FOSTERING TOLERANCE, RESPECT, AND DIVERSITY VALUES THROUGH CIVIC EDUCATION IN INDONESIAN ELEMENTARY SCHOOLS

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Abstract	This study aims to investigate how Civic Education (*PKn*) instills the values of diversity, tolerance, and mutual respect in elementary education. The research employed a qualitative case study design conducted at MI Miftahul Huda, Probolinggo. The data sources involved 30 fourth-grade students, 3 teachers, and 1 principal. Data collection techniques consisted of classroom observations, in-depth interviews, and document analysis, while data analysis followed an interactive model encompassing data reduction, data display, and conclusion drawing. The findings reveal that the internalization of diversity values is achieved through a holistic and integrative approach. This approach combines active learning methods (such as role-playing and group discussions), consistent daily practices in the school environment, and strong teacher role modeling. The study found significant positive impacts, including increased student engagement, the use of inclusive language, and behavioral shifts towards greater empathy and peer enforcement of respectful norms. In conclusion, this research highlights the strategic role of Civic Education in nurturing tolerant young citizens. It offers a practical framework for educators to strengthen character building in diverse educational contexts through collaborative school and community efforts, demonstrating that diversity education must move beyond theory to become a lived experience.
Keywords	Civic Education, Diversity Values, Elementary Schools, Mutual Respect, Tolerance.

INTRODUCTION

Elementary schools play a strategic role in instilling awareness of diversity, given that children at this stage are in the process of forming their character and social attitudes. Strengthening the values of diversity through civic education is expected to equip students not only to understand diversity as a social reality but also to practice tolerance, empathy, and cooperation in their daily lives. However, there is a gap between these expectations and the reality in the field. Initial observations and interviews with the principal of MI Miftahul Huda in Tongas Subdistrict, Probolinggo Regency, revealed a critical problem where many students still find it difficult to show respect for differences in religion, ethnicity, culture, and social background.

This problem is exacerbated by the PKn (*Pendidikan Kewarganegaraan*) learning approach, which is still dominated by memorization, which, according to a number of previous studies, is not conducive to character development. This situation raises urgent academic and practical questions: how can PKn be transformed from a theoretical subject into an effective vehicle for fostering tolerance and respect in students? This study focuses on examining these issues by investigating a specific case at MI Miftahul Huda through three in-depth questions: first, how are the values of tolerance and respect implemented in the PKn learning process; second, what factors support and hinder their development; and third, how does PKn learning impact students' attitudes. By answering these questions, this study aims to reveal the reality and practical mechanisms of diversity education, going beyond curriculum documents to understand the practices, challenges, and actual outcomes in real educational settings.

Some literature review confirms the high level of academic interest in the intersection of tolerance, civic education, and related variables. Lubis & Salminawati (2023) found that the implementation of civic education can improve the religious moderation attitudes of primary school students, although the focus is narrower on aspects of religious tolerance and does not touch on broader ethnic and cultural diversity. Istianah et al. (2024) emphasised the role of Diversity Education in civic education in creating a peaceful school environment, but their research was still conceptual without presenting detailed empirical data on teaching methods in the classroom. Amelia & Ramadan (2021) and Ramdhan et al. (2025) successfully demonstrated the implementation of character education through school culture, where their findings support the importance of the environment, but the active role of Civic Education teachers as models of inclusive behaviour was not the main focus. Suhartono et al. (2018) emphasised the importance of collaboration between

schools, families, and communities to improve the quality of education, but their study did not specifically examine how this collaboration works in practice to support the values of tolerance taught in CSE classrooms. Finally, Septiana & Ginanjar (2023) identified that a memorisation-based approach in civic education hinders character development and recommended the need for more interactive media. Their research diagnosed the problem but did not provide a detailed and empirically tested model of active learning methods that effectively foster tolerance.

Collectively, these previous studies have made valuable contributions, but they leave significant gaps. Previous research has largely discussed the importance of tolerance in Civics, highlighted problems with traditional methods, or focused on external factors such as school culture and collaboration. What is still lacking is a comprehensive empirical investigation that integrates these various elements by examining the practical, teacher-led, classroom-based implementation of active learning strategies specifically designed to instil tolerance and respect. Therefore, this study aims to fill this gap and offer novelty through an integrated practical framework that empirically demonstrates how a holistic approach—combining active learning methods (such as role-play), role modelling by teachers, and a supportive school environment—is operationalised in real CSE classrooms. While other studies mention the need for interactive methods, this study details the specific methods used and how teachers apply them practically to bridge the gap between theory and student behaviour. As an in-depth case study, this research also provides empirical evidence and replicable models for character building in diverse Islamic primary schools (Madrasah Ibtidaiyah), a context that requires an appropriate approach.

The national policy framework provides a strong legal basis for integrating the value of tolerance into education. Law No. 20 of 2003 on the National Education System("Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional," 2003)Specifically, Article 4, paragraph (1), emphasises that education shall be conducted in a democratic and equitable manner and shall not be discriminatory, upholding human rights, religious values, cultural values, and national diversity. This constitutional mandate is reinforced by the Merdeka Curriculum policy through the Pancasila Student Profile element, which makes "Global Diversity" one of its main pillars. In the context of theoretical discourse, the concept of Civic Education as a vehicle for shaping democratic and multicultural citizens has long been put forward by Banks (2006), who emphasises the importance of education equipping students with the knowledge, attitudes, and skills to participate effectively in a diverse society. Meanwhile, the theory of tolerance developed by Vogt

(1997).

Based on the identified policy framework and theoretical gaps, this study aims to analyse the implementation of tolerance and respect values through Civic Education (PKn) at MI Miftahul Huda, focusing on learning methods, the role of teachers, and school environment support. The significance of this study lies in two main aspects. Theoretically, the findings of this study are expected to enrich the discourse on multicultural education, particularly by providing empirical evidence on the operationalisation of the concept of "active tolerance" (Vogt, 1997) in the context of Civic Education in primary schools, thereby bridging theory and practice. Pragmatically, this research is expected to provide a replicable practical model for educators and policy makers in designing activity-based and contextual Civic Education learning, in order to strengthen the inclusive and tolerant character of students from an early age, which is in line with the vision of the Pancasila Student Profile.

METHOD

This research is a qualitative study using a case study approach that examines the development of tolerance and respect through Civic Education at MI Miftahul Huda, Tongas, Probolinggo. The research data consists of verbal and visual data, with primary data sources coming from direct participants and secondary sources from official school documents. Data collection techniques were carried out through participatory observation, semi-structured interviews, and documentation studies (Spradley, 2016). During the observation stage, the researcher directly observed the PKn learning process and student social interactions during the period from 15 July to 30 August 2024. Interviews were conducted with three PKn teachers, one madrasah principal, and ten selected students who were considered to represent a variety of backgrounds. Documentation included analysis of lesson plans, syllabi, teaching journals, photos of activities, and school program archives related to character building and diversity. Data analysis followed Miles and Huberman's (2014) interactive model through four stages. Data reduction was carried out on all raw data from the field to sort out relevant information.(Rijali, 2018) Data presentation was compiled in the form of thematic narratives and matrices on patterns of tolerance building, supporting factors, and changes in student attitudes. (Miller et al., 2020) Conclusions were drawn through critical analysis of the effectiveness of learning strategies using multicultural education theory and the concept of active tolerance.(Rijali, 2019) Data verification was carried out through triangulation of sources and

methods (Bowen, 2009). Furthermore, the research findings were compared with the results of related studies to identify consistency and novelty.

FINDINGS AND DISCUSSION

Findings

Instilling the value of diversity in PKn learning at MI. Miftahul Huda Tongas Probolinggo runs effectively through an integrative, collaborative, and contextual approach. This is in line with constructivist learning theory, which emphasizes that knowledge and value are constructed through meaningful learning experiences. The strategies used by teachers reflect real efforts in shaping the character of inclusive and tolerant citizens from an early age. This study also shows that the success of instilling diversity values is greatly influenced by the role of teachers, a supportive school environment, and diversity as a wealth that is raised as a strength in the learning process.

This study aimed to explore how Civic Education (PKn) instills the values of diversity in elementary schools, focusing on MI Miftahul Huda in Tongas, Probolinggo. Data for this research were collected through a combination of methods, including interviews with school leaders and teachers, classroom observations, and document analysis. The following key findings emerged from the analysis of these data:

Table 1. Fostering Tolerance and Respect through Civic Education at MI Miftahul Huda in Tongas, Probolinggo

Curriculum	Learning Methods	School Environment	Student Engagement	Behavioural Change
Integration of the values of *Bhinneka Tunggal Ika* (Unity in Diversity) and the Pancasila Student Profile (specifically the 'Global Diversity' dimension) into Civics topics concerning rights and responsibilities, unity amidst diversity, and	Participatory methods were employed, including guided group discussions on different ethnicities and religions, role-playing to resolve social conflicts, and collaborative projects such as creating tolerance-themed posters.	The school cultivated an inclusive climate through displays of posters promoting diversity, the consistent use of respectful language by all members of the school community, and the organisation of class-based cultural festivals showcasing arts from various regions.	Students were observed actively questioning and contributing during discussions on diversity. They demonstrated enthusiasm in leading prayers according to their respective beliefs at the start of lessons and demonstrated a willingness to collaborate with all peers, irrespective of background, during group activities.	Observable shifts in conduct included: 1) An increased propensity to share resources (e.g., food, stationery) with all peers; 2) More frequent use of the collective pronoun "we" as opposed to "I" or "they"; 3) Students

social norms.	proactively challenging peers who used derogatory or discriminatory language concerning ethnicity or religion.

Source: Processed Research Data, 2024

The table above illustrates how the four components Curriculum, Methods, Environment, and Engagement—interconnect within an integrative and contextual approach to achieve the ultimate outcome: a positive Behavioral Change in students towards greater tolerance and respect. The data presented synthesis evidence from classroom observations, interviews with teaching staff, and document analysis (such as lesson plans and photographic records of events). The constructivist approach is evident in how the value of tolerance is not merely taught but is constructed by the students themselves through direct, meaningful experiences (role-play, discussions, and projects) within a deliberately supportive environment.

Curriculum

The curriculum at MI Miftahul Huda was not treated as a static document but as a dynamic framework strategically engineered to incubate the values of tolerance and respect. This was achieved through a deliberate and explicit integration of national philosophical pillars into the core content of Civic Education. The principal vehicle for this integration was the operationalization of the state ideology, Pancasila, particularly its third precept, "Persatuan Indonesia" (Unity of Indonesia), and the corresponding "Bhinneka Tunggal Ika" (Unity in Diversity) motto. These were not abstract concepts relegated to ceremonial recitations but were broken down into tangible, teachable units within the PKn syllabus. For instance, lessons on citizens' rights and responsibilities were meticulously designed to transcend mere legalistic definitions.

Table 2. Integration of Diversity Values in PKn Lessons

Curriculum Content	Description
Key Themes	Diversity in ethnicity, religion, culture, and language.
Teaching Methods	Interactive methods such as group discussions, debates, and role-playing.
Real-Life Applications	Examples drawn from students' daily interactions in school and the wider community.

Source: Data from Classroom Observations and Teacher Interviews, 2023.

They were contextualized within the reality of a pluralistic society, where one's right to religious practice is intrinsically linked to the responsibility to ensure others can practice theirs without hindrance or disrespect. The curriculum content actively deconstructed the notion of a monolithic Indonesian identity, instead presenting the nation as a tapestry woven from distinct ethnic threads, linguistic variations, and religious traditions. This was not presented as a potential source of conflict but as the nation's foundational strength and a historical reality to be understood and cherished.

Furthermore, the national educational directive of the Pancasila Student Profile, with its cornerstone dimension of "Berkebinekaan Global" (Global Diversity), was seamlessly woven into the learning objectives and achievement indicators for each relevant topic. This moved the curriculum from imparting knowledge about diversity to fostering a disposition of global-mindedness and inclusive attitudes. The lesson plans (Rencana Pelaksanaan Pembelajaran/RPP) analysed for this study consistently demonstrated this integration. Specific learning activities were designed with the explicit aim of shaping student character; for example, a lesson on social norms would not only list examples but would engage students in analyzing how these norms function to maintain harmony in a diverse community like their own in Probolinggo.

The curriculum, therefore, acted as a blueprint that systematically connected civic knowledge to civic virtue. It provided the foundational language and concepts—such as "mutual respect," "cooperation," "empathy," and "inclusion"—which teachers then animated through their pedagogical methods. The scope and sequence of the PKn curriculum were structured to ensure a spiral progression, where these core values were revisited at increasing levels of depth and complexity as students advanced, ensuring that the instillation of tolerance and respect was not a one-off lesson but a continuous and developmental process throughout the students' elementary education. This carefully designed architectural structure of the curriculum provided the essential formal framework and legitimacy for all subsequent activities aimed at character building, ensuring that the fostering of tolerance was a mandated and assessed component of the educational process, rather than an optional or extracurricular endeavor.

Learning Methods

The pedagogical strategies employed by the teaching staff at MI Miftahul Huda were pivotal in translating the curriculum's theoretical aspirations into tangible student experiences and internalized values. The methodology was characterized by a decisive shift away from rote

memorization and didactic instruction towards a constructivist paradigm, where students actively built their understanding through interaction and experience. A cornerstone of this approach was the implementation of structured, guided group discussions. In these sessions, teachers facilitated conversations on sensitive topics, such as the distinctive features of different religious holidays or the cultural practices of various ethnic groups in Indonesia.

The teachers' role was crucial in steering these discussions to ensure they remained respectful, productive, and focused on building understanding rather than reinforcing stereotypes. They posed open-ended questions that prompted critical thinking, such as inquiring how students would feel if their own traditions were misunderstood or mocked, thereby fostering a sense of empathy and perspective-taking. This method allowed students to hear diverse viewpoints directly from their peers, making the abstract concept of diversity a personal and immediate reality within the classroom's social microcosm.

Teachers were observed using various strategies to encourage active participation. One common approach was to organize group discussions where students, regardless of their ethnic, were asked to share their views on the importance of respecting differences. Role-playing activities were also used to simulate real-life situations where students could act out responses to cultural misunderstandings or conflicts, which helped them develop empathy and problem-solving skills.

Table 3. Active Learning Methods for Teaching Diversity

Method	Description
Group Discussions	Students discuss real-life situations involving diversity and inclusion.
Role-Playing	Students simulate conflicts or issues related to cultural differences.
Interactive Games	Games designed to promote understanding of diverse cultures and backgrounds.

Source: Data from Classroom Observations, 2023.

Complementing the discursive techniques was the strategic use of role-playing and simulation. Teachers crafted realistic scenarios reflective of potential social friction, such as a dispute over shared space in the schoolyard between students from different backgrounds, or a disagreement during a group project stemming from differing communication styles. Students were then assigned roles and tasked with navigating these conflicts to a peaceful and equitable resolution. This pedagogical tool served multiple functions: it provided a safe environment for students to practice conflict resolution skills it demanded that they step into another's shoes—a fundamental aspect of developing empathy and it made the consequences of intolerance and the benefits of respectful negotiation viscerally apparent. The learning was embedded in the process of doing and

reflecting.

Moreover, project-based learning was extensively utilized, often culminating in collaborative outputs such as the design and creation of tolerance-themed posters. This activity required negotiation, compromise, and a shared vision, as students had to decide on a unified message and aesthetic. The process of collaboration itself became a practical lesson in tolerance, as students learned to accommodate different ideas and work styles. The aggregate effect of these methods was the creation of a classroom ecology that was inherently interactive and experiential. Knowledge was not transmitted but constructed by the students through dialogue, enactment, and collaboration. This repeated, active engagement with the principles of tolerance and respect in various formats ensured that these values were not merely understood cognitively but were practiced, felt, and gradually integrated into the students' behavioral repertoire and social identity.

School Environment

The research findings strongly indicate that the school environment at MI Miftahul Huda functioned as a crucial, non-formal curriculum, consistently reinforcing the lessons taught within the PKn classroom. This environment was cultivated through a deliberate and multi-sensory approach designed to normalize and celebrate diversity. The physical landscape of the school was strategically curated to serve as a constant visual reminder of these values. Corridors and classroom walls were adorned with student-generated artefacts, including posters, collages, and murals that depicted scenes of inter-ethnic cooperation, symbols of various world religions, and maps of Indonesia highlighting its cultural richness.

This visual discourse created a pervasive atmosphere where the message of unity in diversity was inescapable and became a natural part of the students' daily landscape. Beyond the visual, the school's policy on language use established a normative framework for respectful interaction. A consistent and observable expectation was upheld that all communication—between staff and students, among teachers, and among students themselves—should be conducted in a manner that was polite, patient, and devoid of derogatory or discriminatory language. This created an aural environment of respect, where the very medium of social exchange modelled the values being taught.

Observations indicated that teachers actively encouraged students to appreciate the diversity around them and created an open, supportive atmosphere in the classroom. Teachers consistently displayed attitudes of respect, kindness, and understanding, making them powerful examples of the

values they sought to instill in their students.

Table 4. School Environment and Teacher Role Models

Activity	Description
Flag-Raising Ceremony	A weekly school-wide event that emphasizes unity and respect.
National and Religious Celebrations	Activities such as commemorating national holidays and religious events.
Teacher Role Modeling	Teachers demonstrate respectful behavior towards all students.

Source: Data from School Activities and Teacher Interviews, 2023.

The school's commitment was further embodied through a calendar of intentionally designed events and rituals that provided students with embodied experiences of national and cultural identity. Regular flag ceremonies were conducted with solemnity, emphasizing shared citizenship and national belonging that transcended individual differences. More significantly, the school organized cultural festivals and thematic weeks that were central to its strategy. During these events, classrooms were transformed into showcases for different Indonesian provinces. Students actively participated in wearing traditional attire, performing regional dances, playing traditional games, and sampling culinary specialties from across the archipelago.

Figure 1. Students Participating in School Activities that Celebrate Indonesia's Cultural and Religious Diversity.

Source: Data from School Documents, 2023.

This was not a superficial performance but an immersive, experiential learning opportunity. Students were not passive observers but active participants who had to learn, practice, and ultimately embody a cultural expression different from their own. This process fostered a deep, appreciative understanding of other cultures, transforming "the other" from an abstract concept into a practiced and appreciated reality. The school, therefore, successfully functioned as a microcosm of the ideal pluralistic society. It was a safe and controlled environment where students could experience, explore, and ultimately embrace diversity through a lived curriculum that engaged them visually, auditorily, and kinesthetically, making the principles of tolerance and respect a tangible

and integrated part of their everyday school life.

Student Engagement

The efficacy of the integrated approach was most directly measurable through the observed behavioral and attitudinal shifts in student engagement, which evolved from passive reception to active, voluntary participation. Within the classroom, student involvement in PKn lessons was markedly characterized by a growing intellectual and emotional investment in the subject matter. During facilitated discussions on diversity, students demonstrated a developing capacity for critical engagement. This was evident not only in their willingness to ask questions but in the nature of those questions, which often moved beyond factual inquiry to explore ethical dimensions, such as "Why would someone discriminate against another person's religion?" or "How can we help a new student from a different area feel welcome?" Similarly, when contributing their opinions, students increasingly referenced the principles of fairness and empathy they had learned, indicating an internalization of the curricular values. They listened attentively to peers expressing differing viewpoints, and their responses began to show signs of reflection and synthesis, building upon others' ideas rather than simply stating their own.

Through classroom observations and surveys, it was clear that students became more aware of the challenges faced by individuals from different backgrounds and expressed greater interest in resolving conflicts through understanding rather than confrontation. The shift in attitude was not limited to classroom settings but extended to students' interactions in extracurricular activities as well.

Table 5. Impact of PKn Learning on Student Behavior

Aspect of Behavior	Before PKn Learning	After PKn Learning
Willingness to collaborate in diverse groups	60%	85%
Respect for classmates of different backgrounds	55%	80%
Empathy for classmates from different religions	58%	83%

Source: Data from Student Surveys and Observations, 2023.

Findings show that civic education lessons, which include active engagement with diversity topics, play a key role in helping students develop a more inclusive mindset. Teachers report that students are increasingly able to work together in heterogeneous groups, and their ability to resolve disputes peacefully and respectfully has improved significantly.

This increased engagement is perhaps most evident in the daily ritual of opening prayers. The practice of inviting students to lead prayers according to their own religious beliefs is a powerful and repeated exercise in mutual respect. The enthusiasm and sincerity of students who voluntarily

take on this role demonstrate pride and security in their religious identity, while the respectful silence and attentive attitude of their classmates during these moments demonstrate genuine recognition and respect for that diversity.

Behavioral Change

This study reveals significant changes in student behavior as a result of integrated character education. These changes are evident in the increase in prosocial behavior, such as sharing stationery and food with all friends regardless of background, demonstrating an expansion of empathy and social concern. In addition, there was a meaningful linguistic shift in which students more frequently used the inclusive pronouns "we" and "us," indicating the growth of a strong sense of collective identity.

The most profound change was seen in the emergence of peer enforcement of norms. When they hear their friends using derogatory or discriminatory language, students independently reprimand them with phrases such as, "That's rude," or "We don't say things like that here." These spontaneous interventions demonstrate that the values of tolerance and respect have been internalized as their own moral code, not just rules imposed by their teachers.

Overall, behavioral transformations—from sharing and inclusive language use to peer enforcement of norms—prove the effectiveness of this holistic approach. These findings show that Citizenship Education is successful not only in instilling cognitive understanding, but more importantly in realizing these values in everyday social interactions, forming the foundation of responsive citizens in a diverse society.

Furthermore, students demonstrated an increased ability to engage in peaceful conflict resolution, employing negotiation and apology without immediate teacher mediation. These behavioral shifts—the expansion of sharing, the adoption of inclusive language, and the proactive defense of respectful norms—collectively paint a picture of transformative character development. They provide compelling evidence that the holistic approach to Civic Education at MI Miftahul Huda was successful in fostering not merely an intellectual understanding of tolerance and respect, but the embodiment of these virtues in the students' daily social interactions, thereby nurturing the foundational attitudes necessary for responsible citizenship in a pluralistic democracy.

Discussion

Holistic Model of Character Education through Civics Education in Primary Schools

Research findings on fostering tolerance and respect through Civic Education at MI Miftahul Huda show the success of an integrative approach that is in line with Banks' (2015) concept of multicultural education. The implementation of diversity values in the Civic Education curriculum is not merely an addition to the material, but a central perspective that is realized through concrete learning planning. This aligns with the Merdeka Curriculum policy (Armadani et al., 2023; Hofifi et al., 2023), which emphasizes the dimension of Global Diversity. These findings reinforce the research by Istianah et al. (2024) on the importance of diversity education in civic education. The uniqueness of the implementation at MI Miftahul Huda lies in the contextualisation of these values with the social reality of the diverse Tongas community, making learning more meaningful.

Active learning methods such as discussions and role-play have proven to be effective in building an understanding of tolerance, supporting Vygotsky's (1978) Social constructivism theory on the importance of social interaction in learning. These findings are consistent with Syam's (2011) research on the effectiveness of role-playing methods in civic education. However, the success of this method is highly dependent on the teacher's competence in facilitating critical and empathetic discussions, as identified by Septiana & Ginanjar (2023) regarding the challenges of conventional learning. Teachers' innovation in designing learning scenarios relevant to students' lives is key to the success of value internalization.

An inclusive school environment acts as a hidden curriculum (Giroux, 2020; Khoiriah & Deriwanto, 2022; Ramdhan, 2020) that reinforces classroom learning. The habit of using polite language, visual displays on the theme of diversity, and cultural festivals consistently shape a habitus of tolerance (J. A. Banks, 2016) in students. These findings support Amelia & Ramadan's(2021) and Ramdhan & Sholeh (2025) research on the effectiveness of school culture in character education. Uniquely, the environment at MI Miftahul Huda functions as a learning ecosystem that creates harmony between the formal curriculum, pedagogy, and daily practices.

The emergence of peer sanctioning is evidence of deep internalization of values, reflecting the achievement of moral knowing, feeling, and action according to Lickona (1992). These findings are in line with the research by Suhartono et al. (2018) on the importance of partnership, but this study reveals that horizontal partnerships between students are actually more powerful in enforcing norms. This phenomenon shows a transformation from external compliance to moral conviction,

where the value of tolerance has become the identity of the class community.

Overall, this study shows that successful character education requires a holistic approach that integrates the curriculum, active methods, a supportive environment, and the building of horizontal partnerships. These findings make an important contribution to the development of a contextual and effective character education model in primary schools.

Theoretical and Practical Implications

Theoretically, this study contributes to the growing body of literature on diversity education by demonstrating how active learning methods, such as role-playing and group discussions, can facilitate the internalization of diversity values. This approach supports the constructivist learning theory, where students build understanding through engagement and experience, as proposed by Affandi et al. (2023) and Maulida et al. (2018). This study confirms that engaging students actively in discussions about diversity, rather than presenting it as a set of abstract concepts, results in deeper learning and greater empathy.

Practically, the findings suggest that policymakers should emphasize the inclusion of active learning strategies in the Civic Education curriculum. Teachers must be trained not only to deliver content but also to use these strategies to engage students in meaningful ways, as Hobir et al. (2019) and Patang et al. (2024) suggested, incorporating interactive methods such as role-playing and collaborative problem-solving exercises into teaching practices enhances students' understanding of complex social issues, including diversity.

Additionally, schools must recognize the importance of creating an environment where diversity values are practiced consistently. This involves promoting activities that celebrate cultural diversity, as suggested by Patria & Abduh (2023) and A'yuni (2023), who argued that extracurricular programs and school events play a critical role in reinforcing classroom teachings. Schools should adopt policies that encourage these activities and provide students with ample opportunities to interact with peers from diverse backgrounds, fostering mutual understanding and respect.

The findings of this study underscore the importance of a holistic and integrated approach to teaching diversity, particularly in elementary education. Based on these findings, several recommendations for policy, practice, and future curriculum development are proposed. Firstly, National education policies should prioritize the integration of active learning methodologies that promote diversity and tolerance. The 2019–2024 Master Plan for the Development of Inclusive Education stresses the importance of inclusive education strategies to provide access to education

for all children, including those with special needs (Rahman et al., 2021). In alignment with this, the Ministry of Education and Culture should consider revising the Civic Education curriculum to incorporate more interactive teaching methods, such as role-playing and group discussions. These methods have been shown to enhance students' understanding and appreciation of diversity (Aboud & Levy, 2021; Jannah, 2022).

In terms of teacher training programs, it is essential to equip educators with the skills necessary to implement these interactive learning methods effectively. Teacher training should focus on building cultural competence, equipping educators with the tools to manage classroom diversity and facilitate discussions on sensitive topics, such as ethnicity, religion, and cultural differences. A study by Ramdhan & Sholeh (2025) exposure to diverse cultural materials and teacher-led discussions significantly enhances children's appreciation of diversity. Additionally, classrooms that actively promote inclusivity see reduced stereotyping and bias. The study provides practical insights for educators and policymakers, offering strategies to integrate multicultural content into curricula and foster inclusive, bias-free learning environments. These insights are valuable for those seeking to create more equitable early childhood education settings.

At the school level, schools must foster an inclusive environment that promotes the values of respect, tolerance, and cooperation. This can be achieved by incorporating diversity-related themes into extracurricular activities, such as cultural festivals, and by encouraging student participation in initiatives that celebrate multiculturalism. Moreover, school leadership should be proactive in creating policies that support inclusive practices, such as anti-discrimination policies and programs that promote cross-cultural understanding. Research indicates that a multicultural curriculum, which includes diverse historical perspectives and cultural awareness, is essential for promoting social harmony and understanding (J. A. Banks, 2019; Dunn & Brown, 2021).

By incorporating these recommendations into teacher training, curriculum development, and school policies, this study contributes to advancing diversity education in Indonesian elementary schools. These steps will help to create an educational environment that not only understands but also celebrates diversity, ultimately fostering a more inclusive society. The theoretical framework of this study integrates active learning methods, teacher role modeling, and school-wide diversity initiatives as key components of a comprehensive approach to promoting diversity values in Civic Education. The framework illustrates how these elements work together to create an inclusive educational environment that fosters the development of socially responsible

citizens. The flowchart below visualizes this process, highlighting the interconnections between teaching strategies, teacher behavior, and school-wide activities in supporting the goals of diversity education.
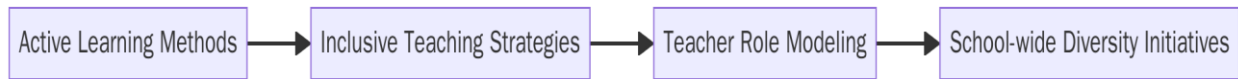
Figure 1. The Flowchart Illustrates the Progression of Integrating Diversity Values into Civic Education in Elementary Schools, Using Active Learning Methods and Fostering a Supportive School Environment.

Limitations of the Study

Despite its contributions, this study has several limitations. The research was conducted at a single school in Probolinggo, which may limit the generalizability of the findings to other schools in Indonesia, particularly those in different regions or with different demographic profiles. The sample size, particularly the number of students interviewed, was relatively small, and future studies could benefit from a broader, more diverse sample. Furthermore, while the study observed short-term changes in student attitudes, it did not track the long-term effects of diversity education. Longitudinal studies would provide valuable insights into how the values learned in school affect students as they grow older and enter adulthood.

Additionally, the study relied heavily on qualitative data from teacher interviews and classroom observations. While these methods provided valuable insights, they may have been subject to bias, particularly in terms of teachers' perceptions of student behavior. Future research could incorporate more objective measures, such as pre- and post-assessments of students' attitudes toward diversity, to provide a clearer picture of the effectiveness of diversity education.

Suggestions for Future Research

Future research could explore the role of family and community in reinforcing or hindering the values of diversity taught in schools. As noted by Feriyansyah et al. (2021), external social influences, particularly family and community beliefs, can significantly impact students' willingness to engage with diversity education. By examining how these external factors intersect with school-based initiatives, future studies could identify strategies for fostering a more comprehensive and integrated approach to diversity education.(Juang & Schachner, 2020).

Furthermore, future research could expand the sample size to include multiple schools across different regions in Indonesia. This would allow for a more nuanced understanding of how cultural, social, and geographical factors influence the effectiveness of diversity education.

Longitudinal studies would also provide valuable data on the long-term impact of diversity education on students' attitudes and behaviors, as well as on their role in society as adults.

This study has demonstrated the crucial role of Civic Education (PKn) in promoting tolerance, respect, and cooperation among elementary school students in Indonesia. By integrating active learning methods, such as group discussions and role-playing, into the curriculum and fostering a supportive school environment that values diversity, schools can play a transformative role in shaping inclusive, socially responsible citizens. However, the study also highlights the influence of external factors, such as family and community values, on students' engagement with diversity education. Future research should explore the role of these factors and further investigate the long-term effects of diversity education on students' social attitudes.

CONCLUSION

Based on the findings of this study, it can be concluded that efforts to foster tolerance and respect through Civic Education at MI Miftahul Huda Tongas Probolinggo have proven effective through an integrative and contextual approach. This study successfully identified that the integration of diversity values into the Civic Education curriculum, combined with the application of active learning methods such as discussions and role-play, and supported by an inclusive school environment, significantly contributed to the character building of students. The results are evident in increased student engagement in collaborative activities, behavioural changes that reflect empathy and mutual respect, and the emergence of a collective awareness to uphold norms of tolerance in the school environment. Thus, the PKn learning model that has been implemented has not only succeeded in achieving academic goals, but also plays a strategic role in instilling multicultural citizenship values, making it a relevant and adoptable framework for strengthening character education at the primary level. This research reveals several challenges, including limited resources and a lack of training for teachers, which indicate the need for more serious attention in the implementation of multicultural education. Limited resources have an impact on the effectiveness of the learning process. This condition shows that adequate facility support and training are needed so that learning can be more interactive and in accordance with the goals of diversity education.

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