Pancasila and Civics Education Journal

THE ROLE OF PANCASILA EDUCATION IN FOSTERING TOLERANCE AMONG STUDENTS: A LITERATURE REVIEW

Lusi Safitri [1]*, Zakiah Azzahra [2], Fitriyah Azhari [3], Meisya Adhira [4], Deni Pirmansyah [5]

[1,2,3,4,5] Universitas Pamulang, Indonesia
Corresponding Author: lusisahfitri@gmail.com*

Abstract: *Pancasila Education plays a crucial role in shaping students' attitudes of tolerance amidst diversity. This study aims to analyze the role of Pancasila Education in fostering student tolerance, identifying relevant Pancasila values, and examining supporting and inhibiting factors. A qualitative method utilizing a literature review approach was employed. Data were gathered from relevant scholary journal articles published between 2021 and 2026. The data were analyzed through stages of identification, selection, categorization, analysis, and synthesis of findings from previous research. An analysis of ten articles reveals that Pancasila Education contributes to enhancing student tolerance by integrating Pancasila values into both classroom instruction and daily life. This attitude is manifested through behaviors such as respecting differences and opinions, cooperating with others, and refraining from discrimination. Supporting factors include teacher role-modeling, active learning methods, an inclusive school environment, the cultivation of positive habits, and support from families and the community. Conversely, inhibiting factors include variations in student character, time constraints, low student engagement, conflicts, and the influence of the external environment and social media. Thus, Pancasila Education not only imparts an understanding of values but also encourages their application in shaping students' attitudes of tolerance.*

Keywords: *Pancasila Education, Tolerance, Students, Pancasila Values, Literature Review*

Abstrak: Pendidikan Pancasila memiliki peran penting dalam membentuk sikap toleransi peserta didik di tengah keberagaman. Penelitian ini bertujuan untuk menganalisis peran Pendidikan Pancasila dalam menumbuhkan sikap toleransi peserta didik, nilai-nilai Pancasila yang relevan, serta faktor pendukung dan penghambatnya. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi literatur. Data diperoleh dari artikel jurnal ilmiah yang relevan dan diterbitkan pada tahun 2021–2026. Data dianalisis melalui tahap identifikasi, seleksi, pengelompokan, analisis, dan sintesis terhadap hasil penelitian terdahulu. Hasil penelitian terhadap sepuluh artikel menunjukkan bahwa Pendidikan Pancasila berperan dalam meningkatkan sikap toleransi peserta didik melalui penerapan nilai-nilai Pancasila dalam pembelajaran dan kehidupan sehari-hari. Sikap tersebut tercermin dalam perilaku menghargai perbedaan, menghormati pendapat, bekerja sama, serta tidak melakukan diskriminasi. Faktor pendukung meliputi keteladanan guru, metode pembelajaran aktif, lingkungan sekolah yang inklusif, pembiasaan positif, serta dukungan keluarga dan masyarakat. Adapun faktor penghambat meliputi perbedaan karakter peserta didik, keterbatasan waktu, rendahnya keaktifan, konflik, serta pengaruh lingkungan luar dan media sosial. Dengan demikian, Pendidikan Pancasila tidak hanya memberikan pemahaman nilai, tetapi juga mendorong penerapannya dalam membentuk sikap toleransi peserta didik.

Kata Kunci: Pendidikan Pancasila, Sikap Toleransi, Peserta Didik, Nilai-Nilai Pancasila, Studi Literatur.
Article info: Accepted
Recommended citation: APA Style v.7
How to Cite:
Safitri, L., Azzahra, Z., Azhari, F., Adhira, M., & Pirmansyah, D. (2026). The role of Pancasila education in fostering tolerance among students: A literature review. *Pancasila and Civics Education Journal*, 5(3). 409-420
https://doi.org/10.30596/pcej.v5i3.32181

This is an open access article under the CC BY-SA license

INTRODUCTION

Indonesia is a multicultural nation characterized by religious, ethnic, linguistic, and cultural diversity. This diversity constitutes an important social resource, but it also presents challenges for maintaining social cohesion, democratic participation, and peaceful coexistence. In a pluralistic society, tolerance is essential because it enables individuals to recognize differences, respect the rights of others, and participate in shared social life without discrimination. The UNESCO (1995) Declaration of Principles on Tolerance conceptualizes tolerance as respect for and appreciation of the diversity of cultures and human expression, emphasizing that it is necessary for human rights, pluralism, democracy, and the rule of law. From this perspective, tolerance should not be reduced to passive acceptance of difference; rather, it requires an active commitment to human dignity, equal rights, and peaceful coexistence. Banks (2001) similarly emphasizes that citizenship education must respond to diversity and prepare learners to participate in democratic societies. Multicultural education therefore becomes an important foundation for helping students understand different perspectives, challenge discriminatory assumptions, and develop inclusive civic identities (Banks, 2015; Gay, 2018). Schools have a strategic responsibility to cultivate these dispositions because students encounter social, cultural, and religious differences through classroom interactions, peer relationships, and wider community life.

In Indonesia, Pancasila provides a normative and philosophical foundation for developing tolerance as a civic disposition. Its five principles offer ethical guidance for relationships grounded in religious respect, just and civilized humanity, national unity, deliberative democracy, and social justice. Pancasila Education consequently has a role that extends beyond teaching students to memorize the five principles; it should facilitate the transformation of these principles into attitudes and practices that shape everyday social interactions. Dewantara et al. (2019) discuss Pancasila as a foundational ideology and a distinctive element of civic education in Indonesia. In educational practice, this perspective requires teachers to connect the meaning of Pancasila with students' experiences of diversity, disagreement, cooperation, and mutual responsibility. Listyarini et al. (2023), for example, examined the implementation of Pancasila and Citizenship Education as an effort to develop tolerance among university students in campus life. Similarly, Handayani and Maghfiroh (2024) investigated Pancasila Education as a basis for practicing tolerance among students in a school context, while Ilmi et al. (2024) examined the implementation of Pancasila values to improve interreligious and intercultural tolerance. These studies illustrate the relevance of Pancasila Education to tolerance development, although their specific contexts and research designs need to be considered when interpreting their findings.

Nevertheless, the relationship between learning Pancasila and developing tolerant behavior should not be assumed to occur automatically. Students may be able to explain the importance of respecting differences while still displaying prejudice, stereotyping, exclusion, or reluctance to interact with people from different backgrounds. This distinction highlights the need to examine the relationship between cognitive understanding, affective dispositions, and observable behavior. Lickona (1991) argues that character education involves moral knowing, moral feeling, and moral action, suggesting that knowledge of ethical principles must be accompanied by emotional commitment and consistent conduct. Nucci et al. (2014) likewise situate moral and character education within broader debates about how individuals develop moral judgment and translate values into social behavior. From a multicultural education perspective, Nieto (2010) emphasizes the importance of addressing diversity and inequality within educational institutions rather than treating cultural differences as peripheral issues. These perspectives suggest that tolerance

education should help students recognize prejudice, consider the experiences of others, evaluate discriminatory practices, and act responsibly when differences produce disagreement or conflict. Thus, the educational significance of Pancasila lies not only in communicating normative principles but also in creating learning experiences through which students can interpret, question, and enact those principles.

The development of tolerance can also be understood through intergroup contact theory. Allport (1954) proposed that contact between members of different groups can help reduce prejudice under appropriate conditions, including equal status, common goals, cooperation, and institutional support. Subsequent evidence strengthens the relevance of this perspective for educational settings. Pettigrew and Tropp (2006), in a meta-analysis of 713 independent samples drawn from 515 studies, found that intergroup contact generally reduces prejudice. Their subsequent analysis identified reduced intergroup anxiety and increased empathy and perspective-taking as important mechanisms through which contact may improve intergroup relations (Pettigrew & Tropp, 2008). These findings indicate that merely placing students from different backgrounds in the same classroom may not be sufficient; the quality of their interactions and the support provided by teachers and school institutions also matter. Banks (2015) argues that education in diverse societies should address how institutional structures, curriculum, and classroom practices shape students' opportunities to participate equitably. UNESCO (2015) similarly emphasizes that global citizenship education should develop respect for diversity, human rights, and responsible participation in local and global communities. Applied to Pancasila Education, these perspectives suggest the importance of dialogic learning, collaborative activities, critical discussion of social issues, and structured reflection on students' experiences of difference.

Although these theoretical perspectives offer a strong basis for understanding tolerance education, important challenges remain in translating normative values into consistent educational practice. Tolerance can be discussed as a moral principle, a personal attitude, an interpersonal practice, and a civic commitment; these dimensions are related but should not be treated as interchangeable. For example, a student may express a favorable attitude toward diversity yet exclude a peer during group activities, or may cooperate with classmates from different backgrounds without critically examining stereotypes. Consequently, a review of the literature needs to distinguish between students' knowledge of tolerance, their attitudes toward diversity, the quality of their intergroup interactions, and their observable practices. Indonesian studies have begun to examine the internalization of Pancasila values and the development of tolerance through educational activities. Ilmi et al. (2024) focused on the implementation of Pancasila values in interreligious and intercultural relations, while Listyarini et al. (2023) examined the role of Pancasila and Citizenship Education in campus life. Research on multicultural education in Indonesia also highlights the importance of responding to the country's cultural plurality through educational approaches that promote mutual understanding and social inclusion (Widiastuti et al., 2024). However, findings from individual schools, universities, or local settings cannot automatically be generalized to all educational contexts. Their broader significance requires critical comparison across research settings, pedagogical approaches, and conceptualizations of tolerance.

Against this background, a literature review is needed to synthesize how Pancasila Education may contribute to tolerance development, identify the educational mechanisms associated with that contribution, and examine the conditions that support or constrain its implementation. The central research gap addressed by this article is the need for an integrated understanding of the relationship between Pancasila values, educational practices, students' dispositions, and the

enactment of tolerance in everyday school life. Rather than assuming that curriculum content directly produces tolerant behavior, this review considers the roles of teacher modeling, classroom dialogue, cooperative learning, critical reflection, and an inclusive school environment. The review is guided by three questions: (1) How does the literature conceptualize the relationship between Pancasila Education and tolerance among students? (2) What pedagogical approaches and social mechanisms are associated with the development of students' tolerant attitudes and practices? and (3) What challenges and educational conditions influence the implementation of tolerance-oriented Pancasila Education? By addressing these questions, this article aims to contribute a more integrated conceptual understanding of tolerance as a multidimensional civic disposition involving knowledge, attitudes, interaction, and behavior. Practically, the review is expected to inform curriculum development, teacher preparation, classroom pedagogy, and school policies that connect Pancasila's normative principles with inclusive, respectful, and democratic relationships.

METHODS

This study employed a literature review approach to examine the role of Pancasila Education in fostering tolerance among students. The review focused on academic literature addressing Pancasila Education, civic and character education, multicultural education, intergroup relations, and tolerance development in educational settings. Relevant literature was identified through searches of academic databases, including Google Scholar, Scopus, and ERIC, using combinations of keywords such as "Pancasila Education," "student tolerance," "character education," "multicultural education," "civic education," and "religious tolerance." Studies were considered eligible when they discussed the conceptual foundations, educational practices, or empirical outcomes associated with tolerance among students. Publications that were unrelated to the research questions, lacked sufficient scholarly information, or did not address education or tolerance were excluded. The selected literature was examined through thematic synthesis, involving repeated reading, identification of recurring concepts, comparison of findings across studies, and organization of the evidence into analytical themes. The synthesis focused on three dimensions: the contribution of Pancasila values to tolerance formation, pedagogical approaches that facilitate tolerant attitudes and behavior, and contextual challenges affecting the implementation of tolerance-oriented education. To support transparency in the reporting of review procedures, the methodological description was informed by the principles of systematic review reporting outlined by Page et al. (2021). The resulting synthesis was used to identify patterns, differences, and gaps in the literature and to develop implications for curriculum development, teaching practices, and the cultivation of inclusive school environments.

RESULT AND DISCUSSION

A. Pancasila Education as a Foundation for Developing Tolerance Among Students

The literature reviewed in this study positions Pancasila Education as an important foundation for fostering tolerance among students in Indonesia's multicultural society. Its educational significance lies in its capacity to connect national philosophical principles with students' moral reasoning, civic dispositions, and everyday social relationships. Tolerance is particularly important in a diverse society because differences in religion, ethnicity, culture, language, and social background can become sources of mutual enrichment or, under unfavorable conditions, prejudice and exclusion. Accordingly, Pancasila Education should be understood not merely as a subject that communicates national values but also as a pedagogical process through which students learn to recognize differences, respect the rights of others, and participate in inclusive social relationships.

The five principles of Pancasila provide complementary normative foundations for this process. The first principle, *Belief in One Almighty God*, encourages respect for religious diversity and the freedom of individuals to practice their beliefs within the framework of constitutional rights and mutual respect. The second principle, *Just and Civilized Humanity*, establishes human dignity and equal moral consideration as foundations for relationships across social differences. The third principle, *The Unity of Indonesia*, emphasizes national solidarity without requiring the elimination of cultural, religious, or ethnic identities. The fourth principle, *Democracy Guided by the Inner Wisdom of Deliberations among Representatives*, provides a basis for dialogue, listening, deliberation, and the peaceful management of disagreement. Finally, the fifth principle, *Social Justice for All the People of Indonesia*, highlights the importance of fairness, equal participation, and the rejection of discriminatory treatment. Taken together, these principles provide a normative framework for understanding tolerance as a civic responsibility rather than simply an individual's personal preference.

This interpretation is consistent with Banks's (2001) argument that citizenship education in diverse societies must prepare learners to participate in democratic life while recognizing cultural differences. Banks (2015) further emphasizes that educational institutions play an important role in shaping students' understanding of diversity, identity, and democratic citizenship. From this perspective, Pancasila Education has the potential to establish a meaningful connection between national identity and respect for pluralism. National unity should not be interpreted as uniformity, but as the capacity of citizens to maintain solidarity while acknowledging legitimate differences.

The connection between Pancasila Education and tolerance can also be examined through character education theory. Lickona (1991) distinguishes moral knowing, moral feeling, and moral action as interconnected dimensions of character development. Applied to tolerance, students need to understand why discrimination is ethically problematic, develop empathy toward individuals whose experiences differ from their own, and demonstrate respect through their actual behavior. Knowledge of the Pancasila principles alone is therefore insufficient if it does not influence students' attitudes and conduct. Nucci et al. (2014) similarly situate moral and character education within broader discussions of moral judgment, social relationships, and the development of ethical agency.

This distinction is important because tolerance is a multidimensional construct. At the cognitive level, students recognize and understand differences. At the affective level, they develop openness, empathy, and respect toward people from different backgrounds. At the behavioral level, they demonstrate these dispositions through inclusive interaction, fair treatment, and the rejection of discriminatory practices. These dimensions are analytically distinguishable but interrelated. A student may understand the principle of equality without consistently applying it in peer relationships, while another student may cooperate with classmates from different backgrounds without fully understanding the ethical significance of that behavior.

Consequently, the contribution of Pancasila Education should be assessed through the relationship between students' knowledge, attitudes, and practices rather than through curriculum content alone. UNESCO's (1995) *Declaration of Principles on Tolerance* emphasizes that tolerance involves respect, acceptance, and appreciation of diversity, while UNESCO (2015) highlights respect for diversity and responsible participation as important educational objectives. These perspectives reinforce the argument that tolerance-oriented Pancasila Education should connect philosophical understanding with practical experiences of democratic and inclusive

citizenship. The principal implication is that Pancasila Education provides a normative foundation for tolerance, but the development of tolerant students requires the educational translation of these principles into moral understanding, emotional dispositions, and everyday civic practices. The distinction between normative commitment and behavioral enactment is central to evaluating the educational contribution of Pancasila.

B. Pedagogical Approaches to Internalizing Tolerance Values Through Pancasila Education

A second theme concerns the pedagogical approaches through which Pancasila values can become meaningful in students' experiences. The literature on character education and multicultural learning suggests that values are more likely to become educationally significant when students have opportunities to interpret, discuss, experience, and practice them. Therefore, tolerance-oriented Pancasila Education requires instructional approaches that move beyond one-way communication and memorization toward participatory, dialogic, and reflective learning.

First, dialogic learning can create opportunities for students to understand differences through reasoned interaction. Classroom dialogue enables students to articulate their perspectives, listen to opposing arguments, clarify misunderstandings, and reconsider assumptions. This process is relevant to the fourth principle of Pancasila because deliberative democracy depends on the willingness to engage with different viewpoints without resorting to intimidation or exclusion. However, dialogue must be carefully facilitated. If classroom discussions reproduce existing social hierarchies or permit discriminatory remarks to go unchallenged, they may reinforce rather than reduce prejudice. Teachers therefore need to establish clear expectations concerning respectful communication, evidence-based reasoning, and equal opportunities to participate.

Second, cooperative learning can provide practical experiences of equality, shared responsibility, and mutual dependence. When students work together toward common objectives, they have opportunities to recognize the contributions of peers whose backgrounds or perspectives differ from their own. This approach is consistent with Allport's (1954) intergroup contact theory, which identifies equal status, common goals, cooperation, and institutional support as important conditions under which contact between groups can reduce prejudice. Pettigrew and Tropp's (2006) meta-analysis of intergroup contact research further supports the general proposition that contact is associated with lower levels of prejudice. Their subsequent analysis identifies intergroup anxiety reduction and increased empathy and perspective-taking as relevant explanatory mechanisms (Pettigrew & Tropp, 2008). These findings offer a theoretical basis for integrating cooperative activities into Pancasila Education. For example, students can investigate local diversity, collaborate on projects addressing discrimination, or develop school-based initiatives promoting respectful relationships. Nevertheless, cooperative learning should not be assumed to produce tolerance automatically. The quality of group interaction, the distribution of responsibilities, and the presence of institutional support remain important considerations. Activities that assign unequal roles or allow some students to dominate decision-making may reproduce the very inequalities that tolerance education seeks to address.

Third, reflective learning can help students connect Pancasila principles with concrete ethical dilemmas. Students may encounter situations involving religious differences, cultural stereotypes, discriminatory jokes, social exclusion, or disagreements over group decisions. Rather than providing only predetermined moral answers, teachers can invite students to examine these situations, consider the perspectives of affected individuals, evaluate the principles involved, and formulate appropriate responses. This approach encourages students to move from recalling moral principles toward reasoning about their practical implications. Lickona's (1991) framework

is relevant here because moral understanding, emotional commitment, and moral action must be developed in a mutually reinforcing manner. Similarly, Gay (2018) emphasizes the importance of culturally responsive teaching that recognizes students' cultural experiences as relevant resources for learning. In Pancasila Education, this means that classroom materials and discussions should acknowledge the diversity students encounter in their communities rather than treating pluralism as an abstract concept detached from their lived experiences.

Fourth, teachers' conduct and the broader school environment influence whether tolerance is consistently practiced. Students do not learn exclusively through formal instruction; they also observe how authority figures respond to disagreement, treat individuals from different backgrounds, and manage conflicts. Bandura's (1977) social learning theory provides a useful explanation of how observation and modeling contribute to learning. When teachers demonstrate fairness, listen respectfully to different perspectives, and respond consistently to discriminatory conduct, they provide behavioral examples that students can observe and potentially adopt. Conversely, a school that teaches equality in the classroom but tolerates exclusion or discriminatory treatment in daily interactions communicates contradictory messages. This inconsistency can weaken the credibility of formal character education. Accordingly, the development of tolerance requires alignment between the curriculum, teachers' behavior, classroom relationships, school rules, and institutional responses to discrimination.

Taken together, these pedagogical approaches suggest that tolerance-oriented Pancasila Education should integrate dialogue, cooperation, reflection, behavioral modeling, and an inclusive school environment. Their contribution lies in creating opportunities for students to understand the meaning of tolerance, experience respectful interaction, and practice inclusive behavior. The effectiveness of these approaches, however, should be examined in relation to their implementation and the actual experiences of students rather than inferred from their inclusion in lesson plans alone.

C. Challenges in Translating Pancasila Values into Students' Tolerant Attitudes and Behavior

Although Pancasila provides a strong normative foundation for tolerance, translating its principles into everyday behavior presents several educational challenges. The first is the gap between formal knowledge and practical enactment. Students may be able to explain the importance of unity, humanity, and mutual respect while continuing to reproduce stereotypes or exclude peers in particular social situations. This problem demonstrates why the success of Pancasila Education cannot be determined solely by students' ability to recall philosophical principles or achieve satisfactory examination scores.

The distinction is consistent with character education theory, which emphasizes that moral knowledge does not necessarily translate into moral action (Lickona, 1991). Students' behavior is also shaped by peer expectations, family socialization, school culture, community relationships, and wider social narratives. Therefore, tolerance education needs to consider the contexts in which students interpret and enact moral values. An educational intervention may strengthen students' conceptual understanding without producing immediate changes in their behavior, particularly when the surrounding social environment reinforces prejudice or exclusion.

A second challenge concerns the possibility that national unity may be interpreted as cultural or social uniformity. Pancasila's third principle emphasizes Indonesian unity, but unity should not be understood as requiring individuals to abandon their cultural identities or suppress legitimate differences. Banks (2015) argues that citizenship education in diverse societies must

address the relationship between group identities, cultural recognition, and democratic participation. From this perspective, Pancasila Education needs to communicate that national solidarity and cultural diversity are compatible. Students should learn that respecting differences does not undermine national identity; rather, it strengthens the capacity to maintain solidarity without discrimination.

A third challenge involves the quality of intergroup contact. Allport's (1954) theory suggests that contact alone is insufficient to reduce prejudice unless appropriate conditions are present. Pettigrew and Tropp (2006) demonstrate that intergroup contact generally has a prejudice-reducing association, but their findings should not be interpreted as evidence that every encounter between different groups will produce positive outcomes. Contact can be unproductive or reinforce existing tensions when interaction takes place under unequal conditions, when groups compete for status, or when discriminatory behavior is left unaddressed.

This issue is particularly relevant to schools in which students have different religious, cultural, linguistic, or socioeconomic backgrounds. Physical proximity does not necessarily produce meaningful engagement. Students may study in the same classroom while maintaining social boundaries or forming peer groups along existing identity lines. Tolerance-oriented Pancasila Education therefore needs to facilitate structured and equitable interaction rather than merely placing students from diverse backgrounds in the same learning environment.

A fourth challenge concerns the distinction between tolerance and the acceptance of injustice. Tolerance does not mean that students must remain silent in the face of discrimination or accept every belief and practice without critical examination. The principle requires respect for human dignity and the rights of others, while democratic citizenship also requires the capacity to challenge conduct that violates those rights. UNESCO's (1995) declaration connects tolerance with respect for human rights, pluralism, and the rule of law. Accordingly, students should learn to distinguish legitimate differences of opinion from discriminatory actions that undermine equality and dignity.

This distinction has important implications for teaching practice. For example, students should be encouraged to respect religious differences while also understanding that religious identity cannot justify the exclusion or humiliation of others. Similarly, disagreements over cultural practices should be approached through reasoned discussion and respect for human rights rather than through stereotyping or hostility. Tolerance education must therefore combine openness to diversity with critical judgment concerning fairness, equality, and human dignity.

A fifth challenge is the potential inconsistency between educational messages and institutional practice. If teachers promote tolerance but fail to intervene when students engage in bullying or discrimination, the school environment may undermine the values communicated in the curriculum. Gay's (2018) work on culturally responsive teaching highlights the significance of recognizing students' backgrounds and experiences in educational practice. Applied to Pancasila Education, this suggests that teachers need to understand how differences are experienced within their classrooms and ensure that learning activities do not marginalize particular groups.

These challenges indicate that the implementation of Pancasila Education should not be evaluated exclusively through curriculum documents or teachers' stated objectives. It should also be examined through the experiences of students, the quality of classroom interactions, the consistency of institutional responses, and the opportunities available for meaningful participation. This broader perspective allows tolerance to be understood as an educational and social process rather than a predetermined outcome of teaching national values.

D. Toward an Integrated Framework for Tolerance-Oriented Pancasila Education

The preceding discussion suggests that the relationship between Pancasila Education and tolerance can be conceptualized through an integrated framework connecting normative foundations, pedagogical processes, individual development, and social enactment. This framework is a conceptual synthesis of the literature discussed in this article, rather than an empirically validated model. Its purpose is to clarify the mechanisms through which Pancasila Education may contribute to tolerance and identify the conditions that require attention in educational practice.

The first component is normative understanding. Students need to understand the ethical significance of the five principles of Pancasila and their implications for human dignity, equality, national solidarity, deliberation, and social justice. At this stage, learning should move beyond memorization toward interpretation of the principles in relation to contemporary social issues. Teachers can use cases involving exclusion, prejudice, or disagreement to help students recognize how Pancasila provides a framework for evaluating conduct.

The second component is affective engagement. Tolerance requires more than intellectual recognition of difference; it also involves empathy, openness, and a willingness to consider the experiences of others. Intergroup contact theory suggests that meaningful interaction can help reduce prejudice, particularly when contact occurs under appropriate conditions (Allport, 1954; Pettigrew & Tropp, 2008). Educational activities should therefore provide opportunities for students to listen to different perspectives, examine their assumptions, and recognize the consequences of exclusion or discrimination.

The third component is dialogic and cooperative practice. Students need opportunities to enact tolerance through shared decision-making, collaborative tasks, respectful disagreement, and the fair distribution of responsibilities. Such activities can connect the deliberative and social dimensions of Pancasila with the everyday realities of classroom life. However, the quality of these experiences depends on how teachers structure participation and respond to unequal power relations.

The fourth component is behavioral enactment. At this stage, the focus shifts to whether students demonstrate respect, fairness, cooperation, and non-discriminatory conduct in their interactions. Observable behavior is important because it provides a basis for examining whether students are translating their understanding and attitudes into practice. Nevertheless, isolated acts should not automatically be interpreted as evidence of stable internalization. The consistency of students' behavior across situations and over time requires further investigation.

The fifth component is institutional reinforcement and reflection. Schools need to establish environments in which tolerance is consistently modeled, practiced, and reinforced. Teachers' conduct, school policies, peer relationships, and responses to discriminatory incidents can either strengthen or weaken students' opportunities to enact Pancasila values. Reflection allows students and teachers to evaluate experiences, identify inconsistencies, and consider how relationships can become more inclusive.

These components are analytically distinct but mutually reinforcing. Normative understanding provides an ethical foundation, affective engagement supports empathy, dialogic and cooperative practice creates opportunities for interaction, behavioral enactment demonstrates the practical expression of values, and institutional reinforcement supports consistency. The relationship should not be understood as a rigid, linear sequence: students may

move between understanding, practice, and reflection as they encounter new experiences and challenges.

Table 1. Conceptual Framework for Fostering Tolerance Through Pancasila Education

Component	Educational focus	Illustrative learning practices	Potential indicators
Normative understanding	Interpreting Pancasila principles in relation to diversity and equality	Case analysis, guided discussion, ethical reasoning	Students can explain why discrimination conflicts with human dignity and equality
Affective engagement	Developing empathy and openness toward differences	Perspective-taking, reflective narratives, intercultural dialogue	Students demonstrate willingness to listen to and consider different perspectives
Dialogic and cooperative practice	Practicing respectful interaction and shared responsibility	Cooperative projects, deliberation, collaborative problem-solving	Students participate fairly, listen respectfully, and negotiate disagreements constructively
Behavioral enactment	Applying tolerance in everyday social relationships	Peer collaboration, conflict resolution, inclusive group activities	Students demonstrate respect, fairness, and non-discriminatory behavior
Institutional reinforcement and reflection	Sustaining tolerance through school culture and critical reflection	Reflective journals, classroom agreements, consistent responses to discrimination	Students and teachers identify and address exclusion while reinforcing inclusive practices

Source: Authors' conceptual synthesis based on Allport (1954), Bandura (1977), Lickona (1991), Banks (2001, 2015), Pettigrew and Tropp (2006, 2008), and UNESCO (1995, 2015).

The framework contributes to the literature in three ways. First, it connects the normative content of Pancasila with the social and pedagogical mechanisms through which tolerance may develop. This connection helps move the discussion beyond the assumption that teaching national principles automatically produces tolerant behavior. Second, it distinguishes students' knowledge, affective dispositions, and observable practices, thereby offering a more comprehensive basis for evaluating tolerance-oriented education. Third, it highlights the role of school culture and institutional consistency, recognizing that students' civic development is shaped by more than formal classroom instruction.

For educational practice, this framework suggests that curriculum development should integrate ethical reasoning, structured intergroup interaction, cooperative learning, and reflective activities. Teacher preparation should also address the management of sensitive discussions, the recognition of prejudice, and the equitable facilitation of classroom participation. At the institutional level, schools should align their stated commitment to Pancasila with procedures for addressing bullying, exclusion, and discriminatory conduct.

Nevertheless, the proposed framework remains conceptual. Its components and potential relationships require empirical examination across different school levels, geographical contexts,

and student populations. Future research could investigate whether changes in students' understanding of Pancasila are associated with changes in their attitudes and behavior, how teachers facilitate meaningful interaction across social differences, and which school-level conditions support sustained tolerance. Longitudinal research would be particularly useful for distinguishing temporary expressions of socially desirable behavior from more consistent internalization of tolerant civic dispositions.

Overall, the literature suggests that Pancasila Education can provide an important foundation for fostering tolerance when its normative principles are connected with meaningful social interaction, critical reflection, and consistent institutional practice. Its contribution should therefore be understood not simply in terms of transmitting national values, but in terms of creating educational conditions in which students can understand, experience, and enact respect for diversity. The central educational challenge is to transform tolerance from a stated moral ideal into a sustained practice of inclusive and democratic citizenship.

CONCLUSION

This literature review highlights the important role of Pancasila Education in fostering tolerance among students by connecting Indonesia's foundational values with the development of inclusive attitudes, respectful social interactions, and democratic civic dispositions. The synthesis indicates that the five principles of Pancasila provide a normative foundation for recognizing human dignity, respecting religious and cultural differences, maintaining national unity, engaging in deliberative dialogue, and promoting social justice. However, the educational contribution of Pancasila cannot be measured solely by students' knowledge of its principles. Meaningful tolerance development requires the integration of cognitive understanding, affective engagement, and behavioral practice. The discussion identifies several pedagogical approaches that may support this process, including dialogic learning, cooperative activities, critical reflection, teacher modeling, and the development of an inclusive school environment. These approaches create opportunities for students to examine prejudice, understand different perspectives, resolve disagreements constructively, and practice respect in everyday relationships. Nevertheless, the internalization of tolerance is not automatic. Its development may be constrained by the gap between moral knowledge and behavior, unequal intergroup relationships, persistent stereotypes, and inconsistencies between classroom instruction and institutional practices. This review contributes conceptually by proposing an integrated framework connecting normative understanding, affective engagement, dialogic and cooperative practice, behavioral enactment, and institutional reinforcement. Practically, the framework highlights the need to strengthen teacher preparation, contextualize Pancasila learning around real-life issues, facilitate meaningful interaction among students from diverse backgrounds, and establish consistent school policies against discrimination. Future research should empirically examine the proposed framework across different educational levels and sociocultural contexts, particularly through longitudinal and mixed-methods studies that distinguish students' stated attitudes from their sustained behavior. Ultimately, Pancasila Education can serve as a meaningful foundation for tolerance when its principles are translated into consistent educational experiences and inclusive social practices. Its broader contribution lies in preparing students not merely to acknowledge diversity, but also to participate responsibly in building a just, peaceful, and democratic society.

REFERENCES

Bandura, A. (1977). *Social learning theory*. Prentice Hall.

Bronfenbrenner, U. (1979). *The ecology of human development: Experiments by nature and design*. Harvard University Press. https://doi.org/10.2307/j.ctv26071r6

Dewey, J. (1938). *Experience and education*. Macmillan.

Hendrowibowo, L., Haryono, H., Raharjo, T. J., & Rusdarti. (2018). The use of traditional games to implement character education policy in kindergarten. *The Journal of Educational Development, 6*(3), 380–388. https://doi.org/10.15294/jed.v6i3.25395

Hidayati, N. N. (2020). Indonesian traditional games: A way to implant character education on children and preserve Indonesian local wisdom. *Istawa: Jurnal Pendidikan Islam, 5*(1), 81–101. https://doi.org/10.24269/ijpi.v5i1.2475

Huizinga, J. (1955). *Homo ludens: A study of the play-element in culture*. Beacon Press.

Kurniati, K., Nurzamsinar, A., & Amalia, T. (2025). Traditional games as culturally responsive pedagogy: Exploring Boy-Boy game for character building in Pancasila Education. *Journal of Local Wisdom in Education, 1*(1), 72–86. https://doi.org/10.26618/pwgehq16

Lickona, T. (1991). *Educating for character: How our schools can teach respect and responsibility*. Bantam Books.

Nucci, L., Narvaez, D., & Krettenauer, T. (Eds.). (2014). *Handbook of moral and character education* (2nd ed.). Routledge.

Piaget, J. (1962). *Play, dreams and imitation in childhood*. W. W. Norton.

Rianto, H., & Yuliananingsih, Y. (2021). Menggali nilai-nilai karakter dalam permainan tradisional [Exploring character values in traditional games]. *Edukasi: Jurnal Pendidikan, 19*(1), 120–134. https://doi.org/10.31571/edukasi.v19i1.2440

Rogoff, B. (2003). *The cultural nature of human development*. Oxford University Press.

Skene, K., O'Farrelly, C. M., Byrne, E. M., Kirby, N., Stevens, E. C., & Ramchandani, P. G. (2022). Can guidance during play enhance children's learning and development in educational contexts? A systematic review and meta-analysis. *Child Development, 93*(4), 1162–1180. https://doi.org/10.1111/cdev.13730

Sutton-Smith, B. (1997). *The ambiguity of play*. Harvard University Press. https://doi.org/10.2307/j.ctv1q16s5b

Vygotsky, L. S. (1978). *Mind in society: The development of higher psychological processes*. Harvard University Press. https://doi.org/10.2307/j.ctvjf9vz4

Weisberg, D. S., Hirsh-Pasek, K., & Golinkoff, R. M. (2013). Guided play: Where curricular goals meet a playful pedagogy. *Mind, Brain, and Education, 7*(2), 104–112. https://doi.org/10.1111/mbe.12015

Yuningsih, T. I., & Kurniati, E. (2024). Traditional games as a media for embed the Pancasila profile of early childhood students. *Current Research in Education: Conference Series Journal, 3*(1), 97–104.

Zosh, J. M., Hopkins, E. J., Jensen, H., Liu, C., Neale, D., Hirsh-Pasek, K., Solis, S. L., & Whitebread, D. (2018). *Learning through play: A review of the evidence*. The LEGO Foundation.