

Harmony in Diversity at Poltekpar Bali: Implementation the First Principle of Pancasila

Author:

Ni Desak Made Santi
Diwyarthi¹
I Wayan Adi Pratama²

Afiliation:

Politeknik Pariwisata Bali¹,
Politeknik Internasional
Bali²

Corresponding email

santidiwyarthi@yahoo.com

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Abstract:

Religious diversity in Indonesia represents both a strength and a challenge in fostering national unity, particularly in the context of higher education. As the world's largest archipelagic nation with six officially recognized religions, Indonesia upholds Pancasila as its foundational philosophy, with the first principle being "*Belief in One Supreme God.*" This study investigates the role of student religious organizations at Politeknik Pariwisata Bali (Poltekpar Bali) in reinforcing this principle while simultaneously promoting interfaith harmony and inclusivity among students from various faith backgrounds. Employing a qualitative research methodology, this study utilizes literature review and participatory observation to examine the contributions of student-led religious organizations, including Rohkristo (Christian and Catholic students), KAMHD (Hindu students), IKLIM (Muslim students), and KMB (Buddhist students). Findings indicate that these organizations not only serve as spaces for spiritual growth and religious expression but also play a significant role in fostering cross-cultural understanding through a variety of collaborative initiatives. These include interfaith dialogues, joint community service projects, disaster relief efforts, environmental campaigns, and shared celebrations of religious holidays. Such activities cultivate an atmosphere of respect, empathy, and peaceful coexistence among students of different beliefs. By engaging in constructive interreligious engagement, student religious organizations at Poltekpar Bali contribute meaningfully to the embodiment of Pancasila values in a pluralistic educational environment. This study underscores the importance of empowering student-led religious communities as key actors in promoting social cohesion, interfaith solidarity, and the ethical development of future tourism professionals in Indonesia's multicultural society.

Keywords: Diversity; Harmony; Pancasila; Principles

Introduction

Indonesia is a country rich in cultural, ethnic, and religious diversity. This diversity becomes a national strength when managed well in the spirit of unity and tolerance (Taufiqurrahman, 2018). The first principle of Pancasila, "Belief in One Supreme God," affirms that every individual has the freedom to practice their faith according to their beliefs. However, amid globalization and the rapid flow of information, challenges to religious harmony have become increasingly complex. Therefore, it is essential for the education sector to play an active role in fostering harmony and tolerance among religious communities. The role of education in shaping an inclusive and tolerant society cannot be overstated. Educational institutions act as microcosms of society, where students from different religious and cultural backgrounds interact daily

(Caron & Markusen, 2016). The values of respect, understanding, and coexistence must be cultivated from an early age to prevent conflicts stemming from religious intolerance. Universities and polytechnics, as centers of knowledge and character development, bear the responsibility of ensuring that students not only excel academically but also develop as individuals who uphold national values and contribute to a harmonious society (Samovar et al., 2010).

Generation Z, encompassing individuals born between 1995 and 2010, plays a pivotal role in fostering harmony within diverse societies. As digital natives, they leverage technology and social media to promote values of tolerance and inclusivity. Their active engagement in social movements, educational initiatives, and interfaith dialogues contributes significantly to building cohesive communities.

According to a study by William, Martinah, and Riniwati (Ruastiti et al., 2021), Generation Z's unique characteristics position them as key agents in promoting social harmony amidst diversity. Their research highlights several avenues through which Gen Z contributes to societal cohesion. Enhancing National Solidarity: Gen Z actively participates in social movements that address issues like human rights and social justice, fostering a sense of unity across different societal groups. Utilizing Social Media for Education and Advocacy: They harness digital platforms to disseminate information and campaign for equality, effectively raising awareness and encouraging inclusive practices. Engaging in Interfaith and Intercultural Dialogues: Gen Z values multicultural education and participates in organizations that promote diversity and inclusion, facilitating cross-cultural understanding and cooperation. These findings underscore the proactive role of Generation Z in leveraging modern tools and platforms to bridge cultural divides and promote societal harmony (Adi Pratama & Diwyarthi, 2024).

Case Studies Demonstrating Generation Z's Impact in Real-world examples further illustrate Gen Z's commitment to social harmony. Kenya's Gen Z Activism: In 2024, Kenyan youth led protests against proposed tax hikes, utilizing social media to mobilize citizens and advocate for economic justice. Their efforts not only influenced policy changes but also highlighted their capacity to unite diverse populations toward common goals. Global Citizen Initiatives: Over 70% of Global Citizen members are from Generation Z, demonstrating their significant involvement in addressing global challenges such as poverty and climate change. Their participation underscores a collective commitment to fostering a more equitable and harmonious world. These instances reflect Generation Z's dedication to creating inclusive societies through active participation and innovative approaches. This situation prove that generation Z's intrinsic familiarity with digital platforms, coupled with their commitment to social justice, positions them uniquely to champion inclusivity and tolerance (Safitri, 2020). By engaging in educational endeavors, social activism, and interfaith dialogues, they contribute significantly to building harmonious societies that respect and celebrate diversity.

Politeknik Pariwisata Bali (Poltekpar Bali) serves as an example of an educational institution that upholds diversity by supporting various student religious organizations that contribute to maintaining and strengthening unity in diversity. The presence of these organizations creates an environment where students can openly express their faith while simultaneously engaging in interfaith dialogue and activities. This not only enriches their spiritual understanding but also fosters a culture of mutual respect and appreciation among different religious groups. Religious organizations at Politeknik Pariwisata Bali, such as Rohkristo (Christian and Catholic students), KAMHD (Hindu students), IKLIM (Muslim students), and KMB (Buddhist students) play a crucial role in ensuring that religious values are upheld within the campus environment. These organizations not only serve as platforms for religious observances but also engage in cross-religious collaborations, community outreach programs, and initiatives that promote unity and peace.

Their activities reflect the spirit of Pancasila, reinforcing the principle that diversity should be embraced rather than divided.

In this study, we seek to explore how these student organizations contribute to strengthening the values of religious harmony at Poltekpar Bali. By analyzing their programs, activities, and impact on student life, we aim to highlight the vital role of religious organizations in fostering a culture of tolerance and unity. This research will provide insights into how higher education institutions can continue to promote interfaith harmony and ensure that the principles of Pancasila remain a guiding force in an increasingly pluralistic society.

Literature Review

Several previous studies have highlighted the significant role of religious organizations in fostering tolerance and social cohesion. Research conducted by Putnam & Campbell (2010) in their book *American Grace: How Religion Divides and Unites Us* suggests that interfaith interactions within structured organizations contribute to greater societal tolerance (Ujang Saefullah, 2020). Similarly, a study by Astuti & Rahayu (Kallen et al., 2024) in the *Journal of Religious Studies* found that religious organizations in educational institutions serve as effective platforms for dialogue and peacebuilding, reducing interfaith conflicts.

A study by Abdullah et al. (2020) in the *Journal of Multicultural Education* emphasizes that multicultural education—especially when integrated with religious activities—enhances understanding and cooperation among students of different faiths (Lombok et al., 2017). Their findings align with Banks' (1994) *Multiculturalism Theory*, which stresses the need for inclusive education in diverse societies. Tajfel & Turner explained Social Identity Theory (Kallen et al., 2024). This theory explains how individuals categorize themselves into social groups, such as religious communities. The religious organizations shows a strong identification with their respective faiths. The efforts in interfaith dialogue and collaboration indicate an attempt to reduce intergroup bias and promote harmony.

Allport theory of Contact Hypothesis (Gede et al., 2024) suggests that increased interaction between different groups under positive conditions can reduce prejudice and foster mutual understanding. The activities, such as interfaith discussions, collaborative social programs, and open forums, align with this hypothesis. These initiatives help break stereotypes and build relationships across religious boundaries. Religious Pluralism Theory by Hick (Dhamayanti, 2017), explained religious pluralism argues that different religions can coexist peacefully and contribute to a shared moral and spiritual framework. The data shows that students recognize the universality of goodness in all religions, as reflected in their statements about shared moral values and the importance of respecting other beliefs. Theory of Civic Engagement by Putnam (Samovar et al., 2010) emphasizes the importance of social capital in building strong and cooperative communities. Moral Development Theory by Kohlberg stages of moral development suggest that individuals progress from self-centered morality to principled ethical reasoning. The advanced moral reasoning by advocating for interfaith tolerance and coexistence, indicating that community have moved beyond conventional morality towards a more universal ethical perspective.

Eck said Theory of Inclusive Religious Identity (Caron & Markusen, 2016). Diana Eck's theory suggests that people can maintain strong religious identities while also engaging with and respecting other faiths. The acknowledgment of religious differences but willingness to collaborate for social harmony aligns with Eck's argument that religious diversity should be embraced rather than seen as a source of division. Furthermore, research by Wibowo & Prasetyo (2021) in the *Indonesian Journal of Social Harmony* found that student religious organizations provide emotional and spiritual support, fostering stronger peer

relationships and encouraging active participation in civic duties (*Kejujuran Berarti Integritas Dalam Segala Hal. Kejujuran Berarti Keseluruhan, Kesempurnaan Berarti Kebenaran Dalam Segala Hal Baik Perkataan Maupun Perbuatan. -Orison Swett Marden, n.d.*). These findings reinforce the notion that structured religious engagement within educational institutions can be a powerful tool for cultivating interfaith harmony and mutual respect.

Given this background, Poltekpar Bali serves as an ideal case study to examine how religious organizations contribute to shaping a culture of tolerance. This study seeks to build upon these existing discussions by analyzing the unique contributions of student religious organizations within the context of higher education in Indonesia.

Research Method

This study employs a qualitative approach using literature review and participatory observation methods (Iii & Pendekatan, 2016). The literature review involves examining various scientific journals, books, and reports that discuss the role of religious organizations in fostering tolerance and harmony in educational settings. Participatory observation is conducted by directly observing the activities of religious organizations at Poltekpar Bali and interviewing participants, including student organization members, lecturers, and campus administrators.

Interview procedures include interview planning and conducting the interview. In the interview planning, the steps were determining the purpose of interview, selecting respondents, and developing an interview guide. In the conducting the interviews, the steps were communicating the interview's purpose and obtaining respondent's consent, conducting in-depth (semi-structured) interviews to explore their experiences and perspectives. And recording conversations or taking notes on key discussion points.

Determining the purpose of the interview means the researcher identifying how members of religious organizations understand and implement the first principle of Pancasila (Belief in One Supreme God). And then, examining their role in fostering religious harmony within the campus environment. Selecting Respondents consists of 10 students who are members of various religious organizations (Islam, Christianity, Hinduism, Buddhism, and others). Ensuring gender balance and diverse regional backgrounds to obtain a broad perspective. Developing an Interview Guide, consists of questions about their understanding of the first principle of Pancasila, activities they engage in within their organizations to promote religious tolerance, and challenges in implementing religious values in campus life.

Conducting the Interview consists of communicating the interview's purpose and obtaining respondents' consent, conducting in-depth (semi-structured) interviews to explore their experiences and perspectives, recording conversations or taking notes on key discussion points. Observation Procedure include Participatory Observation: Attending religious organization activities, participating in religious discussions, or tolerance seminars they organize. Noting interactions between members and observing how they engage with fellow members and students from other religious organizations. And analyzing religious symbols and practices on campus by observing prayer spaces, campus policies on religious freedom, and participation in religious celebrations.

Finding

Politeknik Pariwisata Bali has several religious organizations actively engaged in spiritual and social activities, including: Rohani Kristen dan Katolik (Rohkristo): A forum for Christian and Catholic students to conduct worship activities and faith development. Kesatuan Mahasiswa Hindu Dharma (KAMHD): Engages in spiritual guidance for Hindu students and organizes religious activities such as Tirta Yatra and

Dharma Wacana. Ikatan Keluarga Muslim (IKLIM): A Muslim student organization that holds Islamic studies, communal iftar events, and various social activities. Keluarga Mahasiswa Buddhis Dhamma Citta (KMB): A community for Buddhist students to deepen spiritual values and organize social and religious activities.

The activities organized by these organizations contribute to fostering a sense of togetherness and strengthening relationships among students of different religions. Some notable activities include Religious Holiday Celebrations: Such as Christmas, Eid al-Fitr, Nyepi, Galungan and Kuningan, and Vesak. This result support Banks's Multiculturalism Theory (Mulyani Karmagatri, 2011), which emphasizes the importance of acceptance of differences in pluralistic societies.

Social Activities: Community service, fundraising, and humanitarian actions. This is supported by Goffman's Social Interaction Theory (Nur Laily, 2015) analyze how interactions among students of different religions can foster a more inclusive understanding.

Interfaith Discussions: Forums that bring together students from various religious backgrounds to discuss issues of diversity and tolerance. Contact Hypothesis by Allport (Syawaludin, 2014) is also relevant, as it suggests that positive intergroup contact under the right conditions reduces prejudice and promotes social cohesion.

The result of this research explain the valuable support and contributions of various aspects in Politeknik Pariwisata Bali (Poltekpar Bali) for providing the harmony. The student religious organizations—Rohani Kristen dan Katolik (Rohkristo), Kesatuan Mahasiswa Hindu Dharma (KAMHD), Ikatan Keluarga Muslim (IKLIM), and Keluarga Mahasiswa Buddhis Dhamma Citta (KMB)—whose members generously shared their experiences and insights, the lectures, the management, and the administrative staff at Poltekpar Bali, show guidance and valuable perspectives on religious organizations role in fostering inclusivity and harmony.

TABLE 1
INTERVIEW RESULTS

Respondent	Understanding of the First Principle	Activities in the Organization	Challenges Faced	Efforts to Maintain Harmony
M1 (Islam)	The value of divinity is the foundation of life.	Islamic studies, communal iftar.	Differences in perspectives on tolerance.	Organizing interfaith dialogues.
M2 (Christianity)	Freedom of worship must be respected.	Bible study, Christmas celebrations.	Minorities often feel overlooked.	Inviting representatives of other religions to events.
M3 (Hinduism)	<i>Tri Hita Karana</i> aligns with the first principle.	Religious ceremonies at the campus temple.	Some rituals are difficult to perform on campus.	Educating about the importance of tolerance.
M4 (Buddhism)	Tolerance is the essence of Pancasila.	Group meditation, virtue seminars.	Lack of understanding among students about Buddhism.	Promoting awareness of Buddhist teachings to the public.

Respondent	Understanding of the First Principle	Activities in the Organization	Challenges Faced	Efforts to Maintain Harmony
M5 (Islam)	Diversity must be respected.	Islamic outreach programs in various regions.	Stereotypes against certain Islamic groups.	Opening interfaith discussions.
M6 (Christianity)	Coexistence is part of religious teachings.	Interfaith social activities.	Some students are not open to other religions.	Collaborating on social service programs with other organizations.
M7 (Hinduism)	The value of divinity should not be separated from culture.	Conducting joint prayer sessions.	Some stigma still exists from certain groups.	Building relationships with other organizations.
M8 (Buddhism)	Tolerance is the key to peace.	Teaching Buddhist values to the community.	Limited worship spaces for Buddhists.	Advocating for campus facilities for worship.
M9 (Islam)	All religions uphold values of goodness.	Hosting open Islamic discussions.	Religious fanaticism among certain campus groups.	Increasing interfaith interactions.
M10 (Christianity)	Loving others is a divine command.	Humanitarian aid programs.	Differences in beliefs can sometimes be difficult to accept.	Teaching love and compassion as universal values.

Source: research result, 2025

Discussion

X1 (Moslem) explained the understanding of the first principle of Pancasila are the value of divinity is the foundation of life. The activities in the organization are Islamic studies and communal iftar. The challenges faced are differences in perspectives on tolerance. And the efforts to maintain harmony are organizing interfaith dialogues.

This finding support Moral Development Theory by Kohlberg (Caron & Markusen, 2016), stages of moral development suggest that individuals progress from self-centered morality to principled ethical reasoning. The advanced moral reasoning in respondents by advocating for interfaith tolerance and coexistence, indicating that they have moved beyond conventional morality towards a more universal ethical perspective. Their actions—such as promoting interfaith discussions and addressing challenges like stigma—suggest they are applying higher-level moral reasoning in their social and religious interactions.

X2 (Christianity) explained the understanding of the first principle of Pancasila are freedom of worship must be respected. The activities in the organization are bible study and Christmas celebrations. The challenges faced are minorities often feel overlooked. And the efforts to maintain harmony are inviting representatives of other religions to events.

This finding support theory of Inclusive Religious Identity by Eck (Caron & Markusen, 2016), suggests that people can maintain strong religious identities while also engaging with and respecting other faiths. The students' ability to participate in religious activities. Their acknowledgment of religious differences but willingness to collaborate for social harmony aligns with Eck's argument that religious diversity should be embraced rather than seen as a source of division.

X3 (Hinduism) explained the understanding of the first principle of Pancasila are Tri Hita Karana aligns with the first principle. The activities in the organization are religious ceremonies at the campus temple. The challenges faced are some rituals are difficult to perform on campus. And the efforts to maintain harmony are educating about the importance of tolerance.

This support Putnam's theory of Civic Engagement (Samovar et al., 2010) that emphasizes the importance of social capital in building strong, cooperative communities. The students' participation in religious organizations contributes to social capital, where trust and cooperation are established through shared values and collective actions. Their involvement in community service and interfaith programs strengthens social bonds, which supports Putnam's argument that civic engagement enhances societal cohesion.

X4 (Buddhism) explained the understanding of the first principle of Pancasila are tolerance is the essence of Pancasila. The activities in the organization are group meditation and virtue seminar. The challenges faced are the lack of understanding among students about Buddhism. And the efforts to maintain harmony are promoting awareness of Buddhism teachings to the public.

This finding support Moral Development Theory by Kohlberg (Caron & Markusen, 2016), stages of moral development suggest that individuals progress from self-centered morality to principled ethical reasoning. The advanced moral reasoning in respondents by advocating for interfaith tolerance and coexistence, indicating that they have moved beyond conventional morality towards a more universal ethical perspective. Their actions—such as promoting interfaith discussions and addressing challenges like stigma—suggest they are applying higher-level moral reasoning in their social and religious interactions.

X5 (Moslem) explained the understanding of the first principle of Pancasila are diversity must be respected. The activities in the organization are Islamic outreach programs in various regions. The challenges faced are stereotypes against certain Islamic groups. And the efforts to maintain harmony are opening interfaith discussion.

The result support Contact Hypothesis by Allport (Gede et al., 2024), suggests that increased interaction between different groups under positive conditions can reduce prejudice and foster mutual understanding. The students' activities, such as interfaith discussions, collaborative social programs, and open forums, align with this hypothesis. These initiatives help break stereotypes and build relationships across religious boundaries. The findings also suggest that structured interactions, like interfaith seminars, effectively address misunderstandings and biases. This finding result support Religious Pluralism Theory by Hick (Dhamayanti, 2017), argues that different religions can coexist peacefully and contribute to a shared moral and spiritual framework. The data shows that students recognize the universality of goodness in all religions, as reflected in their statements about shared moral values and the importance of respecting other beliefs. Their efforts to engage in interfaith activities align with this theory, demonstrating an acceptance of religious diversity rather than exclusivity.

X6 (Christianity) explained the understanding of the first principle of Pancasila are coexistence is part of religious teaching. The activities in the organization are interfaith social activities. The challenges faced are some students are not open to other religions. And the efforts to maintain harmony are collaborating on social service programs with other organizations.

The findings support Social Identity Theory by Tajfel & Turner (Kallen et al., 2024), individuals categorize themselves into social groups, such as religious communities. The respondents' participation in religious organizations shows a strong identification with their respective faiths. However, their efforts in interfaith dialogue and collaboration indicate an attempt to reduce intergroup bias and promote harmony. The

challenges faced, such as stereotypes and stigma, can be explained by in-group and out-group dynamics, where certain religious groups may feel more dominant or marginalized within the campus setting.

X7 (Hinduism) explained the understanding of the first principle of Pancasila are the value of divinity should not be separated from culture. The activities in the organization are conducting joint prayer sessions. The challenges faced are some stigma still exists from certain groups. And the efforts to maintain harmony are building relationships with other organizations.

This finding support theory of Inclusive Religious Identity by Eck (Caron & Markusen, 2016), suggests that people can maintain strong religious identities while also engaging with and respecting other faiths. The students' ability to participate in religious activities. Their acknowledgment of religious differences but willingness to collaborate for social harmony aligns with Eck's argument that religious diversity should be embraced rather than seen as a source of division.

X8 (Buddhist) explained the understanding of the first principle of Pancasila is tolerance is the key to the peace. The activities in the organization are teaching Buddhists values to the community. The challenges faced are limited worship spaces for Buddhists. And the efforts to maintain harmony are advocating for campus facilities for worship.

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X9 (Moslem) explained the understanding of the first principle of Pancasila are all religions uphold values of goodness. The activities in the organization are hosting open Islamic discussions. The challenges faced are religious fanaticism among certain campus groups. And the efforts to maintain harmony are increasing interfaith interactions.

This finding support theory of Inclusive Religious Identity by Eck (Caron & Markusen, 2016), suggests that people can maintain strong religious identities while also engaging with and respecting other faiths. The students' ability to participate in religious activities. Their acknowledgment of religious differences but willingness to collaborate for social harmony aligns with Eck's argument that religious diversity should be embraced rather than seen as a source of division.

X10 (Christian) explained the understanding of the first principle of Pancasila are loving others is Divine command. The activities in the organization are humanitarian aid programs. The challenges faced are differences in beliefs can sometimes be difficult to accept. And the efforts to maintain harmony are teaching love and compassion as universal values.

This finding result support Religious Pluralism Theory by Hick (Dhamayanti, 2017), argues that different religions can coexist peacefully and contribute to a shared moral and spiritual framework. The data shows that students recognize the universality of goodness in all religions, as reflected in their statements about shared moral values and the importance of respecting other beliefs. Their efforts to engage in interfaith activities align with this theory, demonstrating an acceptance of religious diversity rather than exclusivity.

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Conclusion

The conclusion were Gen Z on campus actively upholds religious values by prioritizing tolerance and harmony. They face various challenges, such as religious stereotypes, limited worship facilities, and differing perspectives on tolerance. Religious organizations serve as essential platforms for students to implement the first principle of Pancasila in a tangible way. Their efforts to maintain harmony are realized through interfaith dialogues, social activities, and public education. Through the interview and observation approach, this study provides a deeper insight into how Pancasila is truly practiced in the campus environment and how the younger generation contributes to fostering diversity and harmony.

Religious diversity at Poltekpar Bali is not an obstacle but a wealth that must be nurtured with mutual respect. Through various religious organizations, students not only strengthen their spiritual values but also cultivate a sense of brotherhood regardless of differences in belief. The presence of these religious organizations plays a crucial role in creating an inclusive and tolerant educational environment, ensuring that Pancasila values continue to be applied in social, national, and state life.

Employing a qualitative research methodology, this study utilizes literature review and participatory observation to examine the contributions of student-led religious organizations, including Rohkristo (Christian and Catholic students), KAMHD (Hindu students), IKLIM (Muslim students), and KMB (Buddhist students). The findings of this research contribute to the scientific discourse on religious pluralism, interfaith education, and civic engagement by offering a contextual understanding of how youth-led religious initiatives can effectively promote tolerance and national values in multicultural academic settings.

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