



Strategy to Improve the Profile of Pancasila Students in Early Childhood from Various National Backgrounds at CLC (Community Learning Centre) Kuala Lumpur, Malaysia

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ARTICLE INFO

Article history:

Received May 05, 2025

Revised May 15, 2025

Accepted May 25, 2025

Available online June 29, 2025

Keywords:

Strategy, Pancasila Student Profile, Early Childhood Education, National Backgrounds.



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ABSTRACT

This research investigates the implementation of the Pancasila Student Profile within the learning environment of Indonesian migrant children at the CLC Sanggar Bimbingan Sentul, Kuala Lumpur, Malaysia. Conducted through a qualitative phenomenological approach, the study involved six children under the age of eight, focusing on their understanding of national identity, symbols, songs, and traditional games as elements of character education. Data were collected through observation, semi-structured interviews, and documentation techniques. The findings reveal that prior to the intervention, most children had limited awareness of Indonesia's national leaders, the meaning of the national flag's colors, the Pancasila values, national and regional songs, and traditional games. In response, several targeted strategies were designed and implemented, including integrating the introduction of national symbols into thematic modules, conducting performance-based music projects, organizing weekly flag-raising ceremonies, and facilitating traditional games like Ular Naga. These interventions not only improved the children's knowledge of national identity but also fostered character development, teamwork, cultural pride, and emotional connection to their homeland. The research aligns with previous studies highlighting the importance of early character education and cultural exposure for migrant children in preserving their national identity while living abroad. This study offers valuable insights for educators and policymakers in similar diaspora contexts.

INTRODUCTION

Early childhood education is a crucial foundation in shaping a person's character, mindset, and behavior. This educational phase is considered the golden period for developing children's physical, cognitive, emotional, and social capacities. In Indonesia, early childhood education is regulated under Law Number 20 of 2003 concerning the National Education System, particularly in Article 28 Paragraph 1, which stipulates that early childhood education serves children from birth to six years of age. Meanwhile, in several other countries, early childhood education encompasses the ages of birth to eight years. At this stage, children experience rapid growth and development, and it is during this period that

basic character values, habits, and attitudes begin to take root. Consequently, early childhood education holds strategic importance in instilling national values and identity, especially in the midst of increasingly open global interactions that often present challenges to the preservation of national identity.

In the current global era, character education that reflects the values of Pancasila and Indonesian national identity is becoming increasingly urgent. The rapid development of information technology and cultural globalization has had significant impacts on children's mindsets, lifestyles, and value systems. Many Indonesian children are now influenced by foreign cultures, causing a gradual erosion of national character and a weakening sense of nationalism. If this situation continues, it could threaten the preservation of the nation's cultural heritage and reduce children's pride in their homeland. To address this, the Indonesian government has introduced character education programs through various educational levels, one of which is the implementation of the **Pancasila Student Profile** as a framework for shaping Indonesian students' character based on national values.

The Pancasila Student Profile embodies six core values, including faith in God Almighty and noble character, global diversity, mutual cooperation, independence, critical reasoning, and creativity. These six dimensions are designed to produce generations who are not only intelligent and skilled but also possess noble character, are proud of their nation, and actively contribute to the community and the country. This policy is integrated into the **Merdeka Curriculum**, which provides flexibility for schools and teachers to design character-based learning activities tailored to the needs and local contexts of students. In early childhood education, these values can be introduced through daily activities, storytelling, traditional games, cultural performances, national holiday celebrations, and simple social interactions that reflect mutual respect and cooperation.

However, the implementation of national character education faces more complex challenges when it involves Indonesian children living abroad. One example can be observed at the **Community Learning Centre (CLC) Sanggar Bimbingan Sentul in Kuala Lumpur, Malaysia**. This learning center accommodates children of Indonesian migrant workers, many of whom are married to foreign nationals from Myanmar, Bangladesh, India, Malaysia, and other countries. The majority of these marriages are unregistered and undocumented, causing difficulties for children in obtaining legal citizenship and access to formal education services in Malaysia. As a result, CLCs serve as alternative educational institutions that fulfill these children's basic educational rights while preserving their Indonesian cultural identity.

Preliminary observations at the CLC revealed that many children have limited ability in speaking Bahasa Indonesia. Most of them communicate using English or Malay in daily interactions. It was also found that these children have very minimal knowledge of Indonesian national symbols such as the name of the president, the Garuda Pancasila emblem, the national anthem, or traditional folklore. Some even lack awareness of their parents' hometowns in Indonesia. This alarming condition reflects a weak sense of national

identity, which, if left unaddressed, may cause these children to lose their connection to their homeland and gradually feel detached from their cultural roots.

The Indonesian government has a constitutional obligation to provide education for all its citizens, including those residing overseas. Article 31 of the 1945 Constitution and Law Number 20 of 2003 affirm the state's responsibility to guarantee every citizen's right to education. To realize this, the government collaborates with the Indonesian diaspora and embassies to establish CLCs in various countries, especially in regions with high concentrations of Indonesian migrant workers. These CLCs are part of Indonesia's soft diplomacy strategy, ensuring the protection of the nation's citizens while promoting Indonesian culture abroad. Through CLCs, the government seeks to deliver educational services while preserving and instilling national character and identity among Indonesian children overseas.

Nevertheless, the implementation of the **Pancasila Student Profile** values at CLCs is still far from optimal. Various obstacles exist, including the limited number of qualified early childhood educators, the absence of structured learning models, and the lack of cultural exposure in the surrounding environment, which tends to be multicultural and foreign-dominated. Teachers face difficulties in integrating national values into learning activities and daily routines due to language barriers, cultural differences, and the children's limited understanding of Indonesian history and traditions. Therefore, there is an urgent need for effective learning strategies that can be applied in multicultural environments like CLCs to instill national character values, foster pride in Indonesian culture, and build a sense of belonging among children.

The urgency of implementing national character education based on the **Pancasila Student Profile** in multicultural learning settings lies in its potential to build identity and character resilience among Indonesian children abroad. Kusmayadi (2017) emphasized that developing national awareness is a process of fostering love for the homeland, understanding national history and culture, and being proud of one's national identity. Teachers play a central role in this process as role models, motivators, and facilitators who guide children in understanding and internalizing the values of Pancasila. Educational activities need to be designed creatively and contextually so that children can enjoy learning while becoming familiar with the culture and character of their country of origin.

Learning strategies can include activities such as introducing national symbols through games, storytelling about Indonesian heroes and folklore, singing national and regional songs, celebrating national holidays, and organizing simple cultural performances. These activities not only help children learn about Indonesia but also foster a sense of identity, social solidarity, and national pride. In addition, the involvement of parents and the Indonesian migrant community plays an important role in supporting character education. Family participation can be realized through collaboration in organizing events such as Independence Day commemorations, religious celebrations, and Indonesian food festivals, as well as encouraging the use of Bahasa Indonesia at home.

Considering the complexity of this issue, this research aims to comprehensively examine the implementation of character education based on the **Pancasila Student Profile** in early childhood learning at the Community Learning Centre (CLC) Sanggar Bimbingan Sentul, Kuala Lumpur, Malaysia. The study intends to analyze how the six core values of the Pancasila Student Profile are integrated into classroom learning and daily activities. Furthermore, it seeks to identify the factors that support and hinder the implementation of character education in a multicultural and multilingual environment such as CLCs. By identifying these factors, the research is expected to formulate practical, effective, and contextual learning strategies that can be adopted by early childhood teachers in similar settings.

Ultimately, this research aims to strengthen national identity and pride among Indonesian children living abroad, ensuring that they maintain a strong sense of belonging to their homeland despite living in foreign and multicultural environments. The findings of this study are expected to contribute both theoretically and practically to the development of early childhood education models for Indonesian communities overseas. It is also hoped that the research outcomes will offer strategic recommendations for policymakers, education authorities, and CLC managers in improving the quality of national character education and preserving Indonesian cultural values in international educational contexts.

METHODS

This study employs a qualitative phenomenological research design aiming to explore and describe the lived experiences of participants in implementing the Pancasila Student Profile at Sanggar Bimbingan Sentul Community Learning Centre (CLC) in Kuala Lumpur, Malaysia. The phenomenological approach was chosen as it allows researchers to focus on understanding the meaning behind participants' experiences as they occur naturally within the learning environment. According to Sugiyono (2020), phenomenology emphasizes a deep exploration of phenomena as perceived by participants, prioritizing their subjective perspectives and interpretations. In this study, the main focus was on capturing how Pancasila values were introduced and internalized by children within a multicultural early childhood education setting.

The research was conducted over a one-month period, from October 24 to November 22, 2022, at CLC Sanggar Bimbingan Sentul, Kuala Lumpur. This particular learning centre was selected due to its heterogeneous student population comprising children from different national and socio-economic backgrounds, offering a relevant context for implementing inclusive character education based on Pancasila values. The study involved three categories of participants: the learning centre owner, referred to as a key informant; early childhood teachers ('Cik Gu') as implementers of the learning process; and six children under the age of eight from various national backgrounds who directly experienced the instructional activities.

Data were collected using three primary qualitative methods: observation, semi-structured interviews, and documentation. Observation was conducted to capture participants' behaviors, classroom interactions, and the learning environment, focusing specifically on how Pancasila values were applied in daily educational practices. Passive participant

observation was employed, where the researcher observed classroom activities without actively intervening, allowing for a naturalistic assessment of events. In addition to observation, semi-structured interviews were conducted with the learning centre owner, teachers, and students. This method allowed for both guided and open-ended questions, enabling participants to elaborate on their experiences while still covering key research topics. Documentation techniques included collecting and reviewing institutional records, photos, videos, and relevant literature such as government regulations and previous studies on character education and multicultural early childhood learning.

The primary research instrument in this study was the researcher, supported by observation guidelines, interview protocols, and documentation tools. In qualitative research, as emphasized by Sugiyono (2020), the researcher serves as the main instrument responsible for gathering, interpreting, and analyzing data while maintaining reflexivity and critical awareness throughout the research process. This role involves actively engaging with participants, recording observations, and managing interactions to ensure credible data collection.

To ensure the credibility and validity of the findings, data triangulation was applied. Source triangulation was achieved by comparing data from multiple participants (the learning centre owner, teachers, and students) and corroborating it with observation notes and documentation. Methodological triangulation was conducted by combining different data collection techniques—observation, interviews, and documentation—to strengthen the consistency and reliability of the findings. Sugiyono (2020) emphasize that triangulation—whether involving data, methodology, investigators, or theory—is a key approach to increase the rigor, reliability, and validity of qualitative research, especially in doctoral studies.

The data analysis process in this study followed the interactive model proposed by Miles and Huberman, consisting of three concurrent stages: data reduction, data display, and conclusion drawing/verification. Data reduction involved selecting, simplifying, and summarizing essential information from raw data obtained through interviews, observation notes, and documentation. Non-essential data were eliminated, while important information related to the implementation of Pancasila Student Profile values was retained and organized. Following this, data were systematically displayed using narrative summaries, tables, and matrices to facilitate clear categorization and pattern recognition. This step allowed the researcher to examine relationships between variables and identify recurring themes related to character education in a multicultural setting. Finally, conclusions were drawn based on the patterns and themes that emerged from the data. These conclusions were verified through continuous comparison and rechecking using triangulation techniques to ensure the accuracy and reliability of interpretations.

This study's phenomenological perspective emphasizes participants' subjective experiences as the basis for data interpretation. The researcher sought to understand how the Pancasila Student Profile was applied in a community learning centre attended by children from diverse cultural backgrounds. By capturing the essence of participants' experiences and verifying data consistency through rigorous triangulation and data analysis procedures, the

study provides a valid and in-depth depiction of character education implementation in a multicultural learning context.

RESULTS AND DISCUSSION

This study was conducted at a Community Learning Center (CLC) established by the Indonesian Embassy in Malaysia as a form of educational service for Indonesian migrant children, especially those without legal residence documents. The establishment of CLCs is an important initiative to ensure that Indonesian children abroad can exercise their rights to education and maintain their identity as Indonesian citizens. One of the educational institutions actively involved in this initiative is Sanggar Belajar Sentul, located at Chubadak Hilir No. 9/48A Sentul, Kuala Lumpur. This learning center officially opened in November 2021 and currently accommodates 46 students, consisting of 22 boys and 24 girls. The primary focus of this research was to observe the national identity awareness of these children and implement strategies for instilling the Pancasila Student Profile through contextual learning approaches suitable for children of early childhood age from diverse national backgrounds.

The findings of the research reveal that children's knowledge and understanding of national identity elements in Sanggar Belajar Sentul remain very limited. In terms of recognizing the President of Indonesia, only four children could correctly identify the current President. Based on interviews with Cikgu Dea, a teacher at the center, this situation occurred because there had never been any specific socialization or learning material about the national identity of Indonesia either from the parents or from the learning center itself. Similar results were found in the children's knowledge of the Vice President of Indonesia, as none of them could name the Vice President. This problem stems from the same issue of the absence of exposure to information about Indonesian leadership figures within the children's environment, both at home and in school.

When the children were asked about the colors of the Indonesian flag, all of them were able to recognize the flag's colors as red and white. However, none of the children understood the meaning behind these colors. The observation data showed that the children were familiar with the colors because small Indonesian flags were displayed in the learning space, not because of formal explanations. In terms of singing the national anthem Indonesia Raya, three children were able to sing it correctly. According to Cikgu Dea, these children managed to memorize the anthem because it was often played at the learning center during daily routines. This illustrates how repeated exposure through media can influence children's memory and recognition, even without formal teaching.

Further observations were conducted regarding the children's knowledge of traditional Indonesian songs. The researcher tested their recognition of songs such as Bungong Jeumpa, Kampuang Nan Jauh di Mato, and Sinanggar Tulo, which are regional songs originating from areas near the Indonesian-Malaysian border. None of the children were familiar with these songs. This finding is concerning because it reflects the gradual erosion of cultural identity among Indonesian children growing up in migrant environments. Additionally, when introduced to traditional games such as Ular Naga, none of the children

had previously played or known about it. The lack of traditional cultural practices among migrant children indicates the urgent need to preserve and promote Indonesian heritage within overseas communities.

The situation was similar when the researcher invited the children to recite the Pancasila text, the foundational philosophy of the Indonesian state. None of the children were able to follow or recite the five principles of Pancasila. Interviews with the teachers revealed that the concept of Pancasila had never been introduced formally within the learning center. Moreover, when shown symbols representing each of the Pancasila principles, none of the children could identify or associate them with their respective meanings. This evidence collectively portrays the significant limitations in national identity education experienced by Indonesian migrant children in Malaysia.

In response to these findings, several strategies were implemented to introduce the Pancasila Student Profile into the children's learning activities. The first strategy was integrating the introduction of the President and Vice President of Indonesia into thematic learning modules. An interactive activity using picture cards and video media was designed. The teacher explained the names and roles of the President and Vice President while demonstrating how to match their images with their names. The children were then invited to take turns matching names and pictures of the leaders, with the activities repeated over four 20-minute sessions. This activity aimed to help children recognize the country's highest leaders and familiarize themselves with their appearance and names.

The introduction of national figures, such as the President and Vice President, through thematic learning modules is an effective strategy in early civic education, as implemented in the development of interactive learning media and the integration of national character values found by Saylendra et al. (2023) and Widiastuti et al. (2020). Civic education plays a crucial role in instilling national moral values, shaping intelligent, democratic, and morally upright citizens, and preserving democratic ideals while building national character (Resmi, 2021). This effort aims not only to introduce the names and faces of leaders but also to cultivate respect, pride, and understanding of the governmental system from an early age. The 2013 curriculum mandates an integrative thematic approach, allowing subjects to be taught through themes relevant to students' experiences (Wendi, 2020). Thematic learning as a pedagogical model holds significant meaning in developing students' competencies (Fadhilah et al., 2022).

The next strategy involved introducing national and regional songs through a performance-based project titled "Pentas Seni Paduan Suara." The children were introduced to the national anthem Indonesia Raya and the Acehnese folk song Bungong Jeumpa. Over six sessions, the children listened to both songs, practiced singing along with the full lyrics, and later performed them in age-based groups. The singing sessions gradually progressed from practicing with full lyrics to using minus-one karaoke-style videos with no vocal guide, encouraging the children to sing independently. This activity not only fostered national pride but also allowed the children to experience performing arts in a culturally relevant context.

The introduction of national and regional songs through extracurricular activities such as choir performances has significant implications for shaping children's cultural and national identity (Pratiwi & Yanuartuti, 2020). The "Choir Art Performance" initiative, which features the national anthem "Indonesia Raya" and the Acehese folk song "Bungong Jeumpa", is a promising strategy for fostering patriotism and appreciation for Indonesia's cultural diversity (Surjowati, 2021). A structured learning process — starting from listening to the songs, practicing the lyrics, to independently performing with karaoke accompaniment — provides a comprehensive learning experience and encourages students' active participation. The implementation of such projects aligns with efforts to preserve local cultural values through music education, where music serves as a medium to humanize and cultivate society (Winangsit & Sinaga, 2021). Moreover, this activity can stimulate young generations' interest in learning traditional music (Abid, 2019). Projects integrating performing arts with character education hold great potential in shaping young people who are not only academically capable but also possess strong social and cultural awareness (Djarot, 2020). Project-based learning methods have also been proven to significantly enhance students' creativity across various domains (Taliak et al., 2024).

In addition, the meaning of the Indonesian flag colors and the Pancasila text were introduced through cultural habituation activities within the learning center's environment. Together with the school management, the researcher established a standard operating procedure (SOP) for organizing weekly flag-raising ceremonies. During the ceremonies, teachers explained the meaning behind the red and white colors of the flag and recited the Pancasila text with the children. This regular activity was accompanied by the installation of Indonesian flags and Pancasila emblems around the classrooms to create a nationalistic atmosphere. By incorporating such routine practices, it was expected that children would develop familiarity and understanding of the symbols of their homeland.

The introduction of national symbols such as the Red and White flag and the Pancasila text at an early age holds significant implications for shaping national identity and character (Mendrofa, 2021; Izza, 2022). Systematic efforts to introduce and instill an understanding of these symbols through cultural habituation activities within educational settings are strategic steps in building a foundation of nationalism from an early stage (Hussin, 2020). The importance of national identity for the Indonesian people is based on a strong foundation — Pancasila and the 1945 Constitution — which serve as distinctive characteristics that set Indonesia apart in international relations (Hariyati et al., 2019). Pancasila, as the state ideology, plays a central role in shaping the nation's character, and its application in social life is essential as it influences the way people think (Sanjaya et al., 2023). The government has made character development one of its national priority programs, positioning character education as the foundation to realize the ideals of national character building as mandated in Pancasila and the Preamble of the 1945 Constitution, while addressing contemporary national issues (Kustiono et al., 2018). Character education is a crucial foundation for a nation, equipping individuals with the ability to think wisely and prudently, while playing a vital role in shaping behaviors based on the values of Pancasila,

the 1945 Constitution, and the nation's cultural heritage, thus enabling Indonesia to earn respect on the global stage (Syahfitri et al., 2023; Fajriyah & Jatmiko, 2021).

Furthermore, traditional Indonesian games were incorporated as part of the Pancasila Student Profile strengthening project. The game Ular Naga, a classic game involving group cooperation and singing, was introduced to the children. The activity began with watching a video explaining the rules and roles in the game. The children were then assigned various roles such as the "dragon," "guards," and "food," before playing together in teams. This activity provided children with the opportunity to experience traditional Indonesian games, which also helped improve their motor skills, teamwork, and cultural awareness.

Indonesia's cultural richness is evident in its diverse traditions, ethnicities, tribes, religions, and traditional games (Syafriadi et al., 2021). Traditional games are seen as a reflection of the values held by a community (Riyanto & Sunardianta, 2020). These games often incorporate elements of storytelling, physical activity, and social interaction, providing a holistic learning experience for children (Amalia, 2019). Traditional game 'Ular Naga' is not just entertainment, but also embodies noble values aligned with the Pancasila Student Profile. Pancasila values include the values of divinity, humanity, unity, democracy, and justice (Wiyani, 2020). The 'Ular Naga' game itself involves teamwork, leadership, and adherence to rules, all of which are crucial aspects of character formation for students. In the context of physical education, this game can be modified and integrated into the curriculum to achieve broader learning objectives. Strong character is needed to face modern challenges, including acts of violence, bullying, pornography, and legal violations involving children (Fitriasari et al., 2020). Through the 'Ular Naga' game, students learn to appreciate differences, cooperate in achieving common goals, and develop a sense of responsibility towards the team. The implementation of Pancasila values in character education can be done through various activities, including singing national songs that instill national values and patriotism. Traditional games like 'Ular Naga' implicitly educate students about the noble values of the nation, thus shaping characters that align with the Pancasila Student Profile. Character education aims to realize a strong, morally upright, tolerant nation that upholds unity, as stated in the National Long-Term Development Plan (Fadillah et al., 2022).

The integration of the traditional game 'Ular Naga' in character education and the Pancasila Student Profile can be achieved through several approaches. First, this game can be modified to emphasize specific values such as cooperation, leadership, and sportsmanship. Second, teachers can use this game as a means to discuss and reflect on Pancasila values in everyday life contexts. Third, this game can be integrated into other subjects such as Indonesian language, mathematics, and cultural arts to create a more holistic learning experience. In the implementation of the 2013 curriculum, character education can be integrated into all learning activities across every subject area in the curriculum (Prayoga, 2020).

The implementation of these strategies yielded notable improvements in the children's awareness of national identity, though the level of achievement varied. Based on the final assessments, there was an increase in the number of children able to recognize the President

of Indonesia and participate in singing the national anthem. Several children also began to develop an interest in traditional games and national songs. However, understanding of the Pancasila text and the meanings behind national symbols remained limited, indicating the need for long-term and continuous exposure. Despite this, the positive changes demonstrated the potential of integrating cultural and national identity education through creative, context-appropriate, and collaborative learning activities.

The findings of this study emphasize the importance of implementing comprehensive cultural education programs for Indonesian migrant children. Integrating national identity materials into school activities through play-based, artistic, and routine practices can effectively instill the Pancasila Student Profile in young learners. The role of teachers, parents, and Indonesian government representatives is essential to sustaining these efforts. Collaboration between learning centers, community organizations, and diplomatic institutions is also necessary to strengthen educational services for Indonesian migrant communities abroad.

CONCLUSION

Based on the results of this research, it can be concluded that the implementation of the Pancasila Student Profile at Sanggar Belajar Sentul Kuala Lumpur has proven to be both necessary and impactful in increasing the national identity awareness of Indonesian migrant children. The study revealed that prior to intervention, the majority of children lacked knowledge about fundamental aspects of their national identity, such as recognizing the names of the President and Vice President of the Republic of Indonesia, the meaning of the national flag's colors, national anthems, regional songs, and the basic values of Pancasila. Through carefully planned and culturally responsive strategies, including integrating learning materials, applying cultural routines within the learning environment, and organizing special projects to strengthen the Pancasila Student Profile, gradual improvements were observed in the children's ability to recognize and internalize elements of their Indonesian identity.

The project-based and play-based learning models adopted in this research, such as interactive games, flag ceremonies, national song performances, and traditional Indonesian games, effectively created engaging, child-friendly learning experiences. These activities not only supported the development of the children's national awareness but also contributed to fostering cooperation, emotional connection, and a sense of belonging to their homeland. However, while progress was evident, it is acknowledged that a continuous, long-term, and systematic approach is required to further strengthen the internalization of Indonesian values, particularly concerning the meaning of Pancasila, national symbols, and cultural heritage.

This research highlights the vital role of Community Learning Centers (CLCs) abroad in preserving and reinforcing national identity among Indonesian migrant children. It also underscores the importance of collaboration between educators, parents, and government representatives in providing consistent educational content about Indonesia's cultural and national values. Moving forward, the establishment of standard educational modules for overseas learning centers, including interactive and culturally adaptive materials, is highly

recommended to ensure that Indonesian children abroad remain connected to their national identity while living in multicultural environments.

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