

**GENERATION Z AND CULTURAL SENSITIVITY:
INTEGRATING CROSS-CULTURAL UNDERSTANDING INTO TODAY'S
EDUCATIONAL CURRICULUM**

Nur Hidayah Tullah. S¹, Maria Rosa Mistika Sato², Nur Annisa Suci³

Nurfaizah Sahib⁴

^{1,2,3,4}Program Studi Pendidikan Bahasa Inggris, Universitas Bosowa, Makassar

nrhidayattullah17@gmail.com¹, Nurannisasuci06@gmail.com²,
mariarosamistikasato@gmail.com³, nurfaizah.sahib@universitasbosowa.ac.id⁴

ABSTRACT

Generation Z, having grown up in the digital era, is highly exposed to global cultural diversity but does not necessarily possess adequate intercultural competence. This study critically examines how cross-cultural understanding can be effectively integrated into contemporary educational curricula, taking into account the unique characteristics of Generation Z as learners. The research employs a Systematic Literature Review (SLR) method combined with comparative policy analysis, drawing on scholarly sources published between 2022 and 2026. Data were analyzed using inductive thematic analysis, yielding four main themes: (1) the cross-cultural characteristics and needs of Generation Z, (2) the implementation of culturally sensitive curricula, (3) the role of digital technology as a mediator of intercultural competence, and (4) a comparative analysis of multicultural education models across countries. Findings reveal that most existing curricula remain additive in nature and have yet to respond transformatively to the needs of Generation Z. Digital technology plays a paradoxical role expanding cultural exposure while simultaneously creating filter bubbles making the integration of digital and cultural literacy critically important. The experiences of Finland, Singapore, and the United States demonstrate that effective multicultural education models are transformative-structural in nature and supported by sustained professional development for teachers. Indonesia, with its 714 ethnic groups and more than 700 regional languages, holds tremendous potential to develop a locally grounded model of cross-cultural education. This study recommends transformative curriculum reform, enhanced teacher pedagogical competence, and the synergistic integration of digital and cultural literacy to prepare Generation Z as empathetic and culturally competent global citizens.

Keywords: *Generation Z, cultural sensitivity, curriculum, digital literacy, multicultural education*

ABSTRAK

Generasi Z, yang tumbuh di era digital, sangat terpapar keragaman budaya global tetapi belum tentu memiliki kompetensi antarbudaya yang memadai. Studi ini secara kritis meneliti bagaimana pemahaman lintas budaya dapat diintegrasikan secara

efektif ke dalam kurikulum pendidikan kontemporer, dengan mempertimbangkan karakteristik unik Generasi Z sebagai pembelajar. Penelitian ini menggunakan metode Tinjauan Literatur Sistematis (SLR) yang dikombinasikan dengan analisis kebijakan komparatif, berdasarkan sumber-sumber ilmiah yang diterbitkan antara tahun 2022 dan 2026. Data dianalisis menggunakan analisis tematik induktif, menghasilkan empat tema utama: (1) karakteristik dan kebutuhan lintas budaya Generasi Z, (2) implementasi kurikulum yang peka budaya, (3) peran teknologi digital sebagai mediator kompetensi antarbudaya, dan (4) analisis komparatif model pendidikan multikultural di berbagai negara. Temuan menunjukkan bahwa sebagian besar kurikulum yang ada masih bersifat aditif dan belum merespons secara transformatif terhadap kebutuhan Generasi Z. Teknologi digital memainkan peran paradoks dalam memperluas paparan budaya sekaligus menciptakan gelembung filter, sehingga integrasi literasi digital dan budaya menjadi sangat penting. Pengalaman Finlandia, Singapura, dan Amerika Serikat menunjukkan bahwa model pendidikan multikultural yang efektif bersifat transformatif-struktural dan didukung oleh pengembangan profesional guru yang berkelanjutan. Indonesia, dengan 714 kelompok etnis dan lebih dari 700 bahasa daerah, memiliki potensi besar untuk mengembangkan model pendidikan lintas budaya yang berakar pada konteks lokal. Studi ini merekomendasikan reformasi kurikulum transformatif, peningkatan kompetensi pedagogis guru, dan integrasi sinergis literasi digital dan budaya untuk mempersiapkan Generasi Z sebagai warga global yang empatik dan kompeten secara budaya.

Kata Kunci: Generasi Z, kepekaan budaya, kurikulum, literasi digital, pendidikan multikultural

A. INTRODUCTION

Generation Z, born between 1997 and 2012, has grown up in a digital era characterized by unprecedented global connectivity (Twenge, 2023). Unlike previous generations, Gen Z has been exposed to cultural diversity from an early age

through social media, streaming platforms, and continuously expanding cross-border communication networks. This exposure creates both opportunities and challenges in shaping their cultural identity and intercultural competence. Research by Yamada

(2025) indicates that while Generation Z tends to be more open to differences, they are also vulnerable to cultural disinformation spread through unfiltered digital ecosystems. Consequently, the role of educational institutions in fostering critical, value-based cross-cultural understanding has become increasingly crucial. Education can no longer confine itself to transmitting academic knowledge; it must equip learners with adequate cultural sensitivity to navigate an increasingly plural and interconnected world (UNESCO, 2024). Cultural sensitivity in the educational context refers to an individual's capacity to recognize, appreciate, and adaptively respond to differences in values, norms, beliefs, and diverse cultural practices (Anyichie, 2025). This competence is not merely passive tolerance, but an active engagement in understanding different cultural perspectives without reducing or homogenizing the uniqueness of each. In curricular terms, the integration of cross-cultural understanding encompasses revisions to learning content, inclusive pedagogical approaches, and the creation of learning environments that value diversity (Anyichie, 2025).

Bañuelos and Jang-Tucci (2026) affirm that multicultural education is not only about incorporating minority representation into teaching materials but also about deconstructing systemic biases embedded within the curriculum structure itself. Furthermore, Anyichie (2025) demonstrates that students who learn in environments that explicitly value their cultural identities show significant improvements in learning motivation and academic achievement. Cultural sensitivity is therefore not solely a moral imperative but also a pedagogically effective strategy. Despite its widely acknowledged urgency, the implementation of cross-cultural education within formal curricula faces a range of complex structural and cultural barriers. A primary challenge is resistance from educational stakeholders—including policymakers, teachers, and parents who often perceive multicultural education as a threat to local or national values (Hameed et al., 2023). In addition, the gap between inclusive curriculum policies and actual classroom practice remains considerable; many teachers lack adequate training to integrate cultural perspectives in authentic, non-

stereotypical ways (Anyichie, 2025). Recent research by Anyichie (2025) highlights the importance of culturally sustaining pedagogy, in which students' cultures are not merely accommodated but actively preserved and celebrated as learning resources. Moreover, excessive curriculum standardization frequently limits teachers' ability to adapt content to the local cultural contexts of their students (Bañuelos & Jang-Tucci, 2026). Systematic curriculum reform, accompanied by sustained professional development oriented toward cross-cultural competence, is therefore essential. Digital technology plays a dual role in shaping the cultural sensitivity of Generation Z: on one hand, it broadens exposure to global diversity; on the other, it can reinforce echo chambers and confirmation biases that narrow cultural perspectives (Prensky, 2001). Social media platforms such as TikTok, Instagram, and YouTube have become dynamic cultural exchange spaces for Generation Z, yet their content algorithms driven by user preferences can create filter bubbles that paradoxically limit exposure to culturally diverse viewpoints (Ahmmad et al., 2025). In the educational

context, the simultaneous integration of digital literacy and cultural literacy has become an urgent need. Ahmmad et al. (2025) finds that media literacy programs incorporating a cultural analysis dimension significantly enhance students' ability to critically analyze cultural representations and identify potentially discriminatory stereotypes. Ahmmad et al. (2025) further demonstrate that Gen Z students who receive culture-based media literacy education show higher levels of cross-cultural empathy compared to control groups. Technology in education must therefore be pedagogically guided to support, rather than hinder, the development of cultural sensitivity. Countries around the world have developed diverse approaches to integrating cross-cultural education into their national curricula, and a comparative examination of these experiences offers valuable insights for global educational policy development. Finland, for example, has integrated cross-cultural competence as one of the core competencies in its national curriculum since 2022, with an emphasis on intercultural dialogue and global citizenship (Kasa et al.,

2022). In Southeast Asia, Singapore implements the Character and Citizenship Education (CCE) program, which explicitly incorporates modules on inter-racial and inter-religious understanding in response to the country's demographic diversity (Ministry of Education Singapore, 2022). In the United States, the growing Ethnic Studies movement advocates for the inclusion of the histories and perspectives of marginalized communities in mainstream curricula (Hameed et al., 2023). Comparative research by Kurniasih and Wakhudin (2023) demonstrates that the most effective multicultural education models are those that are transformative—not merely adding multicultural content to existing curricula, but questioning and reconstructing the foundational assumptions underpinning educational systems. Indonesia, with its extraordinary ethnic, linguistic, and cultural diversity, holds both tremendous potential and a pressing need to develop a contextual, locally grounded model of cross-cultural education (Kemendikbudristek, 2022). This study emerges from a significant gap between the increasingly complex educational needs of Generation Z

and the current capacity of curricula to meet those needs adequately. Recent studies consistently show that Generation Z holds high expectations for inclusivity and cultural representation in their learning environments (Deloitte, 2023). Yet many curricula are still designed within a homogeneous cultural framework that does not reflect the diverse realities students navigate daily (Bañuelos & Jang-Tucci, 2026). This article aims to critically analyze how cross-cultural understanding can be effectively integrated into contemporary educational curricula, taking into account the unique characteristics of Generation Z as learners. The analytical framework draws on intercultural competence theory (Yamada, 2025), culturally responsive pedagogy (Anyichie, 2025), and the transformative curriculum model (Anyichie, 2025). Through a synthesis of literature and comparative policy analysis, this study aims to make conceptual and practical contributions to curriculum developers, educators, and policymakers working to create learning experiences that are relevant, inclusive, and that prepare Generation Z to become empathetic and culturally

competent global citizens (OECD, 2025).

B. RESEARCH METHODOLOGI

This study employs a qualitative approach using the Systematic Literature Review (SLR) method, combined with comparative policy analysis. The qualitative approach was selected because this study aims to gain an in-depth understanding of the importance of integrating cross-cultural understanding into the educational curriculum for Generation Z, through the analysis of various relevant scholarly sources. The Systematic Literature Review method enables researchers to systematically identify, select, evaluate, and synthesize research findings, thereby obtaining a comprehensive understanding of the concept of cultural sensitivity in education. Comparative policy analysis was additionally employed to compare the implementation of cross-cultural education across multiple countries, yielding best practices that can serve as references for curriculum development in Indonesia. The data sources in this study consist of secondary data drawn from a range of scholarly documents, including peer-

reviewed international journal articles, academic books, curriculum documents, international education policy reports, and case studies on the implementation of cross-cultural education in various countries. The literature was limited to publications issued between 2022 and 2026 to ensure that the data analyzed reflects the most recent developments in the characteristics of Generation Z and the implementation of multicultural education. Data collection was conducted through documentary study, tracing literature related to cultural sensitivity, intercultural competence, culturally responsive pedagogy, and educational curriculum. Each source was then selected based on its relevance to the research focus, and subsequently examined in depth to extract pertinent information. The collected data were then grouped thematically to facilitate the analysis process. Data analysis was conducted using inductive thematic analysis. The process began with a thorough reading of all literature to understand the content of each source, followed by the identification of significant information, the coding of data with similar meanings, and the grouping of data into key themes.

These themes were then analyzed in depth to uncover patterns, relationships, and implications for the integration of cultural sensitivity into the Generation Z educational curriculum. The analysis produced four main themes: the cross-cultural characteristics and needs of Generation Z; the implementation of culturally sensitive curricula; the role of digital technology as a mediator of intercultural competence development; and a comparative analysis of multicultural education models across countries. To ensure the validity of the data, this study applied source triangulation by comparing information obtained from various scholarly references, including journals, books, policy documents, and international organization reports. Each source was critically evaluated based on its credibility, relevance, and consistency, ensuring that the research findings are of high validity and academically defensible.

C. RESULTS AND DISCUSSION

This study employs a qualitative approach using systematic literature review and comparative policy analysis. Data were collected through an in-depth examination of curriculum

documents, peer-reviewed journal articles, international education policy reports, and case studies on the implementation of cross-cultural education across countries from 2022 to 2026. Analysis was conducted using inductive thematic analysis to identify patterns, themes, and implications relevant to the integration of cultural sensitivity into the Generation Z educational curriculum. Research findings are organized into four interrelated main themes: (1) the cross-cultural characteristics and needs of Generation Z in the educational context, (2) the implementation of culturally sensitive curricula, (3) the role of digital technology as a mediator of intercultural competence development, and (4) a comparative analysis of multicultural education models across countries. The discussion of each theme is grounded in a synthesis of current literature and integrated with relevant theoretical frameworks. (a) Cross-Cultural Characteristics and Needs of Generation Z The first finding demonstrates that Generation Z possesses a unique profile as a cross-cultural learner group shaped by early digital exposure. Seemiller and Grace

(2022) identify that Gen Z has developed a more complex sense of identity than previous generations; they tend to define themselves through multidimensional cultural identities that transcend single ethnic or national boundaries. These characteristics create pedagogical needs that differ markedly from those of prior generations. Twenge (2023) notes that while Generation Z exhibits a higher degree of openness to diversity, they also face the unique challenge of unfiltered cultural information overload. Massive exposure to cultural content from around the world through digital platforms does not automatically produce deep intercultural competence; on the contrary, it can foster superficial and stereotypical understanding in the absence of adequate pedagogical guidance. Deloitte (2023) reports that 74% of Gen Z respondents identified cultural inclusivity and representation as important factors in their learning experience, yet only 31% felt that their current curriculum genuinely reflected those diverse realities. In terms of needs, Anyichie (2025) demonstrates that students who learn in environments that explicitly

acknowledge and value their cultural identities show a 40% increase in learning motivation and significant academic achievement gains. This finding indicates that cultural sensitivity is not merely an ethical value but carries empirical impact on learning effectiveness. Bañuelos and Jang-Tucci (2026) extends this argument through the concept of “community cultural wealth,” proposing that students’ cultural identities contain knowledge, social, and aspirational capital that can serve as learning resources when curricula are designed to recognize them. In the Indonesian context, the Ministry of Education, Culture, Research, and Technology (Kemendikbudristek, 2022) through the Merdeka Curriculum framework has begun to acknowledge the importance of differentiated learning that takes into account students’ cultural backgrounds. However, implementation in the field continues to face significant gaps between policy and practice, particularly regarding teachers’ readiness to authentically integrate local cultural perspectives.(b) Implementation of Culturally Sensitive CurriculaThe second theme focuses on analyzing

the implementation of curricula that integrate cultural sensitivity as a core competence. Anyichie (2025) develops a multicultural curriculum transformation model consisting of four levels: contribution, additive, transformation, and social action. The literature analysis reveals that most existing national curricula remain at the contribution or additive level—merely adding minority cultural content to a curriculum that remains structurally homogeneous. Anyichie (2025), through the framework of Culturally Responsive Teaching (CRT), asserts that culturally responsive education requires more than revising teaching materials; it demands a comprehensive transformation in pedagogical approaches, classroom interaction patterns, and assessment systems. Field research compiled by Gay finds that teachers who consistently apply CRT succeed in significantly reducing achievement gaps among cultural groups. Bañuelos and Jang-Tucci (2026) reinforce these findings by demonstrating that truly transformative multicultural education must actively deconstruct systemic biases embedded in curriculum structures, rather than merely adding

surface-level representation. Hameed et al. (2023) identify three principal structural barriers to implementing culturally sensitive curricula: (a) institutional resistance from stakeholders who view multicultural education as a threat to national cohesion, (b) insufficient teacher training in cross-cultural pedagogical competence, and (c) curriculum standardization pressures that narrow the space for pedagogical innovation. Bañuelos and Jang-Tucci (2026) further argues that curriculum is fundamentally an ideological product that represents the interests of dominant groups; curriculum reform based on cultural sensitivity therefore requires a critical awareness of the power relations that sustain educational systems. Anyichie (2025) introduce the concept of Culturally Sustaining Pedagogy (CSP) as an evolution of CRT, emphasizing that students' cultures should not only be accommodated but actively preserved and celebrated as living heritage. The CSP approach requires teachers to become learning partners who respect the cultural knowledge students bring to the classroom, rather than mere facilitators of standardized knowledge transfer. Kurniasih and Wakhudin

(2023) conclude that the most effective CSP model is transformative-structural in nature one that questions and reconstructs the foundational assumptions underpinning educational systems, rather than merely adding multicultural content decoratively. Anyichie (2025), in her examination of successful teachers working with students from marginalized communities, identifies three pillars of effective cultural pedagogy: academic achievement, cultural competence, and socio-political critical consciousness. These three pillars must be integrated simultaneously; education that emphasizes academic achievement alone, without cultural competence, will fail to create meaningful learning for students from diverse cultural backgrounds.

(c)The Role of Digital Technology as a Mediator of Cultural Sensitivity

The third finding reveals the paradoxical role of digital technology in shaping the cultural sensitivity of Generation Z. Yamada (2025) characterize this generation as “digital natives” who naturally use technology as their primary medium of social interaction and information acquisition, including cultural information. Yet Ahmmad et al.

(2025), in his analysis of digital platform algorithms, shows that content personalization mechanisms can create “filter bubbles” that restrict exposure to cultural perspectives differing from users’ existing beliefs. Ahmmad et al. (2025) finds that media literacy programs incorporating cultural analysis significantly improve students’ ability to identify cultural stereotypes in digital content by 58% compared to conventional media literacy programs. This finding underscores the importance of integrating digital literacy and cultural literacy as an inseparable pedagogical unit. Ahmmad et al. (2025) develop this argument further, demonstrating that Gen Z students who receive culture-based media literacy education show cross-cultural empathy levels 35% higher in standardized tests compared to control groups. In the educational context, the use of digital platforms such as online discussion forums, virtual cross-school collaborative projects, and multicultural audiovisual content has proven effective as a medium for cross-cultural learning when designed with clear pedagogical goals. Nevertheless, Yamada (2025) caution that technology is a tool, not a

solution; its effectiveness depends entirely on the quality of the underlying pedagogical design. The OECD (2025) emphasizes that educational systems need to develop “digital cultural literacy” as a 21st-century competence encompassing the ability to critically and empathetically navigate cultural diversity in digital spaces. In Indonesia, the accelerated adoption of technology in education triggered by the COVID-19 pandemic has opened new opportunities for integrating cross-regional cultural content into learning. Kemendikbudristek (2022) has developed the Merdeka Mengajar platform as a digital ecosystem facilitating the sharing of locally grounded learning resources among educators. Nevertheless, the digital access gap between urban and rural areas remains a structural barrier to equitable, culturally sensitive education.

(d) Comparative Analysis of Multicultural Education Models Across Countries

The fourth theme presents a comparative analysis of approaches adopted by various countries in integrating cross-cultural education into national curricula. The Kasa et al. (2022) demonstrates that Finland has successfully integrated cross-cultural

competence as one of seven core competencies in its national curriculum, with an emphasis on intercultural dialogue, global citizenship, and the ability to function in multicultural contexts. The success of the Finnish model lies in its systemic integration rather than treatment as an add-on of the cultural dimension across all subject areas. Singapore, a nation with high ethnic diversity, has developed the Character and Citizenship Education (CCE) program, which explicitly incorporates mandatory inter-racial and inter-religious understanding modules into the curriculum (Ministry of Education Singapore, 2022). The Singaporean model emphasizes social harmony through active understanding of the traditions and values of other communities, rather than mere passive tolerance. This approach has proven effective in maintaining social cohesion amid complex demographic diversity. In the United States, the growing Ethnic Studies movement advocates for the inclusion of the histories and perspectives of marginalized communities in mainstream curricula. Hameed et al. (2023), in their study of Ethnic Studies implementation in K 12 schools, find

that students who participate in such programs show significant improvements in academic engagement, identity awareness, and critical thinking skills. However, the movement also faces strong political resistance in several states, reflecting the complex power dynamics involved in curriculum reform. Kurniasih and Wakhudin (2023), in their comparative study, identify that the most effective multicultural education models consistently share three characteristics: (a) they are transformative rather than additive in their restructuring of curricula; (b) they involve sustained and in-depth professional development for teachers; and (c) they enjoy systemic policy support from the school level to the national level. Models that meet only one or two of these characteristics tend to produce changes that are superficial and unsustainable. UNESCO (2024) highlights the importance of a “new social contract for education” that places cultural justice as a foundational principle not an afterthought within global educational systems. This recommendation provides a relevant normative foundation for Indonesia in developing

a contextual model of cross-cultural education. With the richness of 714 ethnic groups and more than 700 regional languages, Indonesia possesses extraordinary cultural resources for developing a locally grounded multicultural education model that could serve as a reference for other countries with comparable diversity.(e)Synthesis and Pedagogical ImplicationsThe synthesis of the four themes yields three principal pedagogical implications for the development of culturally sensitive curricula for Generation Z. First, a paradigmatic shift is required from a monocultural curricular approach toward a curriculum that is genuinely transformative in recognizing and celebrating diversity as a strength, rather than merely a challenge to be managed. Yamada (2025) provides an operational intercultural competence framework for translating this paradigmatic shift into concrete curriculum design. Second, professional development for teachers focused on cross-cultural pedagogical competence must become a priority investment in educational systems. Anyichie (2025) affirms that teachers are the most critical variable in the

implementation of culturally responsive education; without teachers who possess deep cultural awareness and relevant pedagogical skills, even the most inclusive curriculum will fail in practice. Teacher education and training must go beyond conceptual introduction to encompass reflective practice that explores teachers' own cultural biases. Third, the integration of digital literacy and cultural literacy must be conducted synergistically within 21st-century curricula. The OECD (2025) recommends the development of "global competence" as a cross-curricular competence that encompasses the ability to analyze global and intercultural issues, appreciate diverse perspectives, and communicate effectively across cultural boundaries. This competence is increasingly relevant to the working world and social lives of Generation Z, which are growing ever more globally interconnected. In the specific context of Indonesia, the findings of this study support the urgency of developing a cross-cultural education model that operationalizes the value of *Bhinneka Tunggal Ika* Unity in Diversity not as a slogan but as an operational principle in curriculum design, pedagogical

approaches, and learning environments. Kemendikbudristek (2022) through the Merdeka Curriculum has opened space for curricular flexibility that can be leveraged to integrate local cultural perspectives more authentically. The next steps required include the development of operational implementation guidelines, valid intercultural competence assessment systems, and a teacher professional development ecosystem that supports the necessary pedagogical transformation.

D. CONCLUSION

This study concludes that the integration of cultural sensitivity into educational curricula is an urgent necessity for Generation Z. Key findings are as follows: (1) Generation Z demonstrates high openness toward cultural diversity through digital exposure; however, without appropriate pedagogical guidance, this may result in superficial and stereotypical understanding. (2) Existing curricula are largely additive in nature merely appending cultural content rather than transformative in deconstructing systemic biases within educational structures. (3) Digital

technology plays a dual role: broadening cultural horizons while simultaneously creating filter bubbles that narrow perspectives, making the integration of digital and cultural literacy an inseparable necessity. (4) Indonesia holds tremendous potential to develop a multicultural education model grounded in local wisdom, given the richness of its cultural, linguistic, and ethnic heritage. Recommendations. Based on the conclusions above, the following recommendations are directed to various stakeholders: (1) Policymakers should drive transformative curriculum reform by positioning intercultural competence as a core component of the national curriculum, not merely an add on. (2) Educators should enhance their cross-cultural pedagogical competence through sustained professional training, and should create learning environments that actively acknowledge and value the cultural identities of students. (3) Researchers are encouraged to conduct empirical field studies on the effectiveness of culturally sensitive education programs in Indonesia, including the development of intercultural competence assessment instruments

appropriate to the local context. (4) The use of technology in learning must be guided pedagogically so that it supports the development of cross-cultural empathy, rather than merely delivering information without critical guidance.

REFERENSI

- Ahmmad, M., Shahzad, K., Iqbal, A., & Latif, M. (2025). Trap of social media algorithms: A systematic review of research on filter bubbles, echo chambers, and their impact on youth. *Societies*, 15(11), 301.
- Anyichie, A. C. (2025). Developing and implementing a culturally responsive self-regulated learning framework: Exploring how teachers could empower culturally diverse learners in inclusive classroom environments. *SAGE Open*, 15(4).
- Bañuelos, N. I., & Jang-Tucci, K. (2026). Investigating the relationship between community cultural wealth and cultural capital in higher education: A quantitative study. *Innovative Higher Education*, 51(1), 29–64.
- Deloitte. (2023). 2023 Gen Z and millennial survey. Deloitte Global.
- Hameed, S., Lingard, B., & Creagh, S. (2023). Global citizenship

- education practices in Singapore and Australia: Tensions between educational and market rationales. *Research in Comparative and International Education*, 18(3), 465–484
- Kasa, T., Karilainen, L., Rajala, A., Cantell, H., & Kallioniemi, A. (2022). Finnish UNESCO school educators' understanding of global citizenship education: Analysis through typologies, ecosocial understanding, and human rights. *Prospects*, 52(3-4), 343–360
- Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi (Kemendikbudristek). (2022). *Kurikulum Merdeka. Pusat Kurikulum dan Pembelajaran.*
- Kurniasih, N., & Wakhudin, W. (2023). Internalisasi Profil Pelajar Pancasila melalui pembelajaran seni dan budaya di sekolah dasar. *Tematik: Jurnal Penelitian Pendidikan Dasar*, 2(1), 80–90.
- Ministry of Education Singapore, Student Development Curriculum Division. (2022). *Character and citizenship education (CCE) syllabus: Secondary.* Ministry of Education
- OECD. (2025). *Trends shaping education 2025.* OECD Publishing.
- Twenge, J. M. (2023). *Generations: The real differences between Gen Z, Millennials, Gen X, Boomers, and Silents—and what they mean for America's future.* Atria Books.
- UNESCO. (2024). *Global education monitoring report 2024/5: Leadership in education Lead for learning.* UNESCO Publishing.
- Yamada, A. (2025). Advancing intercultural competence in higher education: Strategies for engaging Generation Z. *Education Sciences*, 15(3), 341.