

## INTEGRATION OF PANCASILA STUDENT PROFILE VALUES AND RELIGIOUS MODERATION IN MULTICULTURAL EDUCATION AT SMA MUHAMMADIYAH 10 SURABAYA

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### Abstract

*This study aims to analyze the integration of Pancasila Student Profile values and religious moderation in multicultural education at SMA Muhammadiyah 10 Surabaya. This study uses a qualitative descriptive approach with the Semi-Structured Interview method, where data is collected through in-depth interviews with 3 groups. Among them are the vice principal who is also the main figure in implementing religious moderation, students as representatives of various religions, and school staff as well as direct observation of educational activities at school. The purpose of this study is to analyze the integration of Pancasila student profiles with religious moderation in multicultural education. The results of the study show that the integration of both in multicultural education is an effort to synchronize in the implementation of inclusive learning. Teachers' understanding of the concept of religious moderation is an important point in creating a tolerant environment. Through learning, extracurricular activities and daily school life, teachers convey knowledge transfer that is closely related to multicultural education. In addition, the implementation of broad-based education with derivatives emphasizes accepting students from all walks of life, every child has the right to succeed, and education adjusts to students' passions are the main factors in running education at SMA Muhammadiyah 10 Surabaya. It is concluded that multicultural education is an important concept and must be understood and mastered by teachers so that it can make students have a high enthusiasm for learning without looking at differences in conditions and backgrounds.*

*Keywords: Multicultural Education, Pancasila Student Profile, Religious Moderation*

### Abstrak

*Penelitian ini bertujuan untuk menganalisis integrasi nilai Profil Pelajar Pancasila dan moderasi beragama dalam pendidikan multikultural di SMA Muhammadiyah 10 Surabaya. Penelitian ini menggunakan pendekatan deskriptif kualitatif dengan metode Semi-Structured Interview, di mana data dikumpulkan melalui wawancara mendalam dengan 3 kelompok. Diantaranya wakil kepala sekolah yang juga sebagai tokoh utama pelaksana moderasi beragama, siswa sebagai perwakilan dari berbagai agama, dan staff sekolah serta observasi langsung terhadap aktivitas pendidikan di sekolah. Tujuan penelitian ini yaitu menganalisis integrasi profil pelajar pancasila dengan moderasi beragama dalam pendidikan multikultural. Hasil penelitian menunjukkan bahwa integrasi keduanya dalam pendidikan multikultural merupakan upaya sinkronisasi dalam pelaksanaan pembelajaran yang inklusif. Pemahaman guru terkait konsep moderasi beragama menjadi poin penting dalam menciptakan lingkungan yang toleran. Melalui pembelajaran, ekstrakurikuler dan keseharian sekolah guru menyampaikan transfer pengetahuan yang erat kaitannya dengan pendidikan multikultural. Selain itu, penerapan pendidikan berbasis luas dengan turunan menekankan menerima murid dari segala apapun, setiap anak berhak sukses, dan pendidikan menyesuaikan dengan passion siswa menjadi faktor utama dalam menjalankan pendidikan di SMA Muhammadiyah 10 Surabaya. disimpulkan bahwa pendidikan multikultural merupakan konsep yang penting dan harus dipahami serta dikuasai oleh guru sehingga bisa menjadikan siswa memiliki semangat belajar yang tinggi tanpa melihat perbedaan kondisi dan latar belakang.*

*Kata Kunci: Pendidikan Multikultural, Profil Pelajar Pancasila, Moderasi Beragama*



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## INTRODUCTION

Indonesia is a country with cultural, ethnic, and religious diversity spread from Sabang to Merauke. This diversity demands an understanding and strengthening of multicultural values as part of the nation's identity.<sup>1</sup> In the era of globalization, education plays a crucial role in building the character of the younger generation who have an understanding and open attitude towards diversity.<sup>2</sup> Schools as formal educational institutions have a responsibility to implement the values of multiculturalism and religious moderation through an integrated approach in the curriculum and learning activities.<sup>3</sup>

The Pancasila Student Profile, which is part of Indonesia's current education policy, includes core values that need to be instilled, such as faith and devotion to God Almighty, global diversity, mutual cooperation, and independence, criticality, and creativity. These values are not only relevant in shaping students' character but are also in line with religious moderation which aims to promote harmony and tolerance between religious communities in schools.<sup>4</sup> Previous research shows that a multicultural and religious moderation-based educational approach can create a conducive environment for students to learn to appreciate differences and build harmonious social relations.<sup>5</sup>

However, in its implementation, the integration of these values still faces various challenges, especially in formulating effective and relevant methods to the local socio-cultural context. This study aims to explore how SMA Muhammadiyah 10 Surabaya implements the integration of Pancasila Student Profile values with religious moderation in order to form multicultural attitudes in students. By combining the approaches of multiculturalism education

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<sup>1</sup> Endang Susilowati and Noor Naelil Masruroh, 'Merawat Kebhinekaan Menjaga Keindonesiaan: Belajar Keberagaman Dan Kebersatuan Dari Masyarakat Pulau', *Jurnal Sejarah Citra Lekha*, 3.1 (2018), p. 13, doi:10.14710/jscl.v3i1.17856.

<sup>2</sup> Fuad Nashori and others, 'Inter-Religious Social Prejudice among Indonesian Muslim Students', *Millah: Journal of Religious Studies*, 23.1 (2024), pp. 241–74, doi:10.20885/millah.vol23.iss1.art8.

<sup>3</sup> Muchlis Bahar, 'Internalisasi Moderasi Beragama Perspektif Islam Dalam Dunia Pendidikan: Sebuah Analisis Relevansi Pendidikan Dengan Pembangunan Karakter Beragama Peserta Didik', *Ijd-Demos*, 4.2 (2022), pp. 824–34, doi:10.37950/ijd.v4i2.279.

<sup>4</sup> Raymundus Eko, Deny Setiawan, and Anita Yus, 'Analysis of the Implementation of Profil Pelajar Pancasila through School Culture', *Inovasi Kurikulum*, 21.1 (2024), pp. 481–500, doi:10.17509/jik.v21i1.64971.

<sup>5</sup> Ria Rapina Dodent, Mawardi Mawardi, and Bambang Ismanto, 'Iklim Sekolah Positif Dan Kondusif Berbasis Penguatan Nilai Cinta Kasih', *Mimbar Ilmu*, 27.1 (2022), pp. 90–98, doi:10.23887/mi.v27i1.46056.

and religious moderation, it is expected to be a significant step in forming a generation that is adaptive, tolerant, and ready to face global challenges without losing its national identity.<sup>6</sup>

Schools often have not fully succeeded in integrating the values of multiculturalism and religious moderation into the curriculum and daily learning, so the potential for conflict or intolerance may still arise among students.<sup>7</sup> This raises an urgent need to identify appropriate methods, strategies, and learning models in combining Pancasila values with the principle of religious moderation. Failure to instill these values can result in low levels of student acceptance and tolerance of cultural and religious differences around them.

Although many studies have examined the issue of multiculturalism in the context of education, the focus on integrating Pancasila values with religious moderation as a holistic approach is still relatively minimal.<sup>8</sup> Especially in practice in formal educational institutions such as SMA Muhammadiyah 10 Surabaya. In fact, the synergy of these two aspects is very relevant in building student character that is not only tolerant of diversity, but also has a strong foundation of national values.

In addition, the implementation of Pancasila values and religious moderation can be the answer to multicultural challenges that often trigger identity conflicts and radicalism.<sup>9</sup> In this case, education plays a strategic role in strengthening social harmony through a targeted curriculum approach and innovative learning activities. This study aims to fill this gap, by exploring how the values of the Pancasila Student Profile can be integrated with the principle of religious moderation, so that it can produce an educational strategy that is more inclusive, relevant, and has a real impact on the formation of a future generation with character.

## RESEARCH METHODS

This study examines the importance of integrating the values of the Pancasila Student Profile with religious moderation to create a harmony of multiculturalism in education. This study uses a qualitative descriptive approach with an interview method of the Semi-Structured Interview type where data is collected through interviews and observations at SMA Muhammadiyah 10

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<sup>6</sup> Ahmad Suradi, Nilawati Nilawati, and Nopian Gustari, 'Format of Multicultural Education for Early Children Age in the Formation of Tolerance Character', *Jurnal Pembangunan Pendidikan: Fondasi Dan Aplikasi*, 9.2 (2022), pp. 130–38, doi:10.21831/jppfa.v9i2.38976.

<sup>7</sup> Herlinawati Herlinawati, 'The Integration of Religious Moderation Values in Islamic Religious Education Learning at Public Universities (Efforts and Constraints in the Implementation of Anti-Radicalism Education)', *SYAMIL: Jurnal Pendidikan Agama Islam (Journal of Islamic Education)*, 8 (2020), pp. 157–77, doi:10.21093/sy.v8i2.2643.

<sup>8</sup> Nur Khasanah, Achmad Irwan Hamzani, and Havis Aravik, 'Religious Moderation in the Islamic Education System in Indonesia', *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama*, 15.1 (2023), pp. 629–42, doi:10.37680/qalamuna.v15i1.4115.

<sup>9</sup> Resti Septikasari, Tri Ratna Dewi, and Ahmad Taufiq Yuliantoro, 'Integrating Religion Moderation on Pancasila Student Profile at Elementary School', *JIP Jurnal Ilmiah PGMI*, 9.2 (2023), pp. 119–28, doi:10.19109/jip.v9i2.20727.

Surabaya. This study involved three groups, the first is the vice principal who has a strategic role in school policy and is also an actor of religious moderation, the second is Muslim and non-Muslim students as many as 10 students who study directly at SMA Muhammadiyah 10 Surabaya, and the third is student staff. This study was conducted at SMA Muhammadiyah 10 Surabaya which began with an Islamic school that could accept students other than Muslims. The validity of the data in this study was guaranteed through a triangulation approach of sources and methods. Data obtained from semi-structured interviews with the Vice Principal were compared with direct observations of learning activities and interactions between students in the classroom. In addition, interviews with non-Muslim students strengthened the findings regarding how religious tolerance and moderation are implemented in daily interactions at school. The selection of the subjects of this study was based on the principle of representativeness and relevance to the research objectives. The Vice Principal provided structural and policy perspectives, while non-Muslim students presented personal and empirical perspectives. With this combination, the resulting data can provide a holistic picture of the integration of Pancasila Student Profile values and religious moderation in the context of multicultural education at SMA Muhammadiyah 10 Surabaya. This ensures the validity and reliability of the research results.

## RESULTS AND DISCUSSION

### The Concept of Multiculturalism in Education

Multiculturalism in education is an approach that aims to create an inclusive learning environment and respects the diversity of cultures, religions, ethnicities, and other identities.<sup>10</sup> In the context of education, multiculturalism not only functions as a form of respect for differences, but also as an effort to build social harmony through the learning process. According to Aznar Abdullah in his journal, multicultural education aims to empower students from various backgrounds to have a deep understanding of the values of inclusion, tolerance, and equality.<sup>11</sup>

This concept includes three main dimensions in its implementation: inclusive curriculum, adaptive learning methods, and student character development. An inclusive curriculum means integrating multicultural perspectives into subjects, such as Islamic Religious Education, Indonesian Language and Citizenship, to enhance students' understanding of diversity. In addition, adaptive learning methods include approaches that are relevant to students' socio-cultural contexts, thus enabling more constructive cross-cultural interactions.

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<sup>10</sup> Muhammad Rasyid Ridho and Tumin Tumin, 'MULTICULTURAL EDUCATION: Effort in Overcoming Problems of Cultural Conflict in Indonesia', *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama*, 14.1 (2022), pp. 49–60, doi:10.37680/qalamuna.v14i1.1187.

<sup>11</sup> Anzar Abdullah and others, 'Application of Multicultural Education in Strengthening Community Solidarity in Indonesia', *Jurnal Ilmiah Peuradeun*, 11.3 (2023), pp. 1173–98, doi:10.26811/peuradeun.v11i3.965.

The importance of multiculturalism in education lies in its role as a counterweight in facing the challenges of globalization which often brings cultural homogenization and social conflict. Farah Latif Naz emphasized that multicultural education plays a role in building students' sensitivity to social injustice and discrimination, so that they can become agents of change who support social justice.<sup>12</sup>

In the context of Indonesia, multicultural education is very relevant to the conditions of a heterogeneous society. This concept can be a foundation for instilling values of tolerance between religious communities, ethnicities, and races in accordance with the principles of Pancasila. The implementation of multicultural education in Indonesia needs to accommodate local wisdom, utilize cultural diversity as a source of learning, and support the development of students' character so that they are able to live in harmony amidst differences.

The integration of multicultural education with the values of the Pancasila Student Profile provides an additional dimension, namely strengthening national identity based on morals, religiosity, and social awareness.<sup>13</sup> Therefore, multiculturalism in education is not only about diversity, but also about forming students who are open-minded, have global insight, and are committed to national values.

### **Pancasila Education Profile as the Basis for Character Education**

The Pancasila Student Profile reflects the vision of national education to shape the character of Indonesian students based on Pancasila values, which include global diversity, independence, mutual cooperation, critical thinking, creativity, and noble character.<sup>14</sup> Through these values, character education in Indonesia emphasizes the development of social and moral skills, which are relevant to global demands but remain rooted in local culture. In the context of education at SMA Muhammadiyah 10 Surabaya, the values of the Pancasila Student Profile are used as the main foundation for integrating religious moderation and multiculturalism in daily learning activities.

In the context of character education, the Pancasila Student Profile plays an important role as a tool to strengthen national identity and increase tolerance and social solidarity amidst diversity. Each value in the Pancasila Student Profile reflects the relevant character needs in

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<sup>12</sup> Farah Latif Naz, Afrina Afzal, and Muhammad Hamid Nawaz Khan, 'Challenges and Benefits of Multicultural Education for Promoting Equality in Diverse Classrooms', *Journal of Social Sciences Review*, 3.2 (2023), pp. 511–22, doi:10.54183/jssr.v3i2.291.

<sup>13</sup> Muhamad Dawam Raihan, Arifin Maksum, and Arita Marini, 'Penguatan Profil Pelajar Pancasila Dengan Mengintegrasikan Nilai-Nilai Multikultural', *Cetta: Jurnal Ilmu Pendidikan*, 6.4 (2023), pp. 770–81, doi:10.37329/cetta.v6i4.2762.

<sup>14</sup> Ni Wayan Widi Astuti and I Wayan Suastra, 'Critical Study of Educational Philosophy on the Pancasila Student Profile in the Era of Revolution 4.0 and Human Society 5.0', *Indonesian Journal of Educational Development (IJED)*, 5.1 (2024), pp. 150–61, doi:10.59672/ijed.v5i1.3386.

Indonesia, from religious attitudes that support harmony, to social skills and creativity that encourage innovation. With the implementation of the Pancasila Student Profile, schools are expected to not only produce students who have skills and knowledge, but also strong personalities and work ethics with integrity.

Implementatively, the integration of the values of the Pancasila Student Profile as the basis for character education in schools can be done through a thematic learning approach, collaborative projects, and a learning environment that is conducive to character development. Character education based on the Pancasila Student Profile will strengthen students' ability to behave based on the moral and ethical values of Pancasila, so that they are ready to become individuals who contribute positively to society and the nation.

### **Religious Moderation as a Form of Tolerance in Education**

Religious moderation is a concept that emphasizes a middle attitude in understanding and practicing religious teachings, so as not to get caught up in extremism, either in the form of radicalism or liberalism.<sup>15</sup> In the context of education, religious moderation has a strategic role in building students' characters that are tolerant, inclusive, and respectful of differences in beliefs. According to Agus Arifand, religious moderation can be a foundation in creating social harmony in a multicultural and multireligious society like Indonesia.<sup>16</sup>

As a form of tolerance in education, religious moderation involves three main pillars: a deep understanding of religion, respect for diversity, and the habituation of inclusive attitudes through daily practice. Deep religious education teaches students to understand the essence of religious teachings as a blessing for the universe (*rahmatan lil alamin*), so that they not only understand the teachings of their own religion, but also have insight into the universal values of other religions. This is in line with Umi Rosidah's view that constructive interfaith dialogue must begin with a correct understanding of each other's religion.<sup>17</sup>

Respect for diversity is taught through the habituation of tolerance values in the educational environment, such as accepting differences of opinion, working together in interfaith groups, and avoiding stereotypes or negative prejudices against other groups. According to Nurlaili (2024), religious moderation not only prevents students from being intolerant, but also

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<sup>15</sup> Ardianto Bayu Wibowo, Bambang Dwi Hartono, and Suprpto Suprpto, 'Reinforcement of Religious Moderation through Role of Chaplain in Community Police Partnership Forum from Management Perspective', *ATTARBIYAH: Journal of Islamic Culture and Education*, 6.2 (2022), pp. 145–56, doi:10.18326/attarbiyah.v6i2.145-156.

<sup>16</sup> Agus Arifand and others, 'Membangun Harmoni Dan Toleransi Melalui Moderasi Beragama', *Ta'rim: Jurnal Pendidikan Dan Anak Usia Dini*, 4.2 (2023), pp. 164–77.

<sup>17</sup> Umi Rosidah, Tobroni Tobroni, and Faridi Faridi, 'Interfaith Dialogue in Islamic Religious Education', *Jurnal Konseling Pendidikan Islam*, 5.1 (2024), pp. 120–33, doi:10.32806/jkpi.v5i1.129.

shapes them into individuals who are able to become social glue in the midst of the dynamics of society.<sup>18</sup>

In addition, the practice of religious moderation in schools is also realized through learning activities that integrate the values of tolerance. For example, the implementation of religious moderation in school programs that involve students from various backgrounds to work together on social projects shows how the value of tolerance can be practiced concretely.

Religious moderation also serves as a bulwark against the infiltration of radical ideologies that have the potential to damage social harmony. Education that instills religious moderation plays a role in building students' resilience to extreme narratives that are contrary to the spirit of national unity.

In the context of Pancasila values, religious moderation has a strong synergy with the first principle, namely Belief in the One Almighty God, which emphasizes the recognition of religious diversity in Indonesia. Therefore, religious moderation is not only relevant as a principle in national life, but also a fundamental element in building a young generation that is tolerant, has character, and is committed to national values.

### **Challenges and Strategies for Implementing the Values of Multiculturalism and Religious Moderation**

The implementation of multiculturalism and religious moderation values in education faces complex challenges. The main challenges often come from the heterogeneity of students' backgrounds, limited resources, and social biases that may form in the students' environment.<sup>19</sup> Multiculturalism and religious moderation require every component of education to open up space for understanding and acceptance of diversity, whether cultural, linguistic, or belief. However, it is not uncommon for obstacles to arise in the form of cultural resistance and social prejudice embedded in students or even the surrounding community, which can hinder the creation of open dialogue and mutual respect.

In addition, the lack of in-depth understanding of the concepts of religious moderation and multiculturalism among educators can result in inconsistent and limited implementation.<sup>20</sup> This can lead to different interpretations of tolerance, or even ignoring differences. Educators

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<sup>18</sup> Nurlaili, Cut Ulfa Millah, and Elya Munawarah Nasution, 'Moderasi Beragama Di Indonesia: Konsep Dasar Dan Pengaruhnya', *Moderation : Journal of Religious Harmony*, 1.1 (2024), pp. 9–14.

<sup>19</sup> Jamaluddin Jamaluddin, 'Implementasi Moderasi Beragama Di Tengah Multikulturalitas Indonesia (Analisis Kebijakan Implementatif Pada Kementerian Agama)', *AS-SALAM Jurnal Ilmiah Ilmu-Ilmu Keislaman*, 7.1 (2022), pp. 1–13 <<https://journal.stai-yamisa.ac.id/index.php/assalam/issue/view/10>>.

<sup>20</sup> Netty Helmina Manalu, 'Jurnal Pendidikan Ips', *Kompleksitas Konflik Ukraina-Rusia*, Vol. 12, N.Konflik Ukraina-Rusia (2022), pp. 39–48 <<https://doi.org/10.37630/jpi.v12i1.617>>.

need special training to understand the essence of multiculturalism and religious moderation so that they can deliver the material fairly and balanced.

To overcome these challenges, the strategy of implementing multiculturalism and religious moderation values needs to be carried out with a holistic approach. Strong and comprehensive implementation is expected to strengthen social harmony and form students who are more tolerant, open, and ready to face global challenges within the framework of diversity.

### **Concept and Pillars of Education of Muhammadiyah 10 High School Surabaya**

SMA Muhammadiyah 10 Surabaya continues to strengthen its position as an educational institution that carries a broad-based education paradigm. This approach not only emphasizes academic aspects, but also character development, multicultural values, and student passion. In an interview with the Deputy Principal for ISMUBA who is also a religious moderation actor, it was revealed that this paradigm is a response to the challenges of education in the era of globalization and an increasingly diverse society.

Fahmi Azis said in an interview,

“The broad-based education paradigm that we apply is an effort to respond to students' needs in learning and developing so that it will produce graduates who not only have academic knowledge, but also life skills, social awareness, and an understanding of diversity.” (October 7, 2024 at SMA Muhammadiyah 10 Surabaya)

Fahmi Azis explained that broad-based education at SMA Muhammadiyah 10 Surabaya is based on three main pillars. The first is accepting students in any condition. The Vice Principal explained that one of the main principles of SMA Muhammadiyah 10 Surabaya is inclusivity. The school believes that every child has unique potential. Therefore, the school accepts students from various backgrounds and conditions, both in terms of academic ability, economy, and social.

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Second, all children have the right to succeed. This principle is the second pillar in the educational paradigm at SMA Muhammadiyah 10 Surabaya. The school is committed to ensuring that every student achieves success, according to the definition and path that is relevant to



him/her. And third, adjusting education to the student's passion. Fahmi Azis emphasized the importance of a flexible and personal approach in educating students.

In his interview, Fahmi Azis said,

“We try to recognize the individual potential of students early on through various assessments and observations. After that, we adjust the learning to their needs and interests. If there are students who have a passion for the arts, we facilitate them with supporting programs, such as fine arts training or theater performances. Likewise, for students who are interested in science or technology, we encourage them to participate in competitions and research.” (October 7, 2024 at SMA Muhammadiyah 10 Surabaya).

### **Pillars of Broad-Based Education and Their Influence on Students' Social Views**

Through the implementation of these three pillars, SMA Muhammadiyah 10 Surabaya strives to create an educational environment that is inclusive, adaptive, and oriented towards the development of students' potential as a whole. The school strives to ensure that every student feels valued, supported, and empowered to achieve the best in their lives. This paradigm not only reflects the values of Islam and Pancasila which are the basis of education in this school, but also becomes a model for modern education that is relevant amidst the challenges of globalization and diversity. SMA Muhammadiyah 10 Surabaya is optimistic that it can continue to produce superior, characterful generations who are ready to compete at the national and international levels.

The influence of the paradigm in SMA Muhammadiyah 10 Surabaya which includes multicultural education not only functions as an instrument to increase tolerance between individuals from various backgrounds, but research shows that this approach also has a significant impact on the way students view the world socially. Tolerance is often considered the main outcome of multicultural education. Through the introduction of diversity values, students are taught to accept cultural, religious, and ethnic differences as an integral part of life. However, the impact does not stop here. Tolerance is only the foundation of a deeper change in the way students build their social awareness.

Research has found that multicultural education encourages students to view society from a more inclusive and holistic perspective. They begin to understand how social, economic, and political systems can affect certain groups. For example, students begin to recognize social inequalities and feel motivated to become agents of change, and they are more likely to value human rights, advocate for social justice, and engage in activities that support vulnerable communities.

In addition to influencing social views, this education also helps students build a more inclusive identity. They not only understand the uniqueness of their own culture but are also able

to feel empathy for the struggles and experiences of others. This empathy is often a catalyst for prosocial behavior, such as active involvement in multicultural communities or acts of solidarity.

This shift in social perspective has the potential to create a generation of leaders who are more aware of diversity and justice. Students who have undergone multicultural education tend to hold values of collaboration, dialogue, and inclusive decision-making, which are essential to creating a harmonious society. In other words, multicultural education is not just about learning to live side by side in diversity, but also about forming individuals who are able to understand and contribute positively to broader social challenges.

### **Teachers Have a Good Understanding of Moderation**

This study found that teachers at SMA Muhammadiyah 10 Surabaya have a good understanding of the concept of religious moderation. Most teachers understand religious moderation as an effort to balance the values of diversity with tolerance, mutual respect, and instilling inclusive religious values. This understanding is reflected in learning patterns that are oriented towards strengthening harmony between religious communities, both inside and outside the classroom. Teachers actively encourage students to appreciate cultural and belief differences as part of the richness of the Indonesian nation.

However, the findings also show that teachers' understanding of the values in the Pancasila Student Profile is not yet fully in-depth. Most teachers associate these values with aspects of nationality, such as mutual cooperation and love of the country, but have not systematically integrated them into the learning process. Nevertheless, there is great potential to develop the integration of the Pancasila Student Profile values with religious moderation through more intensive training and mentoring.

In the context of multicultural education, teachers have attempted to create an inclusive learning environment by instilling the values of religious moderation in students from diverse backgrounds. Programs such as interfaith discussions, collaboration-based social activities, and the development of critical thinking skills are the main means of implementing religious moderation in this school. However, challenges still exist, especially in the consistency of implementing and integrating the values of the Pancasila Student Profile in various subjects.

Overall, these results indicate that SMA Muhammadiyah 10 Surabaya has a strong foundation in religious moderation and great potential to develop harmonization with the values of the Pancasila Student Profile. To achieve more optimal implementation, a planned strategy is needed, such as integrated training for teachers, preparation of learning modules based on Pancasila values, and periodic evaluation of the effectiveness of the integration program.

### **Interfaith Student Harmony**

This study shows that non-Muslim students at SMA Muhammadiyah 10 Surabaya feel comfortable and safe in the learning process in the school environment. This is reflected in the results of interviews and observations which show that non-Muslim students receive equal treatment from teachers and classmates. There is no discrimination felt, either in terms of social or academic interactions. Teachers play an important role in creating an inclusive classroom atmosphere by ensuring that every student, regardless of religious background, feels valued and involved in learning activities.

In addition, the relationship between students in this school shows a high level of acceptance of diversity. Muslim and non-Muslim students actively interact in group activities, class discussions, and extracurricular activities without any barriers. This finding is in line with the principle of religious moderation that has been internalized in the school culture. Mutual respect, empathy, and solidarity between students are values that are continuously promoted by the school through various programs, such as interfaith dialogue, social work, and arts and culture activities.

However, there are some challenges that need to be considered, such as the importance of strengthening cross-cultural learning explicitly in the curriculum. Although students feel comfortable and safe, the integration of multicultural values in the curriculum still needs to be improved so that students can understand diversity not only as a social fact, but also as a foundation for building tolerance and harmony in society.

Overall, the comfort and sense of security felt by non-Muslim students at SMA Muhammadiyah 10 Surabaya is evidence of the school's success in implementing the principle of inclusivity. It also shows how religious moderation can be applied effectively in multicultural education to create a harmonious learning atmosphere.

### **Implementation Challenges and Strategies**

The integration of Pancasila Student Profile values with religious moderation at SMA Muhammadiyah 10 Surabaya has significant implications for strengthening multicultural education. This implementation encourages the creation of an inclusive learning environment, where all students, including those from different religious and cultural backgrounds, feel valued and accepted. This creates space for healthy interfaith dialogue and supports the development of students' characters who are tolerant, open, and socially responsible.

However, this implementation is not without challenges. One of the main challenges is aligning the formal curriculum with the actual practice of religious moderation. Although the values of tolerance have been inserted into certain subjects, the implementation of these values in

daily life at school requires more attention. Differences in perception between educators and students about the meaning of tolerance and religious moderation are also challenges that must be overcome. In addition, the presence of students from various religious backgrounds requires a sensitive and sustainable approach so that discrimination or negative stereotypes do not occur.

To overcome these challenges, SMA Muhammadiyah 10 Surabaya has developed various implementation strategies. One of them is through teacher training related to multicultural education and religious moderation. Teachers are trained to become facilitators in discussing diversity issues productively in the classroom. In addition, a project-based learning approach that involves students in collaborative activities across religions and cultures is also applied to improve their understanding of Pancasila values and religious moderation.

Another strategy is through strengthening extracurricular and religious activity programs that emphasize inclusive values. Activities such as interfaith discussions and visits to places of worship have given students firsthand experience in understanding diversity. The school also collaborates with local communities and interfaith organizations to strengthen students' capacity to respect differences.

The implication of this strategy is the creation of an educational environment that not only focuses on academic achievement but also on the formation of student character as individuals who have broad national and religious insights. SMA Muhammadiyah 10 Surabaya has succeeded in showing that the integration of Pancasila Student Profile values with religious moderation can be a relevant multicultural education model in the modern era..

## CONCLUSION

Based on the results of research and discussion related to the integration of the Pancasila student profile with religious moderation in multicultural education at SMA Muhammadiyah 10 Surabaya, it can be concluded that the school has succeeded in carrying out the challenges of diversity in the modern era as a formal educational institution with several paradigms it has. The main one is broad-based education. In addition, the knowledge of teachers about multicultural education in learning practices and daily life makes students have an understanding that can be integrated into the values of the Pancasila student profile with religious moderation. In addition to understanding the concept that can be measured, there are values that can be taken from the integration of multicultural education in the SMA Muhammadiyah 10 Surabaya environment, namely the values of tolerance, humanism, pluralism, and inclusiveness. This can be described because the school has a clear vision and mission in implementing the objectives of the learning process. On the other hand, there are obstacles that must often be considered, namely that multicultural education does not only cover social reality, but in its challenges teachers and

students must be able to get used to the existence of cross-cultures around them, especially for a harmonious future life.

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