



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

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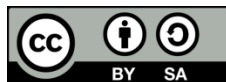
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ABSTRACT

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 (Risdiyany & 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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