

Multicultural History Education and Character Formation: A Case Study at SMAN 1 Prambanan

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ABSTRACT

Indonesia's cultural plurality presents ongoing challenges related to intolerance and disintegration. Schools must adopt multicultural educational strategies to cultivate character and harmony among students from diverse backgrounds. This study explores how multicultural-based history education supports character formation at SMAN 1 Prambanan. A qualitative case study approach was employed over three months (February–April 2024). Data were collected through observation, interviews, and document analysis. Participants included two history teachers and six students of varied religious and ethnic backgrounds, selected via purposive sampling. Triangulation ensured data credibility. The study found that the integration of multicultural values in history learning—through material selection, inclusive group assignments, and participatory discussions—fostered six core character traits: reverence for God, global diversity, cooperation, critical thinking, patriotism, and compassion. Teachers facilitated inclusive classroom dynamics and encouraged critical engagement with historical narratives. Students displayed tolerance and active participation across religious and ethnic differences. However, challenges included outdated teaching methods, limited instructional resources, and insufficient multicultural training for teachers. Multicultural history education can serve as an effective platform for character building in pluralistic settings. Teachers' roles in modeling inclusive behavior and designing context-sensitive learning activities are pivotal. Institutional support for teacher training and digital resource integration is necessary to enhance implementation. Multicultural values embedded in history education at SMAN 1 Prambanan promote character formation and intergroup tolerance. This model has potential for broader application in similar educational contexts.

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1. INTRODUCTION

Various issues of disintegration still occur in Indonesia, particularly related to racial, tribal, ethnic, religious, and cultural diversity. Acceptance of diversity, as demonstrated by tolerance among high school students in this country, is still considered promising. However, there is a growing trend of intolerant students who are prone to extremism. However, it is mentioned that 25.6% of respondents believe that religions other than their own are heretical and they are willing to fight against them (Napitupulu, 2023). Meanwhile, in 2019, Yogyakarta was one of the 10 cities with the lowest tolerance levels, or in the red zone. This was evidenced by several acts of vandalism against charitable property at Pantai Baru Beach, the cutting of a cross at a Muslim cemetery in Purbayan, the rejection of non-Muslim residents in Pedukuhan Karet, Bantul, and the dissolution of Wiji Thukul's art exhibition by a civil society organization in Bantul (Bhayangkara, 2023). This evidence shows that intolerance still exists amid the diversity of a pluralistic society.

Efforts to create a harmonious social order amid diversity can be realized through education, among other things. Research related to education and character is very important because it has great benefits in the advancement of civilization. The implementation of multicultural education in the world of education is recognized as a real solution to conflicts and disharmony in society, especially in Indonesian society, which consists of various social and cultural elements. (Puspita, 2018). Multicultural education emphasizes a philosophy of cultural pluralism in an educational system based on the principles of equality, mutual respect and acceptance, understanding, and a moral commitment to social justice (Adawiyah et al., 2019). The argument for socializing and resolving conflicts through multicultural education emphasizes mutual respect, equality, tolerance, and adaptability without abandoning identity in the face of changes in global society (Jalal, 2024). Multicultural education plays an important role in creating a harmonious society amid diversity. Through the values of equality, tolerance, and social justice, this education can prevent conflict and shape characters that respect differences without losing their identity.

Multicultural education applied in history learning is generally based on diverse sociocultural backgrounds, thereby fostering awareness that creates a sense of unity to build a paradigm of diversity based on history learning in schools (Sari, 2022). At SMAN 1 Prambanan, the socio-cultural background is very diverse because within one class, there are usually several different religions and ethnicities. Out of the total number of students in Phase E, there are 214 students in Grade 11, 216 students in Grade 12, and 100 students in Grade 12. The religions practiced include Islam, Catholicism, Christianity, Hinduism, and Buddhism. There are 469 Muslim students, 40 Catholic students, 18 Christian students, 2 Hindu students, and 1 Buddhist student. The ethnic composition of students at State Senior High School 1 Prambanan is predominantly Javanese, though there are 2 students from Batak, 1 from Betawi, 2 from Bali, 1 from Malay, 2 from Sunda, and 2 from Nusa Tenggara. As for teachers and staff, there is 1 teacher from Nusa Tenggara, 1 teacher from Sunda, and the rest are Javanese.

Research on multicultural education has been conducted by Suci Kartika Sari and Afriva Khaidir (2022) to analyze how multicultural education affects history learning. Therefore, there is a relationship between multicultural education and history learning that can help develop multicultural awareness and integrate differences, especially among school students. Another study on multicultural education was conducted by Yusuf Perdana, Djono, and Suryo Ediyono (2018). In this study, the history teaching method applied at SMAN 3 Surakarta was cooperative learning, which focused on the active role of students and the stages of teaching, from preparation to evaluation of the material. Further research on multicultural education was also conducted by Wahyu Adya Lestariningsi, Jayu, and Arif Purnomo (2018) which describes the concept of multiculturalism in history and its benefits to the diversity of students' characters. The study also describes the advantages and disadvantages of implementing multicultural-based history learning.

Unlike previous studies, this study focuses on the implementation of multicultural-based history learning about six character values taken from the character values in the independent curriculum. These character values are reverence for God Almighty, global diversity, cooperation, critical thinking, and love for the homeland, which are based on the 26 values of the independent curriculum. However, this study also analyzes the stages of history teachers in preparation and evaluation. Starting from mapping relevant material with multicultural concepts, developing learning tools and media, implementing learning, and evaluation in the form of daily assignments given to students. This study presents findings that there are learning stages that need to be prepared by teachers before integrating multicultural-based history education at SMAN 1 Prambanan. Theoretically, this study serves to enrich understanding of the implementation of multicultural-based history education as a means of character development in high schools. Practically, multicultural education can instill various tolerant characters that can prevent multicultural conflicts, especially among Indonesian teenagers who have diverse religious, ethnic, and cultural backgrounds.

2. METHODS

This research uses a descriptive qualitative method with a case study approach. This method was chosen to deeply analyze the implementation of multicultural-based history learning as a means of character building at SMAN 1 Prambanan. The case study approach was chosen because it is suitable for observing social conditions and interactions between individuals in a school environment that has diverse student backgrounds. The research was conducted for three months, from February to April 2024, at SMAN 1 Prambanan, Sleman, Yogyakarta. The research participants were selected using purposive sampling technique consisting of two history teachers and six students with different religious, ethnic, and cultural backgrounds. In addition, there were supporting informants from the vice principal for curriculum and student affairs. The composition of students in this school consists of 530 students with religious diversity, namely Islam (469 students), Catholicism (40 students), Christianity (18 students), Hinduism (2 students), and Buddhism (1 student). The ethnic composition is predominantly Javanese with representatives from various other regions.

Data collection was conducted through three main ways, namely direct observation, semi-structured interviews, and document analysis. Observations were conducted to observe the conditions at SMAN 1 Prambanan, the implementation of multicultural-based history learning, and the character values instilled in learning activities and daily interactions. Semi-structured interviews were conducted with history teachers to explore information about learning strategies and how to integrate multicultural concepts. Interviews with students were conducted to understand the impact of learning on character building and their perceptions of diversity. Document analysis includes a review of learning tools, such as lesson plans, syllabus, history textbooks, learning media, and evaluation instruments used by teachers in integrating multicultural values.

Data analysis used Miles and Huberman's interactive model which consists of three main components (Sugiyono, 2021). First, data reduction through data collection from observation, interviews, and documentation. Second, data presentation in narrative form to facilitate analysis. Third, conclusion drawing is the final stage of the research. The formation of thematic categories is done through the coding process to identify the main themes, such as multicultural learning planning, learning strategy implementation, evaluation, and character value formation. To ensure the credibility and validity of the data, the research used data triangulation which includes source triangulation (teachers, students, and documents), method triangulation (observation, interview, and documentation), and time triangulation. The ethical aspect of the research was maintained

through obtaining official permission from the school, consent from participants, maintaining the confidentiality of participants' identities, and ensuring voluntary participation without coercion.

3. FINDINGS AND DISCUSSION

3.1 Implementation of Multicultural Education-Based History Learning at SMAN 1 Prambanan

3.1.1 Planning and Integration of Multicultural Education-Based History Curriculum at SMAN 1 Prambanan

History teacher 1 teaches Indonesian history to grades XI and XII, while history teacher 2 teaches Phase E history and elective history to grade XII. All history teachers at SMAN 1 Prambanan have agreed to identify materials that are relevant to the concept of multiculturalism. In multiculturalism, learning materials play a crucial role in shaping educational practices. Multicultural education aims to promote awareness, understanding, respect, and openness (Jalal, 2024). Based on interviews and analysis of teaching materials used by history teachers at SMAN 1 Prambanan, the following are some history topics that are relevant to the concept of multiculturalism.

Table 1. Materials Relevant to Multicultural Concepts in the History Phase E

Element	Learning Outcome Elements Achievements	Indicator
Conceptual Skills	Students understand the basic concepts of Hindu-Buddhist kingdoms Analyzing and evaluating humans in the Hindu-Buddhist kingdom Analyzing and evaluating Hindu-Buddhist kingdoms based on patterns of development, change, continuity, and discontinuity Analyzing and evaluating the culture left behind during the Hindu-Buddhist kingdom era in the form of Hindu-Buddhist acculturation and indigenous Indonesian culture.	<ul style="list-style-type: none"> ▪ Through reading activities, students can identify ▪ about life during the ▪ Hindu-Buddhist Kingdoms ▪ in Indonesia. ▪ Through discussion activities, students can demonstrate various Hindu-Buddhist cultural acculturations and indigenous Indonesian cultures
Conceptual Skills	Students can understand the basic concepts of Islamic kingdoms. Analyzing and evaluating people in the Islamic kingdom Analyzing and evaluating Islamic kingdoms were based on patterns of development, change, continuity, and recurrence Analyzing and evaluating cultural heritage during the Islamic Kingdom in the form of acculturation between Islamic culture and indigenous Indonesian culture.	<ul style="list-style-type: none"> ▪ Through reading activities, students can identify ▪ The life of the community during the era of Islamic kingdoms in Indonesia ▪ Through discussion activities, students can show various evidence of ▪ The legacy of Islamic kingdoms In Indonesia contain the values of acculturation between indigenous Indonesian culture and Islamic culture.

Table 2. Material Relevant to the Multicultural Concept in the Subject of Indonesian History for XI

Basic Competencies	Indicator
Appreciating the values of the Youth Pledge and their meaning for national life in Indonesia today.	<ul style="list-style-type: none"> ▪ Appreciating the growth of the national spirit. ▪ Analysing the struggles of national movement organisations. ▪ Analysing the process of strengthening the nation's identity. ▪ Emulating the values of struggle of young people and students based on multicultural characteristics.
Analysing the roles of national and regional figures in fighting for Indonesia's independence.	<ul style="list-style-type: none"> ▪ Identifying national and regional figures through image observation ▪ Describing the biographies of national and regional figures in their struggle for independence ▪ Describing the roles of national and regional figures in the fight for independence ▪ Analysing figures based on their struggle period ▪ Concluding the roles of national and regional figures in the fight for Indonesia's independence 6. Emulating the struggles of national and regional figures based on aspects of culture, religion, and nationalism.

Table 3. Material Relevant to the Multicultural Concept in the Subject of Indonesian History for XII

Basic Competencies	Indicator
Analysing the efforts of the Indonesian nation in facing the threats of national disintegration, including the Madiun PKI of 1948, DI/TII, APRA, Andi Aziz, RMS, PRRI, Permesta, and G-30-S/PKI.	<ul style="list-style-type: none"> ▪ Identifying various threats to national disintegration through readings from different educational sources ▪ Processing information about various threats to national disintegration ▪ Analyzing Indonesia's efforts to face threats of national disintegration, including the Madiun 1948 PKI, DI/TII, APRA, Andi Aziz, RMS, PRRI, Permesta, G-30-S/PKI ▪ Explaining the role of national and regional figures in efforts to face threats of disintegration ▪ Identifying the role of youth and students in preventing threats to national disintegration through the instillation of multicultural character.
Evaluating the role and values of national and regional figures in the struggle to defend the integrity of the state and the nation of Indonesia from 1945 to 1965.	<ul style="list-style-type: none"> ▪ Explaining the efforts of the Indonesian nation in maintaining the territorial integrity of the Unitary State of the Republic of Indonesia ▪ Classifying national and regional figures who fought to uphold the integrity of the country and the Indonesian nation from 1945 to 1965. ▪ Explaining the roles and values of the struggles of national and regional figures in

maintaining the integrity of the country and the Indonesian nation from 1945 to 1965.

- Evaluating the roles and values of the struggles of national and regional figures through multicultural aspects in maintaining the integrity of the country and the Indonesian nation from 1945 to 1965.
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3.1.2 Classroom Practices and Student Interaction of History Learning Based on Multicultural Education at State Senior High School 1 Prambanan

Based on classroom observations, there are several differences between History Teacher 1 and History Teacher 2 in the implementation of multicultural-based history learning at SMAN 1 Prambanan, based on their teaching methods. However, overall, the history learning environment at SMAN 1 Prambanan is conducive. Significant differences between multicultural-based history learning at SMA Negeri 1 Prambanan and non-multicultural learning can be found in the materials and assignments given by teachers. History Teacher 1 stated in an interview that in multicultural education, teachers strive to convey historical meanings by involving students in critiquing, analyzing, and reflecting on the diversity inherent in Indonesia. Therefore, for materials relevant to multicultural concepts, teachers will provide assessments/evaluations in the form of discussions or individual assignments to analyze materials related to religious, ethnic, tribal, and cultural diversity in Indonesia

The teaching of multicultural concepts by History Teacher 2 in Phase E history lessons consists of two parts. First, Indonesia has experienced various waves of culture related to beliefs or religions since the Hindu-Buddhist kingdom era, through the Islamic kingdom era, to the present day. Second, the influx of immigrants bringing new cultures to Indonesia does not necessarily eradicate the existing indigenous cultures but rather enriches the cultural diversity. Third, the numerous differences that exist today have actually strengthened Indonesia and upheld the principle of nationalism to prevent it from being easily divided.

The observations made by the researcher in Phase E coincided with the presentation of material on Hindu-Buddhist kingdoms in Indonesia. The History Teacher 2, who taught history in Phase E conveyed several important points to the students in accordance with the information in the interview above. The history teacher also explained the concept of continuity in history by linking the arrival of Hindu-Buddhist influences in Indonesia with the acculturation of Hindu-Buddhist culture, animism, dynamism, and Islam in Indonesia today. The History Teacher also posed a prompting question to the students about examples of cultural acculturation that can still be found in the surrounding environment. Based on direct observations and statements from several sources during the research, it was found that teachers and students already understand the concept of multiculturalism in practice, especially in daily school learning. Students are aware that history teachers consistently instill fair attitudes, do not discriminate, and often provide motivation related to mutual respect and acceptance of cultural differences.

The above statement was confirmed by researchers in classroom observations that when teachers divided students into groups, none of the students protested, especially using reasons related to religious, ethnic, tribal, and cultural backgrounds. Based on interviews with all the students, they actually felt happy when the teacher divided the groups, as it was perceived as fairer. From this incident, the researcher found that the diversity of religious, ethnic, tribal, and cultural backgrounds within the groups did not affect the students' work methods; they performed tasks and discussions to the best of their ability and distributed work evenly. Additionally, during classroom observations, the researcher noted a democratic atmosphere between the teacher and students. This was demonstrated by the teacher encouraging students to actively participate in discussions through question-and-answer sessions, enabling students to freely affirm or challenge their peers' opinions, and ensuring no discrimination in group tasks.

According to the History Teacher 2, students are already accustomed to actively participating in learning and are not allowed to discriminate among peers to create a comfortable and conducive learning environment.

However, observations conducted in Grade 11 history classes showed that the lessons had reached the material on analysing the roles of national and regional figures in fighting for Indonesia's independence by incorporating the concept of multiculturalism. The history teacher also sought to instil critical thinking in students by creating a sense of unity and the spirit of perseverance of the heroes in facing ideological attacks from foreign nations. Based on interviews with students 1, 2, 3, and 4, it was concluded that students are interested in and enjoy history lessons that explore cultural diversity and controversial issues. Therefore, they are interested in the presentation given by History Teacher 1. The above statement is supported by the researcher's observation that students are interested in the language style used by History Teacher 1 because he is enthusiastic when recounting the struggles of Indonesian communities in each region to preserve their ancestral culture.

However, in addition to regional struggles, History Teacher 1 also conveyed to students that the Indonesian people have a high sense of pride in maintaining their sovereignty, and culture is one of the driving forces behind this struggle. This effort shows the existence of a multicultural dimension, namely the construction of knowledge, because it relates to the extent to which teachers help students understand, investigate, and determine how implicit cultural assumptions, frames of reference, perspectives, and biases in a discipline influence the way knowledge is constructed within it (Banks, 2014).

3.1.3 Student Evaluation and Assessment of History Learning Based on Multicultural Education at SMAN 1 Prambanan

History Teachers at SMAN 1 Prambanan conducted a long-term project in Phase E in the form of forming study groups to create a mind map with the theme of the development of Hindu-Buddhist kingdoms and cultural acculturation in the archipelago. The division of discussion groups was done by the teacher with consideration for diversity within each group. This multicultural division of discussion groups was established in the learning process as an effort to provide equal opportunities for all students to actively participate in class without discrimination (Tamyiz et al., 2023). Meanwhile, for grades XI and XII, the assignment is a group research project that takes into account the diversity within the group and highlights the multicultural aspects in the report prepared by the students.

Observations show that none of the students protested, especially using the reason of differences in background. According to one student, they actually felt happy with the diverse group division system because it was considered fair. This is, as stated by one of the students, as follows:

Gr2 When teaching in class, the teacher does not discriminate between students; everyone is treated equally. Additionally, if the group division is fair, each group typically consists of diverse backgrounds and is frequently rotated. We actually prefer the teacher to divide the groups rather than choosing them ourselves, as it is more equitable.

The division of study groups and discussions on cultural diversity in work projects, which were used as part of the above evaluation, illustrates the meaning of multicultural education. This is because multicultural education is based on the principles and concepts of multiculturalism, which emphasize diversity by acknowledging, accepting, and affirming the differences and similarities among people related to gender, race, class, and religion, grounded in democratic values and beliefs that foster cultural pluralism in the effort to combat prejudice and discrimination (Irawati & Winario, 2020).

The evaluation activity involving diverse groups by history teachers at SMAN 1 Prambanan is in line with Banks' (1991) multicultural dimension of prejudice reduction. This dimension focuses on students' racial attitudes and how these attitudes can be modified through methods and materials (Banks, 2014).

3.2 Character Values Contained in Multicultural-Based History Learning at SMAN 1 Prambanan

These character goals are taken from the six dimensions of the independent curriculum that need to be instilled and developed in students in order to create a generation that is resilient in facing the challenges of the times (Rafiqie et al., 2024). Ideal character has three interrelated parts: moral knowledge, moral feelings, and moral behaviour (Lickona, 1991). Some of these values are explained below.

3.2.1 Fear God Almighty

This character trait is related to students' understanding of the nature of God and realizing that the essence of God's nature is love and compassion (Suhartono et al., 2025). At SMAN 1 Prambanan, students' piety toward God Almighty can be considered good based on the results of observations conducted by researchers. The learning process and daily activities of students and teachers at the school show that religious diversity is not a barrier. History teachers also provide motivation related to the religious attitudes of heroes who can serve as examples in everyday life. History teacher 2 mentioned in an interview that history education should emphasize multicultural aspects, whether through the examples set by fighters or in daily life. This relates to tolerance among people of various religions, who continue to respect one another and do not engage in conflicts among students.

In the multicultural-based history learning materials for Phase E, the character values of faith and piety toward the One and Only God are reflected in the content on the Hindu-Buddhist Kingdoms in Indonesia and the Islamic Kingdoms in Indonesia. According to an interview with History Teacher 2, History Teachers are required to instill divine character values in students through relevant materials as a reflection and preparation for the future. The actions taken by history teachers are part of efforts to instil moral feelings. Meanwhile, according to the statement from History Teacher 1, piety serves as a powerful tool in the struggle of the Indonesian nation, as it enables regional and national leaders to uphold their principles and courageously defend their identity through their devotion to God.

3.2.2 Global Diversity

Students who have a global diversity attitude, namely preserving noble culture, locality, and identity, and remain open-minded when interacting with other cultures, thereby fostering mutual respect and the possibility of forming new cultures that are positive and do not conflict with the noble culture of the nation (Education Standards, Curriculum, and Assessment Agency, Ministry of Education, Culture, and Technology of the Republic of Indonesia, 2022). The dimension of global diversity in the Pancasila student profile requires students to explore, appreciate, and be able to communicate and interact with various cultures, and play a role in preserving noble values, local identity, and cultural locality, while remaining open-minded in cross-cultural interactions (Wachidiyah & Sukmawati, 2025).

The attitude of global diversity at SMAN 1 Prambanan is demonstrated by the behavior of teachers as educators and facilitators who are impartial towards certain religions and ethnicities. History Teachers 1 and 2 said in their interview that they always teach students not to discriminate against their friends because Indonesia achieved independence through diversity. This attitude

of diversity is also already present among the students, as evidenced by the researcher's observations, which found a great deal of diversity within SMAN 1 Prambanan, yet it is not seen as something different or problematic. Students appear happy and enthusiastic when interacting with peers from different backgrounds because they enjoy sharing ideas and discussing the religions or cultures they practice. These actions reflect the principle of moral action, where an individual consistently acts in accordance with the moral principles they understand and feel (Lickona, 1991).

3.2.3 Working Together

Working together is a concept that has very high value and is closely related to the lives of the Indonesian people, especially the Javanese community, whose social activities are always based on the principle of democratic kinship (Pamungkas, 2018). Mutual cooperation in the educational environment is important and should be emphasized as early as possible. This is because mutual cooperation is a character trait that needs to be instilled in students to prepare them for future development. Efforts to instill a spirit of mutual cooperation in students can be carried out directly in the classroom so that children can gain a better understanding of the concept through action, rather than just theory (Sunaryanti et al., 2023).

Collaboration in multicultural-based history learning at SMAN 1 Prambanan was evident during group discussion activities. The cooperation among students was evident in their mutual respect and willingness to work together to complete group assignments. Students also communicated smoothly with one another and did not hesitate to offer assistance to other groups in need. The researcher also observed several instances of collaborative efforts among group members to share progress and learning resources. History teacher 2 stated that students should be accustomed to working together for the greater good. The struggles and stories of Indonesia's ancestors can serve as examples for future national life. In history lessons, the exemplary attitudes of heroes are also taught, emphasizing that an indomitable spirit combined with good cooperation can generate the strength needed to end colonial rule in Indonesia.

Group assignments that foster cooperation are in line with the concept of character education to create a moral community in the classroom, which encompasses three things: 1) students getting to know each other; 2) students respecting, agreeing with, and caring for each other; 3) students feeling that they are part of the group and responsible for the group (Lickona, 1991).

3.2.4 Critical Thinking

One of the fundamental things in facing the challenges of the times is instilling multicultural values to improve critical thinking skills and face life in the 21st century. Students must be nurtured, guided, and directed towards strengthening their character so that they are not easily swept away by the tide of globalization (Faidin & Suharti, 2023). However, with multicultural education, students are expected to have critical thinking skills regarding developments and changes that lead to environmental, social, and cultural damage, as well as vertical and horizontal divisions (Tapung, 2016).

In the implementation of multicultural-based history education at SMAN 1 Prambanan, History Teacher 1 emphasized that students must possess a strong sense of nationalism coupled with the ability to think critically, so they are not easily divided by propaganda that exploits differences. History Teacher 1 stated that the development of critical thinking in students cannot be achieved instantly but requires continuous cultivation. Students must also be taught to read books frequently, as this is crucial as part of the learning process, which is not instantaneous like searching on the internet. The instillation of exemplary values from heroes is also continuously carried out as part of critical thinking from various perspectives.

One thing that History Teacher 1 considers very important is critical thinking as a foundation for unity and diversity because, in this day and age, attacks to destroy a nation are no longer

carried out with weapons, but rather through ideology and propaganda. The things that are instilled in the younger generation, especially students in school, will influence their thinking in the future. Meanwhile, the narratives presented in reference books offer different perspectives, such as the term "rebellion" used by the Dutch to describe the Indonesian people fighting for independence. This is where the role of teachers comes in, to provide students with various perspectives, as what is referred to as 'rebellion' is actually the "struggle" of the Indonesian people.

3.2.5 Love for the Homeland

Love for one's homeland in history education is as important as historical facts and concepts; the meaning behind each event is equally significant. History Teacher 1 stated in an interview that young people are highly susceptible to negative propaganda from social media. Therefore, it is essential to build a strong sense of self-worth and recognize the potential of one's own nation and its heroes. A strong sense of patriotism will also strengthen the people's defense, as they will not be easily provoked by issues and propaganda aimed at undermining the nation's sovereignty. Additionally, patriotism is a manifestation of the principle of unity in Indonesia, which can be embodied in daily life (Agung et al., 2023)

Through reflection on the historical lessons of the nation's ancestors' struggles in battles to defend the country's sovereignty, as young people, History Teachers at SMAN 1 Prambanan hope that students will not be apathetic toward the many provocations and neglect their own indigenous culture. This is evidenced by observations showing the students' interest in national heroes, as they actively asked questions when the History Teacher was explaining the material about the kings of the Hindu-Buddhist kingdoms in the archipelago.

3.2.6 Love and Affection

The character of compassion is a trait of love and sensitivity towards the environment, including caring for God's creations. According to the history teacher at SMAN 1 Prambanan, compassion in historical research is based on concern for fellow students. Grade 2 also emphasizes that students at SMA N 1 Prambanan have already understood the meaning of compassion by embracing their peers in class and avoiding racist behavior. This was proven by researchers during observations, where all students appeared quite cohesive when given group tasks by the history teacher. However, some students were observed avoiding their group members. After confirming with other students, it was revealed that there was no discrimination or bullying involved; rather, it was due to the student's quiet personality and having close friends in a different group. History Teacher 2 stated that the values of compassion are also embedded in Indonesia's struggle for independence. Many heroes were willing to sacrifice their lives and possessions for the nation's freedom. Their struggle was driven by love for the homeland, a spirit of unity, and a desire to assist the oppressed people.

3.3 Advantages and Obstacles in Multicultural-Based History Learning at SMA N 1 Prambanan

3.3.1 Advantages of Multicultural-Based History Learning at SMA N 1 Prambanan

The implementation of multicultural-based history education at SMA N 1 Prambanan has several advantages supported by various factors, which are outlined as follows.

First, the school is open to students from all backgrounds and does not discriminate against them. According to history teachers, the school does not restrict students based on religion, ethnicity, tribe, or culture. The school's admission standards are in line with the education department's guidelines, which use a zoning system and merit-based admission. As a result, students at SMA N1 Prambanan are accustomed to diversity. In this context, researchers identified a dimension of multicultural character, namely a school culture that empowers through

social structure. The interaction between staff and students across ethnic and racial lines is carefully observed to create a school culture that empowers students from various races, ethnicities, and cultures (Banks, 2014).

Second, there is support from the school for religious and cultural activities outside of school that involve teachers and students. The history teacher stated that religious and cultural programs participated in by students always receive support from teachers at the school. One example is the Vesak Day celebration attended by all teachers and students from elementary and secondary schools in Yogyakarta, as well as the Christmas celebration attended by all students in Yogyakarta. Students who serve as committee members for these activities occasionally have to request permission to skip school lessons, but teachers will grant permission in accordance with the applicable mechanisms. This is proof that schools contribute to diversity in the school environment and society.

Third, students are accustomed to differences, creating an environment of mutual respect. In line with what was conveyed by the history teacher, field observations found mutual cooperation and tolerance of differences among students at school. However, there were instances of teasing based on ethnicity ("Batak") in one class toward a student. Although often called "Batak" by classmates, S4 views it as a joke and a means of building rapport, so there has never been any feeling of anger or offense. School community members from various backgrounds are accustomed to interacting with one another in a positive manner. Teachers strive to instill attitudes of mutual respect and appreciation among students. This is demonstrated through actions such as greeting or shaking hands among teachers, staff, and students. Students are accustomed to shaking hands or bowing when encountering teachers or school staff.

Fourth, history teachers include controversial issues from various perspectives to train critical thinking and take on a multicultural character in the events described. Based on information provided by history teacher 1 (February 18, 2014), students who are dependent on the internet tend to easily access information that has not been proven to be true. Meanwhile, the narratives in school textbooks need to be explored in greater depth and incorporate multiple perspectives. Therefore, history teachers must provide a thorough understanding from various perspectives to ensure students become critical thinkers who are not easily influenced by foreign cultures, ideologies, or provoked.

Fifth, there were no cases of bullying at SMA N 1 Prambanan due to differences in religion, ethnicity, tribe, and culture among students. The history teacher said that students loved one another. Observations showed that students were enthusiastic about discussing with classmates of different tribes and beliefs. All students interviewed by the researcher even prefer discussion tasks where group members are assigned by the teacher because it is fairer and does not discriminate against certain backgrounds.

3.3.2 Barriers to the Implementation of Multicultural History Education at SMA N 1 Prambanan

Researchers found several obstacles in implementing multicultural-based history learning at SMA N 1 Prambanan. The obstacles originated from several elements involved in the research process. Researchers described them as follows.

1. Obstacles from Teachers

History teachers approaching retirement age find it difficult to create interactive and diverse learning media. As a result, history teachers often use conventional lecture methods, allowing students to take notes on the blackboard and assigning discussion tasks. These methods tend to make students feel bored and sleepy. To combat boredom and sleepiness, many students secretly play with their phones during ongoing lessons. Meanwhile, history teacher 2 encountered a

different obstacle from history teacher 1, namely, related to learning guidelines or administration that were not specific enough in explaining the concept of multicultural-based history learning. As a result, History Teacher 2 did not apply multicultural-based history learning in a conceptual manner. However, History Teacher 2 always incorporated the concepts of diversity, tolerance, and equality into teaching and learning activities.

To overcome obstacles from teachers, some students took the initiative to access other learning resources such as YouTube and articles on the internet. Meanwhile, teachers often shared controversial stories that were still related to the material with students. The lectures delivered by teachers become more engaging when they incorporate lesser-known factors or multiple perspectives, resulting in students being more active in providing responses and engaging in discussions.

In this context, the need for special training for teachers becomes very important. This training should not only cover effective teaching methods, but also a deep understanding of student culture. Teachers who have training in multicultural education are better able to manage diverse classrooms and teach character values in a more inclusive way (Irawati & Winario, 2020). This is in line with the concept of multicultural education, which offers new alternatives through strategic implementation and educational concepts based on existing resources in the community (Tamyiz et al., 2023).

2. Obstacles from Students

Based on the results of interviews and observations conducted by the researcher, it was found that students had obstacles to the teaching methods used by their history teachers. History teacher 1, who teaches in grades 11 and 12, uses lecture and discussion methods with students, resulting in some students feeling sleepy and bored. Meanwhile, History Teacher 2, who teaches in Phase E and Grade XII, uses PowerPoint presentations, lectures, note-taking, and discussions. However, students feel that History Teacher 2 moves too quickly when presenting the material. In addition to difficulties with assignments, History Teacher 1 also regretted the lack of independence and enthusiasm among students in emulating the national figures and events presented in the history material.

To overcome obstacles arising from students, history teacher 1 and history teacher 2 have different approaches. History teacher 1 always strives to encourage students to think critically by asking spontaneous questions in the form of analysis during the learning process. History Teacher 1 stated that students should be encouraged to reduce their reliance on technology and instead focus more on their surrounding environment. Meanwhile, History Teacher 2 consistently strives to utilize interactive media such as PowerPoint presentations, Quizizz, short films, and even showing funny video clips during lessons to create a more relaxed and comfortable learning environment for students.

Learning. Both History Teacher 1 and History Teacher 2 consistently motivate students to emulate the struggles of heroes, to be wise in facing life through reflection on past events, to respect differences in their environment, and to fill their independence with the spirit of diversity. Thus, it is hoped that students will become more active, critical, and not spoiled by technological developments that make them lazy to think and develop.

3. Barriers from Limited Learning Resources

The limited references provided by the school require teachers and students to seek alternative learning resources from the internet and Student Worksheets (LKS). Although aided by internet resources, some students find it difficult to find answers and additional references. As a result, students require a significant amount of time-up to three sessions, to complete the cultural analysis assignment given by the teacher. The use of technology such as e-books, journals,

and educational videos from YouTube could actually serve as an alternative to address the limitations of physical learning resources, particularly books.

4. CONCLUSION

This study has demonstrated that the implementation of multicultural education-based history learning at SMAN 1 Prambanan effectively fosters student character development, particularly in promoting tolerance and preventing both verbal and non-verbal acts of discrimination related to religion, race, and culture. Teachers play a key role as facilitators by selecting relevant materials, acknowledging students' diverse backgrounds, and forming heterogeneous discussion groups to reflect multicultural values during history lessons. These efforts align well with the school's curriculum goals for character education. However, a notable limitation of this study is its reliance on a single case study, restricting the generalizability of the findings beyond the context of SMAN 1 Prambanan. Additionally, the teaching methods observed remain largely lecture-based, indicating a need for teacher training in innovative and interactive approaches to multicultural education. Future research is encouraged to explore the integration of interactive, technology-based learning models to enhance student engagement and better reflect contemporary educational trends. Expanding the focus beyond the six character traits studied may also deepen the impact of multicultural education, enabling students to carry values of diversity and tolerance into their broader social environments.

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