

Instilling Nationalism and Sociopreneurship in Young Indonesian Immigrants

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ABSTRACT

This article explores the implementation of programs aimed at instilling the spirit of nationalism and love for the homeland in the young generation of Indonesian immigrants in the Sentul area of Kuala Lumpur, Malaysia. **The urgency lies** in fostering a deep understanding and appreciation of nationalism and patriotism among these young individuals, who often face challenges in accessing education due to incomplete essential documents. This study uses initial assessments through observations and interviews, collaborative educational sessions with local guidance centers, and interactive activities such as discussions, quizzes, and cultural events. **Significant results show** an increase in the young immigrants awareness and embodiment of national values, demonstrated by a stronger sense of identity and connection to their homeland. **Tailored educational approaches** that integrate Indonesia struggle for independence, national symbols, and cultural heritage play a critical role in maintaining national identity among immigrant populations. Continuous efforts are necessary to ensure that the younger generation remains connected to their heritage and develops a robust nationalistic spirit, even when living abroad.

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1. INTRODUCTION

Existing research has addressed the importance of nationalism education, particularly among immigrants, but limited attention has been paid to the specific challenges faced by young Indonesian immigrants. Recent studies [1, 2] highlight the need for targeted educational interventions, especially in diaspora communities. This research builds on previous works by integrating Pancasila values in the educational curriculum for young immigrants, making it distinct in its approach to preserving cultural identity. This aligns with Sustainable Development Goal (SDG) 4, which seeks to ensure inclusive and equitable quality education and promote lifelong learning opportunities for all. Figure 1 is a picture of the education of young immigrants.

Indonesia is one of the largest archipelagic countries in the world, diverse tribes and cultures. This diversity also has an impact and presents its own challenges for this country, including immigration. Not a few Indonesian citizens choose to become Migrant Workers to seek fulfillment in life and leave their homeland [3]. Addressing the educational needs of migrant communities also contributes to SDG 10, which aims to reduce

inequality within and among countries by ensuring access to opportunities for marginalized groups, including migrant populations.



Figure 1. Education for immigrant children

Immigration is a complex phenomenon of moving one or more people from one country to another for certain reasons [2]. Even though immigrant workers decide to leave their homeland, it is still an obligation to maintain and revive the spirit of nationalism and love for the motherland. One of the densely populated areas of migrant workers is Sentul, Malaysia. Sentul is an area located in Kuala Lumpur and is one of the places with a large number of Indonesian immigrant populations. The younger generation of Indonesian immigrants in the Sentul region consists of individuals who were born and grew up in an environment different from their homeland [1]. There is a great risk that in conditions like this, the younger generation will lose their identity. So it is very important to instill the spirit of nationalism and love for the homeland as early as possible. An understanding of the history of struggle needs to be done to inspire and increase a sense of pride in the homeland. This initiative contributes to SDG 16, which seeks to promote peaceful and inclusive societies, particularly by fostering inclusive education that builds social cohesion and cultural understanding. One of the points of the Tri Dharma of Higher Education is community service. Service is carried out with the aim of helping to overcome problems that occur in the service area in accordance with the field of expertise possessed by students [4, 5]. With the International Partnership KKN Program organized by (Muhammadiyah Aisiyiah College) PTMA, it becomes a forum for students to do service as well as learn to deal with various kinds of problems that occur in the community, especially immigrant communities in Malaysia which are focused on immigrant children in the guidance center.

Pancasila character education and national values are very important to be instilled in the younger generation, especially the children of Indonesian immigrants in the Sentul region, Malaysia [6]. The goal is that these children are able to recognize and apply these values in their lives and foster a spirit of nationalism [7]. It means learning to be a whole Indonesian who is tolerant and independent. This education is a benchmark for the success of forming immigrant children who are aware of their rights and obligations as part of the Republic of Indonesia [8]. Therefore, students are empowered to help immigrant children with programs designed to develop the knowledge and abilities of these children according to the problems in the guidance center. Integrating SDGs into this initiative underscores the broader impact of such efforts [9]. SDG 4 (Quality Education) emphasizes the importance of inclusive educational opportunities that address the specific needs of vulnerable populations, such as migrant children. Additionally, by fostering a sense of cultural identity and equality, this initiative supports SDG 10 (Reduced Inequalities) by empowering marginalized communities and ensuring they have the tools to succeed in society. Furthermore, the focus on promoting peace, inclusion, and cultural understanding among diverse groups aligns with SDG 16 (Peace, Justice, and Strong Institutions). The younger generation of Indonesian immigrants in Malaysia faces challenges in staying connected to their cultural roots, particularly due to the lack of access to formal education. This study aims to address these challenges by providing structured programs that foster a strong sense of national identity, thereby contributing to global efforts to promote inclusive and equitable education (SDG 4), reduce inequalities (SDG 10), and build peaceful, inclusive societies (SDG 16).

2. LITERATURE REVIEW

To understand the context of nationalism education among young Indonesian immigrants, this literature review examines five relevant studies. The focus is on Pancasila values, character education, and approaches to diaspora communities. Table 1 below is a summary of the studies:

Table 1. Summary of Relevant Studies

No.	Source	Title	Key Findings
1	[10]	Education of Pancasila as National Identity Values and Code of Behavior for Indonesian Migrant Workers in Malaysia	Pancasila character education enhances the love of the homeland among immigrant children in Malaysia.
2	[2]	Towards Good Governance: Digital-Based Public Service Innovation at the Class II Non-TPI Kediri Immigration Office, East Java	Technology can improve access to nationalism education in diaspora communities.
3	[11]	Immigrant integration and receptivity policy formation in welcoming cities	Social integration through cultural education prevents conflicts and strengthens community cohesion.
4	[4]	Assistance with Digital-Based Government Governance as an Effort for Village Adaptation in Providing Public Services in the New Normal Era	Digitalization offers solutions to logistical barriers in nationalism education.
5	[12]	Thousands of children adopted by Americans are without citizenship. Congress is unwilling to act	Documentation challenges impact immigrant children access to formal education.

Research by [10] highlights the importance of character education based on Pancasila values to preserve national identity among young Indonesian immigrants in Malaysia. The study found that programs utilizing historical stories and national symbols like Garuda Pancasila are highly effective in fostering pride in cultural identity. According to [2], digital innovations make nationalism education materials more accessible for diaspora communities. This finding aligns with efforts to leverage digital platforms to overcome geographical barriers faced by immigrants. [13] emphasize the importance of cultural education in addressing potential social conflicts within immigrant communities. The study provides insights into how cultural education not only strengthens social cohesion but also builds respect for national identity. The study by [4] revealed that digitalization in educational governance helps immigrant children access nationalism education more effectively. Web-based applications can be a strategic tool to reach geographically dispersed communities. [12] noted that the lack of formal documents is a significant barrier for immigrant children to access education. This finding underscores the need for community-based solutions to ensure educational inclusion without complete reliance on formal documentation.

The reviewed literature demonstrates that nationalism education in diaspora communities is crucial for preserving cultural identity and fostering social cohesion. Strategies involving Pancasila values, digital technology, and community-based approaches have proven effective in addressing these challenges. Major obstacles, such as lack of formal documentation and logistical barriers, can be overcome through innovative solutions and partnerships with local stakeholders. This aligns with the current study focus on instilling nationalism values among young Indonesian immigrants in Malaysia [2, 14].

3. RESEARCH METHOD

The selection of the Sentul region was deliberate, as it has a significant population of Indonesian immigrants, particularly young people who often experience a disconnection from their cultural identity. This

region provides a rich context for studying the impact of educational interventions aimed at fostering nationalism [15]. The data collection methods were expanded to include not only observations and interviews but also detailed documentation of the participants engagement during activities such as cultural quizzes and collaborative group discussions. Furthermore, the methodological approach incorporated feedback from local guidance centers to tailor the program content, ensuring it addressed the specific needs of the immigrant community in Sentul [16].

The methodology used in this study follows established practices in qualitative research, as outlined by Creswell. Studies by [17] and [4] have demonstrated the efficacy of such methods in fostering cultural identity through interactive sessions and group discussions. The implementation of this community service was carried out in the Sentul region, Malaysia [18]. In the method of implementing community service, it is carried out through several stages of implementation. In this service, the team began with an initial assessment by analyzing the territory by conducting observations and interviews. The second stage, in collaboration with Sanggar Bimbingan Sentul to provide material is accompanied by direct discussion sessions with students and interactive quizzes. The next stage is collecting data and compiling reports on scientific articles of community service.

The writing of this article uses qualitative research methods by conducting literature standards and field observations. Field observations were carried out by observing the condition of pancasila education and national values applied at the research site. Children is the absence of official documents and it backfires on them having difficulty in returning to Indonesia. Even some of them have never set foot in Indonesia, so there is a longing for the atmosphere of Indonesia. Many of them do not know the Rupiah currency, let alone hold it directly.

Data were collected through a combination of direct interviews, structured observations, and participation in quizzes. These methods allowed for both qualitative and quantitative data collection, which provided a comprehensive view of the participants learning progress [19]. A mixed-methods approach was employed, with qualitative data being analyzed thematically and quantitative data subjected to simple statistical analysis to measure the program impact on participants knowledge of Pancasila values. Figure 2 below is an Currency Introduction Education.



Figure 2. Nationalism Education through the Introduction of the Rupiah Currency in the Republic of Indonesia

In Figure 2 the process of nationalism education through the introduction of the Rupiah currency. First, the author explains and shows the Rupiah bill. Second, students listen to explanations and hold Rupiah bills. The author in his explanation also conveyed the value of 1 Malaysian Ringgit which is approximately equivalent to 3,000 Rupiah, some students were surprised by this explanation. They were also surprised by the material used in Rupiah bills [20, 21].

3.1. Nationalism Education through the process of deliberation in making decisions and cooperation

One of the steps that the author takes in educating the character of Pancasila values is by teaching deliberation in reaching mutual agreement. Deliberation is a two-way discussion process to analyze all potentials and intellect so that one thought can be chosen. Deliberation was used to reach a common agreement through a negotiation process, resulting in a final decision. In this case, formal education also contributes to deepening nationalism education through deliberation. The students were taught an understanding of the values of Pancasila and how important deliberation is in the life of the nation and state [22]. Figure 3 below is an deliberative education in making decisions and cooperation.



Figure 3. Nationalism Education through the process of deliberation in making decisions and cooperation

The process of nationalism education through the process of deliberation in making decisions. First, the author divided the students into several groups, on this occasion consisting of two classes, namely grade 2 and 3. Second, each group was distributed an envelope containing pieces of the Garuda Pancasila puzzle along with the symbols and contents of the Pancasila. Then the author gives directions to students to solve the puzzle by discussing with their group mates. In addition to increasing understanding of the Garuda Pancasila Symbol, the learning process with this method provides opportunities for students to work together and deliberate together what they want to do [23, 24].

3.2. Nationalism Education through National Film Screenings and Nusantara Fairy Tales

One of the effective steps to cultivate the spirit of nationalism and love for the homeland is through the screening of national films and Indonesian fairy tales. The screening of this film became a dancing medium in introducing national values and cultural richness of Indonesia. Through this screening, students can learn the history of struggle and get to know national figures. In addition, Nusantara fairy tales are also an interesting means of introducing traditional Indonesian stories, and also contain moral values and local wisdom that are passed down from generation to generation. Figure 4 below is education through national films and Indonesian fairy tales.



Figure 4. Nationalism Education through the screening of national films and Nusantara Fairy Tales

The first step is to briefly explain the film to be watched. The second is a screening of a film that is watched together with students. After watching, the students were asked to briefly explain the messages of the movie they were watching [25]. Despite the growing body of literature on nationalism education, little research

has explored practical applications of Pancasila values within Indonesian immigrant communities. This study fills that gap by focusing on the unique challenges faced by Indonesian immigrants in maintaining national identity while living abroad [26].

4. RESULT AND DISCUSSION

The implementation of instilling the spirit of nationalism and love for the homeland among the young generation of Indonesian immigrants in the Sentul area of Kuala Lumpur, Malaysia, yielded significant findings [27]. Table 2 below is a summary of Relevant Studies.

Table 2. Summary of Relevant Studies

Source	Key Findings
[10]	Education of Pancasila as National Identity Values and Code of Behavior for Indonesian Migrant Workers in Malaysia. Pancasila character education enhances the love of the homeland among immigrant children in Malaysia.
[2]	Towards Good Governance: Digital-Based Public Service Innovation at the Class II Non-TPI Kediri Immigration Office, East Java. Technology can improve access to nationalism education in diaspora communities.
[17]	Immigrant integration and receptivity policy formation in welcoming cities. Social integration through cultural education prevents conflicts and strengthens community cohesion.
[4]	Assistance with Digital-Based Government Governance as an Effort for Village Adaptation in Providing Public Services in the New Normal Era. Digitalization offers solutions to logistical barriers in nationalism education.
[11]	Thousands of children adopted by Americans are without citizenship. Congress is unwilling to act. Documentation challenges impact immigrant children access to formal education.

The program activities were designed to enhance the understanding and appreciation of Indonesian national values and foster a sense of pride and belonging among the participants [28, 29]. The results of this initiative are discussed below:

- **Increased Awareness of National Identity:**

The educational sessions and activities successfully raised the participants awareness of their national identity. By introducing the history of Indonesia struggle for independence and the significance of national symbols, such as the Garuda Pancasila and the Rupiah currency, the young immigrants developed a deeper understanding and connection to their heritage [30]. Many participants expressed surprise and curiosity about these symbols, indicating a newfound interest in their cultural roots.

The program success is evidenced by an improvement of 40% in the participants ability to articulate the Pancasila values, as measured by pre-tests and post-tests [31]. Moreover, a notable increase in cultural pride was observed, with 70% of participants expressing a newfound appreciation for Indonesian history and national symbols.

- **Improved Knowledge of Pancasila Values:**

The program emphasized Pancasila, Indonesia foundational philosophical theory, which comprises five principles: belief in the Almighty God, just and civilized humanity, Indonesian unity, democracy guided by the inner wisdom of deliberations among representatives, and social justice for all Indonesians [32, 33]. Through discussions, interactive quizzes, and group activities like solving Pancasila puzzles, the

participants demonstrated improved knowledge and understanding of these values. This was evident in their ability to articulate the principles and their relevance to everyday life.

- **Enhanced Sense of Community and Cooperation:**

One of the program key components was fostering a sense of community and cooperation among the young immigrants. Activities such as group deliberations and decision-making exercises helped participants learn the importance of collaboration and mutual respect. For instance, the deliberation exercises, where students worked together to solve puzzles and reach a consensus, highlighted the democratic process and the value of collective decision-making. Feedback from the participants indicated that these activities not only taught them about Indonesian democratic values but also strengthened their interpersonal skills and sense of unity [34, 35].

- **Engagement through Cultural Activities:**

The program also included cultural activities, such as the screening of national films and storytelling sessions featuring Indonesian fairy tales. These activities were highly effective in engaging the participants and providing them with a vivid sense of Indonesian culture and history [36]. The films and stories served as mediums to convey moral values, historical narratives, and cultural wisdom, making the learning process enjoyable and impactful. Participants reported feeling more connected to their homeland and expressed a desire to learn more about Indonesian culture.

- **Challenges and Areas for Improvement:**

Despite the program successes, several challenges were encountered. The lack of official documents among some participants posed a significant barrier to their full participation in educational activities. Additionally, there were logistical issues related to organizing sessions in a foreign country, such as coordinating with local authorities and ensuring consistent attendance. Future programs should address these challenges by working closely with local organizations to streamline processes and provide necessary support to the participants [37].

The program successfully enhanced participants' understanding and appreciation of Indonesian national values, particularly among young immigrants. It fostered greater awareness of national identity, improved knowledge of Pancasila principles, and strengthened community bonds through collaborative and cultural activities. Participants reported increased pride in their heritage and a deeper connection to Indonesia's history and culture. Despite its successes, the program faced challenges, including logistical issues and barriers to participation due to the lack of official documents. Addressing these challenges in future programs through partnerships with local organizations and streamlined processes is essential. Overall, the initiative effectively cultivated a sense of pride, belonging, and understanding of Indonesia's national values while identifying areas for improvement to enhance its impact further. Table 3 below is a summary of the Program Implementation.

Table 3. Results and Discussion of the Program Implementation

No.	Aspect	Key Findings
1	Increased Awareness of National Identity	Educational activities raised awareness of national identity. 40% improvement in articulating Pancasila values and 70% increase in cultural pride.
2	Improved Knowledge of Pancasila Values	Participants showed better understanding of Pancasila through interactive activities and quizzes, connecting its principles to daily life.
3	Enhanced Sense of Community and Cooperation	Group deliberations fostered collaboration, mutual respect, and democratic values while improving interpersonal skills and unity.
4	Engagement through Cultural Activities	Cultural activities like films and storytelling effectively conveyed moral values and cultural wisdom, increasing connection to homeland.

5 Challenges and Areas for Improvement	Issues included lack of documentation and logistical challenges in organizing sessions in a foreign country. Future efforts need better support systems.
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4.1. Discussion

The results of this study underscore the importance of targeted educational interventions in fostering nationalism and a sense of belonging among young immigrants. By focusing on Pancasila values and incorporating interactive and culturally relevant activities, the program successfully engaged the participants and enhanced their understanding of Indonesian national identity. The increase in awareness and knowledge among the young immigrants is a testament to the effectiveness of the approach used.

These findings contribute to the theoretical understanding of nationalism education by reinforcing the importance of culturally relevant pedagogy. The use of Pancasila as the philosophical foundation aligns with theories of cultural identity preservation, which suggest that such programs play a pivotal role in strengthening national ties among diaspora communities.

While several studies have explored the application of national values in education, few have focused on the practical incorporation of Pancasila values in educational programs for Indonesian diaspora communities. This study demonstrates how such integration can have a profound effect on young immigrants' connection to their homeland.

However, the challenges faced during implementation point to the need for comprehensive support systems to address the unique needs of immigrant populations. Ensuring that participants have the necessary documentation and logistical support is crucial for the success of such initiatives. Future programs should consider these factors to enhance their effectiveness and reach.

In conclusion, the study demonstrates that with thoughtful design and implementation, educational programs can play a significant role in instilling nationalism and love for the homeland among young immigrants. By fostering a strong sense of identity and community, these programs contribute to the preservation of cultural heritage and the strengthening of national ties among diaspora communities.

5. MANAGERIAL IMPLICATION

The findings of this study offer significant managerial implications for organizations and institutions involved in the education and development of immigrant communities. Specifically, educational centers, NGOs, and government agencies can benefit from implementing tailored nationalism education programs like the one designed in this research. By incorporating culturally relevant pedagogical methods, such as the integration of Pancasila values and national symbols, managers can help foster a stronger sense of national identity among young immigrants. This approach not only aids in preserving cultural ties but also enhances the social integration of immigrants in their host countries. Moreover, managers overseeing community service programs should consider collaborative partnerships with local guidance centers and other educational stakeholders to customize content according to the specific needs of immigrant populations. This will ensure the effectiveness and sustainability of such programs. Furthermore, leveraging technology, such as mobile learning platforms, could facilitate wider participation and overcome logistical challenges, making nationalism education more accessible to immigrant youth across diverse geographic locations.

6. CONCLUSION

Building the character of Pancasila students through education on national values is essential, especially for the younger generation of Indonesian immigrants in the Sentul region, Malaysia. This study has demonstrated that by cultivating the character of Pancasila and providing structured education on national values, the younger generation of immigrants can develop a strong sense of love for the homeland and nationalism. The findings indicate that these tailored educational programs not only enhance the participants' awareness of Indonesian national symbols, such as Garuda Pancasila and Rupiah currency, but also foster a deeper connection to their cultural roots. This, in turn, contributes to strengthening the national identity of young Indonesian immigrants living abroad.

Moreover, the study highlights the critical role of immersive and interactive learning methods, such as


discussions, group deliberations, and cultural activities like film screenings and storytelling. These approaches proved effective in instilling national values and reinforcing the participants understanding of Pancasila principles. However, the challenges faced in implementing these programs, particularly the lack of official documents and limited access to educational resources, call for further improvements. Future programs should explore technological solutions, such as mobile learning platforms, to reach a wider audience and ensure inclusivity.

For future research, it is recommended to expand the scope of nationalism education programs to other regions with large Indonesian immigrant populations. Comparative studies can be conducted to evaluate the effectiveness of similar programs in different contexts, providing insights into how cultural education can be adapted to meet the specific needs of various immigrant communities. Additionally, research on the long-term impact of such educational programs on the participants national identity and social integration would be valuable for policymakers and educators. By addressing these gaps, future studies can further contribute to the understanding of nationalism education in immigrant populations and the preservation of cultural heritage across generations.

7. DECLARATIONS


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7.2. Author Contributions

Conceptualization: IA; Methodology: AS; Software: MM; Validation: IA and AS; Formal Analysis: LN and FN; Investigation: IA; Resources: AS; Data Curation: AS; Writing Original Draft Preparation: MM and LN; Writing Review and Editing: MM and FN; Visualization: AS; All authors, IA, AS, MM, FN, and LN, have read and agreed to the published version of the manuscript.

7.3. Data Availability Statement

The data presented in this study are available on request from the corresponding author.

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7.5. Declaration of Conflicting Interest

The authors declare that they have no conflicts of interest, known competing financial interests, or personal relationships that could have influenced the work reported in this paper.

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