

Research/Review

Implementation of Ahoy Melayu Medan Gymnastics in the Introduction of Indonesian Culture in Sanggar Bimbingan Wira Damai Kuala Lumpur, Malaysia

Anjur Perkasa Alam Pohan¹, Muhammad Sufawi², Rania Maulida^{3*}, Haifa Safira⁴

- 1 Institut Jam'iyah Mahmudiyah Langkat, Indonesia : anjurpohan@gmail.com
- 2 Institut Jam'iyah Mahmudiyah Langkat, Indonesia : muhammadsupawi@gmail.com
- 3 Institut Jam'iyah Mahmudiyah Langkat, Indonesia : maulidariana851@gmail.com
- 4 Institut Jam'iyah Mahmudiyah Langkat, Indonesia: sfhaifaifa@gmail.com
- * Corresponding Author : Rania Maulida

Abstract: This study aims to implement Senam Ahoy Melayu Medan as one of the methods in introducing Indonesian culture at Sanggar Bimbingan Wira Damai, Kuala Lumpur, Malaysia. Senam Ahoy, which is a combination of gymnastic movements and Malay cultural elements, is expected to be an effective means to introduce Indonesian cultural values to Malaysian society, especially the younger generation. Qualitative methods were used to understand the experiences and perceptions of participants towards this activity, data were collected through the triangulation method. The results of the study showed that Senam Ahoy not only functions as a physical activity, but also as a medium to convey the values of Malay culture, history, and identity. In addition, this activity succeeded in attracting the interest of children at Sanggar Bimbingan Wira Damai to better understand and appreciate Indonesian cultural heritage. This study is expected to be a reference for the development of similar cultural programs in the future. This study concludes that the implementation of Senam Ahoy Melayu Medan at Sanggar Bimbingan Wira Damai contributes significantly to the introduction and preservation of Indonesian culture abroad, as well as strengthening social relations between Indonesian and Malaysian society.

Keywords: Ahoy Gymnastics Medan Malay; Introduction to Culture; Peaceful Wira Guidance Studio Kuala Lumpur, Malaysia;

1. Introduction

Education is the most important aspect of human life. Every individual in Indonesia has the right to receive it and is expected to continue to develop in the process. Education is a never-ending journey, where everyone goes through a process of developing themselves for survival. Therefore, being an educated person is very essential. Through education, humans are formed to become individuals who are useful to the country, nation, and state. The first educational environment that everyone receives comes from the family (Informal Education), followed by school (Formal Education), and then society (Non-formal Education). Informal Education is a learning process that occurs from daily experiences, both consciously and unconsciously, throughout a person's life.

This means that the educational process lasts a lifetime, making the role of the family, especially parents, very crucial for the development of children. Parents educate their children with unlimited and invaluable love. They teach good values, such as politeness, respect for

Received : 15 April 2025
Revised : 30 April 2025
Accepted : 24 May 2025
Online Available : 26 May 2025
Curr. Ver.: 26 May 2025



Copyright: © 2025 by the authors.
Submitted for possible open
access publication under the
terms and conditions of the
Creative Commons Attribution
(CC BY SA) license
(<https://creativecommons.org/licenses/by-sa/4.0/>)

others, and the importance of sharing with those who are less fortunate. Thus, education in the family environment becomes a strong foundation for the formation of children's character. Moreover, what is no less important is to continue making breakthroughs and innovations through various efforts to create opportunities for the community and the general public to access education at all levels of educational units.[1] Education is a deliberate and planned effort to create a conducive learning atmosphere and an effective learning process. Through education, students are invited to actively develop their potential, so that they can have spiritual strength, self-control, good personality, intelligence, noble morals, and the skills needed for themselves, society, nation, and state.[2]

Education has a noble purpose: to produce a generation that is intelligent and has good character. In addition, education also plays a role as a driving force for change towards progress from generation to generation. Through education, it is hoped that various innovations and creativity will be born, as well as a generation that is able to bring about positive change. In Indonesia, education receives special attention, especially because the Preamble to the 1945 Constitution clearly states that educating the nation is one of the state's responsibilities.[3] Education is a humanitarian process that is often referred to as "humanizing humans".

Therefore, we should respect the human rights of every individual. Students, or pupils, are not machines that can be controlled at will; they are a generation that we need to help and care for in every change they experience towards adulthood. The goal is to form individuals who are sovereign, critical thinkers, and have good morals. Thus, education does not only aim to create individuals who are different from others, but also to ensure that they can live a decent life, including meeting basic needs such as food, shelter, and clothing.

This is what is meant by humanizing humans.[4] Given the importance of education in efforts to eradicate ignorance, combat poverty, and improve the quality of life of the community and build the dignity of the state and nation, the government is committed to paying serious attention to addressing various problems in the field of education. This effort covers all levels, from elementary, secondary, to tertiary education.[5]

Civic education means providing national character education for the millennial generation that can maintain national unity. The decline in the quality of education is a prerequisite for civic education to form citizens with the character of "smart, young, and good citizens" [6]. The decline of the Indonesian nation and state is not only due to the economic crisis, but also caused by the economic crisis but also by the moral crisis. This moral crisis causes a decline in personnel, and the number of young people does not handle their future. Thus, the economy is disrupted, corruption, collusion, nepotism, and acts that are detrimental to the nation are rampant [7].

Educational institutions are making progress in the field of education to create new ways to excel in all fields, especially Educational institutions are making progress in the field of education to create new ways to excel in all fields [8]. The challenge of the educational environment for students in migrant communities is the lack of teacher understanding of the

integration of character education in the context of learning in informal places [9] Seeing the fact that Indonesian society currently prefers foreign cultures that they consider more interesting or more unique and practical. Many local cultures are fading due to the lack of the next generation who have an interest in learning and inheriting them [10]

The phenomenon of female migrant workers (TKW) migration abroad continues to be one of the significant socio-economic dynamics in Indonesia. In the global context, the movement of workers from developing countries to developed countries is often a solution for many communities to overcome poverty and improve family welfare. In Indonesia, the role of women in the migrant labor sector is very central. Data from the Indonesian Migrant Workers Protection Agency (BP2MI) reveals that more than 70% of Indonesian migrant workers are women, most of whom work as domestic workers abroad. Their contribution through remittances has a major impact on the domestic economy and the quality of life of their families.

However, it should be remembered that migration also brings various challenges, especially in terms of childcare, family dynamics, and social balance in the migrant workers' home communities.[11] This often leads to a lack of emotional care, limited access to quality education, and potential psychological disorders in the children left behind.[12]

Many young Indonesians today face challenges related to morality, nationalism, manners, and ethics. This is often caused by less than ideal social conditions, including the impact of the environment and family background. This problem is very significant and requires appropriate and measurable solutions. One of the main causes underlying this challenge is the inability of Indonesian children in Malaysia to obtain quality education at an affordable cost. The low socioeconomic status of families is often a major barrier for them to access better education. Without proper character development, these children become vulnerable to negative influences from their surroundings.[13]

Lack of access to quality education and appropriate character development has a significant impact on Indonesian children in Malaysia. They often face deficiencies in moral and personality aspects, making them vulnerable to negative influences from their surroundings. This condition can hinder their development and harm the future of the Indonesian nation.[14] Indonesian migrant workers in Malaysia are recorded at 577,473 women and 829,979 men. [15] This significant number also has an impact on the existence of children, as many migrant workers bring their families. Unfortunately, the children of migrant workers often face obstacles in accessing quality formal education either because of administrative status or citizenship [16]

One of the steps taken by the Indonesian government through the Indonesian Embassy (KBRI) in Malaysia is the establishment of Community Learning Activity Centers (PBM). Currently, there are dozens of PBM or Guidance Centers (SB) managed by the Indonesian Embassy. These centers function to facilitate non-formal education for children of migrant workers who do not have access to formal education.[17]

The first step in introducing Indonesian cultural roots to immigrant children at Sanggar Bimbingan Wira Damai Kuala Lumpur, Malaysia, is literacy mentoring. Indonesian children who are raised abroad are the main target of this program. Many of them were born and raised in different places, so they do not really understand the Indonesian language, customs, and national values. Sanggar Bimbingan is an effort by parents to send their children to school or entrust them to them. Support and attention are needed from various parties such as the government, community organizations, and the general public to increase access and educational opportunities for children of illegal Indonesian workers in Malaysia because Sanggar Bimbingan is still limited and cannot replace formal education [18].

In the form of cultural independence, cultural literacy can help character education. Cultural literacy means understanding, appreciating, and interacting with various aspects of culture in society or across cultures. This is not only about knowledge, but also about attitudes and the ability to appreciate cultural diversity [19]. The principle of *Bhinneka Tunggal Ika* is reflected in Indonesia's cultural diversity, which includes various ethnicities, customs, languages, and religions. Indonesia, which has more than twenty ethnicities, shows how important it is to accept and embrace differences. One important way to strengthen national identity and improve intercultural understanding is through multicultural education, which is a characteristic of a country with high diversity. By introducing them to Indonesian art, music, language, and traditions, this program can foster a sense of love for their country and strengthen their cultural identity [20].

Where the majority of students and teachers are more familiar with the culture of other countries compared to their own country. Students tend to remember more folklore from other countries, while knowledge of folklore from their homeland is very minimal.[21] Migrant workers are individuals who come from other countries. They migrate to Malaysia to meet their living needs, especially in the economic aspect.[22] These migrant workers go abroad with their children. As a result, migrant children may experience different conditions compared to other children.[23]

Facts show that there are still children of Indonesian Migrant Workers (PMI) who have difficulty accessing education in Malaysia. This is due to several factors, one of which is the Malaysian government's policy which tends to limit, even complicates children of foreign descent who do not have complete documents to be able to attend educational institutions under their auspices.[24] There are several challenges in efforts to improve education for migrant workers' children in Indonesia. First, we face limited number of educators and difficulties in establishing schools initiated by the government. In addition, there is also a lack of regulations that support the development of education in these areas.[25]

The students at Sanggar Bimbingan Wira Damai are children of Indonesian migrant workers who were born and raised in Malaysia, and one of the goals of this community service program is to introduce them to Indonesian culture. These children often have difficulty getting information about Indonesia, both academically and from their daily lives [26]. Students at the Guidance Center show high enthusiasm and passion for learning. However, behind that, they also face various challenges in education that can trigger academic stress.

One of the main factors is the uncertainty of the parents' economic conditions and the absence of formal identity documents. In addition, limited educational facilities and resources at the learning location can burden their learning [27].

Students at the Guidance Center show high enthusiasm and passion for learning. However, behind that, they also face various challenges in education that can trigger academic stress. One of the main factors is the uncertainty of the parents' economic conditions and the absence of formal identity documents. In addition, limited educational facilities and resources at the learning location can burden their learning [28]. Students at the Guidance Center show high enthusiasm and passion for learning. However, behind that, they also face various challenges in education that can trigger academic stress. One of the main factors is the uncertainty of the parents' economic conditions and the absence of formal identity documents. In addition, limited educational facilities and resources at the learning location can burden their learning [29].

The existing limitations hinder children's ability to understand the subject matter. Therefore, teachers must pay attention to teaching styles that are appropriate to children's needs and think creatively in implementing learning. Constraints on learning media will certainly have an impact on learning outcomes, coupled with the lack of adequate facilities and infrastructure to support the education process. As a pioneer in education for children in Indonesia, the implementation of education at the Guidance Center is still not fully conducive.

Although using the 2006 KTSP curriculum, the learning activities carried out cannot be maximized. Several factors that contribute to this condition include: First, the learning management process experiences a shortage of teachers and the necessary textbooks. Second, educational facilities and infrastructure are still incomplete. Third, the Guidance Center does not yet have Physical Education lessons, which should be an important aspect of education [30]. As a result, it is hoped that they will gain a better understanding of their nation's culture and history, as well as increase their sense of pride in their own nation through this program.

In fact, the concept of culture is something that is difficult to define. Culture is an abstract term that encompasses a very broad and complex multidimensional phenomenon. If we make an analogy, culture is like a black box: we know that it exists, but its contents are still a mystery. Experts have formulated hundreds of definitions of culture, and interestingly, each has a different perspective on the concept and meaning of culture itself.

These elements of culture are universal, meaning they can be found in all societies around the world, both isolated "primitive" societies and simpler societies, pre-agricultural, developing societies, and advanced societies, both industrial and post-industrial, which are known for their high complexity and sophistication [31]. In other words, culture in its meaning can be seen in a broad and narrow sense. If in everyday language "culture" is limited only to beautiful things (such as temples, dances, vocal arts, literature and philosophy), then that is what sees culture in a narrow sense.

This means that culture is interpreted as art. In addition, the early ethnographic description also examined the development of music, dance, and drama in a society [32]. Culture is closely related to society, there is no culture without society and vice versa, there is no society without culture. Culture is the result of interaction in life together. Every individual as a member of society is not free from change. The movement and fluctuation in the waves of culture of a community over a certain period of time is known as cultural dynamics. In the process of its development, creativity and the level of civilization of the society that has it become important factors, so that the progress of culture in a society actually reflects the progress of the civilization of the society itself. Culture is all human activities, including knowledge, beliefs, art, morals, laws, customs, and other habits [33].

Preserving local culture is essential to introduce and integrate local arts, languages, and songs into learning activities in educational institutions. As part of this effort, students are expected to learn and strengthen multicultural education [34]. We hope that this mentoring program will help immigrant children get close to Indonesia's rich and diverse cultural heritage. These children have the right to know their cultural roots and feel close to their Indonesian identity even though they live far from their homeland.

As a result, this program is intended to be a bridge that connects them to the history, traditions, and noble values of the nation. One of our main focuses is to provide cultural literacy mentoring, which aims to equip them with in-depth knowledge of Indonesian history, language, and arts. We hope that by understanding these things, they will learn to appreciate and preserve Indonesian culture wherever they are. It is hoped that these efforts will instill a sense of love and pride for the homeland in the hearts of immigrant children. By better understanding Indonesian culture, they will have a strong foundation to preserve their cultural heritage, even when they live abroad. As an important part of absorbing various sources of information about cultural diversity around the world, students must have cultural literacy skills. This study was conducted to identify the educational and social

2. Preliminaries or Related Work or Literature Review

According to Koentjaraningrat (1985), culture is the entire system of ideas, actions and works that humans acquire through learning and are passed down from generation to generation.

According to Edward Burnett Tylor (1871) culture is a complex whole which includes knowledge, beliefs, art, morals, law, customs and other capabilities and habits acquired by humans as members of society.

According to Clifford Geertz (1973) culture is a system of meaningful signs, which can be understood through the interpretation of symbols that exist in society.

According to C. Kluckhohn (1951) culture is patterns of behavior that are learned and inherited in society.

According to Herskovits (1955) Culture is the whole way of life owned by a group of people, which covers all aspects of their lives.

According to Linton (1945) Culture is the whole attitude and behavior pattern and knowledge inherited by members of society.

According to Bakker (1990) Culture covers all aspects of life that are learned and inherited.

According to William H. Haviland (2005) Culture is a set of rules and norms shared by a group of members of society.

3. Proposed Method

Qualitative research is research using a natural setting with the intention of interpreting a phenomenon that occurs and is carried out by involving various existing methods. Qualitative research seeks to find and describe narratively the activities carried out and the impact of the actions taken on their lives [35] and this research uses the Triangulation data analysis method.

4. Results and Discussion

Gymnastics comes from the Greek word "gymnos" which means naked. In English it is known as "gymnastic" which means explaining various movements performed by someone who is naked. This can happen because at that time the technology for making clothing materials did not yet allow for making clothes that were flexible and followed the movements of the wearer. Gymnastics is any form of physical exercise that is systematically arranged with selected and planned movements to achieve certain goals [36].

Gymnastics is a body exercise that is chosen and created deliberately and planned, arranged systematically with the aim of forming and developing a harmonious whole. Gymnastics is a physical activity that is richest in movement structure. When viewed from the general movement taxonomy, gymnastics can be completely represented by basic movements that build complete movement patterns starting from locomotor, non-locomotor to manipulative movement patterns [37]. Gymnastics is a form of physical exercise that is systematically arranged with selected and planned movements to achieve goals such as endurance, strength, flexibility, coordination, forming achievements, forming an ideal body, and maintaining body health [38]. The goal of gymnastics is to increase endurance, strength, flexibility, agility, coordination and body control [39].

Gymnastics is a physical exercise that is designed systematically through movements that are selected and planned with a specific purpose. These purposes include increasing endurance, strengthening muscles, flexibility, coordination, achieving achievements, forming an ideal body, and maintaining health.[40] Therefore, we can choose gymnastics as one way to maintain our physical health. Gymnastics not only aims to increase the efficiency of oxygen intake into the body, but is also useful for losing weight, shaping the body, and much more.[41] The word "gymnastics" is a general term that encompasses a wide variety of sports that utilize a variety of apparatus.

This includes the four Olympic sports and several other non-Olympic sports, as well as many activities that, although not formally recognized as sports, nevertheless receive widespread attention. Gymnastics has enormous international appeal.[42] Gymnastics is a

very good and effective physical activity to support children's growth and development. In addition, gymnastics is also a form of learning that aims to achieve educational goals, which cannot be separated from the development of motor skills. [42]

One of the activities that attracts attention is Senam Ahoy Melayu Khas Kota Medan. Senam Ahoy Melayu is a form of gymnastics that is rich in cultural values, especially from Medan, North Sumatra. In this gymnastics, there are abundant elements of Malay culture, reflecting the traditions and local wisdom of the Medan community. The name "Ahoy" itself symbolizes the spirit of togetherness and joy. The movements in Senam Ahoy Melayu combine traditional Malay dance with sports elements, making it interesting and dynamic. Each movement has its own meaning related to Malay culture, and usually this gymnastics is done in groups to strengthen the sense of solidarity among the participants. This is also a good opportunity to introduce culture to the younger generation.

Through this gymnastics, Medan's typical Malay culture can be promoted in various events, both local and national, so that it can attract the attention of the wider community and tourists. That is the reason why we conducted this research. We hope that the children at Sanggar Bimbingan Wira Damai in Kuala Lumpur, Malaysia, will become more familiar with Indonesian culture, especially those from Medan, through this typical Malay gymnastics. This gymnastics activity is an important step to introduce Malay arts and culture to the community, especially the younger generation. Amidst the influence of foreign cultures that increasingly dominate everyday life, it is important for the younger generation to maintain and preserve the original culture of the Indonesian nation.

Thus, through this activity, it is hoped that the sense of love and concern for local cultural heritage can continue to be maintained [43]. Positive feedback from students, teachers, and studio managers regarding the implementation of this program is expected that the Senam Ahoy khas Medan activity program can be an effective strategy to help students of Sanggar Bimbingan Wira Damai Kuala Lumpur, Malaysia students can get to know Indonesian culture in a fun and cheerful way, namely through the Senam Ahoy Khas Medan. The results of the implementation of typical Ahoy gymnastics activities, all students are fully involved in moving and singing activities) to express their emotions and thoughts with joyful and healthy movements [44]. In the learning process, gymnastics is an effective medium for implementing character education.

At the Wira Damai Learning Studio, Kuala Lumpur, Malaysia, this approach can help students internalize values such as love for the country, cooperation, and tolerance [45]. Students involved in this program showed increased motivation and higher involvement in learning activities. Through the implementation of Senam Ahoy Melayu Khas Medan which emphasizes character values such as discipline, responsibility, and cooperation, students not only learn the subject matter, but also internalize positive attitudes that shape their personality.

5. Conclusions

Senam Ahoy Melayu Medan serves as an effective medium to introduce Indonesian culture, especially Malay culture, to the Malaysian community. This exercise activity involves active participation from participants, which helps to strengthen the sense of togetherness and understanding of cultural values. The implementation of this exercise also contributes to the preservation of Malay culture, by introducing rich traditional movements and music. This activity creates a space for interaction between Indonesian and Malaysian communities, strengthening intercultural relations in the region.

Through exercise, participants not only exercise but also gain insight into the history and traditions of Indonesian culture, which increases their cultural awareness. Overall, the implementation of Senam Ahoy Melayu Medan at Sanggar Bimbingan Wira Damai has a positive impact in introducing and preserving Indonesian culture abroad, especially for immigrant children at Sanggar Bimbingan Wira Damai. They are very enthusiastic and this activity so that this program can be run well and smoothly.

The implementation of Senam Ahoy Melayu Medan at Sanggar Bimbingan Wira Damai, Kuala Lumpur, Malaysia, has proven to be an effective means of introducing and preserving Indonesian culture, especially Malay culture. Through this activity, participants not only gain physical benefits from gymnastics, but also in-depth experience of Malay cultural values, history, and identity. The results of the study showed that Senam Ahoy was able to increase participants' awareness and appreciation of Indonesian cultural heritage, as well as strengthen a sense of togetherness among the community.

This activity also succeeded in attracting the attention of the younger generation, which is key to preserving culture in the future. Thus, Senam Ahoy Melayu Medan not only functions as a recreational activity, but also as an important cultural education tool. The implementation of this program is expected to be a model for other cultural activities, as well as strengthen social and cultural relations between the people of Indonesia and Malaysia. The success of this program emphasizes the importance of collaboration in preserving and introducing culture in the era of globalization.

References

- [1] E. U. Buana dan P. Karawang, "View metadata, citation and similar papers at core.ac.uk," 2019, [Online]. Tersedia: <https://core.ac.uk/download/pdf/5075438.pdf>
- [2] A. M. Salsabila, "The Role of Technology in Education in the Era of Globalization," dalam *Proceedings of the International Conference on Islamic Studies*, vol. 2, no. 2, hlm. 94–100, 2018, [Online]. Tersedia: <https://proceeding.uingusdur.ac.id/index.php/icis/article/view/2343>
- [3] M. Filsafat dan U. G. Mada, "Merdeka Belajar dalam Pandangan Ki Hadjar Dewantara dan Relevansinya bagi Pengembangan Pendidikan Karakter," *Jurnal Pendidikan*, vol. 3, no. 3, hlm. 95–101, 2020.
- [4] E. Yanuarti, "KI. HAJAR DEWANTARA'S EDUCATIONAL THOUGHTS AND THEIR RELEVANCE TO CURRICULUM 13," *Jurnal Penelitian*, vol. 11, Jul. 2018, doi: 10.21043/jupe.v11i2.3489.
- [5] P. Education, "Journal of Education and Counseling," vol. 4, hlm. 7911–7915, 2022.
- [6] M. Study, S. School, S. W. Anggraeni, Y. Alpihan, D. Prihamdani, dan E. Winarsih, "Jurnal Basicedu," vol. 5, no. 6, hlm.

- 5313–5327, 2021.
- [7] R. Yolanda, "Children (Study at the Ceria Learning House (RBC) Palembang) Faculty of Social and Political Sciences, State Islamic University (UIN) Raden Fatah Palembang," 2019.
- [8] I. Mastura, R. Fuad, dan N. Ismail, "PENA ACEH: Community Service Journal," vol. 3, no. 1, hlm. 40–57, 2024.
- [9] T. Wijayatiningsih dan N. Yuniarti, "Collaborating Blended Learning Model into Content Representation Product Design at Eleventh Grade English Subjects," *E-Structural*, vol. 2, hlm. 82–103, Jul. 2019, doi: 10.33633/es.v2i1.2541.
- [10] H. M. I. Nahak, "Effort To Preserve Indonesian Culture In The Era Of Globalization," hlm. 65–76.
- [11] K. Dan, L. Work, P. Power, K. Women, dan T. K. W. Indonesia, "Relationship Between Psychological Distress and Characteristics," vol. 3, no. 1, hlm. 298–306, 2019.
- [12] J. Ng, "Labor Migration in Indonesia and the Health of Children Left Behind," *IZA Journal of Development and Migration*, vol. 10, Sep. 2019, doi: 10.2478/izajodm-2019-0006.
- [13] A. P. Upn dan J. Timur, "Article History: Received: May 05," vol. 2, no. 3, hlm. 890–900, 2024.
- [14] S. B. At-tanzil, "Building the Character of Indonesian Children in Malaysia through the 3B Method in the International KKN Program," vol. 1, no. 2, hlm. 84–99, 2024.
- [15] J. Fatmawiyati, N. Setiyowati, R. Sulistyaningsih, R. Setiawan, dan N. Hafif, "Introduction to Various Careers Through Psychoeducation for Children of Migrant Workers in Malaysia," vol. 6, no. 1, hlm. 1–18, 2025.
- [16] I. Perkebunan, S. Di, dan W. Tawau, "Journal of Human Development: Fulfillment of Human Rights of Children of Workers in Indonesia," vol. 3, no. 1, 2022, doi: 10.7454/jpm.v3i1.1029.
- [17] A. Feranil, "Not for Adults Only: Toward a Child Lens in Migration Policies in Asia," 2020, doi: 10.1177/2331502420907375.
- [18] S. Bimbingan dan R. Selangor, "Strengthening Nationalism Through Pancasila Learning and Repetition Methods for Students," vol. 5, no. 1, 2023, doi: 10.23917/bkkndik.v5i1.22671.
- [19] H. Sulistyanto, S. Narimo, H. J. Prayitno, dan E. Rosita, "Strengthening Indonesian Cultural Literacy for Students of Sentul Kuala Lumpur Learning Center with Traditional Games," vol. 5, no. 2, hlm. 180–190, 2023, doi: 10.23917/bkkndik.v5i2.23177.
- [20] N. W. Tanaya, A. L. Cahyaningtyas, dan A. R. Nurjanah, "Strengthening Multicultural Education as an Effort to Increase Understanding and Appreciation of Indonesian Cultural Diversity at SB Permai Penang," vol. 6, no. 2, hlm. 131–140, 2024, doi: 10.23917/bkkndik.v6i2.8031.
- [21] A. T. Sua, A. Muhammad, I. Taufan, dan R. Adiansyah, "Strengthening Understanding of Indonesian Culture in Hulu Langat SB Through the Discovery Learning Method of Folk Tales 'I La Galigo'," vol. 5, no. 1, 2023, doi: 10.23917/bkkndik.v5i1.22486.
- [22] A. A. Nasirin, P. Study. History, D. I. Culture, U. Padjadjaran, dan B. Indonesia, "Professionalization of Indonesian Migrant Workers (BMI) in the Revolution," vol. 8, no. 1, hlm. 39–50, 2020, doi: 10.33701/jmsda.v8i1.1174.
- [23] J. P. Community, "Educational Literacy on Healthy and Clean Lifestyle Patterns for Migrant Workers' Children," vol. 2, no. 1, hlm. 1–7, 2023.
- [24] A. B. Wulandari dan E. Rustinar, "Implementation of Educational Diplomacy for Indonesian Migrant Children at Indonesian Schools in Kuala Lumpur," vol. 1, no. 09, hlm. 1110–1117, 2022.
- [25] T. Responsible, N. Against, H. A. K. Above, A. Buruh, dan M. Indonesia, "The State's Responsibility Towards the Right to Education of Children of Indonesian Migrant Workers in Malaysia," vol. 10, no. 3, hlm. 179–194, 2019.
- [26] H. Muhtarom, "Education of Pancasila Student Character Values for Indonesian Immigrant Children in the Region," vol. 4, no. 2, hlm. 167–174, 2022, doi: 10.23917/bkkndik.v4i2.19707.
- [27] M. C. Pascoe et al., "The Impact of Stress on Students in Secondary School and Higher Education," *International Journal of Adolescence and Youth*, vol. 25, no. 1, hlm. 104–112, 2020, doi: 10.1080/02673843.2019.1596823.
- [28] S. Syamaun, "The Influence of Culture on Religious Attitudes and Behavior," *At-Taujib Guidance and Islamic Counseling*,

- vol. 2, hlm. 81, Okt. 2019, doi: 10.22373/taujih.v2i2.6490.
- [29] A. W. Syakhrani dan M. L. Kamil, "Culture and Culture: Reviews from Various Experts, Forms of Culture, 7 Elements of Culture that are Universal," *Cross-border*, vol. 5, no. 1, hlm. 782–791, 2022.
- [30] S. Guidance, "Strengthening Education as an Effort to Improve Physical Abilities for Workers' Children," no. 3, hlm. 105–122, 2023, doi: 10.56972/jikm.v3i2.127.
- [31] N. H. Kistanto, F. Science, dan B. University, "Nurdien Harry Kistanto," hlm. 1–11.
- [32] P. Its Application, A. S. Religion, dan K. Technology, "No Title," vol. 1, no. 2, hlm. 144–159, 2019.
- [33] H. M. Bahar, A. Teng, D. Science, S. Faculty, I. Culture, dan U. Hasanuddin, "Philosophy of Culture and Literature (In Historical Perspective)," vol. 5, hlm. 69–75, 2017.
- [34] R. Handayani, S. Narimo, D. Fuadi, dan C. Widyasari, "Preserving Local Cultural Values in Forming the Character of Patriotism in Elementary School Students in Wonogiri Regency," vol. 4, no. 1, hlm. 56–64, 2023, doi: 10.46843/jiecr.v4i1.450.
- [35] M. R. Fadli, "Understanding Qualitative Research Method Design," vol. 1271, hlm. 33–54, 2021, doi: 10.21831/hum.v21i1.
- [36] D. K. Malang, "Vol. 1 No. 1 / April 2018 Al – Mudarris Homepage," vol. 1, no. 1, hlm. 22–29, 2018.
- [37] K. Dan and K. Public, "Scientific Charity: Journal of Community Service," vol. 3, no. 2, 2022.
- [38] K. Siregar, R. Lestari, and M. I. Nasution, "MORNING EXERCISE IN THE VILLAGE OF LOVE MAKMUR Publication and Journal Management Unit of the Islamic University of Kalimantan Muhammad Arsyad Al-Banjari Banjarmasin Publication and Journal Management Unit of the Islamic University of Kalimantan Muhammad Arsyad Al-Banjari Banjarmasin," pp. 34–40, 2021.
- [39] D. Herdiansyah, N. Latifah, O. Y. Ibrahlim, F. K. public, and U. M. Jakarta, "IMPLEMENTATION OF PENGUIN GYMNASTICS AS A ROUTINE SPORTS ACTIVITY FOR STUDENTS OF SABILUNNAJAT ISLAMIC BOARDING SCHOOL," no. 1, pp. 7–10, 2020.
- [40] A. Candra, M. Setiabudi, Mislan, and D. Efendi, "Socialization of Increased Physical Fitness in the Covid Pandemic 19 Era," *GANDRUNG J. Pengabd. Kpd. Masy.*, vol. 1, pp. 20–24, Jul. 2020, doi: 10.36526/gandrung.v1i2.936.
- [41] Z. Ridwan *et al.*, "Healthy Indonesian Gymnastics in Increasing Body Immunity During the Covid-19 Pandemic in Bulu-bulu Village," vol. 1, 2022.
- [42] U. N. Malang and F. I. Keolahragaan, "Basic forms of gymnastic movements," 2018.
- [43] D. C. Laudra, F. Pauziah, and N. U. Siburian, "Getting to Know and Preserving Deli Malay Culture in Medan City Sumatera Utara Recognice and Preserve Malay Culture in the City of Medan," vol. 1, no. 1, pp. 6–9, 2021.
- [44] B. Kampung, "Play Activities as a Coping Strategy to Increase Happiness in Students of Sanggar Bimbingan Kampung Baru Malaysia Universitas Semarang, Indonesia, . The establishment of this Guidance Studio is synchronized with the Non-Formal Education program of the Republic of Indonesia government through the Ministry of Elementary and Secondary Education which is elementary school. Students at this age are vulnerable to emotional stress because they are in," 2025.
- [45] B. Student, B. Sentul, and K. Lumpur, "Interaction: Journal of Community Service Character Education Model Training in the Process Interaction: Journal of Community Service," vol. 1, pp. 51–57, 2024.