

## The Principal's Strategy in Forming an Attitude of Love for The Motherland in Immigrant Students in Malaysia (Case Study at Kampung Baru Guidance Center)

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**Abstract**

This study tries to outline the principal's approach to helping immigrant kids in Malaysia develop a sentiment of love for their country of origin. A descriptive qualitative strategy is used in this research methodology. The Kampung Baru Malaysia Guidance Workshop is where the research is being conducted. Using interviews, observation, and documentation as data-collecting methods. Data reduction, display, and conclusion-making are all parts of the data analysis stage. The study's findings indicate that: (1) pupils do not fully possess a love of the motherland; (2) there are not many activities carried out to promote this attitude; and (3) cultural arts classes have not been integrated into the learning process.

Conclusions: The school principal should encourage students to sing the national song regularly, observe Indonesian independence day with flag ceremonies and competitions, and introduce Indonesian culture through extracurricular activities to help students develop a love of their country.

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**Keywords**

Education; Strategy; Nasionalism; Immigration

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## **1. INTRODUCTION**

Today's technology is more advanced than ever, and everyone is competing to build something new that will outperform earlier creations and make daily chores easier for humans. As rational living beings, humans occasionally overlook other things (Sholeh, 2016). We frequently ignore the fact that people are friendly animals and cannot survive alone. We need rules to prevent negative changes from happening in the world because the development of technology has created a lot of people who are individualistic and seem unwilling to learn about topics that are not of their interest. (Insani, dkk., 2021).

To create a millennial generation with character, implementing Pancasila values is very necessary so that the younger generation is more familiar with the nation's characteristics and can form the character of a generation with the spirit of Pancasila for the progress of the country. Pancasila has the potential to serve as a means of national unification and a source of values for society, the country, and the State in Indonesia (Shofa, 2016). Additionally, Pancasila can serve as the moral foundation, norms, and standards for what constitutes good and bad, right and wrong attitudes, actions, and conduct among Indonesians (Rulyansah et al., 2018). While this is going on, the principles of Indonesian Unity can also be practiced and seen in daily living, whether it be in the family, the classroom, or the community. This understanding of loving one's motherland entails devotion to and willingness to sacrifice for one's country. As a result, to accomplish the goal of coexisting, a sense of love for the motherland must be instilled in every person's soul from an early age when they become citizens or members of a nation.

It is anticipated that by upholding Pancasila's principles, society will become more civilized and advanced. Citizenship education serves a social purpose as part of national education, societal life, the country, and the State (Trisiana, 2020). This educational method offers fundamental knowledge to help children develop positive character traits. The younger generation is better prepared to become change agents for this nation after learning about it and the moral principles that are followed (Sutoyo et al., 2021).

When it comes to producing superior human resources, education is crucial. A universal requirement for human existence is education. Humans will never be able to evolve and become cultured without education. In addition, life will stagnate and stop moving forward; it may even suffer setbacks. Children can develop intellectual attitudes and high levels of integrity through this instruction, including attitudes of love for the motherland.

The phrase "homeland" is one that Indonesians use to describe both the land and the water portions of their country. This singular term is based on the idea of an archipelago, derived from the fact that Indonesia is the world's largest archipelagic nation. As a result, the Unitary State of the Republic of Indonesia regards the love of the motherland as a true and sacred sentiment. Therefore, it is appropriate for every Indonesian citizen to have a patriotic mindset in their daily lives.

Love for the motherland is a sentiment of affection and love for the country or place of origin. Every person has a sense of love for the motherland, which is a sense of pride, belonging, respect, and devotion to the nation where he lives (Amalia et al., 2020). Every person who becomes a citizen of a nation needs to be taught to have a love-your-country mentality.

Applying a sense of love for one's motherland can benefit both the individual and the nation. For example, it can boost national pride and foster love for one's homeland among Indonesians, inspiring them to work tirelessly to defend it against threats, annoyances, and other difficulties. Faced with strengthening the economy, this is connected to one of the attitudes of love for the motherland, notably being happy to utilize homegrown goods, valuing heroes' contributions more, and cultivating a sense of nationalism, which shows that being a nationalist or loving one's country includes traits like recognizing the contributions of national heroes, choosing to use domestic goods, admiring Indonesia's natural beauty and culture, memorizing the national songs, and choosing to travel within the country.

Each person's daily actions might serve as a reflection of how they feel about their country. Children in Indonesia are required to attend school since it is through education that pupils learn about and are encouraged to love their own nation, Indonesia. The motherland and the surroundings we dwell in are both worthy of our devotion. They recognize Pancasila as the cornerstone of the State and live by it.

Nationalism is frequently another name for the affection of the motherland. Simply put, this nationalism is the idea that a person is loyal to his country and family. Every citizen basically possesses a deep love for their country. This expression is closely associated with nationalism, as evidenced by the previous explanation of the meaning of "love for the motherland."

While this is going on, the principles of Indonesian Unity can also be practiced and seen in daily living, whether it be in the family, the classroom, or the community. This understanding of loving one's motherland entails devotion to and willingness to sacrifice for one's country. To accomplish the goal of coexistence, a sense of love for the motherland must be instilled in every person's soul from an early age when they become citizens of a state or nation.

Fostering a sense of pride in one's country through the educational process by giving information about cultural values one has is one way to develop an attitude of love for the motherland. It is important to start practicing early to develop personal respect for the motherland. As a result, every degree of education has a strategic function to benefit students (Itasari, 2018). In Kuala Lumpur, guidance workshops are a crucial component of non-formal education that helps migrant pupils develop their personalities. The guidance center is thought to be the second educational setting, after the family, that influences a student's conduct. As a result, the Guidance Center plays a crucial part in helping students develop their personalities and character in line with the objectives of the National Education System, which include developing both personality and intelligence. Indonesian education aims to help pupils reach their full potential to grow up to be fearful, obedient people of God (UU No. 20 Tahun 2003 Tentang Sistem Pendidikan Nasional [JDIH BPK RI], n.d.)

High-quality human resources are in demand in the modern era, so education is one way to increase the quality of human resources, particularly for migrant students studying in Malaysia, by creating guidance studios (Itasari, 2021). Love for the motherland refers to affection and love for one's birthplace or homeland. Every person has a sense of pride, belonging, respect, and devotion toward the nation in which he resides. This attitude is known as the love of the motherland. This will be demonstrated by their behavior, which includes defending their country, being ready to make sacrifices for the good of their country, and valuing their current culture by protecting the natural world (Fitrah, 2017).

The teacher's role is also very important in the learning process and holds a very strategic position, making the principal's role and responsibilities in the guidance studio more complicated. The learning process for pupils needs to be developed by teachers who are more dynamic and creative (Setiawati & Dewi, 2021). Teachers must constantly create new teaching strategies and subject-specific learning models to improve student learning. The teacher's position in the learning process encompasses a variety of responsibilities, such as serving as an example, class manager, mediator, communicator, facilitator, and evaluator. When presenting material, a teacher must select a learning model suitable for the class or students' requirements to motivate students to retain the lessons(Ismawati, 2015).

There have been other studies conducted in addition to this one. However, a study has previously been on patriotic love (Nurgiansah, 2022). Previous studies with the term "*Strategi Sekolah dalam Menanamkan Sikap Cinta Tanah Air pada Peserta Didik di SMPN 1 Tarik Kabupaten Sidoarjo*". Being outside of their place of birth makes it difficult for immigrant students in Malaysia to develop a love for their motherland-loving attitude. Maintaining immigrant pupils' patriotic attitudes is challenging for school administrators and teachers. The principal and instructors in the Kampung Baru guidance center have not completely carried out the plan to instill a patriotic attitude. Due to the students' ignorance of their

country of origin, no flag ceremony or national and regional melodies are memorized. The Indonesia Raya song is sung, and at the very least, the national anthem is memorized as part of the activities carried out by the principal and instructors in the Kampung Baru Guidance Studio. It causes love for the homeland to develop.

The character of loving one's homeland should be taught to students as one of the good values they should possess. Due to the fact that pupils are currently studying abroad. The fact that students have never taken part in ceremonies, their lack of appreciation when flag ceremonies, national songs, and folk songs are less well-known, and their preference for older songs that are inappropriate for their age all point to students' lack of love for their country. If this restriction is permitted, it is anticipated that students will not be familiar with Indonesia and its cultural riches, which could result in immigrant students having less love for their native country.

Lack of knowledge about Indonesian culture is one reason for such low levels of love for the motherland. Another element is where one lives, which also has an impact. So that the future leaders of the country can exhibit attitudes and behaviors that are in the best interests of society, the ideals of loving the motherland must be instilled in children from an early age. For students to have a noble character, be healthy and intelligent, have skills, achieve and are competitive, and have a commitment to advancing the country, it is required of the school, particularly the principal and teachers, to be able to find methods to increase their love for the motherland.

So based on the description above, it can be concluded that as school principals and guidance studio teachers, it is necessary to have activities that lead to an attitude of love for the motherland. Immigrant students in Malaysia still have to instill and form the character of loving the motherland from an early age (Udhwalalita, 2022).

The author takes the title "*The Principal's Strategy in Forming an Attitude of Love For the Motherland in Immigrant Students in Malaysia.*"

This piece intends to describe how the trait of motherland love develops based on the formulation of the problem mentioned above. These characters are created in the family and society's social and cultural context. Another alternative that has been widely put forward to overcome, at least reduce, the above problems is through education, namely by having a Guidance Workshop, especially in Kampung Baru Kuala Lumpur, with the result criteria that students can have an attitude of love for the motherland through habituation of the national song at the beginning of learning, the commemoration of Republican independence day Indonesia, the introduction of Indonesian culture through extracurricular activities (Kurnianingsih, 2018).

## 2. METHODS

This study employs a qualitative methodology because the data is presented verbally and because it is a descriptive study given the context of the issues being investigated. Naturalistic in character, qualitative research is based on field data and is conducted in natural settings. Field data are used as raw material when developing research results theories. The Kampung Baru Malaysia Guidance Center served as the study site, which was conducted there. The study was conducted between November 28 and December 26, 2022. The study used both primary and secondary data as its data sources. Using interviews, observation, and documentation as data gathering methods. A two-party interview is a type of communication in which the intended source is sought, and a series of questions are posed with a specific goal. The next method of data gathering is observation. In qualitative research, the observation technique entails making observations to gather information from concrete sources such as events, locations, photographs, and more. The investigation was supported by information in school archives about school profiles, visions, missions, and extracurricular pursuits at the Kampung Baru Malaysia Guidance Studio. The process of compiling field data based on observations, notes from observations,

interviews, and other materials, such as supporting paperwork, is known as data analysis. The researcher then organizes all of the data in a methodical way that makes it simple to comprehend and allows for the dissemination of the findings to other people. The information gathered relates to the issues that are used as study material. Data reduction, presentation, and conclusion-making are all parts of the data analysis step.

The first step is data reduction, which in this instance, involves grouping important data according to the research's primary focus, which is the presence of patriotic attitudes in schools. After the data-gathering procedure is finished, this is done. The second is presenting data; during this stage, it can take the shape of word definitions, graphs, relationships between categories, and other things. Conclusions and verification are the final steps in the study of qualitative data. The formulation of the research issue is the foundation for conclusions. Initial conclusions may be incomplete or changed when more solid evidence is discovered. This study seeks to provide a more detailed account of the principal's method for developing patriotic attitudes.

### 3. FINDINGS AND DISCUSSIONS

#### *Findings*

According to the findings of research done through student observation, interviews, and documentation in non-formal schools, Kampung Baru Malaysia guidance studio believes that students do not completely own the attitude of love for the homeland. There aren't many initiatives taken to promote a motherland-loving mindset. Lessons in the cultural arts are not implemented while students are learning. Researchers must therefore examine the principal's strategy for fostering a love of country among immigrant pupils at the Kampung Baru Malaysia guidance center.

#### *Discussions*

Education is a deliberate endeavor to get students ready for their future roles through mentoring, teaching, and training activities. National education, which is founded on Pancasila and the 1945 Constitution, is education that is deeply ingrained in the culture of the Indonesian people. The national education system is an integrated whole of all educational activities and programs that work together to accomplish the system's stated objectives.

For immigrant children to continue their schooling even though they are not in Indonesia, the Embassy of the Republic of Indonesia (KBRI) is currently working on this issue. Beginning in kindergarten, this instruction is provided. A non-formal education program called Guidance Studio was created to help Indonesian children get ready to resume their education there. This guidance center will undoubtedly significantly aid Indonesian children's educational endeavors. Even though they aren't in Indonesia, they will still receive an education.

Malaysia's Special Branch of Muhammadiyah (PCIM) leaders established the Kampung Baru Guidance Center. The Education and Culture Attaché (Atdikbud) of the Indonesian Embassy (KBRI) in Kuala Lumpur, Malaysia, officially opened the Kampung Baru Guidance Studio in Kuala Lumpur City Center, Malaysia. The first Muhammadiyah SB established by Muhammadiyah is the Kampung Baru Malaysia Guidance Center. Around 53 kindergarten and elementary school, pupils attend the Kampung Baru Guidance Studio. They are all the offspring of Indonesian Migrant Workers (PMI) who reside in Malaysia.

The director of the Kampung Baru Guidance School in Malaysia's capital city of Kuala Lumpur explained that many volunteers had helped establish non-formal education programs for children of migrant workers. Volunteers included housewives, locals, and Muhammadiyah and Aisyiyah Malaysia supporters, who were also Indonesian students learning in Malaysia.

The creation of this guidance center is associated with the Non-Formal Education program of the Republic of Indonesia, administered by the Ministry of National Education, which seeks to guarantee that Indonesian citizens without legal status have access to education and schooling. Students who enroll in this studio receive a National Student Identification Number and are eligible to sit for the National Examination, ensuring that the children of migrant laborers can still obtain school diplomas similar to those of students who attend public schools in their country.

Children of immigrant laborers will struggle to receive an education without non-formal education. Due to economic constraints, legal restrictions, or busy schedules, parents cannot locate substitute teachers for their children in Malaysia due to school administrative requirements.

#### ***The School Principle's Plan To Grow The Love For The Country Attitude Through The Introduction Of The National Song***

The Indonesian people are required to know and understand the national song. This is due to the fact that Indonesia's national anthem is a song with a background of the country's struggle and time of freedom (Witantina, Budyartati, & Tryanasari, 2020). The national anthem's lyrics describe various aspects of Indonesian culture and represent both the time before and after the War of Independence, which positively influences the people's determination to fight for and protect their Independence.

The government designates the national anthem to revive and instill a sense of nationality, Unity, and brotherhood and foster the spirit of the 1945 Proclamation in the souls of the youth of the nation's generation. The national anthem contains patriotic elements: love for the motherland, love for the motherland, national spirit, expression of gratitude to God for Independence, and love for the motherland. Habituation is the action students, and teachers engage in to promote good habits and create a generation with positive character, as stated in the regulation of the Minister of Education and Culture number 23 of 2015 regarding the cultivation of character. For instance, following the opening prayer, the teacher and students sing Indonesia Raya, the national anthem of the Unitary State of the Republic of Indonesia, by RI Law Number 24 of 2009, which also serves as the opening anthem or as the red and white flag of Indonesia. This Raya is a song of struggle during the New Order period, so it includes elements of nationalism and love for the motherland; another song about the fight follows, namely Bagimu Negeri as a class closing song, Indonesia Subur, Bangun Pemudi-pemuda, Berkibarlah benderaku, Sepasang mata bola, Satu Nusa Satu Bangsa, and other protest tunes are aubade songs. The national anthem's moral lessons and cultural references also reflect the country's character and affection for the motherland (SARI, 2016). It is hoped that this habit, which can be implemented at the start of learning, will help students appreciate and use the national anthem lyrics to boost their patriotic fervor and hone their psychological character for the present and the future.

#### ***The School Principle's Plan For Developing A Love For The Country Through The Commemoration Of The Republic Of Indonesia's Independence Day***

The Republic of Indonesia celebrates its freedom on August 17. This was the wave of Independence and self-determination that Indonesia experienced. Indonesians refer to this celebration as "Augustusan" during it. The flag ceremony, which involves raising the red and white flag to represent Indonesia's freedom, is a significant event or custom (Musyafira, 2022). I believe the Kampung Baru guidance center has not yet held the commemoration ceremony for the Republic of Indonesia's Independence Day. Even though not all students were present, the ceremony was still conducted with several guidance centers, including the Kepong, Sentul, Pandan, and Kampung Baru guidance centers. The lack of sufficient facilities to conduct the ceremony at the Kampung Baru guidance center is one of the reasons it has not been done. In this instance, the principal and instructor can inform the students about the ceremony's procedures and the significance of the Republic of Indonesia's Independence Day. The Kampung Baru guidance center director can plan a tournament on August 17 to commemorate Indonesian Independence Day. The competition event on August 17 is a time to commemorate Indonesia's independence day and a chance for students, instructors, and parents to come together. In

the past, the August 17 competition was not conducted right away after Indonesia gained Independence; rather, it was first held in 1950, the year it celebrated its fifth anniversary of Independence. The competition was conducted to commemorate the heroic struggle of Indonesians, ultimately leading to Indonesian Independence. Many types of competitions can lead to an attitude of love for the motherland, self-confidence, and honing the creativity and courage of students, one of which is a speech competition so that we can remember the heroes who fought to the last drop of their blood for the sake of Indonesian Independence.

#### ***The School Principle's Plan To Grow The Love For The Country Attitude Through An Introduction To Indonesian Culture***

The Indonesian people have created the culture throughout history as a distinct and proud expression of their identity, and nationality is known as Indonesian national culture. Indonesia has a vast array of cultural traditions. It will be important if local knowledge continues to be a guide for overcoming every social process. The existence of local wisdom values will be put to proof in the midst of vibrant social activities. Through traditional dances, traditional musical instruments, regional songs, and traditional houses with local wisdom values, students as the younger generation and society can be nurtured and directed to become extraordinary individuals who animate the personality of the Indonesian nation and awaken the spirit of patriotism (Hendrawan, Halimah, & Kokom, 2022). The Kampung Baru guidance center has not completely implemented the introduction of Indonesian culture, and no instruction emphasizes cultural arts. In this manner, teachers can introduce or hold learning activities relating to the arts and culture. You can also provide videos relating to Indonesian culture. In addition, administrators and educators can host cultural events to introduce students to Indonesian culture. Local knowledge is passed down and kept from generation to generation because it serves as a guide for action and is useful for achieving a harmonious society because it is true from a pragmatic point of view.

#### ***A School Principle's Plan To Grow The Love For The Country Attitude Through Extracurricular Activities***

Extracurricular activities are one of the school-based media that are thought to have the ability to help students develop their character and their academic performance. Extracurricular activities at school aim to add insight and to develop the talents and interests possessed by students to the fullest besides that, extracurriculars are very important for the formation of student personality, for example, mutual respect, cooperation, mutual help, creativity, and sportsmanship (Penelitian, Pendidikan, & Uko, 2021). Many different activities are conducted during extracurriculars, such as art training. School leaders can organize extracurricular dance events as a way to carry out the introduction of Indonesian culture. One of the extracurricular activities offered in schools that are thought to be able to develop participants' sense of self as members of an educated society and their love of country is dance. Therefore, the teacher's position is crucial in developing attitudes and behavior. Instilling a sense of love for the motherland is necessary so that the nation's next generation does not lose the identity of the Indonesian nation. This activity aims to introduce the local traditional culture and maintain the local culture, particularly local dance. In addition to receiving a good academic education, students also need to have a good character and personality to develop their talents and potential and profit from extracurricular activities.

## **4. CONCLUSION**

Love for the motherland is a sentiment of affection and love for the country or place of origin. Every person has a sense of love for the motherland, which is a sense of pride, belonging, respect, and devotion to the nation in which he lives. Education that instills a sense of pride and ownership in Indonesian culture is one way to promote a love for the motherland (Virlia et al., 2021). Many Indonesian migrants abroad create organizations of Indonesian citizens who simultaneously work to preserve and teach

cultural values to these migrant children, including non-formal schools. Since this education is applicable both at home and abroad, Malaysia's Kampung Baru Guidance Studio.

The duties and responsibilities of the Kampung Baru Guidance Studio Principal in the learning process are becoming increasingly complicated because the teacher's role is also crucial to the learning process and takes up a very strategic position. The school principal must support the planting of love for the motherland through the education he organizes, one of which is through the habit of singing the national anthem, commemorating the Republic of Indonesia's independence day through flag ceremonies and competitions, introducing Indonesian culture through extracurricular activities and other teaching alternatives, such as cultivating a love for Indonesian domestic product.

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