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Management of Co-Curricular Activities in Fostering Global Diversity Character in Elementary Schools

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Abstract

Objective: This study aims to analyze the management of co-curricular activities in fostering the character of global diversity among primary school students. Global diversity is a key dimension of the Pancasila Student Profile, emphasizing cultural awareness, inclusive interaction, and fair behavior within a pluralistic society. **Novelty:** This research highlights systematic co-curricular management as a strategic mechanism for strengthening global diversity character within the implementation of the Merdeka Curriculum, particularly through the Pancasila Student Profile Strengthening Project (P5), where practical models at the school level remain varied and underexplored. **Methods:** The study employed a descriptive qualitative approach using interviews, observations, and document analysis. Data were analyzed through the Miles and Huberman interactive model, including data reduction, data display, and conclusion drawing. **Results:** The findings reveal that effective co-curricular management depends on three main aspects: (1) needs-based and contextually relevant planning grounded in local culture, (2) collaborative and experiential learning activities that promote intercultural engagement, and (3) authentic evaluation emphasizing reflection, equitable participation, and inclusive contribution. Principal leadership, community partnerships, and teacher capacity were identified as key supporting factors. **Conclusions:** Co-curricular activities play a strategic role in shaping global diversity character among primary school students. Systematic and integrated management within the school ecosystem is essential to optimize their impact and achieve the goals of the Pancasila Student Profile.

Keywords: Co-Curricular, Global Diversity, Primary School, Merdeka Curriculum.

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INTRODUCTION

Indonesia's socio-cultural landscape represents one of the richest and most complex in the world. With more than 1,300 ethnic groups, 718 local languages, and a wide range of religions and customs (BPS, 2021), Indonesia exemplifies a living laboratory of multiculturalism. This diversity, while a strength, presents a profound educational challenge: how to cultivate unity, empathy, and global-mindedness without erasing local identity. In the era of globalization and digital transformation, schools are expected to prepare students who are not only academically competent but also socially empathetic, tolerant, and globally literate (OECD, 2019; UNESCO, 2020).

The *Merdeka Curriculum* was introduced as a response to educational stagnation and global transformation. It emphasizes flexibility, contextual relevance, and competency-based learning. Central to this curriculum is the *Profil Pelajar Pancasila*, a national vision of learners who embody six fundamental characteristics: faith and piety, independence, critical reasoning, creativity, collaboration, and global diversity (Kemendikbudristek, 2022). The last dimension, *Berkebhinekaan Global*, aims to cultivate students' ability to appreciate diversity, reject prejudice, and contribute inclusively to society.

However, while the conceptual framework of *Profil Pelajar Pancasila* is widely accepted, its practical implementation remains uneven. Several studies reveal that many teachers still perceive P5 projects as supplementary rather than integral to school management (Hidayati & Kurniawan, 2022). Implementation tends to focus on documentation and output rather than meaningful student transformation. Furthermore, there is still a lack of systematic evaluation tools to measure global diversity competencies, such as empathy, tolerance, and cross-cultural communication (Lestari, 2023; Pratiwi, 2023).

Globally, the urgency to integrate *global citizenship education (GCED)* within school curricula has been echoed by UNESCO (2020) and OECD (2021). These organizations highlight the importance of developing intercultural competence, human rights awareness, and social participation in order to respond to challenges like climate change, inequality, and social fragmentation. Indonesia's P5 initiative is conceptually aligned with these global frameworks but requires stronger institutional management, especially in the co-curricular domain.

Co-curricular activities—such as cultural exhibitions, social service projects, and inter-school collaboration—provide meaningful learning experiences beyond traditional classrooms (Lickona, 2018; Zubaidah, 2022). They allow students to engage in authentic problem-solving, empathy-building, and cultural exchange. Dewey's (1938) theory of experiential learning also supports the idea that knowledge and character are best developed through lived experiences. Nevertheless, the success of such activities depends on well-planned management, teacher capacity, and institutional support (Miles et al., 2014).

Therefore, this study is motivated by the need to understand how co-curricular activities can be systematically managed to foster the global diversity character envisioned by the *Pancasila Student Profile*. It explores strategies, best practices, and challenges faced by schools implementing the *Merdeka Curriculum*, particularly in the context of elementary education, where foundational character development begins.

The study's significance lies in three aspects:

- 1) Theoretical contribution—it expands the discourse on co-curricular management and multicultural character education;
- 2) Practical relevance—it provides empirical evidence for school leaders and policymakers in optimizing P5; and
- 3) Social impact—it supports Indonesia's long-term educational goal of producing globally responsible citizens grounded in national values.

Literatur Review

Theoretical Foundation of Global Diversity

Global diversity, as both a social ideal and educational construct, encompasses the ability to recognize, respect, and engage constructively with individuals from different cultural, ethnic, linguistic, and socio-economic backgrounds. It integrates key dimensions of cultural competence (Banks, 2016), intercultural sensitivity (Bennett, 2017), and social justice orientation (Nieto, 2010). In educational contexts, global diversity extends beyond tolerance—it involves critical consciousness, reflexivity, and ethical participation in plural societies (Gay, 2018).

From a psychological and sociocultural standpoint, *global diversity education* seeks to develop both cognitive and affective dispositions, nurturing what Deardorff (2020) terms *intercultural communicative competence*: the ability to interpret meaning, negotiate differences, and build mutual understanding in complex global settings. This requires curricula that intentionally embed intercultural encounters and reflective dialogue.

According to UNESCO (2020), *Global Citizenship Education (GCED)* aims to empower learners to act for the collective well-being of humanity. It encompasses three mutually reinforcing domains:

1. Cognitive – awareness and understanding of global issues, interconnectedness, and sustainable development goals;
2. Socio-emotional – a sense of belonging to a common humanity, empathy, and respect for diversity;
3. Behavioral – ethical and responsible action to promote sustainability, justice, and peace.

These learning domains align closely with Indonesia's *Profil Pelajar Pancasila*—particularly the Berkebhinekaan Global dimension—which emphasizes cultural appreciation, inclusivity, and anti-stereotyping (Kemendikbudristek, 2022). The concept further echoes the *United Nations Sustainable Development Goal 4.7*, which calls for education that fosters “knowledge, skills, and values needed to promote sustainable development, human rights, gender equality, and global citizenship.”

Recent international studies highlight the increasing importance of education systems in building global competence—the capacity to analyze global issues critically, appreciate different perspectives, and engage across cultures (OECD, 2019; 2021). The *OECD Learning Compass 2030* identifies *transformative competencies* such as creating new value, reconciling tensions, and taking responsibility as central to future-oriented education. These competencies are not simply skills but ethical capacities cultivated through experiential learning and intercultural collaboration.

Empirical research supports this view. Kim and Choi (2021) found that sustained participation in multicultural learning environments significantly enhances students' empathy, adaptability, and intercultural openness. Similarly, Arifin and Abdullah (2022) reported that global competence correlates strongly with civic engagement and cooperative learning dispositions. Such findings underscore the vital role of schooling—not merely as an academic institution but as a *social microcosm* where diversity is lived, experienced, and negotiated.

In the Indonesian context, the *Berkebhinekaan Global* framework provides a localized articulation of global citizenship. It positions education as a means to preserve cultural heritage while engaging globally—a dual orientation that reflects Indonesia's motto, *Bhinneka Tunggal Ika* ("Unity in Diversity"). This duality highlights the interdependence of local wisdom and global awareness, suggesting that global citizenship cannot exist without rootedness in cultural identity (Zubaidah, 2022; Sutisna et al., 2023).

Furthermore, educational theorists increasingly advocate for a critical global citizenship approach (Andreotti, 2021), which encourages learners to interrogate power relations, privilege, and systemic inequality in global interactions. This approach resonates with Pancasila's ethical framework of justice, solidarity, and collective welfare, making it highly relevant to Indonesian education reform.

In this framework, co-curricular activities serve as a pedagogical bridge between theory and practice. They enable students to encounter diversity directly through community engagement, cultural performance, and collaborative projects. These activities transform abstract values—such as empathy and tolerance—into lived experiences that shape personal identity and social responsibility. As Dewey (1938) posited, education must be grounded in experience; through co-curricular participation, students develop moral reasoning and reflective awareness that traditional classroom learning alone cannot achieve.

Additionally, scholars like Banks (2020) and Merryfield (2021) assert that global diversity education must include a decolonial dimension, addressing historical inequities and recognizing multiple cultural epistemologies. This perspective enriches Pancasila-based education by emphasizing dialogic learning and mutual transformation between local and global cultures. Such integration strengthens Indonesia's capacity to contribute to international discourses on equity and justice in education.

Ultimately, the theoretical foundation of global diversity in education blends humanistic, intercultural, and moral-philosophical traditions. It acknowledges that genuine global competence involves not only understanding others but also transforming oneself through interaction and reflection. Within this study, this theoretical basis informs the design and management of co-curricular programs intended to foster global diversity character among primary school students—linking the moral ideals of Pancasila with the practical imperatives of twenty-first-century citizenship.

Pancasila Student Profile (P5) and Educational Transformation

The Pancasila Student Profile (Profil Pelajar Pancasila) serves as Indonesia's comprehensive framework for responding to the challenges of 21st-century education. It is grounded in the philosophical and moral foundation of *Pancasila*, which envisions education not merely as the transfer of knowledge but as a transformative process that shapes learners into ethical, independent, and globally responsible citizens (Kemendikbudristek, 2022). In an age of

globalization and digitalization, where students are increasingly exposed to diverse ideologies and information flows, P5 functions as an ethical compass that guides character formation through a balance of intellectual and moral cultivation.

At its core, the Pancasila Student Profile integrates moral, cultural, and cognitive competencies into a unified vision of holistic education. It redefines learning outcomes to include not only mastery of academic content but also the development of virtues such as empathy, collaboration, integrity, and critical reasoning (Zubaidah, 2022). Within this paradigm, the P5 projects (*Projek Penguatan Profil Pelajar Pancasila*) act as the practical arm of this vision—bridging abstract curriculum goals with authentic, context-rich learning experiences. These projects are designed to be flexible, interdisciplinary, and experiential, enabling schools to adapt learning to local issues while aligning with national priorities and global citizenship principles (Sutisna et al., 2023).

The Berkebhinekaan Global dimension is particularly significant because it embodies the spirit of *Bhinneka Tunggal Ika* (“Unity in Diversity”), the philosophical cornerstone of Indonesia’s national identity. This dimension promotes the appreciation of cultural pluralism, the rejection of prejudice, and active participation in inclusive social life (Kemendikbudristek, 2022). In practice, it empowers students to navigate diversity with openness and respect, essential in an era marked by cultural tensions, digital polarization, and rising extremism.

Educational transformation through the P5 framework signifies a paradigm shift from content-based education toward competency-based learning (OECD, 2021). This transformation positions the learner as an active constructor of knowledge and moral understanding. Schools are encouraged to cultivate learning environments that value collaboration, creativity, and social engagement—moving beyond rote memorization toward meaningful, experience-driven learning. This aligns with constructivist learning theory (Vygotsky, 1978) and Dewey’s (1938) notion of education as experiential growth, where learning emerges through interaction with the environment and reflection on experience.

Moreover, P5 integrates global and local perspectives through the concept of *glocalization*—the adaptation of global educational values to local cultural contexts (Suprpto & Fadhilah, 2022). For instance, projects on environmental sustainability, local entrepreneurship, or cultural preservation encourage students to address global challenges while drawing upon indigenous wisdom. This approach strengthens cultural identity while fostering global awareness, ensuring that learners become both rooted in their traditions and responsive to global realities.

From a pedagogical management perspective, successful implementation of P5 demands effective coordination among school leaders, teachers, parents, and communities. Principals must serve as visionary leaders who integrate P5 goals into school development plans, ensuring alignment between instructional activities, co-curricular initiatives, and character education policies (Pratiwi, 2023). Teachers, as facilitators of learning, are expected to design interdisciplinary modules that bridge cognitive, affective, and psychomotor domains. This managerial synergy ensures that P5 is not perceived as an isolated program but as a systemic reform movement embedded within the school’s organizational culture.

In addition, professional development and teacher capacity building are crucial in realizing the transformative potential of P5. Studies indicate that teachers who undergo sustained training in project-based learning and global competence pedagogy demonstrate

higher efficacy in implementing P5-based instruction (Hidayati & Kurniawan, 2022; Lestari, 2023). Such programs encourage reflective practice, cultural responsiveness, and assessment literacy—key competencies needed to translate the abstract ideals of P5 into meaningful classroom experiences.

The success of P5 also depends on collaborative partnerships between schools and external stakeholders such as local cultural institutions, NGOs, and higher education organizations. These partnerships expand learning beyond school walls, providing authentic contexts where students can apply their knowledge and values. For example, collaborations with cultural heritage centers or environmental organizations allow students to participate in community-based projects that nurture empathy, civic responsibility, and sustainability awareness (Ramdani et al., 2024).

Furthermore, the Berkebhinekaan Global dimension reinforces the integration of *multicultural education* and *global citizenship education (GCED)* within the Indonesian context. It situates Indonesia's educational transformation within the global discourse on inclusive education (UNESCO, 2023), ensuring that local initiatives contribute to broader international goals such as equity, social cohesion, and sustainable peace. By aligning the P5 framework with GCED principles, Indonesia positions itself as a regional leader in character-based education reform that merges national identity with universal human values.

Ultimately, the Pancasila Student Profile serves not only as a curriculum innovation but also as a moral-philosophical framework for national character formation in the twenty-first century. It reaffirms education as a civic process that nurtures conscience, cultivates democratic participation, and strengthens cultural resilience. In this sense, P5 represents a transformative educational vision—one that harmonizes faith, culture, and reason to produce learners capable of contributing meaningfully to both national progress and global harmony.

The Role of Co-Curricular Activities in Character Education

Co-curricular activities serve as a vital bridge between formal curricular objectives and holistic character formation. They create experiential contexts where values are lived, reflected upon, and internalized rather than merely delivered through instruction. Dewey (1938) famously argued that education must be grounded in lived experience; knowledge divorced from action loses transformative potential. Through co-curricular engagement, students actively participate in moral and social learning processes that connect classroom knowledge to real-world situations. Building on this foundation, Lickona (2018) and Santrock (2021) emphasize that moral and character education thrive in settings where students are repeatedly engaged in social interaction, guided reflection, and community-based collaboration.

Character formation, within this framework, is not a passive acquisition of moral rules but an active developmental process shaped by context, relationships, and purposeful experience. Co-curricular programs—such as community service, cultural performances, leadership camps, and environmental projects—allow learners to experience empathy, cooperation, and civic responsibility in tangible ways (Soraya & Putri, 2022). These programs align with Kolb's (1984) experiential learning cycle, which situates learning within a recursive process of experience, reflection, conceptualization, and application. When schools adopt structured reflective practices after each co-curricular activity, they transform events into meaningful learning opportunities that deepen students' moral reasoning and sense of agency.

Empirical studies continue to affirm these outcomes. Soraya and Putri (2022) demonstrated that structured co-curricular participation significantly enhances students' empathy, teamwork, and civic responsibility. Yuliani et al. (2023) found that cultural engagement activities fostered students' social awareness, conflict-resolution ability, and communication competence. Internationally, participation in extracurricular and service-learning programs has been linked to improvements in emotional intelligence (OECD, 2019), global competence (Kim & Choi, 2021), and interpersonal adaptability (OECD, 2021). Moreover, recent findings by Arifin and Abdullah (2022) indicate that co-curricular learning environments in Indonesian schools correlate positively with students' intercultural tolerance and democratic attitudes—an outcome directly supporting the goals of the *Berkebhinekaan Global* dimension.

From a pedagogical standpoint, co-curricular programs operationalize values such as integrity, responsibility, and mutual respect through collaborative tasks. They function as arenas of situated moral practice (Walker & Thoma, 2020), where learners observe ethical decision-making, navigate differences, and develop moral courage. For example, projects that involve community outreach expose students to social realities that demand empathy and ethical judgment, reinforcing both cognitive and affective dimensions of character. Such engagement turns abstract civic values into lived ethical experiences.

For effective implementation, schools must ensure coherent alignment among leadership, planning, execution, and evaluation processes (Miles et al., 2014). Leadership establishes a shared moral vision and allocates resources strategically. Teachers, as facilitators, must design inclusive and culturally responsive activities that reflect local traditions and global values. Community partners—such as cultural institutions, local NGOs, and parent associations—enhance the authenticity of learning by linking school-based initiatives to societal contexts (Rahmawati & Nugroho, 2024). This collaborative ecosystem positions co-curricular activities not as peripheral enrichment but as core mechanisms for character development within the Merdeka Curriculum.

Additionally, successful co-curricular management requires integrated evaluation frameworks that assess affective outcomes alongside cognitive achievement. Traditional assessments often fail to capture growth in empathy, collaboration, or moral reasoning. Therefore, educators are encouraged to adopt authentic assessment tools—including reflective journals, behavioral rubrics, peer assessments, and community feedback—to document students' character progression (Lickona, 2018; OECD, 2021). When combined with self-assessment, such tools cultivate metacognitive awareness, enabling students to recognize and regulate their own moral growth.

Theoretically, co-curricular learning reflects principles of social learning theory (Bandura, 1986), which posits that individuals learn behaviors and values through observation, imitation, and reinforcement in social contexts. By engaging in collaborative and service-oriented activities, students internalize prosocial norms modeled by peers and mentors. This process strengthens their moral identity—the internalized sense of self as a moral agent—which research has shown to be a predictor of ethical behavior and civic engagement (Hardy & Carlo, 2019).

Moreover, in the Indonesian educational landscape, co-curricular activities embody the Pancasila ethos of *gotong royong* (mutual cooperation), *keadilan sosial* (social justice), and

²¹ *kemanusiaan yang adil dan beradab* (just and civilized humanity). They thus serve a dual function: fostering personal moral integrity while reinforcing national values of unity and pluralism. This dual purpose distinguishes Indonesia's approach from many global frameworks, situating character education within a moral-philosophical system that blends local wisdom with universal ethics (Zubaidah, 2022).

Recent innovations in character education also point toward integrated co-curricular ecosystems, where schools collaborate with digital platforms and cultural organizations to expand students' learning horizons. For example, digital storytelling, cultural documentation projects, or environmental campaigns can combine traditional values with digital citizenship, bridging character education and twenty-first-century competencies (UNESCO, 2023). This integration ensures that co-curricular activities remain relevant, adaptive, and transformative amid rapid technological and cultural shifts.

Furthermore, co-curricular activities are closely related to the Education for Sustainable Development (ESD) agenda, which promotes learning that empowers individuals to contribute to a just, peaceful, and sustainable world (UNESCO, 2020). When implemented within the framework of *Berkebhinekaan Global*, co-curricular initiatives encourage students to act as change agents—connecting local environmental action, cultural preservation, and social innovation with broader global sustainability goals. This integrative approach not only develops moral awareness but also cultivates eco-citizenship, ¹⁰ *fostering a sense of shared responsibility* for humanity and the planet.

In addition, the integration of digital and intercultural competencies within co-curricular design has become increasingly critical in the post-pandemic education landscape. Hybrid and online co-curricular initiatives—such as virtual cultural exchanges, global classroom collaborations, and community-based online projects—enable students to engage in intercultural dialogue beyond geographical boundaries (OECD, 2021). These innovations align with Indonesia's *Merdeka Belajar* vision, which promotes autonomy, creativity, and global connectivity as core elements of twenty-first-century learning (Kemendikbudristek, 2022).

Finally, co-curricular learning plays a strategic role in strengthening school culture and institutional resilience. Schools that integrate co-curricular character education consistently demonstrate higher levels of teacher collaboration, student engagement, and community trust (Pratiwi, 2023). Co-curricular management fosters a shared moral ecosystem where values are co-constructed through everyday practices, rituals, and relationships. When implemented systematically, these activities transform the school into a miniature civic community—a space where the ideals of *Pancasila* are not only taught but practiced, sustaining Indonesia's vision of education as the foundation for an inclusive and globally aware society.

Previous Research and Knowledge Gaps

²³ A growing body of research has examined the implementation of the P5 program in various contexts. Hidayati & Kurniawan (2022) emphasize the importance of teacher readiness and community partnerships in sustaining project-based learning. Pratiwi (2023) found that school principals play a decisive role in shaping institutional culture and resource allocation. Meanwhile, Wardana et al. (2024) highlight the integration of cultural-based learning media in developing global diversity awareness.

Despite these advancements, most studies have focused on *curricular or instructional approaches* rather than on the *management of co-curricular programs*. Few have analyzed how co-curricular activities are planned, executed, and evaluated systematically to achieve measurable character outcomes. Therefore, **this research seeks to fill that void by providing an in-depth analysis of co-curricular management as a dynamic system that connects planning, implementation, and evaluation within the school ecosystem.**

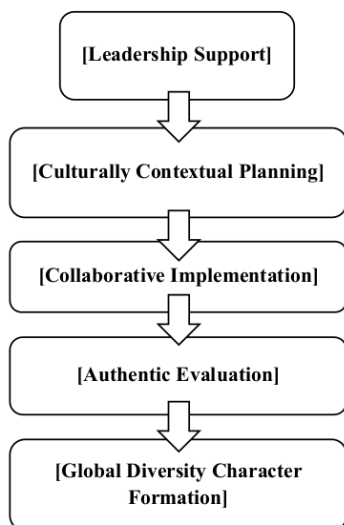


Figure 1. Conceptual Model of Co-Curricular Management for Global Diversity

This conceptual model illustrates a cyclical process where leadership underpins every stage, ensuring coherence between institutional goals and student outcomes.

METHODS

This study employs a descriptive qualitative approach to explore and understand the phenomenon of co-curricular management within the context of elementary education. A qualitative design was selected because the research seeks to capture participants' perspectives, experiences, and interpretations regarding how co-curricular programs are planned, implemented, and evaluated to foster global diversity character. Consistent with the framework proposed by John W. Creswell and Cheryl N. Poth (2018), this approach allows the researcher to examine social processes in their natural settings and to construct meaning from multiple sources of data.

The study was conducted in three public elementary schools representing diverse geographical and socio-cultural contexts: urban, semi-urban, and rural areas. This variation in

setting was intentionally selected to provide a broader understanding of how contextual differences influence co-curricular management practices. Participants included school principals, classroom teachers, P5 coordinators, and students who were actively involved in co-curricular programs. Principals were selected due to their strategic role in policy implementation and institutional leadership. Teachers and P5 coordinators were involved because they directly design and facilitate the activities, while students provided insights into their learning experiences and perceptions of diversity-oriented programs.

Data collection was carried out using multiple techniques to ensure depth and richness of information. Semi-structured interviews were conducted with ten educators, including principals and teachers. The interview format allowed flexibility for probing while maintaining alignment with the research objectives. Questions focused on planning procedures, implementation strategies, assessment practices, and challenges encountered in managing co-curricular activities. Interviews were recorded, transcribed verbatim, and coded for thematic analysis.

In addition to interviews, non-participant observations were conducted during six co-curricular events, such as Diversity Week celebrations and collaborative cultural projects. Observations focused on student engagement, patterns of interaction, inclusivity practices, and teacher facilitation strategies. Field notes were systematically documented to capture both descriptive accounts and reflective insights. This observational data enabled the researcher to examine how planned programs were enacted in real educational settings.

Document analysis was also undertaken to complement interview and observational data. The researcher reviewed project modules, lesson plans, assessment rubrics, reflective journals, activity reports, and relevant policy documents related to the Pancasila Student Profile Strengthening Project (P5). Document analysis provided evidence of formal planning structures, evaluation mechanisms, and alignment with national curriculum guidelines. This triangulated approach strengthened the depth and contextual validity of the findings.

Data were analyzed using the interactive model developed by Matthew B. Miles, A. Michael Huberman, and Johnny Saldaña (2014). The analysis process involved three interconnected stages: data reduction, data display, and conclusion drawing/verification. During data reduction, raw data from interviews, observations, and documents were organized, coded, and categorized into meaningful themes. Data display involved presenting the organized information in matrices and narrative summaries to facilitate interpretation. Finally, conclusions were drawn and continuously verified through comparison across data sources to ensure consistency and coherence.

To ensure trustworthiness, several validation strategies were applied. Credibility was established through triangulation of data sources (principals, teachers, and students) and techniques (interviews, observations, and document analysis). Member checking was conducted by sharing preliminary interpretations with selected participants to confirm the accuracy of the findings. Peer debriefing sessions with fellow researchers were also carried out to critically review the analytical process and reduce potential bias. Through these systematic procedures, the study maintains methodological rigor and provides a reliable account of co-curricular management practices in elementary education contexts.

RESULTS AND DISCUSSION

Findings indicate that co-curricular activity planning was designed considering P5 themes, students' needs, and local cultural contexts. Teachers mapped the elements and sub-elements of *Global Diversity*—such as recognizing and respecting cultures, anti-stereotyping, and inclusive contribution—and translated them into observable behavioral indicators.

This aligns with Kemendikbudristek (2022) guidelines emphasizing coherence between project objectives and P5 elements. Schools also integrated local cultural-based activities—such as regional arts, traditions, and traditional games—as part of strategies to strengthen students' cultural identity (Nieto, 2010).

1. Planning

Schools designed co-curricular programs aligned with P5 themes, integrating local wisdom with global citizenship values. Activities such as traditional dance, local-food festivals, and inter-school cultural exchanges promoted identity affirmation and intercultural appreciation. Teachers mapped P5 elements—understanding culture, anti-stereotyping, inclusive participation—into observable behavioral indicators consistent with Kemendikbudristek (2022) guidelines.

2. Implementation

Implementation involved collaborative learning processes emphasizing student agency. Students worked in cross-grade groups to explore cultural narratives and present diversity exhibitions. Reflection sessions enabled them to connect personal experiences with broader societal issues.

These findings echo Dewey's (1938) argument that learning is reconstructed experience and Banks' (2016) notion that multicultural education fosters social justice through interaction. Similar initiatives abroad (Kim & Choi, 2021) confirm that experiential projects enhance global-competence development.

3. Evaluation

Authentic assessment practices were central. Teachers used performance rubrics, reflection journals, and peer feedback to evaluate empathy, collaboration, and communication. Evaluation emphasized process over product—consistent with Lickona's (2018) moral-action theory and OECD (2019) advocacy for competency-based assessment.

4. Supporting Factors and Challenges

Supporting Factors:

- a) Strong principal leadership establishing a culture of collaboration;
- b) Availability of training and standardized P5 modules;
- c) Partnerships with local cultural communities providing authentic contexts.

Challenges:

- a) Limited teacher understanding of global diversity indicators;
- b) Scheduling conflicts with academic tasks;
- c) Insufficient monitoring and documentation systems.

The analysis reveals that co-curricular success depends on institutional coherence rather than isolated teacher effort. Effective schools embed co-curricular goals within strategic planning and professional development structures.

From a theoretical standpoint, this reflects systems management theory (Senge, 2019), where organizational learning emerges through shared vision and continuous reflection. The integration of co-curricular learning into school culture thus represents a shift from event-based activity to sustainable character formation.

5. Comparative Insights and Implications

Comparing findings with prior research shows alignment with global patterns of experiential character education. For instance, Soraya & Putri (2022) highlight that active student involvement fosters long-term attitude change. OECD (2021) stresses that social-emotional learning embedded in authentic contexts improves inclusivity. The present study contributes by articulating management mechanisms that operationalize these ideals in Indonesian schools.

CONCLUSION

Co-curricular management constitutes a strategic pathway for embedding global diversity character in primary education. Effective management integrates culturally grounded planning, collaborative implementation, and authentic evaluation supported by strong leadership and community engagement.

Theoretical implications include reinforcing Dewey's and Lickona's frameworks of experiential and moral learning within contemporary educational management. Practically, schools should institutionalize co-curricular programs as core components of curriculum delivery, ensuring sustained teacher capacity building and cross-cultural partnerships. Policy-wise, government agencies should develop comprehensive monitoring instruments and allocate resources for teacher training in global-diversity education.

Future research may employ longitudinal or mixed-methods approaches to measure behavioral changes over time and to compare regional implementations of P5. As Indonesia navigates global educational reform, nurturing globally minded yet locally rooted citizens remains both a national mission and a global necessity.

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