

Strengthening Nationalism and Religious Moderation for Children at Sanggar Bimbingan Sungai Mulia (SBSM) 5 Malaysia

Penguatan Nasionalisme dan Moderasi Beragama bagi Anak di Sanggar Bimbingan Sungai Mulia (SBSM) 5 Malaysia

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Abstract

This community service program focuses on strengthening nationalism and religious moderation for children at Sanggar Bimbingan Sungai Mulia (SBSM) 5 Malaysia. The underlying problem is that many Indonesian children in Malaysia have lost their national identity. This is because they do not have access to good education. Community service is expected to further strengthen the spirit of nationalism and religious moderation in students, so that even though they are in another country, students still have a good sense of nationalism and religious moderation. Furthermore, it can provide valuable input for education practitioners in Malaysia, parents of migrant workers, and the government and related institutions in formulating policies and programs that support strengthening the spirit of nationalism and religious moderation of migrant workers' children in Malaysia. The implementation of strengthening the spirit of nationalism and religious moderation at SBSM 5 Malaysia uses a participatory action research approach. The results of this activity produced encouraging results. Through a series of structured activities, children at SBSM 5 Malaysia increasingly understand the importance of having a sense of nationalism and religious moderation. They also show a more positive attitude towards differences, are more tolerant, and respect each other more. This activity not only provides knowledge, but also instills noble values that will be their provisions in living in society. Thus, it is hoped that these children will grow into a young generation that has a strong national identity, broad insight, and is able to make a positive contribution to the progress of the nation and state.

Keywords: *Strengthening, Sanggar Bimbingan, Nationalism, Religious Moderation*

Abstrak

Program pengabdian kepada masyarakat ini difokuskan pada penguatan nasionalisme dan moderasi beragama bagi anak-anak di Sanggar Bimbingan Sungai Mulia (SBSM) 5 Malaysia. Problem yang mendasari adalah banyaknya anak-anak Indonesia di Malaysia kehilangan jatidiri bangsanya. Hal ini dikarenakan mereka tidak mendapatkan akses pendidikan yang baik. Pengabdian diharapkan dapat semakin memperkuat jiwa kebangsaan dan moderasi beragama pada diri siswa, sehingga meskipun berada di negara lain, siswa tetap tertanam jiwa kebangsaan dan moderasi beragama dengan baik. Selanjutnya dapat memberikan masukan yang berharga bagi para praktisi pendidikan di Malaysia, orang tua TKI, serta pemerintah dan lembaga terkait dalam menyusun kebijakan dan program yang mendukung penguatan jiwa nasionalisme dan moderasi beragama anak-anak PMI di Malaysia. Pelaksanaan penguatan jiwa kebangsaan dan moderasi beragama di SBSM 5 Malaysia ini menggunakan tahapan pendekatan penelitian aksi partisipatif. Hasil kegiatan ini membuahkan hasil yang menggembirakan. Melalui serangkaian kegiatan yang terstruktur, anak-anak di SBSM 5 Malaysia semakin memahami pentingnya memiliki rasa kebangsaan dan moderasi beragama. Mereka juga menunjukkan sikap yang lebih positif terhadap perbedaan, lebih toleran, dan lebih menghargai satu sama lain. Kegiatan ini tidak hanya memberikan bekal ilmu, tetapi juga menanamkan nilai-nilai luhur yang akan menjadi bekal mereka dalam menjalani kehidupan bermasyarakat. Dengan begitu, diharapkan anak-anak ini akan tumbuh menjadi generasi muda yang memiliki jati diri bangsa yang kuat, wawasan yang luas, serta mampu memberikan kontribusi positif bagi kemajuan bangsa dan negara.

Kata kunci: *Penguatan, Sanggar Bimbingan, Nasionalisme, Moderasi Beragama*

1. PENDAHULUAN

Nationalism is essential in shaping the character of a nation. The sense of nationalism that grows within individuals will become the basis for loving their homeland. Nationalism is a belief

that an individual's highest loyalty must be given to the nation state (Anderson, 2006). The manifestation of this love is good deeds to protect, build and do the best for the interests of the nation and state. Nationalism is an understanding that prioritizes national unity and interests above individual or group interests (Kartodirdjo, 1999). Nationalism is not only manifested in love for one's country, but can also be manifested in the form of defending the country (Smith, 2010). Apart from that, they also have a sense of pride as Indonesian citizens and are willing to make sacrifices for the sake of the nation. Apart from that, it also accepts developments over time and is proud of its cultural heritage. A person who has a sense of nationalism will show a mental attitude and behavior that shows high loyalty and devotion to the nation (Guibernau, 2007).

Meanwhile, religious moderation is a principle in religion which emphasizes that all forms of excessive and unbalanced actions in carrying out one's worship must be avoided (Busyro, 2019). This concept is important amidst the religious diversity that exists in Indonesia. As a country with a majority Muslim population, Indonesia adheres to the concept of wasatiyyah, which means balance and middle ground (Arif, 2020). The wasatiyyah concept teaches to practice religion without extremes and avoid intolerance towards other religions (Fahri, 2019).

The sense of nationalism and religious moderation in every Indonesian must be truly nurtured, so that it is not eroded by the times and carried away by foreign cultures. It is important for Indonesian children to acquire exemplary values in order to awaken a sense of nationalism and religious moderation within themselves (Wahyudi, 2021). Without a sense of nationalism and religious moderation, the spirit to work and unite to develop the country will never be created. The younger generation must have a sense of nationalism as capital in defending the Unitary State of the Republic of Indonesia (NKRI) (Asmoroini, 2021). In its implementation, the government plays an important role in strengthening the spirit of nationalism of the younger generation, including the children of Indonesian Migrant Workers (PMI). Apart from that, building formal and non-formal schools in border areas can also be an appropriate way to exemplify nationalist attitudes (Ramdani, 2020).

Malaysia is one of the largest migrant-receiving countries in Southeast Asia, with the largest number of migrant workers coming from Indonesia. Many children of Indonesian Migrant Workers (PMI) do not have official documents in Malaysia (Nuraeni, 2021). This can cause a number of obstacles in their access to education, especially in terms of basic education services. These migrant workers' children often face double challenges, as they have to deal with legal uncertainty regarding their status in Malaysia and they face obstacles in accessing formal education (Hidayati, 2020). Therefore, this condition can cause children to lose their national identity. This can later affect them in interacting or facing their future.

Sanggar Bimbingan (Non-formal School) is an alternative non-formal education for the children of Indonesian migrant workers in Malaysia. Sanggar Bimbingan (Non-formal School) is the spearhead for education in improving the welfare of disadvantaged children who cannot receive formal schooling in general (Suyanto, 2021). The aim is to provide learning opportunities for the children of Indonesian migrant workers who find it difficult to gain access to formal education facilities in Malaysia (Kusuma, 2020). Sanggar Bimbingan Sungai Mulia (SBSM) 5 Malaysia is one of the Indonesian non-formal schools in Kuala Lumpur, Malaysia which makes every effort to introduce its students to Indonesian culture. Apart from the teaching staff being Indonesian citizens, the subjects are also in accordance with the Indonesian curriculum. Students learn like schools in Indonesia, such as ceremonies, good and correct use of Indonesian, and an introduction to arts originating from Indonesia. This studio also opens up opportunities for universities who wish to propose collaboration with SBSM 5 Malaysia as a place of PkM (community service). Everyone works together to provide alternatives to introduce Indonesian culture in order to further strengthen the spirit of nationalism in students. Later, even with these limitations, they still recognize and feel tied to their country of origin.

Nowadays, the younger generation's self-awareness regarding their sense of nationalism and religious moderation is still very minimal, especially the children of Indonesian migrant

workers at SBSM 5 Malaysia. The lack of a sense of nationalism and religious moderation among students is due to various reasons. One of the causes is that students are born and live in another country (Malaysia), live in a different environment and culture, including the use of language. Students at SBSM 5 Malaysia are children of PMI (Indonesian Migrant Workers) who do not have complete population documents, such as birth certificates and passports. According to Malaysian work guidelines, foreign nationals are not permitted to bring their families with them. Some of them end up getting married and having children while working. This is why in Malaysia many children of Indonesian migrant workers do not have complete documents, so they cannot complete their education at formal schools.



Pic. 1: SBSM 5 Malaysia

In formal schools, such as SIKL (Indonesian School Kuala Lumpur), students are taught like students in Indonesia, so it will be different from learning studios which are non-formal schools which can still be said to lack attention from the government. Students are taught according to the abilities and experience of the educator. Another cause of the lack of the spirit of nationalism and religious moderation in students is the lack of parental attention towards students, students only get knowledge from school, apart from that students prefer to play with uncontrolled gadgets, which can affect their sociolinguistic skills in the future.

Based on the problems above, the community service program focuses on strengthening the spirit of nationalism and religious moderation in SBSM 5 Malaysia students. It is hoped that this service can further strengthen the spirit of nationalism and religious moderation in students, so that even though they are in another country, students are well embedded in the spirit of nationalism and moderate character. Furthermore, it can provide valuable insight for educational practitioners in Kuala Lumpur, parents of Indonesian Migrant Workers, as well as the government and related institutions in developing policies and programs that support strengthening the spirit of nationalism and religious moderation of the children of Indonesian migrant workers in Malaysia.

2. METHOD

Participatory Action Research (PAR) is a type of research in the form of community service in the form of research activities which are implemented in participatory action by researchers together with the community in the social sphere to achieve a change in social conditions for the better. Apart from that, Participatory Action Research (PAR) is also an approach whose process aims at learning in overcoming problems and meeting the practical needs of society, as well as the production of knowledge, and the process of social change. Participatory Action Research (PAR) has three words that are always related to each other, namely participation, research and action. All research must be implemented in action. However, research has consequences. Everything changes as a result of research. The new situation resulting from the research may be different from the previous situation or it may be the same. The way Participatory Action Research (PAR) works uses the social movement cycle, especially in the process of community change, namely; 1)

preliminary mapping, 2) building humanitarian relations, 3) determining a research agenda for social change, 4) participatory mapping, 5) formulating humanitarian problems, 6) developing movement strategies, 7) organizing society, 8) launching action for change, 9) building community learning centers, 10) reflection (theorizing social change), 11) expanding the scale of movement and support (Afandi, 2022).

In Participatory Action Research (PAR) theory, there is a cycle that is used as a benchmark for the success of a research process based on community empowerment. This cycle is known as KUPAR (to Know, to Understand, to Plan, to Action and to Reflection). To Know (to know the real conditions of the community) is the initial process to find out the conditions of the community directly, as well as building an agreement so that the researcher is accepted by society. To Understand (Understanding Community Problems) is a process where researchers and the community are able to identify problems that exist in their lives through a focus group discussion (FGD) process. This stage is also called stage decodification, namely the stage of systematizing the social problems that occur. To Plan (Planning Community Problem Solving) is interpreted as the process of planning strategic actions in solving problems according to the problem formulation, outlined in the form of a problem tree that has been prepared through the FGD process in the previous stage. This planning stage must be maximized with the full participation of the community in solving their own problems. Empowerment is not only interpreted as social change, but also as a medium for public education. To Action is the implementation of community thought products to build, manage, change, sharpen the assets owned by the community so that they can function optimally and proportionally. To Reflection (Reflection) is the stage where researchers and the community evaluate and monitor empowerment actions that have been carried out so that empowerment becomes targeted and measurable (Afandi, 2022).

3. RESULT AND DISCUSSION

The community service carried out at SBSM 5 Malaysia is a structured effort to strengthen the values of nationalism and religious moderation among the local community. This program was initiated through collaboration between the service team and community leaders and studio managers who have long been the center of socio-religious activities in the area. Through a Participatory Action Research (PAR) approach, this program is designed to optimize the active participation of all elements of society in achieving the expected goals. The community service steps carried out at SBSM 5 Malaysia are an innovative program specifically designed to instill the values of nationalism and religious moderation in children. This program adopts a Participatory Action Research (PAR) approach which involves active participation from various stakeholders, including children as the main subjects, teachers, SBSM 5 Malaysia managers and local community leaders.

a. Identify Service Problems

The initial stage begins with an in-depth assessment process to understand the characteristics and special needs of the children in the SBSM 5 Malaysia. This stage is an identification of service which is carried out by conducting in-depth discussions and conducting a SWOT analysis of the location of service. This activity was carried out on October 20, 2024. The service team also carried out an analysis of children's activities, interviewed the management of the SBSM 5 Malaysia, and collected data through child-friendly methods such as games and activities. This process results in a comprehensive understanding of children's social-psychological conditions and their learning environment. Based on the results of the assessment, the service team identified several main challenges in instilling the values of nationalism and religious moderation in children. These challenges include limited understanding of the concept of nationality according to the child's age, the lack of interactive learning media, and the lack of role models in implementing the values of religious moderation in everyday life.

b. Organizing

Program planning is carried out collaboratively by forming a work team consisting of lecturers and students. This team then conducted a focus group discussion which was held on October 27, 2024. This team was tasked with designing programs and learning methods that were appropriate to the child's developmental stage. In this forum it was agreed that there were two steps to be taken, namely strengthening managers and teachers at the SBSM 5 Malaysia and implementing an action agenda for children with a program that focuses on aspects of nationalism and religious moderation. Organizing also includes establishing a collaborative network with various external parties such as the Indonesian School Kuala Lumpur (SIKL) and PCI Muslimat Malaysia. This network is managed by a special team who is responsible for building and maintaining partnership relationships that support program implementation. To support program sustainability, the team is also tasked with designing and implementing training for teachers and administrators. The training program covers technical aspects of accompanying children, understanding the values of nationalism and religious moderation, as well as facilitation skills.

c. Action Planning

The action planning stage for the community service program at SBSM 5 Malaysia began with a series of meetings involving the team, guidance studio managers, and teachers which were held on November 2, 2024. This meeting aimed to build an understanding regarding the urgency of strengthening the values of nationalism and religious moderation in children, as well as mapping the potential and challenges that exist in the field. The program is designed taking into account the child's developmental stage and local context. The team developed learning materials that integrate the values of nationalism and religious moderation through an approach that is fun and appropriate to children's world. This program includes various learning methods such as storytelling, art, and traditional games. Activity planning is prepared in the form of a calendar of events which takes into account the children's learning rhythm and time availability. The entire program action plan is designed by taking into account the principles of participatory action research, where each stage involves active participation from all stakeholders. The action plan prepared is comprehensive but remains flexible to adapt to dynamics in the field.

d. Action

1) Strengthening Nationalism through Indonesian Language Learning

Indonesian language learning activities at SBSM 5 Malaysia are a special program designed to maintain and improve Indonesian language skills among children of Indonesian descent living in Malaysia. This program is implemented every day at all class levels at SBSM 5 Malaysia. Learning begins with the activity of reading aloud Indonesian texts that have been prepared by the teaching team. Reading material is specially selected taking into account the level of difficulty and relevance to children's daily lives. The texts used include Indonesian folk tales, simple articles about Indonesian culture, and children's fairy tales that contain moral values.

The teachers use interactive learning methods by combining language games, short dramas and storytelling activities. Children are invited to actively participate in various activities such as role playing using Indonesian dialogue and word guessing games which help them develop their Indonesian vocabulary. Aspects of Indonesian grammar are taught through a contextual approach, where children learn sentence structure and appropriate word usage through concrete examples in everyday conversations. The teachers also integrate Indonesian songs and children's poetry to make learning easy to remember.

To support learning, the studio provides various learning media such as picture cards, educational posters and story books in Indonesian. The use of audio-visual media such as video stories that are integrated to provide a richer learning experience. Evaluation of learning progress is carried out periodically through observation of speaking, reading and writing abilities in

Indonesian. Teachers use simple grading rubrics and provide constructive feedback to motivate children to improve their language skills.

2) Strengthening Nationalism through Regional Clothing Demonstrations

The activity of strengthening nationalism through regional clothing displays is a creative program held at SBSM 5 Malaysia. This program is designed to introduce the richness of Indonesian culture to children of Indonesian descent living in Malaysia, with a focus on introducing and appreciating traditional clothing from various regions in Indonesia

Preparation for the activity began with the collection of various traditional clothing from provinces in Indonesia in collaboration with PCI Muslimat in Malaysia. The teachers provide in-depth explanations about each regional clothing, starting from the materials used, the motifs contained, to the symbolic meaning behind each detail of the clothing. Children not only learn about the visual aspects of clothing, but also the cultural values and local wisdom contained in them. This activity involved the children of SBSM 5 Malaysia, who were divided into several groups. Each group is assigned to learn and demonstrate traditional clothing from a particular province. They not only learn how to wear clothes properly, but also learn traditional dances and the arts that go with them.



Pic. 2: Children wear traditional clothes

Program evaluations show significant improvements in children's understanding and pride in Indonesian culture. They are not only able to identify various traditional clothing, but can also explain the philosophical and cultural values contained in them. This regional clothing demonstration program will become an annual activity at SBSM 5 Malaysia, with a variety of different themes and focuses each year. This activity not only succeeded in strengthening the national identity of Indonesian children in Malaysia, but also created a space for positive cultural dialogue.

3) Strengthening Nationalism through the Introduction of Wayang

Activities to strengthen nationalism through the introduction of wayang were carried out at SBSM 5 Malaysia in commemoration of National Wayang Day. This program is attended by children of Indonesian descent living in Malaysia. This activity aims to introduce Indonesia's cultural heritage through wayang art which has been recognized by UNESCO as a world cultural heritage.

The event opened with the screening of a documentary video about the history of wayang in Indonesia which had been prepared by the teaching team. The video shows various types of wayang from various regions in Indonesia, including wayang kulit, wayang golek, wayang beber, and wayang orang. The children seemed enthusiastic about listening to the explanation about the uniqueness of each type of wayang. The teachers actively provide explanations about the characters in wayang stories, including the moral and philosophical values contained in each

character. Children are invited to identify good qualities that can be emulated by wayang characters, such as honesty, courage and wisdom.



Pic 3: Children watch videos about Wayang

To increase understanding, interactive sessions were held where children were given the opportunity to ask questions about various aspects of the wayang they watched. The questions that arise are very diverse, ranging from techniques for making puppets to the philosophical meaning of the stories shown. The companions patiently answered every question in language that was easy to understand.

Program evaluations show that children not only gain new knowledge about wayang, but also develop a sense of pride in Indonesia's cultural heritage. They are able to retell the wayang stories they have watched and explain the moral values contained in them. As a follow-up, the studio plans to hold mini puppet shows that will be played by the children themselves at Indonesian community events in Malaysia. This is a motivation for children to continue learning and developing their abilities in wayang art. This wayang introduction activity has succeeded in instilling the values of nationalism and love for Indonesian culture among children. This program also proves that traditional cultural heritage can be packaged in an interesting and relevant way for the younger generation, even for those who live outside Indonesia.

4) Strengthening Religious Moderation through Flag Ceremony

A special program to strengthen religious moderation through national commitment which is realized in the implementation of the flag ceremony every Monday. This activity is designed to instill a sense of love for the country and an understanding of the importance of unity in diversity in children. Every Monday morning, children from various backgrounds gather in the courtyard of the SBSM 5 Malaysia. They marched in an orderly manner without distinction, reflecting the principles of equality and unity that are the foundation of religious moderation.



Pic 4: The flag ceremony

The flag ceremony begins with a solemn salute to the national flag. At this moment, children are taught that the flag is a unifying symbol that covers all components of the nation regardless of differences in ethnicity and belief. This program also includes historical education elements that emphasize the role of various figures from various religious backgrounds in the

struggle for independence. Children learn that the national spirit has united fighters from various beliefs to achieve common goals.

The reading of the Pancasila text during the ceremony is an important moment to instill an understanding of the basis of a country that accommodates diversity. The flag ceremony also includes the introduction of national songs which are sung together after the ceremony. Through the lyrics of national songs, children learn the values of unity and a spirit of togetherness that transcend religious and cultural barriers.

5) Strengthening Religious Moderation in the Aspects of Tolerance

SBSM 5 Malaysia developed a creative program to instill the values of religious tolerance through coloring pictures. This program is specially designed for children by considering their fun and interactive way of learning through visual media and art. The activity began with an introduction to various images of places of worship from various religions which were printed in sketch form. Children are given the freedom to color the pictures with various colors of their choice, while learning about the uniqueness and beauty of each house of worship.

The teachers prepared coloring sheets depicting children from various religious backgrounds playing together. Through this picture, children learn that differences in beliefs are not a barrier to friendship and togetherness. The program also presents images showing various religious celebrations. Children not only color, but also learn about the meaning and positive values contained in each celebration, helping them understand and appreciate other religious traditions.

The program also integrates images showing daily activities in a multicultural society. Children color scenes depicting harmonious interactions between religious communities in everyday life. Program evaluation is carried out through observing changes in children's behavior and their understanding of tolerance which is reflected in the way they color and interact with their friends. The evaluation results are used to develop images and activities that are more effective in instilling the values of tolerance.

6) Strengthening Religious Moderation Regarding Anti-Violence Attitudes

This activity is focused on instilling anti-violence values at SBSM 5 Malaysia, where the children who study come from various ethnic and social backgrounds, creating an important environment for anti-violence education. The main aim of this activity is to increase children's understanding of various forms of violence, its impact, and how to prevent it, as well as foster an attitude that rejects all forms of violence, with a main focus on the use of video media that is interesting and easy to understand.



Pic 4: Understanding of anti-violence with Video

This activity uses video as the main media because video has a strong visual appeal for children, so the message conveyed is easier to receive and remember. The videos played contain animations that are relevant to the anti-violence theme, with language and storylines that are

adapted to children's ages. Before playing the video, children are given an introduction to the theme that will be raised, and after playing the video, an interactive discussion is held to discuss the content of the video and explore children's understanding of violence. The videos shown not only show scenes of violence, but also provide examples of positive behavior that can build healthy and harmonious relationships, and teach how to resolve conflicts without violence. Children are also invited to identify various forms of violence, both physical and non-physical, such as bullying, harassment, and understand the negative impacts of violence.

After the activity is completed, an evaluation is carried out to measure the children's understanding of anti-violence, as well as changes in their attitudes and behavior. This evaluation can take the form of a quiz, verbal questions, or behavioral observations. It is hoped that the results of this activity will increase children's awareness about the dangers of violence, as well as encourage them to become active agents of change in preventing violence in their environment.

4. RESULT

The community service program at SBSM 5 Malaysia achieved remarkable outcomes across multiple dimensions, demonstrating significant success in strengthening both nationalism and religious moderation among the participating children. In the area of Indonesian language proficiency, children showed marked improvements in their communication abilities. They developed stronger speaking skills through interactive activities like role-playing and storytelling, enhanced their reading comprehension through exposure to Indonesian folk tales and cultural texts, and improved their writing capabilities through regular practice and feedback. The periodic evaluations revealed that students could more confidently express themselves in Indonesian and showed greater interest in using the language in their daily interactions.

The cultural awareness program, particularly through the introduction of traditional regional clothing, produced notable results. Children not only learned to identify traditional attire from various Indonesian provinces but also gained a deeper understanding of the cultural significance behind each garment. Program evaluations showed that students could explain the symbolic meanings of different clothing elements and demonstrated increased pride in Indonesian cultural heritage. The wayang program proved especially effective in connecting children with traditional Indonesian arts. Following the program, children could identify different types of wayang, understand the moral values embedded in wayang stories, and even participate in simple performances. This engagement with wayang arts fostered a deeper appreciation for Indonesian cultural traditions and strengthened their sense of cultural identity.

The weekly flag ceremonies contributed significantly to building national commitment. Children showed improved understanding of national symbols, demonstrated proper ceremony etiquette, and exhibited greater respect for national traditions. The integration of historical education during these ceremonies helped students better understand Indonesia's struggle for independence and the importance of unity in diversity. In terms of religious moderation, the coloring activity program yielded positive behavioral changes. Children showed increased comfort with religious diversity, demonstrated more inclusive attitudes in their daily interactions, and exhibited greater understanding of different religious practices. Their artwork reflected growing appreciation for various religious symbols and traditions. The anti-violence program resulted in measurable improvements in conflict resolution skills. Children demonstrated better ability to identify different forms of violence, showed increased empathy towards others, and developed more effective communication strategies for resolving conflicts peacefully. Teachers reported a noticeable decrease in aggressive behaviors and an increase in cooperative problem-solving among students.

Tabel 1. Activity and Impact

Activity	Impact on Children
Strengthening Nationalism through Indonesian Language Learning	<ol style="list-style-type: none"> 1. Improve children's Indonesian language skills. 2. Strengthen Indonesian cultural identity through folklore, songs, and poetry.
Strengthening Nationalism through Regional Clothing Demonstrations	<ol style="list-style-type: none"> 1. Children understand the diversity of Indonesian culture. 2. Increase pride in Indonesian cultural heritage
Strengthening Nationalism through the Introduction of Wayang	<ol style="list-style-type: none"> 1. Children learn about Wayang art as a UNESCO cultural heritage. 2. Fostering a sense of love for Indonesian culture.
Strengthening Religious Moderation through Flag Ceremony	<ol style="list-style-type: none"> 1. Instilling a sense of love for the homeland and the value of unity in diversity. 2. Understanding the role of interfaith figures in the struggle for independence.
Strengthening Religious Moderation through Tolerance Program (Coloring Pictures)	<ol style="list-style-type: none"> 1. Children learn to appreciate religious diversity through visual arts. 2. Understand the values of tolerance and interfaith friendship.
Strengthening Religious Moderation through Anti-Violence Attitude (Educational Video)	<ol style="list-style-type: none"> 1. Raise children's awareness of various forms of violence and their impacts. 2. Form an anti-violence attitude and the ability to resolve conflicts peacefully.

Evaluations of teacher training programs showed enhanced capability among educators to integrate nationalism and religious moderation into their teaching methods. Teachers demonstrated improved skills in handling sensitive topics, greater confidence in implementing interactive learning strategies, and better ability to serve as role models for these values. The collaborative network established with external organizations like SIKL and PCI Muslimat Malaysia proved invaluable in enriching the program's resources and expertise. These partnerships facilitated access to authentic cultural materials, expert speakers, and additional learning opportunities that enhanced the overall learning experience.

The program's impact extended beyond the immediate educational setting, with parents reporting positive changes in their children's behavior at home. Children showed increased interest in Indonesian culture, greater respect for religious differences, and improved ability to express their national identity while maintaining harmonious relationships with peers from different backgrounds. Behavioral assessments revealed significant improvements in children's social interactions. They demonstrated increased tolerance, better understanding of cultural differences, and stronger ability to build friendships across religious and cultural boundaries. These changes were particularly evident in group activities and collaborative projects.

The integration of traditional games and cultural activities led to increased student engagement and participation. Children showed greater enthusiasm for learning about Indonesian culture and traditions, with many taking initiative to learn more about their cultural heritage beyond the structured program activities. Documentation of student progress showed enhanced critical thinking skills, particularly in discussions about religious and cultural diversity. Children developed better ability to analyze information, question stereotypes, and form more nuanced understanding of complex social issues appropriate to their age level. Long-term observation indicated sustained behavioral changes among participants. Children maintained their improved understanding and practice of nationalist values and religious moderation even after specific program activities concluded, suggesting successful internalization of these values.

The program's impact on SBSM 5 Malaysia management was equally significant, with administrators reporting improved capacity to handle diversity-related issues and better ability to create an inclusive learning environment. The management team developed more effective strategies for promoting nationalism and religious moderation through regular educational activities. Assessment of learning materials and methods showed that interactive and creative

approaches were most effective in conveying complex concepts to children. The combination of visual aids, hands-on activities, and experiential learning proved particularly successful in helping children grasp abstract ideas about nationalism and religious moderation. Feedback from community leaders indicated positive ripple effects extending into the broader community. The program's success in fostering understanding and tolerance among children contributed to improved community relations and stronger support for cultural preservation efforts.

The development of children's leadership skills emerged as an unexpected positive outcome. Many participants showed increased initiative in organizing cultural activities, leading discussions about diversity, and helping peers understand different perspectives. Academic performance evaluations revealed that students' engagement with cultural and religious literacy activities positively impacted their overall learning outcomes. Improved critical thinking skills and enhanced cultural awareness contributed to better performance across various subject areas.

The program's comprehensive documentation and evaluation system provided valuable data for future improvements and adaptations. Regular assessments, feedback collection, and outcome monitoring created a robust framework for continuous program enhancement and sustainability.

5. CONCLUSION

The implementation of strengthening nationalism and religious moderation at SBSM 5 Malaysia has achieved encouraging results. Through a series of structured and directed activities, children have gained a better understanding of the importance of having a sense of love for their country and living in harmony in diversity. They also show a more positive attitude towards differences, are more tolerant, and respect each other more. This activity not only provides knowledge, but also instills noble values that will be a provision for them in living life in society. In this way, it is hoped that these children will grow into a young generation who have a strong national identity, broad insight, and are able to contribute positively to the progress of the nation and state. We hope that the team's program will help promote the Indonesian Islamic education to the Muslim community in the Malaysia. Accurate information about Islamic education in Indonesia covered in this program is expected to be able to inspire the PCI Muslimat Malaysia teachers to improve the quality of their SBSM 5 Malaysia education.

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