurisa, and D. Demina, "Participatory-Based Character Education: Indonesian School Children'S Experiences," *J. Ilm. Peuradeun*, vol. 13, no. 3, pp. 1615–1642, 2025, <https://doi.org/10.26811/peuradeun.v13i3.1969>.
- [10] N. P. E. Merliana, I. M. O. Widyantara, N. M. A. E. D. Wirastuti, K. O. Saputra, and D. B. Setyohadi, "Gamification Project-Based E-learning in Character Education: A Study in Senior High School," *JOIV Int. J. Informatics Vis.*, vol. 9, no. 5, p. 2240, 2025, <https://doi.org/10.62527/joiv.9.5.4033>.
- [11] T. Usman, Bahraeni, and Nurhilayah, "Exploring Islamic-Oriented Cooperative Learning through Faith-Driven Collaboration among University Students in Islamic Education Courses," *Int. J. Learn. Teach. Educ. Res.*, vol. 24, no. 9, pp. 922–939, 2025, <https://doi.org/10.26803/ijlter.24.9.44>.
- [12] B. Cahyanto, A. M. Wibowo, A. Arifuddin, D. K. Dewi, E. R. Salamah, and A. G. Don, "Innovation of Brand Building and Character Development in Islamic School: A Transformation Based on School Core Values," *Munaddhomah*, vol. 6, no. 3, pp. 465–481, 2025, <https://doi.org/10.31538/munaddhomah.v6i3.1784>.
- [13] R. Ambarini, I. Yuliasri, Widhiyanto, T. Yuniawan, and Sukarno, "Empowering Multicultural Curriculum

- Integration through Microteaching: An Experiential and Stakeholder-Informed Approach,” *New Educ. Rev.*, vol. 81, no. 3, pp. 167–181, 2025, <https://doi.org/10.15804/ner.2025.81.3.11>.
- [14] Firmansyah, M. A. Minan, N. Z. Adriansyah, A. F. Almas, I. Riyadi, and T. T. Prabowo, “Construction of Islamic Education Based on Islamic Boarding Schools: A Case Study at Al-Manar Muhammadiyah Modern Islamic Boarding School in South Sumatra,” *J. Pendidik. Agama Islam*, vol. 22, no. 1, pp. 195–214, 2025, <https://doi.org/10.14421/jpai.v22i1.11044>.
- [15] I. Safitri *et al.*, “Character Education in Indonesia: Do Integrated Islamic Schools Outperform Public Schools?” *J. Educ. Cult. Soc.*, vol. 16, no. 1, pp. 251–270, 2025, <https://doi.org/10.15503/jecs2025.2.251.271>.
- [16] A. Sholikhah, “Statistik Deskriptif Dalam Penelitian Kualitatif,” *KOMUNIKA J. Dakwah dan Komun.*, vol. 10, no. 2, pp. 342–362, 2016, <https://doi.org/10.24090/komunika.v10i2.953>.
- [17] T. Karyono, B. Isa, and J. Masunah, “Stimulation of drawing expression to strengthen character learning,” *Cakrawala Pendidik.*, vol. 44, no. 2, pp. 286–298, 2025, <https://doi.org/10.21831/cp.v44i2.76617>.
- [18] A. Prayogi, “Pendekatan Kualitatif dalam Ilmu Sejarah: Sebuah Telaah Konseptual,” *Hist. Madania J. Ilmu Sej.*, vol. 5, no. 2, pp. 240–254, 2021, <https://doi.org/10.15575/hm.v5i2.15050>.
- [19] A. Yani, I. Afrianto, M. Syukran, W. O. N. Noviyanti Rachman, and Z. Muhamad, “Adolescent Behavior in Implementing Clean and Healthy Living Practices through Local Wisdom-Based Character Education: A Cross-Sectional Study,” *J. Public Heal. Pharm.*, vol. 5, no. 1, pp. 54–63, 2025, <https://doi.org/10.56338/jphp.v5i1.6141>.
- [20] W. Sanderse, “Blurring the lines between imitation and emulation in moral development,” *Theory Res. Educ.*, vol. 23, no. 1, pp. 43–60, 2025, <https://doi.org/10.1177/14778785241304317>.
- [21] W. Yuliani, “Metode Penelitian Deskriptif Kualitatif Dalam Perspektif Bimbingan Dan Konseling,” *QUANTA J. Kaji. Bimbing. dan Konseling dalam Pendidik.*, vol. 2, no. 2, pp. 1–10, 2018, <https://doi.org/10.22460/q.v2i1p21-30.642>.
- [22] Tamjidnor, Suriagiri, Surawardi, Samdani, F. Amal, and Khuzaini, “Transformation of Hadith Teaching as an Effort to Revitalize Islamic Science in Pesantren,” *Nazhruna J. Pendidik. Islam*, vol. 8, no. 1, pp. 123–138, 2025, <https://doi.org/10.31538/nzh.v8i1.9>.
- [23] D. Mucinskas, S. Clark, L. Barendsen, and H. Gardner, “An increase in educator expectations of student character growth during participation in a community of practice,” *Front. Educ.*, vol. 10, 2025, <https://doi.org/10.3389/educ.2025.1466295>.
- [24] Imran, I. Ramadhan, Daniel, and Suriyanisa, “Efforts to Strengthen Nationalist Character Education through Education and Community Empowerment Institutions in the Indonesia-Malaysia Borderlands,” *J. Ecohumanism*, vol. 4, no. 1, pp. 4411–4423, 2025, <https://doi.org/10.62754/joe.v4i1.6322>.
- [25] Y. C. Lu, “The compatibility of character education and citizenship education in Aristotelian approaches to moral development,” *J. Moral Educ.*, vol. 54, no. 4, pp. 710–724, 2025, <https://doi.org/10.1080/03057240.2024.2354746>.
- [26] P. Aprilia, M. F. Ijudin, A. Manda, and D. Adela, “Utilization of Emotional Artificial Intelligence (EAI) in Art Learning to Improve Character Education of Elementary School Students,” *Eng. Proc.*, vol. 107, no. 1, p. 135, 2025, <https://doi.org/10.3390/engproc2025107135>.
- [27] M. T. Yani, Tamsil, R. R. N. Setyowati, B. Jatmiko, and A. A. Ridlwan, “Transformation of local wisdom values to build elementary and secondary school students’ characters: a case study in Serang Regency, Banten Province, Indonesia,” *Cogent Educ.*, vol. 12, no. 1, 2025, <https://doi.org/10.1080/2331186X.2025.2532225>.
- [28] S. Choi, X. Mao, and S. Park, “Promoting school belonging for immigrant students: the interplay of inclusive school climate and multicultural education,” *Sch. Eff. Sch. Improv.*, vol. 36, no. 4, pp. 522–542, 2025, <https://doi.org/10.1080/09243453.2025.2492012>.
- [29] A. Abakirov, B. Aushakhmanova, N. Asipova, A. Raimkulova, and S. Tkacheva, “Integrating multicultural and learner-centred approaches into continuous technological education: Insights from higher education in Central Asia,” *Soc. Sci. Humanit. Open*, vol. 12, 2025, <https://doi.org/10.1016/j.ssaho.2025.101975>.
- [30] B. Panmei, “Generative AI in Multicultural Classrooms: A Narrative Inquiry into International Students’ Experiences,” *Int. J. Multicult. Educ.*, vol. 27, no. 2, pp. 1–21, 2025, <https://doi.org/10.18251/ijme.v27i2.5165>.
- [31] A. I. Benediktsson and V. Tavares, “Family-school cooperation in multicultural schools: a missing piece in teacher education in Norway,” *Pedagog. Cult. Soc.*, vol. 33, no. 4, pp. 1261–1276, 2025, <https://doi.org/10.1080/14681366.2024.2356595>.

- [32] A. I. Benediktsson, “Sustaining the ethos of togetherness in multicultural schools in Denmark: student teachers’ reflections and experiences,” *Scand. J. Educ. Res.*, vol. 69, no. 5, pp. 930–944, 2025, <https://doi.org/10.1080/00313831.2024.2360921>.
- [33] A. Prasetyarini, S. Anif, Harsono, S. Narimo, and M. S. Nugroho, “Peer collaboration in P5: students’ perspective of project-based learning in multicultural school setting,” *Int. J. Innov. Learn.*, vol. 37, no. 1, pp. 104–119, 2025, <https://doi.org/10.1504/IJIL.2025.143003>.
- [34] M. Muhajir, U. Kultsum, M. M. Choiri, S. Mustonah, H. Kulkarni, and A. Karim, “Integrating Multicultural Values To Foster Tolerance and Inclusivity in Islamic Religious Education,” *J. Pendidik. Islam*, vol. 11, no. 1, pp. 17–32, 2025, <https://doi.org/10.15575/jpi.v11i1.44607>.
- [35] M. Asrori *et al.*, “Islamic educational and cultural values in Indonesian puppetry art: a systematic literature review,” *Cogent Educ.*, vol. 12, no. 1, 2025, <https://doi.org/10.1080/2331186X.2025.2490445>.
- [36] G. Katsira, A. Koulouris, D. Kouis, and E. Vraimaki, “Integrating information literacy in multicultural education: the ‘Pyxida’ example,” *J. Inf. Lit.*, vol. 19, no. 1, pp. 83–91, 2025, <https://doi.org/10.11645/19.1.702>.
- [37] R. Raihani, G. Issabekova, T. Maulana, and G. Abdrakhman, “Multicultural Education in Indonesia’S ‘Merdeka’ Curriculum,” *J. Educ. Cult. Soc.*, vol. 16, no. 1, pp. 413–432, 2025, <https://doi.org/10.15503/jecs2025.2.413.432>.
- [38] K. Nisa, E. Syafitri, and A. Simanungkalit, “Integrating Culturally Responsive Teaching and TPACK Frameworks in the Design and Validation of Indonesian Language Learning Tools for Multicultural Schools,” *Int. J. Learn. Teach. Educ. Res.*, vol. 24, no. 12, pp. 268–294, 2025, <https://doi.org/10.26803/ijlter.24.12.12>.
- [39] L. Nantsou, Z. Karanikola, and N. Palaiologou, “Building Resilience: The Critical Role of Multicultural Education to Cope with the Psychological Trauma of Migrant and Refugee Youth,” *Behav. Sci. (Basel)*, vol. 15, no. 7, 2025, <https://doi.org/10.3390/bs15070916>.
- [40] M. Mareye, “Reframing International Mindedness: A Critical Review of its Role in International Education,” *J. Int. Students*, vol. 15, no. 9, pp. 27–46, 2025, <https://doi.org/10.32674/8fw0rv70>.
- [41] F. Kılavuz and F. Karakuş, “Development of awareness of tolerance and mathematical reasoning skills through action research in multicultural mathematics education,” *Int. Electron. J. Math. Educ.*, vol. 20, no. 3, 2025, <https://doi.org/10.29333/iejme/16574>.