

**PEMBENTUKAN KARAKTER KEWARGAAN MELALUI NILAI-NILAI
PANCASILA PADA SISWA SANGGAR BELAJAR
KAMPUNG BHARU MALAYSIA**

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Mencapai Gelar Sarjana Pendidikan (S,Pd.) Pada
Program Studi Pendidikan Pancasila Dan Kewarganegaraan*

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MIFTHA HULJANNAH / NPM : 2202060010



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Program Studi : Pendidikan Pancasila dan Kewarganegaraan
Judul Artikel : Pembentukan Karakter Kewargaan melalui Nilai-Nilai Pancasila pada Siswa Sanggar Belajar Kampung Bharu Malaysia


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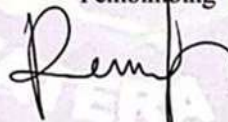
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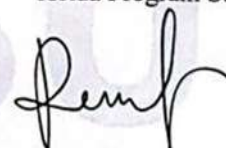
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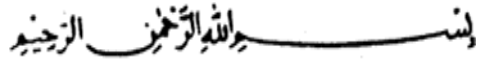
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Peneliti menyadari bahwa setiap manusia tidak luput dari kesalahan mengenai isi maupun dalam pemakaian, tetapi peneliti berusaha agar proposal skripsi ini baik dan benar, keberhasilan peneliti dalam menyelesaikan proposal skripsi ini tidak terlepas dari pertolongan Allah SWT, Keluarga, teman- teman dan bantuan serta dorongan dari berbagai pihak. Dengan pengesahan dan pengalaman terbatas akhirnya peneliti dapat menyelesaikan proposal skripsi ini berjudul “Pembentukan Karakter Kewargaan Melalui Nilai-Nilai Pancasila Pada Siswa Sanggar Belajar Kampung Bharu Malaysia”

Dalam penulisan Jurnal ini, peneliti menyadari bahwa banyak menerima bantuan baik moril, materil serta spiritual yang sangat tidak ternilai harganya. Terkhusus dan teristimewa, peneliti ucapkan ribuan terima kasih kepada Ayahanda Rahmad SR dan Ibunda tercinta Misniati yang telah memberikan kesempatan kepada penulis untuk melanjutkan pendidikan setelah SMA dan kini telah selesai menyelesaikan pendidikan S-1 PPKN. Jurnal ini peneliti persembahkan untuk Ayahanda dan Ibunda yang telah mengisi dunia peneliti begitu banyak kebahagiaan. Serta tidak henti-hentinya memberikan doa dan dukungan untuk anak-anaknya mencapai cita-cita, semangat, kasih sayang serta perhatian yang dengan sabar dan

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Penulis

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DAFTAR ISI


| | |
|---|-----|
| Berita Acara Sidang | i |
| Lembar Pengesahan Artikel | ii |
| Berita Acara Bimbingan Artikel | iii |
| Pernyataan Keaslian Artikel | iv |
| Kata Pengantar | v |
| Daftar Isi | ix |
| Cover Rumah Jurnal | 1 |
| Abstrak | 4 |
| Pendahuluan | 4 |
| Metode Penelitian | 6 |
| Hasil Dan Analisis Penelitian | 8 |
| Kesimpulan | 14 |
| Daftar Pustaka | 15 |
| Bukti LoA | 17 |
| Bukti Peer Riview | 18 |
| Correspondensi (Komentar Riview) Jurnal | 19 |
| Turnitin | 31 |
| Bukti Pembayaran Publikasi Jurnal | 46 |
| Lembar Pengesahan Seminar Artikel | 47 |
| Berita Acara Seminar Artikel | 48 |
| Surat Izin Observasi | 49 |
| Surat Balasan Observasi | 50 |
| K1 | 51 |
| K2 | 52 |
| K3 | 53 |
| Lampiran Observasi | 54 |
| Lampiran Wawancara | 56 |
| Lampiran Dokumentasi | 65 |
| Daftar Riwayat Hidup | 66 |




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Vol 15, No 1 (2026): ANALYTICA ISLAMICA

[TABLE OF CONTENTS](#)

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Home > Archives > Vol 15, No 1 (2026)

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Table of Contents

Articles

| | |
|--|----------------|
| IMPLEMENTATION OF PANCASILA VALUES IN CREATIVE ACTIVITIES TO STRENGTHEN THE NATIONAL IDENTITY OF INDONESIAN CHILDREN IN MALAYSIA DOI : 10.30829/jai.v14i3.26660 <i>Fari Amaliah, Ryan Taufika, Zulkifli Amin, Cindy Safira, Miftha Hujjannah, Juliaman Siahaan</i> | PDF 1-12 |
| SEXUAL VIOLENCE IN MARRIAGE (MARITAL RAPE): A FIQH PERSPECTIVE AND THE SEXUAL VIOLENCE CRIMES LAW (UU TPKS) DOI : 10.30829/jai.v14i3.27279 <i>Ainul Mardiah, Muhammad Syahnun, Muhammad Iqbal Irfam</i> | PDF 13-23 |
| THE EFFECT OF UNDERSTANDING CORRUPTION ON ANTI-CORRUPTION ATTITUDES IN IMPROVING SELF INTEGRITY IN CIVICS STUDENTS OF FKIP UMSU DOI : 10.30829/jai.v14i3.26443 <i>Ryan Taufika, Hamidah Azzahra S Luba, Vrina Dinda Kempala, Melyani Sari Sitepu, Nawalini Rusyid Panggobean</i> | PDF 24-40 |
| STRATEGIES FOR STRENGTHENING CHARACTER NATIONALISM THROUGH THE MEDIUM OF NATIONAL ANTHEMS: A CASE STUDY OF THE MUHAMMADIYAH KEPONG GUIDANCE CENTER IN MALAYSIA DOI : 10.30829/jai.v14i3.26655 <i>Juliaman Siahaan, Zulkifli Amin, Ryan Taufika, Cindy Safira, Heru Sanjaya, Miftha Hujjannah</i> | PDF 41-58 |
| CITIZENSHIP CHARACTER FORMATION THROUGH PANCASILA VALUES IN STUDENTS OF THE KAMPUNG BHARU MALAYSIA LEARNING STUDY SCHOOL DOI : 10.30829/jai.v14i3.26663 <i>Miftha Hujjannah, Ryan Taufika, Zulkifli Amin, Fitri Amaliah, Heru Sanjaya, Juliaman Siahaan</i> | PDF 59-69 |
| IMPLEMENTATION OF TOLERANCE AND MUTUAL COOPERATION VALUES IN STRENGTHENING CHARACTER EDUCATION FOR CHILDREN AT THE KAMPUNG BHARU MALAYSIA GUIDANCE CENTER DOI : 10.30829/jai.v14i3.26667 <i>Cindy Safira, Ryan Taufika, Hafma Siregar, Miftha Hujjannah, Heru Sanjaya, Juliaman Siahaan</i> | PDF 70-79 |
| STRENGTHENING CULTURE-BASED NATIONALISM CHARACTER FOR INDONESIAN MIGRANT CHILDREN THROUGH THE KEPONG LEARNING CENTER, MALAYSIA DOI : 10.30829/jai.v14i3.26669 <i>Heru Sanjaya, Lahmuddin Lahmuddin, Ryan Taufika, Zulkifli Amin, Juliaman Siahaan, Miftha Hujjannah</i> | PDF 80-92 |
| THE EFFECT OF BANK SERVICE QUALITY AND PRICE ON CUSTOMER DECISIONS AT PT BANK BNI WITH BRAND IMAGE AS AN INTERVENING VARIABLE DOI : 10.30829/jai.v14i3.27811 <i>Tasyah Maulida Sari Tampubolan, Fadli Fadli, Erman Munir</i> | PDF 93-112 |
| THE PROBLEMATICS OF JAD MAAL IKHWAH: PERSPECTIVES OF IBN ABBAS AND ZAID IBN TSABIT DOI : 10.30829/jai.v14i3.27659 <i>Fadlan Harmin Harahap, Muhammad Iqbal Irfam, Muhammad Syahnun</i> | PDF 113-121 |
| EVALUATION OF THE IMPLEMENTATION OF HOSPITAL HEALTH PROMOTION STANDARDS (PKRS) AT SINAR HUSNI HOSPITAL IN 2025 DOI : 10.30829/jai.v14i3.27899 <i>Suzan Fitriana Pakpahan, Rani Gunawan, Dwi Ana Putri</i> | PDF 122-130 |
| THE DILEMMA OF SINGLE WOMEN: THE CONCEPT OF KAFĀ'AH IN ISLAMIC JURISPRUDENCE AND THE COMPILATION OF ISLAMIC LAW DOI : 10.30829/jai.v14i3.27711 <i>Ulfa Safira Soliha, M. Syahnun, Muhammad Iqbal Irfam</i> | PDF 131-139 |
| DEVELOPMENT COMMUNICATION AND PUBLIC INFORMATION TRANSPARENCY: A CONTENT ANALYSIS OF THE WEBSITE OF THE BIREUEN REGENCY GOVERNMENT DOI : 10.30829/jai.v14i3.28033 <i>Nurbayati Nurhayati, Irfani Angga Deniza, Syifa Urrohasah, Ramayuni Ramayuni</i> | PDF 140-154 |
| THE AUTHORITY OF THE CURATOR IN GENERAL SEIZURE OVER UNPAID PRELIMINARY SALE AND PURCHASE AGREEMENT (PPJB) OBJECTS IN LIMITED LIABILITY COMPANY BANKRUPTCY (A STUDY OF COMMERCIAL COURT DECISION NO. 29/PDT.SUS-GLL/2022/PN.NIAGA.JKT.PST) DOI : 10.30829/jai.v14i3.27986 <i>Artanti Siltonga, Sunarri Sunarri, Robert Robert</i> | PDF 155-164 |

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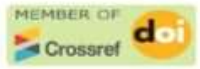
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**CITIZENSHIP CHARACTER FORMATION THROUGH PANCASILA
VALUES AMONG STUDENTS OF THE LEARNING CENTER IN KAMPUNG
BHARU, MALAYSIA**

**Miftha Huljannah¹, Ryan Taufika², Zulkifli Amin³, Fitri Amaliah⁴, Cindy
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The essential element in shaping students' citizenship character lies in the extent to which Pancasila values can be internalized within a contextual and meaningful learning process. The purpose of this study is to examine the extent to which the internalization of Pancasila values can shape the citizenship character of students at the Sanggar Belajar in Kampung Bharu, Malaysia. This research employs a descriptive qualitative approach, with data collected through observation, interviews, and documentation involving teachers and sixth-grade students. The findings indicate that the process of citizenship character formation is carried out through habituation, role modeling, and value-based learning activities that emphasize religious values, discipline, and nationalism. The study found that the internalization of Pancasila values fosters a pleasant learning environment that is oriented toward character strengthening. This strategy has proven effective in reinforcing the national identity of Indonesian students living abroad and has been sustainably applied in other nonformal education programs to enhance the quality of citizenship character formation.

Keywords: Citizenship Character, Pancasila Values, Religious, Discipline, Nationalism

1. INTRODUCTION

Education is a deliberate and systematic effort undertaken to develop an individual's personality in accordance with the noble values upheld in society. Education is not merely a tool for transmitting knowledge, but a process aimed at humanizing the younger generation so that they are able to think, behave, and act in accordance with their dignity as social beings and citizens. In practice, education plays a crucial role in strengthening critical and creative thinking skills, as well as fostering citizenship character among young people. Therefore, the learning process should not rely solely on rote memorization, but must be able to develop analytical, reflective, and contextual abilities that

enable students to think independently, form opinions based on facts, and actively participate in social and civic life (Rahardhian, 2022).

The emphasis on independent learning and the implementation of project-based learning (P5) in the national curriculum reflect the importance of learning experiences that are relevant to real-life contexts, democratic, and inclusive (Ulfah et al., 2023). Through education, individuals are guided and directed to develop their potential without sacrificing their personal identity. Moreover, education serves as a medium for transmitting cultural and moral values from one generation to the next, making it essential in preserving national identity amid rapid global change.

In the era of globalization, the flow of information and culture across nations accelerates the exchange of values, norms, and social practices that may influence the behavior of young people, including those in diaspora settings. This phenomenon is widely discussed in diaspora studies and cultural diplomacy, where diaspora communities play a role in promoting Indonesian values and culture through social activities, cuisine, and ethnic associations (Trihartono et al., 2020). In the context of Malaysia, this issue is important in understanding how Indonesian students at the Kampung Bharu Learning Center navigate the challenges of intense cultural interaction with local communities and limited access to Indonesia's formal education system (Zainiyanti & Atmari, 2018). Students at the learning center face dual challenges: first, interacting with a strongly rooted local culture, and second, having limited access to formal Indonesian education. In this particular situation, fostering citizenship character based on Pancasila values becomes both a fundamental challenge and necessity.

Efforts to develop citizenship character grounded in Pancasila must be mapped onto the framework of the Pancasila student profile, which includes values such as faith, humility, social responsibility, and global diversity. Research highlights the importance of integrating universal values and harmonizing them with local culture to shape moderate young generations resistant to radicalization, especially in formal schools and madrasah (Irawan & Anwar, 2025). Emphasis on ethical learning, integrity, and responsibility is also part of the literature discussing how social values can be integrated into cross-cultural educational practices (Mohammad & Quoquab, 2016).

Theoretically, Lickona (1991) asserts that character is formed through three interconnected components: moral knowing, moral feeling, and moral action. Empirical studies show that interventions targeting these three aspects can enhance students' moral capacity (Nur et al., 2023). Additionally, Branson's concept of civic character highlights that the quality of citizenship is not only determined by understanding the law but also by dedication to national principles and social responsibility. This emphasis aligns with recent studies on incorporating national values and public ethics into character education aimed at developing individuals who are morally grounded and capable of participating in society (Tjalla & Hanim, 2023).

Pancasila serves as the foundation of national identity for Indonesia, reflecting the nation's character, noble values, and aspirations for humanity, unity, and social justice. The aim of integrating Pancasila values into the curriculum is to instill these values as ethical and moral guidelines for students (Derici & Ermayanti, 2023). The focus on integrating Pancasila in the curriculum underscores its function as an ethical and moral basis guiding citizens' attitudes from childhood to adulthood (Fitriani & Widijatmoko, 2023). Therefore, the implementation of Pancasila values must be inseparable from all forms of learning. Learning itself comprises interactions among students, learning content, teaching methods, strategies, and educational resources within a learning environment.

Various studies in Southeast Asia, including Malaysia, highlight the success of character education practices in strengthening the nationalism of diaspora students (Rizkasari, 2023). However, there is still a lack of research focusing specifically on the development of Pancasila-based citizenship character at the Kampung Bharu Learning Center. Thus, this study is expected to provide a comprehensive and contextual understanding of how Pancasila values are internalized through three pillars of citizenship character religiosity, discipline, and nationalism in the context of nonformal education at the Kampung Bharu Learning Center in Malaysia.

Based on the explanation above, this research aims to describe and analyze the process of developing citizenship character through the internalization of Pancasila values among students at the Kampung Bharu Learning Center in Malaysia. This study focuses on three key citizenship character traits religiosity, discipline, and nationalism along with the learning strategies employed. In addition, this research analyzes the supporting and inhibiting factors in character formation and evaluates the effectiveness of the methods used to strengthen national identity among Indonesian diaspora students. The results of this study are expected to provide both theoretical and practical contributions to the development of character education models, particularly within the context of Indonesian diaspora communities.

2. RESEARCH METHOD

This study employed a descriptive qualitative approach with the aim of deeply exploring the process of citizenship character formation through the internalization of Pancasila values among students at the Kampung Bharu Learning Center, Malaysia. This approach was selected because the research seeks to understand educational phenomena that occur naturally, contextually, and dynamically in the everyday lives of Indonesian migrant students in Malaysia. The study was conducted at the Kampung Bharu Learning Center, located on Jalan Raja Alang, Chow Kit, 50300 Kuala Lumpur, Malaysia, from September 4, 2025 to October 1, 2025.

The research informants were selected using purposive sampling, based on their roles and relevance to the educational process at the learning center. The

informants consisted of 12 students aged 9–14 years who participated in non-formal basic education programs, 2 main tutors with backgrounds in teacher education, and 1 learning center administrator who has lived in Malaysia for more than five years. The student informants were generally Indonesian migrant children who had lived in Malaysia for 2–7 years. These characteristics are important for providing context to the dynamics of learning, social experiences, and citizenship character formation in a diaspora environment.

The researcher served as the primary instrument for data collection and interpretation, as is common in qualitative research. Interaction with informants was carried out intensively through participant observation, semi-structured in-depth interviews, and documentation of student and tutor activities. Supporting instruments such as field notes, audio recordings, and photographs were used to enrich the data and strengthen the analytical process. The researcher also possessed prior experience in educational and social research, which served as conceptual capital for understanding the investigated phenomena; however, reflective openness toward empirical findings in the field was maintained.

To ensure data validity, this study applied source and methodological triangulation. Source triangulation was conducted by comparing interview data from students, tutors, and the administrator, while methodological triangulation was carried out through a combination of observation, interviews, and documentation to obtain a comprehensive picture of the learning process. In addition, member checking was conducted by confirming preliminary findings with key informants to ensure accuracy of interpretation and reduce potential misinterpretation. This process took place after the initial analysis and prior to finalizing the research findings.

Data analysis was carried out interactively following the model proposed by Miles and Huberman (1994), consisting of data reduction, data display, and conclusion drawing/verification. In the reduction phase, raw data from interviews and observations were selected, categorized, and coded based on themes such as Pancasila values, citizenship behavior, internalization processes, and the role of tutors. The data were then presented in thematic matrices and narrative excerpts to facilitate interpretation of relationships among categories. The final stage involved drawing conclusions, which was performed iteratively and reflectively based on empirical evidence and verified through triangulation and member checking to enhance the credibility of the findings.

All research procedures were designed to produce a deep, valid, and systematic understanding of the process of citizenship character formation among Indonesian migrant students through Pancasila-based education within the context of a non-formal learning environment abroad.

3. RESULT AND ANALYSIS

Concept of Citizenship Character Formation

In this study, citizenship character formation is defined as a systematic process aimed at instilling Pancasila values in students in a planned and continuous manner so that they can think, behave, and act as Indonesian citizens who possess a national identity despite living within the multicultural society of Malaysia. The process of citizenship character formation is not limited to observable behavioral change, but also involves the internalization of values consisting of understanding (cognitive), emotional engagement with the values (affective), and the application of values in everyday actions (psychomotor).

The formation of citizenship character among students is crucial because they face challenges related to identity due to cultural differences, limited access to formal education, and minimal direct interaction with Indonesian national environments. Therefore, character formation is focused on emphasizing religious values, discipline, and national spirit as a means of applying Pancasila values. These three values serve as the foundation for constructing an identity as Indonesian citizens, fostering a sense of responsibility, and demonstrating mutual respect in daily life.

Thus, the formation of citizenship character in this setting is intended to strengthen students' sense of identity and behavior through methods aligned with the context of nonformal education.

Steps in Citizenship Character Formation

Based on the research findings, the process of forming students' character in the learning center is carried out through structured and continuous stages. Although the center functions as a non-formal institution with limited facilities, character-building efforts are effectively implemented through three main stages: habituation, teacher modeling, and the internalization of values within the learning process.

1. Habituation

Habituation serves as the initial step in shaping students' character at the learning center. This process includes collective prayer as a reinforcement of religious values, practicing discipline through punctual attendance, maintaining cleanliness in the learning area, and adhering to agreed-upon rules. Additionally, nationalist values are fostered through singing national songs, recognizing national symbols, and participating in activities that cultivate love for the homeland. These simple routines effectively instill religious values, discipline, and nationalism gradually, enabling students to apply them in daily life.

2. Teacher Modeling

Teacher modeling is one of the most effective approaches in character formation. Teachers function as role models who demonstrate positive behavior in daily life, such as being friendly, communicating politely, exhibiting religious values through actions, and practicing discipline through punctuality and dedication to responsibilities. Furthermore, teachers express love for the country by using proper Indonesian language and showing pride as members of the Indonesian nation. Through consistent behavior, students observe real examples that they can imitate and apply in their everyday lives.

3. Internalization of Values through Learning Activities

The internalization of values is a crucial step in citizenship character formation, where Pancasila values are directly integrated into learning activities. This is done through discussions, storytelling, question-and-answer sessions, and activities that convey moral messages and national spirit. Teachers relate the lesson content to the students' real-life experiences, helping them understand religious values, discipline, and patriotism in a deeper context. With this approach, students not only receive knowledge but are also able to relate it to their daily experiences, both within the learning center and in their lives as Indonesian children living abroad.

Implementation of Religious Values in Citizenship Character Formation

The religious aspect is a fundamental component in forming citizenship character among students at the Sanggar Belajar Kampung Bharu, Malaysia. Religious principles serve as the foundation for developing civic character that encompasses responsibility, integrity, tolerance, and social participation. The integration of religious values into the learning process and institutional culture has been shown to strengthen ethical and social dimensions that support the emergence of responsible individuals as citizens (Supriyantini et al., 2025).

Based on observations and interviews, learning activities at the center always begin with communal prayer and the recitation of Asmaul Husna. Other religious practices, such as performing Dhuha prayers in congregation, daily recitation of prayers, memorization of short surahs, as well as performing Zuhur and Asr prayers under teacher supervision, are conducted routinely. These activities are not merely understood as spiritual rituals but function as tools to cultivate sustainable and relevant religious character in students' everyday lives.

The implementation of religious activities provides students with direct opportunities to internalize divine values in their social interactions. In the context of Lickona's theory (1991), religious practices at the center represent the integration of moral knowing, moral feeling, and moral action interrelated elements that mutually influence one another in character formation

(Suwastini et al., 2023). Students not only understand the importance of these spiritual principles but also experience tranquility and togetherness in their implementation, while enacting the values through observable behaviors such as reminding peers to pray on time, maintaining cleanliness, and respecting teachers and peers. This aligns with Branson's view, which emphasizes that good civic character begins with spiritual awareness that guides ethical actions.

Teachers play a crucial role as exemplars in the cultivation of religious values. Their role modeling is reflected in habits such as reminding students to pray before and after lessons, using polite language, and demonstrating patience and empathy. Through such modeling, the learning process focuses not only on cognitive development but also strengthens students' moral and spiritual dimensions. Thus, teachers function as embodiments of religious conduct that students can imitate and adopt in daily life.

Beyond ritual activities, religious values are embedded in every aspect of the learning process. Teachers consistently relate lesson content to ethical norms and religious teachings, such as the importance of integrity in completing tasks, responsibility toward entrusted duties, and respecting differing viewpoints as an expression of tolerance. This value-based educational approach demonstrates a holistic strategy that not only enhances students' cognitive abilities but also nurtures their affective and psychomotor dimensions. Through this approach, learning becomes more than knowledge transfer; it becomes a medium for building moral awareness focused on practicing religious values in everyday life.

The process of instilling religious values reflects the implementation of the first principle of Pancasila, Belief in the One and Only God, which underscores the importance of recognizing spiritual values as the foundation of social ethics. Routine religious activities foster positive habits and develop sustainable moral awareness. With consistent practice, students are encouraged to integrate spiritual values into real actions that reflect good character (Erlanda et al., 2021). Therefore, religious practices at the Sanggar Belajar Kampung Bharu Malaysia not only produce students who are diligent in worship but also cultivate strong moral awareness and social sensitivity.

The study found that these religious practices have produced significant behavioral changes in students. They have become more disciplined, value punctuality, and demonstrate good ethics in social interactions. Religious values have proven influential in

fostering civic character that is morally grounded, humanistic, and ethically conscious. Thus, the implementation of religious values at the learning center not only reinforces students' spiritual dimensions but also serves as a strong foundation for developing Pancasila-based character capable of navigating the culturally diverse challenges of global life. In this way, religious values at the center not only shape personal morality but also build social responsibility, strengthen moral foundations and public ethics as expressions of Pancasila citizenship, particularly among Indonesian students living in the diaspora.

Discipline as a Manifestation of Civic Responsibility

Discipline functions as a crucial foundation in building the citizenship character of students at the Sanggar Belajar Kampung Bharu, Malaysia. Based on observations and interviews, the integration of disciplinary values is evident through the implementation of rules and routines within the learning process. Students are trained to arrive on time, dress neatly, maintain cleanliness, and follow teachers' instructions in an orderly manner. This habituation process is carried out continuously, making it an integral part of the learning culture at the center.

Teachers play a vital role in instilling discipline, not only through written regulations but also by providing exemplary behavior and consistency in action. Teachers consistently arrive on time, initiate learning activities in an orderly manner, and enforce rules firmly yet compassionately. This attitude fosters students' understanding that discipline is not merely an obligation but also a moral responsibility toward themselves and their surroundings. Through teacher modeling, students learn that discipline is a positive habit to be practiced consciously rather than the result of coercion.

In addition to role modeling, the implementation of disciplinary values is strengthened through an educational system of rewards and sanctions. Students who demonstrate discipline such as arriving on time or maintaining classroom cleanliness receive public appreciation. Conversely, students who violate rules receive warnings or reflective guidance to help them recognize the importance of adhering to regulations. This approach encourages students to develop intrinsic motivation and a sense of personal responsibility, so that disciplined behavior emerges from internal awareness rather than fear of punishment. Furthermore, teachers reinforce discipline by assigning homework that must be completed on time. This practice trains students to manage their study time at home and fosters a sense of responsibility toward academic obligations.

Student discipline at the center is also supported by effective cooperation between teachers and parents. Parents actively monitor homework, ensure that children study regularly, and instill responsibility within the home environment. This collaboration creates continuity between learning in the center and at home, ensuring that discipline applies not only in academic contexts but also becomes part of students' daily lives. The synergy between

teachers and parents forms a comprehensive character education system in which disciplinary practices are consistently upheld in both primary environments: school and home.

Socially, the cultivation of discipline creates an orderly, comfortable, and supportive learning environment. Students learn to respect time, show respect to teachers and peers, and take responsibility for cleanliness and group tasks. These principles serve as tangible representations of civic responsibility that hold significant value in society. By cultivating discipline, students develop structured life patterns, respect for rules, and awareness of the balance between rights and obligations.

The findings of this study indicate that discipline within the learning center not only focuses on external behavior but also influences students' mindset and work ethic. Students who are accustomed to living orderly and complying with rules exhibit improvements in resilience, perseverance, and time management skills. These principles positively impact their educational outcomes and social interactions, as discipline teaches the importance of responsibility and commitment in all activities. More broadly, this habit instills civic values that form a moral foundation enabling students to contribute meaningfully to society. Discipline training is applied not merely to create order but also to heighten awareness that every action carries moral consequences. Thus, discipline is understood as self-regulation and respect toward human values, reflected in ethical principles and humanitarian ideals upheld in social life and in the values of Pancasila.

The cultivation of disciplinary values at the Sanggar Belajar Kampung Bharu aligns with the principles of the second and fifth pillars of Pancasila Just and Civilized Humanity and Social Justice for All Indonesian People. These values emphasize the importance of social order, shared responsibility, and fairness in human interactions. Therefore, the nonformal education provided at the learning center effectively integrates discipline as an essential element of civic character that is civilized, just, and responsible.

The study findings reveal that habits and persistence in disciplined behavior contribute significantly to the development of responsible, independent students with strong learning motivation. The disciplinary principles implemented at the Sanggar Belajar Kampung Bharu are not only intended to regulate student behavior within the learning environment but also serve as ethical guidelines carried into daily life. Through sustained habituation, the center has successfully created a learning environment that reflects Pancasila values and fosters citizens who are law-abiding, morally upright, and appreciative of social diversity.

Implementation of Nationalism Values in Citizenship Character Formation

Nationalism plays a crucial role in shaping the national identity of children at the Kampung Bharu Learning Center in Malaysia. As a non-formal educational institution serving migrant children from Indonesia, the center functions as a primary medium for instilling love for the homeland and

national pride amidst cultural diversity. According to interviews with educators, the initial goal of establishing the center was to introduce Indonesian culture and identity to migrant children studying there.

Nationalism values are absorbed through a variety of activities connected to students' daily lives. Teachers introduce national symbols, the red-and-white flag, national songs, and national heroes who serve as role models in the nation's struggle. For upper-class students, such as sixth graders, learning is conducted more deeply not only identifying the names of heroes, but understanding their background, struggles, and life histories. Activities such as hero-themed quizzes and informal discussions about the values of national struggle have proven effective in cultivating patriotism among students. These efforts help students many of whom were initially unfamiliar with their Indonesian identity develop a deeper understanding of their nation.

In addition to introducing symbols and historical narratives, educators promote unity through collaborative activities and learning grounded in cultural diversity. Students are encouraged to understand the meaning of *Bhinneka Tunggal Ika* through interactions among different ethnic groups, such as Madurese and Javanese students, as well as through traditional games originating from various regions in Indonesia. These activities serve as powerful tools for enhancing awareness of Indonesia's cultural diversity and the importance of maintaining unity amid differences. Principles such as collaboration, mutual respect, and acceptance of differences become essential elements within the learning process.

The spirit of the *Sumpah Pemuda* (Youth Pledge) is also reflected in learning activities to foster unity and respect for diversity. Educators emphasize that being part of Indonesia means upholding unity and honoring the dignity of the nation wherever they may be. Although living abroad, students at the center are consistently taught that they are part of a nation rich in culture and diversity.

The cultivation of nationalism at the *Kampung Bharu Learning Center* aligns with the third principle of *Pancasila*, *The Unity of Indonesia*, which emphasizes the importance of solidarity and collectivism. Through culturally meaningful learning processes, students do not merely recognize national symbols but internalize the meaning of unity and national pride in daily life. Strengthening nationalism at the center serves not only as identity education but also as a tool for building social solidarity among students. Activities that evoke national spirit teach students empathy, care, and loyalty toward their community. A sense of belonging to the Indonesian nation develops through simple activities such as singing national songs together or celebrating important national events, which foster togetherness and collective enthusiasm. This value plays an important role in strengthening social bonds within the diaspora context, allowing students to feel connected to their homeland even while living far from Indonesia.

Moreover, nationalism at the center also functions as a medium to reinforce moral character and global civic responsibility. Students are not only taught to love Indonesia but also to respect Malaysian society and culture, where they currently reside. This attitude reflects an inclusive and contextual understanding of nationalism, rather than superiority toward one's own group, nation, or race.

The findings of this study show that students actively involved in civic activities demonstrate a high level of nationalism. They express pride in using the Indonesian language and display respectful and courteous behavior. Thus, the implementation of nationalism values at the Kampung Bharu Learning Center has successfully strengthened students' citizenship character grounded in Pancasila values, instilling love for the homeland, appreciation for diversity, and respectful, ethical behavior within Malaysia's multicultural environment.

4. CONCLUSION

This study reveals that the development of citizenship character through the principles of Pancasila at the Kampung Bharu Learning Center in Malaysia is effectively implemented through three main dimensions: religiosity, discipline, and nationalism. The religious dimension is instilled through habitual religious practices and the exemplary behavior of teachers, which foster students' moral and spiritual development. The disciplinary dimension is strengthened through the enforcement of strict rules, punctuality, and responsibility that are consistently applied in both learning processes and students' daily lives. Meanwhile, the nationalism dimension is embedded through the introduction of national symbols, heroic figures, and learning activities that foster love for the homeland and unity in diversity.

The findings of this research affirm that the internalization of Pancasila values in nonformal education can reinforce nationalism, morality, and social ethics among Indonesian children living abroad. Thus, the Kampung Bharu Learning Center plays a strategic role in shaping individuals who embody Pancasila values and who are capable of adapting to multicultural environments and global challenges. Furthermore, the results emphasize that the development of citizenship character does not depend on the availability of educational facilities, but rather on the commitment of educators, the consistency of habituation, and the relevance of values taught in students' daily lives. Accordingly, the character formation model applied at this learning center can serve as a reference for other non-formal educational institutions in implementing Pancasila values in a contextual and sustainable manner.

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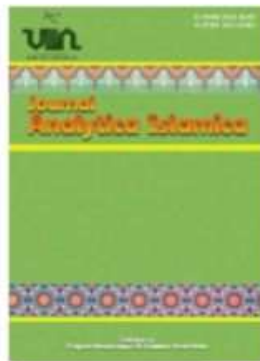
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LETTER OF ACCEPTANCE



Date : 18/12/2025

Manuscript Title

"CITIZENSHIP CHARACTER FORMATION THROUGH PANCASILA VALUES IN STUDENTS OF THE KAMPUNG BHARU MALAYSIA LEARNING STUDY SCHOOL"

Dear Authors,

Miftha Huljannah¹, Ryan Taufika², Zulkifli Amin³, Fitri Amaliah⁴, Cindy Safira⁵, Juliaman Siahaan⁶

It's my pleasure to inform you that after peer review, your paper:
"CITIZENSHIP CHARACTER FORMATION THROUGH PANCASILA VALUES IN STUDENTS OF THE KAMPUNG BHARU MALAYSIA LEARNING STUDY SCHOOL"

Has been ACCEPTED to be published in *Journal Analytica Islamica*; Online ISSN: 2541-5263; Print ISSN: 1411-4380 at Volume 15 Number 1 (2026) and it will be available online at <https://jurnal.uinsu.ac.id/index.php/analytica/article/view/23418>

Thank you very much for submitting your article to the *Journal Analytica Islamica*, E-ISSN: 2798-5156; P-ISSN: 1411-4380. I believe that our collaboration will help to accelerate the global knowledge creation and sharing one step further.

Best Regards,

Executive Editor



Indexed by





SCIENTIFIC ARTICLE ASSESSMENT SHEET (PEER REVIEW)

Manuscript Title: *CITIZENSHIP CHARACTER FORMATION THROUGH PANCASILA VALUES IN STUDENTS OF THE KAMPUNG BHARU MALAYSIA LEARNING STUDY SCHOOL*

Article Assessment Results

| Assessment Components | Reviewer Assessment |
|---|---------------------|
| Completeness of scientific article elements (10%) | 9 |
| Scope and depth of discussion (30%) | 24 |
| Adequacy and currency of data/information and methodology (30%) | 25 |
| Completeness of elements and quality of discussion (30%) | 24 |
| Total Value | 82 |

Article Status

- Accepted Without Revision /
 Accepted With Minor Revisions /
 Accepted With Major Revisions
 Rejected

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**PEMBENTUKAN KARAKTER KEWARGAAN MELALUI NILAI-NILAI
PANCASILA PADA SISWA SANGGAR BELAJAR
KAMPUNG BHARU MALAYSIA**

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ABSTRACT

Unsur penting dalam pembentukan karakter kewargaan siswa terletak pada sejauh mana nilai-nilai Pancasila dapat diinternalisasikan dalam proses pembelajaran yang kontekstual dan juga bermakna. Adapun tujuan dari penelitian ini adalah untuk mengetahui sejauh mana internalisasi nilai-nilai Pancasila mampu membentuk karakter kewargaan siswa di Sanggar Belajar Kampung Bharu Malaysia. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan Teknik pengumpulan data melalui observasi, wawancara, dan dokumentasi terhadap guru dan siswa kelas VI. Hasil penelitian menunjukkan bahwa proses pembentukan karakter kewargaan dilakukan melalui pembiasaan, keteladanan, dan kegiatan belajar berbasis nilai yang menekankan aspek terhadap nilai religius, disiplin, serta nasionalisme. Penelitian ini menemukan bahwa internalisasi nilai-nilai Pancasila dapat menciptakan suasana belajar yang menyenangkan dan berorientasi pada sebuah penguatan karakter. Strategi ini terbukti efektif dalam memperkuat rasa kebangsaan siswa Indonesia di luar negeri, serta diterapkan secara berkelanjutan pada program pendidikan nonformal lainnya untuk meningkatkan kualitas pembentukan karakter kewargaan.

Keywords: Karakter Kewargaan, Nilai Pancasila, Religius, Disiplin, Nasionalisme

1. INTRODUCTION

Pendidikan adalah sebuah usaha yang dilakukan secara sadar dan terencana untuk mengembangkan kepribadian individu agar sesuai dengan nilai-nilai luhur yang dianut dalam masyarakat. Pendidikan bukan hanya sekadar sebagai alat untuk menyampaikan pengetahuan, tetapi merupakan sebuah proses yang bertujuan untuk memanusiakan generasi muda agar dapat berfikir, bersikap, dan bertindak sesuai dengan martabatnya sebagai makhluk sosial dan warga negara. Dalam pelaksanaannya, pendidikan berperan krusial untuk memperkuat

Comment [L1]: •It is necessary to add the theoretical and practical implications of the research results (e.g., contributions to Pancasila-based character education theory or learning models in diaspora communities)
•The sentence "The purpose of this study is..." should be rewritten to be more academic and effective. Avoid repeating phrases such as "citizenship character building" in two adjacent sentences.
•Add more diverse keywords such as: diaspora education, Pancasila-based citizenship, character education, multicultural learning.

Comment [L2]: •The problem statement is not yet explicit. International reviewers generally require a clear problem statement at the end of the introduction, for example: "However, there is still a lack of empirical research on how Pancasila-based character formation is implemented within Indonesian diaspora learning centers in Malaysia"

•The paragraph structure is too dense. It is recommended to divide it into sub-themes such as: "Character education and globalization", "Challenges of national identity among diaspora children", "Pancasila values as the foundation of citizenship", "Research gaps and the focus of this study"

•Some citations need to be linked analytically, not just mentioned. For example, the findings of Luckona (1991) and Branson should be compared or integrated in the context of Pancasila-based character education

•The relevance of some literature (e.g., Mohammad & Quoqub, 2016) needs to be explained so that it does not appear as an inserted citation without elaboration.

kemampuan berfikir kritis, kreatif, serta mengembangkan karakter kewargaan pada generasi muda. Oleh karena itu, proses pembelajaran tidak cukup hanya mengandalkan metode hafalan, tetapi harus bisa mengembangkan kemampuan analitis, reflektif, dan kontekstual yang memungkinkan siswa untuk berpikir secara independen, berpendapat berdasarkan fakta, serta aktif terlibat dalam kehidupan sosial dan kebangsaan (Rahardhian, 2022).

Fokus pada kemandirian dalam belajar serta penerapan pembelajaran berbasis proyek (P5) dalam kurikulum nasional menunjukkan betapa pentingnya pengalaman belajar yang relevan dengan kenyataan, bersifat demokratis, dan inklusif (Ulfah et al., 2023). Dengan pendidikan, individu dibimbing dan diarahkan untuk mengasah potensinya ke arah yang lebih baik tanpa mengorbankan identitas pribadinya. Selain itu, pendidikan juga berfungsi sebagai wadah untuk mewariskan nilai-nilai budaya dan moral bangsa dari satu generasi ke generasi berikutnya, sehingga menjadi esensial dalam menjaga identitas bangsa di tengah perubahan global yang cepat.

Dalam era globalisasi, aliran informasi dan budaya antarnegara mempercepat pertukaran nilai, norma, serta praktik sosial yang bisa mempengaruhi perilaku generasi muda, termasuk mereka yang berada di posisi diaspora. Fenomena ini banyak dibicarakan dalam konteks studi diaspora dan diplomasi budaya, dimana komunitas diaspora berperan dalam menyebarkan nilai-nilai dan budaya Indonesia lewat beragam kegiatan sosial, kuliner, maupun komunitas kebangsaan (Trihartono et al., 2020). Dalam konteks Malaysia, Fenomena ini penting untuk dipahami dalam mengetahui bagaimana siswa Indonesia di sanggar belajar Kampung Bharu Malaysia menghadapi tantangan interaksi budaya yang intens dengan komunitas lokal dan terbatasnya akses terhadap sistem pendidikan formal Indonesia (Zainiyanti & Atmari, 2018). Realita ini nyata dirasakan oleh siswa di sanggar belajar Kampung Bharu Malaysia, mereka menghadapi tantangan ganda; pertama, berinteraksi dengan budaya lokal yang kental dan kedua, terbatasnya akses terhadap Pendidikan formal Indonesia. Dalam situasi yang khusus ini, pembentukan karakter kewargaan yang berlandaskan nilai-nilai Pancasila menjadi sebuah tantangan dan kebutuhan yang mendasar.

Upaya untuk membangun karakter kewargaan dengan dasar Pancasila perlu dipetakan dalam kerangka profil siswa Pancasila yang mencakup nilai-nilai seperti keimanan, kerendahan hati, tanggung jawab sosial, dan keberagaman global. Penelitian menunjukkan pentingnya melibatkan nilai-nilai universal serta mensinergikan budaya lokal dalam upaya membentuk generasi yang moderat dan memiliki ketahanan terhadap radikalisasi, terutama di dalam Pendidikan formal dan madrasah (Irawan & Anwar, 2025). Penekanan pada pembelajaran yang beretika, integritas, dan tanggung jawab juga merupakan bagian dari literatur yang membahas bagaimana nilai-nilai sosial dapat diintegrasikan dalam praktik pendidikan lintas budaya (Mohammad & Quoquab, 2016).

Secara teoritis, Lickona (1991) menegaskan bahwa karakter dibentuk melalui tiga komponen saling terkait: pengetahuan moral, perasaan moral, dan tindakan moral. Kajian empiris menunjukkan bahwa intervensi yang menargetkan ketiga aspek tersebut dapat meningkatkan kapasitas moral siswa (Nur et al., 2023). Selain itu, Konsep civic character Branson juga menggarisbawahi bahwa kualitas kewargaan tidak hanya ditentukan oleh pemahaman terhadap hukum, tetapi juga dedikasi terhadap prinsip kebangsaan dan tanggung jawab sosial. Penekanan ini sejalan dengan studi terkini yang membahas tentang penggabungan nilai-nilai kebangsaan serta etika publik dalam pendidikan karakter yang bertujuan membentuk individu yang berkepribadian baik dan mampu berpartisipasi dalam masyarakat (Tjalla & Hanim, 2023).

Pancasila berfungsi sebagai fondasi identitas nasional bagi Indonesia, mencerminkan sifat bangsa, nilai-nilai mulia, serta aspirasi akan kemanusiaan, persatuan, dan keadilan sosial. Tujuan dari mengintegrasikan nilai-nilai Pancasila dalam kurikulum adalah untuk menanamkan nilai-nilai tersebut sebagai pedoman etika dan moral bagi para pelajar (Derici & Ermayanti, 2023). Fokus terhadap pengintegrasian nilai Pancasila dalam kurikulum menekankan fungsi Pancasila sebagai dasar etika dan moral yang membimbing sikap warga negara dari masa kanak-kanak hingga dewasa (Fitriani & Widijatmoko, 2023). Dengan demikian, penerapan nilai Pancasila harus menjadi bagian yang tak terpisahkan dalam setiap bentuk pembelajaran. Pembelajaran itu sendiri merupakan sebuah kelompok interaksi antar para siswa, konten yang dipelajari, metode pengajaran, taktik, serta sumber-sumber pendidikan dalam sebuah lingkungan belajar.

Berbagai penelitian di kawasan Tenggara, termasuk Malaysia, menyoroti keberhasilan pembuatan produk non pendidikan karakter bergabung dalam memperkuat Rasa nasionalisme Siswa yang berasal dari Diaspora (Rizkasari, 2023). Namun, masih terdapat kekurangan dalam penelitian yang mengkhususkan pada pengembangan karakter kewargaan berbasis Pancasila di Sanggar Belajar Kampung Bharu. Dengan demikian penelitian ini diharapkan mampu menyajikan gambaran yang komprehensif dan kontekstual mengenai cara internalisasi nilai-nilai Pancasila melalui tiga pilar karakter kewargaan yaitu melalui nilai religius, disiplin, dan nasionalisme dalam konteks pendidikan non formal di Sanggar Belajar Kampung Bharu, Malaysia.

Berdasarkan penjelasan di atas, penelitian ini bertujuan untuk menjelaskan dan menganalisis proses pengembangan karakter kewargaan melalui penanaman nilai-nilai Pancasila pada siswa di Sanggar Belajar Kampung Bharu, Malaysia. Penelitian ini berfokus pada tiga karakter kewargaan utama, yaitu religius, disiplin, dan nasionalisme, beserta strategi dalam pembelajaran yang diterapkan. Selain itu, penelitian ini juga menganalisis faktor-faktor pendukung dan penghambat dalam pembentukan karakter, serta mengevaluasi efektivitas metode yang dipakai dalam memperkuat identitas kebangsaan para siswa yang berasal dari diaspora. Hasil dari penelitian ini diharapkan dapat memberikan

sumbangan baik secara teoritis maupun praktis bagi perkembangan model pendidikan karakter, khususnya dalam konteks komunitas diaspora Indonesia.

2. RESEARCH METHOD

Penelitian ini menggunakan pendekatan deskriptif kualitatif untuk mendapatkan wawasan yang mendalam tentang pembentukan karakter kewargaan melalui nilai-nilai Pancasila pada siswa di sanggar belajar Kampung Bharu, Malaysia. Metode ini dipilih karena perhatian utama penelitian tertuju pada fenomena sosial dan pendidikan yang tengah berlangsung secara alami saat ini. Penelitian ini dilaksanakan di Sanggar belajar kampung Bharu, terletak di Jalan Raja Alang, Chow kit, 50300 Kuala Lumpur, Malaysia. Pada 04 september 2025 hingga 01 Oktober 2025. Instrumen penelitian ini terdiri dari observasi langsung, wawancara yang mendalam, serta dokumentasi aktivitas siswa dan guru yang mengelola di sanggar belajar kampung Bharu, Malaysia.

Comment [L3]: •Data validity is not explained—it is recommended to add a description of triangulation (sources and techniques), member checking, and the involvement of researchers as the main instrument.

•The characteristics of the informants need to be mentioned (number, age, role, length of stay in Malaysia) for methodological transparency.

•The last paragraph is too brief, it does not explain how the analysis process was carried out. It is recommended to use the Miles & Huberman (1994) model (data reduction, data display, conclusion drawing).

•The explanation of the literature review should be moved to the theoretical framework section so that the methods section focuses on the research procedures.

3. RESULT AND ANALYSIS

Implementasi Nilai Religius dalam Pembentukan Karakter Kewargaan

Aspek religius adalah komponen fundamental dalam pembentukan karakter kewargaan peserta didik di Sanggar Belajar Kampung Bharu, Malaysia. Prinsip-prinsip religius dijadikan landasan utama untuk membangun karakter kewargaan yang mencakup aspek tanggung jawab, integritas, toleransi, dan partisipasi sosial. Penggabungan nilai-nilai keagamaan ke dalam proses pembelajaran dan budaya institusi terbukti meningkatkan komponen etika dan sosial yang mendukung lahirnya individu yang bertanggung jawab sebagai warga negara (Supriyantini et al., 2025).

Dari hasil pengamatan dan wawancara yang dilakukan, proses pembelajaran di sanggar selalu dimulai dengan doa bersama dan pembacaan Asmaul Husna. Selain itu, kegiatan religius lain seperti sholat Dhuha secara berjamaah, pembacaan doa setiap hari, hafalan surah pendek, serta pelaksanaan sholat fardhu Zuhur dan Ashar secara berjamaah di bawah pengawasan guru dilakukan secara rutin. Aktivitas ini tidak hanya dipahami sebagai kegiatan spiritual, tetapi juga sebagai alat untuk membentuk karakter religius yang berkelanjutan dan relevan dalam kehidupan sehari-hari siswa.

Pelaksanaan kegiatan agama ini memberikan kesempatan langsung kepada siswa untuk meresapi nilai-nilai ketuhanan dalam interaksi sosial mereka. Dalam konteks teori Lickona (1991), praktik keagamaan di sanggar merepresentasikan keterpaduan antara moral knowing (pengetahuan moral), moral feeling (perasaan moral), dan moral action (tindakan moral) sebagai elemen yang saling

Comment [L4]: •The results should show concrete empirical data, such as short interview excerpts from students/teachers to strengthen the credibility of the results.

•Some paragraphs of analysis are too descriptive; interpretative sharpening is needed by linking the findings to previous theories or research (e.g., comparing with Nur et al., 2023; Sopriyantini et al., 2025).

•The subsection on religious values is already very strong, but the values of nationalism and discipline need to be strengthened with analytical dimensions—not just descriptions of practices.

•It is necessary to add cross-theme discussions (e.g., the relationship between religiosity and nationalism in shaping a complete citizenry).

•The language can be refined to be more formal and concise; avoid repeating phrases such as "Pancasila values are instilled through..." in each theme.

terkait dan saling mempengaruhi dalam proses pembentukan karakter siswa (Suwastini et al., 2023). Siswa tidak hanya menyadari pentingnya prinsip spritualitas ini, tetapi juga mengalami ketenangan serta kebersamaan dalam pelaksanaannya, dan merealisasikan nilai-nilai ini melalui perilaku nyata, seperti saling mengingatkan untuk melaksanakan ibadah tepat waktu, menjaga kebersihan, serta menghormati pengajar dan teman-teman sebaya. Pendapat ini sejalan dengan yang dinyatakan oleh Branson, yang menegaskan bahwa karakter kewargaan yang baik bermula dari kesadaran spiritual yang mengarahkan tindakan etis warga.

Peran guru sangat krusial sebagai contoh dalam proses penanaman nilai religius. Keteladanan dari guru terlihat melalui kebiasaan untuk mengingatkan siswa berdoa sebelum dan setelah belajar, menggunakan bahasa yang sopan, serta menunjukkan kesabaran dan empati kepada siswa. Dengan keteladanan tersebut, proses pembelajaran di tempat belajar tidak hanya menekankan aspek kognitif, tetapi juga memperkuat dimensional moral dan spiritual siswa. Oleh karena itu, guru berfungsi sebagai contoh perilaku religius yang bisa dicontohkan dan diikuti siswa dalam kehidupan sehari-hari.

Selain melalui kegiatan spiritual yang bersifat ritual, nilai-nilai keagamaan juga disisipkan dalam semua elemen pembelajaran di sanggar. Pengajar dengan tekun mengaitkan materi pelajaran dengan norma-norma etika dan ajaran agama, seperti pentingnya integritas dalam menyelesaikan tugas, tanggung jawab terhadap amanah, dan menghargai perbedaan pandangan sebagai bentuk dari toleransi. Proses edukasi yang berlandaskan nilai ini menunjukkan pendekatan menyeluruh yang tidak hanya meningkatkan kemampuan kognitif siswa, tetapi juga mengasah aspek afektif dan psikomotorik mereka. Dengan cara ini, kegiatan belajar menjadi lebih dari sekadar sarana untuk mentransfer ilmu, melainkan juga medium untuk membangun kesadaran moral yang berfokus pada pengamalan nilai-nilai religius dalam kehidupan sehari-hari.

Proses penanaman nilai-nilai religius ini mencerminkan implementasi dalam sila pertama Pancasila, yaitu ketuhanan yang maha esa. Yang menekankan pentingnya pengakuan terhadap nilai-nilai spiritual sebagai dasar etika sosial, aktivitas keagamaan yang dilakukan secara rutin membentuk kebiasaan positif dan menumbuhkan kesadaran moral yang berkelanjutan. Dengan rutin melakukan kegiatan keagamaan siswa juga diarahkan untuk mengintegrasikan nilai-nilai spiritual ke dalam tindakan nyata yang mencerminkan akhlak yang baik (Erlanda et al., 2021). Oleh karena itu, kegiatan keagamaan di sanggar belajar kampung Bharu Malaysia tidak hanya menciptakan siswa yang rajin dalam beribadah tetapi juga membangun kesadaran moral dan sensitivitas sosial yang tinggi.

Hasil penelitian menunjukkan bahwa praktik religiusitas tersebut pada sanggar telah membawa perubahan perilaku yang signifikan pada siswa. Mereka menjadi lebih teratur, menghargai waktu, dan menunjukkan etika yang baik saat

berinteraksi dengan orang lain. Nilai-nilai agama terbukti memberikan pengaruh besar dalam membangun karakter kewarganegaraan yang memiliki moral baik, berfokus pada kemanusiaan, serta memiliki kesadaran etika dalam kehidupan sehari-hari. Oleh karena itu, penerapan nilai-nilai religius di Sanggar Belajar Kampung Bharu tidak hanya memperkuat aspek spiritual siswa, tetapi juga berfungsi sebagai dasar yang kokoh dalam menciptakan individu yang berkarakter Pancasila yang siap untuk menghadapi tantangan kehidupan global yang beragam budaya. Dengan demikian, nilai religius di sanggar tidak hanya membentuk kesalahan pribadi, tetapi juga membangun tanggung jawab sosial, memperkuat fondasi moral dan etika publik sebagai wujud karakter warga negara berjiwa Pancasila, serta etika publik siswa sebagai warga negara Indonesia di lingkungan diaspora.

Nilai Disiplin sebagai Wujud Tanggung Jawab Kewargaan

Nilai disiplin berfungsi sebagai fondasi krusial dalam membangun karakter kewargaan para siswa di Sanggar Belajar Kampung Bharu Malaysia. Berdasarkan pengamatan dan wawancara yang dilakukan, integrasi nilai disiplin terlihat melalui penerapan tata tertib dan rutinitas dalam proses belajar. Siswa dilatih untuk tiba tepat waktu, memakai pakaian yang rapi, menjaga kebersihan, dan mengikuti instruksi dari guru secara tertib. Proses pembiasaan ini dilakukan secara berkesinambungan sehingga menjadi bagian dari budaya belajar yang ada di sanggar.

Peran guru sangat penting dalam menanamkan disiplin, tidak hanya melalui regulasi tertulis, tetapi juga dengan memberikan contoh dan konsistensi dalam tindakan. Guru selalu datang tepat waktu, memulai kegiatan belajar dengan teratur, dan menegakkan aturan dengan tegas namun tetap penuh kasih sayang. Sikap ini menumbuhkan keyakinan di kalangan siswa bahwa disiplin bukan hanya kewajiban, tetapi juga bentuk tanggung jawab moral terhadap diri dan lingkungan di sekitar mereka. Melalui contoh yang diberikan oleh guru, siswa belajar untuk mengerti bahwa disiplin adalah kebiasaan positif yang harus dijalani dengan kesadaran, dan bukan sebagai hasil dari paksaan.

Selain melalui teladan, penerapan nilai disiplin juga diperkuat dengan adanya sistem penghargaan dan sanksi yang bersifat mendidik. Siswa yang menunjukkan disiplin, seperti datang tepat waktu atau menjaga kebersihan kelas, akan mendapat apresiasi secara terbuka. Di sisi lain, siswa yang melanggar tata tertib mendapatkan teguran atau bimbingan reflektif agar mereka menyadari pentingnya mengikuti peraturan yang ada. Pendekatan ini mendorong siswa untuk mengembangkan motivasi yang berasal dari dalam diri dan rasa tanggung jawab pribadi, sehingga perilaku disiplin muncul dari kesadaran individu, bukan karena ketakutan terhadap hukuman. Di samping itu, guru juga menanamkan kedisiplinan melalui pemberian tugas rumah (PR) yang harus diselesaikan tepat

waktu. Hal ini melatih siswa untuk mengatur waktu belajar di rumah dan menumbuhkan rasa tanggung jawab terhadap kewajiban akademik mereka.

Kedisiplinan siswa di sanggar juga didukung oleh kerja sama yang baik antara guru dan orang tua. Orang tua berperan aktif dalam memantau tugas rumah, memastikan anak belajar secara teratur, dan menanamkan nilai tanggung jawab di lingkungan keluarga. Kolaborasi ini menciptakan kesinambungan antara pembelajaran di sanggar dan di rumah, sehingga nilai disiplin tidak hanya berlaku dalam konteks akademik, tetapi juga menjadi bagian dari kehidupan sehari-hari siswa. Sinergi antara guru dan orang tua membentuk sistem pendidikan karakter yang utuh, di mana pembiasaan disiplin dijalankan secara konsisten di dua lingkungan utama: sekolah dan rumah.

Secara sosial, pembentukan disiplin menciptakan suasana pembelajaran yang teratur, nyaman, dan mendukung. Para siswa belajar untuk menghargai waktu, memberikan penghormatan kepada guru dan rekan-rekannya, serta bertanggung jawab atas kebersihan dan tugas kelompok. Prinsip-prinsip ini menjadi representasi nyata dari tanggung jawab kewarganegaraan yang sangat berharga dalam masyarakat. Dengan membiasakan diri untuk disiplin, siswa mengembangkan pola hidup yang teratur, menghormati peraturan, dan menyadari pentingnya keseimbangan antara hak dan kewajiban.

Temuan dari studi ini menunjukkan bahwa disiplin di lingkungan sanggar tidak hanya berfokus pada perilaku eksternal, tetapi juga mempengaruhi cara berpikir dan semangat kerja peserta didik. Siswa yang terbiasa dengan hidup teratur dan mematuhi aturan menunjukkan peningkatan dalam ketahanan, ketekunan, dan kemampuan mereka dalam mengatur waktu secara efisien. Prinsip ini memberikan efek positif pada hasil pendidikan dan interaksi sosial mereka, karena kedisiplinan mengajarkan arti pentingnya tanggung jawab serta komitmen dalam setiap kegiatan. Dalam pandangan yang lebih luas, kebiasaan ini menanamkan nilai-nilai kewarganegaraan yang menjadi dasar moral bagi siswa agar dapat memberikan kontribusi yang bermanfaat bagi masyarakat. Pelatihan disiplin diterapkan bukan hanya untuk menciptakan keteraturan, tetapi juga untuk meningkatkan kesadaran bahwa setiap tindakan membawa konsekuensi moral. Dengan begitu, disiplin dipahami sebagai bentuk pengaturan diri dan penghormatan terhadap nilai-nilai kemanusiaan, yang tercermin dalam prinsip etika serta kemanusiaan yang dijunjung tinggi dalam kehidupan sosial dan juga nilai-nilai Pancasila.

Penanaman nilai-nilai disiplin di Sanggar Belajar Kampung Bharu selaras dengan prinsip-prinsip yang terdapat dalam sila kedua dan kelima Pancasila, yakni Kemanusiaan yang Adil dan Beradab serta Keadilan Sosial untuk Seluruh Rakyat Indonesia. Nilai-nilai tersebut menekankan pentingnya keteraturan sosial, tanggung jawab bersama, serta keadilan dalam interaksi antarmanusia. Oleh karena itu, pendidikan nonformal di sanggar ini sukses dalam mengintegrasikan

disiplin sebagai elemen penting dari karakter kewargaan yang beradab, adil, dan bertanggung jawab.

Hasil penelitian menunjukkan bahwa kebiasaan dan ketekunan dalam perilaku disiplin berperan penting dalam mengembangkan karakter siswa yang bertanggung jawab, mandiri, dan memiliki semangat belajar yang tinggi. Prinsip disiplin yang diterapkan di Sanggar Belajar Kampung Bharu tidak hanya bertujuan untuk mengatur tingkah laku peserta didik di area belajar, tetapi juga menjadi pedoman etika yang mereka bawa dalam kehidupan sehari-hari. Dengan pembiasaan yang berkelanjutan, sanggar ini berhasil menciptakan suasana belajar yang mencerminkan nilai-nilai Pancasila serta menumbuhkan karakter warga negara yang baik, patuh pada aturan, dan menghargai keragaman sosial.

Implementasi nilai nasionalisme dalam pembentukan karakter kewargaan

Nilai-nilai nasionalisme memainkan peran krusial dalam menciptakan identitas kebangsaan bagi anak-anak di sanggar belajar kampung Bharu, Malaysia. Sebagai lembaga pendidikan non formal yang mendidik anak-anak migran dari Indonesia, tempat ini berfungsi sebagai sarana utama untuk menanamkan rasa kasih sayang terhadap negara dan kebanggaan atas bangsa di tengah keragaman budaya. Berdasarkan informasi dari wawancara dengan pendidik, sejak didirikan, tujuan awal sanggar adalah untuk memperkenalkan budaya dan identitas Indonesia kepada anak-anak migran yang belajar di tempat tersebut.

Nilai-nilai nasionalisme diserap melalui beragam aktivitas yang berhubungan dengan kehidupan sehari-hari siswa. Para guru memperkenalkan simbol negara, bendera merah putih, lagu-lagu nasional, serta para pahlawan nasional yang menjadi teladan bagi perjuangan bangsa. Untuk siswa kelas atas, seperti kelas VI, pembelajaran dilakukan dengan cara yang lebih mendalam, bukan hanya mengidentifikasi nama-nama pahlawan, tetapi juga memahami latar belakang, perjuangan, dan sejarah hidup mereka. Kegiatan seperti kuis mengenai pahlawan dan diskusi santai tentang nilai-nilai perjuangan tokoh-tokoh bangsa menjadi cara yang efektif untuk menumbuhkan semangat cinta tanah air di kalangan anak-anak. Upaya tersebut terbukti membantu siswa yang sebelumnya kurang mengenal tentang keindonesiaan untuk lebih memahami identitas bangsa mereka.

Selain melalui pengenalan simbol dan sejarah perjuangan nasional, pendidik juga mengajarkan nilai-nilai persatuan lewat aktivitas kolaboratif dan pembelajaran yang berlandaskan keragaman. Siswa didorong untuk memahami arti *bhinneka tunggal ika* melalui kegiatan bersama antar suku, seperti interaksi antara siswa keturunan Madura dan Jawa, serta dengan permainan tradisional yang berasal dari berbagai daerah di Indonesia. Aktivitas ini berfungsi sebagai metode yang ampuh untuk meningkatkan kesadaran mengenai keragaman

budaya Indonesia serta signifikansi menjaga persatuan di tengah adanya perbedaan. Prinsip-prinsip seperti kolaborasi, saling menghargai, dan menghormati perbedaan menjadi elemen penting dalam proses pembelajaran yang ada di sanggar.

Kebangkitan semangat sumpah pemuda juga tercermin dalam proses belajar untuk menumbuhkan rasa persatuan dan penghormatan terhadap perbedaan. Pendidik menekankan kepada siswa bahwa menjadi bagian dari bangsa Indonesia berarti menjunjung tinggi semangat persatuan dan menjaga kehormatan bangsa, di manapun mereka berada. Meskipun tinggal di luar negeri, anak-anak yang ada di sanggar tetap diajarkan bahwa mereka adalah bagian dari bangsa Indonesia yang kaya akan budaya dan keragaman.

Penyemaian nilai-nilai nasionalisme di sanggar belajar kampung Bharu sejalan dengan prinsip ketiga dalam Pancasila, yaitu Persatuan Indonesia, yang menekankan pada pentingnya solidaritas dan kolektivitas. Melalui proses belajar yang relevan dan penuh dengan nilai-nilai budaya, para siswa tidak hanya mengetahui simbol-simbol kebangsaan, tetapi juga menghayati arti dari persatuan serta kebanggaan terhadap Indonesia dalam kehidupan sehari-hari. Penguatan aspek nasionalisme di sanggar tidak hanya berperan sebagai pendidikan identitas tetapi juga sebagai alat untuk membangun solidaritas sosial antar siswa. Melalui aktivitas yang menemukan semangat kebangsaan, siswa juga diajarkan untuk mengembangkan rasa empati, kepedulian, dan loyalitas terhadap komunitas mereka. Rasa memiliki terhadap bangsa Indonesia berkembang melalui kegiatan sederhana seperti bernyanyi lagu nasional bersama atau merayakan momen penting kenegaraan, yang menciptakan rasa kebersamaan dan semangat kolektif. Nilai ini memiliki peranan penting dalam memperkuat hubungan sosial di lingkungan perantauan, sehingga siswa tetap merasa terhubung dengan tanah air meskipun mereka jauh dari Indonesia.

Selain itu, nilai nasionalisme di sanggar juga berfungsi sebagai media untuk memperkokoh karakter moral dan tanggung jawab kewargaan global. Siswa tidak hanya diajari untuk mencintai bangsa Indonesia tetapi juga untuk menghargai masyarakat serta budaya Malaysia yang mereka tempati. Sikap ini mencerminkan pemahaman nasionalisme yang inklusif dan kontekstual, bukan sikap yang paham berlebihan dalam kelompok, bangsa, atau ras sendiri lebih unggul dibandingkan yang lain. Temuan penelitian menunjukkan bahwa siswa yang aktif terlibat dalam kegiatan kewargaan menunjukkan tingkat semangat nasionalisme yang tinggi, dan merasa bangga menggunakan bahasa Indonesia, serta menunjukkan sikap saling menghormati serta bersikap sopan. Dengan demikian penerapan nilai-nilai nasionalisme di sanggar belajar kampung Bharu telah berhasil memperkuat karakter kewargaan para siswa yang berpegang pada nilai-nilai Pancasila, dengan menanamkan rasa mencintai tanah air, menghargai perbedaan, serta menunjukkan sikap yang santun dan berintegritas di lingkungan yang multikultural di Malaysia.

4. CONCLUSION

Studi ini mengungkapkan bahwa pengembangan karakter kewargaan melalui prinsip-prinsip Pancasila di sanggar belajar Kampung Bharu Malaysia berlangsung dengan baik melalui tiga aspek utama: religius, disiplin, dan nasionalisme. Unsur religius ditanamkan melalui pembiasaan dalam kegiatan keagamaan dan teladan dari para guru yang membangun moral serta spiritual siswa. Unsur disiplin ditingkatkan dengan penerapan aturan yang ketat, kepatuhan waktu, dan tanggung jawab yang dijalankan dengan konsisten dalam proses belajar dan kehidupan sehari-hari siswa. Sementara itu, elemen nasionalisme ditanamkan melalui pengenalan lambang-lambang negara, tokoh pahlawan, serta kegiatan belajar yang membangkitkan kecintaan terhadap tanah air dan kesatuan dalam keberagaman. Temuan dari penelitian ini menegaskan bahwa internalisasi nilai-nilai Pancasila dalam pendidikan di luar sekolah bisa memperkuat rasa nasionalisme, moralitas, serta etika sosial pada anak-anak Indonesia yang tinggal di luar negeri. Dengan demikian, sanggar belajar Kampung Bharu memiliki peran strategis dalam membentuk karakter yang berjiwa Pancasila dan mampu beradaptasi dengan kehidupan multikultural serta tantangan global.

Comment [L5]: •Add explicit theoretical and practical contributions, for example: Theoretical: expanding the concept of character citizenship in the context of diaspora education, Practical: a learning model that can be replicated by other studios abroad.

•Conclude with recommendations for further research, such as the need for comparative studies between countries or longitudinal analysis.

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CITIZENSHIP CHARACTER FORMATION THROUGH PANCASILA VALUES AMONG STUDENTS OF THE LEARNING CENTER IN KAMPUNG BHARU, MALAYSIA

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ABSTRACT

The essential element in shaping students' citizenship character lies in the extent to which Pancasila values can be internalized within a contextual and meaningful learning process. The purpose of this study is to examine the extent to which the internalization of Pancasila values can shape the citizenship character of students at the Sanggar Belajar in Kampung Bharu, Malaysia. This research employs a descriptive qualitative approach, with data collected through observation, interviews, and documentation involving teachers and sixth-grade students. The findings indicate that the process of citizenship character formation is carried out through habituation, role modeling, and value-based learning activities that emphasize religious values, discipline, and nationalism. The study found that the internalization of Pancasila values fosters a pleasant learning environment that is oriented toward character strengthening. This strategy has proven effective in reinforcing the national identity of Indonesian students living abroad and has been sustainably applied in other nonformal education programs to enhance the quality of citizenship character formation.

Keywords : Citizenship Character, Pancasila Values, Religious, Discipline, Nationalism

1. INTRODUCTION

Education is a deliberate and systematic effort undertaken to develop an individual's personality in accordance with the noble values upheld in society. Education is not merely a tool for transmitting knowledge, but a process aimed at humanizing the younger generation so that they are able to think, behave, and act in accordance with their dignity as social beings and citizens. In practice, education plays a crucial role in strengthening critical and creative thinking skills, as well as fostering citizenship character among young people. Therefore, the learning process should not rely solely on rote memorization, but

must be able to develop analytical, reflective, and contextual abilities that enable students to think independently, form opinions based on facts, and actively participate in social and civic life (Rahardhian, 2022).

The emphasis on independent learning and the implementation of project-based learning (P5) in the national curriculum reflect the importance of learning experiences that are relevant to real-life contexts, democratic, and inclusive (Ulfah et al., 2023). Through education, individuals are guided and directed to develop their potential without sacrificing their personal identity. Moreover, education serves as a medium for transmitting cultural and moral values from one generation to the next, making it essential in preserving national identity amid rapid global change.

In the era of globalization, the flow of information and culture across nations accelerates the exchange of values, norms, and social practices that may influence the behavior of young people, including those in diaspora settings. This phenomenon is widely discussed in diaspora studies and cultural diplomacy, where diaspora communities play a role in promoting Indonesian values and culture through social activities, cuisine, and ethnic associations (Trihartono et al., 2020). In the context of Malaysia, this issue is important in understanding how Indonesian students at the Kampung Bharu Learning Center navigate the challenges of intense cultural interaction with local communities and limited access to Indonesia's formal education system (Zainiyanti & Atmari, 2018). Students at the learning center face dual challenges: first, interacting with a strongly rooted local culture, and second, having limited access to formal Indonesian education. In this particular situation, fostering citizenship character based on Pancasila values becomes both a fundamental challenge and necessity.

Efforts to develop citizenship character grounded in Pancasila must be mapped onto the framework of the Pancasila student profile, which includes values such as faith, humility, social responsibility, and global diversity. Research highlights the importance of integrating universal values and harmonizing them with local culture to shape moderate young generations resistant to radicalization, especially in formal schools and madrasah (Irawan & Anwar, 2025). Emphasis on ethical learning, integrity, and responsibility is also part of the literature discussing how social values can be integrated into cross-cultural educational practices (Mohammad & Quoquab, 2016).

Theoretically, Lickona (1991) asserts that character is formed through three interconnected components: moral knowing, moral feeling, and moral action. Empirical studies show that interventions targeting these three aspects can enhance students' moral capacity (Nur et al., 2023). Additionally, Branson's concept of civic character highlights that the quality of citizenship is not only determined by understanding the law but also by dedication to national principles and social responsibility. This emphasis aligns with recent studies on incorporating national values and public ethics into character education aimed at developing individuals who are morally grounded and capable of participating in society (Tjalla & Hanim, 2023).

Pancasila serves as the foundation of national identity for Indonesia, reflecting the nation's character, noble values, and aspirations for humanity, unity, and social justice. The aim of integrating Pancasila values into the curriculum is to instill these values as ethical and moral guidelines for students (Derici & Ermayanti, 2023). The focus on integrating Pancasila in the curriculum underscores its function as an ethical and moral

basis guiding citizens' attitudes from childhood to adulthood (Fitriani & Widijatmoko, 2023). Therefore, the implementation of Pancasila values must be inseparable from all forms of learning. Learning itself comprises interactions among students, learning content, teaching methods, strategies, and educational resources within a learning environment.

Various studies in Southeast Asia, including Malaysia, highlight the success of character education practices in strengthening the nationalism of diaspora students (Rizkasari, 2023). However, there is still a lack of research focusing specifically on the development of Pancasila-based citizenship character at the Kampung Bharu Learning Center. Thus, this study is expected to provide a comprehensive and contextual understanding of how Pancasila values are internalized through three pillars of citizenship character religiosity, discipline, and nationalism in the context of nonformal education at the Kampung Bharu Learning Center in Malaysia.

Based on the explanation above, this research aims to describe and analyze the process of developing citizenship character through the internalization of Pancasila values among students at the Kampung Bharu Learning Center in Malaysia. This study focuses on three key citizenship character traits religiosity, discipline, and nationalism along with the learning strategies employed. In addition, this research analyzes the supporting and inhibiting factors in character formation and evaluates the effectiveness of the methods used to strengthen national identity among Indonesian diaspora students. The results of this study are expected to provide both theoretical and practical contributions to the development of character education models, particularly within the context of Indonesian diaspora communities.

2. RESEARCH METHOD

This study employed a descriptive qualitative approach with the aim of deeply exploring the process of citizenship character formation through the internalization of Pancasila values among students at the Kampung Bharu Learning Center, Malaysia. This approach was selected because the research seeks to understand educational phenomena that occur naturally, contextually, and dynamically in the everyday lives of Indonesian migrant students in Malaysia. The study was conducted at the Kampung Bharu Learning Center, located on Jalan Raja Alang, Chow Kit, 50300 Kuala Lumpur, Malaysia, from September 4, 2025 to October 11, 2025.

The research informants were selected using purposive sampling, based on their roles and relevance to the educational process at the learning center. The informants consisted of 12 students aged 9-14 years who participated in non-formal basic education programs, 2 main tutors with backgrounds in teacher education, and 1 learning center administrator who has lived in Malaysia for more than five years. The student informants were generally Indonesian migrant children who had lived in Malaysia for 2-7 years. These characteristics are important for providing context to the dynamics of learning, social experiences, and citizenship character formation in a diaspora environment.

The researcher served as the primary instrument for data collection and interpretation, as is common in qualitative research. Interaction with informants was carried out intensively through participant observation, semi-structured in-depth interviews, and documentation of student and tutor activities. Supporting instruments such as field notes,



audio recordings, and photographs were used to enrich the data and strengthen the analytical process. The researcher also possessed prior experience in educational and social research, which served as conceptual capital for understanding the investigated phenomena; however, reflective openness toward empirical findings in the field was maintained.

To ensure data validity, this study applied ¹⁰ source and methodological triangulation. Source triangulation was conducted by comparing interview data from students, tutors, and the administrator, while methodological triangulation was carried out through a combination of ¹³ observation, interviews, and documentation to obtain a comprehensive picture of the learning process. In addition, member checking was conducted by ²⁰ confirming preliminary findings with key informants to ensure accuracy of interpretation and reduce potential misinterpretation. This process took place after the initial analysis and prior to finalizing the research findings.

Data analysis was carried out iteratively following the model ²⁹ proposed by Miles and Huberman (1994), consisting of data reduction, data display, and conclusion drawing/verification. In the reduction phase, raw data from interviews and observations were selected, categorized, and coded based on themes such as Pancasila values, citizenship behavior, internalization processes, and the role of tutors. The data were then presented in thematic matrices and narrative excerpts to facilitate interpretation of relationships among categories. The final stage involved drawing conclusions, which was performed iteratively and reflectively based on empirical evidence and verified through triangulation and member checking to enhance the credibility of the findings.

All research procedures were designed to produce a deep, valid, and systematic understanding of the process of citizenship character formation among Indonesian migrant students through Pancasila-based education within the context of a non-formal learning environment abroad.

3. RESULT AND ANALYSIS

Concept of Citizenship Character Formation

In this study, citizenship character formation is defined as a systematic process aimed at instilling Pancasila values in students in a planned and continuous manner so that they can think, behave, and act as Indonesian citizens who possess a national identity despite living within the multicultural society of Malaysia. The process of citizenship character formation is not limited to observable behavioral change, but also involves the internalization of values consisting of understanding (cognitive), emotional engagement with the values (affective), and the application of values in everyday actions (psychomotor).

The formation of citizenship character among students is crucial because they face challenges related to identity due to cultural differences, limited access to formal education, and minimal direct interaction with Indonesian national environments. Therefore, character formation is focused on emphasizing religious values, discipline, and national spirit as a means of applying Pancasila values. These three values serve as the foundation for constructing an identity as Indonesian citizens, fostering a sense of responsibility, and demonstrating mutual respect in daily life.

Thus, the formation of citizenship character in this setting is intended to strengthen students' sense of identity and behavior through methods aligned with the context of non-formal education.

Steps in Citizenship Character Formation

Based on the research findings, the process of forming students' character in the learning center is carried out through structured and continuous stages. Although the center functions as a non-formal institution with limited facilities, character-building efforts are effectively implemented through three main stages: habituation, teacher modeling, and the internalization of values within the learning process.

1. Habituation

Habituation serves as the initial step in shaping students' character at the learning center. This process includes collective prayer as a reinforcement of religious values, practicing discipline through punctual attendance, maintaining cleanliness in the learning area, and adhering to agreed-upon rules. Additionally, nationalist values are fostered through singing national songs, recognizing national symbols, and participating in activities that cultivate love for the homeland. These simple routines effectively instill religious values, discipline, and nationalism gradually, enabling students to apply them in daily life.

2. Teacher Modeling

Teacher modeling is one of the most effective approaches in character formation. Teachers function as role models who demonstrate positive behavior in daily life, such as being friendly, communicating politely, exhibiting religious values through actions, and practicing discipline through punctuality and dedication to responsibilities. Furthermore, teachers express love for the country by using proper Indonesian language and showing pride as members of the Indonesian nation. Through consistent behavior, students observe real examples that they can imitate and apply in their everyday lives.

3. Internalization of Values through Learning Activities

The internalization of values is a crucial step in citizenship character formation, where Pancasila values are directly integrated into learning activities. This is done through discussions, storytelling, question-and-answer sessions, and activities that convey moral messages and national spirit. Teachers relate the lesson content to the students' real-life experiences, helping them understand religious values, discipline, and patriotism in a deeper context. With this approach, students not only receive knowledge but are also able to relate it to their daily experiences, both within the learning center and in their lives as Indonesian children living abroad.

Implementation of Religious Values in Citizenship Character Formation

The religious aspect is a fundamental component in forming citizenship character among students at the Sanggar Belajar Kampung Bharu, Malaysia. Religious principles serve as the foundation for developing civic character that encompasses responsibility, integrity, tolerance, and social participation. The integration of religious values into the learning process and institutional culture has been shown to strengthen ethical and social

dimensions that support the emergence of responsible individuals as citizens (Supriyantini et al., 2025).

Based on observations and interviews, learning activities at the center always begin with communal prayer and the recitation of Asmaul Husna. Other religious practices, such as performing Dhuha prayers in congregation, daily recitation of prayers, memorization of short surahs, as well as performing Zuhur and Asr prayers under teacher supervision, are conducted routinely. These activities are not merely understood as spiritual rituals but function as tools to cultivate sustainable and relevant religious character in students' everyday lives.

The implementation of religious activities provides students with direct opportunities to internalize divine values in their social interactions. In the context of Lickona's theory (1991), religious practices at the center represent the integration of moral knowing, moral feeling, and moral action interrelated elements that mutually influence one another in character formation (Suwastini et al., 2023). Students not only understand the importance of these spiritual principles but also experience tranquility and togetherness in their implementation, while enacting the values through observable behaviors such as reminding peers to pray on time, maintaining cleanliness, and respecting teachers and peers. This aligns with Branson's view, which emphasizes that good civic character begins with spiritual awareness that guides ethical actions.

Teachers play a crucial role as exemplars in the cultivation of religious values. Their role modeling is reflected in habits such as reminding students to pray before and after lessons, using polite language, and demonstrating patience and empathy. Through such modeling, the learning process focuses not only on cognitive development but also strengthens students' moral and spiritual dimensions. Thus, teachers function as embodiments of religious conduct that students can imitate and adopt in daily life.

Beyond ritual activities, religious values are embedded in every aspect of the learning process. Teachers consistently relate lesson content to ethical norms and religious teachings, such as the importance of integrity in completing tasks, responsibility toward entrusted duties, and respecting differing viewpoints as an expression of tolerance. This value-based educational approach demonstrates a holistic strategy that not only enhances students' cognitive abilities but also nurtures their affective and psychomotor dimensions. Through this approach, learning becomes more than knowledge transfer; it becomes a medium for building moral awareness focused on practicing religious values in everyday life.

The process of instilling religious values reflects the implementation of the first principle of Pancasila, Belief in the One and Only God, which underscores the importance of recognizing spiritual values as the foundation of social ethics. Routine religious activities foster positive habits and develop sustainable moral awareness. With consistent practice, students are encouraged to integrate spiritual values into real actions that reflect good character (Erlanda et al., 2021). Therefore, religious practices at the Sanggar Belajar Kampung Bharu Malaysia not only produce students who are diligent in worship but also cultivate strong moral awareness and social sensitivity.

The study found that these religious practices have produced significant behavioral changes in students. They have become more disciplined, value punctuality, and demonstrate good ethics in social interactions. Religious values have proven influential in

fostering civic character that is morally grounded, humanistic, and ethically conscious. Thus, the implementation of religious values at the learning center not only reinforces students' spiritual dimensions but also serves as a strong foundation for developing Pancasila-based character capable of navigating the culturally diverse challenges of global life. In this way, religious values at the center not only shape personal morality but also build social responsibility, strengthen moral foundations and public ethics as expressions of Pancasila citizenship, particularly among Indonesian students living in the diaspora.

Discipline as a Manifestation of Civic Responsibility

Discipline functions as a crucial foundation in building the citizenship character of students at the Sanggar Belajar Kampung Bharu, Malaysia. Based on observations and interviews, the integration of disciplinary values is evident through the implementation of rules and routines within the learning process. Students are trained to arrive on time, dress neatly, maintain cleanliness, and follow teachers' instructions in an orderly manner. This habituation process is carried out continuously, making it an integral part of the learning culture at the center.

Teachers play a vital role in instilling discipline, not only through written regulations but also by providing exemplary behavior and consistency in action. Teachers consistently arrive on time, initiate learning activities in an orderly manner, and enforce rules firmly yet compassionately. This attitude fosters students' understanding that discipline is not merely an obligation but also a moral responsibility toward themselves and their surroundings. Through teacher modeling, students learn that discipline is a positive habit to be practiced consciously rather than the result of coercion.

In addition to role modeling, the implementation of disciplinary values is strengthened through an educational system of rewards and sanctions. Students who demonstrate discipline such as arriving on time or maintaining classroom cleanliness receive public appreciation. Conversely, students who violate rules receive warnings or reflective guidance to help them recognize the importance of adhering to regulations. This approach encourages students to develop intrinsic motivation and a sense of personal responsibility, so that disciplined behavior emerges from internal awareness rather than fear of punishment. Furthermore, teachers reinforce discipline by assigning homework that must be completed on time. This practice trains students to manage their study time at home and fosters a sense of responsibility toward academic obligations.

Student discipline at the center is also supported by effective cooperation between teachers and parents. Parents actively monitor homework, ensure that children study regularly, and instill responsibility within the home environment. This collaboration creates continuity between learning in the center and at home, ensuring that discipline applies not only in academic contexts but also becomes part of students' daily lives. The synergy between teachers and parents forms a comprehensive character education system in which disciplinary practices are consistently upheld in both primary environments: school and home.

Socially, the cultivation of discipline creates an orderly, comfortable, and supportive learning environment. Students learn to respect time, show respect to teachers and peers, and take responsibility for cleanliness and group tasks. These principles serve as tangible representations of civic responsibility that hold significant value in society. By cultivating



discipline, students develop structured life patterns, respect for rules, and awareness of the balance between rights and obligations.

The findings of this study indicate that discipline within the learning center not only focuses on external behavior but also influences students' mindset and work ethic. Students who are accustomed to living orderly and complying with rules exhibit improvements in resilience, perseverance, and time management skills. These principles positively impact their educational outcomes and social interactions, as discipline teaches the importance of responsibility and commitment in all activities. More broadly, this habit instills civic values that form a moral foundation enabling students to contribute meaningfully to society. Discipline training is applied not merely to create order but also to heighten awareness that every action carries moral consequences. Thus, discipline is understood as self-regulation and respect toward human values, reflected in ethical principles and humanitarian ideals upheld in social life and in the values of Pancasila.

The cultivation of disciplinary values at the Sanggar Belajar Kampung Bharu aligns with the principles of the second and fifth pillars of Pancasila Just and Civilized Humanity and Social Justice for All Indonesian People. These values emphasize the importance of social order, shared responsibility, and fairness in human interactions. Therefore, the non-formal education provided at the learning center effectively integrates discipline as an essential element of civic character that is civilized, just, and responsible.

The study findings reveal that habits and persistence in disciplined behavior contribute significantly to the development of responsible, independent students with strong learning motivation. The disciplinary principles implemented at the Sanggar Belajar Kampung Bharu are not only intended to regulate student behavior within the learning environment but also serve as ethical guidelines carried into daily life. Through sustained habituation, the center has successfully created a learning environment that reflects Pancasila values and fosters citizens who are law-abiding, morally upright, and appreciative of social diversity.

Implementation of Nationalism Values in Citizenship Character Formation

Nationalism plays a crucial role in shaping the national identity of children at the Kampung Bharu Learning Center in Malaysia. As a non-formal educational institution serving migrant children from Indonesia, the center functions as a primary medium for instilling love for the homeland and national pride amidst cultural diversity. According to interviews with educators, the initial goal of establishing the center was to introduce Indonesian culture and identity to migrant children studying there.

Nationalism values are absorbed through a variety of activities connected to students' daily lives. Teachers introduce national symbols, the red-and-white flag, national songs, and national heroes who serve as role models in the nation's struggle. For upper-class students, such as sixth graders, learning is conducted more deeply not only identifying the names of heroes, but understanding their background, struggles, and life histories. Activities such as hero-themed quizzes and informal discussions about the values of national struggle have proven effective in cultivating patriotism among students. These efforts help students many of whom were initially unfamiliar with their Indonesian identity develop a deeper understanding of their nation.

In addition to introducing symbols and historical narratives, educators promote unity through collaborative activities and learning grounded in cultural diversity. Students are encouraged to understand the meaning of *Bhinneka Tunggal Ika* through interactions among different ethnic groups, such as Madurese and Javanese students, as well as through traditional games originating from various regions in Indonesia. These activities serve as powerful tools for enhancing awareness of Indonesia's cultural diversity and the importance of maintaining unity amid differences. Principles such as collaboration, mutual respect, and acceptance of differences become essential elements within the learning process.

The spirit of the *Sumpah Pemuda* (Youth Pledge) is also reflected in learning activities to foster unity and respect for diversity. Educators emphasize that being part of Indonesia means upholding unity and honoring the dignity of the nation wherever they may be. Although living abroad, students at the center are consistently taught that they are part of a nation rich in culture and diversity.

The cultivation of nationalism at the Kampung Bharu Learning Center aligns with the third principle of Pancasila, *The Unity of Indonesia*, which emphasizes the importance of solidarity and collectivism. Through culturally meaningful learning processes, students do not merely recognize national symbols but internalize the meaning of unity and national pride in daily life. Strengthening nationalism at the center serves not only as identity education but also as a tool for building social solidarity among students. Activities that evoke national spirit teach students empathy, care, and loyalty toward their community. A sense of belonging to the Indonesian nation develops through simple activities such as singing national songs together or celebrating important national events, which foster togetherness and collective enthusiasm. This value plays an important role in strengthening social bonds within the diaspora context, allowing students to feel connected to their homeland even while living far from Indonesia.

Moreover, nationalism at the center also functions as a medium to reinforce moral character and global civic responsibility. Students are not only taught to love Indonesia but also to respect Malaysian society and culture, where they currently reside. This attitude reflects an inclusive and contextual understanding of nationalism, rather than superiority toward one's own group, nation, or race.

The findings of this study show that students actively involved in civic activities demonstrate a high level of nationalism. They express pride in using the Indonesian language and display respectful and courteous behavior. Thus, the implementation of nationalism values at the Kampung Bharu Learning Center has successfully strengthened students' citizenship character grounded in Pancasila values, instilling love for the homeland, appreciation for diversity, and respectful, ethical behavior within Malaysia's multicultural environment.

4. CONCLUSION

This study reveals that the development of citizenship character through the principles of Pancasila at the Kampung Bharu Learning Center in Malaysia is effectively implemented through three main dimensions: religiosity, discipline, and nationalism. The religious dimension is instilled through habitual religious practices and the exemplary behavior of

teachers, which foster students' moral and spiritual development. The disciplinary dimension is strengthened through the enforcement of strict rules, punctuality, and responsibility that are consistently applied in both learning processes and students' daily lives. Meanwhile, the nationalism dimension is embedded through the introduction of national symbols, heroic figures, and learning activities that foster love for the homeland and unity in diversity.

The findings of this research affirm that the internalization of Pancasila values in non-formal education can reinforce nationalism, morality, and social ethics among Indonesian children living abroad. Thus, the Kampung Bharu Learning Center plays a strategic role in shaping individuals who embody Pancasila values and who are capable of adapting to multicultural environments and global challenges. Furthermore, the results emphasize that the development of citizenship character does not depend on the availability of educational facilities, but rather on the commitment of educators, the consistency of habituation, and the relevance of values taught in students' daily lives. Accordingly, the character formation model applied at this learning center can serve as a reference for other non-formal educational institutions in implementing Pancasila values in a contextual and sustainable manner.

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Judul : Pembentukan Karakter Kewargaan Melalui Nilai-Nilai
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Demikian hal ini kami sampaikan, atas perhatian dan kesediaan serta kerjasama yang baik dari Bapak/Ibu kami ucapkan terima kasih. Akhirnya selamat sejahteralah kita semuanya, Amin.

Wa'alaikumsalam Wr. Wb.



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Judul : **Pembentukan Karakter Kewargaan Melalui Nilai-Nilai Pancasila Pada Siswa Di Sanggar Bimbingan Muhammadiyah Kampung Bharu Malaysia**

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Wassalamu'alaikum Wr. Wb.

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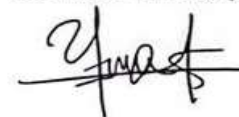
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Demikianlah permohonan ini saya sampaikan untuk dapat pemeriksaan dan persetujuan serta pengesahan, atas kesediaan Ibu saya ucapkan terima kasih.

Medan, 02 Agustus 2025
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- Dibuat rangkap 3 : - Untuk Dekan/Fakultas
 - Untuk Ketua/Sekretaris Program Studi
 - Untuk Mahasiswa yang bersangkutan



**MAJELIS PENDIDIKAN TINGGI
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN**
Jl. Kapten Mukhtar Basri No. 3 Telp. (061) 6619056 Medan 20238
Website: <http://www.fkip.umsu.ac.id> E-mail: fkip@umsu.ac.id

Form K-2

Kepada : Yth. Bapak/Ibu Ketua/Sekretaris
Program Studi Pendidikan Pancasila dan Kewarganegaraan
FKIP UMSU

Assalamu'alaikum Wr, Wb

Dengan hormat, yang bertanda tangan dibawah ini:

Nama Mahasiswa : Miftha Huljannah
NPM : 2202060010
Prog. Studi : Pendidikan Pancasila dan Kewarganegaraan

Mengajukan permohonan persetujuan proyek proposal/risalah/makalah/skripsi sebagai tercantum di bawah ini dengan judul sebagai berikut:

Pr Pembentukan Karakter Kewargaan Melalui Nilai-Nilai Pancasila pada Siswa Sanggar Belajar Kampung Baru Malaysia

Sekaligus saya mengusulkan/ menunjuk Bapak/ Ibu:

Ryan Taufika, M.Pd.

Sebagai Dosen Pembimbing Proposal/Risalah/Makalah/Skripsi saya.

Demikianlah permohonan ini saya sampaikan untuk dapat pengurusan selanjutnya. Akhirnya atas perhatian dan kesediaan Bapak/ Ibu saya ucapkan terima kasih.

Medan, 02 Agustus 2025
Hormat Pemohon,

Miftha Huljannah

Keterangan

Dibuat rangkap 3 :
- Untuk Dekan / Fakultas
- Untuk Ketua / Sekretaris Prog. Studi
- Untuk Mahasiswa yang Bersangkutan



**FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA**
Jln. Mukthar Basri BA No. 3 Telp. 6622400 Medan 20217 Form : K3

Nomor : 1867/II.3-AU//UMSU-02/ F/2025
Lamp : ---
Hal : **Pengesahan Proyek Proposal
Dan Dosen Pembimbing**

Bismillahirrahmanirrahim
Assalamu'alaikum Wr. Wb

Dekan Fakultas Keguruan dan Ilmu Pendidikan Universitas Muhammadiyah Sumatera Utara menetapkan proyek proposal/risalah/makalah/skripsi dan dosen pembimbing bagi mahasiswa yang tersebut di bawah ini :

Nama : **Miftah Huljannah**
N P M : 2202060010
Program Studi : Pendidikan Pancasila dan Kewarganegaraan
Judul Penelitian : **Pembentukan Karakter Kewargaan Melalui Nilai-Nilai Pancasila Pada Siswa Sanggar Belajar Kampung Baru Malaysia**

Pembimbing : **Ryan Taufika, S.Pd.,M.Pd.**

Dengan demikian mahasiswa tersebut di atas diizinkan menulis proposal/risalah/makalah/skripsi dengan ketentuan sebagai berikut :

1. Penulis berpedoman kepada ketentuan yang telah ditetapkan oleh Dekan
2. Proyek proposal/risalah/makalah/skripsi dinyatakan **BATAL** apabila tidak sesuai dengan jangka waktu yang telah ditentukan
3. Masa daluwarsa tanggal : **12 Agustus 2026**

Medan, 18 Shafar 1447 H
12 Agustus 2025 M



Dibuat rangkap 5 (lima) :
1. Fakultas (Dekan)
2. Ketua Program Studi
3. Dosen Pembimbing
4. Mahasiswa Yang Bersangkutan
WAJIB MENGIKUTI SEMINAR



LAMPIRAN-LAMPIRAN

1. LEMBAR OBSERVASI

A. Identitas Observasi

Nama Peneliti : Miftha Huljannah

Hari/Tanggal : 04 September 2025 – 01 Oktober 2025

Waktu : 08.00 – 11.30 (waktu kegiatan belajar)

Tempat : Sanggar Bimbingan Muhammadiyah Kampung Bharu, Malaysia

Kegiatan : Observasi proses pembelajaran dan pembiasaan nilai religius, disiplin, dan nasionalisme dalam kegiatan belajar siswa

B. Aspek yang Diamati

1. Nilai Religius

| No | Indikator Observasi | Ya | Tidak | Keterangan |
|----|---|----|-------|------------|
| 1. | Siswa berdoa sebelum dan sesudah pembelajaran | | | |
| 2. | Siswa melaksanakan salat Dhuha bersama | | | |
| 3. | Siswa menghafal surat-surat pendek/Asmaul Husna | | | |
| 4. | Guru memberi teladan sikap religius | | | |
| 5. | Siswa menunjukkan sikap sopan dan santun | | | |

2. Nilai Disiplin

| No | Indikator Observasi | Ya | Tidak | Keterangan |
|----|--------------------------|----|-------|------------|
| 1. | Siswa datang tepat waktu | | | |
| 2. | Siswa berpakaian rapi | | | |

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|----|---|--|--|--|
| 3. | Siswa mematuhi aturan kelas | | | |
| 4. | Siswa mengerjakan tugas tepat waktu | | | |
| 5. | Guru menerapkan aturan secara konsisten | | | |

3. Nilai Nasionalisme

| No | Indikator Observasi | Ya | Tidak | Keterangan |
|----|--|----|-------|------------|
| 1. | Siswa menyanyikan lagu kebangsaan | | | |
| 2. | Guru mengenalkan pahlawan nasional | | | |
| 3. | Siswa mengikuti kuis/kegiatan tentang pahlawan | | | |
| 4. | Siswa menunjukkan kebanggaan sebagai orang Indonesia | | | |
| 5. | Siswa memahami makna Bhinneka Tunggal Ika | | | |

C. Catatan Lapangan

Selama proses observasi di Sanggar Bimbingan Muhammadiyah Kampung Bharu, terlihat bahwa nilai-nilai Pancasila diterapkan secara konsisten dalam kegiatan pembelajaran sehari-hari. Kegiatan diawali dengan salat Dhuha berjamaah, doa bersama, serta hafalan surat-surat pendek sebagai bentuk pembiasaan nilai religius. Siswa datang tepat waktu, berpakaian rapi, dan mematuhi aturan kelas, seperti tidak berbicara tanpa izin serta mengerjakan tugas dengan tertib, yang mencerminkan sikap disiplin. Dalam pembelajaran tentang Pancasila dan pahlawan nasional, siswa tampak antusias mengikuti penjelasan guru serta mampu menyebutkan kembali nama dan perjuangan pahlawan melalui kegiatan

kuis atau tanya jawab. Siswa juga menunjukkan rasa bangga sebagai bangsa Indonesia dengan menyanyikan lagu nasional dan memahami makna persatuan meskipun tinggal di Malaysia. Secara umum, suasana belajar berlangsung tertib dan kondusif, serta menunjukkan adanya proses internalisasi nilai religius, disiplin, dan nasionalisme dalam diri siswa.

2. LEMBAR WAWANCARA

A. Pedoman Wawancara

Informan : Ibu Mien (pengelola sanggar)

Tempat : SBM Kampung Bharu

Tanggal :

- Hasil Wawancara Dengan Guru Pengelola Sanggar

| No | Pertanyaan | Jawaban |
|-----------|--|--|
| 1 | Ibu izin mau bertanya, Bagaimana cara Sanggar Bimbingan Muhammadiyah menanamkan nilai religius kepada siswa? | Setiap kali kegiatan, kami selalu mengingatkan anak-anak untuk memiliki karakter religius. Misalnya, ketika masuk kelas mereka harus mengucapkan salam, jika bertemu dengan siapapun harus bersalaman. Kami juga memiliki kebiasaan salat Dhuha bersama. Setelah salat Dhuha, biasanya anak-anak diajak menghafal surat-surat pendek. Selain itu, setiap melakukan kegiatan apa pun, anak-anak dibiasakan untuk berdoa terlebih dahulu. Nilai-nilai agama memang sangat kami tekankan, karena bagi |

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| | | kami, agama merupakan dasar dari segala hal. |
| 2 | Baik bu lanjut pertanyaan selanjutnya, Strategi apa yang digunakan dalam menanamkan nilai disiplin kepada siswa, terutama terkait kehadiran, ketepatan waktu, dan tanggung jawab terhadap tugas? | Kami menerapkan aturan yang tegas tetapi tetap mendidik. Setiap pagi, anak-anak diharuskan datang tepat waktu pada pukul 08.00, diawali dengan salat Dhuha bersama. Jika ada yang terlambat, satu atau dua kali masih kami maafkan, tetapi jika sudah ketiga kalinya, mereka akan diberi sanksi, yaitu tidak boleh masuk sebelum salat Dhuha selesai. Kami juga bekerja sama dengan orang tua karena pendidikan tidak akan maksimal jika hanya dilakukan oleh guru. Kami selalu mengingatkan orang tua melalui grup WhatsApp agar mengingatkan anak-anak tentang tugas rumah (PR) dan kehadiran di kelas. Dengan kerja sama ini, tanggung jawab anak-anak bisa terbentuk lebih baik. |
| 3 | Kegiatan apa yang dilakukan untuk menanamkan rasa nasionalisme kepada siswa, khususnya di kelas tinggi? | Sejak awal berdirinya Sanggar Bimbingan (SB), tujuan kami memang untuk mengenalkan budaya Indonesia kepada anak-anak migran. Kami mengenalkan lambang negara, bendera, lagu-lagu kebangsaan, serta para pahlawan nasional. Untuk siswa |

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| | | <p>kelas tinggi seperti kelas 6, pembelajarannya lebih mendalam — tidak hanya mengenal nama pahlawan, tetapi juga memahami profil, perjuangan, dan riwayat hidup para pahlawan tersebut. Kami juga mengadakan kegiatan seperti kuis tentang pahlawan Indonesia agar siswa lebih memahami perjuangan mereka. Anak-anak migran ini masih kurang pengetahuan tentang keindonesiaan, sehingga kegiatan ini sangat membantu menumbuhkan semangat nasionalisme dan cinta tanah air mereka.</p> |
| 4 | <p>Apa saja faktor pendukung dan penghambat dalam proses pembentukan karakter siswa berdasarkan nilai religius, disiplin, dan nasionalisme di Sanggar?</p> | <p>Faktor pendukung yang utama adalah kerja sama dengan orang tua. Pendidikan pertama memang berasal dari rumah, sehingga guru dan orang tua harus saling bersinergi. Guru juga harus memberikan teladan kepada siswa agar mereka memiliki rasa tanggung jawab dan mematuhi aturan yang berlaku di sanggar. Sementara faktor penghambatnya adalah kurangnya kepedulian sebagian orang tua terhadap perkembangan anak-anaknya. Mereka mungkin hanya memberi</p> |

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| | | <p>tahu, tetapi tidak mendampingi secara langsung. Ke depan, kami berharap kerja sama dengan orang tua dapat lebih ditingkatkan agar nilai-nilai religius dan karakter lainnya dapat tertanam lebih kuat.</p> |
| 5 | <p>Baik bu pertanyaan terakhir, Bagaimana efektivitas strategi pembelajaran dalam memperkuat karakter kewargaan siswa, terutama mengingat mereka tinggal di negara asing?</p> | <p>Sejak awal, kami sudah menanamkan nilai Bhinneka Tunggal Ika, kepada anak-anak. Kami ajarkan bahwa meskipun berbeda suku, seperti Madura dan Jawa, semuanya tetap satu dalam Indonesia. Dalam pembelajaran, kami sering melakukan kolaborasi antar siswa dan mengenalkan permainan tradisional dari berbagai daerah agar mereka memahami keberagaman budaya Indonesia. Selain itu, kami juga menanamkan semangat Sumpah Pemuda yaitu rasa persatuan dan penghormatan terhadap perbedaan. Dengan begitu, walaupun mereka tinggal di luar negeri, anak-anak tetap memiliki jiwa kebangsaan dan karakter kewargaan sebagai bangsa Indonesia yang multikultural.</p> |

B. Pedoman Wawancara

Informan : Siswa

Kelas : VI

Tanggal :

- Hasil Wawancara dengan Siswa (Kisya)

| No | Pertanyaan | Jawaban |
|----|---|--|
| 1 | Bagaimana kamu diajarkan untuk bersikap religius di sanggar? | Di sanggar, kami diajarkan untuk selalu berdoa sebelum dan sesudah belajar. Kadang juga kami membaca doa-doa harian bersama-sama. Guru sering mengingatkan supaya kami tidak lupa salat dan selalu bersyukur kepada Allah. Jadi, kami terbiasa berdoa dan belajar dengan tenang. |
| 2 | Apa contoh aturan disiplin yang berlaku di sanggar, dan bagaimana kamu berusaha mematuhi? | Aturan di sanggar itu kami harus datang tepat waktu dan tidak boleh ribut saat belajar. Saya biasanya menyiapkan buku dan alat tulis dari rumah supaya tidak terlambat. Waktu di kelas, saya berusaha duduk tenang dan mendengarkan guru dengan baik supaya pelajarannya bisa saya pahami. |
| 3 | Kegiatan apa yang paling kamu sukai saat belajar tentang pahlawan? | Saya paling suka kalau belajar tentang pahlawan lewat cerita dan menonton video. Kadang setelah itu kami disuruh menceritakan kembali siapa pahlawannya dan perjuangannya. Seru sekali, karena |

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| | | saya jadi tahu banyak tentang pahlawan Indonesia dan bisa hafal beberapa nama mereka. |
| 4 | Bagaimana perasaanmu setelah belajar tentang Pancasila dan pahlawan? | Setelah belajar tentang Pancasila dan para pahlawan, saya jadi merasa bangga sekali jadi orang Indonesia, walaupun tinggal di Malaysia. Saya jadi tahu kalau Indonesia punya banyak pahlawan yang berani dan mencintai negaranya. Itu membuat saya ingin juga jadi anak yang baik dan berguna untuk Indonesia. |
| 5 | Apakah belajar di sanggar membuatmu lebih rajin beribadah, disiplin, dan cinta tanah air? | Iya, belajar di sanggar membuat saya jadi lebih rajin salat tepat waktu dan lebih tertib. Saya juga jadi semangat kalau disuruh menyebutkan nama-nama pahlawan atau menyanyikan lagu Indonesia. Sekarang saya berusaha lebih disiplin dan selalu menghormati teman, karena guru bilang itu juga bagian dari mencintai tanah air. |

- Hasil Wawancara dengan Siswa (Aisyah)

| No | Pertanyaan | Jawaban |
|----|--|---|
| 1 | Bagaimana kamu diajarkan untuk bersikap religius di sanggar? | Di sanggar, kami diajarkan untuk berdoa bersama sebelum belajar, membaca Asmaul Husna, dan saling mengingatkan teman agar |

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|---|---|--|
| | | tidak lupa beribadah. Jadi setiap hari kami terbiasa memulai pelajaran dengan mengingat Allah, supaya hati kami tenang dan belajar jadi lebih semangat. |
| 2 | Apa contoh aturan disiplin yang berlaku di sanggar, dan bagaimana kamu berusaha mematuhi? | Aturan disiplin di sanggar itu kami harus memakai seragam atau pakaian yang rapi. Saya berusaha mematuhi dengan menyiapkan pakaian sejak malam supaya pagi harinya tidak terburu-buru. Dengan begitu saya bisa datang tepat waktu dan tetap rapi di kelas. |
| 3 | Kegiatan apa yang paling kamu sukai saat belajar tentang pahlawan? | Saya paling suka membaca buku cerita tentang pahlawan karena dari situ saya bisa tahu banyak kisah perjuangan mereka. Kadang setelah membaca, saya juga diminta menceritakan kembali di depan kelas. |
| 4 | Bagaimana perasaanmu setelah belajar tentang Pancasila dan pahlawan? | Setelah belajar tentang Pancasila dan para pahlawan, saya jadi lebih cinta Indonesia dan bangga sebagai orang Indonesia, walaupun tinggal di negeri orang. Saya ingin seperti pahlawan yang berjuang untuk bangsanya. |
| 5 | Apakah belajar di sanggar membuatmu lebih rajin beribadah, disiplin, dan cinta tanah air? | Iya, belajar di sanggar membuat saya jadi lebih rajin mengaji, lebih disiplin dalam mengerjakan PR, dan menghargai bendera Merah Putih saat upacara. Sekarang saya |

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| | | juga lebih semangat belajar supaya bisa membuat Indonesia bangga. |
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- Hasil Wawancara dengan siswa (Nana)

| No | Pertanyaan | Jawaban |
|----|---|--|
| 1 | Bagaimana kamu diajarkan untuk bersikap religius di sanggar? | Saya diajarkan untuk selalu membaca doa bersama sebelum mulai pelajaran. Kadang guru juga mengingatkan kami tentang pentingnya salat dan bersyukur kepada Allah. Jadi kami terbiasa memulai kegiatan dengan berdoa supaya diberi kemudahan belajar. |
| 2 | Apa contoh aturan disiplin yang berlaku di sanggar, dan bagaimana kamu berusaha mematuhi? | Aturan disiplin di sanggar misalnya kalau mau bicara harus mengangkat tangan dulu. Saya berusaha mematuhi dengan tidak menyela teman dan menunggu giliran bicara. Jadi suasana belajar jadi lebih tertib dan nyaman. |
| 3 | Kegiatan apa yang paling kamu sukai saat belajar tentang pahlawan? | Kegiatan yang paling saya sukai adalah hafalan nama-nama pahlawan, karena itu seperti tantangan seru buat saya. Kami juga sering diminta menyebutkan kembali kisah singkat pahlawan yang sudah dipelajari, jadi saya bisa lebih hafal perjuangan mereka. |

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|---|---|--|
| 4 | Bagaimana perasaanmu setelah belajar tentang Pancasila dan pahlawan? | Belajar tentang Pancasila membuat saya lebih paham arti persatuan dan lebih bangga dengan pahlawan Indonesia. Saya jadi tahu kalau kita harus saling menghormati dan bekerja sama seperti semangat para pahlawan dulu. |
| 5 | Apakah belajar di sanggar membuatmu lebih rajin beribadah, disiplin, dan cinta tanah air? | Iya, belajar di sanggar membuat saya jadi lebih rajin membantu orang tua di rumah, rajin belajar, dan menghormati teman. Saya merasa itu juga bagian dari sikap disiplin dan cara saya menunjukkan cinta kepada tanah air. |

LAMPIRAN DOKUMENTASI



DAFTAR RIWAYAT HIDUP**A. DATA PRIBADI**

Nama : Miftha Huljannah
NPM : 2202060010
Tempat dan Tanggal Lahir : Batam, 17 September 2004
Jenis Kelamin : Perempuan
Status Perkawinan : Belum Menikah
Agama : Islam
Kewarganegaraan : Indonesia
Alamat : Perum. Mutiara View Blok B5.18
Email : huljannahmiftha20@gmail.com

B. DATA ORANG TUA

Nama Ayah : Rahmad SR
Pekerjaan : Wiraswasta
Nama Ibu : Misniati
Pekerjaan : Ibu Rumah Tangga
Alamat : Perum. Mutiara View Blok B5.18

C. DATA PENDIDIKAN FORMAL

SD Negeri 004 Sekupang
SMP Negeri 20 Batam
SMA Negeri 1 Batam