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Integration of Islamic Religious Education and Pancasila Education Based on Multicultural Education in the Merdeka Curriculum at SMK Hisba Buana Semarang

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ABSTRACT

This study aims to analyze the forms of integration, implementation, and supporting and inhibiting factors in integrating Islamic Religious Education (PAI) and Pancasila Education through a multicultural education approach under the Merdeka Curriculum at SMK Hisba Buana Semarang. The study employed a qualitative approach using a case study design. Data were collected through interviews, observations, and documentation involving the school principal, vice principal for curriculum, Islamic Religious Education teachers, Pancasila Education teachers, and students. Data analysis consisted of data reduction, data presentation, and conclusion drawing, with validity established through source and technique triangulation. The findings indicate that integration was implemented through classroom instruction, school culture, and the Project to Strengthen the Pancasila Student Profile (P5), incorporating the values of tolerance, mutual cooperation, brotherhood, justice, and respect for diversity. Implementation was carried out through contextual learning, an inclusive school culture, and P5 activities themed around Global Diversity, which strengthened students' tolerance and national awareness. Supporting factors included the commitment of the school and teachers, curriculum flexibility, a conducive school culture, and P5 implementation. Inhibiting factors included limited integrated learning resources, instructional time, and teachers' understanding of multicultural education. The study concludes that this integration has the potential to strengthen students' character in accordance with the dimensions of the Pancasila Student Profile.

ABSTRAK

Penelitian ini bertujuan menganalisis bentuk integrasi, implementasi, serta faktor pendukung dan penghambat integrasi Pendidikan Agama Islam (PAI) dan Pendidikan Pancasila berbasis pendidikan multikultural dalam Kurikulum Merdeka di SMK Hisba Buana Semarang. Penelitian menggunakan pendekatan kualitatif dengan jenis studi kasus. Data dikumpulkan melalui wawancara, observasi, dan dokumentasi yang melibatkan kepala sekolah, wakil kepala sekolah bidang kurikulum, guru PAI, guru Pendidikan Pancasila, dan peserta didik. Analisis data dilakukan melalui reduksi data, penyajian data, dan penarikan kesimpulan, dengan validasi melalui triangulasi sumber dan teknik. Hasil penelitian menunjukkan bahwa integrasi dilaksanakan melalui pembelajaran, budaya sekolah, dan Projek Penguatan Profil Pelajar Pancasila (P5), dengan menginternalisasikan nilai toleransi, gotong royong, persaudaraan, keadilan, dan penghormatan terhadap keberagaman. Implementasi diwujudkan melalui pembelajaran kontekstual, budaya sekolah inklusif, serta kegiatan P5 bertema Kebhinekaan Global yang memperkuat sikap toleran dan kesadaran kebangsaan peserta didik. Faktor pendukung meliputi komitmen sekolah dan guru, fleksibilitas kurikulum, budaya sekolah kondusif, dan pelaksanaan P5. Adapun faktor penghambat mencakup keterbatasan perangkat pembelajaran integratif, waktu pembelajaran, dan pemahaman guru tentang pendidikan multikultural. Penelitian menyimpulkan bahwa integrasi tersebut berpotensi memperkuat karakter peserta didik sesuai dimensi Profil Pelajar Pancasila.
Kata Kunci: Integrasi, PAI, Pendidikan Pancasila, Pendidikan Multikultural, Kurikulum Merdeka.

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Introduction

Indonesia is a multicultural country characterized by its diversity of ethnicities, religions, cultures, languages, and social backgrounds. This diversity constitutes an important social asset for national development; however, it also has the potential to generate conflict if it is not accompanied by education that promotes tolerance, respect for differences, and peaceful coexistence. Therefore, multicultural education has become an essential approach to developing students' character by enabling them to embrace diversity as a social reality (Sutisna et al., 2024). Multicultural education emphasizes the recognition of cultural diversity while integrating students' identities, languages, and experiences into inclusive and equitable learning processes (Banks & Banks, 2020).

One of the major challenges facing the Indonesian education system is the persistence of violence and intolerance within schools. A report by the Indonesian Teachers Association Federation (FSGI) in 2024 indicates that incidents of physical, verbal, and sexual violence continue to occur across various educational levels. This situation suggests that values such as tolerance, empathy, and peaceful conflict resolution need to be strengthened through systematic and sustainable educational practices (Federation of Indonesian Teachers Association, 2024). These findings reinforce the notion that education should focus not only on cognitive achievement but also on the development of students' character and humanitarian values (UNESCO, 2023).

Within the framework of national education policy, the Merdeka Curriculum emphasizes character development through the Pancasila Student Profile, particularly the dimension of Global Diversity, which requires students to understand and appreciate cultural, religious, and social diversity (Ministry of Education, Culture, Research, and Technology, 2022). Multicultural education is highly relevant to strengthening this dimension, as it fosters tolerance, collaboration, and inclusiveness in students' social interactions (Suryaningsih et al., 2023).

In this context, Islamic Religious Education (IRE) and Pancasila Education play strategic roles in character development. Islamic Religious Education contributes to developing students who are faithful, pious, and morally upright while cultivating tolerance, respect for differences, and inclusive attitudes in a pluralistic society. Previous studies have shown that integrating multicultural values into Islamic Religious Education enhances students' tolerance and appreciation of diversity within the school environment (Jamaluddin et al., 2023). Likewise, multicultural education promotes awareness of social, cultural, and religious diversity, enabling students to coexist harmoniously in multicultural societies (Widiatmaka et al., 2022). Meanwhile, Pancasila Education instills democratic values, national unity, cooperation, and respect for diversity as the foundation of civic life in accordance with the principle of *Bhinneka Tunggal Ika* (Unity in Diversity), while strengthening students' civic disposition (Winarno, 2023).

As an institution implementing the Merdeka Curriculum, SMK Hisba Buana Semarang is responsible for preparing students who are not only vocationally competent but also possess the character embodied in the Pancasila Student Profile. However, in practice, Islamic Religious Education and Pancasila Education are still delivered separately, resulting in limited integration of Islamic, national, and multicultural values. Consequently, students tend to perceive religious and civic values as distinct domains, despite their shared objective of nurturing individuals who are faithful, morally responsible, patriotic, and respectful of diversity. As a result, the internalization of tolerance, religious moderation, cooperation, and awareness of living harmoniously in a pluralistic society has not yet been fully achieved. Therefore, an integrated learning approach is needed to connect these values comprehensively in order to realize the objectives of the Merdeka Curriculum in producing graduates who are both competent and possess strong character.

Accordingly, integrating Islamic Religious Education with multicultural education is essential for fostering tolerance, empathy, mutual respect, and unity within diverse school communities. The integration of multicultural values into Islamic Religious Education enables students to develop inclusive character and the ability to live harmoniously with people from different religious, ethnic, and cultural backgrounds (Tentiasih & Rifa'i, 2022). Anggraini

(2023) found that multicultural education in Islamic Religious Education contributes significantly to strengthening the Global Diversity dimension of the Pancasila Student Profile. Similarly, Azis (2024) reported that strengthening religious moderation within the Merdeka Curriculum enhances students' tolerance, inclusiveness, and moderation. Furthermore, Syahwaliana et al. (2025) demonstrated that Pancasila Education contributes to developing students' civic disposition through the internalization of the values of unity, democracy, and respect for diversity. Nevertheless, previous studies have generally examined Islamic Religious Education, Pancasila Education, and multicultural education as separate fields of inquiry. Research specifically investigating the integration of Islamic Religious Education and Pancasila Education based on multicultural education within the implementation of the Merdeka Curriculum, particularly at vocational high schools (SMKs), remains limited. In fact, these two subjects share closely related values that contribute to the development of students who are religious, patriotic, tolerant, and capable of living harmoniously in multicultural societies.

Based on this research gap, the present study offers a novel contribution by proposing an integrative perspective that simultaneously connects Islamic, national, and multicultural values within the implementation of the Merdeka Curriculum at vocational high schools. The novelty of this study lies in the development of an integrated model that incorporates Islamic values, national values, and multicultural values through intracurricular learning, school culture, and the Pancasila Student Profile Strengthening Project (P5). Specifically, this study examines the forms of integration between Islamic Religious Education and Pancasila Education based on multicultural education at SMK Hisba Buana Semarang, their implementation within the Merdeka Curriculum, and the factors that support and hinder their implementation. Accordingly, this study aims to provide a comprehensive understanding of the forms and implementation of the integration of Islamic Religious Education and Pancasila Education based on multicultural education, as well as to identify the factors facilitating and constraining its implementation within the context of the Merdeka Curriculum.

Method

This study employed a qualitative approach using a single-case study design. A qualitative approach was selected to obtain an in-depth understanding of the integration of Islamic Religious Education (IRE) and Pancasila Education based on multicultural education within the implementation of the Merdeka Curriculum at SMK Hisba Buana Semarang. Qualitative research seeks to explore and understand the meanings that individuals or groups assign to social issues and educational phenomena (Creswell & Poth, 2018).

A case study design was chosen because the research focused on a single bounded system, namely the implementation of the integration of Islamic Religious Education and Pancasila Education within the context of multicultural education at SMK Hisba Buana Semarang. The unit of analysis comprised the teaching and learning processes of Islamic Religious Education and Pancasila Education, the integration of multicultural values, and the implementation of the Merdeka Curriculum in fostering the Pancasila Student Profile. A case study enables researchers to conduct an in-depth investigation of a phenomenon within its real-life context (Yin, 2018).

The research was conducted at SMK Hisba Buana Semarang. The participants consisted of seven informants, including the principal, the vice principal for curriculum affairs, an Islamic Religious Education teacher, a Pancasila Education teacher, and three students. Informants were selected using purposive sampling, whereby participants were chosen based on specific considerations to ensure that they could provide the most relevant information aligned with the research objectives (Sugiyono, 2023).

Data were collected through participant observation, semi-structured in-depth interviews, and document analysis. Observation was conducted to examine classroom instruction and social interactions within the school environment. Interviews were used to obtain information regarding the planning, implementation, and evaluation of the integrated learning process. Documentation included teaching modules, instructional materials, documents related to the Pancasila Student Profile Strengthening Project (P5), and other

supporting records. The use of multiple data collection techniques enhanced the credibility and completeness of the findings through triangulation (Creswell & Poth, 2018).

Data were analyzed using the interactive model developed by Miles, Huberman, and Saldaña, which consists of data condensation, data display, and conclusion drawing and verification (Miles et al., 2014). During the analysis, the researcher conducted coding, thematic analysis, and pattern identification to develop a comprehensive understanding of the phenomenon under investigation.

The trustworthiness of the data was established through source triangulation, methodological triangulation, and member checking. In addition, an audit trail was maintained to ensure the transparency and traceability of the entire research process. These procedures were employed to enhance the credibility, dependability, confirmability, and transferability of the research findings (Creswell & Poth, 2018).

Results and Discussion

SMK Hisba Buana Semarang is a vocational high school that has fully implemented the Merdeka Curriculum across all grade levels. The school is committed to developing students' academic competence, vocational skills, and character through the implementation of the Pancasila Student Profile. In practice, the school integrates Islamic values, national values, and multicultural education through Islamic Religious Education (IRE), Pancasila Education, and the Pancasila Student Profile Strengthening Project (P5). The student population comes from diverse social, cultural, and socioeconomic backgrounds, creating a supportive environment for the implementation of multicultural education. The results and discussion are presented as follows:

1. Forms of the Integration of Islamic Religious Education and Pancasila Education Based on Multicultural Education at SMK Hisba Buana Semarang

The findings indicate that the integration of Islamic Religious Education (IRE) and Pancasila Education at SMK Hisba Buana Semarang is not achieved by merging the two subjects into a single curriculum. Instead, it is implemented through the integration of shared values embedded within both subjects. This integration is reflected in the development of teaching modules, classroom instruction, school culture, and the implementation of the Pancasila Student Profile Strengthening Project (P5). The integrated values include tolerance (*tasamuh*), brotherhood (*ukhuwah*), cooperation (*gotong royong*), justice, respect for diversity, social responsibility, and the spirit of national unity. IRE teachers emphasize tolerance, brotherhood, and social justice, while Pancasila Education teachers reinforce the values of national unity, democracy, diversity, and respect for citizens' rights. These findings demonstrate that the two subjects complement one another in developing students who are religious, humanistic, patriotic, and capable of living harmoniously in a pluralistic society.

Conceptually, these findings suggest that value-based integration is more practical and feasible than structural integration through the merging of school subjects. Value-based integration enables each subject to maintain its disciplinary identity while pursuing a common objective of strengthening students' character. Consequently, the learning process extends beyond the achievement of academic competencies to become a medium for internalizing religious, national, and multicultural values in a holistic manner.

These findings are consistent with the concept of multicultural education proposed by Banks and Banks, who argue that multicultural education is intended not merely to introduce diversity but also to transform the learning process so that students develop democratic, equitable, inclusive, and respectful attitudes toward differences (Banks & Banks, 2020). In the present study, this transformation is evident in the integration of Islamic and national values across classroom instruction, school culture, and P5 activities. Thus, multicultural education is not limited to cognitive understanding but becomes a lived social experience in students' daily school life.

The findings also support Anggraini's (2023) study, which reported that multicultural education in Islamic Religious Education contributes significantly to strengthening the Global Diversity dimension of the Pancasila Student Profile. Through learning activities that integrate tolerance, respect for differences, and inclusive attitudes, students acquire not only religious knowledge but also the ability to interact positively with individuals from diverse backgrounds. These findings further reinforce Sutisna et al.'s (2024) view that multicultural education plays a crucial role in preparing students to recognize cultural, religious, and social diversity as an integral part of community life.

Furthermore, the study reveals that the integration of religious and national values contributes to strengthening students' religious moderation. Students are encouraged to understand religious teachings from an inclusive perspective, appreciate differences, and prioritize mutual respect in social interactions. This finding is in line with Azis (2024), who concluded that incorporating religious moderation into the Merdeka Curriculum promotes students' tolerance, openness, and appreciation of diversity. The results indicate that religious and national values are not dichotomous; rather, they reinforce one another in shaping students with moderate religious perspectives and strong national awareness.

Within this study, Pancasila Education also functions as an instrument for strengthening national identity in harmony with religious values. Democratic values, national unity, cooperation, and respect for diversity provide students with the foundation for understanding the importance of maintaining social harmony within a pluralistic society. This finding supports Widiatmaka et al. (2022), who emphasized that Pancasila Education plays a strategic role in fostering democratic character, strengthening social integration, and enhancing national awareness in multicultural communities.

Moreover, the findings indicate that the integration of multicultural values is reflected not only in instructional content but also in inclusive and equitable teaching practices. Teachers provide equal opportunities for all students to participate in discussions, collaborative learning, and classroom activities regardless of their religious, cultural, ethnic, or socioeconomic backgrounds. This demonstrates that the school has successfully implemented the principles of equality and respect for diversity as part of its learning culture. These findings are consistent with Raezuka (2025), who argued that multicultural education contributes to the development of inclusive school environments through the integration of multicultural values into both the curriculum and school culture.

Unlike previous studies, which generally examined multicultural education within either Islamic Religious Education or Pancasila Education separately, the present study demonstrates that multicultural values are strengthened more comprehensively when both subjects are integrated. Such integration enables students to understand diversity from both religious and civic perspectives. Consequently, students recognize tolerance not only as a religious obligation but also as a civic responsibility in maintaining harmony within a multicultural society.

Based on interviews, observations, and document analysis, the integration of Islamic and national values at SMK Hisba Buana Semarang contributes significantly to strengthening the dimensions of the Pancasila Student Profile, particularly faith and devotion to God Almighty and noble character, global diversity, and mutual cooperation. Through classroom instruction and P5 activities, students are encouraged to respect differences, collaborate within heterogeneous groups, and demonstrate social responsibility toward their communities. Conceptually, these findings indicate that integrating Islamic Religious Education and Pancasila Education through a multicultural education framework constitutes an effective character education model that connects religious values, national values, and multicultural values in a coherent manner. Islamic Religious Education serves as the foundation for strengthening students' spiritual and moral values, Pancasila Education reinforces national

identity and civic responsibility, while multicultural education provides the conceptual framework that unites both through respect for diversity. The synergy of these three dimensions contributes to strengthening the Pancasila Student Profile and represents an effective strategy for developing students who are tolerant, inclusive, patriotic, and capable of living harmoniously within multicultural societies.

2. Implementation of the Integration of Islamic Religious Education and Pancasila Education Based on Multicultural Education in the Merdeka Curriculum

The findings indicate that the integration of Islamic Religious Education (IRE) and Pancasila Education based on multicultural education at SMK Hisba Buana Semarang is implemented through classroom instruction, school culture, co-curricular activities, and the Pancasila Student Profile Strengthening Project (P5). This implementation is not limited to the delivery of academic content but also emphasizes the internalization of the values of tolerance, national unity, cooperation, and respect for diversity in students' daily lives. The integration is reflected in teachers' efforts to relate learning materials to contemporary social realities, enabling students to understand the importance of living harmoniously within a multicultural society. These findings indicate that integration extends beyond the formal curriculum and becomes an integral part of the continuous process of character development through students' learning experiences.

Based on classroom observations and interviews, an Islamic Religious Education teacher stated that *"the value of tolerance is always integrated into learning through discussions of social issues"* (G. P. Semarang, 2026). Multicultural values are implemented through discussion, case studies, problem-based learning (PBL), and reflective learning activities. During the learning process, students are encouraged to analyze various social phenomena related to tolerance, interfaith harmony, and the importance of maintaining national unity within society. Teachers emphasize not only cognitive achievement but also the development of empathy, respect for differences, and peaceful conflict resolution. These findings indicate that Islamic Religious Education has incorporated the principles of religious moderation, which constitute one of the primary focuses of character education in the Merdeka Curriculum. Teachers integrate the values of religious moderation through learning materials, instructional methods, and classroom activities that promote respect for different beliefs and foster students' tolerance (Hanafie et al., 2024). Consequently, Islamic Religious Education functions not only as a means of strengthening students' spiritual development but also as an effective medium for cultivating social character that supports peaceful and harmonious coexistence within a pluralistic society.

Meanwhile, a Pancasila Education teacher explained:

> *"In my classes, I always relate Pancasila lessons to the diversity of Indonesian society. Students are encouraged to discuss tolerance, respect for different opinions, and the importance of maintaining national unity despite coming from different backgrounds"* (G. P. P. S. M. K. H. B. Semarang, 2026).

In Pancasila Education, multicultural education is implemented through contextual learning, which connects instructional content with the diverse realities of Indonesian society. Teachers guide students to understand the meaning of diversity, national unity, democracy, human rights, and civic responsibility. Through group discussions and collaborative learning activities, students learn to respect differing opinions, cooperate with peers from diverse backgrounds, and develop democratic attitudes in decision-making. Multicultural education encourages students to become tolerant, inclusive, respectful of others' rights, and capable of living peacefully in diverse communities. It emphasizes mutual respect, intercultural understanding, and the ability to manage differences as an integral part of life in a pluralistic society (Azhari & Albina, 2024). These findings demonstrate that Pancasila Education serves

as a strategic instrument for strengthening national identity while fostering students' awareness of the importance of respecting diversity as a fundamental element of civic life.

The implementation of multicultural values is further reinforced through a school culture that fosters an inclusive and harmonious learning environment. Classroom observations revealed that interactions among students were consistently positive, with no evidence of discriminatory treatment based on social or cultural backgrounds. The school encourages students to practice mutual respect, cooperation, and social harmony through various activities, including flag ceremonies, religious programs, community service, and student organization activities. Such a school culture provides an effective medium for internalizing multicultural values because students not only learn these values in the classroom but also practice them directly in their daily school lives. These findings indicate that the successful implementation of multicultural education depends not only on classroom instruction but also on a supportive school environment that consistently reinforces positive behaviors.

The findings also demonstrate that the implementation of multicultural education is further strengthened through the Pancasila Student Profile Strengthening Project (P5), particularly under the Global Diversity theme. Through this project, students participate in collaborative activities requiring them to cooperate, communicate effectively, respect differences, and solve problems collectively. These projects provide authentic learning experiences that foster tolerance and inclusiveness. This implementation is consistent with previous studies indicating that the Pancasila Student Profile represents the primary orientation of the Merdeka Curriculum, achieved through the integration of intracurricular, co-curricular, and extracurricular learning, as well as through the development of a school culture that supports holistic character education (Rachmawati et al., 2022). In the context of this study, P5 serves not only as a character-building program but also as a platform for actualizing the Islamic, national, and multicultural values that students have acquired throughout the learning process.

The successful implementation of integration at SMK Hisba Buana Semarang is attributable to the synergy among intracurricular learning, school culture, and P5 activities. These three components complement one another in the process of value internalization. Classroom instruction develops students' conceptual understanding of tolerance, national unity, and diversity; school culture provides opportunities for the habitual practice of these values in everyday life; and P5 offers authentic experiences through collaborative projects. This synergy enables character education to be implemented in a more comprehensive and sustainable manner, ensuring that religious, national, and multicultural values are not merely understood theoretically but are also reflected in students' behavior.

These findings are consistent with Anggraini's (2023) study, which reported that multicultural education in Islamic Religious Education contributes significantly to strengthening the Global Diversity dimension of the Pancasila Student Profile. According to Anggraini, the values of tolerance, respect for differences, and inclusiveness can be effectively developed through contextual religious learning, enabling students to recognize diversity as a social reality that should be respected. The present findings reinforce this perspective by demonstrating that integrating multicultural values into both Islamic Religious Education and Pancasila Education encourages students to practice tolerance and appreciate diversity in their daily lives. Consequently, religious education functions not only to foster individual piety but also to cultivate social responsibility.

The findings also support Azis (2024), who argued that integrating religious moderation into the Merdeka Curriculum strengthens students' character, particularly in the dimensions of faith and devotion to God Almighty, noble character, and global diversity. According to Azis, strengthening religious moderation through classroom instruction represents an important

strategy for cultivating tolerance, openness to differences, and a commitment to national unity. The present study demonstrates that the values of religious moderation are not merely taught as theoretical concepts but are also implemented through classroom activities and school culture that promote an inclusive educational environment.

Furthermore, these findings are consistent with Hilmin (2024), who found that the internalization of religious moderation values in Islamic Religious Education contributes to the development of students who are fair, balanced, tolerant, and respectful of diversity. Religious education grounded in the principles of religious moderation serves as an effective means of creating peaceful and inclusive educational environments within pluralistic societies. The present study further demonstrates that the integration of religious and national values strengthens the practice of religious moderation, as reflected in students' openness to differences and their ability to collaborate with individuals from diverse backgrounds.

This study also reinforces the findings of Sutisna et al. (2024), who concluded that multicultural education makes a significant contribution to strengthening the Global Diversity dimension through learning experiences that value cultural, religious, and social diversity. Multicultural education not only enhances students' understanding of diversity but also develops the social competencies required to participate effectively in democratic and multicultural societies. In the present study, this contribution is evident in students' ability to interact positively, collaborate within heterogeneous groups, and demonstrate tolerant attitudes throughout school life.

From the perspective of the Merdeka Curriculum policy, the implementation at SMK Hisba Buana Semarang is aligned with the national educational agenda, which positions the Pancasila Student Profile as the primary goal of education. The integration of Islamic Religious Education and Pancasila Education through a multicultural education framework demonstrates that learning is directed not only toward academic achievement but also toward the holistic development of students' character. Through this integration, students are encouraged to become individuals who are faithful and devoted to God Almighty, tolerant, respectful of diversity, capable of collaboration, and committed to national unity. These findings indicate that the synergy among religious, national, and multicultural values constitutes a fundamental foundation for strengthening the Pancasila Student Profile.

In conclusion, the integration of Islamic Religious Education and Pancasila Education based on multicultural education at SMK Hisba Buana Semarang has been systematically implemented through classroom instruction, school culture, and P5 activities. This implementation not only supports the successful realization of the Merdeka Curriculum but also contributes to the development of students who are religious, tolerant, inclusive, democratic, and strongly committed to national unity within a multicultural society. Unlike Anggraini's study, which focused on integrating multicultural education into Islamic Religious Education, and Azis's study, which emphasized religious moderation within the Merdeka Curriculum, the present study demonstrates that the integration of Islamic Religious Education and Pancasila Education based on multicultural education can be implemented simultaneously through classroom learning, school culture, and P5 activities. These findings highlight the synergy among religious, national, and multicultural values in strengthening the Pancasila Student Profile at the vocational high school level.

3. Supporting and Inhibiting Factors in the Integration of Islamic Religious Education and Pancasila Education Based on Multicultural Education at SMK Hisba Buana Semarang

The findings indicate that the successful integration of Islamic Religious Education (IRE) and Pancasila Education based on multicultural education at SMK Hisba Buana Semarang is supported by several interrelated factors, including school policy support, teachers' commitment, the implementation of the Merdeka Curriculum, the Pancasila Student Profile

Strengthening Project (P5), an inclusive school culture, and the diversity of the student population as a medium for authentic social learning. These factors contribute to creating an educational environment conducive to the internalization of the values of tolerance, brotherhood, mutual cooperation, justice, and respect for diversity in students' daily lives. The findings suggest that the success of multicultural education depends not only on classroom instruction but also on a supportive school ecosystem that enables these values to be continuously internalized.

Based on interviews with the principal and the vice principal for curriculum affairs, school policy support emerged as one of the most decisive factors in the successful implementation of integration. The principal stated that *"character development and the promotion of tolerance are integral parts of the school's vision, implemented through classroom learning and P5 activities"* (K. S. S. M. K. H. B. Semarang, 2026). The school provides teachers with opportunities to design learning activities that emphasize character education, religious moderation, and the implementation of the Pancasila Student Profile. This support is reflected in school programs, the implementation of P5, the strengthening of school culture, and continuous character development initiatives. These findings indicate that school policy serves as the institutional foundation guiding all educational programs toward strengthening students' character based on religious, national, and multicultural values. This finding is consistent with Istianah, Maftuh, and Malihah (2023), who argued that the successful implementation of the Merdeka Curriculum and the Pancasila Student Profile is strongly influenced by the establishment of a peaceful, inclusive, and diversity-oriented school culture. Such a culture provides a solid foundation for developing students who are tolerant, democratic, and capable of living harmoniously within a pluralistic society.

In addition to school policy, teachers' commitment represents another major supporting factor in implementing the integration of multicultural values. Classroom observations revealed that both Islamic Religious Education and Pancasila Education teachers consistently connected learning materials with contemporary social realities. Rather than merely presenting theoretical concepts, teachers actively fostered tolerance, inclusiveness, social responsibility, and respect for differences through classroom discussions, case studies, collaborative learning, and reflective activities. These findings highlight teachers' central role as agents of value transformation who bridge religious and civic concepts with students' everyday experiences. This finding is in line with Khair, Tang, and Mubarok (2024), who concluded that multicultural education enables students to develop respect for diversity, tolerance, and the ability to interact positively with individuals from different cultural, religious, and social backgrounds.

The implementation of the Merdeka Curriculum also serves as a significant supporting factor because it provides teachers with greater flexibility to design contextual and student-centered learning. This flexibility enables the integration of Islamic, national, and multicultural values in ways that are responsive to students' characteristics and the school's educational context. Furthermore, the Pancasila Student Profile Strengthening Project (P5), particularly the Global Diversity theme, reinforces the internalization of tolerance, mutual cooperation, collaboration, and respect for diversity. Through project-based activities, students gain authentic experiences in interacting, collaborating, and solving problems collectively without discrimination based on social or cultural backgrounds. These findings demonstrate that the Merdeka Curriculum provides broader opportunities for multicultural education than conventional approaches that focus primarily on academic achievement.

Another important supporting factor is the school's inclusive and supportive culture. Classroom observations showed that interactions among students were harmonious, with no evidence of discrimination based on social, economic, or cultural backgrounds. Various school activities, including flag ceremonies, religious programs, student organizations, and

community service activities, function as practical media for cultivating tolerance, cooperation, and respect for differences. These findings demonstrate that school culture plays a vital role in strengthening the implementation of multicultural education because students not only learn these values in the classroom but also practice them in their daily interactions. This finding supports Faiz and Kurniawaty (2022), who emphasized that the successful development of the Pancasila Student Profile is strongly influenced by a school culture that consistently promotes character values, collaboration, tolerance, and appreciation of diversity in students' everyday lives.

In addition to the supporting factors, this study also identified several barriers to implementing the integration of Islamic Religious Education (IRE) and Pancasila Education based on multicultural education. The first challenge is the lack of integrated instructional resources or teaching modules that explicitly connect the content of Islamic Religious Education and Pancasila Education within a unified multicultural education framework. At present, the integration largely depends on teachers' creativity and personal initiative, making its implementation neither fully systematic nor well-structured. Consequently, the degree of integration varies across classrooms and learning activities. These findings indicate that the success of integration remains largely teacher-dependent and has not yet been adequately supported by standardized instructional materials.

The second challenge is the limited instructional time available. Teachers must balance curriculum targets with the need to internalize multicultural values in a meaningful and comprehensive manner. As a result, discussions on tolerance, religious moderation, respect for diversity, and national values cannot always be explored in sufficient depth. These findings are consistent with the study by Hanafie, Fauzan, and Malihah, which reported that the implementation of religious moderation values in Islamic Religious Education continues to face challenges, including limited instructional time, teachers' preparedness, and the need for contextual teaching strategies to facilitate the effective internalization of moderation values among students (Hanafie et al., 2024).

Another obstacle is the uneven understanding among teachers regarding the concept of multicultural education and its implementation in classroom instruction. Although teachers generally recognize the importance of tolerance and respect for diversity, differences remain in their ability to systematically integrate these values into learning materials and instructional activities. This condition indicates that strengthening teachers' competencies through professional training and continuous professional development is still necessary to optimize the implementation of multicultural education. Furthermore, these findings suggest that the successful implementation of multicultural education depends largely on teachers' pedagogical competence in managing inclusive, character-oriented learning environments.

In addition, the assessment of students' character remains a significant challenge. Values such as tolerance, empathy, inclusiveness, and respect for diversity cannot be adequately measured through conventional written tests used for cognitive assessment. Character assessment requires continuous observation, reflective journals, authentic assessment, and other evaluation instruments capable of capturing students' attitudinal development comprehensively. Therefore, schools still need to develop more systematic character assessment frameworks to evaluate the outcomes of multicultural education more accurately. These findings indicate that assessment continues to be one of the major challenges in implementing character education and multicultural education within schools.

Overall, these findings suggest that the successful integration of Islamic Religious Education and Pancasila Education based on multicultural education is determined not only by the curriculum itself but also by supportive school policies, an inclusive school culture, teachers' professional competencies, the availability of integrated instructional resources, and comprehensive assessment systems. The findings demonstrate that the implementation of

multicultural education requires a systemic approach integrating curriculum, instructional practices, school culture, and educational management. Unlike previous studies, which generally examined the supporting and inhibiting factors of multicultural education within a single subject area, this study demonstrates that integrating Islamic Religious Education and Pancasila Education requires cross-disciplinary collaboration, institutional support, and the simultaneous strengthening of school culture. Therefore, continuous efforts are needed to enhance teachers' professional competencies, develop integrated instructional modules, optimize the implementation of the Pancasila Student Profile Strengthening Project (P5), and improve character assessment systems to ensure that multicultural education within the Merdeka Curriculum can be implemented more effectively and sustainably.

Table 4.1. Research Findings

Research Focus	Main Findings
Integration of Islamic Religious Education and Pancasila Education Based on Multicultural Education	The integration is implemented through the internalization of the values of tolerance, brotherhood, mutual cooperation, justice, and respect for diversity in classroom instruction, school culture, and the Pancasila Student Profile Strengthening Project (P5).
Implementation of the Integration of Islamic Religious Education and Pancasila Education in the Merdeka Curriculum	The integration is carried out through contextual learning, classroom discussions, reflective learning, character habituation, and P5 activities under the Global Diversity theme, thereby strengthening students' tolerance, inclusiveness, and national identity.
Supporting and Inhibiting Factors of the Integration	Supporting factors include school policy support, teachers' commitment, the flexibility of the Merdeka Curriculum, an inclusive school culture, and P5 activities. Inhibiting factors include the lack of integrated instructional modules, limited instructional time, teachers' varying levels of understanding of multicultural education, and challenges in assessing students' character development.

The integration of Islamic Religious Education and Pancasila Education based on multicultural education at SMK Hisba Buana Semarang has been successfully implemented through classroom instruction, school culture, and the Pancasila Student Profile Strengthening Project (P5). This integration has contributed to the development of students who are religious, tolerant, and possess a strong sense of national identity in accordance with the dimensions of the Pancasila Student Profile.

Conclusion

Based on the findings of this study, the following conclusions can be drawn:

1. The integration of Islamic Religious Education (IRE) and Pancasila Education based on multicultural education at SMK Hisba Buana Semarang has been successfully implemented through classroom instruction, school culture, and the Pancasila Student Profile Strengthening Project (P5). This integration is realized through the internalization of the values of tolerance, cooperation, brotherhood, justice, and respect for diversity across various educational activities.
2. The integration is implemented through contextual and student-centered learning, supported by an inclusive school culture and P5 activities under the Global Diversity theme. Through these processes, students not only gain an understanding of Islamic and national values but also develop tolerant and inclusive attitudes, as well as a strong sense of national identity that aligns with the dimensions of the Pancasila Student Profile, particularly faith in and devotion to God Almighty, noble character, and global diversity.

3. The successful implementation of the integration is supported by the school's commitment, teachers' competence and dedication, the flexibility of the Merdeka Curriculum, an inclusive and supportive school culture, and the implementation of P5 activities. However, several challenges remain, including the lack of integrated instructional materials, limited instructional time, uneven teacher understanding of multicultural education, and the absence of a fully developed character assessment system.

From a theoretical perspective, this study demonstrates that the integration of Islamic Religious Education (IRE) and Pancasila Education based on multicultural education can serve as an effective model for strengthening character education within the implementation of the Merdeka Curriculum. The integration extends beyond classroom instruction to encompass school culture and co-curricular activities, thereby creating an educational ecosystem that supports the holistic development of the Pancasila Student Profile. Therefore, schools are encouraged to develop integrated instructional modules, enhance teachers' competencies in multicultural education, and strengthen character assessment systems to ensure that the implementation of this integrated approach is more effective, systematic, and sustainable.

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