

Research Article

Cite this article: Abdurrohman, Pageh, I. M., Mudana, I. W., & Margi, I. K. (2025). The Role of the Hidden Curriculum in Fostering Tolerance: A Case Study of Public High Schools in Mataram City. *Educational Process: International Journal*, 15, e2025160
<https://doi.org/10.22521/edupij.2025.15.160>

Received February 17, 2025

Accepted April 7, 2025

Published Online April 18, 2025

Keywords: Hidden curriculum, tolerance education, multicultural education, social cohesion, school culture

Author for correspondence:

I Made Pageh

✉ madepagehundiksha@yahoo.co.id

✉ Universitas Pendidikan Ganesha, Singaraja, Bali, Indonesia

The Role of the Hidden Curriculum in Fostering Tolerance: A Case Study of Public High Schools in Mataram City

Abdurrohman^{ID}, I Made Pageh^{ID}, I Wayan Mudana^{ID}, I Ketut Margi^{ID}

Abstract

Background/purpose. In multicultural societies, fostering social cohesion through education is essential to mitigating intolerance and conflict. While formal tolerance education is common, its effectiveness in shaping inclusive attitudes remains limited. This study investigates the role of the hidden curriculum—non-academic activities, school culture, and informal interactions—in reinforcing tolerance among students in public high schools in Mataram City, Indonesia.

Materials/Methods. A descriptive qualitative approach with a case study design was employed. Data were collected from 11 public high schools through purposive and snowball sampling involving school administrators, teachers, and students from diverse religious backgrounds. Techniques included semi-structured interviews, participant observation, and document analysis. Thematic analysis was used to identify patterns of tolerance education embedded in school life.

Results. Findings revealed that tolerance is embedded in religious celebrations, cultural events, and student-led initiatives such as interfaith fasting, cultural festivals, and collaborative social support activities. These practices foster mutual respect and promote inclusive behaviors. The hidden curriculum significantly shapes students' perspectives on diversity, with schools demonstrating high levels of social cohesion and absence of reported intergroup conflicts.

Conclusion. The study underscores the importance of integrating hidden curriculum strategies into educational frameworks to cultivate inclusive school environments. It provides empirical insights into how informal school practices complement formal instruction in promoting tolerance. These findings have implications for multicultural education policy and call for further research on the long-term impact of hidden curriculum-based tolerance education.



OPEN ACCESS

© The Author(s), 2025. This is an Open Access article, distributed under the terms and conditions of the Creative Commons Attribution (CC BY) license (<https://creativecommons.org/licenses/by/4.0/>), which permits unrestricted re-use, distribution, and reproduction, provided the original article is properly cited.

1. Introduction

In multicultural societies, effective management of diversity is essential for fostering social cohesion and preventing conflicts. In Indonesia, characterized by its multitude of ethnicities, religions, and cultures, the challenges of intolerance, hate speech, and intergroup conflicts pose significant threats to national unity (Pageh, 2021; Sariyatun & Marpelina, 2024; Wahyono et al., 2022). While formal education has been implemented to promote tolerance, its effectiveness in addressing deep-seated prejudices remains limited. Research indicates that societies with higher levels of trust, social connectedness, and community engagement experience improved well-being and reduced conflict (Fuadi & Elsyam, 2024; Yahya & Rahmat, 2021). This highlights the necessity of integrating social cohesion into educational frameworks to enhance tolerance among diverse groups.

Previous studies have extensively examined tolerance education through formal curricula, focusing on religious tolerance and structured pedagogical approaches (Galamba & Matthews, 2021; Platania et al., 2024). Additionally, research on inter-religious education has shown its potential to foster mutual understanding among students of different beliefs (D. Tan, 2022). However, existing studies often overlook the role of the hidden curriculum—comprising informal interactions, school culture, and non-academic activities—as a significant factor in shaping students' perceptions of diversity and inclusivity (Brown et al., 2019; Hasbullah et al., 2022). While formal instruction provides explicit knowledge on tolerance, the hidden curriculum offers a more subtle yet powerful means of reinforcing inclusive behaviors and attitudes (Reis-Dennis et al., 2021). Despite the recognition of tolerance education as a critical component of multicultural societies, there is a notable lack of research on how the hidden curriculum fosters social cohesion within schools. Existing studies tend to focus primarily on explicit instructional methods while neglecting the influence of everyday interactions, extracurricular activities, and institutional culture on students' understanding of tolerance (Hayek et al., 2020; Magnanelli et al., 2021). This gap in knowledge necessitates further exploration into how non-academic elements of education contribute to fostering inclusive attitudes and mitigating intolerance. The hidden curriculum, which encompasses implicit lessons learned through the school environment, plays a significant role in shaping students' values and behaviors. For instance, Maromi et al. (2024) emphasize that the hidden curriculum provides essential socialization elements that are not part of formal curricular content, thereby influencing students' character development and understanding of social norms.

Moreover, the integration of multicultural education into the hidden curriculum is crucial for promoting tolerance. Varlık (2023) highlights that multicultural education must be designed to raise awareness of the importance of mutual respect and understanding among diverse groups. This perspective is echoed by Chhetri (2024), who advocates for incorporating multicultural content into the curriculum and establishing inclusive learning environments to enhance tolerance and inter-ethnic relationships. Such initiatives can help create a school culture that values diversity and encourages students to engage with one another in respectful and meaningful ways.

Furthermore, the role of teachers and school leaders in shaping the hidden curriculum cannot be overstated. As noted by Uzun and Karataş (2020), educators are instrumental in fostering an environment that respects and appreciates cultural diversity, thereby contributing to the development of tolerant attitudes among students. Additionally, the leadership of school administrators is vital in constructing a hidden curriculum that promotes inclusivity and social cohesion. Despite the growing attention to tolerance education, previous studies have predominantly emphasized formal instruction while underexploring the role of the hidden curriculum in shaping inclusive attitudes. This research gap is particularly evident in multicultural settings such as Indonesia, where informal school practices often reflect deeply ingrained social norms and values. Therefore, this study aims to investigate how the hidden curriculum—manifested through non-academic activities, school culture, and informal interactions—fosters tolerance among students in public high

schools in Mataram City. The study seeks to answer the following research questions: (1) In what ways is tolerance education embedded in the hidden curriculum of public high schools in Mataram City? (2) How do school leaders, teachers, and students contribute to fostering tolerance through informal practices? (3) What implications does the hidden curriculum hold for the development of a cohesive multicultural school environment? By addressing these questions, this research aims to fill a critical gap in the literature and offer practical insights for educators and policymakers committed to promoting social cohesion through education.

2. Literature Review

2.1. The Hidden Curriculum and Tolerance Education

The hidden curriculum is a critical concept in education that encompasses the implicit lessons learned through school culture, informal interactions, and non-academic activities. This curriculum significantly shapes students' perceptions of diversity and inclusivity, influencing their values and social behaviors. Scholars have increasingly acknowledged the importance of this implicit learning process, as it often operates alongside formal curricula to foster attitudes of tolerance and acceptance in multicultural contexts (Yazdani et al., 2020). In multicultural societies, education plays a pivotal role in promoting social cohesion and mitigating intolerance (Mudana, 2019). While formal tolerance education is essential, it frequently overlooks the deep-seated biases that exist within students. The hidden curriculum, which manifests through daily interactions and extracurricular activities, serves as a vital mechanism for addressing these biases and fostering a culture of inclusivity (Doja et al., 2015). For instance, in Mataram City, public high schools have successfully integrated tolerance education through various cultural and religious activities, demonstrating the effectiveness of the hidden curriculum in promoting mutual respect among students from diverse backgrounds (Baykut et al., 2021).

2.2. Theoretical Framework: Hidden Curriculum and Social Cohesion

The theoretical framework surrounding the hidden curriculum highlights its foundational role in social cohesion and character development. The concept, initially articulated by Jackson in 1968, emphasizes that students learn social norms and cultural expectations alongside academic content. Social capital theory further elucidates this relationship, suggesting that strong social connections within educational settings can reduce intergroup conflict and enhance cooperation (Hopkins et al., 2016). Moreover, exposure to diverse cultural practices, such as interfaith education, has been shown to cultivate meaningful cross-cultural dialogue, thereby promoting tolerance among students (Bandini et al., 2016a). Non-academic activities are instrumental in fostering cultural integration and tolerance. Research indicates that school events, such as interfaith celebrations and cultural festivals, provide students with opportunities to engage with peers from different backgrounds, reinforcing acceptance and respect values (Semper & Blasco, 2018a). For example, initiatives like student-led cultural performances and documentary festivals not only celebrate diversity but also encourage students to reflect on their own cultural identities (Harrison & Laco, 2022). Furthermore, the hidden curriculum's influence extends to daily interactions where respect for religious practices is fostered, creating an inclusive school environment (Witman, 2013). Educators and school leaders play a crucial role in shaping the hidden curriculum. Studies have shown that school administrators who prioritize inclusivity contribute significantly to a culture of respect and tolerance (Bandini et al., 2016a). In Mataram City, school leaders have implemented policies that support interfaith cooperation and cultural exchange, further embedding tolerance within the school culture (Ismail, 2015). Teachers also model tolerance through their interactions with students, reinforcing the importance of diversity in the classroom (Lawrence dkk., 2018a).

2.3. Social and Emotional Learning in Tolerance Education

Social and emotional learning (SEL) is another critical component of the hidden curriculum that enhances students' ability to navigate multicultural environments. Programs that promote empathy, conflict resolution, and communication skills are essential for developing positive relationships across cultural divides (Berger et al., 2011). Schools that engage in community support initiatives, such as collective mourning for deceased members, further reinforce social bonds and solidarity among students (Rogers & O'Bryon, 2014). Additionally, democratic leadership practices, such as electing student council leaders based on merit rather than religious or ethnic affiliation, reflect a commitment to inclusivity (Mena & Rogers, 2017).

2.4. Comparative Analysis

Comparative analyses reveal that while formal education provides structured lessons on tolerance, the hidden curriculum often has a more profound and lasting impact on students' attitudes. The implicit learning that occurs through lived experiences, such as participation in cultural events, tends to be more sustainable than formal instruction alone (Everson et al., 2015). This distinction highlights the necessity of integrating hidden curriculum strategies into formal educational frameworks to enhance the effectiveness of tolerance education (Semper & Blasco, 2018b). Despite the growing recognition of the hidden curriculum's role in fostering tolerance, gaps remain in understanding its long-term effects. Future research should focus on investigating the enduring impact of tolerance education through the hidden curriculum, particularly in varying educational contexts, such as urban versus rural schools (Mateu et al., 2019). Additionally, comparative studies across different regions and countries could provide valuable insights into best practices for integrating hidden curriculum strategies into formal education (Bandini et al., 2016b).

2.5. Summary of Gaps and Study Contribution

While the existing literature provides valuable insights into formal tolerance education and the theoretical underpinnings of the hidden curriculum, several critical gaps remain. First, there is a lack of empirical studies that explore how the hidden curriculum operates in everyday school life to promote tolerance, particularly in diverse cultural settings like Indonesia. Second, most studies tend to focus on the impact of formal classroom instruction while overlooking informal learning environments shaped by peer interaction, school leadership, and cultural traditions. Lastly, there is limited research that links the hidden curriculum to structured national initiatives such as the *Proyek Penguatan Profil Pelajar Pancasila (P5)*. This study addresses these gaps by empirically examining how tolerance is fostered through non-academic activities and informal school practices in public high schools in Mataram City. Through a case study approach, it contributes to a deeper understanding of how the hidden curriculum can be effectively integrated into broader multicultural education frameworks to enhance social cohesion.

3. Methodology

This study employs a descriptive qualitative research design with a case study approach (Fadli, 2021). to explore how the hidden curriculum fosters tolerance in public high schools (SMAN) in Mataram City. This approach enables an in-depth and contextualized understanding of social phenomena within their real-life settings.

3.1. Data Collection Methods

To ensure triangulation and data richness, three primary data collection methods were employed: (1) semi-structured interviews with school principals, vice principals, teachers, student representatives, and school committee members; (2) participant observations of school activities and events promoting tolerance, such as religious and cultural celebrations; and (3) document analysis of

school policies, curricula, extracurricular activity reports, and visual documentation (e.g., photos and videos of events). Interview guides were developed based on the research objectives, and observations were documented in detailed field notes.

3.2. Sampling Strategy

A purposive sampling strategy was used to identify key informants directly involved in implementing tolerance education (e.g., school leaders, religious teachers, and student organization leaders). The selection was based on the relevance of their roles and their experience with interfaith and intercultural school activities. Subsequently, a snowball sampling method was applied to identify additional informants through referrals from the initial participants. This technique enabled the inclusion of diverse perspectives from different religious and ethnic backgrounds across 11 public high schools.

3.3. Data Analysis

Thematic analysis was conducted through a systematic process of data coding, categorization, and theme development. Transcripts from interviews and observation notes were reviewed line-by-line to identify key patterns related to tolerance education and the hidden curriculum. Initial codes were grouped into broader themes using NVivo software to enhance organization and transparency. Themes were then cross-validated across different data sources (interviews, observations, and documents) to ensure credibility and confirmability.

Ethical considerations, such as informed consent and confidentiality, were upheld throughout the research process. The triangulated data and iterative analysis procedures enhanced the trustworthiness of the findings.

4. Results

4.1. The Portrait of Diversity in Schools

Mataram City serves as a microcosm of Indonesia's rich diversity, characterized by a heterogeneous and multicultural society that includes various religious, ethnic, and cultural groups. This diversity is reflected in the public senior high schools (SMAN) of Mataram City, where students from different backgrounds coexist, fostering a unique educational environment that emphasizes tolerance and social cohesion (Sariyatun & Marpelina, 2024; Wahyono et al., 2022). The demographic distribution within these schools, predominantly comprising Muslim-Sasak and Hindu-Balinese students, highlights the city's multicultural composition (Fuadi & Elyam, 2024). Despite the diverse makeup of the student population, schools in Mataram City exhibit a remarkable degree of tolerance and harmony. The school communities promote mutual respect and appreciation for diversity, which contributes to a strong sense of unity and social solidarity (Yahya & Rahmat, 2021). Differences in religious beliefs and cultural backgrounds are embraced, enhancing the educational experience rather than hindering it. A notable example of this culture of tolerance is the practice of *libur fakultatif* (optional holidays), which allows Hindu students, teachers, and staff to observe significant religious holidays while maintaining academic activities for non-Hindu members of the school community (Galamba & Matthews, 2021; Platania et al., 2024). The implementation of *libur fakultatif* reflects an institutional commitment to fostering religious tolerance and coexistence in a pluralistic society. This practice has become an annual tradition in Mataram's public senior high schools, demonstrating a deep understanding of the importance of inclusivity (H. Tan et al., 2016). Hasbullah et al., (2022) (Hasbullah et al., 2022) the principal of SMAN 2 Mataram, emphasizes that "tolerance must always be maintained and nurtured because it is the lifeblood of school life," underscoring the critical role of tolerance education in daily school activities. Furthermore, student-led initiatives, such as the diversity-themed documentary film festival organized by the student council (OSIS) of SMAN 1 Mataram, exemplify the active engagement of students in promoting

multiculturalism. This festival encourages students to explore themes of diversity and multiculturalism, showcasing their lived experiences in a pluralistic environment (Brown et al., 2019). Such initiatives not only enhance students' understanding of diversity but also reinforce the values of respect and solidarity among peers. The absence of reported cases of conflict, intolerance, or bullying related to ethnicity, religion, race, or social group (SARA) within these schools suggests that tolerance education, as embedded in school culture, plays a pivotal role in maintaining social harmony (Reis-Dennis et al., 2021). The collaborative efforts of students and staff in fostering mutual respect and support illustrate the effectiveness of integrating tolerance education into the school environment (Hayek et al., 2020).

4.2. Tolerance Education in Schools

Tolerance education in SMAN schools in Mataram City is pivotal for maintaining harmony and peaceful coexistence within the school environment. This practice, deeply rooted in the community, extends beyond school boundaries, reflecting the multicultural nature of Mataram City. The emphasis on tolerance within these schools serves as valuable social capital, fostering positive relationships among students and staff from diverse backgrounds. The strong awareness of diversity within the school community has embedded tolerance into daily interactions, making it an integral part of the school culture that nurtures inclusivity and respect (Fuadi & Elsyam, 2024). Public senior high schools in Mataram City implement various activities that promote tolerance in everyday life, which are part of the hidden curriculum. These activities occur outside formal classroom learning and include religious, social, and cultural initiatives, as well as programs under P5 (Proyek Penguatan Profil Pelajar Pancasila) within the Merdeka curriculum (Galamba & Matthews, 2021; Yahya & Rahmat, 2021). The hidden curriculum plays a significant role in shaping students' attitudes and behaviors, as it encompasses the implicit lessons learned through school culture and social interactions (Platania et al., 2024). The integration of religious, ethnic, and cultural diversity into tolerance education through the hidden curriculum, non-academic activities, and core values, ultimately shaping a harmonious school culture, is shown in Figure 1.

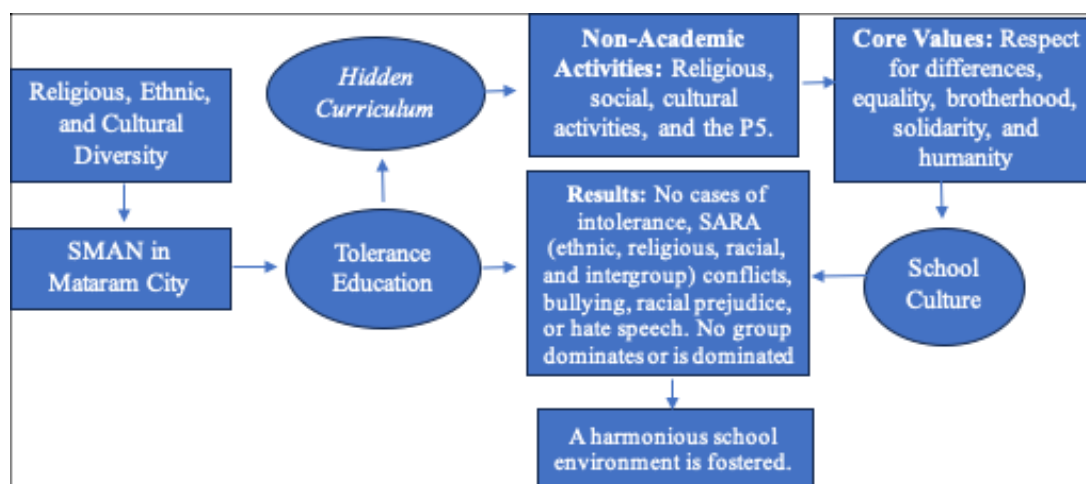


Figure 1. Conceptual Framework of Tolerance Education in SMAN Schools in Mataram City

The conceptual framework illustrates how tolerance education fosters a harmonious school environment in SMAN schools in Mataram City by integrating religious, ethnic, and cultural diversity into school culture through the hidden curriculum, non-academic activities, and core values. The hidden curriculum, encompassing social norms, institutional traditions, and peer interactions, plays a crucial role in shaping students' perspectives on inclusivity, aligning with Jackson's (1968) hidden curriculum theory (Sariyatun & Marpelina, 2024). Non-academic activities, such as breaking the fast together, interfaith celebrations, and cultural festivals under Proyek P5, reinforce tolerance through

experiential learning (Wahyono et al., 2022) and intergroup contact (Fuadi & Elsyam, 2024), fostering mutual respect and cooperation.

The framework aligns with Galamba & Matthews (2021) social capital theory, demonstrating that strong school communities experience lower levels of conflict, bullying, and intolerance, as evidenced by the absence of SARA-related issues in SMAN schools in Mataram City. Galamba and Matthews (2021) further support this notion by highlighting the positive impact of tolerance education on reducing intergroup conflicts in diverse educational settings (Platania et al., 2024). Ultimately, this integrated model highlights how tolerance education, when embedded into daily school life, leads to sustainable intergroup harmony and social cohesion in multicultural settings. Moreover, Reis-Dennis et al. (2021) provide insights into the comparative tolerance levels of students in public schools and pesantren, suggesting that educational content and activities can significantly influence students' attitudes toward different religions. The findings of Hayek et al. (2020) further support the notion that teaching tolerance in a globalized world requires a multifaceted approach that includes experiential learning opportunities.

4.2.1. Religious Activities

4.2.1.1. Breaking the Fast Together: A Reflection of Tolerance in SMAN Schools in Mataram City

The atmosphere in SMAN schools in Mataram City during Ramadan is characterized by a profound sense of tolerance and mutual respect among students of various faiths. This unique environment is evident as Muslim students and staff observe fasting, while their non-Muslim peers demonstrate consideration by refraining from eating and drinking openly. Such practices reflect an ingrained culture of tolerance within the school community, as noted by Cano-Hila & Martí (2022). The natural inclination of students to respect each other's religious practices illustrates the deep-rooted values of coexistence and understanding that permeate these educational institutions. Non-Muslim students, such as Carissa, a Buddhist student from SMAN 5 Mataram, exemplify this respect by ensuring they eat breakfast at home to avoid eating at school, while others, like Widia, a Hindu student from SMAN 7 Mataram, choose to fast alongside their Muslim friends (Cano-Hila & Martí, 2022). This voluntary practice of tolerance during Ramadan has been passed down through generations, as highlighted by Mullane et al., (2021), a Hindu religion teacher at SMAN 4 Mataram, who emphasizes the importance of prioritizing tolerance during this sacred month. Such narratives underscore the significance of interfaith respect and the collective commitment to fostering an inclusive environment. A distinctive tradition in SMAN schools during Ramadan is the communal buka puasa bersama (breaking the fast together), which fosters unity among all members of the school community, regardless of their religious backgrounds (Dadswell et al., 2024). This event often includes a religious lecture (pengajian) delivered by a religious leader, further promoting interfaith understanding (Watson et al., 2022). The role of student organizations is also crucial in fostering interfaith solidarity during Ramadan. For instance, at SMAN 8 Mataram, the Hindu religious organization Srada Bakti distributes ta'jil (light meals for breaking the fast) to support their Muslim peers, while Christian students at SMAN 1 Mataram engage in similar initiatives (Amin & Abdelmageed, 2020). These actions highlight the collaborative spirit that defines the school culture during this holy month. Additionally, the student council (OSIS) at SMAN 2 Mataram produces short films celebrating Ramadan, sharing messages of unity and harmony on social media platforms (Matsuzaki et al., 2020). Such initiatives reflect the commitment of students and staff to promote tolerance and inclusivity, which are integral to their everyday practices. Ramadan serves as a testament to the power of inclusivity, demonstrating how different faiths can coexist harmoniously and enrich one another's experiences (Moula et al., 2022). The collective efforts of students and staff

in promoting tolerance during this holy month reflect a broader commitment to fostering an inclusive educational environment that values diversity (Shiller, 2024).

4.2.1.2. Celebrating Maulid Nabi SAW: A Reflection of Religious Tolerance in SMAN Schools in Mataram City

The celebration of Maulid Nabi SAW in SMAN schools in Mataram City serves as a significant example of religious tolerance and unity among students and staff from various backgrounds (Figure 2). This annual event not only commemorates the birthday of the Prophet Muhammad SAW but also fosters a spirit of inclusivity and mutual respect across different faiths. The active participation of students from diverse religious backgrounds in the festivities illustrates a shared commitment to these values, as highlighted by Bahri (2019) (Bahri, 2019) and (Alfarikh et al., 2021). Such collective events, including iftar during Ramadan, further reinforce the notion of community and togetherness within the school environment. The Maulid Nabi SAW celebrations are characterized by various competitions organized by the school committee, which include azan (call to prayer) competitions, religious quizzes, tilawah (Quranic recitation), and the unique dulang competition. The dulang competition, where students prepare and decorate traditional Sasak food, is particularly noteworthy as it showcases the enthusiastic involvement of non-Muslim students, reflecting the deep-rooted culture of tolerance within the school community (Firdaus et al., 2023). This aspect of the celebration is supported by Zarkasyi (2021), who emphasizes the importance of such inclusive activities in promoting interfaith harmony. The participation of students from all backgrounds in these events not only enriches the cultural experience but also serves as a practical demonstration of the principles of multicultural education (Wardi et al., 2023). A highlight of the Maulid Nabi SAW celebration is the dulang parade, where students don traditional attire that represents their cultural, ethnic, and religious identities. This parade not only showcases the cultural diversity present within the school but also reinforces the value of interfaith harmony (Rizkiyah et al., 2023). The communal dining that follows symbolizes togetherness and illustrates how religious celebrations can transcend faith boundaries, fostering a sense of belonging among students (Abubakar et al., 2021).



Figure 2 Dulang competition in celebration of the Prophet Muhammad SAW's birthday at SMAN 5 Mataram City

The Maulid Nabi SAW celebration in SMAN schools stands as a testament to the spirit of inclusivity and respect for diversity that characterizes the school culture. It highlights how religious events can strengthen social bonds and cultivate a sense of belonging within the school community (Syahrin et al., 2023). The active participation of students from various backgrounds in these celebrations fosters an environment where different traditions are appreciated and celebrated, aligning with the findings of Ramdani, (2023). Furthermore, Sutrisno and Kumbara (2022) discuss how such events contribute to multicultural education and the promotion of tolerance among students. The integration of local traditions, as noted by Mumtahanah (2020), enhances the cultural richness of the Maulid celebrations, making them a significant aspect of community identity.

4.2.2. Social Activities

The practice of tolerance in SMAN schools in Mataram City is exemplified through various social activities that promote solidarity, empathy, and inclusiveness within the school community (Figure 3). A significant illustration of this is the tradition observed during times of bereavement, where the entire school community rallies to support a student or teacher who has lost a family member. This collective action is coordinated by the student council (OSIS), which organizes the collection of donations from each class, often utilizing donation boxes to facilitate contributions. The funds are then personally delivered to the grieving family, showcasing a profound sense of community and shared responsibility among students and staff alike (Riski et al., 2022). Such acts of compassion not only provide essential financial assistance but also strengthen the bonds of unity within the school environment, reflecting the findings of Moti et al. (2018), who emphasize the importance of community involvement in fostering inclusive practices. Moreover, the organized efforts by OSIS board members and teacher representatives during condolence visits, such as the one conducted by SMAN 4 Mataram, further highlight the depth of empathy cultivated within these institutions (Pažur et al., 2021). This practice aligns with the broader educational principles that advocate for community engagement as a means to enhance social cohesion and mutual support among students (Lusterio & Arnejo, 2023).



Figure 3. OSIS board members and teachers from SMAN 4 Mataram visited a student's home to offer condolences after a family member passed away

In addition to these supportive actions, tolerance is also manifested through inclusive religious and cultural practices within the schools. During national or religious celebrations, students actively invite peers from diverse backgrounds to participate in shared meals and festivities. For instance, Bella, a Catholic student from SMAN 2, often invites her classmates to join her Christmas celebrations, while Carissa, a Buddhist student from SMAN 5, shares similar experiences during Vesak night (Hannås & Hanssen, 2016; Penney et al., 2017). These initiatives not only bridge cultural and religious divides but also foster genuine interactions and understanding among students, reinforcing the notion of inclusivity in educational settings (Imhangbe et al., 2018). Furthermore, Meitsya, a Buddhist student from SMAN 9, illustrates this spirit of inclusivity by ensuring that her Muslim friends have access to prayer facilities during visits, such as providing prayer mats and sarongs (Gutiérrez et al., 2022). The democratic processes within these schools further reflect the values of tolerance and inclusivity. The election of the OSIS president prioritizes candidates' visions and missions over their religious or ethnic backgrounds, a principle that extends to class leadership roles as well (Rocha & Abreu, 2024). This practice ensures that leadership within the schools is representative of the diverse community, thereby reinforcing the commitment to fair and unbiased processes (Raupu et al., 2021). The collective support during bereavement and the inclusive nature of celebrations resonate with the findings of Hrynova et al. (2024), who highlight the significance of community involvement in promoting inclusive practices within educational contexts. Similarly, Dutta and Sahney's (2016) work underscores how exposure to diverse religious practices can enhance students' tolerance and understanding of different faiths. Moreover, the emphasis on democratic processes in leadership

selection aligns with the principles of inclusive education, as discussed by Iqbal et al. (2021), who advocate for leadership that embraces diversity and promotes social justice. This perspective is echoed in the literature, which emphasizes the necessity of democratic leadership in fostering an inclusive school culture that values every student's contribution (Rohman & Muna, 2019). The practices observed in SMAN schools in Mataram City exemplify how educational institutions can cultivate an environment of tolerance and inclusivity through community support, cultural engagement, and democratic leadership.

4.2.3. Culture Activities

In SMAN schools in Mataram, the practice of cultural tolerance is primarily integrated into the Proyek Penguatan Profil Pelajar Pancasila (P5) activities as part of the Merdeka Learning Curriculum. These P5 activities are typically held weekly on Saturdays, widely referred to as "Cultural Saturday," with each session lasting approximately two hours. During Cultural Saturdays, students showcase various cultural creations, including documentary films on tolerance, dance performances, religious and cultural music presentations, culinary exhibitions, and other artistic expressions. Student participation is consistently high, with more than 80% actively engaged in performances, exhibitions, or preparation. Participation reaches 100% during major school-wide events, such as Indonesia's Independence Day (August 17th), Teachers' Day, school anniversaries (Hultah), and the School Environmental Introduction (MPLS) program. Several schools incorporate cultural creations promoting tolerance within their P5 activities. For instance, at SMAN 1 Mataram, a documentary film festival is organized, where each class produces a 20–25-minute film themed around "diversity." Similarly, at SMAN 8 Mataram, Cultural Saturday highlights P5 activities centered on managing diversity. A comparable approach is taken by SMAN 3 Mataram, where Cultural Saturdays feature performances showcasing students' cultural and religious backgrounds. Notably, these artistic performances were also presented during a visit by guests from Germany, reflecting SMAN 3 Mataram's international collaboration and commitment to intercultural dialogue.

At SMAN 2 and SMAN 9 Mataram, Cultural Saturday includes art performances, traditional dances, and music representing various religious cultures. Religious-based music performances include Hadrah (Islamic devotional music) performed by students in the Remaja Musholla (REMUS) group, Hindu students performing the Genjek dance and Yoga, and Catholic and Protestant students singing hymns and church songs. These performances are regularly integrated into national and school celebrations, further reinforcing values of inclusion and unity. These Cultural Saturday activities, implemented as part of the hidden curriculum, serve as both expressive and reflective platforms for strengthening cultural appreciation and tolerance among students. Informed consent was obtained from all participants featured in associated visual documentation (e.g., Figures 2 and 3), in accordance with ethical research procedures. Collectively, these programs contribute meaningfully to fostering interfaith harmony and intercultural understanding in diverse school settings. Table 1 below provides an overview of tolerance education activities conducted through the hidden curriculum.

Table 1. Tolerance Education Activities Through the Hidden Curriculum

Category	Activity Type	Description	Values Promoted
Non-Learning Activities	Religious	- Non-Muslim students in religious organizations such as <i>Srada Bakti</i> (Hindu) and other faith-based groups distribute <i>ta'jil</i> during Ramadan.	- Interfaith cooperation
		- School-wide communal breakfast involving students and staff of all religions.	- Empathy and mutual support
		- Non-Muslim students participate in celebrating the Prophet Muhammad SAW's birthday by joining the <i>dulang</i> competition.	- Respect for religious traditions
	Social	- During <i>Nyepi</i> celebrations, Muslim and Christian students assist in making <i>ogoh-ogoh</i> at school.	
		- Students exchange greetings during religious holidays and invite friends from different backgrounds to their homes for celebrations.	- Solidarity and unity
		- Contributions to families of students or teachers who have passed away, with visits to the mourning home regardless of religious, ethnic, or cultural background.	- Social harmony
Cultural	- Respect for students engaged in worship during Friday religious activities by ensuring a quiet environment.	- Respect for religious practices	
	- Displaying cultural expressions representing different religious traditions, such as <i>hadrah</i> music and <i>rebana</i> (Islam), sacred vocal music, <i>Genjek</i> dance, Yoga (Hindu), and Christian hymns.	- Cultural appreciation	
	- Cultural performances showcased during school events such as the School Orientation Program (<i>MPLS</i>), school anniversaries (<i>Hultah</i>), and national celebrations.	- Unity in diversity	
Project to Strengthen the Profile of Pancasila Students (P5)	Cultural and Educational Activities	- Documentary film festival competition themed "Diversity."	- Artistic expression as a tool for tolerance
		- Cultural exhibition with the theme "Unity in Diversity."	- National identity and pride
		- Regional traditional clothing festival.	- Creative expression
			- Intercultural understanding

Table 1 illustrates the implementation of tolerance education through non-learning activities and the *Proyek Penguatan Profil Pelajar Pancasila (P5)* in SMAN schools in Mataram, highlighting how these initiatives foster interfaith harmony, social cohesion, and cultural appreciation. Non-learning activities encompass a variety of religious, social, and cultural engagements that promote inclusivity and mutual respect among students. For instance, religious activities such as non-Muslim students distributing *ta'jil* during Ramadan and assisting in the preparation of *ogoh-ogoh* for Nyepi exemplify interfaith collaboration and empathy (Nazneen et al., 2024; Riski et al., 2022). These activities not only allow students to participate in each other's traditions but also help to break down barriers and build understanding among different faiths (Doodewaard & Knoppers, 2022; Moti et al., 2018). Social activities, including exchanging greetings during religious holidays and providing support to bereaved families, enhance solidarity and social harmony by fostering interpersonal connections across diverse backgrounds (Lusterio & Arnejo, 2023; Pažur et al., 2021). Such interactions are crucial for developing a sense of community and belonging among students, as they learn to appreciate and respect each other's differences (Hannås & Hanssen, 2016; Penney et al., 2017). Cultural activities, such as performances of *hadrah* music (Islamic), *Genjek* dance and *Yoga* (Hindu), and Christian hymns, further reinforce the appreciation of diverse cultural expressions and traditions, which are often showcased during key school events, including MPLS and *Hultah*. The P5 initiative integrates tolerance education into structured cultural and educational projects, including a documentary film festival on diversity, cultural exhibitions under the theme "Unity in Diversity," and a regional traditional clothing festival. These initiatives serve to strengthen students' national identity, encourage creative expression, and foster intercultural understanding (Raupu et al., 2021; Rocha & Abreu, 2024). As part of the hidden curriculum, these programs play a crucial role in shaping students' attitudes towards diversity, ensuring that tolerance, respect, and unity become foundational principles within the school environment (Emelyanova et al., 2020; Hrynova et al., 2024). The integration of Pancasila values into educational practices is critical in developing students' character, aligning with the argument that Pancasila education should extend beyond theoretical instruction to include practical applications that nurture ethical behavior and civic responsibility (Dutta & Sahney, 2016). Teachers play a pivotal role in this process, as they are responsible for implementing inclusive educational strategies that cater to culturally diverse student populations (Chotimah et al., 2022; Dharma et al., 2023). Research further underscores the significance of cultural activities in promoting inclusivity, as engaging students in diverse cultural expressions enhances their intercultural competencies and fosters a sense of belonging (Lukitoyo et al., 2023).

4.3. Challenges in Implementation

Despite the overall success of tolerance-based activities, several challenges were identified. First, scheduling tolerance education programs alongside academic requirements sometimes led to conflicts, especially during examination periods. Second, a few teachers expressed concerns about the limited training on how to facilitate interfaith and intercultural discussions sensitively. Additionally, while most students participated enthusiastically, a minority showed passive engagement, particularly in activities unrelated to their cultural background. These challenges highlight the need for continued support, teacher development, and integration strategies to sustain inclusive practices across all levels of school life.

5. Discussion

The results of this study provide significant insights into the role of the hidden curriculum in fostering tolerance within public high schools in Mataram City. These findings align with and expand upon previous research that highlights the importance of non-academic factors in shaping students' perceptions of diversity and inclusivity.

5.1. Integration of Hidden Curriculum in Tolerance Education

The findings indicate that tolerance education in Mataram City high schools is embedded within the hidden curriculum through religious, cultural, and social activities. This is consistent with Jackson's (1968) theory of the hidden curriculum, which suggests that values and norms are transmitted through informal interactions and school culture rather than explicit classroom instruction. Similar to findings by Maromi et al., (2024), who emphasized that socialization elements in the hidden curriculum play a pivotal role in shaping students' character, this study confirms that tolerance education extends beyond structured lessons to include everyday practices, reinforcing inclusive behaviors and attitudes.

The study also aligns with Lawrence dkk., (2018b) social capital theory, which posits that strong community ties contribute to lower levels of conflict and increased social cohesion. The absence of intergroup conflicts or bullying related to religious or ethnic differences within the studied schools supports the idea that a well-integrated hidden curriculum can mitigate intolerance by fostering mutual understanding and cooperation.

5.2. Comparison with Previous Studies on Formal and Informal Tolerance Education

Previous studies have largely focused on formal tolerance education, particularly in the context of religious instruction and interfaith learning programs (Varlık, 2023). While these studies demonstrate the effectiveness of structured lessons in promoting religious tolerance, they often overlook the impact of informal learning experiences. This study fills that gap by illustrating how tolerance is reinforced through extracurricular activities, student-led initiatives, and institutional traditions, complementing formal instruction.

For instance, studies by Uzun & Karataş (2020) highlight the role of educators in fostering multicultural awareness through direct teaching. However, this study suggests that beyond direct instruction, school leaders and teachers influence tolerance through their involvement in shaping a school culture that values diversity. The participation of students from different religious backgrounds in activities such as *libur fakultatif*, breaking the fast together, and interfaith celebrations demonstrates that experiential learning plays a vital role in promoting inclusivity, a concept echoed in the work of Reis-Dennis dkk., (2021) on uncertainty tolerance in education.

5.3. Multicultural Education and School Practices

The results show that tolerance education is integrated into various non-academic initiatives, including religious celebrations, social support systems, and cultural performances under the *Proyek Penguatan Profil Pelajar Pancasila (P5)*. These findings align with research by Galamba & Matthews (2021), who highlight the importance of interactive and experiential learning in reducing intergroup conflicts. The fact that students from different religious and ethnic backgrounds actively participate in each other's celebrations—such as non-Muslim students fasting alongside their Muslim peers or joining in *Maulid Nabi SAW* events—illustrates a successful model of inclusive education that strengthens social cohesion.

Moreover, this study expands on the work of Hayek et al. (2020), who argued that tolerance education in diverse societies must adopt a multifaceted approach. By demonstrating how intergroup interactions in everyday school life foster mutual respect, this study reinforces the notion that tolerance education should not be limited to structured classroom settings but should be deeply ingrained in the school environment.

5.4. Implication for Education Policy and Future Research

The findings of this study underscore the critical need to integrate both formal and hidden curricula in promoting social cohesion and tolerance, particularly in multicultural societies such as

Indonesia. While formal tolerance education through structured lessons and religious studies provides foundational knowledge, it is often insufficient in addressing implicit biases or transforming everyday attitudes and behaviors. In contrast, this study reveals that the hidden curriculum—encompassing interfaith celebrations, cultural performances, and student-led initiatives—offers more sustainable and experiential pathways to fostering inclusive values. This observation aligns with prior research (Everson et al., 2015; Uzun & Karataş, 2020), highlighting that lived experiences and informal interactions can produce deeper shifts in social attitudes than formal instruction alone. Therefore, education policies should formally incorporate hidden curriculum strategies by institutionalizing culturally inclusive activities, training educators in multicultural competencies, and providing structural support for non-academic programs that nurture intergroup respect. Moreover, practical implications include the development of assessment tools that measure behavioral outcomes of tolerance education beyond cognitive knowledge. Future research should pursue longitudinal and comparative studies across diverse educational settings to evaluate the long-term impact of hidden curriculum-based interventions, while interdisciplinary approaches may help elucidate the socio-cultural mechanisms underpinning inclusive school environments.

6. Conclusion

This study highlights the crucial role of the hidden curriculum in fostering tolerance and social cohesion in public high schools in Mataram City, demonstrating that beyond formal instruction, everyday interactions, extracurricular activities, and institutional culture significantly shape students' understanding of diversity. By embedding tolerance into non-academic activities such as religious celebrations, social initiatives, and cultural events, schools create an inclusive environment that promotes mutual respect. The findings contribute to the broader discourse on multicultural education by emphasizing the subtle yet impactful ways informal learning experiences reinforce inclusivity. While previous studies have focused on explicit pedagogical approaches, this research provides empirical insights into the integration of tolerance education within school culture. Nonetheless, this study is limited by its qualitative and context-specific design, which may affect the transferability of results to other regions or education systems. Future research should consider longitudinal approaches to assess the long-term impact of hidden curriculum-based tolerance education, as well as comparative studies across urban and rural schools or different institutional types to explore contextual variations. By continuing to refine and expand our understanding of both formal and informal educational strategies, schools can play a vital role in nurturing a more harmonious and pluralistic society.

7. Suggestion

To enhance the clarity and impact of future studies, researchers should prioritize methodological rigor by explicitly detailing data analysis techniques, including coding procedures, theme development, and the use of qualitative analysis software when applicable. It is also important to provide a clear rationale for participant selection, especially when using purposive and snowball sampling, to ensure transparency and minimize selection bias. Future studies should strive for data triangulation by combining interviews, observations, and document analysis to improve the credibility and validity of findings. Moreover, researchers should be mindful of potential biases associated with self-reporting and the snowball sampling technique, which may lead to overrepresentation of certain perspectives or social desirability effects. To mitigate these risks, it is recommended to diversify participant backgrounds, incorporate anonymous feedback tools, and conduct follow-up interviews or peer debriefings. Finally, future studies should consider employing mixed-method or longitudinal designs to assess the enduring impact of hidden curriculum-based tolerance education across different educational contexts and demographic groups, thereby advancing a more comprehensive and generalizable understanding of this critical area.

Declarations

Author Contributions. Abdurrohman: Writing – review & editing, Writing – original draft, Resources, Methodology, Analysis, Data curation, Conceptualization. I Made Pageh: Writing – review & editing, Investigation, Data curation. I Wayan Mudana: Data curation, Writing – review & editing, Resources, Conceptualization. I Ketut Margi: Writing – review & editing, Resources.

Conflicts of Interest. The authors declare no conflicts of interest.

Funding. This research received no funding.

Ethical Approval. This study received ethical approval from the Research Ethics Committee of Universitas Pendidikan Ganesha. All participants were informed about the objectives of the study, and their voluntary participation was ensured through the process of informed consent. The researchers maintained confidentiality and anonymity throughout the data collection and analysis.

Data Availability Statement. The data can be provided by the corresponding author upon request.

References

- Abubakar, B., Ikhwan, I., & Sugiarso, S. (2021). Strengthening of Social Cohesion in the Practice of Liké Geleng Among the Aneuk Jamè Ethnic Group in Aceh. *JSW (Jurnal Sosiologi Walisongo)*, 5(1), 15–30. <https://doi.org/10.21580/jsw.2021.5.1.5479>
- Alfarikh, R. F., Saleh, F. A., Hartati, S., Susilo, M., Puspita, E., Hartini, Y., & Ramadhani, H. (2021). Implementation Religious Character Values for Students Through School Extracurricular Programs. *Ijmurhica*, 4(3), 111–123. <https://doi.org/10.24036/ijmurhica.v4i3.87>
- Amin, M. E. K., & Abdelmageed, A. (2020). RAMCOM: A Qualitative Study of Clinicians' Viewpoints on a Tool for Communication With Muslim Patients Considering Fasting During Ramadan. *Plos One*, 15(2), e0228888. <https://doi.org/10.1371/journal.pone.0228888>
- Bahri, S. (2019). The Role of Islamic Education in Realizing Social Interaction Based on Multiculturalism Among Students of Different Religions in Elementary Schools. *International Journal of Islamic Education Research and Multiculturalism (Ijierm)*, 1(1), 1–17. <https://doi.org/10.47006/ijierm.v1i1.2>
- Bandini, J., Mitchell, C., Epstein-Peterson, Z. D., Amobi, A., Cahill, J., Peteet, J. R., Balboni, T. A., & Balboni, M. J. (2016a). Student and Faculty Reflections of the Hidden Curriculum. *American Journal of Hospice and Palliative Medicine®*, 34(1), 57–63. <https://doi.org/10.1177/1049909115616359>
- Bandini, J., Mitchell, C., Epstein-Peterson, Z. D., Amobi, A., Cahill, J., Peteet, J. R., Balboni, T. A., & Balboni, M. J. (2016b). Student and Faculty Reflections of the Hidden Curriculum. *American Journal of Hospice and Palliative Medicine®*, 34(1), 57–63. <https://doi.org/10.1177/1049909115616359>
- Baykut, S., Erbil, C., Özbilgin, M. F., Kamaşak, R., & Bağlama, S. H. (2021). The Impact of the Hidden Curriculum on International Students in the Context of a Country With a Toxic Triangle of Diversity. *The Curriculum Journal*, 33(2), 156–177. <https://doi.org/10.1002/curj.135>
- Berger, C., Alcalay, L., Torretti, A., & Milicic, N. (2011). Socio-Emotional Well-Being and Academic Achievement: Evidence From a Multilevel Approach. *Psicologia Reflexão E Crítica*, 24(2), 344–351. <https://doi.org/10.1590/s0102-79722011000200016>
- Brown, R. A., Dickerson, D., Klein, D. J., Agniel, D., Johnson, C. L., & D'Amico, E. J. (2019). Identifying as American Indian/Alaska Native in Urban Areas: Implications for Adolescent Behavioral Health and Well-Being. *Youth & Society*, 53(1), 54–75. <https://doi.org/10.1177/0044118x19840048>

- Cano-Hila, A. B., & Martí, A. S. (2022). Saved by the School Community Strategy: School-Community Alliances for Promoting School Success in Disadvantaged Neighborhoods During Times of Austerity. *Urban Education*, 59(6), 1676–1706. <https://doi.org/10.1177/00420859221094997>
- Chhetri, S. R. (2024). Impact of Workforce Diversity on Organizational Performance of Nepalese Insurance Companies. *Nep. J. Mgt.*, 11(2), 74–95. <https://doi.org/10.3126/njm.v11i2.68854>
- Chotimah, H. C., Iswardhana, M. R., & Rizky, L. (2022). Model Collaborative Governance Dalam Pengelolaan Sampah Plastik Laut Guna Mewujudkan Ketahanan Maritim Di Indonesia. *Jurnal Ketahanan Nasional*. <https://doi.org/10.22146/jkn.69661>
- Dadswell, A., Bungay, H., Acton, F., & Walshe, N. (2024). Branching Out: Mobilizing Community Assets to Support the Mental Health and Wellbeing of Children in Primary Schools. *Frontiers in Public Health*, 12. <https://doi.org/10.3389/fpubh.2024.1386181>
- Dharma, S., Hodriani, H., Halking, H., & Wahyudi, A. (2023). *Analysis of the Needs for Electronic Book Development of 21st Century Skill-Based Pancasila Education in Higher Education*. <https://doi.org/10.4108/eai.1-6-2023.2341415>
- Doja, A., Bould, M. D., Clarkin, C., Eady, K., Sutherland, S., & Writer, H. (2015). The Hidden and Informal Curriculum Across the Continuum of Training: A Cross-Sectional Qualitative Study. *Medical Teacher*, 38(4), 410–418. <https://doi.org/10.3109/0142159x.2015.1073241>
- Doodewaard, C. v., & Knoppers, A. (2022). Paradoxes in Practices of Inclusion in Physical Education. *Frontiers in Sports and Active Living*, 4. <https://doi.org/10.3389/fspor.2022.978612>
- Dutta, V., & Sahney, S. (2016). School Leadership and Its Impact on Student Achievement. *International Journal of Educational Management*, 30(6), 941–958. <https://doi.org/10.1108/ijem-12-2014-0170>
- Emelyanova, I. D., Markova, S. V., & Podolskaya, O. A. (2020). Professional Competence of Educators of the System of Inclusive Preschool Education as a Condition for Sociolizing the Physically Challenged children. *Revista Tempos E Espaços Em Educação*, 13(32), 1–15. <https://doi.org/10.20952/revtee.v13i32.13363>
- Everson, N., Levett-Jones, T., Lapkin, S., Pitt, V., Riet, P. v. d., Rossiter, R., Jones, D., Gilligan, C., & Courtney-Pratt, H. (2015). Measuring the Impact of a 3D Simulation Experience on Nursing Students' Cultural Empathy Using a Modified Version of the Kiersma-Chen Empathy Scale. *Journal of Clinical Nursing*, 24(19–20), 2849–2858. <https://doi.org/10.1111/jocn.12893>
- Fadli, M. R. (2021). Implementation of Sociocultural Based Character Education in Senior High School. *Jurnal Pendidikan Karakter*, 12(2), 134–145. <https://doi.org/10.21831/jpka.v12i2.41957>
- Firdaus, R. A., Sunarto, S., Cahyono, H., Asmaroini, A. P., & Umam, M. K. (2023). Models of Multicultural Education in Efforts to Grow Tolerance in the Guidance Center of SMP an Nahdloh Malaysia. *Qalamuna Jurnal Pendidikan Sosial Dan Agama*, 15(2), 887–896. <https://doi.org/10.37680/qalamuna.v15i2.3128>
- Fuadi, S. I., & Elsyam, R. S. (2024). The Centrality of the Role of PAI Teachers in Multicultural Education Practices in Wonosobo Regency Public Schools. *Jurnal Progress Wahana Kreativitas Dan Intelektualitas*, 12(1), 57. <https://doi.org/10.31942/pgrs.v12i1.10244>
- Galamba, A., & Matthews, B. (2021). Science Education Against the Rise of Fascist and Authoritarian Movements: Towards the Development of a Pedagogy for Democracy. *Cultural Studies of Science Education*, 16(2), 581–607. <https://doi.org/10.1007/s11422-020-10002-y>

- Gutiérrez, G., Lena, M., & Moguerza, J. M. (2022). Leadership Styles in Agile Teams: An Analysis Based on Experience. *Ieee Access*, *10*, 19232–19241. <https://doi.org/10.1109/access.2022.3151314>
- Hannås, B. M., & Hanssen, N. B. (2016). Special Needs Education in Light of the Inclusion Principle: An Exploratory Study of Special Needs Education Practice in Belarusian and Norwegian Preschools. *European Journal of Special Needs Education*, *31*(4), 520–534. <https://doi.org/10.1080/08856257.2016.1194576>
- Harrison, T., & Laco, D. (2022). Where’s the Character Education in Online Higher Education? Constructivism, Virtue Ethics and Roles of Online Educators. *E-Learning and Digital Media*, *19*(6), 555–573. <https://doi.org/10.1177/20427530221104885>
- Hasbullah, F. Y., Yusof, B. N. M., Ghani, R. A., Appannah, G., Daud, Z. A. M., & Abas, F. (2022). Prevalence and Factors Associated With Postpartum Glucose Intolerance Following Gestational Diabetes Mellitus in Malaysia: A Narrative Review. *International Journal of Academic Research in Business and Social Sciences*, *12*(13). <https://doi.org/10.6007/ijarbss/v12-i13/14142>
- Hayek, S., Brinkman, T. M., Plana, J. C., Joshi, V. M., Leupker, R. V., Durand, J. B., Green, D. M., Partin, R. E., Santucci, A., Howell, R. M., Srivastava, D. K., Hudson, M. M., Robison, L. L., Armstrong, G. T., & Ness, K. K. (2020). Association of Exercise Intolerance With Emotional Distress, Attainment of Social Roles, and Health-Related Quality of Life Among Adult Survivors of Childhood Cancer. *Jama Oncology*, *6*(8), 1194. <https://doi.org/10.1001/jamaoncol.2020.2054>
- Hopkins, L., Saciragic, L., Kim, J. J., & Posner, G. (2016). The Hidden Curriculum: Exposing the Unintended Lessons of Medical Education. *Cureus*. <https://doi.org/10.7759/cureus.845>
- Hrynova, M., Gollob, R., & Yahodnikova, V. (2024). Participation in the Context of Developing Pupils’ Leadership Qualities on a Humanistic and Democratic Basis. *Revista Romaneasca Pentru Educatie Multidimensionala*, *16*(1), 16–29. <https://doi.org/10.18662/rrem/16.1/809>
- Imhangbe, O., Okecha, R., & Obozuwa, J. (2018). Principals’ Leadership Styles and Teachers’ Job Performance: Evidence From Edo State, Nigeria. *Educational Management Administration & Leadership*, *47*(6), 909–924. <https://doi.org/10.1177/1741143218764178>
- Iqbal, Z. A., Abid, G., Arshad, M., Ashfaq, F., Athar, M. A., & Hassan, Q. (2021). Impact of Authoritative and Laissez-Faire Leadership on Thriving at Work: The Moderating Role of Conscientiousness. *European Journal of Investigation in Health Psychology and Education*, *11*(3), 667–685. <https://doi.org/10.3390/ejihpe11030048>
- Lawrence, C., Mhlaba, T., Stewart, K. A., Moletsane, R., Gaede, B., & Moshabela, M. (2018a). The Hidden Curricula of Medical Education: A Scoping Review. *Academic Medicine*, *93*(4), 648–656. <https://doi.org/10.1097/acm.0000000000002004>
- Lawrence, C., Mhlaba, T., Stewart, K. A., Moletsane, R., Gaede, B., & Moshabela, M. (2018b). The Hidden Curricula of Medical Education: A Scoping Review. *Academic Medicine*, *93*(4), 648–656. <https://doi.org/10.1097/acm.0000000000002004>
- Lukitoyo, P. S., Sembiring, N. B., & Kurniawan, R. (2023). Implementation of the Pancasila Values Towards Implementation of the Merdeka Curriculum in Indonesian Education System. *Jupiis Jurnal Pendidikan Ilmu-Ilmu Sosial*, *15*(1), 22–31. <https://doi.org/10.24114/jupiis.v15i1.44321>
- Lusterio, C. G. C., & Arnejo, J. M. (2023). School Administrators’ Leadership Styles and Teachers’ Performance. *International Journal of Research Publications*, *127*(1). <https://doi.org/10.47119/ijrp1001271620235045>

- Magnanelli, B. S., Paolucci, G., & Pirollo, L. (2021). Diversity in Boardrooms and Firm Performance: The Role of Tenure and Educational Level of Board Members. *Corporate Board Role Duties and Composition*, 17(3), 31–41. <https://doi.org/10.22495/cbv17i3art3>
- Maromi, C., Yani, M., Sya'dullah, A., Jannah, M., & Yes Yes Matheos Lasarus Malaikosa. (2024). The Impact of Violence, Bullying and Intolerance on Early Childhood. *Journal of Islamic Education Students (Jies)*, 4(1), 177. <https://doi.org/10.31958/jies.v4i1.12370>
- Mateu, D. N., Franco-Ochoa, J., Valero-Moreno, S., & Prado-Gascó, V. (2019). To Be or Not to Be an Inclusive Teacher: Are Empathy and Social Dominance Relevant Factors to Positive Attitudes Towards Inclusive Education? *Plos One*, 14(12), e0225993. <https://doi.org/10.1371/journal.pone.0225993>
- Matsuzaki, M., Sánchez, B. N., Acosta, M. E. H., Botkin, J., & Sanchez-Vaznaugh, E. V. (2020). Food Environment Near Schools and Body Weight—A Systematic Review of Associations by Race/Ethnicity, Gender, Grade, and Socio-economic Factors. *Obesity Reviews*, 21(4). <https://doi.org/10.1111/obr.12997>
- Mena, J. A., & Rogers, M. R. (2017). Factors Associated With Multicultural Teaching Competence: Social Justice Orientation and Multicultural Environment. *Training and Education in Professional Psychology*, 11(2), 61–68. <https://doi.org/10.1037/tep0000143>
- Moti, D. T., Merdassa, A. B., & Dessalegn, K. T. (2018). Teachers' Knowledge, Attitude and Practices of Inclusive Education in Nekemte Town and Its Surrounding Government Primary Schools. *Science Technology and Arts Research Journal*, 5(1), 102. <https://doi.org/10.4314/star.v5i1.16>
- Moula, Z., Palmer, K., & Walshe, N. (2022). A Systematic Review of Arts-Based Interventions Delivered to Children and Young People in Nature or Outdoor Spaces: Impact on Nature Connectedness, Health and Wellbeing. *Frontiers in Psychology*, 13. <https://doi.org/10.3389/fpsyg.2022.858781>
- Mudana, I. W. (2019). Development of Multicultural-based Hindu Religious Education Model in Senior High Schools in Bali Province. *Widya Acarya*, 3(1).
- Mullane, M., Thomas, H., Epstein, M., Mandzufas, J., Mullan, N., Whelan, A., Lombardi, K., Barrow, T., Ang, S., Leahy, A., Cameron, E., Lester, L., Cooper, M., Stevenson, P., Hartman, M., McKenzie, A., Mitrou, F., Zubrick, S. R., Coffin, J., ... Gething, P. W. (2021). DETECT Schools Study Protocol: A Prospective Observational Cohort Surveillance Study Investigating the Impact of COVID-19 in Western Australian Schools. *Frontiers in Public Health*, 9. <https://doi.org/10.3389/fpubh.2021.636921>
- Mumtahanah, L. (2020). Integrasi Nilai Multikultural Dalam Pembelajaran Pendidikan Agama Islam Di Sekolah Dasar. *Nazhruna Jurnal Pendidikan Islam*, 3(1), 55–74. <https://doi.org/10.31538/nzh.v3i1.461>
- Nazneen, N., Khan, U. A., Raheem, A., & Khan, F. A. (2024). Mediating Role of School Climate Between Democratic Leadership Style and Teachers' Professional Commitment. *JPR*, 10(2), 158–164. <https://doi.org/10.61506/02.00218>
- Pageh, I. M. (2021). Multiculturalism and Its Challenges in Indonesia: Traces of Ethnic and Cultural Equality at the Republic Temple/Gambur Angalayang Kubutambahan Bali. *Sosio-Didaktika: Social Science Education Journal*, 3(2). <https://doi.org/10.15408/sd.v3i2.4344>
- Pažur, M., Domović, V., & Kovač, V. (2021). Democratic School Culture and Democratic School Leadership / Demokratska Školska Kultura I Demokratsko Školsko Vođenje. *Croatian Journal of Education - Hrvatski Časopis Za Odgoj I Obrazovanje*, 22(4). <https://doi.org/10.15516/cje.v22i4.4022>

- Penney, D., Jeanes, R., O'Connor, J., & Alfrey, L. (2017). Re-Theorising Inclusion and Reframing Inclusive Practice in Physical Education. *International Journal of Inclusive Education*, 22(10), 1062–1077. <https://doi.org/10.1080/13603116.2017.1414888>
- Platania, G. A., Varrasi, S., Guerrera, C. S., Boccaccio, F. M., Torre, V., Vezzosi, V. F., Pirrone, C., & Castellano, S. (2024). Impact of Stress During COVID-19 Pandemic in Italy: A Study on Dispositional and Behavioral Dimensions for Supporting Evidence-Based Targeted Strategies. *International Journal of Environmental Research and Public Health*, 21(3), 330. <https://doi.org/10.3390/ijerph21030330>
- Ramdani, E. (2023). Analysis of the Effect of Islamic Holidays on Stock Returns in the Indonesian Capital Market. *Jim Upb (Jurnal Ilmiah Manajemen Universitas Putera Batam)*, 11(2), 266–274. <https://doi.org/10.33884/jimupb.v11i2.7276>
- Raupu, S., Maharani, D., Mahmud, H., & Alauddin, A. (2021). Democratic Leadership and Its Impact on Teacher Performance. *Al-Ishlah Jurnal Pendidikan*, 13(3), 1556–1570. <https://doi.org/10.35445/alishlah.v13i3.990>
- Reis-Dennis, S., Gerrity, M., & Geller, G. (2021). Tolerance for Uncertainty and Professional Development: A Normative Analysis. *Journal of General Internal Medicine*, 36(8), 2408–2413. <https://doi.org/10.1007/s11606-020-06538-y>
- Riski, S., Hamami, T., & Yamin, M. N. (2022). Democratic Leadership Style of Public and Private Elementary School Principals During the Covid-19. *Al-Tanzim Jurnal Manajemen Pendidikan Islam*, 6(3), 763–777. <https://doi.org/10.33650/al-tanzim.v6i3.3542>
- Rizkiyah, N. F., Nurhayati, H., & Ferdianto, J. (2023). Gastronomic Potential of Food at the Maulid Sasak Tribe Event in North Lombok Regency. *International Journal of Applied Sciences in Tourism and Events*, 7(2), 157–169. <https://doi.org/10.31940/ijaste.v7i2.157-169>
- Rocha, A. B. d., & Abreu, C. P. d. (2024). *The Influence of Democratic School Management on the Work of Pedagogical Coordination*. <https://doi.org/10.56238/sevened2024.009-023>
- Rogers, M., & O'Bryon, E. C. (2014). *Multicultural Training Models and Curriculum*. 659–679. <https://doi.org/10.1037/14187-037>
- Rohman, F. A., & Muna, N. (2019). Kepemimpinan Demokratis Kepala Madrasah Ibtidaiyah (MI) Nurul Ummah Kotagede Yogyakarta. *Manageria Jurnal Manajemen Pendidikan Islam*, 3(2), 269–288. <https://doi.org/10.14421/manageria.2018.32-04>
- Sariyatun, & Marpelina, L. (2024). Exploring Multiculturalism and Intolerance: Understanding the Dynamics of Diversity. *Jurnal Pendidikan Multikultural Indonesia*, 6(2), 66–75. <https://doi.org/10.23887/jpmu.v6i2.64695>
- Semper, J. V. O., & Blasco, M. (2018a). Revealing the Hidden Curriculum in Higher Education. *Studies in Philosophy and Education*, 37(5), 481–498. <https://doi.org/10.1007/s11217-018-9608-5>
- Semper, J. V. O., & Blasco, M. (2018b). Revealing the Hidden Curriculum in Higher Education. *Studies in Philosophy and Education*, 37(5), 481–498. <https://doi.org/10.1007/s11217-018-9608-5>
- Shiller, J. (2024). The Transformative Capacity of Baltimore's Community Schools: Limits and Possibilities in a Spatially Unjust Urban Context for Black Communities. *Education and Urban Society*, 56(8), 951–975. <https://doi.org/10.1177/00131245241233555>
- Sutrisno, N., & Kumbara, A. A. N. A. (2022). Cultural Adaptation Strategies of the Bali Hindu Community Within the Multicultural Society in Patoman, Banyuwangi. *Vidyottama Sanatana*

- International Journal of Hindu Science and Religious Studies*, 6(2), 205–215. <https://doi.org/10.25078/vidyottama.v6i2.1811>
- Syahrin, A. A., Yasa, I. W. P., I Gusti Made Arya Suta Wirawan, & Nur, I. (2023). *Multicultural Education and Religious Moderation Education: Strategies for Harmony Education in Schools*. <https://doi.org/10.4108/eai.1-6-2023.2341378>
- Tan, D. (2022). Assessing Indonesia's Environmental Laws Pertaining to the Abatement of Marine Plastic Pollution: A Euphemism? *Jurnal Media Hukum*. <https://doi.org/10.18196/jmh.v29i1.13414>
- Tan, H., Marks, L. S., Hoyt, M. A., Kwan, L., Filson, C. P., Macairan, M., Lieu, P., Litwin, M. S., & Stanton, A. L. (2016). The Relationship Between Intolerance of Uncertainty and Anxiety in Men on Active Surveillance for Prostate Cancer. *The Journal of Urology*, 195(6), 1724–1730. <https://doi.org/10.1016/j.juro.2016.01.108>
- Uzun, K., & Karataş, Z. (2020). Predictors of Academic Self Efficacy: Intolerance of Uncertainty, Positive Beliefs About Worry and Academic Locus of Control. *International Education Studies*, 13(6), 104. <https://doi.org/10.5539/ies.v13n6p104>
- Varlık, S. (2023). An Investigation of Uncertainty Intolerance and Uncertainty Management Research in Educational Institutions: Meta-Analysis Study. *Kastamonu Eğitim Dergisi*, 31(2), 265–277. <https://doi.org/10.24106/kefdergi.1271533>
- Wahyono, S. B., Budiningsih, A., Suyantiningsih, S., & Rahmadonna, S. (2022). Multicultural Education and Religious Tolerance: Elementary School Teachers' Understanding of Multicultural Education in Yogyakarta. *Al-Jami Ah Journal of Islamic Studies*, 60(2), 467–508. <https://doi.org/10.14421/ajis.2022.602.467-508>
- Wardi, Moh., Alias, N. A., Hidayat, T., & Hali, A. U. (2023). Implementation of Education Based on Religious Moderation. *Tafkir Interdisciplinary Journal of Islamic Education*, 4(1), 163–179. <https://doi.org/10.31538/tijie.v4i1.313>
- Watson, J., Wright, S., Allen, J., Hay, I., Cranston, N., & Beswick, K. (2022). Increasing Students' Social Capital Through Community Involvement in Rural and Regional Education. *Australian and International Journal of Rural Education*, 27(3), 142–157. <https://doi.org/10.47381/aijre.v27i3.128>
- Witman, Y. (2013). What Do We Transfer in Case Discussions? The Hidden Curriculum in Medicine... *Perspectives on Medical Education*, 3(2), 113–123. <https://doi.org/10.1007/s40037-013-0101-0>
- Yahya, M. W., & Rahmat, M. (2021). Building Moderate Islamic Thoughts in Indonesian Students Through Dialogue-Argumentative Methods. *Academic Journal of Interdisciplinary Studies*, 10(3), 288. <https://doi.org/10.36941/ajis-2021-0084>
- Yazdani, S., Andarvazh, M. R., & Afshar, L. (2020). What Is Hidden in Hidden Curriculum? A Qualitative Study in Medicine. *Journal of Medical Ethics and History of Medicine*. <https://doi.org/10.18502/jmehm.v13i4.2843>
- Zarkasyi, A. (2021). Epistemology and Strategy of Multicultural Islamic Education. *Syaikhuna Jurnal Pendidikan Dan Pranata Islam*, 12(2), 114–122. <https://doi.org/10.36835/syaikhuna.v12i2.5116>

About the Contributor(s)

Abdurrohman is a PhD Student in Universitas Pendidikan Ganesha, Singaraja, Bali, Indonesia.

Email: armindo.dmk@gmail.com

ORCID: <https://orcid.org/0000-0002-8180-0127>

I Made Pageh is a professor and researcher at Universitas Pendidikan Ganesha, Singaraja, Bali, Indonesia. His work focuses on cultural studies

Email: madepagehundiksha@yahoo.co.id

ORCID: <https://orcid.org/0009-0006-6122-4851>

I Wayan Mudana is a professor and researcher at Universitas Pendidikan Ganesha, Singaraja, Bali, Indonesia. His work focuses on cultural studies.

Email: wayan.mudana@undiksha.ac.id

ORCID: <https://orcid.org/0000-0003-2253-5893>

I Ketut Margi is a professor and researcher at Universitas Pendidikan Ganesha, Singaraja, Bali, Indonesia. His work focuses on cultural studies

Email: ketut.margi@yahoo.co.id

ORCID: <https://orcid.org/0000-0003-2221-3288>

Publisher's Note: *The opinions, statements, and data presented in all publications are solely those of the individual author(s) and contributors and do not reflect the views of Universitepark, EDUPIJ, and/or the editor(s). Universitepark, the Journal, and/or the editor(s) accept no responsibility for any harm or damage to persons or property arising from the use of ideas, methods, instructions, or products mentioned in the content.*
