



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

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### ABSTRACT

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

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

## 1. INTRODUCTION

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



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

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

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

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

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

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

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

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

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

## **2. RESEARCH METHOD**

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

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

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



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

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

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

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

### **3. RESULT AND ANALYSIS**

#### **Concept of Citizenship Character Formation**

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

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

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

### **Steps in Citizenship Character Formation**

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

#### **1. Habituation**

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

#### **2. Teacher Modeling**

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

#### **3. Internalization of Values through Learning Activities**

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

### **Implementation of Religious Values in Citizenship Character Formation**

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



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

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

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

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

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

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

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

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

### **Discipline as a Manifestation of Civic Responsibility**

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

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

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

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

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



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

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

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

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

### **Implementation of Nationalism Values in Citizenship Character Formation**

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

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



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

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

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

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

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

#### **4. CONCLUSION**

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



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

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

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