

## STRENGTHENING THE TOLERANCE ATTITUDE OF SENIOR HIGH SCHOOL STUDENTS THROUGH MULTICULTURAL VALUE-BASED LOCAL HISTORY LEARNING IN WEST KALIMATAN

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### Abstract

*This study aims to explore how multicultural value-based local history learning strengthens the tolerance attitude of senior high school students in West Kalimantan. Employing a qualitative approach, the research examines indicators of tolerance, including students' ability to accept differences, engage in respectful dialogue, and demonstrate empathy across cultural boundaries. Data were collected through in-depth interviews with teachers and students, direct classroom observations, and documentation analysis. The data were analyzed using an interactive model and validated through data triangulation. The findings indicate that students exhibit tolerant behavior – such as refraining from discriminatory speech, actively listening to peers from different backgrounds, and participating in collaborative cross-cultural projects – when exposed to inclusive historical narratives. Local history lessons that incorporate visits to cultural heritage sites, traditional ceremonies, and museum-based learning foster a reflective learning atmosphere. History teachers play a strategic role in cultivating a character-oriented pedagogy that values pluralism, mutual respect, and national unity. Through consistent integration of multicultural values, local history education functions as a medium for character education and religious moderation, enabling students to internalize tolerance as a core personal and civic virtue.*

**Keywords:** Tolerance Attitude; Local History Learning; Multicultural Education; Character Education; Religious Moderation

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### A. Introduction

West Kalimantan is an area that has heterogeneous communities, cultures, people. In addition, West Kalimantan is rich in natural resources that are useful for the welfare of its people. Along with the changing times, especially in this globalization period, community mobility is getting faster to get information from outside so that it has a tremendous influence in the framework of character building, thinking and insight. When looking back, West Kalimantan is one of the regions in Indonesia where conflict has occurred.

This conflict is not solely caused by economic factors but there are other things that may be sensitive, such as control of land, markets, replacing the role of local groups by immigrant groups or not complying with the customary rules that apply in the area. Multiculturalism is a concept that explains two differences with interrelated meanings.

Multiculturalism as a condition of cultural plurality or cultural pluralism of a society (Liliweri, 2005) .

Multiculturalism will not disrupt the integrity of the country because the Indonesian people have realized that harmony in the community is more enjoyable in cooperation (Arif, 2011) . Frequent conflicts between people basically disrupt social, economic, political and even security mobility which becomes costly. Nevertheless, multiculturalism has several aspects and challenges, including: recognition and appreciation of diversity, equality of rights and opportunities, social integration, intercultural dialog and public policy and education (Williams, 2015) .

West Kalimantan has experienced conflicts between people since decades ago, which in general experienced at least seven times starting in 1952 in Semalantan, 1968 and 1976 in Sungai Pinyuh, 1977 in Singkawang, 1983 in Sungai Ambawang, 1993 in Pontianak city, 1996 in Sanggau Ledo and the last one in Sambas in 1999 (Heru Cahyono, 2008) . Conflicts that occur in West Kalimantan are a latent danger and when left unchecked will continue to occur at any time.

This situation can sometimes create multicultural ties that can be fragile, in fact humans are creatures that will need each other, one and the other will have a bond and need mutual help. Conflict is not a problem-solver, but with conflict itself humans will be better able to maintain interactions and relationships between others rather for the better and become a unity. The urgency of awareness arises when the realization of nationalism by the state is considered failed or ineffective, where nationalism often imposes aspects instead of appreciating diversity (Yusuf Budi Prasetya Santoso, Wildhan Maulana, 2025b) . West Kalimantan has many different ethnicities and tribes, making it an island with diverse ethnicities, cultures and religions. This diversity will be the bond of solidarity and diversity of the many tribes that exist here (Almond, 2010) . Nowadays, education tends to be flexible and can be done in many ways. Learning schemes made by educators for students have varied, from developing media to making suitable methods applied by educators, so that the learning obtained can adjust the varied school environment. So as to make students comfortable in receiving every lesson delivered by the teacher (Sula, 2000).

Local history learning, is a form of learning that focuses on material obtained from its own region, both in the form of culture, people, art, customs, traditions and so on. Local history learning currently has several challenges, including problems in historical sources, time allocation and less innovative teachers in teaching local history material. In addition, there is also the problem of low local history literacy that must be addressed immediately by teachers and researchers. The historical literacy that has been used so far still focuses on national history.

Local history learning becomes enrichment material that can be connected to history learning material at school. Teachers become designers in determining local history materials that are adjusted while still considering the established curriculum competencies. Then determine the strategies to be used such as scientific approaches, learning models, learning objectives, competencies to be built, sources to be used, and how to assess (Septiansyah Tanjung, 2021).

The approach to learning local history should not just present history as an event. Local history learning must also follow the development of history writing in general. The development of history writing is detailed by emphasizing analysis rather than storytelling; emphasizing themes or topics rather than chronology; relying on statistics, oral interviews, sociological models and psycho-analytic theory. The new focus in history writing is social groups such as families, social problems, factories and companies, births and deaths (Mahmud, 2020).

The context of learning local history, of course, cannot be separated from multicultural values and tolerance, because studying and studying a culture will certainly require human involvement in it. The element of tolerance is needed in a culture and society. Because this affects the aspects of society itself. Especially in schools, because schools are small communities that consist of diversity in them. The values of tolerance include giving freedom, independence, recognizing individual rights, respecting differences between fellow humans, tolerance (tasamuh), and respecting other people's beliefs. In Islamic teachings, tolerance and multiculturalism are discussed in the Quran and hadith. As stated in QS. Al-Hujarat / 49: 13 which reads: *O mankind, indeed We have created you from a man and a woman. Then, We made you into nations and tribes so that you may know each other. Indeed, the noblest among you in the sight of Allah is the most pious. Verily, Allah is the All-Knowing, the All-Researching* (Indonesia, n.d.).

Hadith narrated by Ahmad, said: *"Ibn Abbas reported: 'The Messenger of Allah (peace and blessings be upon him) was asked: "Which religion is the most beloved to Allah?" He said: 'Al-hanifiyyah as-samhah or the religion that is straight and tolerant [meaning Islam].* Tolerance and multiculturalism are very important concepts in Islam. Tolerance focuses on the quality of the individual, rather than on external appearances, ranging from physical characteristics, skin color, to a person's wealth.

Despite the relevance of multicultural and religious values in educational discourse, there remains a research gap regarding how local history learning, grounded in multicultural values, can concretely shape the tolerance attitudes of high school students in conflict-prone regions such as West Kalimantan. This study seeks to fill this gap by investigating how multicultural value-based local history learning contributes to the strengthening of tolerance attitudes among students. The focus is not only on the content of the curriculum, but also on the pedagogical strategies, teacher roles, and student expressions of tolerance in everyday school interactions.

Islam as a universal religion teaches the values of tolerance and respect for diversity. These principles are the basis for a harmonious and peaceful life in a multicultural society. By respecting differences and cooperating in goodness, Muslims can build strong and harmonious relationships with all people, regardless of their backgrounds. This study describes the strengthening of tolerance attitudes of high school students through multicultural value-based local history learning in West Kalimantan.

## **B. Method**

This study employs a collective case study approach within the qualitative research paradigm. The use of a collective case study is appropriate because the research aims to

explore how multicultural value-based local history learning is implemented in various schools and how it contributes to strengthening students' tolerance attitudes across different socio-cultural contexts in West Kalimantan. The case study design enables in-depth analysis of multiple school settings to understand common patterns and unique features in pedagogical practice and student behavior. The focus of the inquiry includes several aspects of the learning process: (1) preparation and integration of multicultural teaching materials, (2) selection and application of learning media, (3) classroom learning methods, (4) teacher-student interaction dynamics, (5) character education assessment strategies, and (6) reinforcement through extracurricular activities (Hardani, 2020).

Research sites were selected purposively and include five senior high schools with diverse cultural backgrounds and historical contexts, namely: SMA Negeri 1 Toho, SMA Negeri 1 Mandor, SMA Negeri 1 Beduai, SMA Negeri 5 Pontianak, and SMA Swasta Panca Setya Sintang.

Data collection techniques consist of:

- a. In-depth interviews with history teachers and selected students to capture their perceptions and experiences;
- b. Participant observation of teaching practices, classroom interactions, and relevant school events;
- c. Document analysis, including lesson plans, student assignments, and school curricula related to local history learning.

To analyze the data, this study adopts the interactive model of Miles and Huberman (1994), which involves:

- a. Data reduction – selecting, simplifying, and organizing raw data from interviews, field notes, and documents. For example, researchers coded segments of teacher interviews related to strategies for integrating multicultural content;
- b. Data display – presenting organized information in matrices and thematic categories to observe relationships and emerging patterns, such as how students from diverse backgrounds engage in discussions on local historical conflicts;
- c. Conclusion drawing and verification – interpreting the meaning of the data by connecting emerging themes with theoretical concepts, and continuously validating these interpretations through peer debriefing and revisiting the field when necessary.

Data validity was ensured using methodological triangulation, which involves comparing data obtained from multiple sources (teachers and students), using different techniques (interviews, observation, documents), and conducting the research over different times (during and after lessons, as well as during extracurricular activities). This triangulation strategy enhances the credibility and depth of the findings by ensuring that the data is cross-verified from various angles (Patton, 2002).

### **C. Finding and Discussion**

#### **Implementation of Local History Learning in Schools**

History teachers play a key role in introducing students to various aspects of local history that are rich with multicultural values. This can be done through various methods,

such as the use of folktales, legends and historical sources that illustrate the lives of diverse ethnicities and local cultures. History teachers can integrate interactive activities such as visits to historical sites, museums and cultural exhibitions. It is important for teachers to create a learning environment that is inclusive and respectful of all cultural backgrounds .

Learning local history based on multicultural values not only enriches students' knowledge, but also builds positive attitudes and behaviors towards the diversity that exists in society. One of the efforts to carry out the indigenization process is the process of refining science based on aspects of the nation's culture which is referred to as local wisdom (Hasmika, 2022) . In the implementation of the process teachers can plan local history learning requires a structured but flexible approach to ensure that students get a deep and meaningful experience. The first step is planning; teachers identify learning objectives and determine the goals to be achieved from local history learning. For example, to recognize local figures, historical events or appreciate regional culture and traditions.

Teachers use sources such as books, articles, archival documents and interviews with historical figures and experts. Quality human resources are a basic prerequisite for the formation of a better civilization and vice versa, poor human resources will produce a bad civilization (Winoto, 2021) . Teachers can make a mapping of the material such as making a concept map or outline of the topics to be taught. For example, the division of local history periods, important figures, key events, and cultural aspects, of course, with material in national history that can be collaborated, so that in its implementation the teacher does not get out of the general context in learning. This is very important to understand, because what must be achieved will determine how to achieve it (Huda, 2017) . SMA Negeri 5 Pontianak is one of the schools located in the capital city of West Kalimantan Province, which has relatively good and close access to learning resources. local history learning is more structured and has a good impact because it is supported by facilities and availability of literature. Teachers tend to include local history topics such as the history of the Pontianak Kingdom and colonial sites in Pontianak. The existence of Museums and Provincial Libraries that are easily accessible become sources that are collaborated with local history topics.

It is different for schools located in border areas, close to Malaysia. The implementation of local history learning in SMA Negeri 1 Beduai, Sanggau Regency, the themes raised are the customs and cultural interactions of the Dayak and Malay communities. Traditional customs in Sanggau are used by history teachers in the enrichment of local history material, such as the Ketupat War in Tayan, the Paraje Festival in Sanggau, the History of the Sanggau Kingdom, the story of Babai Cinga'. Learning tends to be done in the classroom because some places of historical events in Sanggau are difficult to access. The limitations of written sources are also an obstacle for teachers in implementing contextualized history learning. The area with the historical background of the Mempawah Kingdom becomes a source for teachers and students in learning local history at SMA Negeri 1 Toho. Classroom learning and field study activities such as visits to historical sites of Mempawah Kingdom and Opu Daeng Manambon Tomb. Cultural aspects of the Mempawah community such as Robo'-Robo' are part of the festival that is always held every

year. The event is also a source of history that teachers often use to broaden their knowledge of multicultural-based local history.

Interestingly, at SMA Negeri 1 Mandor, Landak Regency, there is a Juang Mandor Cemetery which was the location of a mass massacre of Japanese soldiers in 1942-1945. Mekan Juang Mandor is used as a source of local history for teachers and students in enriching insights into colonialism material. The Bloody Mandor incident is also commemorated every year to commemorate the spirits of fighters from various ethnicities and religions who were cruelly killed by the Japanese. The involvement of local and community resource persons is one of the approaches to enliven the learning atmosphere. Connecting meaning to community history by having students engage in research, analyzing, interpreting and evaluating primary sources. Using original source materials reinforces instructional activities as students take on authentic roles as historians by connecting real and past events (Dean Cantu, David McMullen, Sherrie Pardieck, Mary Ann Hanlin, Chris Herridge, Katie Janovetz, 2017) .

Local history learning at SMAS Panca Setya Sintang shows the spirit of promoting local values in education. Teacher creativity and the school's socio-cultural context are the main outputs. History learning resources come from interviews with religious and traditional leaders and local documents. In Sintang, there are kingdoms and museums that are often visited by students to deepen their knowledge of local history. Direct observation of historical sites is an important part of providing an understanding of history. With local history taught in class and outside of class, it means students know firsthand how the personal lives and biographies of historical actors. They can ask about the side of life of historical actors (Rahayu Permana, 2020) .

History learning is a teaching and learning activity in searching and finding the meaning of history both directly and indirectly as a person's overall experience (Yessi Dian Saputri, Sariyatun, 2020) . Learning local history is very important because it has benefits and goals, especially for students to know and be able to live in a pluralistic society. Teaching materials with local history content can make it easier for students to understand the true facts of past events in a nation (Chalimi, 2024) . Involving students in discussions, dramas, and simulations that illustrate cultural diversity and local history. Using a project-based learning approach, students can conduct research on their own local history and culture. History learning can be more interesting if contextualized with the surrounding environment, for example through local history (Muhammad Afrillyan Dwi Syahputra, Sariyatun, 2021).

### **Integration of Multicultural Values and Strengthening Tolerance Attitudes of High School Students in Local History Learning**

West Kalimantan is inhabited by various ethnicities, including ethnic Dayak, Malay, Chinese, Madurese, Bugis, Javanese and others. This diversity shapes social dynamics, culture and distinctive local history. Each ethnicity brings diverse traditions, languages, beliefs and customs that make West Kalimantan a mirror of Indonesia's cultural diversity. Inter-ethnic relations in West Kalimantan have been going on for a long time, characterized by various forms of interaction. Such as inter-ethnic marriages, cultural exchanges and

economic and social cooperation. However, history still records that West Kalimantan has experienced social conflict. This event is especially important for building students' understanding and tolerance in schools. Multicultural education is a process of cultivating a lifestyle that is respectful, sincere and tolerant of the cultural diversity that exists in a pluralistic society (Anwar, 2024) .

Multicultural values have been integrated in local history which is actualized in the activities of student life at school in the form of social interactions and tolerant attitudes between students. In the cognitive domain of local history learning by teachers through various methods, such as folklore, legends derived from local historical sources that describe the lives of diverse ethnicities and cultures. When the learning atmosphere is fun, students will easily accept, implement and apply learning in everyday life (Choirun Nikmah, 2023). The application of values should be able to control the differences that occur among students by utilizing historical learning resources as a form of understanding other people's cultures (Suci Kartika Sari, 2022) . Through local history-based multicultural education, we form a solid foundation for future generations to grow up in an environment of mutual respect and appreciation of differences. It is important for educators and policy makers to continuously evaluate and develop learning methods that are innovative and relevant to the times. By doing so, we can ensure that education is not only focused on academic achievement, but also on character development and essential social skills.

As a pluralistic society, Indonesia has tremendous cultural richness, which should be the main asset in education. A cultured society is a society that has a tolerant and inclusive attitude and view of the reality of a diverse society in terms of culture, ethnicity, race, ethnicity and religion (Machfud, 2009) . Through this approach, we can foster a sense of pride and love for the country in students, because they realize how diverse and rich their cultural heritage is. This will strengthen national identity and strengthen unity amidst differences. Collaboration between schools, families and local communities is key to the success of local history-based multicultural education.

Through the integration of multicultural education in history learning, students will also know and appreciate that the formation of the Unitary State of the Republic of Indonesia is thanks to the struggle of various different groups including religion, race, ethnicity, culture and so on (Yustina Sri Ekwandari, Yusuf Perdana, 2020) . With strong support from all parties, we can create an inclusive learning environment that respects every individual. Together we can realize our dream of building a harmonious, prosperous and tolerant nation through multicultural education.

Schools in West Kalimantan, especially in Pontianak City, Mempawah, Landak, Sanggau and Sintang reflect distinctive ethnic and cultural diversity. The school environment becomes a social space, especially for students from different backgrounds to interact intensely. This situation can create opportunities as well as challenges in fostering tolerance. Multicultural education in history learning can be used as a strategy to internalize the value of tolerance to high school students. By presenting historical narratives from various groups and perspectives, students are invited to see that diversity is a strength, not a threat (Yusuf Budi Prasetya Santoso, Wildhan Maulana, 2025a) .

History teachers prioritize techniques to foster student attitudes to maintain tolerance among students by instilling historical norms of tolerance behavior in them which are sourced from the history learning process in the classroom (Lisa, 2023) . Students show openness in making friends across ethnicities and religions. Activities in the learning process are proven to be able to work in groups without the dominance of certain groups. Tolerance is needed in a diverse school environment with different religions, ethnicities, customs and cultures. So tolerance requires a culture that is carried out from an early age (Amirullah, Nurhalimah, Nurma Dwi, Wisudiyantie, 2024) . Student involvement in several cultural celebrations such as Gawai Dayak, Robo- Robo, Perang Ketupat and the commemoration of the West Kalimantan Regional Mourning Day at the Juang Mandor Cemetery. Use of non-discriminatory language in daily communication. Thus, there is a growing awareness not to build negative stereotypes against certain ethnicities. Teachers who understand the local social context tend to integrate diversity issues and historical events as material for reflection and discussion.

#### **D. Conclusion**

The findings of this study demonstrate that multicultural value-based local history learning has a tangible impact on strengthening students' tolerance attitudes in senior high schools across West Kalimantan. Empirical data from classroom observations, interviews, and document analysis show that students who are exposed to localized historical narratives and participatory learning activities—such as site visits to historical landmarks and cultural exhibitions—develop greater empathy, cultural awareness, and respectful interaction with peers of different ethnic and religious backgrounds. This is evidenced by students' involvement in cross-cultural group work, respectful dialogue during history lessons, and reduced expressions of prejudice in both formal and informal school settings. Teachers play a central role in creating inclusive learning environments by designing curriculum content that acknowledges the historical contributions of all ethnic groups. The incorporation of regional conflicts and reconciliatory histories into lessons helps students understand the importance of unity in diversity. In this way, local history learning becomes more than a cognitive endeavor; it serves as a moral and affective medium for character formation.

Furthermore, this study affirms the alignment of tolerance education with Islamic values. The promotion of *tasamuh* (tolerance), *ukhuwah insaniyah* (universal brotherhood), and *rahmatan lil 'alamin* (mercy for all creation) is inherently embedded in this pedagogical approach. These values guide students not only to accept differences but to actively uphold justice, compassion, and peace in their interactions. In the broader context of Islamic education, such an approach contributes to the development of students who are not only academically capable but also morally grounded in responding to the complexities of a multicultural society. Thus, local history learning when integrated with multicultural values and Islamic principles proves to be a strategic tool in fostering a generation that is tolerant, reflective, and socially responsible in sustaining harmony within Indonesia's pluralistic nation.

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