



Teacher's Strategy to Increase Culture and Citizenship Literacy for CLC Students in Sabah, Malaysia

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ABSTRACT

This paper reviews on strategies or approaches made by Community Learning Centers/CLC teachers to teach and internalize the knowledge about Indonesian values and cultures for Indonesian students who are born and raised overseas particularly Indonesian students in CLCs in Sabah, Malaysia. Knowledge of Indonesian values and culture will encourage students to enhance their sense of nationalism and help them to identify themselves as Indonesians. This paper aims to examine the strategies or approaches of CLC's teachers in enhancing cultural and civic literacy among their students of Indonesian nationals. This paper utilizes qualitative method through interviews and close observations of teachers of CLCs in applying their strategies to educate their students in regarding their Indonesian identity. After obtaining the data, the analysis is conducted through the interactive analysis particularly under the scope of Miles and Huberman's theories. Further examination finds that strategies employed by CLC teachers to enhance cultural and civic literacy for their students are including habituation and implementation of integrated learning with Indonesian cultural elements, oral or written, through flag ceremonies, video screenings, pictures, books, festivals, extracurricular activities, and competitions.

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INTRODUCTION

The Government of Indonesia through the Ministry of Education views that education in the 21st century requires the learners to master three categories of basic skills: basic literacy, competencies, and character qualities. Within these categories, there are 16 basic skills that any learners must master (Directorate of Junior High Schools, 2021). Under basic literacy, there are six abilities to possess: reading and writing literacy, numeracy literacy, scientific literacy, information and communication technology (ICT) literacy, financial literacy, as well as cultural and citizenship literacy. Research on basic literacy is often conducted, such as the basic literacy skills of low-grade students at SD Negeri 61 Rejang Lebong (Anggraini, 2022), improving basic literacy skills through language games for students at SD Negeri 5 Besakih (Sueca & Suwarni, 2023), improving reading literacy skills of learners using the ADaBta method through the TaRL approach in Grade II of elementary school (Saufha Mulyani et al., 2023), and many other literature on basic literacy research. There are also several studies on cultural and citizenship literacy, such as Internalizing National Character Values Through Cultural and Citizenship Literacy in Senior High Schools (SMA) in Banda Aceh City (Maimun et al., 2020), and the Implementation of Cultural and Citizenship Literacy to Develop Social Skills of Madrasah Ibtidaiyah Students in the Midst of a Pandemic (Ahsani & Azizah, 2021). Unfortunately, research on cultural and citizenship literacy for learners abroad has not been found yet, while the concerns on developing the sense of nationalism among learners abroad who have very limited exposure to it are high.

In addition to literacy skills, learners must also master competency skills, which include critical thinking skills, creative thinking skills, communication skills, and collaboration skills (Redhana, 2019).

Research on other 21st-century skills, known as the 6Cs, including critical thinking, collaboration, communication, creativity, culture, and connectivity, shows that problem-solving skills are still relatively low (Lestari et al., 2023). This indicates that competency skills need to be enhanced among learners.

As for the aspect of character qualities that learners must acquire, it is divided into six skills: 1) curiosity skills, 2) initiative skills, 3) perseverance skills, 4) adaptability skills, 5) leadership skills, and 6) social and cultural awareness skills (Ministry of Education and Culture of the Republic of Indonesia through the Directorate of Junior High School Education website, 2021). Previous research on character qualities in SMP N 1 Sleman showed that the lowest skill was curiosity skills with a percentage of 57.93% (Rizqa, 2022).

From the various descriptions above, one of the skills that is currently the focus of development by the Indonesian government is literacy skills. One of the efforts made by the Indonesian government to develop literacy skills is the National Literacy Movement, which has been initiated and ran by the Indonesian government since 2016 as the implementation of Minister of Education and Culture Regulation No. 23 of 2015 on Character Education (Khakima et al., 2021). The National Literacy Movement aims to increase the reading interest of the Indonesian population, which is still very low (Suharto et al., 2022).

One of the survey results that is often referenced regarding the low reading interest in Indonesian society is the Programme for International Student Assessment (PISA) report by the Organization for Economic Co-operation and Development (OECD) (Suharto et al., 2022). In 2018, Indonesia ranked 74th out of 79 countries for reading interest with a score of 371, indicating the low quality of education in Indonesia. UNESCO states that the reading interest of the Indonesian population is extremely low, at 0.001%, which means that only 1 out of 1,000 Indonesians are regular readers. This low level of literacy has a significant impact on the quality of human resources in Indonesia (Wardatussa'idah, 2019).

Based on facts above, literacy needs to be a special focus of the Indonesian government, including literacy in Community Learning Centers (CLC). CLC are educational institutions established by third parties (mostly are plantation corporations) for the children of Indonesian Migrant Workers (PMI) working in Malaysia, including in the state of Sabah, in order to fulfill the right to education for Indonesian children. CLC are the result of close bilateral cooperation between Indonesia and Malaysia, as well as recognition of the principles stated in Article 49 of the United Nations Charter, which is the fulfillment of children's right to education according to the Convention on the Rights of the Child 1989 (MacPherson, 1989).

The learners in CLC are those of Indonesian children who were born and raised in Sabah and rarely return to their parent's hometown in Indonesia. Consequently, these children have more exposure and more familiar with local culture and language of Sabah, Malaysia (Saefudin et al., 2024). The sense of nationalism among the learners is very low, due to their low exposure on Indonesian cultures and customs. Some examples of the lack of nationalism among the learners in CLC Lahad Datu, Sabah Malaysia are their inability to use the Indonesian language correctly, lack of knowledge about their hometowns in Indonesia, lack of knowledge about Indonesian history, and lack of knowledge about Indonesian culture. Therefore, it is necessary to implement specific strategies to enhance their sense of nationalism through cultural and citizenship literacy (Putri & Nurhasanah, 2023).

Literacy is often narrowly understood as activities related to writing and reading, whereas according to the Directorate of Junior High School Education of the Ministry of Education and Culture of the Republic of Indonesia, literacy is divided into six categories, one of which is cultural and citizenship literacy (Directorate of Junior High School Education, 2021). Cultural literacy is defined as the ability of learners to understand and engage with culture, particularly Indonesian culture as the nation's identity. On the other hand, citizenship literacy is the ability of learners to understand their rights and responsibilities as citizens. Cultural and citizenship literacy can be summarized as an individual's ability to respond to their social environment as part of a culture and nation (Lestari et al., 2023). Cultural and citizenship literacy is considered important by the Indonesian government in instilling love for the homeland and national identity in learners. The cultivation of cultural and citizenship literacy among learners is done through schools as formal educational institutions in Indonesia (Setiawan, 2020). The aim of cultural and citizenship literacy is to support learners in becoming good Indonesian citizens while preserving their diverse language, cultural, religious, and ethnic identities.

Learners in Indonesia certainly have better opportunity to understand their identity as Indonesian citizens compared to Indonesian learners who are born and raised outside the territory of Indonesia. The presence of Indonesian children abroad is primarily due to the fact that their parents work and reside overseas. Access to education, particularly education with the Indonesian curriculum, is not always available for these Indonesian children (Handoyo & Triarda, 2020).

The issue of access to education with the Indonesian curriculum is commonly faced by Indonesian learners in Malaysia. Many of them are born in Malaysia, grow up, and are familiar with the culture and language of Malaysia. The majority of their parents are Indonesian Migrant Workers (PMI) who generally work in palm oil plantations or other industrial sectors in Malaysia. The number of PMIs in Malaysia is approximately 2.7 million people (Ministry of Foreign Affairs/MOFA, 2020). These children have never

returned to their homeland and are far from being familiar with Indonesia. As a result, many learners face difficulties in identifying themselves as Indonesian citizens

Understanding these challenges, the Indonesian government continues to make efforts to ensure that access to education for children of Indonesian Migrant Workers can be fulfilled and the need for programs to strengthen cultural understanding and national identity (Yuvanti, 2021). This can be seen through the establishment of various Indonesian Schools Abroad (SILN) in Malaysia, such as the Indonesian School Kuala Lumpur, Indonesian School Johor Bahru, and Indonesian School Kota Kinabalu. Furthermore, to expand access to education for children of Indonesian Migrant Workers, the Indonesian and Malaysian governments agreed in 2011 to provide access for the establishment of CLC, including in the states of Sabah and Sarawak, Malaysia.

The number of students in CLC in Sabah and Sarawak is quite large. As of December 2022, the total number of students in CLC is 13,782 for elementary level and 5,005 for junior high school level, divided into 111 CLC for elementary and 45 CLC for junior high school (Indonesian School Kota Kinabalu website, 2022). CLCs are open schools that face various challenges, including a lack of school facilities, teachers, and very limited internet access in some locations due to its remoteness. Unlike students in Indonesia, students in CLC have minimal knowledge about Indonesia. Some of them have never returned to Indonesia and are unaware of their hometowns.

The condition of CLC students, who can be considered lacking in their identity as Indonesian citizens, requires focused attention from schools and teachers. Teachers, being a crucial supporting component, play a vital role in producing students who embody good citizenship, which includes having a strong cultural and citizenship literacy. CLC students will develop a strong sense of identity as Indonesian citizens if teachers are able to instill Indonesian cultural values through cultural and citizenship literacy using various strategies. This research aims to explore teacher strategies in enhancing cultural and citizenship literacy in CLC in Sabah, Malaysia, with the goal of fostering a sense of nationalism among the students.

METHOD

The research method applied in this study is qualitative research. Qualitative research is a descriptive type of research that tends to use analysis. This study utilizes data collection techniques through interviews and observations. The informants or sources of information in this research are teachers who teach at CLC, with a total of 15 informants. The questionnaire to be presented to the informants is as follows:

List of Questions

Do you, as a teacher, know what cultural and citizenship literacy is?

What is the level of knowledge among CLC students regarding Indonesian culture and citizenship before being introduced to cultural and citizenship literacy?

What strategies do you, as a teacher, employ to enhance cultural and citizenship literacy among students?

What changes do you observe in students after implementing various strategies to enhance cultural and citizenship literacy?

After obtaining data from the informants, triangulation of techniques will be conducted, which involves cross-checking the interview results with the observations and documents held by the teachers regarding strategies to enhance cultural and citizenship literacy. The data analysis technique employed in this study follows the interactive analysis model by Miles and Huberman (Sakiah & Effendi, 2021). This qualitative data analysis is conducted interactively and continuously until saturation is reached, meaning the data is exhaustive. The analysis consists of three main parts: Data Reduction, Data Display, and Conclusion/Verification.

RESULT AND DISCUSSION

Indonesia has laws that regulate education, such as Article 31, Paragraph 1 of the 1945 Constitution, which states that "Every Citizen has the Right to Education," and Law No. 20 of 2003 on the National Education System, which states that "The state is obligated to implement a 9-year Compulsory Education for every Indonesian citizen, whether residing within the territory of the Republic of Indonesia or abroad." To ensure these laws are respected and able to protect Indonesians basic rights in Malaysia, the Indonesian government has managed to negotiate its way with the government of Malaysia to allow the establishment of Community Learning Centers (CLC). The institutionalization of CLCs in Malaysia is a follow-up of the Joint Statement agreement between the President of Indonesia and the Prime Minister of Malaysia during the Annual Consultation Indonesia-Malaysia in 2011 in Lombok. The establishment of CLC also recognizes the principles

stated in Article 49 of the United Nations Charter, which aims to fulfill children's right to education according to the Convention on the Rights of the Child 1989.

CLC in Sabah, Malaysia, have been operating for more than 10 years under the auspices of the Indonesian School Kota Kinabalu, which serves as the central school for all CLC in Sabah and Sarawak. As of December 2022, the total number of students in CLCs, including elementary, junior high, and equivalency levels, is 21,505 students. The CLC students in Sabah, Malaysia, are mostly comprised of children of Indonesian Migrant Workers (PMI) whose parents work in palm oil plantations. In some cases, children of Philippines workers are also benefited from the education services provided by CLCs due to the absence of similar Philippines education center. These Indonesian children were born in Malaysia, grew up there, and therefore more exposed and internalized with the Malaysian language and culture. This situation has resulted in the majority of students in CLCs being unfamiliar with Indonesian culture. Many of them are not acquainted with their ancestral villages in Indonesia and have never returned to Indonesia. The fact that large numbers of these children are without proper documents such as passport and permits, put them in precarious situation. The students in CLCs come from various Indonesian ethnic backgrounds such as Bugis, Flores, Alor, and Toraja. Bugis-Makassar ethnicity hold the first position as the largest group of these students. The lack of knowledge about Indonesia means the CLC teachers are obliged to employ strategies to enhance the students' understanding of Indonesia identity through cultural and citizenship literacy.

Literacy is a fundamental skill that every individual, especially students, should possess. There are six basic literacies that students should acquire, and one of them is cultural and citizenship literacy. Cultural and citizenship literacy refers to an individual's ability to behave and respond to their social environment as part of a culture and nation (Kabari et al., 2023). The condition of students in CLC before teachers introduce cultural and citizenship literacy is depicted in the table below.

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Table 1. Condition of Students Before the Implementation of Cultural and Citizenship Literacy

<i>Condition of Students</i>
Being unaware of their parents' cultural background or only having knowledge of their parents' cultural background but have never visited their parents' hometown in Indonesia. For example, Azwan, a student in CLC Tye Yang, has never been returned to Sulawesi, which is his mother's place of origin.
Unfamiliar with Indonesian cultures, including traditional dances, musical instruments, traditional clothing, traditional houses, regional languages, national songs, and regional songs of Indonesia. The majority of students are only familiar with a few ethnic groups, such as the Bugis and Timor, despite Indonesia having hundreds of ethnic groups.
Inability to use the Indonesian language proficiently.
Unaware of the values or norms prevailing in Indonesia, such as respecting and speaking politely to parents, or normalizing derogatory language ("tallengong" meaning foolish in bugis slang language).
Limited knowledge of Indonesian history, Indonesian national heroes, and significant lack of awareness about the history of Indonesian struggle for independence.
Limited knowledge of Indonesian geography, such as not knowing the exact number of provinces in Indonesia, poor knowledge on Indonesia's capital city, or well-known cultural tourist destinations like Borobudur Temple or Prambanan Temple.
Students' behavior tends to be impolite, including using of coarse language, speaking disrespectfully, and showing a lack of respect towards older individuals.

Considering the concerning condition of the students, it is crucial to implement cultural and citizenship literacy in order to foster a sense of identity and affinity for Indonesia and to demonstrate that CLC students are part of Indonesian citizens who should be identifying themselves, with Indonesian cultures even though they are residing abroad. Teachers employ various methods or strategies to enhance knowledge about Indonesia. The strategies implemented by CLC teachers vary in each CLC, as indicated by the interviews conducted with the teachers, as shown in the table below.

Table 2. Strategies of teachers in enhancing cultural and citizenship literacy at Community Learning Centers (CLC) in Sabah, Malaysia

<i>Speakers</i>	<i>Strategies for Implementing Cultural and Citizenship Literacy</i>
	<ol style="list-style-type: none"> 1. Flag ceremony every Monday 2. Singing national and regional Indonesian songs every day before leaving school
Speaker 1	<ol style="list-style-type: none"> 3. Increasing extracurricular activities in Indonesian dance and culinary arts 4. Watching Indonesian folklore and local stories together 5. 15-minute book reading activities before starting lessons (school provides storybooks and insights about Indonesia)
Speaker 2	<ol style="list-style-type: none"> 1. Conducting flag ceremonies and morning and afternoon assemblies as a routine 2. Organizing extracurricular activities such as flag-raising teams (PASKIBRA) and flag-raising customs as a miniature of patriotic spirit 3. Demonstrating, training, and showcasing various regional arts as a form of cultural appreciation
Speaker 3	<ol style="list-style-type: none"> 1. Displaying various Indonesian cultural posters 2. Providing books about Indonesia 3. Oral presentations during flag ceremonies or morning and afternoon assemblies
Speaker 4	<ol style="list-style-type: none"> 1. Implementing various CLC activities and incorporating cultural elements into them, such as performing Indonesian dances during the opening of scouting activities.
Speaker 5	<ol style="list-style-type: none"> 1. Implementing learning by doing methods 2. Introducing Indonesian traditional foods 3. Introducing various ethnic groups and regional languages 4. Introducing regional and national songs
Speaker 6	<ol style="list-style-type: none"> 1. Integrating cultural values and nationalism into each subject taught, such as narrating social studies lessons by adding illustrations of national heroes or showing videos that depict the struggle of heroes during the fight for independence 2. Organizing extracurricular activities such as dancing and singing while promoting the culture of the homeland.
Speaker 7	<ol style="list-style-type: none"> 1. Showing or presenting videos about Indonesian culture, or using visual images
Speaker 8	<ol style="list-style-type: none"> 1. Introducing Indonesian culture through learning activities, flag ceremonies, and art activities.
Speaker 9	<ol style="list-style-type: none"> 1. Introducing regional songs and traditional dances of Indonesia 2. Presenting Indonesian cultures using PowerPoint as a learning medium
Speaker 10	<ol style="list-style-type: none"> 1. Introducing Indonesian culture through customs, dances, and the way of life as an inseparable part of Indonesian citizens, even though they are in Malaysia and collaborating with companies, SIKK, and the Consulate General of the Republic of Indonesia in Tawau.
Speaker 11	<ol style="list-style-type: none"> 1. Celebrating Indonesian national holidays 2. Conducting flag ceremonies 3. Organizing Independence Day competitions 4. Cultural parades and fashion shows featuring Indonesian traditional costumes
Speaker 12	<ol style="list-style-type: none"> 1. Organizing a Bhineka Tunggal Ika (Unity in Diversity) arts performance, where students will showcase Indonesian arts using dance costumes specific to their respective regions.

Speaker 13	<ol style="list-style-type: none"> 1. Describing the beauty and attractiveness of Indonesia 2. Introducing Indonesian songs, food, and culture through learning and P5 activities. 3. Motivating students to pursue further education in Indonesia 4. Using traditional games
Speaker 14	<ol style="list-style-type: none"> 1. Through habituation, P5 (Pendidikan Pancasila dan Citizenship) 2. Organizing themed national competitions
Speaker 15	<ol style="list-style-type: none"> 1. Performing flag ceremonies and habitually singing the Indonesian national anthem, "Indonesia Raya." 2. Conducting lessons by presenting, showcasing Indonesia through pictures, videos, and posters. 3. Organizing activities with an Indonesian theme, such as Independence Day events, scouting activities, and cultural parades. 4. Assigning tasks to students that involve exploring and learning about Indonesia.

The changes that occur in students after teachers conduct cultural and citizenship literacy have a quite positive impact on students, as shown in the table below:

Table 3. Condition of Students After the Implementation of Cultural and Citizenship Literacy

<i>Condition of Students</i>
Students are aware of their parents' hometown and interested in returning to Indonesia. For example, Azwan has never been returned to his mother's hometown, but at least he already have knowledge of his mother's hometown in Bulukumba, South Sulawesi, and Bugis as the native language in Bulukumba.
Students are aware of and even capable of practicing Indonesian cultures such as dancing traditional dance, playing musical instruments, dressing in traditional clothing, knowing traditional houses, regional languages, national songs, and regional Indonesian songs. Currently, students are also aware the existence of heterogenous ethnic groups and cultures in Indonesia, such as Javanese, Batak Toba, Batak Karo, Toraja, Minang, and they even have the knowledge and able to perform Tor-Tor dance, of Batak Toba ethnic group originating from Medan, North Sumatra, and the Saman dance originating from Aceh.
Students are able to speak and comprehend Indonesian language proficiently. Currently, students are able to comprehend, to converse, and deliver speeches, or engage in discussions, in Indonesian language proficiently.
Students are aware of and able to apply and conform with the values or norms prevailing in Indonesia. The students' behavior has become more polite, especially towards older people. For example, students at CLC Tye Yang greet and shake hands with teachers, even if the teacher does not teach at CLC Tye Yang. Students no longer use the word "tallenggong" and should they accidentally say the forbidden word, they would immediately apologize. Sometimes students would even reprimand themselves by tapping their own mouths.
Students have the knowledge of Indonesian history, Indonesian national heroes, and significant national days. Currently, students have the understanding of Indonesian history, Indonesian national heroes, and any significant national days. For example, the student council (OSIS) members at CLC Tye Yang create greeting posters using the Canva application for major holidays such as Eid al-Fitr, Good Friday, or other important days.
Students have the knowledge of Indonesian geography, including the number of provinces and their respective capitals. They know the locations of landmarks such as Borobudur Temple and Prambanan Temple.
Students' behavior has become much more polite. They speak politely to their parents, teachers, and schoolmates, avoid using coarse language, show respect towards others, and demonstrate tolerance.

Cultural and citizenship literacy is the ability or proficiency of citizens to choose cultural values from their nation's ancestors as the basis for their actions, attitudes, and behaviors in society, the state, and the nation within the framework of the Unitary State of the Republic of Indonesia (Maimun et al., 2020). This viewpoint is supported and evident in the attitudes and behaviors of the students, such as the application of the value of Bhinneka Tunggal Ika, which means different but still one. The students at CLC do not discriminate friendships based on ethnicity and are able to respect religious differences. The internalization of this specific cultural

values also helps CLC students to be more emphatical and act accordingly by willing fully helping others in need. For example, several CLC students promptly assisted a man pushing a malfunctioned car, which fortunately was observed and garnered praise from other people.

This cultural and citizenship literacy is also supported by the increasing nationalism among students. Nationalism is a behavior or attitude that demonstrates loyalty and devotion to one's nation and country due to shared fate or territory (Soetjipto & Yunazwardi, 2021). Nationalism values originate from an individual's national spirit and serve as the basis for behavior in community life. Students at CLC have already shown nationalist attitudes in their daily lives or community interactions, where they behave in accordance with the prevailing values and norms of society. Examples of this nationalist attitude include students participating in flag ceremonies with solemnity and knowledge of important national days.

The strategies implemented by teachers at CLC align with previous research conducted by (Lestari et al., 2023), which states that cultural and citizenship literacy can be applied in learning through habitual practices such as prayer, singing the national anthem (Indonesia Raya), national songs, appreciation, motivation, and providing guidance when students make mistakes, as well as through language games. This research is also supported by the findings that cultural literacy can be implemented through three stages: habitual practice, development, and implementation of literacy-based learning (Alam et al., 2023), which the teachers at CLC incorporate in cultivating student character through habitual practices, development, and implementation of literacy-based learning. The cultivation of student character through cultural and citizenship literacy is also effective and influential (Sari & Supriyadi, 2021). The strategies employed by teachers also contribute to the enhancement of student character through continuous stimulus and response (Tauhid, 2020).

CONCLUSION

Students at CLC have undergone many changes since the establishment of CLC in Sabah, Malaysia. They have become more familiar with Indonesia, identify themselves as Indonesian and able to practice their as Indonesian culture abroad through cultural and citizenship literacy. CLC also serves as a means for the government to fulfill the rights of students as Indonesian citizens. Cultural and citizenship literacy is mandatory to implement because CLC students obtain their true identity as Indonesian citizens with rich culture and traditions. Cultural and citizenship literacy can be achieved through various strategies implemented by teachers, either through habitual practices or integration into learning.

Habitual practice strategies employed by teachers include flag ceremonies, singing national and regional songs, playing videos or displaying images related to Indonesian culture. They provide reading materials in the Indonesian language and organize extracurricular activities with an Indonesian cultural concept, such as culinary activities focusing on traditional Indonesian cakes. Competitions or festivals with Indonesian cultural themes, such as dance and singing competitions featuring Indonesian regional songs, are also conducted. Learning activities integrate Indonesian culture and celebrate important Indonesian holidays.

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