

**IMPLEMENTASI NILAI PANCASILA DALAM AKTIVITAS KREATIF UNTUK
PENGUATAN IDENTITAS NASIONAL ANAK INDONESIA DI
KAMPUNG PANDAN MALAYSIA**

JURNAL

*Diajukan guna Melengkapi Tugas-tugas dan Memenuhi Syarat-syarat
guna Mencapai Gelar Sarjana Pendidikan (S.Pd.)
Program Studi Pendidikan Pancasila dan Kewarganegaraan*

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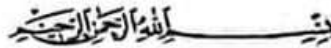
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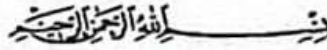
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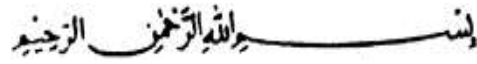
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Dalam perjalanan penyusunan artikel ini, penulis menyadari sepenuhnya bahwa proses yang dilalui tidaklah sederhana. Berbagai dinamika, keterbatasan, serta tantangan sempat menjadi bagian dari proses tersebut. Namun demikian, berkat keteguhan hati, doa, serta dukungan dan bimbingan dari berbagai pihak, penulis mampu melewati setiap tahapan hingga artikel ini dapat terselesaikan. Oleh karena itu, dengan penuh rasa hormat dan ketulusan hati, penulis menyampaikan ucapan terima kasih yang sebesar-besarnya kepada:

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

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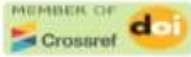
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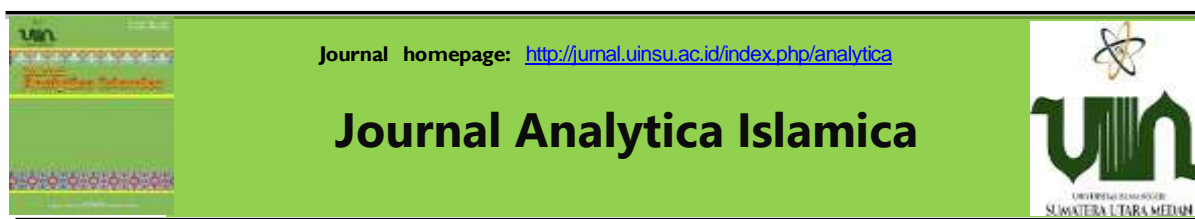
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IMPLEMENTATION OF PANCASILA VALUES IN CREATIVE ACTIVITIES FOR STRENGTHENING THE NATIONAL IDENTITY OF INDONESIAN CHILDREN IN KAMPUNG PANDAN, MALAYSIA

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ABSTRACT

In the current era of globalization and increasing mobility of Indonesian communities abroad, efforts to preserve national identity have become a major challenge for younger generations of the diaspora. Value-based education grounded in Pancasila serves as an essential means of instilling national character from an early age, including through creative activities in non-formal learning environments. This study aims to analyze the implementation of Pancasila values through creative activities in strengthening the national identity of Indonesian diaspora children in Malaysia. A qualitative approach with a case study design was employed at the Malaysia Learning Center (SBM), utilizing in-depth interviews, participatory observations, and documentation. The findings indicate that creative activities such as drawing Pancasila values, hero literacy exercises, Pancasila-themed snakes and ladders games, and crafting Indonesian flags are effective in instilling the values of mutual cooperation, tolerance, and nationalism. The use of the Indonesian language and the celebration of national holidays further reinforced children's sense of patriotism. The learning center model has proven to be an effective medium for character education among diaspora children. This study recommends the replication of this model in other diaspora communities, as well as policy support from the government to strengthen Pancasila-based character education for Indonesian children abroad.

Keywords: Pancasila, national identity, diaspora children, creative activities, character education, Indonesian diaspora.

1. INTRODUCTION

Pancasila is the ideological foundation and worldview of the Indonesian nation, containing fundamental values that guide national life and statehood. These values function as moral principles and as a direction for shaping citizens' character so that they remain grounded in national identity (Ni'mah et al., 2024; Aryani et al., 2022). In the

context of dynamic global changes, Pancasila serves as a foundation for facing various challenges, including the influence of foreign cultures that may weaken national identity (Risdiyani & Dewi, 2021).

In today's era of globalization, the flow of information and foreign culture increasingly influences the lifestyle and mindset of Indonesian youth. National identity becomes vulnerable if it is not cultivated through value-based education from an early age (Miftahuddin & Wulandari, 2018). As the national ideology, Pancasila plays a crucial role as a worldview, moral compass, and source of values that guide citizens' attitudes and behavior so that they remain rooted in national personality (Nasrudin et al., 2024). The values contained in Pancasila—divinity, humanity, unity, deliberation, and social justice—must be continuously implemented in everyday life so that they do not remain merely conceptual knowledge but become lived character within individuals (Hidayanto, 2025).

Character education based on Pancasila plays an essential role in fostering awareness of tolerance, mutual cooperation, and patriotism, particularly within diverse societies. Through well-designed learning processes, children can internalize social and moral values deeply, so that their behaviors are not the result of rote learning but reflections of internalized character (Febriani, 2023; Asmaroini, 2023). This form of value-based character education is not only relevant within Indonesia but is especially urgent for Indonesian diaspora children living abroad. They face challenges in maintaining national identity due to differences in social, cultural, and linguistic environments (Maharani et al., 2024; Novia, 2023).

In diaspora communities, particularly in Malaysia, Indonesian children often must adapt to dominant local cultures. This can create identity dilemmas, where emotional attachment to national values may weaken if they are not provided with appropriate character education (Dermawan et al., 2024; Azizah et al., 2024). Therefore, the internalization of Pancasila values needs to be conducted in a contextual, enjoyable, and continuous manner. Creative activities serve as an effective approach because through drawing, coloring, crafting simple literary works, educational games, and handicrafts, children can understand Pancasila values naturally and enjoyably (Asmaroini, 2023; Febriani, 2023).

Creative activities not only foster creativity but also serve as a medium for character formation, strengthening social bonds, and instilling a sense of nationalism. These activities enable diaspora children to directly experience the internalization of Pancasila values, so that the values are not merely theoretical but are applied in daily social interactions (Hidayanto, 2025; Nasrudin et al., 2024). Furthermore, creative activities become a channel for self-expression and emotional development, enabling children to understand the meaning of unity, justice, and deliberation in real social contexts (Ni'mah et al., 2024).

The urgency of this study arises from the limited research on the implementation of Pancasila values among diaspora children, especially in Malaysia. Most prior studies have focused on character education within Indonesia, leaving limited exploration of how diaspora children internalize Pancasila values through creative activities (Yustina, 2024; Parwati & Suastra, 2024). This research is expected to make significant contributions both to educational practice and theoretical development in Pancasila-based character education.

Moreover, this study has practical relevance for teachers, parents, and managers of diaspora learning centers, as it can serve as a guideline for designing adaptive, creative, and effective activities to build national character among children living abroad (Rifki et al., 2024). By emphasizing contextual and interactive methods, it is expected that children can internalize Pancasila values more deeply while strengthening their national identity in a multicultural environment.

Based on the discussion above, this research aims to answer two main questions: (1) how are Pancasila values implemented through creative activities among Indonesian diaspora children at a learning center in Malaysia, and (2) how do these creative activities contribute to strengthening their national identity? The objective of this study is to analyze the forms of Pancasila value implementation through creative activities and its impact on reinforcing national identity among Indonesian diaspora children. Thus, this study is expected to provide a comprehensive picture of effective character education strategies in diaspora contexts and offer a foundation for developing more adaptive, contextual, and engaging Pancasila-based educational programs.

2. RESEARCH METHOD

This study employs a qualitative descriptive approach with a case study design aimed at understanding the process of internalizing Pancasila values among Indonesian diaspora children through creative activities at Sanggar Aisyiyah Kampung Pandan, Malaysia. The research site is located at Jalan 3/76D, Desa Pandan, 55100 Kuala Lumpur, Federal Territory, Malaysia, with a research duration of 28 days, from September 4, 2025 to October 1, 2025.

The research participants consisted of 16 students aged 8–13 years and 2 learning coordinators who managed literacy activities and creative projects. Most of the students were children of Indonesian migrant workers who had lived in Malaysia for 1–5 years and attended non-formal education every Saturday and Sunday. Participants were selected using purposive sampling based on their active engagement in learning activities and their willingness to be interviewed.

The research instruments included participatory observation, semi-structured interviews, and documentation in the form of photos, videos, and student-made artifacts. Observations focused on creative activities such as drawing representations of Pancasila values in everyday life, the "Hero Reading" literacy activity involving fifteen minutes of book reading and memorization of national heroes' sayings, the educational game Pancasila Snakes and Ladders, and the crafting of the Indonesian flag (Merah Putih). Interviews were conducted with teachers and selected students to obtain insights into the values, experiences, and meanings embedded in the learning activities.

To ensure data validity, this research applied source and technique triangulation, member checking, and audit trail. Triangulation was carried out by comparing observation, interview, and documentation data, and checking narrative consistency between students and teachers. Member checking was performed on preliminary findings by presenting the researcher's interpretations to key informants to ensure accuracy of meaning and avoid misinterpretation. The audit trail was maintained by storing field notes, transcripts, coding results, and analytical decision changes as evidence of the

research process's accountability, in accordance with qualitative trustworthiness standards recommended by Creswell and Moleong.

Data analysis was conducted using a thematic approach through several interactive stages, including (1) data familiarization by reading transcripts and field notes; (2) open coding by labeling relevant data segments; (3) categorization by grouping similar codes into conceptual categories; and (4) theme development to generate major themes related to the implementation of Pancasila values and their impact on character development and national identity formation. Emerging themes were compared across data sources to establish empirically valid conclusions. The analytical process was cyclical, reflective, and conducted concurrently with data collection.

Preliminary findings indicate that creative activities function not only as a learning method but also as a medium for internalizing national identity, fostering pride, and strengthening character through symbolic and affective participation. However, these findings are presented in the results section, whereas this part emphasizes the methodological procedures that enabled such empirical understanding.

3. RESULT AND ANALYSIS

The findings of this study indicate that the Malaysia Learning Center (Sanggar Belajar Malaysia/SBM) plays a strategic role in implementing Pancasila values through creative activities that are designed in an educational and contextual manner. The center not only functions as a learning space for Indonesian diaspora children, but also serves as a medium for national character formation and the strengthening of national identity within the diaspora environment. The activities conducted at SBM demonstrate that Pancasila-based character education can be flexibly adapted abroad without losing its essence. This aligns with the findings of Dermawan, Al-Giffari, and Fitria (2024), who highlight the internalization of Pancasila values among diaspora children in Malaysia.

The creative approach in character education is also supported by the study of Saputri, Mahardani, and Wulansari (2024), who emphasize the effectiveness of project-based learning in fostering children's creativity. Furthermore, the internalization of national identity among diaspora children is reinforced by Andriani, Rangkuti, and Handayani (2024), who underscore the role of social and emotional experiences in cultivating a sense of pride in Indonesian identity.

Implementation of Pancasila Values in Creative Activities at Sanggar Aisyiyah Pandan

Every activity at the Malaysia Learning Center (Sanggar Belajar Malaysia/SBM) is systematically and purposefully designed as a medium for character education as well as the cultivation of national identity among Indonesian diaspora children. The center does not only function as a space for academic learning, but also serves as a social and cultural environment that fosters national identity within a multicultural context. Through creative, contextual, and enjoyable learning approaches, SBM seeks to internalize the values of Pancasila in the daily lives of Indonesian children growing up abroad.

One of the most prominent activities is drawing with the theme of Pancasila values in everyday life. This activity encourages children to express their understanding of cooperation, unity, and mutual assistance (*gotong royong*) through simple visual works. For example, children draw scenes of helping one another at school, playing together, or engaging in family activities. Through this activity, they learn that every small action performed with a spirit of togetherness represents a concrete embodiment of Pancasila values. The drawing activity also serves as a form of self-reflection, allowing children to understand that moral values are not only taught verbally, but also manifested in real actions that can be visualized.

In addition to drawing, literacy activities are an integral part of character development and the strengthening of national identity. Children are encouraged to read storybooks about national heroes, learn about their struggles, and memorize proverbs and mottos of resistance that contain moral and patriotic values. Occasionally, children are also asked to write short stories about their experiences as Indonesian students living abroad, making literacy activities a space for expression as well as a tool to reinforce national identity. Through these activities, they not only improve linguistic ability and critical thinking but also build historical awareness of national struggles and values.

The learning approach at SBM is also designed to be interactive and collaborative. Educational games such as Pancasila-themed snakes and ladders, interactive quizzes, and group games serve as effective tools for instilling moral and social values. In the snakes and ladders game, for instance, each forward step is associated with positive values such as honesty, discipline, and cooperation, while backward steps represent behaviors that contradict Pancasila values. In this way, children come to understand the meaning of national values through enjoyable and memorable activities.

Furthermore, crafting activities with national themes provide meaningful learning experiences. Children create red-and-white flags from colored paper, wall decorations featuring the five principles of Pancasila, and collages with the theme of independence. These activities foster love for the homeland through creativity and pride in national symbols. They also teach perseverance, teamwork, and responsibility, especially when carried out in groups. In the context of character education, these collaborative processes serve as concrete manifestations of mutual assistance and solidarity.

Social values such as tolerance and empathy are also significant aspects of SBM activities. Children attending the center come from various regions of Indonesia and even different religious and cultural backgrounds. However, through shared activities, they learn to respect one another, work together, and build friendships regardless of differences. This tolerance is reflected in their daily interactions, both during learning activities and playtime. Thus, the center becomes a miniature representation of Indonesian diversity abroad, where the spirit of unity and equality is upheld.

In addition to the social aspect, SBM strengthens national identity through the use of the Indonesian language in all communication activities. In the multicultural setting of Malaysia, the consistent use of the Indonesian language becomes a symbol of pride as well as a means of maintaining national identity. Teachers and volunteers play an important role in instilling the awareness that language is part of national identity. Children are accustomed to using standard Indonesian, reading national texts, and singing national songs such as “Indonesia Raya” and “Garuda Pancasila.”

National commemorative days, such as Independence Day, Kartini Day, and Heroes' Day, are also used as important moments to reinforce the spirit of nationalism. During these celebrations, children participate in ceremonies, competitions, and art performances with themes of struggle and patriotism. For instance, they perform short dramas about national heroes, recite patriotic poetry, or participate in coloring competitions featuring national symbols. Through these activities, patriotism is not merely taught but lived through meaningful learning experiences.

All activities at the Malaysia Learning Center focus not only on academic achievement but consistently integrate Pancasila values into every aspect of children's lives. These activities successfully create a learning environment that is inclusive, creative, and nationalistic, playing an essential role in building the character of Indonesian youth living abroad. Through engaging, contextual, and values-based approaches, SBM exemplifies how character and citizenship education can be effectively implemented in Indonesian diaspora communities (Saputri, Mahardani, & Wulansari, 2024).

Students' Perceptions and Experiences at Sanggar Aisyiyah Pandan

Findings from interviews with five students at the Malaysia Learning Center (Sanggar Belajar Malaysia/SBM) reveal that they perceive activities at the center not merely as ordinary learning experiences, but as enjoyable and meaningful engagements. For Indonesian diaspora children, the center is not only a place for academic learning, but also a social and emotional space that connects them to their national identity. The children mentioned activities such as drawing, making red-and-white flags, and singing "Indonesia Raya" as their favorites. These activities carry deeper meaning because, while they provide joy, they also introduce national symbols in a concrete manner. For them, drawing a flag or singing the national anthem is not merely a form of entertainment, but a way to know and love their homeland from afar.

Activities conducted at SBM serve as a space for children to understand Pancasila values in a contextual way. When children are asked to draw themes of mutual assistance or unity, they learn to connect these values with daily life, such as helping others, working together, and respecting differences. Interview data also show that children feel proud when their artwork is displayed on the center's walls. For them, this is not only a form of appreciation, but also recognition of their contribution to a learning environment infused with national values. These simple practices have significant psychological impact because they foster self-confidence and pride as part of the Indonesian community abroad.

Values of cooperation and mutual assistance are the most prominent aspects in students' learning experiences at SBM. During group activities such as collaborative drawing, playing Pancasila-themed snakes and ladders, or creating crafts from recycled materials children learn to divide tasks and respect others' opinions. Some students expressed happiness because they could learn "not to be selfish" and "help their friends." Through simple habits such as taking turns using stationery, assisting peers who struggle, or cleaning the room together after activities, they develop values of social justice, responsibility, and empathy. Thus, national character-building at SBM does not occur through lectures or formal instruction but emerges organically through interactive and collaborative activities.

This condition illustrates that the implementation of Pancasila values in non-formal educational settings can be effectively carried out through participatory and experiential approaches. When children are directly involved in activities that embed moral and social values, the process of internalization becomes deeper. An active, creative, and enjoyable learning environment becomes a crucial factor that enables national values to be embraced willingly rather than imposed. This is consistent with Andriani, Rangkuti, and Handayani (2024), who assert that strengthening national character among diaspora children is more effective when the learning process is contextual, dialogical, and relevant to children's experiences.

Beyond cooperation and responsibility, interview results also show that SBM activities significantly contribute to strengthening the national identity of Indonesian diaspora children. They expressed pride in being able to sing Indonesian songs within a multicultural setting. Statements such as "I am happy to sing Indonesian songs" or "I am proud when my drawing is displayed on the wall" reflect the emergence of emotional attachment to national symbols. Psychologically, this sense of pride represents an early form of national consciousness that develops gradually through everyday experiences. Children begin to understand that being an Indonesian citizen means having an identity worth valuing and preserving, even while living abroad.

This pride in Indonesian identity is also visible in children's behavior during national commemorations. They feel enthusiastic when wearing traditional clothing, singing patriotic songs, or participating in competitions with independence themes. For them, these activities are not merely ceremonial events but opportunities to express love for their homeland. Some children even reported teaching Indonesian songs to their non-Indonesian peers, indicating that the transmission of national values extends beyond the learning center and into their broader social environment.

Interviews also highlight the crucial role of educators in fostering a character-based learning environment at SBM. Teachers and volunteers do not only function as instructors but also as role models who instill discipline, politeness, and the spirit of mutual assistance. They create a safe and inclusive environment where every child feels respected and accepted regardless of regional or familial background. This humanistic approach strengthens emotional bonds between students and teachers, indirectly reinforcing Pancasila values in the lives of diaspora children.

Overall, interview findings demonstrate that activities at the Malaysia Learning Center have a broad impact on the development of character and national identity among Indonesian diaspora children. Through simple yet meaningful activities, children learn to understand, appreciate, and apply Pancasila values in their lives. Feelings of pride, togetherness, and awareness of national unity grow naturally in an atmosphere filled with joy and warmth. The learning center stands as evidence that character and civic education can thrive even beyond Indonesian borders, as long as Pancasila values are meaningfully embedded into daily learning activities (Andriani, Rangkuti, & Handayani, 2024).

The Role of Teachers and Learning Approaches at Sanggar Aisiyah Pandan

Teachers at the Malaysia Learning Center (Sanggar Belajar Malaysia/SBM) play a central role as facilitators who not only teach but also guide children in the internalization of Pancasila values. In the context of non-formal education such as SBM, teachers hold dual functions: as educators who transfer knowledge and as character builders who instill

moral and nationalistic values. This role demands strong pedagogical and emotional competence, as teachers must be able to create a joyful, interactive, and meaningful learning environment for Indonesian diaspora children growing up within a different cultural context.

Teachers at SBM do not position themselves as the sole authority in the classroom; rather, they act as learning partners for the students. They employ participatory approaches in which children are encouraged to express their creativity and perspectives on various life values. In every activity such as drawing, role-playing, or group discussions teachers aim to guide students to discover the moral meaning behind the activities. This approach aligns with Asmaroini, Trisofirin, and Shohenuddin (2024), who argue that value-based character education is more effective when implemented through participatory activities that are relevant to children's real-life experiences. Thus, teachers do not merely transfer knowledge but help students build moral awareness through concrete learning experiences.

One of the frequently used strategies is storytelling. Teachers narrate stories about national heroes, struggles of the Indonesian people, and folktales that contain moral messages and virtuous values. Through these stories, children not only enjoy the narratives but also learn to emulate figures who are brave, honest, and patriotic. For instance, stories about the struggles of Cut Nyak Dien, Ki Hajar Dewantara, or Ir. Soekarno are used as reflective materials to teach values of courage, responsibility, and dedication to the nation. Storytelling also becomes an effective medium for developing the Indonesian language skills of diaspora children who commonly interact in foreign languages in their daily lives.

In addition to storytelling, teachers also use role play as an interactive learning strategy. In this method, children are invited to portray characters that reflect Pancasila values, such as a fair leader, a tolerant friend, or a cooperative citizen. Through role play, children are able to understand moral values directly because they engage in social situations that illustrate the application of those values. This activity not only fosters empathy and responsibility but also develops communication, cooperation, and leadership skills. Teachers guide the flow of activities, provide feedback, and connect children's experiences with broader national values.

Another approach used is small group discussions, in which children are encouraged to discuss simple topics related to daily life and Pancasila values. For example, teachers ask questions such as, "What does it mean to cooperate with friends?" or "How do we respect others who have different religions?" Through such discussions, children learn to think critically, listen to others, and express ideas politely. Teachers position themselves as facilitators who maintain positive dialogue, ensure equal participation, and help students conclude the values being learned. Consequently, the classroom environment becomes dialogical and democratic, reflecting principles of social justice and appreciation of diversity.

Teachers' roles as facilitators are also evident in their ability to create an inclusive learning climate. Diaspora children at SBM come from diverse regional and religious backgrounds, requiring teachers to foster mutual respect and tolerance. They cultivate positive habits such as greeting one another, working in heterogeneous groups, and using Indonesian as a unifying language. Teachers instill the idea that differences are not

barriers but a richness to be preserved as part of the motto “Unity in Diversity” (Bhinneka Tunggal Ika). This way, the values of national unity and cohesion are embodied in daily social interactions.

Beyond facilitation, teachers also serve as moral role models for children. The politeness, discipline, responsibility, and respect demonstrated by teachers become real-life examples for students to emulate. Children learn not only from what teachers say but also from what they do. For instance, when teachers arrive on time, speak kindly, and respect students’ opinions, these behaviors become strong lessons in character formation. Therefore, the internalization of Pancasila values occurs not only through formal activities but also through consistent everyday modeling.

Teachers at SBM also function as motivators and emotional guides. In diaspora environments, some children may experience homesickness or feel different from peers outside the center. In such situations, teachers become figures who foster self-confidence and pride as Indonesian citizens. Through activities such as singing the national anthem, introducing Indonesian culture, or organizing competitions themed around national celebrations, teachers help children strengthen emotional ties to their national identity.

Teachers at the Malaysia Learning Center do not merely teach cognitive knowledge but also shape the character and identity of diaspora children through participatory, creative, and value-based approaches. They serve as the vanguard in sustaining nationalistic spirit in diaspora environments and ensuring that young Indonesians abroad retain a strong sense of patriotism, solidarity, and social responsibility (Asmaroini, Trisofirin, & Shohenuddin, 2024).

Analysis and Interpretation of Findings

The findings of this study reveal that creative activity-based learning approaches are effective in reinforcing national values through direct experiences that are closely connected to children’s everyday lives. Pancasila values are not delivered theoretically, but are instead practiced through daily activities at the learning center. Creative activities serve as an effective medium for linking conceptual values with real behaviors. When children draw representations of Pancasila values, play educational games, or create crafts with national themes, they do not only learn cognitively, but also develop empathy, cooperation, and a sense of belonging to Indonesia (Dermawan, Al-Giffari, & Fitria, 2024).

Moreover, the study shows that the strengthening of national identity is not solely dependent on formal learning materials, but also on children’s social and emotional experiences within the learning environment. Enjoyable and participatory activities foster emotional attachment to cultural symbols and national identity, enabling Pancasila values to become part of children’s everyday lives (Yustina, 2024; Andriani, Rangkuti, & Handayani, 2024). Thus, SBM can be perceived as a successful model of non-formal education that revitalizes Pancasila values within the context of Indonesian diaspora children’s lived experiences.

The findings further indicate that the internalization of national values becomes more effective when linked to activities that hold emotional meaning for the learners. In the context of diaspora children, activities such as singing “Indonesia Raya,” decorating learning spaces with the red-and-white flag, or participating in independence-themed competitions are not merely symbolic acts but also representations of emotional connection to the homeland. These activities evoke pride and strengthen a national

identity that may fade due to external cultural influences. Through these lived experiences, children learn that being Indonesian is not merely a legal status, but a source of pride that should be upheld and manifested in positive everyday actions. In other words, the learning approach implemented by SBM demonstrates that national character education can grow from simple practices that appeal to the affective dimension of learners.

In addition to strengthening affective and social aspects, activities at SBM also contribute to the development of children's critical thinking and moral awareness. Activities such as small-group discussions and role play help children understand moral dilemmas within the context of Pancasila values. They are encouraged to decide on actions that best reflect principles of justice, unity, and humanity in specific situations. Thus, learning at SBM does not merely focus on memorizing Pancasila's principles, but emphasizes their application in real social contexts. Children learn to evaluate right and wrong based on national values they understand, not simply because of teacher instruction. This approach aligns with contemporary character education principles emphasizing the integration of cognitive, affective, and psychomotor dimensions in learning (Dermawan et al., 2024).

The study also shows that the success of national character formation at SBM is strongly influenced by the interpersonal relationships between teachers and students. Teachers serve as inspirational figures who nurture nationalism through role modeling and warm interactions. When teachers display respect for differences, fairness, and inclusiveness, children naturally replicate those values in their own behavior. This reinforces the argument that character education occurs not only through direct instruction, but also through socialization and role modeling within the learning environment (Yustina, 2024). Therefore, the teacher's role as both facilitator and exemplar is a key factor in sustaining Pancasila value internalization among Indonesian diaspora children.

Overall, the findings affirm that the creative activity-based educational approach at SBM effectively bridges the gap between academic learning and national character development. By cultivating a contextual, enjoyable, and meaningful learning environment, the learning center demonstrates that Pancasila values can be revived through simple yet impactful practices. Experiences at SBM show that national character education is not a rigid process confined to formal classrooms, but a lived process that grows from social interaction, creativity, and love for the homeland. Consequently, SBM's educational model has the potential to serve as an inspiration for the development of other non-formal education programs, both within and beyond Indonesia, to strengthen the identity and national character of the young generation (Dermawan et al., 2024; Yustina, 2024; Andriani et al., 2024).

Challenges and Implications

Although activities at SBM have proven effective, this study also identifies several challenges. Indonesian diaspora children often face time constraints due to family responsibilities or formal schooling in Malaysia. In addition, variations in cultural and linguistic backgrounds require adaptive teaching methods so that all children can participate optimally in the activities. These findings highlight the need for ongoing support from teachers, parents, and the diaspora community to ensure that Pancasila-

based character education can be consistently implemented (Maharani et al., 2024; Novia, 2023).

The study emphasizes that character education based on creative activities can serve as a model that is replicable across various Indonesian diaspora communities. This approach not only supports value education but also strengthens children's national identity from an early age, while simultaneously enhancing social awareness and collaborative skills (Saputri, Mahardani, & Wulansari, 2024). Such a learning model is also relevant to be applied in other non-formal education settings, including learning communities and children's reading centers for Indonesian migrants abroad. With support from the government and social organizations, similar programs could function as instruments of cultural diplomacy and help sustain national identity among young Indonesians living overseas.

The findings of this study contribute theoretically to the development of Pancasila-based character education models in non-formal contexts. Through creative, participatory, and contextual learning practices, core Pancasila values such as mutual cooperation, humanity, and unity can be internalized naturally. The implementation of this approach not only builds moral intelligence but also emotional and social intelligence necessary for life in multicultural environments. Future research may examine the effectiveness of this approach in broader contexts, including diaspora communities in other countries, to explore the extent to which creative activity-based education can cultivate nationalism across geographical and cultural boundaries.

4. CONCLUSION

Based on the findings of this study, it can be concluded that the Malaysia Learning Center (Sanggar Belajar Malaysia/SBM) plays a strategic role in implementing Pancasila values through creative activities that are educational and contextual. Activities such as drawing, producing literacy works, educational games, and crafts not only foster children's creativity but also strengthen national values such as mutual cooperation, tolerance, unity, and patriotism. The results also show that Indonesian diaspora children in Malaysia experience a natural internalization of Pancasila values, reflected in their emotional attachment to national symbols and their sense of pride in their national identity. The role of teachers as facilitators is a key factor in ensuring that Pancasila values are applied in a practical and enjoyable manner, so that learning is not merely cognitive but also contributes to the development of children's character and social behavior. Furthermore, character education based on creative activities has proven effective in strengthening the national identity of diaspora children, while serving as a non-formal education model that can be replicated in other diaspora communities. Thus, this creative approach not only supports value learning but also provides meaningful experiences that foster national awareness from an early age.

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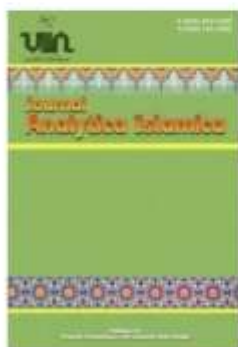
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LETTER OF ACCEPTANCE



Date : 21/12/2025
 Manuscript Title
 "IMPLEMENTATION OF PANCASILA VALUES IN CREATIVE ACTIVITIES FOR STRENGTHENING THE NATIONAL IDENTITY OF INDONESIAN CHILDREN IN KAMPUNG PANDAN, MALAYSIA"

Dear Authors,

Fitri Amaliah¹, Ryan Taufika², Lahmuddin³

It's my pleasure to inform you that after peer review, your paper:
 "IMPLEMENTATION OF PANCASILA VALUES IN CREATIVE ACTIVITIES FOR STRENGTHENING THE NATIONAL IDENTITY OF INDONESIAN CHILDREN IN KAMPUNG PANDAN, MALAYSIA"

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,
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SCIENTIFIC ARTICLE ASSESSMENT SHEET (PEER REVIEW)

Manuscript Title: **"IMPLEMENTATION OF PANCASILA VALUES IN CREATIVE ACTIVITIES FOR STRENGTHENING THE NATIONAL IDENTITY OF INDONESIAN CHILDREN IN KAMPUNG PANDAN, MALAYSIA"**

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%)	25
Total Value	83

Article Status

- Accepted Without Revision
 Accepted With Minor Revisions
 Accepted With Major Revisions
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IMPLEMENTASI NILAI PANCASILA DALAM AKTIVITAS KREATIF UNTUK PENGUATAN IDENTITAS NASIONAL ANAK INDONESIA DI WILAYAH MALAYSIA¹

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ABSTRACT

Di era globalisasi saat ini dan meningkatnya mobilitas masyarakat Indonesia ke luar negeri, upaya mempertahankan identitas nasional menjadi tantangan tersendiri bagi generasi muda diaspora. Pendidikan berbasis nilai-nilai Pancasila menjadi sarana penting untuk menanamkan karakter kebangsaan sejak dini, termasuk melalui aktivitas kreatif di lingkungan belajar nonformal. Penelitian ini bertujuan menganalisis implementasi nilai-nilai Pancasila melalui aktivitas kreatif dalam memperkuat identitas nasional anak-anak pekerja migran Indonesia di Malaysia. Pendekatan kualitatif dengan desain studi kasus digunakan di sanggar belajar Malaysia (SBM) melalui wawancara mendalam, observasi partisipatif, dan dokumentasi. Hasil peneliti menunjukkan bahwa kegiatan kreatif seperti menggambar nilai Pancasila, literasi pahlawan, permainan ular tangga edukatif dan kerajinan membuat bendera Indonesia efektif dalam menanamkan nilai gotong royong, toleransi, dan nasionalisme. Penggunaan bahasa Indonesia serta peringatan hari besar nasional turut memperkuat rasa cinta tanah air. Model sanggar belajar terbukti mampu menjadi sarana pendidikan karakter bagi anak-anak diaspora. Penelitian ini merekomendasikan replikasi model ini pada komunitas diaspora lain serta dukungan kebijakan pemerintah dalam penguatan pendidikan karakter berbasis Pancasila dalam luar negeri.

Keywords: Pancasila, identitas nasional, anak migran, kegiatan kreatif, pendidikan karakter, diaspora Indonesia

1. INTRODUCTION

Pancasila merupakan dasar negara dan pandangan hidup bangsa Indonesia yang mengandung nilai-nilai fundamental bagi kehidupan berbangsa dan

Comment [L1]: > The conclusion reflects the research results, but is still only a summary
> Practical implications (for teachers and diaspora learning institutions) and policy implications (for the Ministry of Foreign Affairs or the Ministry of Education and Culture regarding the education of migrant children) need to be added.
> Avoid repeating sentences from the results section. Write a closing sentence that emphasizes the contribution of the research to the development of a Pancasila-based character education model.
> English must be used.

Comment [L2]: > The abstract clearly explains the content, objectives, methods, and results of the study in a logical sequence.
> However, improvements are still needed in terms of English consistency (there are minor errors such as "case study," "observations," "support"). Proofreading should be done to ensure compliance with international academic language standards.
> Add a sentence that indicates the practical or theoretical implications of the research to strengthen its scientific contribution.

Suggestion:
Rewrite the abstract using a concise IMRAD structure (Introduction-Method-Result-Discussion) in 180-200 words and highlight the main findings and policy recommendations.

Comment [L3]: > The introduction is strong and supported by many recent references (2021-2023), demonstrating a pivotal state of the art.
> The argumentation is logical and systematic, flowing from the importance of Pancasila values to the context of diaspora children in Malaysia.
> The research gap and urgency are clearly explained, but the problem formulation should be explicitly written in the form of a question or research objective at the end of the paragraph to clarify the direction of the research.
> Some sentences are too long and could be simplified to maintain the rhythm of academic reading.
> English must be used.

Suggestion:
Add a short paragraph emphasizing the position of this research compared to previous research (theoretical novelty and empirical contribution).

bernegara. Nilai-nilai Pancasila menjadi pedoman moral sekaligus arah pembentukan karakter warga negara agar tetap berakar pada kepribadian bangsa (Ni'mah et al., 2024; Aryani et al., 2022). Dalam konteks perkembangan zaman yang dinamis, Pancasila berperan sebagai fondasi dalam menghadapi berbagai tantangan global, termasuk pengaruh budaya asing yang dapat melemahkan identitas nasional (Risdiyani & Dewi, 2021).

Di era globalisasi saat ini, arus informasi dan budaya asing semakin mudah memengaruhi gaya hidup serta pola pikir generasi muda Indonesia. Identitas nasional menjadi aspek yang rentan tergerus jika tidak ditanamkan melalui pendidikan nilai sejak dini (Miftahuddin & Wulandari, 2018). Pancasila sebagai dasar negara memiliki peran penting sebagai pandangan hidup, pedoman moral, serta sumber nilai yang mampu mengarahkan sikap dan perilaku warga negara agar tetap berakar pada kepribadian bangsa (Nasrudin et al., 2024). Nilai-nilai yang terkandung dalam Pancasila, seperti ketuhanan, kemanusiaan, persatuan, musyawarah, dan keadilan sosial, perlu terus diimplementasikan dalam kehidupan sehari-hari agar tidak hanya menjadi pengetahuan konseptual, tetapi juga terbentuk sebagai karakter yang hidup dalam diri individu (Hidayanto, 2025).

Pendidikan karakter berbasis Pancasila memegang peranan penting dalam menanamkan kesadaran akan toleransi, gotong royong, dan rasa cinta tanah air, terutama di tengah masyarakat yang majemuk. Dengan pembelajaran yang terarah, anak-anak dapat memahami nilai-nilai sosial dan moral secara mendalam, sehingga perilaku yang lahir bukan sekadar hasil hafalan, tetapi refleksi dari karakter yang terbentuk (Febriani, 2023; Asmaroini, 2023). Pendidikan karakter berbasis nilai Pancasila ini tidak hanya relevan di dalam negeri, tetapi juga memiliki urgensi tinggi bagi anak-anak diaspora Indonesia yang tinggal di luar negeri. Mereka menghadapi tantangan dalam mempertahankan identitas nasional karena lingkungan sosial, budaya, dan bahasa yang berbeda dari Indonesia (Maharani et al., 2024; Novia, 2023).

Di wilayah diaspora, khususnya Malaysia, anak-anak Indonesia seringkali harus menyesuaikan diri dengan budaya lokal yang dominan. Hal ini berpotensi menimbulkan dilema identitas, di mana mereka bisa kehilangan keterikatan emosional terhadap nilai-nilai kebangsaan jika tidak diberikan pendidikan karakter yang tepat (Dermawan et al., 2024; Azizah et al., 2024). Oleh sebab itu, penanaman nilai-nilai Pancasila perlu dilakukan secara kontekstual, menyenangkan, dan berkesinambungan. Aktivitas kreatif menjadi salah satu pendekatan yang efektif, karena melalui kegiatan seperti menggambar, mewarnai, membuat karya literasi sederhana, permainan edukatif, dan kerajinan, anak-anak dapat memahami nilai-nilai Pancasila dengan cara yang alami dan menyenangkan (Asmaroini, 2023; Febriani, 2023).

Aktivitas kreatif tidak hanya menumbuhkan kreativitas, tetapi juga menjadi sarana pembentukan karakter, memperkuat rasa kebersamaan, serta

menanamkan semangat kebangsaan. Kegiatan-kegiatan ini memungkinkan anak-anak diaspora untuk mengalami proses internalisasi nilai Pancasila secara langsung, sehingga nilai tersebut tidak sekadar menjadi teori, tetapi juga diaplikasikan dalam interaksi sosial sehari-hari (Hidayanto, 2025; Nasrudin et al., 2024). Selain itu, kegiatan kreatif dapat menjadi media ekspresi diri dan pengembangan kecerdasan emosional anak, sehingga mereka mampu memahami makna persatuan, keadilan, dan musyawarah dalam konteks sosial yang nyata (Ni'mah et al., 2024).

Urgensi penelitian ini muncul dari keterbatasan studi yang meneliti implementasi nilai Pancasila pada anak-anak diaspora, khususnya di Malaysia. Sebagian besar penelitian sebelumnya fokus pada konteks pendidikan karakter di Indonesia, sehingga masih sedikit kajian yang mengeksplorasi bagaimana anak-anak diaspora menginternalisasi nilai-nilai Pancasila melalui kegiatan kreatif (Yustina, 2024; Parwati & Suastra, 2024). Penelitian ini diharapkan dapat memberikan kontribusi signifikan, baik dari segi praktik pendidikan maupun pengembangan teori pendidikan karakter berbasis Pancasila.

Selain itu, penelitian ini juga memiliki relevansi praktis bagi guru, orang tua, dan pengelola lembaga belajar diaspora, karena dapat menjadi pedoman dalam merancang kegiatan yang adaptif, kreatif, dan efektif untuk membentuk karakter kebangsaan anak-anak di luar negeri (Rifid et al., 2024). Dengan menekankan metode yang kontekstual dan interaktif, diharapkan anak-anak dapat menginternalisasi nilai Pancasila secara lebih mendalam, sekaligus memperkuat identitas nasional mereka meski berada di lingkungan multikultural.

Berdasarkan uraian tersebut, penelitian ini bertujuan untuk menjawab dua pertanyaan utama: (1) bagaimana implementasi nilai-nilai Pancasila dalam aktivitas kreatif anak-anak diaspora Indonesia di Sanggar Belajar Malaysia, dan (2) bagaimana peran aktivitas kreatif tersebut dalam memperkuat identitas nasional anak-anak diaspora Indonesia. Tujuan penelitian ini adalah untuk menganalisis bentuk implementasi nilai-nilai Pancasila dalam kegiatan kreatif serta dampaknya terhadap penguatan identitas nasional anak-anak diaspora Indonesia. Dengan demikian, penelitian ini diharapkan memberikan gambaran komprehensif tentang strategi pendidikan karakter yang efektif di konteks diaspora, sekaligus menjadi dasar pengembangan program pendidikan berbasis Pancasila yang lebih adaptif, kontekstual, dan menyenangkan.

2. RESEARCH METHOD

Penelitian ini menggunakan pendekatan deskriptif kualitatif dengan desain studi kasus di sanggar belajar Malaysia (SDM) data dikumpulkan melalui

Comment (14): > The explanation of the method is still general. The qualitative approach and case study design are appropriate, but the following have not been explained in detail.
> Number of participants (teachers, students).
> Duration of research.
> Data analysis procedures (e.g., coding, categorization, theme development).
> Data validity techniques other than triangulation (e.g., member check or audit trail).

Suggestion:

Add a methodological description to meet Creswell or Moleong's qualitative transparency standards. Provide a flowchart or analysis diagram to clarify the thematic steps.

wawancara mendalam dengan guru dan siswa observasi partisipatif selama kegiatan berlangsung serta dokumentasi berupa foto kegiatan dan catatan lapangan. Instrumen penelitian dalam penelitian ini antara lain, observasi, wawancara, dan dokumentasi. Dan data divalidasi melalui proses triangulasi.

Aktivitas kreatif yang diamati meliputi menggambar nilai-nilai Pancasila dalam kehidupan sehari-hari literasi pahlawan atau membaca buku Selama lima belas menit dan menghafal pepatah tokoh nasional, permainan edukatif ular tangga pancasila, serta kerajinan membuat bendera merah putih. Data dianalisis secara tematik untuk menemukan pola-pola implementasi nilai pancasila serta dampaknya terhadap pembentukan karakter dan identitas nasional anak-anak diaspora Indonesia.

3. RESULT AND ANALYSIS

Hasil penelitian menunjukkan bahwa Sanggar Belajar Malaysia (SBM) memiliki peran strategis dalam mengimplementasikan nilai-nilai Pancasila melalui kegiatan kreatif yang dikemas secara edukatif dan kontekstual. Sanggar ini tidak hanya berfungsi sebagai ruang belajar bagi anak-anak diaspora Indonesia, tetapi juga menjadi media pembentukan karakter kebangsaan dan penguatan identitas nasional di lingkungan diaspora. Aktivitas yang dilakukan di SBM menunjukkan bahwa pendidikan karakter berbasis Pancasila dapat diadaptasi secara fleksibel di luar negeri tanpa kehilangan esensinya. Hal ini sesuai dengan temuan Dermawan, Al-Giffari, & Fitria (2024) mengenai internalisasi nilai Pancasila di kalangan anak diaspora di Malaysia.

Pendekatan kreatif dalam pendidikan karakter juga diperkuat oleh studi Saputri, Mahardani, & Wulansari (2024), yang menekankan efektivitas pembelajaran berbasis proyek dalam menumbuhkan kreativitas anak. Selain itu, internalisasi identitas nasional pada anak diaspora diperkuat oleh Andriani, Rangkuti, & Handayani (2024), yang menyoroti peran pengalaman sosial dan emosional dalam menumbuhkan rasa bangga terhadap keindonesiaan.

Implementasi Nilai-Nilai Pancasila dalam Aktivitas Kreatif di Sanggar Aisyiyah Pandan

Setiap aktivitas di Sanggar Belajar Malaysia (SBM) dirancang secara sistematis dan terencana sebagai sarana pendidikan karakter sekaligus media pembentukan rasa kebangsaan bagi anak-anak diaspora Indonesia. Sanggar ini tidak hanya berfungsi sebagai tempat belajar akademik, tetapi juga sebagai ruang sosial dan kultural yang menumbuhkan identitas nasional di tengah lingkungan multikultural. Melalui pendekatan pembelajaran yang kreatif, kontekstual, dan menyenangkan, SBM berupaya menginternalisasikan nilai-nilai Pancasila dalam kehidupan sehari-hari anak-anak Indonesia yang tumbuh di luar negeri.

Salah satu kegiatan yang menonjol adalah menggambar dengan tema nilai-nilai Pancasila dalam kehidupan sehari-hari. Kegiatan ini mengajak anak-anak

Comment [L5]: >The results and discussion section is very descriptive and demonstrates a deep understanding of the socio-cultural context of diaspora children.

>The structure of the discussion (implementation of values, student perceptions, the role of teachers, analysis of findings, challenges) is very systematic.

>However, it needs to be linked more closely to character education theory or value internalization models such as Kohlberg, Bandura, or Lickona's theories so that the argument is more theoretical, not just narrative.

>Direct quotes from the interview results should be added to strengthen the credibility of the data.

>The relationship between creative activities → internalization of values → strengthening of national identity needs to be sharpened to clarify the causal flow.

Suggestion:

A small subsection titled "Theoretical Discussion" is needed at the end of the discussion to bridge the empirical results with character education theory and Pancasila.

mengekspresikan pemahaman mereka tentang kerja sama, persatuan, dan gotong royong melalui karya visual yang sederhana. Misalnya, anak-anak menggambar suasana tolong-menolong di lingkungan sekolah, kebersamaan dalam permainan, atau kegiatan bersama keluarga. Melalui kegiatan ini, mereka belajar bahwa setiap tindakan kecil yang dilakukan dengan semangat kebersamaan merupakan wujud konkret dari nilai Pancasila. Kegiatan menggambar ini juga menjadi sarana refleksi diri, di mana anak-anak dapat memahami bahwa nilai-nilai moral tidak hanya diajarkan secara verbal, tetapi juga diwujudkan dalam tindakan nyata yang dapat divisualisasikan.

Selain menggambar, kegiatan literasi juga menjadi bagian integral dalam proses pembentukan karakter dan penguatan rasa kebangsaan. Anak-anak diajak membaca buku-buku cerita tentang pahlawan nasional, mempelajari perjuangan tokoh-tokoh bangsa, serta menghafal pepatah dan semboyan perjuangan yang mengandung nilai moral dan patriotisme. Tidak jarang, anak-anak juga diminta untuk menulis cerita pendek mengenai pengalaman mereka sebagai pelajar Indonesia di luar negeri, sehingga kegiatan literasi menjadi wadah ekspresi sekaligus sarana memperkuat identitas kebangsaan. Melalui aktivitas ini, mereka tidak hanya meningkatkan kemampuan berbahasa dan berpikir kritis, tetapi juga membangun kesadaran historis terhadap nilai-nilai perjuangan bangsa.

Pendekatan pembelajaran di SBM pun dirancang dengan nuansa yang interaktif dan kolaboratif. Permainan edukatif seperti ular tangga bertema Pancasila, kuis interaktif, serta permainan kelompok menjadi media yang efektif dalam menanamkan nilai-nilai moral dan sosial. Dalam permainan ular tangga, misalnya, setiap langkah maju dikaitkan dengan nilai positif seperti jujur, disiplin, dan gotong royong, sedangkan langkah mundur dikaitkan dengan perilaku yang bertentangan dengan nilai Pancasila. Dengan cara ini, anak-anak dapat memahami makna nilai kebangsaan melalui aktivitas yang menyenangkan dan mudah diingat.

Selain itu, kegiatan membuat kerajinan bertema kebangsaan juga memberikan pengalaman belajar yang bermakna. Anak-anak membuat bendera merah putih dari kertas warna, hiasan dinding bertuliskan sila-sila Pancasila, serta kolase bertema kemerdekaan. Aktivitas ini menumbuhkan rasa cinta tanah air melalui kreativitas dan kebanggaan terhadap simbol-simbol nasional. Kegiatan tersebut juga mengajarkan ketekunan, kerja sama, dan rasa tanggung jawab, terutama ketika dilakukan secara berkelompok. Dalam konteks pendidikan karakter, proses kerja sama yang terjadi di dalamnya merupakan bentuk konkret dari pelaksanaan nilai gotong royong dan kebersamaan.

Nilai-nilai sosial seperti toleransi dan empati juga menjadi aspek penting dalam kegiatan di SBM. Anak-anak yang tergabung di sanggar berasal dari berbagai daerah di Indonesia, bahkan dari latar belakang agama dan budaya yang berbeda. Namun, melalui kegiatan bersama, mereka belajar untuk saling menghargai, bekerja sama, dan membangun persaudaraan tanpa membedakan perbedaan. Toleransi ini tercermin dalam interaksi sehari-hari, baik dalam kegiatan belajar maupun saat bermain. Dengan demikian, sanggar menjadi miniatur kebhinekaan Indonesia yang hidup di tanah perantauan, di mana semangat persatuan dan kesetaraan tetap dijunjung tinggi.

Selain aspek sosial, SBM juga memperkuat identitas nasional melalui penggunaan bahasa Indonesia dalam setiap aktivitas komunikasi. Dalam

lingkungan masyarakat Malaysia yang multikultural, penggunaan bahasa Indonesia secara konsisten menjadi simbol kebanggaan sekaligus sarana menjaga jati diri nasional. Guru dan relawan di sanggar juga berperan penting dalam menanamkan kesadaran bahwa bahasa adalah bagian dari identitas bangsa. Anak-anak dibiasakan berbicara dengan bahasa Indonesia baku, membaca teks-teks kebangsaan, dan menyanyikan lagu-lagu nasional seperti "Indonesia Raya" atau "Garuda Pancasila."

Peringatan hari-hari besar nasional seperti Hari Kemerdekaan Republik Indonesia, Hari Kartini, dan Hari Pahlawan juga dijadikan momen penting untuk memperkuat semangat nasionalisme. Pada peringatan tersebut, anak-anak berpartisipasi dalam upacara, lomba, serta pertunjukan seni yang bertema perjuangan dan kebangsaan. Misalnya, mereka menampilkan drama pendek tentang perjuangan pahlawan, membaca puisi kemerdekaan, atau mengikuti lomba mewarnai simbol negara. Melalui kegiatan ini, nilai patriotisme tidak hanya diajarkan, tetapi juga dihidupkan secara nyata dalam pengalaman belajar yang menyenangkan.

Seluruh kegiatan di Sanggar Belajar Malaysia tidak hanya berfokus pada aspek akademik, tetapi juga secara konsisten mengintegrasikan nilai-nilai Pancasila dalam setiap aspek kehidupan anak. Aktivitas-aktivitas tersebut berhasil membentuk lingkungan belajar yang inklusif, kreatif, dan nasionalistik, yang berperan penting dalam membangun karakter generasi muda Indonesia di luar negeri. Melalui pendekatan yang menyenangkan, kontekstual, dan berbasis nilai, SBM menjadi contoh nyata bagaimana pendidikan karakter dan kebangsaan dapat diterapkan secara efektif di komunitas diaspora Indonesia (Saputri, Mahardani, & Wulansari, 2024).

Persepsi dan Pengalaman Siswa di Sanggar Aisyiyah Pandan

Hasil wawancara dengan lima siswa Sanggar Belajar Malaysia (SBM) menunjukkan bahwa mereka memandang kegiatan di sanggar bukan sekadar aktivitas belajar biasa, melainkan pengalaman yang menyenangkan sekaligus bermakna. Bagi anak-anak diaspora Indonesia, sanggar bukan hanya tempat belajar akademik, tetapi juga ruang sosial dan emosional yang menghubungkan mereka dengan identitas kebangsaan. Anak-anak menyebut kegiatan seperti menggambar, membuat bendera merah putih, dan menyanyikan lagu "Indonesia Raya" sebagai aktivitas favorit mereka. Aktivitas-aktivitas tersebut memberikan makna lebih dalam karena selain menghadirkan suasana gembira, juga memperkenalkan simbol-simbol kebangsaan secara konkret. Bagi mereka, menggambar bendera atau menyanyikan lagu nasional bukan hanya sekadar hiburan, melainkan juga cara mengenal dan mencintai tanah air dari jarak jauh.

Kegiatan yang dilakukan di SBM menjadi wadah ekspresi bagi anak-anak untuk mengenal nilai-nilai Pancasila secara kontekstual. Ketika anak-anak diajak menggambar tema gotong royong atau persatuan, mereka belajar mengaitkan nilai-nilai tersebut dengan kehidupan sehari-hari, seperti tolong-menolong, bekerja sama, dan menghargai perbedaan. Dari hasil wawancara juga terungkap bahwa anak-anak merasa bangga saat karya mereka dipajang di dinding sanggar. Bagi mereka, hal tersebut bukan hanya bentuk apresiasi, tetapi juga pengakuan atas kontribusi mereka terhadap lingkungan belajar yang berjiwa kebangsaan. Kegiatan sederhana ini ternyata memiliki dampak psikologis yang signifikan

karena menumbuhkan rasa percaya diri dan kebanggaan sebagai bagian dari komunitas Indonesia di luar negeri.

Nilai kerja sama dan gotong royong menjadi aspek yang paling menonjol dalam pengalaman belajar anak-anak di SBM. Saat melakukan kegiatan kelompok, seperti menggambar bersama, bermain ular tangga bertema Pancasila, atau membuat kerajinan dari bahan bekas, anak-anak belajar membagi tugas dan menghargai pendapat teman. Beberapa siswa menyebut bahwa mereka merasa senang karena bisa belajar "tidak egotis" dan "saling bantu teman." Melalui kebiasaan sederhana seperti bergiliran menggunakan alat tulis, membantu teman yang kesulitan, atau membersihkan ruangan bersama setelah kegiatan, tumbuhlah nilai-nilai keadilan sosial, tanggung jawab, dan empati. Dengan demikian, pembentukan karakter kebangsaan di SBM tidak terjadi melalui ceramah atau instruksi formal, melainkan tumbuh secara alami melalui aktivitas yang interaktif dan kolaboratif.

Kondisi ini memperlihatkan bahwa penerapan nilai-nilai Pancasila di lingkungan pendidikan nonformal dapat dilakukan secara efektif melalui pendekatan partisipatif dan berbasis pengalaman. Ketika anak-anak terlibat langsung dalam aktivitas yang menanamkan nilai moral dan sosial, maka proses internalisasi nilai menjadi lebih mendalam. Suasana belajar yang aktif, kreatif, dan menyenangkan menjadi faktor penting yang memungkinkan nilai-nilai kebangsaan diterima dengan sukarela, bukan karena paksaan. Hal ini sejalan dengan pandangan Andriani, Rangkuti, dan Handayani (2024) yang menegaskan bahwa penguatan karakter kebangsaan anak diaspora akan lebih berhasil apabila proses pembelajarannya bersifat kontekstual, dialogis, dan relevan dengan pengalaman anak.

Selain aspek kerja sama dan tanggung jawab, wawancara juga menunjukkan bahwa kegiatan di SBM berkontribusi besar terhadap penguatan identitas nasional anak-anak diaspora Indonesia. Mereka mengaku bangga ketika bisa bernyanyi lagu Indonesia di tengah lingkungan masyarakat yang multikultural. Ucapan seperti "senang bisa nyanyi lagu Indonesia," atau "bangga kalau gambar ditempel di dinding sanggar" menggambarkan munculnya keterikatan emosional terhadap simbol-simbol kebangsaan. Dalam konteks psikologis, rasa bangga ini merupakan bentuk awal dari kesadaran nasional yang berkembang secara bertahap melalui pengalaman sehari-hari. Anak-anak mulai menyadari bahwa menjadi warga negara Indonesia berarti memiliki identitas yang patut dihargai dan dijaga, meskipun mereka hidup di luar tanah air.

Rasa bangga terhadap keindonesiaan tersebut juga tampak dalam perilaku anak-anak ketika mengikuti kegiatan peringatan hari besar nasional. Mereka merasa antusias saat mengenakan pakalan adat, menyanyikan lagu perjuangan, atau berpartisipasi dalam lomba bertema kemerdekaan. Bagi mereka, kegiatan tersebut bukan hanya acara seremonial, tetapi juga kesempatan untuk mengekspresikan cinta terhadap tanah air. Beberapa anak bahkan mengaku mulai mengajarkan lagu-lagu Indonesia kepada teman sebaya mereka yang bukan warga negara Indonesia, menunjukkan bahwa proses pewarisan nilai kebangsaan tidak berhenti di ruang sanggar, melainkan meluas ke lingkungan sosial mereka.

Wawancara dengan para siswa juga menunjukkan bahwa peran pengajar di SBM sangat penting dalam membangun suasana belajar yang berkarakter. Guru

dan relawan di sanggar tidak hanya berperan sebagai pengajar, tetapi juga sebagai teladan yang menanamkan nilai disiplin, sopan santun, dan semangat gotong royong. Mereka menciptakan lingkungan yang aman dan inklusif, di mana setiap anak merasa dihargai dan diterima tanpa memandang asal daerah atau latar belakang keluarga. Pendekatan humanistik yang diterapkan ini memperkuat hubungan emosional antara siswa dan guru, yang secara tidak langsung memperkokoh nilai-nilai Pancasila dalam kehidupan anak-anak diaspora.

Hasil wawancara memperlihatkan bahwa kegiatan di Sanggar Belajar Malaysia memiliki dampak yang luas terhadap pembentukan karakter dan identitas nasional anak-anak diaspora Indonesia. Melalui kegiatan yang sederhana namun bermakna, anak-anak belajar mengenal, menghayati, dan menerapkan nilai-nilai Pancasila dalam kehidupan mereka. Rasa bangga, kebersamaan, dan kesadaran akan pentingnya persatuan bangsa tumbuh secara alami di lingkungan yang penuh keceriaan dan kehangatan. Sanggar belajar menjadi bukti bahwa pendidikan karakter dan kebangsaan dapat tumbuh subur bahkan di luar wilayah Indonesia, asalkan nilai-nilai Pancasila dihadirkan secara nyata dalam setiap aktivitas belajar (Andriani, Rangkuti, & Handayani, 2024).

Peran Guru dan Pendekatan Pembelajaran di Sanggar Alsiyyah Pandan

Guru di Sanggar Belajar Malaysia (SBM) berperan sentral sebagai fasilitator yang tidak hanya mengajar, tetapi juga membimbing anak-anak dalam proses internalisasi nilai-nilai Pancasila. Dalam konteks pendidikan nonformal seperti SBM, guru memiliki fungsi ganda: sebagai pendidik yang mentransfer pengetahuan sekaligus sebagai pembentuk karakter yang menanamkan nilai moral dan nasionalisme. Peran ini menuntut kemampuan pedagogis dan emosional yang tinggi karena guru harus mampu menciptakan suasana belajar yang menyenangkan, interaktif, dan penuh makna bagi anak-anak diaspora Indonesia yang tumbuh di lingkungan budaya berbeda.

Guru di SBM tidak menempatkan diri sebagai otoritas tunggal di ruang belajar, melainkan sebagai mitra belajar bagi siswa. Mereka menggunakan pendekatan partisipatif, di mana anak-anak diberi kebebasan untuk mengekspresikan kreativitas dan pandangannya terhadap berbagai nilai kehidupan. Dalam setiap aktivitas, seperti menggambar, bermain peran, atau berdiskusi, guru berusaha menuntun anak-anak untuk menemukan makna moral di balik kegiatan tersebut. Pendekatan ini sejalan dengan pandangan Asmarolni, Trisofirin, dan Shohenuddin (2024) yang menyatakan bahwa pendidikan karakter berbasis nilai akan lebih efektif apabila diterapkan melalui aktivitas partisipatif yang relevan dengan pengalaman nyata anak. Dengan demikian, guru tidak hanya mentransfer pengetahuan, tetapi juga membantu siswa membangun kesadaran moral melalui pengalaman belajar yang konkret.

Salah satu strategi pembelajaran yang sering digunakan adalah metode storytelling atau bercerita. Guru menceritakan kisah pahlawan nasional, legenda perjuangan rakyat Indonesia, maupun cerita rakyat yang mengandung pesan moral dan nilai kebajikan. Melalui kegiatan ini, anak-anak tidak hanya menikmati cerita, tetapi juga belajar meneladani tokoh-tokoh yang berani, jujur, dan cinta tanah air. Misalnya, kisah tentang perjuangan Cut Nyak Dien, Ki Hajar Dewantara, atau Ir. Soekarno dijadikan bahan refleksi untuk mengajarkan nilai keberanian, tanggung jawab, dan pengabdian kepada bangsa. Kegiatan bercerita ini juga

menjadi sarana yang efektif untuk mengembangkan kemampuan bahasa Indonesia anak-anak diaspora yang sehari-hari sering berinteraksi menggunakan bahasa asing.

Selain *storytelling*, guru juga menggunakan metode *role play* (bermain peran) sebagai strategi pembelajaran interaktif. Dalam metode ini, anak-anak diajak untuk memerankan tokoh tertentu yang menggambarkan nilai-nilai Pancasila, seperti pemimpin yang adil, teman yang toleran, atau warga yang gotong royong. Melalui permainan peran, anak-anak dapat memahami nilai moral secara langsung karena mereka terlibat dalam situasi sosial yang menggambarkan penerapan nilai tersebut. Kegiatan ini tidak hanya menumbuhkan empati dan rasa tanggung jawab, tetapi juga melatih keterampilan komunikasi, kerja sama, dan kepemimpinan. Guru berperan mengarahkan jalannya permainan, memberikan umpan balik, dan mengaitkan pengalaman bermain dengan konteks nilai kebangsaan.

Pendekatan lainnya yang digunakan adalah diskusi kelompok kecil, di mana anak-anak diajak untuk membahas topik sederhana seputar kehidupan sehari-hari yang terkait dengan nilai-nilai Pancasila. Misalnya, guru mengajukan pertanyaan seperti "Apa arti bekerja sama dengan teman?" atau "Bagaimana cara kita menghormati orang lain yang berbeda agama?". Melalui diskusi semacam ini, anak-anak belajar berpikir kritis, mendengarkan pendapat teman, dan menyampaikan ide secara sopan. Guru memosisikan diri sebagai pemandu yang menjaga dinamika diskusi tetap positif, memastikan setiap anak mendapat kesempatan berbicara, dan membantu mereka menyimpulkan nilai yang dipelajari. Dengan demikian, suasana kelas menjadi dialogis dan demokratis, mencerminkan prinsip keadilan sosial serta penghargaan terhadap keberagaman.

Peran guru sebagai fasilitator di SBM juga terlihat dalam kemampuan mereka menciptakan iklim belajar yang inklusif. Anak-anak diaspora yang belajar di sanggar berasal dari latar belakang daerah dan agama yang beragam, sehingga guru harus mampu menumbuhkan rasa saling menghargai dan toleransi. Mereka membangun kebiasaan positif seperti saling menyapa, bekerja dalam kelompok heterogen, dan menggunakan bahasa Indonesia sebagai bahasa pemersatu. Guru menanamkan bahwa perbedaan bukanlah penghalang, melainkan kekayaan yang harus dijaga sebagai bagian dari semboyan "Bhinneka Tunggal Ika." Dengan cara ini, nilai persatuan dan kesatuan bangsa dihadirkan secara nyata di dalam interaksi sosial sehari-hari di sanggar.

Selain menjadi fasilitator pembelajaran, guru juga berperan sebagai panutan moral bagi anak-anak. Sikap sopan santun, kedisiplinan, tanggung jawab, dan rasa hormat yang ditunjukkan oleh guru menjadi contoh nyata yang ditiru oleh siswa. Anak-anak belajar bukan hanya dari apa yang diajarkan, tetapi juga dari apa yang dicontohkan oleh gurunya. Misalnya, ketika guru datang tepat waktu, berbicara dengan ramah, dan menghargai pendapat anak, hal tersebut menjadi pembelajaran karakter yang kuat. Dengan demikian, proses internalisasi nilai-nilai Pancasila terjadi tidak hanya melalui kegiatan formal, tetapi juga melalui keteladanan sehari-hari yang konsisten.

Peran guru di SBM juga mencakup fungsi motivator dan pembimbing emosional. Dalam lingkungan diaspora, beberapa anak terkadang mengalami kerinduan terhadap tanah air atau merasa berbeda dari teman-teman mereka di luar sanggar. Dalam situasi seperti ini, guru menjadi sosok yang menumbuhkan

rasa percaya diri dan kebanggaan sebagai warga negara Indonesia. Melalui kegiatan seperti menyanyikan lagu kebangsaan, mengenalkan budaya Nusantara, atau mengadakan lomba bertema kemerdekaan, guru membantu anak-anak memperkuat ikatan emosional dengan identitas nasional mereka.

Guru di Sanggar Belajar Malaysia tidak hanya mengajarkan pengetahuan kognitif, tetapi juga membentuk karakter dan jati diri anak-anak diaspora melalui pendekatan yang partisipatif, kreatif, dan berlandaskan nilai-nilai Pancasila. Mereka menjadi ujung tombak dalam menjaga semangat nasionalisme di lingkungan perantauan dan memastikan bahwa generasi muda Indonesia di luar negeri tetap memiliki rasa cinta tanah air, solidaritas, dan tanggung jawab sosial yang kuat (Asmarolini, Trisofirin, & Shohenuddin, 2024).

Analisis dan Interpretasi Temuan

Temuan penelitian menunjukkan bahwa pendekatan pembelajaran berbasis aktivitas kreatif mampu memperkuat nilai-nilai kebangsaan melalui pengalaman langsung yang dekat dengan dunia anak. Nilai-nilai Pancasila tidak disampaikan secara teoretis, melainkan dipraktikkan dalam kegiatan sehari-hari di sanggar. Aktivitas kreatif terbukti menjadi sarana efektif untuk menghubungkan konsep nilai dengan perilaku nyata. Ketika anak menggambar nilai-nilai Pancasila, bermain permainan edukatif, atau membuat kerajinan bertema kebangsaan, mereka tidak hanya belajar secara kognitif, tetapi juga mengembangkan empati, kerja sama, dan rasa memiliki terhadap Indonesia (Dermawan, Al-Giffari, & Fitriah, 2024).

Selain itu, penelitian ini menunjukkan bahwa penguatan identitas nasional tidak hanya bergantung pada materi pembelajaran formal, tetapi juga pada pengalaman sosial dan emosional anak di lingkungan belajar. Aktivitas yang menyenangkan dan partisipatif menumbuhkan keterikatan emosional terhadap budaya dan simbol kebangsaan, sehingga nilai-nilai Pancasila menjadi bagian dari kehidupan sehari-hari anak (Yustina, 2024; Andriani, Rangkuti, & Handayani, 2024). Dengan demikian, SBM dapat dipandang sebagai model pendidikan nonformal yang berhasil menghidupkan nilai-nilai Pancasila dalam konteks kehidupan anak-anak diaspora Indonesia.

Temuan ini juga menegaskan bahwa internalisasi nilai kebangsaan akan lebih efektif apabila dikaitkan dengan aktivitas yang memiliki makna emosional bagi peserta didik. Dalam konteks anak-anak diaspora, aktivitas seperti menyanyikan lagu "Indonesia Raya", menghias ruang belajar dengan bendera merah putih, atau mengikuti lomba bertema kemerdekaan bukan hanya kegiatan simbolik, tetapi juga representasi dari keterhubungan emosional terhadap tanah air. Kegiatan tersebut membangkitkan rasa bangga sekaligus memperkuat identitas nasional yang mungkin mulai luntur akibat pengaruh budaya luar. Melalui pengalaman langsung ini, anak-anak belajar bahwa menjadi warga negara Indonesia bukan sekadar status kewarganegaraan, melainkan sebuah kebanggaan yang harus dijaga dan diwujudkan dalam tindakan positif sehari-hari. Dengan kata lain, pendekatan pembelajaran di SBM menunjukkan bahwa pendidikan karakter kebangsaan dapat tumbuh dari praktik sederhana yang menyentuh sisi afektif anak.

Selain memperkuat aspek afektif dan sosial, kegiatan di SBM juga berkontribusi pada pengembangan kemampuan berpikir kritis dan kesadaran

moral anak-anak. Aktivitas diskusi kelompok kecil dan permainan peran, misalnya, membantu anak memahami dilema moral dalam konteks nilai-nilai Pancasila. Anak diajak untuk memutuskan tindakan yang paling sesuai dengan prinsip keadilan, persatuan, dan kemanusiaan dalam situasi tertentu. Dengan demikian, pembelajaran di SBM tidak hanya berfokus pada hafalan sila-sila Pancasila, tetapi juga pada penerapannya dalam konteks sosial nyata. Anak-anak belajar menilai baik dan buruk berdasarkan nilai kebangsaan yang telah mereka pahami, bukan sekadar karena arahan guru. Pendekatan ini selaras dengan prinsip pendidikan karakter modern yang menekankan integrasi aspek kognitif, afektif, dan psikomotor dalam proses pembelajaran (Dermawan et al., 2024).

Hasil penelitian ini menunjukkan bahwa keberhasilan pembentukan karakter kebangsaan di SBM sangat dipengaruhi oleh hubungan Interpersonal antara guru dan siswa. Guru berperan sebagai figur inspiratif yang menumbuhkan semangat nasionalisme melalui keteladanan dan interaksi yang hangat. Ketika guru menunjukkan sikap menghargai perbedaan, bersikap adil, dan menciptakan suasana belajar yang inklusif, anak-anak secara tidak langsung meniru nilai-nilai tersebut dalam perilaku mereka. Hal ini memperkuat argumen bahwa pendidikan karakter tidak hanya terjadi melalui pengajaran langsung, tetapi juga melalui proses sosialisasi dan peneladanan di lingkungan belajar (Yustina, 2024). Oleh karena itu, peran guru sebagai fasilitator sekaligus teladan menjadi faktor kunci yang menentukan keberlanjutan penanaman nilai-nilai Pancasila di kalangan anak-anak diaspora Indonesia.

Hasil penelitian ini menegaskan bahwa pendekatan pendidikan berbasis aktivitas kreatif di SBM mampu menjembatani kesenjangan antara pembelajaran akademik dan penguatan karakter kebangsaan. Dengan menghadirkan suasana belajar yang kontekstual, menyenangkan, dan penuh makna, sanggar belajar telah membuktikan bahwa nilai-nilai Pancasila dapat dihidupkan kembali melalui tindakan nyata yang sederhana namun berdampak besar. Pengalaman di SBM menunjukkan bahwa pendidikan karakter kebangsaan bukanlah proses yang kaku atau terbatas pada ruang kelas formal, melainkan proses hidup yang tumbuh dari interaksi sosial, kreativitas, dan rasa cinta terhadap tanah air. Dengan demikian, model pendidikan seperti SBM berpotensi menjadi inspirasi bagi pengembangan program pendidikan nonformal lainnya, baik di dalam maupun luar negeri, untuk memperkuat jati diri dan karakter kebangsaan generasi muda Indonesia (Dermawan et al., 2024; Yustina, 2024; Andriani et al., 2024).

Tantangan dan Implikasi

Meskipun kegiatan di SBM terbukti efektif, penelitian ini juga menemukan beberapa tantangan. Anak-anak diaspora seringkali menghadapi keterbatasan waktu karena kegiatan keluarga atau sekolah formal di Malaysia. Selain itu, variasi latar belakang budaya dan bahasa memerlukan penyesuaian metode pengajaran agar semua anak dapat mengikuti aktivitas dengan optimal. Temuan ini menunjukkan perlunya dukungan berkelanjutan dari guru, orang tua, dan komunitas diaspora untuk memastikan pendidikan karakter berbasis Pancasila dapat berjalan konsisten (Maharani et al., 2024; Novia, 2023).

Penelitian ini menekankan bahwa pendidikan karakter berbasis aktivitas kreatif dapat menjadi model yang direplikasi di berbagai komunitas diaspora

Indonesia. Pendekatan ini tidak hanya mendukung pembelajaran nilai, tetapi juga memperkuat identitas nasional anak sejak usia dini, sekaligus meningkatkan kesadaran sosial dan keterampilan kolaboratif (Saputri, Mahardani, & Wulansari, 2024). Model pembelajaran semacam ini juga relevan diterapkan di lembaga pendidikan nonformal lainnya, seperti komunitas belajar dan rumah baca anak Indonesia di luar negeri. Dengan dukungan pemerintah dan lembaga sosial, program serupa dapat menjadi sarana diplomasi budaya sekaligus menjaga keberlanjutan identitas nasional di kalangan generasi muda Indonesia yang tinggal di luar negeri.

Hasil penelitian ini memberikan kontribusi teoretis bagi pengembangan model pendidikan karakter berbasis Pancasila di ranah nonformal. Melalui praktik pembelajaran yang kreatif, partisipatif, dan kontekstual, nilai-nilai dasar Pancasila seperti gotong royong, kemanusiaan, dan persatuan dapat diinternalisasi secara alami. Penerapan metode ini tidak hanya membangun kecerdasan moral, tetapi juga kecerdasan emosional dan sosial yang diperlukan dalam kehidupan multikultural. Ke depan, penelitian lanjutan dapat mengkaji efektivitas pendekatan ini dalam konteks yang lebih luas, termasuk komunitas diaspora di negara lain, untuk melihat sejauh mana pola pendidikan berbasis aktivitas kreatif mampu menumbuhkan semangat nasionalisme lintas batas geografis dan budaya.

4. CONCLUSION

Berdasarkan hasil penelitian, dapat disimpulkan bahwa Sanggar Belajar Malaysia (SBM) memiliki peran strategis dalam mengimplementasikan nilai-nilai Pancasila melalui aktivitas kreatif yang edukatif dan kontekstual. Aktivitas seperti menggambar, membuat karya literasi, permainan edukatif, dan kerajinan tidak hanya menumbuhkan kreativitas anak, tetapi juga memperkuat nilai-nilai kebangsaan, seperti gotong royong, toleransi, persatuan, dan cinta tanah air. Hasil penelitian juga menunjukkan bahwa anak-anak diaspora Indonesia di Malaysia mengalami internalisasi nilai Pancasila secara alami, yang terlihat dari keterikatan emosional terhadap simbol kebangsaan dan rasa bangga terhadap identitas nasional mereka. Peran guru sebagai fasilitator menjadi faktor penting dalam memastikan nilai-nilai Pancasila dapat diterapkan secara praktis dan menyenangkan, sehingga pembelajaran tidak hanya bersifat kognitif, tetapi juga membentuk karakter dan perilaku sosial anak. Selain itu, pendidikan karakter berbasis aktivitas kreatif terbukti efektif dalam memperkuat identitas nasional anak-anak diaspora, sekaligus menjadi model pendidikan nonformal yang dapat direplikasi di komunitas diaspora lain. Dengan demikian, pendekatan kreatif ini tidak hanya mendukung pembelajaran nilai, tetapi juga memberikan pengalaman bermakna yang menumbuhkan kesadaran kebangsaan sejak usia dini.

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IMPLEMENTATION OF PANCASILA VALUES IN CREATIVE ACTIVITIES FOR STRENGTHENING THE NATIONAL IDENTITY OF INDONESIAN CHILDREN IN KAMPUNG PANDAN, MALAYSIA

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ABSTRACT

In the current era of globalization and increasing mobility of Indonesian communities abroad, efforts to preserve national identity have become a major challenge for younger generations of the diaspora. Value-based education grounded in Pancasila serves as an essential means of instilling national character from an early age, including through creative activities in non-formal learning environments. This study aims to analyze the implementation of Pancasila values through creative activities in strengthening the national identity of Indonesian diaspora children in Malaysia. A qualitative approach with a case study design was employed at the Malaysia Learning Center (SBM), utilizing in-depth interviews, participatory observations, and documentation. The findings indicate that creative activities such as drawing Pancasila values, hero literacy exercises, Pancasila-themed snakes and ladders games, and crafting Indonesian flags are effective in instilling the values of mutual cooperation, tolerance, and nationalism. The use of the Indonesian language and the celebration of national holidays further reinforced children's sense of patriotism. The learning center model has proven to be an effective medium for character education among diaspora children. This study recommends the replication of this model in other diaspora communities, as well as policy support from the government to strengthen Pancasila-based character education for Indonesian children abroad.

Keywords: Pancasila, national identity, diaspora children, creative activities, character education, Indonesian diaspora.

1. INTRODUCTION

Pancasila is the ideological foundation and worldview of the Indonesian nation, containing fundamental values that guide national life and statehood. These values function as moral principles and as a direction for shaping citizens' character so that they remain grounded in national identity (Ni'mah et al., 2024; Aryani et al., 2022). In the

context of dynamic global changes, Pancasila serves as a foundation for facing various challenges, including the influence of foreign cultures that may weaken national identity (Risdiyani & Dewi, 2021).

In today's era of globalization, the flow of information and foreign culture increasingly influences the lifestyle and mindset of Indonesian youth. National identity becomes vulnerable if it is not cultivated through value-based education from an early age (Miftahuddin & Wulandari, 2018). As the national ideology, Pancasila plays a crucial role as a worldview, moral compass, and source of values that guide citizens' attitudes and behavior so that they remain rooted in national personality (Nasrudin et al., 2024). The values contained in Pancasila—divinity, humanity, unity, deliberation, and social justice—must be continuously implemented in everyday life so that they do not remain merely conceptual knowledge but become lived character within individuals (Hidayanto, 2025).

Character education based on Pancasila plays an essential role in fostering awareness of tolerance, mutual cooperation, and patriotism, particularly within diverse societies. Through well-designed learning processes, children can internalize social and moral values deeply, so that their behaviors are not the result of rote learning but reflections of internalized character (Febriani, 2023; Asmaroini, 2023). This form of value-based character education is not only relevant within Indonesia but is especially urgent for Indonesian diaspora children living abroad. They face challenges in maintaining national identity due to differences in social, cultural, and linguistic environments (Maharani et al., 2024; Novia, 2023).

In diaspora communities, particularly in Malaysia, Indonesian children often must adapt to dominant local cultures. This can create identity dilemmas, where emotional attachment to national values may weaken if they are not provided with appropriate character education (Dermawan et al., 2024; Azizah et al., 2024). Therefore, the internalization of Pancasila values needs to be conducted in a contextual, enjoyable, and continuous manner. Creative activities serve as an effective approach because through drawing, coloring, crafting simple literary works, educational games, and handicrafts, children can understand Pancasila values naturally and enjoyably (Asmaroini, 2023; Febriani, 2023).

Creative activities not only foster creativity but also serve as a medium for character formation, strengthening social bonds, and instilling a sense of nationalism. These activities enable diaspora children to directly experience the internalization of Pancasila values, so that the values are not merely theoretical but are applied in daily social interactions (Hidayanto, 2025; Nasrudin et al., 2024). Furthermore, creative activities become a channel for self-expression and emotional development, enabling children to understand the meaning of unity, justice, and deliberation in real social contexts (Ni'mah et al., 2024).

The urgency of this study arises from the limited research on the implementation of Pancasila values among diaspora children, especially in Malaysia. Most prior studies have focused on character education within Indonesia, leaving limited exploration of how diaspora children internalize Pancasila values through creative activities (Yustina, 2024; Parwati & Suastra, 2024). This research is expected to make significant contributions both to educational practice and theoretical development in Pancasila-based character education.

Moreover, this study has practical relevance for teachers, parents, and managers of diaspora learning centers, as it can serve as a guideline for designing adaptive, creative, and effective activities to build national character among children living abroad (Rifki et al., 2024). By emphasizing contextual and interactive methods, it is expected that children can internalize Pancasila values more deeply while strengthening their national identity in a multicultural environment.

Based on the discussion above, this research aims to answer two main questions: (1) how are Pancasila values implemented through creative activities among Indonesian diaspora children at a learning center in Malaysia, and (2) how do these creative activities contribute to strengthening their national identity? The objective of this study is to analyze the forms of Pancasila value implementation through creative activities and its impact on reinforcing national identity among Indonesian diaspora children. Thus, this study is expected to provide a comprehensive picture of effective character education strategies in diaspora contexts and offer a foundation for developing more adaptive, contextual, and engaging Pancasila-based educational programs.

2. RESEARCH METHOD

This study employs a qualitative descriptive approach with a case study design aimed at understanding the process of internalizing Pancasila values among Indonesian diaspora children through creative activities at Sanggar Aisyiyah Kampung Pandan, Malaysia. The research site is located at Jalan 3/76D, Desa Pandan, 55100 Kuala Lumpur, Federal Territory, Malaysia, with a research duration of 28 days, from September 4, 2025 to October 1, 2025.

The research participants consisted of 16 students aged 8–13 years and 2 learning coordinators who managed literacy activities and creative projects. Most of the students were children of Indonesian migrant workers who had lived in Malaysia for 1–5 years and attended non-formal education every Saturday and Sunday. Participants were selected using purposive sampling based on their active engagement in learning activities and their willingness to be interviewed.

The research instruments included participatory observation, semi-structured interviews, and documentation in the form of photos, videos, and student-made artifacts. Observations focused on creative activities such as drawing representations of Pancasila values in everyday life, the "Hero Reading" literacy activity involving fifteen minutes of book reading and memorization of national heroes' sayings, the educational game Pancasila Snakes and Ladders, and the crafting of the Indonesian flag (Merah Putih). Interviews were conducted with teachers and selected students to obtain insights into the values, experiences, and meanings embedded in the learning activities.

To ensure data validity, this research applied source and technique triangulation, member checking, and audit trail. Triangulation was carried out by comparing observation, interview, and documentation data, and checking narrative consistency between students and teachers. Member checking was performed on preliminary findings by presenting the researcher's interpretations to key informants to ensure accuracy of meaning and avoid misinterpretation. The audit trail was maintained by storing field notes, transcripts, coding results, and analytical decision changes as evidence of the



research process's accountability, in accordance with qualitative trustworthiness standards recommended by Creswell and Moleong.

Data analysis was conducted using a thematic approach through several interactive stages, including (1) data familiarization by reading transcripts and field notes; (2) open coding by labeling relevant data segments; (3) categorization by grouping similar codes into conceptual categories; and (4) theme development to generate major themes related to the implementation of Pancasila values and their impact on character development and national identity formation. Emerging themes were compared across data sources to establish empirically valid conclusions. The analytical process was cyclical, reflective, and conducted concurrently with data collection.

Preliminary findings indicate that creative activities function not only as a learning method but also as a medium for internalizing national identity, fostering pride, and strengthening character through symbolic and affective participation. However, these findings are presented in the results section, whereas this part emphasizes the methodological procedures that enabled such empirical understanding.

3. RESULT AND ANALYSIS

The findings of this study indicate that the Malaysia Learning Center (Sanggar Belajar Malaysia/SBM) plays a strategic role in implementing Pancasila values through creative activities that are designed in an educational and contextual manner. The center not only functions as a learning space for Indonesian diaspora children, but also serves as a medium for national character formation and the strengthening of national identity within the diaspora environment. The activities conducted at SBM demonstrate that Pancasila-based character education can be flexibly adapted abroad without losing its essence. This aligns with the findings of Dermawan, Al-Giffari, and Fitria (2024), who highlight the internalization of Pancasila values among diaspora children in Malaysia.

The creative approach in character education is also supported by the study of Saputri, Mahardani, and Wulansari (2024), who emphasize the effectiveness of project-based learning in fostering children's creativity. Furthermore, the internalization of national identity among diaspora children is reinforced by Andriani, Rangkuti, and Handayani (2024), who underscore the role of social and emotional experiences in cultivating a sense of pride in Indonesian identity.

Implementation of Pancasila Values in Creative Activities at Sanggar Aisyiyah Pandan

Every activity at the Malaysia Learning Center (Sanggar Belajar Malaysia/SBM) is systematically and purposefully designed as a medium for character education as well as the cultivation of national identity among Indonesian diaspora children. The center does not only function as a space for academic learning, but also serves as a social and cultural environment that fosters national identity within a multicultural context. Through creative, contextual, and enjoyable learning approaches, SBM seeks to internalize the values of Pancasila in the daily lives of Indonesian children growing up abroad.

One of the most prominent activities is drawing with the theme of Pancasila values in everyday life. This activity encourages children to express their understanding of cooperation, unity, and mutual assistance (*gotong royong*) through simple visual works. For example, children draw scenes of helping one another at school, playing together, or engaging in family activities. Through this activity, they learn that every small action performed with a spirit of togetherness represents a concrete embodiment of Pancasila values. The drawing activity also serves as a form of self-reflection, allowing children to understand that moral values are not only taught verbally, but also manifested in real actions that can be visualized.

In addition to drawing, literacy activities are an integral part of character development and the strengthening of national identity. Children are encouraged to read storybooks about national heroes, learn about their struggles, and memorize proverbs and mottos of resistance that contain moral and patriotic values. Occasionally, children are also asked to write short stories about their experiences as Indonesian students living abroad, making literacy activities a space for expression as well as a tool to reinforce national identity. Through these activities, they not only improve linguistic ability and critical thinking but also build historical awareness of national struggles and values.

The learning approach at SBM is also designed to be interactive and collaborative. Educational games such as Pancasila-themed snakes and ladders, interactive quizzes, and group games serve as effective tools for instilling moral and social values. In the snakes and ladders game, for instance, each forward step is associated with positive values such as honesty, discipline, and cooperation, while backward steps represent behaviors that contradict Pancasila values. In this way, children come to understand the meaning of national values through enjoyable and memorable activities.

Furthermore, crafting activities with national themes provide meaningful learning experiences. Children create red-and-white flags from colored paper, wall decorations featuring the five principles of Pancasila, and collages with the theme of independence. These activities foster love for the homeland through creativity and pride in national symbols. They also teach perseverance, teamwork, and responsibility, especially when carried out in groups. In the context of character education, these collaborative processes serve as concrete manifestations of mutual assistance and solidarity.

Social values such as tolerance and empathy are also significant aspects of SBM activities. Children attending the center come from various regions of Indonesia and even different religious and cultural backgrounds. However, through shared activities, they learn to respect one another, work together, and build friendships regardless of differences. This tolerance is reflected in their daily interactions, both during learning activities and playtime. Thus, the center becomes a miniature representation of Indonesian diversity abroad, where the spirit of unity and equality is upheld.

In addition to the social aspect, SBM strengthens national identity through the use of the Indonesian language in all communication activities. In the multicultural setting of Malaysia, the consistent use of the Indonesian language becomes a symbol of pride as well as a means of maintaining national identity. Teachers and volunteers play an important role in instilling the awareness that language is part of national identity. Children are accustomed to using standard Indonesian, reading national texts, and singing national songs such as "Indonesia Raya" and "Garuda Pancasila."

National commemorative days, such as Independence Day, Kartini Day, and Heroes' Day, are also used as important moments to reinforce the spirit of nationalism. During these celebrations, children participate in ceremonies, competitions, and art performances with themes of struggle and patriotism. For instance, they perform short dramas about national heroes, recite patriotic poetry, or participate in coloring competitions featuring national symbols. Through these activities, patriotism is not merely taught but lived through meaningful learning experiences.

All activities at the Malaysia Learning Center focus not only on academic achievement but consistently integrate Pancasila values into every aspect of children's lives. These activities successfully create a learning environment that is inclusive, creative, and nationalistic, playing an essential role in building the character of Indonesian youth living abroad. Through engaging, contextual, and values-based approaches, SBM exemplifies how character and citizenship education can be effectively implemented in Indonesian diaspora communities (Saputri, Mahardani, & Wulansari, 2024).

Students' Perceptions and Experiences at Sanggar Aisyiyah Pandan

Findings from interviews with five students at the Malaysia Learning Center (Sanggar Belajar Malaysia/SBM) reveal that they perceive activities at the center not merely as ordinary learning experiences, but as enjoyable and meaningful engagements. For Indonesian diaspora children, the center is not only a place for academic learning, but also a social and emotional space that connects them to their national identity. The children mentioned activities such as drawing, making red-and-white flags, and singing "Indonesia Raya" as their favorites. These activities carry deeper meaning because, while they provide joy, they also introduce national symbols in a concrete manner. For them, drawing a flag or singing the national anthem is not merely a form of entertainment, but a way to know and love their homeland from afar.

Activities conducted at SBM serve as a space for children to understand Pancasila values in a contextual way. When children are asked to draw themes of mutual assistance or unity, they learn to connect these values with daily life, such as helping others, working together, and respecting differences. Interview data also show that children feel proud when their artwork is displayed on the center's walls. For them, this is not only a form of appreciation, but also recognition of their contribution to a learning environment infused with national values. These simple practices have significant psychological impact because they foster self-confidence and pride as part of the Indonesian community abroad.

Values of cooperation and mutual assistance are the most prominent aspects in students' learning experiences at SBM. During group activities such as collaborative drawing, playing Pancasila-themed snakes and ladders, or creating crafts from recycled materials children learn to divide tasks and respect others' opinions. Some students expressed happiness because they could learn "not to be selfish" and "help their friends." Through simple habits such as taking turns using stationery, assisting peers who struggle, or cleaning the room together after activities, they develop values of social justice, responsibility, and empathy. Thus, national character-building at SBM does not occur through lectures or formal instruction but emerges organically through interactive and collaborative activities.

This condition illustrates that the implementation of Pancasila values in non-formal educational settings can be effectively carried out through participatory and experiential approaches. When children are directly involved in activities that embed moral and social values, the process of internalization becomes deeper. An active, creative, and enjoyable learning environment becomes a crucial factor that enables national values to be embraced willingly rather than imposed. This is consistent with Andriani, Rangkuti, and Handayani (2024), who assert that strengthening national character among diaspora children is more effective when the learning process is contextual, dialogical, and relevant to children's experiences.

Beyond cooperation and responsibility, interview results also show that SBM activities significantly contribute to strengthening the national identity of Indonesian diaspora children. They expressed pride in being able to sing Indonesian songs within a multicultural setting. Statements such as "I am happy to sing Indonesian songs" or "I am proud when my drawing is displayed on the wall" reflect the emergence of emotional attachment to national symbols. Psychologically, this sense of pride represents an early form of national consciousness that develops gradually through everyday experiences. Children begin to understand that being an Indonesian citizen means having an identity worth valuing and preserving, even while living abroad.

This pride in Indonesian identity is also visible in children's behavior during national commemorations. They feel enthusiastic when wearing traditional clothing, singing patriotic songs, or participating in competitions with independence themes. For them, these activities are not merely ceremonial events but opportunities to express love for their homeland. Some children even reported teaching Indonesian songs to their non-Indonesian peers, indicating that the transmission of national values extends beyond the learning center and into their broader social environment.

Interviews also highlight the crucial role of educators in fostering a character-based learning environment at SBM. Teachers and volunteers do not only function as instructors but also as role models who instill discipline, politeness, and the spirit of mutual assistance. They create a safe and inclusive environment where every child feels respected and accepted regardless of regional or familial background. This humanistic approach strengthens emotional bonds between students and teachers, indirectly reinforcing Pancasila values in the lives of diaspora children.

Overall, interview findings demonstrate that activities at the Malaysia Learning Center have a broad impact on the development of character and national identity among Indonesian diaspora children. Through simple yet meaningful activities, children learn to understand, appreciate, and apply Pancasila values in their lives. Feelings of pride, togetherness, and awareness of national unity grow naturally in an atmosphere filled with joy and warmth. The learning center stands as evidence that character and civic education can thrive even beyond Indonesian borders, as long as Pancasila values are meaningfully embedded into daily learning activities (Andriani, Rangkuti, & Handayani, 2024).

The Role of Teachers and Learning Approaches at Sanggar Aisyiyah Pandan

Teachers at the Malaysia Learning Center (Sanggar Belajar Malaysia/SBM) play a central role as facilitators who not only teach but also guide children in the internalization of Pancasila values. In the context of non-formal education such as SBM, teachers hold dual functions: as educators who transfer knowledge and as character builders who instill



moral and nationalistic values. This role demands strong pedagogical and emotional competence, as teachers must be able to create a joyful, interactive, and meaningful learning environment for Indonesian diaspora children growing up within a different cultural context.

Teachers at SBM do not position themselves as the sole authority in the classroom; rather, they act as learning partners for the students. They employ participatory approaches in which children are encouraged to express their creativity and perspectives on various life values. In every activity such as drawing, role-playing, or group discussions teachers aim to guide students to discover the moral meaning behind the activities. This approach aligns with Asmaroini, Trisofirin, and Shohenuddin (2024), who argue that value-based character education is more effective when implemented through participatory activities that are relevant to children's real-life experiences. Thus, teachers do not merely transfer knowledge but help students build moral awareness through concrete learning experiences.

One of the frequently used strategies is storytelling. Teachers narrate stories about national heroes, struggles of the Indonesian people, and folktales that contain moral messages and virtuous values. Through these stories, children not only enjoy the narratives but also learn to emulate figures who are brave, honest, and patriotic. For instance, stories about the struggles of Cut Nyak Dien, Ki Hajar Dewantara, or Ir. Soekarno are used as reflective materials to teach values of courage, responsibility, and dedication to the nation. Storytelling also becomes an effective medium for developing the Indonesian language skills of diaspora children who commonly interact in foreign languages in their daily lives.

In addition to storytelling, teachers also use role play as an interactive learning strategy. In this method, children are invited to portray characters that reflect Pancasila values, such as a fair leader, a tolerant friend, or a cooperative citizen. Through role play, children are able to understand moral values directly because they engage in social situations that illustrate the application of those values. This activity not only fosters empathy and responsibility but also develops communication, cooperation, and leadership skills. Teachers guide the flow of activities, provide feedback, and connect children's experiences with broader national values.

Another approach used is small group discussions, in which children are encouraged to discuss simple topics related to daily life and Pancasila values. For example, teachers ask questions such as, "What does it mean to cooperate with friends?" or "How do we respect others who have different religions?" Through such discussions, children learn to think critically, listen to others, and express ideas politely. Teachers position themselves as facilitators who maintain positive dialogue, ensure equal participation, and help students conclude the values being learned. Consequently, the classroom environment becomes dialogical and democratic, reflecting principles of social justice and appreciation of diversity.

Teachers' roles as facilitators are also evident in their ability to create an inclusive learning climate. Diaspora children at SBM come from diverse regional and religious backgrounds, requiring teachers to foster mutual respect and tolerance. They cultivate positive habits such as greeting one another, working in heterogeneous groups, and using Indonesian as a unifying language. Teachers instill the idea that differences are not

barriers but a richness to be preserved as part of the motto "Unity in Diversity" (*Bhinneka Tunggal Ika*). This way, the values of national unity and cohesion are embodied in daily social interactions.

Beyond facilitation, teachers also serve as moral role models for children. The politeness, discipline, responsibility, and respect demonstrated by teachers become real-life examples for students to emulate. Children learn not only from what teachers say but also from what they do. For instance, when teachers arrive on time, speak kindly, and respect students' opinions, these behaviors become strong lessons in character formation. Therefore, the internalization of Pancasila values occurs not only through formal activities but also through consistent everyday modeling.

Teachers at SBM also function as motivators and emotional guides. In diaspora environments, some children may experience homesickness or feel different from peers outside the center. In such situations, teachers become figures who foster self-confidence and pride as Indonesian citizens. Through activities such as singing the national anthem, introducing Indonesian culture, or organizing competitions themed around national celebrations, teachers help children strengthen emotional ties to their national identity.

Teachers at the Malaysia Learning Center do not merely teach cognitive knowledge but also shape the character and identity of diaspora children through participatory, creative, and value-based approaches. They serve as the vanguard in sustaining nationalistic spirit in diaspora environments and ensuring that young Indonesians abroad retain a strong sense of patriotism, solidarity, and social responsibility (Asmaroini, Trisofirin, & Shohenuddin, 2024).

Analysis and Interpretation of Findings

The findings of this study reveal that creative activity-based learning approaches are effective in reinforcing national values through direct experiences that are closely connected to children's everyday lives. Pancasila values are not delivered theoretically, but are instead practiced through daily activities at the learning center. Creative activities serve as an effective medium for linking conceptual values with real behaviors. When children draw representations of Pancasila values, play educational games, or create crafts with national themes, they do not only learn cognitively, but also develop empathy, cooperation, and a sense of belonging to Indonesia (Dermawan, Al-Giffari, & Fitria, 2024).

Moreover, the study shows that the strengthening of national identity is not solely dependent on formal learning materials, but also on children's social and emotional experiences within the learning environment. Enjoyable and participatory activities foster emotional attachment to cultural symbols and national identity, enabling Pancasila values to become part of children's everyday lives (Yustina, 2024; Andriani, Rangkuti, & Handayani, 2024). Thus, SBM can be perceived as a successful model of non-formal education that revitalizes Pancasila values within the context of Indonesian diaspora children's lived experiences.

The findings further indicate that the internalization of national values becomes more effective when linked to activities that hold emotional meaning for the learners. In the context of diaspora children, activities such as singing "Indonesia Raya," decorating learning spaces with the red-and-white flag, or participating in independence-themed competitions are not merely symbolic acts but also representations of emotional connection to the homeland. These activities evoke pride and strengthen a national



identity that may fade due to external cultural influences. Through these lived experiences, children learn that being Indonesian is not merely a legal status, but a source of pride that should be upheld and manifested in positive everyday actions. In other words, the learning approach implemented by SBM demonstrates that national character education can grow from simple practices that appeal to the affective dimension of learners.

In addition to strengthening affective and social aspects, activities at SBM also contribute to the development of children's critical thinking and moral awareness. Activities such as small-group discussions and role play help children understand moral dilemmas within the context of Pancasila values. They are encouraged to decide on actions that best reflect principles of justice, unity, and humanity in specific situations. Thus, learning at SBM does not merely focus on memorizing Pancasila's principles, but emphasizes their application in real social contexts. Children learn to evaluate right and wrong based on national values they understand, not simply because of teacher instruction. This approach aligns with contemporary character education principles emphasizing the integration of cognitive, affective, and psychomotor dimensions in learning (Dermawan et al., 2024).

The study also shows that the success of national character formation at SBM is strongly influenced by the interpersonal relationships between teachers and students. Teachers serve as inspirational figures who nurture nationalism through role modeling and warm interactions. When teachers display respect for differences, fairness, and inclusiveness, children naturally replicate those values in their own behavior. This reinforces the argument that character education occurs not only through direct instruction, but also through socialization and role modeling within the learning environment (Yustina, 2024). Therefore, the teacher's role as both facilitator and exemplar is a key factor in sustaining Pancasila value internalization among Indonesian diaspora children.

Overall, the findings affirm that the creative activity-based educational approach at SBM effectively bridges the gap between academic learning and national character development. By cultivating a contextual, enjoyable, and meaningful learning environment, the learning center demonstrates that Pancasila values can be revived through simple yet impactful practices. Experiences at SBM show that national character education is not a rigid process confined to formal classrooms, but a lived process that grows from social interaction, creativity, and love for the homeland. Consequently, SBM's educational model has the potential to serve as an inspiration for the development of other non-formal education programs, both within and beyond Indonesia, to strengthen the identity and national character of the young generation (Dermawan et al., 2024; Yustina, 2024; Andriani et al., 2024).

Challenges and Implications

Although activities at SBM have proven effective, this study also identifies several challenges. Indonesian diaspora children often face time constraints due to family responsibilities or formal schooling in Malaysia. In addition, variations in cultural and linguistic backgrounds require adaptive teaching methods so that all children can participate optimally in the activities. These findings highlight the need for ongoing support from teachers, parents, and the diaspora community to ensure that Pancasila-

based character education can be consistently implemented (Maharani et al., 2024; Novia, 2023).

The study emphasizes that character education based on creative activities can serve as a model that is replicable across various Indonesian diaspora communities. This approach not only supports value education but also strengthens children's national identity from an early age, while simultaneously enhancing social awareness and collaborative skills (Saputri, Mahardani, & Wulansari, 2024). Such a learning model is also relevant to be applied in other non-formal education settings, including learning communities and children's reading centers for Indonesian migrants abroad. With support from the government and social organizations, similar programs could function as instruments of cultural diplomacy and help sustain national identity among young Indonesians living overseas.

The findings of this study contribute theoretically to the development of Pancasila-based character education models in non-formal contexts. Through creative, participatory, and contextual learning practices, core Pancasila values such as mutual cooperation, humanity, and unity can be internalized naturally. The implementation of this approach not only builds moral intelligence but also emotional and social intelligence necessary for life in multicultural environments. Future research may examine the effectiveness of this approach in broader contexts, including diaspora communities in other countries, to explore the extent to which creative activity-based education can cultivate nationalism across geographical and cultural boundaries.

4. CONCLUSION

Based on the findings of this study, it can be concluded that the Malaysia Learning Center (Sanggar Belajar Malaysia/SBM) plays a strategic role in implementing Pancasila values through creative activities that are educational and contextual. Activities such as drawing, producing literacy works, educational games, and crafts not only foster children's creativity but also strengthen national values such as mutual cooperation, tolerance, unity, and patriotism. The results also show that Indonesian diaspora children in Malaysia experience a natural internalization of Pancasila values, reflected in their emotional attachment to national symbols and their sense of pride in their national identity. The role of teachers as facilitators is a key factor in ensuring that Pancasila values are applied in a practical and enjoyable manner, so that learning is not merely cognitive but also contributes to the development of children's character and social behavior. Furthermore, character education based on creative activities has proven effective in strengthening the national identity of diaspora children, while serving as a non-formal education model that can be replicated in other diaspora communities. Thus, this creative approach not only supports value learning but also provides meaningful experiences that foster national awareness from an early age.

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1.	Apa tujuan utama bapak mengadakan kegiatan kreatif di sanggar ini?	Tujuan utama saya berat sebetulnya tujuan utama saya itu adalah memberikan pembelajaran kepada anak-anak pekerja migran Dan sebagai bentuk pengabdian juga Terus juga Ya hitung-hitung Memberikan sesuatu yang sudah saya punya Dan diberikan kepada anak-anak Seperti itu.
2.	Bagaimana cara bapak menanamkan nilai-nilai Pancasila dalam kegiatan sehari-hari di sanggar?	Sebenarnya banyak hal Yang pertama biasanya kita Memberikan Atau pun mengajarkan lagu-lagu nasional terus juga kita memberikan informasi-informasi terkait pembelajaran-pembelajaran kewarganegaraan nanti kan kalau di dalam pembelajaran itu kewarganegaraan itu mulai dari belajar tentang Pancasila terus juga nilai-nilai yang terkandung dalam Pancasila dan sebagainya jadi itu udah bagian dari pembelajaran kami di SBIC ya.
3.	Bisa diceritakan contoh ketika anak-anak menunjukkan sikap gotong royong atau toleransi saat kegiatan?	Yang pertama kalau untuk gotong royong sebetulnya banyak salah satunya misalnya ketika makan bersama itu kan mereka biasanya mempersiapkan tikarnya untuk dibentangkan terlebih dahulu. Setelah itu mereka akan berdoa bersama dan menyapu kembali dan itu semua dilakukan secara bersama-sama. Yang kedua kalau untuk yang gotong royong kegiatan belajar yang kita berikan kepada mereka yaitu berupa pembiasaan soft skill kalau saya tidak salah itu namanya mereka kita biasakan untuk mengerjakan pekerjaan-pekerjaan rumah dengan menggunakan sistem piket mereka mengepel, menyapu dan mengerjakan pekerjaan-pekerjaan lainnya yang ada di sekolah dan itu dilakukan juga secara bersama-sama nah kebetulan kalau untuk yang toleransi kami ada siswa dari latar belakang yang berbeda maksudnya latar belakang tuh mulai dari sukunya terus juga asal-asal daerahnya mereka ada yang dari Aceh ada yang dari NTT ada yang dari Jawa Timur kayak gitu Jadi disitulah menjadi Wadah, sebenarnya ini menjadi wadahnya mereka Untuk saling bertoleransi satu sama lain kayak gitu Dan kami pun menerima murid yang non muslim Untuk tetap belajar disini dan Alhamdulillah mereka pun merasa nyaman juga Berada di sekolah.
4.	Menurut bapak bagaimana kegiatan ini membantu anak-anak tetap merasa bangga sebagai bagian dari bangsa Indonesia di perbatasan?	Pertama, kami selalu mendorong untuk mereka menggunakan bahasa Indonesia dimanapun dan kapanpun. perlu menyesuaikan, kalau misalnya ini ada anak-anak KKNi datang, yang perlu menyesuaikan itu adalah bukan anak-anak KKNInya berbahasa Melayu, tapi mereka yang berbahasa, mereka yang menyesuaikan menggunakan bahasa Indonesia seperti itu. Jadi bukan mahasiswanya yang menggunakan

		<p>bahasa Melayu gitu ya, jadi memang mahasiswa harus pakai bahasa Indonesia dan anak-anaknya lah yang harus menyesuaikan menggunakan bahasa Indonesia itu sendiri. Nah terus yang selanjutnya sebetulnya dengan kegiatan-kegiatan yang seperti misalnya kegiatan tujuh belasan, terus juga kegiatan-kegiatan hari Kartini dan hari-hari besar lainnya. Jadi disitulah wadahnya juga untuk kami memberikan ataupun menanamkan nilai-nilai cinta tanah air ataupun rasa bangga terhadap Indonesia itu sendiri</p>
5.	<p>Apa harapan bapak terhadap anak-anak setelah mengikuti kegiatan sanggar ini?</p>	<p>Harapan saya sih sebenarnya mereka bisa melanjutkan sekolahnya bisa selesai minimal kalau misalnya minimal minimal S1 sebenarnya jadi selesai dari sini mereka melanjutkan SMP SMA dan kuliah. Itu buat saya minimal banget mereka S1, dan karena saya sudah merasakan pendidikan itu memang penting dan sangat berpengaruh bagi kehidupan saya, jadi buat saya mereka perlu banget untuk melanjutkan studinya sampai S1, dan untuk melanjutkan pendidikan, intinya melanjutkan pendidikan. Mulai dari selesai dari sini, mereka lanjut SMP, mereka lanjut SMA, mereka lanjut S1. mereka lanjut S1 itu yang minimal banget buat saya.</p>

Lampiran Lembar Wawancara Siswa-Siswi SB Aisyiyah Pandan

No	Pertanyaan	Hasil Wawancara
1.	Kegiatan apa yang paling kamu sukai di sanggar ini? Kenapa?	Anak-anak menyukai berbagai kegiatan seperti menyanyi lagu nasional, membuat bendera merah putih, bermain ular tangga Pancasila, dan menggambar sila-sila Pancasila. Mereka menyukai kegiatan tersebut karena seru, menyenangkan, bisa belajar sambil bermain, serta membuat mereka lebih semangat.
2.	Saat ikut kegiatan, apa kamu biasanya bekerja sama dengan teman? Bisa ceritakan contohnya?	Anak-anak biasanya bekerja sama dengan teman, seperti bernyanyi bersama agar tidak malu, berbagi tugas saat membuat kerajinan, berdiskusi saat bermain, dan membagi peran saat menggambar. Kerja sama membuat kegiatan lebih cepat selesai dan lebih menyenangkan.
3.	Menurut kamu bagaimana cara bersikap adil kepada teman saat bermain atau belajar bersama?	Menurut anak-anak, bersikap adil berarti memberi giliran kepada semua teman, tidak curang saat bermain, tidak memaksa, serta memastikan semua mendapat kesempatan dan alat yang sama.
4.	Dari kegiatan di sanggar, apa yang membuatmu lebih kenal dengan budaya Indonesia?	Melalui kegiatan di sanggar, anak-anak menjadi lebih hafal lagu nasional, mengenal dan menghargai bendera Merah Putih, serta memahami sila-sila dan nilai dalam Pancasila.
5.	Bagaimana rasanya jadi anak Indonesia yang tinggal di wilayah perbatasan?	Anak-anak merasa senang dan bangga menjadi bagian dari Indonesia walaupun tinggal di wilayah perbatasan. Mereka tetap bisa belajar tentang budaya dan nilai kebangsaan melalui kegiatan di sanggar.

Dokumentasi Siswa-Siswa SB Aisyiyah Pandan



Lembar Observasi Siswa- Siswi SB Aisyiyah

No	Indikator Observasi	Ya	Tidak	Keterangan
1.	Siswa menunjukkan rasa ingin tahu melalui aktivitas kreatif (menggambar, mewarnai, karya literasi sederhana , permainan edukatif dan kerajinan) yang berkaitan dengan nilai Pancasila.			
2.	Siswa aktif berpartisipasi dalam kegiatan kreatif yang mencerminkan sikap kerja sama.			
3.	Siswa memperlihatkan sikap toleransi dan saling menghargai dalam diskusi maupun kerja kelompok.			
4.	Siswa menunjukkan sikap disiplin dan tanggung jawab saat menyelesaikan aktivitas kreatif.			
5.	Siswa mampu menghubungkan karya kreatifnya dengan nilai-nilai Pancasila (misalnya gotong royong, cinta tanah air).			
6.	Siswa memperlihatkan sikap peduli terhadap lingkungan sosial melalui hasil karyanya.			
7.	Siswa menunjukkan kemampuan berpikir kritis dalam mengaitkan aktivitas kreatif dengan kehidupan sehari-hari.			



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LEMBAR PENGESAHAN PENULISAN ARTIKEL

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Artikel yang diajukan oleh mahasiswa di bawah ini:

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 N.P.M : 2202060009
 Program Studi : Pendidikan Pancasila dan Kewarganegaraan
 Judul Artikel : Implementasi Nilai Pancasila Dalam Aktivitas Kreatif Untuk Penguatan Identitas Nasional Anak di Wilayah Perbatasan Study Kasus Sanggar Aisyiyah Kampung Pandan Malaysia.

Sudah layak diseminarkan.

Medan, November 2025

Disetujui oleh:

Pembimbing

Ryan Taufika, S.Pd, M.Pd.

Disetujui oleh:

Dekan

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Ketua Program Studi

Ryan Taufika, S.Pd, M.Pd.



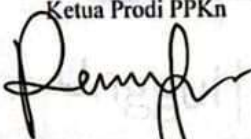
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Tanggal	Deskripsi Hasil Bimbingan Artikel	Tanda Tangan
29-july-25	Meeting zoom membahas mengenai judul penulisan artikel	Rf
31-july-25	Acc judul artikel dan urgensi/ Rasionalitas	Rf
07-okt-25	konsultasi awal mengenai struktur penulisan jurnal dan penyesuaian format template jurnal	Rf
14-okt-25	konsultasi lanjutan penulisan pendahuluan - Latar belakang - Tujuan Penelitian	Rf
21-okt-25	Revisi dalam kajian teori dan penambahan rekening Pendukung Penelitian	Rf
25-okt-25	Revisi metode penelitian dan hasil pembahasan	
03-Nov-25	Revisi Abstrak, kesimpulan dan Daftar Pustaka	Rf
10-Nov-25	Acc untuk seminar proposal	Rf

Diketahui /Disetujui
 Ketua Prodi PPKn


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Medan, November 2025
 Dosen Pembimbing


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