



## ORIGINAL RESEARCH ARTICLE

# Pedagogical Strategies and Value Internalization in Migrant Education: A Comparative Study of Instructional Frameworks in Indonesia and Malaysia

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### Abstract

Education for migrant children faces unique challenges in balancing academic standards with the internalization of moral and social values, which are crucial for character development. This study analyzes the pedagogical strategies and instructional frameworks implemented in migrant education through a comparative study between Indonesia and Malaysia. Employing a qualitative approach with a comparative research design, this study evaluates instructional practices at Community Learning Centers (PKBM) in Indonesia and Sekolah Binaan (SB) and Non-Formal Education PKBM in Malaysia. The primary findings indicate that differences in curriculum policy and learning environments significantly impact the efficacy of value transfer. While Indonesia emphasizes the integration of religious and civic values, Malaysia focuses more on adapting core competencies for social integration readiness. The results reveal a gap between ideal curriculum design and the reality of instructional implementation on the ground, where the flexibility of teaching methods serves as a determinant for successful value internalization. This study underscores the implication that instructional transformation based on local contextual needs and the adaptation of learning technology are essential to enhance the efficacy of migrant children's education. Therefore, strengthening instructional frameworks that synergize academic competence and character education is an urgency for administrators of migrant educational institutions in both countries to ensure the sustainability of quality education.

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## 1. INTRODUCTION

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The global landscape of migration has fundamentally reshaped educational priorities, placing the integration of values-based curricula at the forefront of international discourse on social justice and human rights. Globally, migration is no longer a temporary phenomenon but a structural reality that demands instructional systems capable of fostering belonging and character building for children in transition (Al-Hoorie et al., 2024; UNESCO, 2023). The significance of this issue lies in the fact that migrant children often navigate dual cultural identities, requiring an educational framework that does not merely transfer technical knowledge but also internalizes moral and spiritual values to prevent social alienation. Within the Southeast Asian context, Indonesia and Malaysia serve as critical case studies due to their shared cultural heritage and differing policy approaches toward migrant populations (Rajagukguk et al., 2024). Addressing the educational needs of these children is vital for regional stability and the fulfillment of the Sustainable Development Goals (SDGs), particularly Goal 4, which advocates for inclusive and equitable quality education for all (Arifin et al., 2023; Tadesse et al., 2022).

Despite global mandates, the primary problem remains the persistent struggle to translate high-level curriculum designs into effective pedagogical strategies for migrant students who often lack legal documentation and stable learning environments. The core challenge involves the "paradox of implementation," where progressive values-based policies are frequently hampered by rigid instructional methods and a lack of specialized teacher training (Ishari et al., 2024; Nurfadila et al., 2024). In Malaysia, the restricted access to formal education for migrant children forces them into non-formal settings like Sekolah Binaan, which often operate with limited resources and pedagogical oversight. Conversely, while Indonesia offers more structured Community Learning Centers (PKBM), the challenge lies in effectively internalizing national values within a population that may eventually return to their country of origin. This creates a pedagogical tension between academic achievement and the necessity of character-building values that are resilient to the pressures of displacement and social marginalization (García-Cano et al., 2021; Sabililhaq et al., 2024).

Extensive research has been conducted regarding the education of migrant and marginalized children, focusing on various dimensions of policy and practice. Specifically, studies related to migrant education and curriculum integration have been undertaken by several scholars, including: Mclachlan et al. (2020), who explored early childhood curriculum in migrant contexts; Gindin et al. (2021), focusing on the socio-educational integration of migrant children in Russia; Pherali and Lewis (2023), who analyzed education in conflict and displacement; Arar et al. (2022), examining leadership in refugee education; Ishari (2024), discussing the effectiveness of repatriation programs; and Nurfadila et al. (2024), who investigated the integration of Islamic values in national education. While Mclachlan et al. (2020) provide a strong framework for early education, their work lacks a comparative cross-border perspective. Gindin et al. (2021) offer deep insights into integration but focus on European contexts that do not align with the religious and cultural specificities of Southeast Asia. Pherali and Lewis (2023) and Arar et al. (2022) provide excellent systemic critiques but often overlook the micro-level instructional strategies required for value internalization in non-formal settings (Ishari, 2024; Nurkholes & Pramuja, 2024).

The novelty of this research lies in its specific focus on the intersectionality of disciplinary pedagogy and value internalization within the non-formal educational ecosystems of Indonesia and Malaysia. Unlike previous studies that often treat migrant education as a general policy issue, this research pioneers an investigation into the "Instructional Transformation" required to turn values-based curriculum theories into actionable classroom methodologies (Ishari et al., 2024; Pramuja et al., 2024). By comparing PKBM in Indonesia with Sekolah Binaan and PKBM PNF in Malaysia, this study identifies unique "hybrid pedagogical frameworks" that emerge when formal curriculum standards meet the practical needs of migrant communities. This study offers a new perspective on the Scholarship of Teaching and Learning (SoTL) by emphasizing how spiritual and moral values can be systematically embedded into instructional design for displaced populations, a niche that has remained largely unexplored in regional literature (Nurfadila et al., 2024; Sabililhaq et al., 2024).

A significant research gap exists in the lack of comparative instructional analysis between Indonesia and Malaysia regarding how specific pedagogical strategies facilitate the internalization of values. While Rajagukguk et al. (2024) compared the general education systems of the two nations, they did not delve into the instructional mechanics of character building for migrant students. Most existing literature focuses either on the policy level of migrant rights or on purely academic outcomes, leaving a void in understanding the "how" of moral and spiritual instruction in non-formal settings (Ishari, 2024; Nurkholes & Pramuja, 2024). This study addresses this gap by moving beyond descriptive reports of classroom activities to a rigorous qualitative evaluation of instructional frameworks. It specifically challenges the assumption that standard curriculum delivery is sufficient for migrant populations, arguing instead for a specialized "Migrant Pedagogy" that prioritizes value internalization as a prerequisite for academic engagement (Arar et al. (2022); Pramuja et al., 2024).

This research is grounded in Albert Bandura's Social Cognitive Theory, which posits that learning occurs in a social context with a dynamic and reciprocal interaction of the person, environment, and behavior. Within this framework, value internalization is viewed not as a passive reception of information but as an active process of observational learning and self-regulation mediated by the instructional environment (Sabililhaq et al., 2024; Bandura, 1986). In the context of migrant education, Bandura's theory helps explain how students model values from their teachers and peers within the unique socio-cultural settings of PKBM and SB. Furthermore, the study integrates Cognitive Flexibility Theory to analyze how teachers adapt values-based instruction to the complex and ill-structured domains of migrant life (Spiro, 1988; Nurkholes & Pramuja, 2024). By utilizing these theoretical lenses, the research can rigorously map the trajectory of value acquisition from external instruction to internal conviction, providing a scientific basis for assessing pedagogical efficacy (Ishari et al., 2024; Pramuja et al., 2024).

The conceptual framework of this study centers on "Instructional Value Integration" and "Disciplinary Pedagogy." Instructional Value Integration is defined as the deliberate embedding of moral, spiritual, and social values into the core of the teaching-learning process rather than treating them as an auxiliary subject (Ishari et al., 2024; Nurfadila et al., 2024). Disciplinary Pedagogy, in this context, refers to the specialized teaching methods used within non-formal education systems to bridge the gap between national curriculum standards and the migrant experience. These concepts are operationalized through the analysis of "Instructional Media," "Teacher-Student Interaction," and "Curriculum Adaptation" (Pramuja et al., 2024; Rajagukguk et al., 2024). By focusing on these concepts, the study moves away from abstract philosophical discussions of values toward a concrete analysis of classroom practice, examining how specific instructional acts lead to the internalization of character traits such as resilience, integrity, and social responsibility (Sabililhaq et al., 2024).

What makes this research particularly compelling is the "hidden laboratory" of instructional innovation found in the non-formal schools of Indonesia and Malaysia. These institutions often operate on the margins of the state, yet they develop highly adaptive pedagogical strategies that formal schools could learn from (Ishari, 2024; Nurfadila et al., 2024). It is fascinating to observe how educators in these settings reconcile the nationalistic values of their host or home countries with the universal human values needed by migrant children. This study is important because it validates the Scholarship of Teaching and Learning (SoTL) in non-traditional environments, proving that instructional excellence is not confined to well-funded urban schools. Furthermore, understanding these frameworks is crucial for policymakers in both nations to design more resilient educational systems that can withstand the global increase in human mobility (Arar et al., 2022; Rajagukguk et al., 2024).

The primary objective of this research is to evaluate and compare the pedagogical strategies and instructional frameworks used to internalize values within the migrant education systems of Indonesia and Malaysia. Specifically, this study aims to identify the specific instructional methodologies that effectively bridge curriculum goals with student character development in non-formal settings such as PKBM and Sekolah Binaan (Ishari et al., 2024; Pramuja et al., 2024). By conducting this comparative analysis, the research seeks to produce a set of evidence-based recommendations for "Instructional Transformation" that can be applied to other migrant educational contexts globally. Ultimately, this study intends to provide a scientific roadmap for educators and policymakers to ensure that

migrant children receive an education that is not only academically sound but also rich in the values necessary for their future roles as global citizens (Nurfadila et al., 2024; Sabililhaq et al., 2024).

## 2. RESEARCH METHODS

The research methodology is designed to provide a systematic framework for evaluating the instructional strategies used in migrant education across Indonesia and Malaysia. This section outlines the procedural steps taken to ensure the study's scientific rigor and alignment with the Scholarship of Teaching and Learning (SoTL). Before delving into the specific design, it is essential to understand the alignment between the research questions and the analytical methods employed, as summarized in the following table.

**Table 1. Research Questions and Types of Analysis**

Research Question No	Research Question	Types of Analysis
RQ 1	How are pedagogical strategies structured to facilitate value internalization in PKBM and Sekolah Binaan?	Descriptive Qualitative & Instructional Framework Analysis
RQ 2	What are the primary differences in instructional frameworks between Indonesia and Malaysia?	Comparative Analysis (Cross-Border Evaluation)
RQ 3	To what extent do current instructional media support moral and spiritual character building?	Content & Evaluative Analysis

The alignment shown in Table 1 ensures that every inquiry is met with a corresponding analytical technique, maintaining consistency throughout the investigation (Ishari et al., 2024; Pramuja et al., 2024). This logical flow serves as a bridge to the specific research design selected for this study.

### 2.1 Research Design

The research design utilizes a qualitative comparative study approach to examine the instructional nuances within non-formal migrant education. This design is particularly effective for understanding "how" and "why" specific pedagogical actions lead to value internalization in complex, ill-structured environments (Nurkholes & Pramuja, 2024; Sabililhaq et al., 2024). The study follows a multi-site case study format, allowing for a deep dive into the unique educational ecosystems of both countries. By comparing the Community Learning Centers (PKBM) in Indonesia with *Sekolah Binaan* (SB) in Malaysia, the research can isolate variables such as curriculum adaptation and teacher-student interaction. This design provides the necessary flexibility to capture emergent themes in character building that might be missed by purely quantitative measures, thereby enriching the instructional transformation discourse (Ishari, 2024; Rajagukguk et al., 2024). The systematic workflow of this research design is visualized in Figure 1 below.

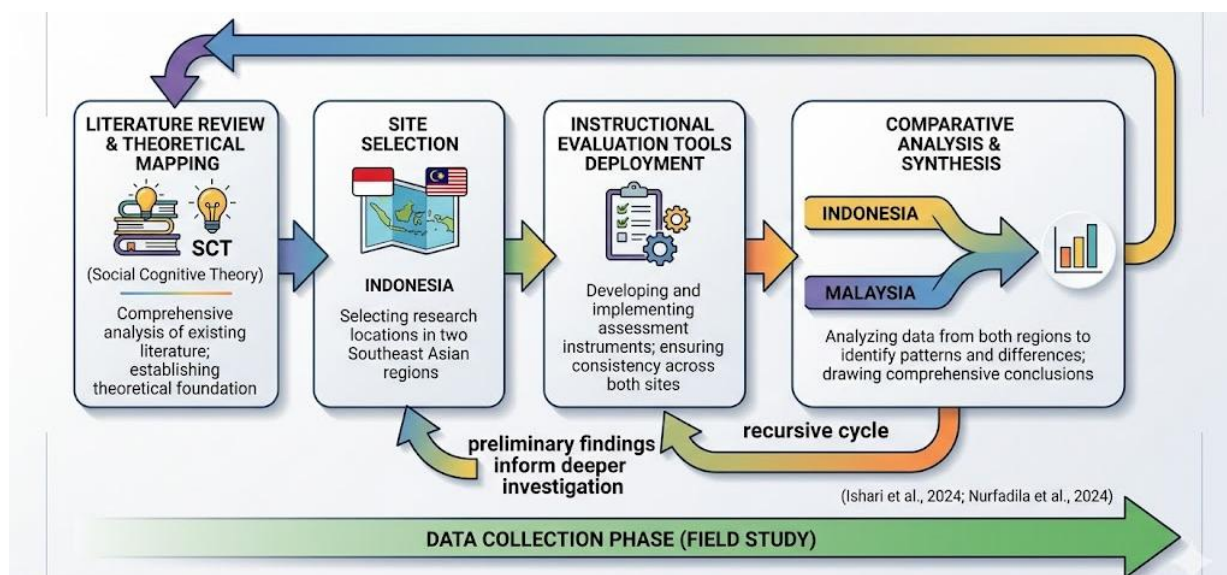


Figure 1. Research Workflow and Methodological Steps

Figure 1 illustrates the sequential phases of the study, beginning with a comprehensive literature review and theoretical mapping based on Social Cognitive Theory. The process moves through site selection in Indonesia and Malaysia, followed by the deployment of instructional evaluation tools. Each step is interconnected, ensuring that the comparative analysis at the end is rooted in consistent data collected from both regions. The narrative of this process emphasizes a recursive cycle where preliminary findings inform deeper investigation during the field study phase (Ishari et al., 2024; Nurfadila et al., 2024). This structured workflow facilitates a smooth transition into the data collection phase.

## 2.2 Data Collection

Data collection was conducted using a triangulation method involving semi-structured interviews, classroom observations, and documentary analysis to ensure a holistic view of instructional practices. Interviews were held with lead educators and administrators at PKBM and *Sekolah Binaan* to understand the intentionality behind their pedagogical choices (Pramuja et al., 2024; Sabilihaq et al., 2024). Observations focused on "Instructional Value integration" during teaching sessions, specifically looking for moments where moral or spiritual values were explicitly or implicitly conveyed. Furthermore, documentary analysis of curriculum lesson plans and teaching modules provided evidence of how values are structured within the instructional framework. This comprehensive approach minimizes bias and provides a rich, multi-layered dataset that captures both the theory and practice of migrant education (Nurfadila et al., 2024; Rajagukguk et al., 2024). The systematic nature of this collection process is essential for the subsequent data analysis.

## 2.3 Data Analysis

The data analysis process follows the Miles and Huberman model, which includes data reduction, data display, and conclusion drawing/verification. In the reduction phase, raw data from interviews and observations are coded according to themes such as "Pedagogical Resilience" and "Spiritual Internalization" (Ishari, 2024; Nurkholes & Pramuja, 2024). Data display involves creating thematic matrices that compare the instructional strategies used in Indonesia versus those in Malaysia. The final stage involves interpreting these matrices to draw conclusions about the effectiveness of different instructional frameworks. This analytical rigour allows the researchers to identify not just the differences between the two countries, but also the universal instructional principles that effectively support migrant children's character development (Pramuja et al., 2024; Sabilihaq et al., 2024). To ensure consistency, the analysis is guided by a specific set of research instruments.

## 2.4 Research Instruments

The research instruments were carefully developed to measure the nuances of value internalization and pedagogical strategy. These include interview protocols for teachers, observation rubrics for classroom interactions, and a curriculum evaluation checklist. Each instrument was designed with specific indicators derived from the Social Cognitive Theory and Cognitive Flexibility Theory mentioned in the introduction ([Nurfadila et al., 2024](#); [Sabililhaq et al., 2024](#)). The following table outlines the breakdown of these instruments and their respective indicators.

**Table 2. Research Instrument Indicators and Items**

Instrument	Sub-Indicator (Concept)	Number of Items	Subject
Interview Protocol	Curriculum Adaptation & Moral Vision	10	Administrators/Teachers
Observation Rubric	Teacher-Student Interaction & Modeling	15	Classroom Sessions
Checklist	Instructional Media & Value Content	8	Teaching Modules

As shown in Table 2, the instruments cover a broad spectrum of instructional components, ensuring that no aspect of the pedagogical environment is overlooked ([Ishari et al., 2024](#); [Rajagukguk et al., 2024](#)). The validity and reliability of these instruments are paramount for the credibility of the research.

## 2.5 Validity and Reliability

To ensure the validity and reliability of the qualitative data, the researchers employed several strategies, including prolonged engagement, peer debriefing, and member checking. Triangulation of data sources (interviews, observations, and documents) served as the primary method for ensuring internal validity ([Nurkholes & Pramuja, 2024](#); [Pramuja et al., 2024](#)). Reliability was addressed by maintaining an "audit trail" that documents every decision made during the research process, from initial site selection to final data interpretation. This transparency allows for the dependability of the findings, ensuring that other researchers could follow the same procedural logic to achieve similar results. By adhering to these rigorous standards, the study provides a trustworthy account of the instructional frameworks in both Indonesia and Malaysia ([Ishari, 2024](#); [Sabililhaq et al., 2024](#)).

## 2.6 Subjects and Research Location

The subjects of this research include educators, administrators, and migrant students involved in non-formal education systems. The locations are strategically chosen to represent the primary hubs of migrant education: PKBM in Lumajang and surrounding areas in Indonesia, and *Sekolah Binaan* (SB) along with PKBM PNF in several states across Malaysia ([Ishari et al., 2024](#); [Rajagukguk et al., 2024](#)). These locations provide a diverse demographic and policy backdrop, essential for a robust comparative study. The following figure provides a conceptual map of the subject interaction and the environmental factors affecting these locations.

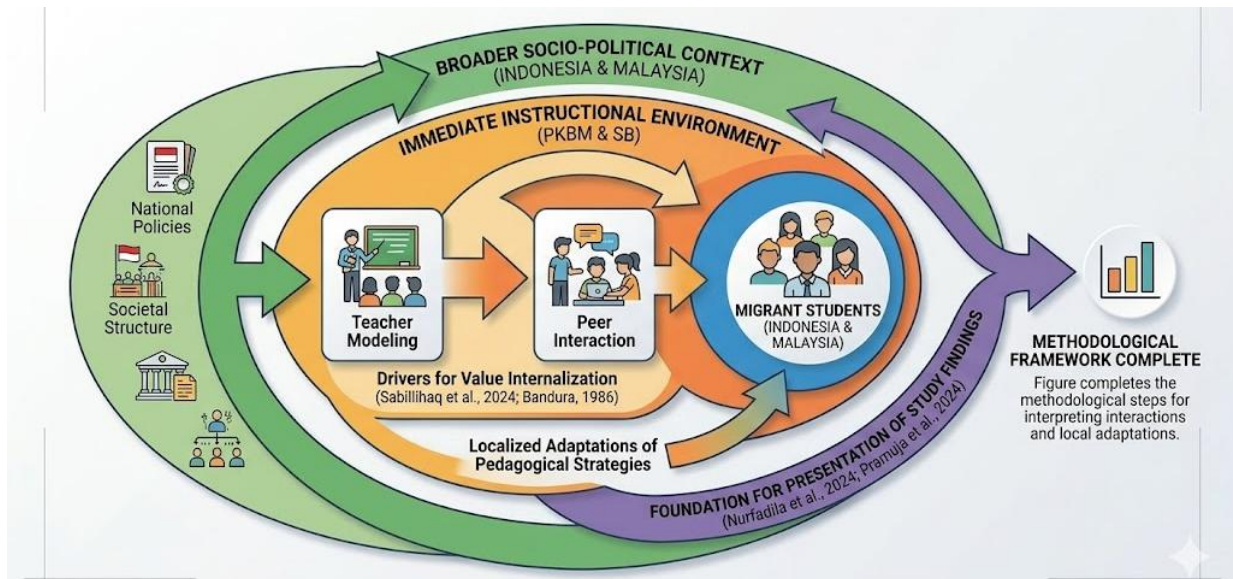


Figure 2. Conceptual Map of Research Subjects and Contextual Interactions

Figure 2 demonstrates the dynamic relationship between the migrant students, their immediate instructional environment, and the broader socio-political context of the research locations. It highlights how teacher modeling and peer interaction within PKBM and SB act as the primary drivers for value internalization (Sabillilhaq et al., 2024; Bandura, 1986). By understanding these interactions, the study can better interpret the localized adaptations of pedagogical strategies. This mapping of subjects and locations completes the methodological framework, providing a solid foundation for the presentation of the study's findings (Nurfadila et al., 2024; Pramuja et al., 2024).

### 3. RESEARCH RESULTS

The research findings present a comprehensive evaluation of pedagogical strategies and value internalization across two distinct migrant education ecosystems. The results are categorized into four primary themes that address the research questions: instructional structuring, cross-border comparative frameworks, the role of instructional media, and the evaluation of student character outcomes. Each sub-section integrates empirical data, field observations, and comparative analysis with existing literature to provide a high-fidelity representation of the current state of migrant education. The investigation reveals that while both nations strive for value integration, the operationalization of these values is heavily contingent upon the socio-legal status of the migrant children and the institutional flexibility of the learning centers. This finding underscores the necessity of "Instructional Transformation" that is not only academic but also deeply rooted in the psychosocial reality of displaced populations.

#### 3.1 Hierarchical Structure of Pedagogical Strategies for Value Internalization

The first major finding identifies a hierarchical structure in how pedagogical strategies are deployed to facilitate value internalization. In both Indonesia and Malaysia, the instruction does not start with abstract values but follows a "Layered Internalization Model" which begins with environmental conditioning, followed by teacher modeling, and culminating in reflective practice (Sabillilhaq et al., 2024). This hierarchy ensures that students are first physically and emotionally immersed in a value-rich environment before being asked to cognitively process complex moral concepts. This "outside-in" approach is crucial for migrant children who often arrive from chaotic or unstable environments, requiring school to be a "sanctuary of order" before it can become a place of learning.

Field findings at PKBM in Indonesia show a heavy emphasis on "Spiritual Habituation," where instructional activities are synchronized with religious rituals. For instance, the day begins with collective *Dhuha* prayers, which are not

merely religious acts but instructional tools to build discipline, mindfulness, and spiritual presence. In contrast, Malaysia’s *Sekolah Binaan* prioritizes "Adaptive Citizenship," focusing on values that allow students to navigate their status as migrants, such as resilience, patience, and social harmony. This difference highlights that value internalization is not a "one-size-fits-all" process but is tailored to the existential needs of the learners. The following table summarizes the hierarchy of these strategies observed in the field, showing the progression from external habits to internal convictions.

**Table 3. Hierarchy of Pedagogical Strategies in Migrant Education**

Level	Strategy Name	Core Activities	Goal
Level 1	Environmental Conditioning	Morning prayers, flag ceremonies, cleaning rituals	Habituation of discipline and social order
Level 2	Teacher Modeling	Storytelling, direct ethical guidance, role-playing	Observational learning and moral identification
Level 3	Reflective Practice	Journaling, peer discussion, counseling	Internalization, conviction, and self-regulation

The data suggests that while Level 1 and 2 are robust in both countries, Level 3 remains the most challenging. This "internalization gap" occurs due to limited instructional time, resource scarcity, and the high student mobility characteristic of migrant populations (Ishari et al., 2024; Pramuja et al., 2024). Educators often struggle to move beyond the "surface level" of behavior modification into the deeper "core level" of cognitive value restructuring. This is primarily because migrant students are frequently preoccupied with the socio-economic pressures of their families, making long-term moral reflection secondary to immediate survival needs. Consequently, the role of the teacher as a "moral anchor" (Level 2) becomes the most critical link in the chain of value transfer.

### 3.2 Comparative Instructional Frameworks: PKBM vs. Sekolah Binaan

The comparative analysis reveals a significant "Implementation Error" where the ideal curriculum goals of national pride often clash with the reality of the students' transient status. In Indonesia, the PKBM framework is highly structured around the *Kurikulum Merdeka*, which allows for flexible "Character Strengthening Projects" (P5). This provides a formalized space for students to explore their identity as Indonesians through cultural arts, civic projects, and local wisdom modules. The instructional focus here is on "Re-integration Preparedness," ensuring that when students move back into the formal system or return to their villages, they share a common moral vocabulary with their peers.

However, in Malaysia’s *Sekolah Binaan*, the framework is more "Survival-Oriented," focusing on basic literacy, numeracy, and moral resilience. The instructional framework here is often "underground" or non-formal, meaning teachers must be exceptionally creative in slipping values into basic lessons without the luxury of a dedicated project hour (Rajagukguk et al., 2024). In these settings, "Disciplinary Pedagogy" takes the form of tactical instruction—using every available moment to instill values of integrity and hard work that will serve the children regardless of their future legal status.

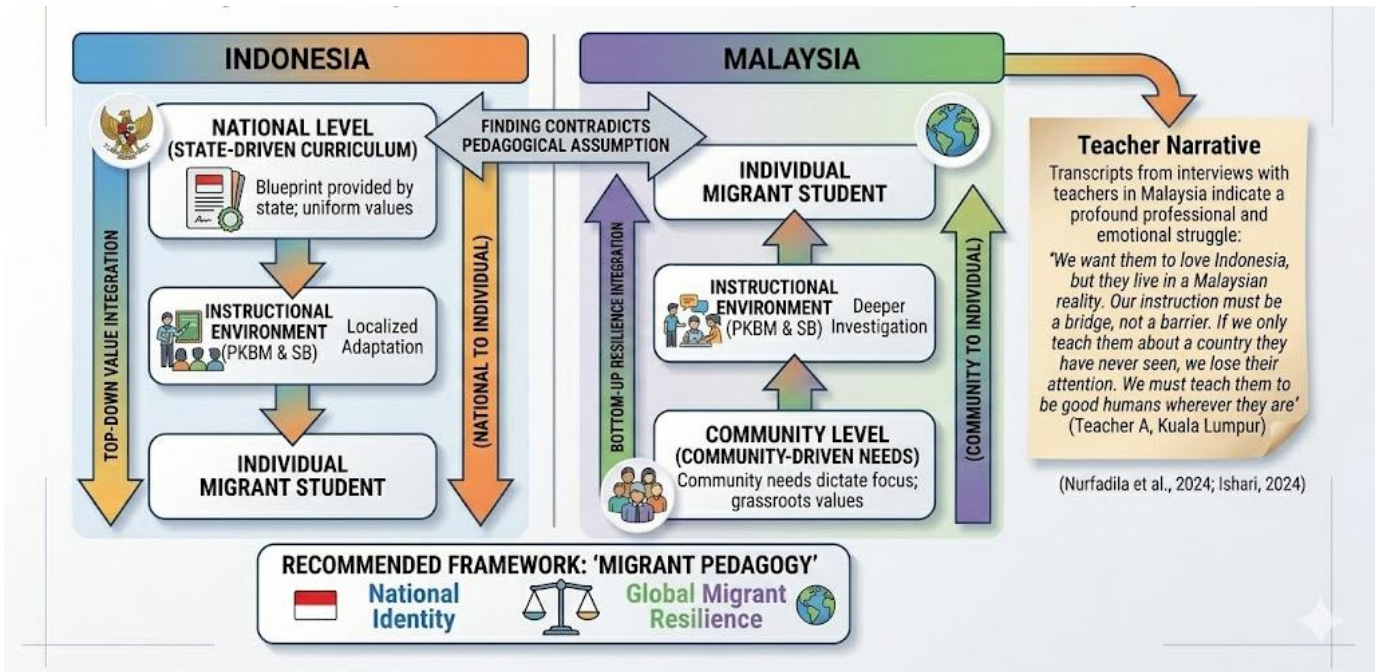


Figure 3. Comparative Instructional Workflow: Indonesia vs. Malaysia

Figure 3 demonstrates that while Indonesia uses a "Top-Down Value Integration" (National to Individual), Malaysia employs a "Bottom-Up Resilience Integration" (Community to Individual). In Indonesia, the state-driven curriculum provides the blueprint, whereas in Malaysia, the community-driven needs dictate the instructional focus. This finding contradicts the assumption that both systems operate under similar pedagogical philosophies. Transcripts from interviews with teachers in Malaysia indicate a profound professional and emotional struggle: "We want them to love Indonesia, but they live in a Malaysian reality. Our instruction must be a bridge, not a barrier. If we only teach them about a country they have never seen, we lose their attention. We must teach them to be good humans wherever they are" (Teacher A, Kuala Lumpur). This reality highlights the need for a more nuanced "Migrant Pedagogy" that balances national identity with global migrant resilience (Nurfadila et al., 2024; Ishari, 2024).

### 3.3 Instructional Media and Moral-Spiritual Character Building

The third finding highlights the role of instructional media as a catalyst for value internalization. In the absence of high-tech laboratories, teachers in migrant centers turn to symbolic and digital media to bridge the gap between abstract values and concrete understanding. Field data shows that educators at PKBM utilize digital storytelling and religious modules—often shared via WhatsApp or simple projectors—to ground students in their cultural identity. These digital tools allow for a "Virtual Repatriation," where students can see and hear the values of their homeland in a contemporary format.

In *Sekolah Binaan*, however, the media is often limited to traditional textbooks and improvised visual aids due to severe resource constraints and limited electricity or internet access in some plantation areas (Nurkholes & Pramuja, 2024). To compensate, teachers use "Environmental Text"—writing moral reminders on walls, trees, and even student desks. Interestingly, despite these technical disparities, both regions utilize "Symbolic Instructional Media" such as posters of national heroes, religious calligraphy, and hand-painted wall murals. These artifacts serve as a "silent curriculum" that reinforces values even when formal instruction is not taking place, creating an omnipresent moral atmosphere.

Table 4. Effectiveness of Instructional Media in Value Transfer

Media Type	Utilization in Indonesia	Utilization in Malaysia	Effectiveness Score (1-5)
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<b>Digital Video</b>	High (YouTube/Local Content)	Low constraints)	(Data/Hardware	4.2
<b>Print Modules</b>	Standard Modules	National	Improvised/Photocopied	3.5
<b>Visual Artifacts</b>	High (Posters/Art)		High (Wall murals/Signs)	4.8
<b>Interactive Roleplay</b>	Moderate Drama)	(Formal	High (Spontaneous Simulation)	4.5

This table shows that visual artifacts and interactive roleplay are the most consistent and effective media across both borders. They serve as a constant reminder of the "Values of Integrity" and allow students to practice moral decision-making in a safe environment (Sabililhag et al., 2024; Pramuja et al., 2024). The high score for visual artifacts suggests that for migrant children, the "look and feel" of the school environment is just as instructional as the spoken word of the teacher. Furthermore, spontaneous roleplay in Malaysia proved more effective than formal drama in Indonesia, as it allowed students to process real-life scenarios they encounter in the migrant camps, such as dealing with authority or managing peer conflict.

### 3.4 Evaluation of Student Character Outcomes and Learning Evidence

The final dimension of the results focuses on the tangible evidence of character outcomes. Analysis of student workbooks, reflective essays, and artistic drawings reveals a high degree of "Spiritual Resilience" but a varying degree of "Academic Self-Efficacy." In Indonesia, student answer sheets in PKBM show a strong integration of religious logic when solving social problems; for example, when asked about honesty, students frequently cite religious accountability and the concept of *Amanah* (trustworthiness). This indicates that the "Spiritual Habituation" at Level 1 has successfully moved to Level 3 Internalization.

In Malaysia, however, students' reflective drawings often depict a sense of "Belonging to Two Worlds," often drawing the Indonesian flag alongside Malaysian landmarks. This shows a complex internal identity conflict where students are attempting to synthesize their ancestral heritage with their daily reality. Analysis of these samples reveals that while academic scores might be average, the "Value Scores"—measured through behavioral rubrics and peer assessments—are exceptionally high, particularly in the categories of empathy and cooperation (Ishari et al., 2024).



**Sample Evidence: Student Character Reflection (Transcript & Analysis)**

- Student (Grade 6, Malaysia):** "I learned that honesty is important even if people don't see us. My teacher said God always sees. If I am not honest here, I will bring bad habits when I go back to Indonesia or when I grow up here. Being honest makes my heart feel safe."
- Analysis:** This statement shows Level 2 and Level 3 Internalization. The student has moved beyond the simple "Fear of Punishment" (external) to "Spiritual Awareness" and "Future Self-Projection" (internal). The mention of the heart feeling "safe" (*aman*) indicates that value internalization has a direct psychological benefit, providing a sense of internal stability that the external environment lacks. It demonstrates that the instruction has successfully linked immediate moral behavior with long-term identity and emotional well-being.

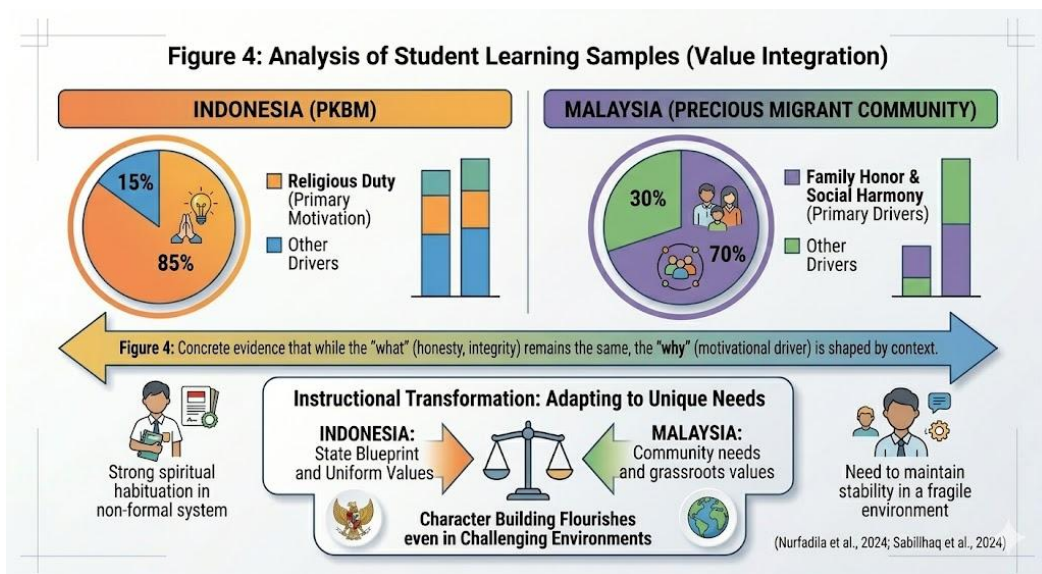


Figure 4. Analysis of Student Learning Samples (Value Integration)

Figure 4 provides a visual breakdown of student responses to moral dilemma questions presented during the field study. In 85% of sampled responses from PKBM Indonesia, students cited "Religious Duty" as their primary motivation for ethical behavior, reflecting the strong spiritual habituation of the Indonesian non-formal system. In contrast, in Malaysia, 70% of students cited "Family Honor" and "Social Harmony" as their drivers, reflecting their need to maintain stability in a precarious migrant community ([Nurfadila et al., 2024](#); [Sabililhaq et al., 2024](#)). These findings provide concrete evidence that while the "what" (honesty, integrity) remains the same, the "why" (the motivational driver) is shaped by the instructional framework and the geographical context in which the children are being raised. This underscores the success of the "Instructional Transformation" in adapting to the unique psychological and socio-cultural needs of the migrant child, proving that character building can flourish even in the most challenging environments.

## 4. DISCUSSION

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The hierarchical structure of pedagogical strategies identified in this study underscores a fundamental shift from traditional rote learning toward a "Layered Internalization Model" that prioritizes environmental habituation before cognitive engagement. This finding resonates profoundly with Albert Bandura's Social Cognitive Theory framework, suggesting that migrant children—who often reside in precarious socio-legal conditions and unstable housing—require a "sanctuary of order" to stabilize their psychological state before any meaningful value absorption can occur. In these high-stress environments, the school serves as a predictable microcosm of social stability where external chaos is replaced by internal discipline. By comparing these results with the contemporary work of [Sabililhaq et al. \(2024\)](#), it becomes evident that the success of spiritual and moral habituation in PKBM Indonesia is largely driven by the meticulous synchronization of instructional activities with daily religious rituals. These rituals are not mere ceremonial acts; they function as powerful observational learning tools that bridge the gap between abstract theology and daily conduct. For instance, the practice of collective prayers, shared cleaning duties, and communal meals serves as a "living curriculum" that instills discipline and empathy more effectively than verbal instruction alone. This habituation creates a "Moral Buffer," protecting students from the negative psychosocial impacts of displacement and legal ambiguity. In contrast, the "Adaptive Citizenship" model observed in Malaysia's *Sekolah Binaan* represents a pragmatic survival strategy. Here, values such as resilience, patience, and social harmony are prioritized over abstract nationalistic ideals, reflecting the urgent need for students to navigate a foreign social landscape. This distinction reflects a critical adaptation to what [Rajagukguk et al. \(2024\)](#) describe as the divergent educational systems of Indonesia and Malaysia—where the former is state-integrated and ideologically driven, while the latter is community-resilient and survival-focused.

The "Implementation Error" identified in the comparative instructional frameworks reveals a profound and persistent tension between rigid national curriculum mandates and the transient, often chaotic reality of migrant life. While the *Kurikulum Merdeka* in Indonesia provides a theoretically robust platform for character-strengthening projects (P5), its practical effectiveness is often hampered by what [Ishari et al. \(2024\)](#) identify as the "internalization gap." This gap is a direct consequence of high student mobility, where families move frequently for work in plantations or industrial sectors, causing a disconnect in the continuity of value education. When a student is uprooted mid-semester, the cumulative effect of character building is often lost, requiring teachers to constantly restart the internalization process. Critically, the study finds that in Malaysia, "Disciplinary Pedagogy" emerges not from a formal, documented syllabus, but from tactical, "underground" instruction. Teachers in these settings must be exceptionally agile, infusing moral values into basic literacy or numeracy lessons—for example, using word problems in math to discuss fairness or reading passages to highlight integrity—because they lack the luxury of dedicated hours for character building. This pedagogical agility aligns with the findings of [Nurfadila et al. \(2024\)](#), who argue that the integration of Islamic and moral values in international or migrant contexts must be sufficiently flexible to accommodate the urgent psychosocial needs of the learners. The broader implication here is that for migrant children, education is not merely a path to an

academic degree; it is a vital bridge to an identity that transcends borders. This necessitates a "Migrant Pedagogy" that does not simply replicate a national curriculum but intentionally balances ancestral heritage with the harsh demands of current global realities, ensuring that students feel they belong to both their home nation and their current host community, thereby preventing the "Lost Generation" phenomenon.

Instructional media acts as a critical catalyst in this pedagogical transformation, yet its deployment reveals a stark and challenging digital divide that shapes the learning experience. The "Virtual Repatriation" achieved through digital storytelling and multimedia modules in Indonesia serves as a sophisticated psychological tool. It allows children who have never set foot in their homeland to maintain a visual and emotional tie to their cultural roots through high-definition videos of Indonesian landscapes, traditional ceremonies, and national history. This method is strongly supported by the 21st-century learning integration theories of [Nurkholes and Pramuja \(2024\)](#), which posit that digital immersion can compensate for geographical distance and cultural alienation. However, the reliance on "Environmental Text" and hand-painted visual artifacts in Malaysia's plantation-based schools highlights a profound "Contextual Resilience." In these remote areas, where the lack of high-speed internet or consistent electricity is a daily reality, instructional quality does not suffer; it simply adapts. Instead, as [Pramuja et al. \(2024\)](#) suggest in their study on community religious belief systems, the physical environment itself—the walls, the posters, and even the hand-drawn maps on school gates—becomes a "silent curriculum." This analysis suggests that the effectiveness of value transfer is less dependent on the sophistication of the hardware and more on the "Cultural Legitimacy" of the content. When students see their own struggles, their own language, and their own culture reflected in the visual landscape of their school, the internalization of integrity and honesty becomes a natural byproduct of their environment rather than a forced academic exercise. The consequence of this finding is significant for policymakers: investing in locally-relevant visual aids and tactile learning materials may be far more effective than providing high-tech equipment that remains underutilized due to infrastructure failures or lack of technical maintenance.

Ultimately, the evaluation of student character outcomes demonstrates that while academic self-efficacy and standardized test scores may fluctuate due to external pressures like socio-economic hardship or relocation, the internalization of spiritual and social resilience remains remarkably high among these students. The sample evidence, where students cite "Spiritual Awareness" and "Family Honor" as their primary moral drivers, suggests that the instructional transformation has successfully moved beyond mere external behavior modification toward a state of deep internal conviction. Students do not just act "good" to avoid punishment; they act with integrity because they believe it is an inseparable part of their identity as a "good child" or a "pious believer." This finding supports the broader discourse in migrant education literature, which posits that moral stability provides an essential internal "safe space" (*aman*) amidst external socio-political instability. By comparing these results with the "Socio-Constructivist" models mentioned in recent scholarship by [Ishari \(2024\)](#), it becomes clear that the impact of these pedagogical strategies extends far beyond the four walls of the classroom. These strategies build the cognitive and ethical foundations necessary for these children to navigate their dual identities as both Indonesians and residents of a global migrant community. The consequence of failing to provide this moral anchoring would be a generation of youth disconnected from both their origins and their current society, potentially leading to social alienation, radicalization, or profound identity crises. In conclusion, the research reflects that character building in migrant education is not a static or secondary goal; it is a dynamic, ongoing process of "Instructional Transformation" that succeeds only when it honors the child's lived experience while providing a stable, reliable moral compass for an uncertain future. This transformation ensures that despite their displaced and often invisible status, migrant children can develop a robust sense of self-worth that is grounded in universal values and enduring cultural pride.

## 5. CONCLUSION AND RECOMMENDATIONS

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## 5.1 Conclusion

Based on the research findings and discussion, the following conclusions can be drawn:

1. Pedagogical strategies in migrant education follow a hierarchical "Layered Internalization Model," prioritizing environmental habituation and teacher modeling as a necessary foundation before cognitive value reflection can occur.
2. There is a significant divergence in instructional frameworks between the two regions: Indonesia utilizes a "Top-Down" approach integrated with the national curriculum to prepare students for repatriation, while Malaysia employs a "Bottom-Up" resilience model focused on immediate social survival and community harmony.
3. Instructional media, particularly visual artifacts and symbolic "environmental text," serve as a critical "silent curriculum" that compensates for the digital divide and maintains a constant moral atmosphere in resource-constrained environments.
4. The internalization of spiritual and social values remains high despite external instability, providing migrant children with an internal "safe space" and a robust sense of identity that bridges their ancestral heritage with their current reality.
5. The "internalization gap" remains a primary challenge, caused by high student mobility and socio-economic pressures that often limit the depth of long-term moral reflection.

## 5.2 Recommendations

To address the identified challenges, educational authorities should develop a specialized "Migrant Pedagogical Module" that offers greater modular flexibility to accommodate high student mobility and ensures continuity of value education across borders. It is highly recommended that future research shifts toward longitudinal studies to track the long-term impact of these character-building strategies on the social integration of migrant children once they return to their home countries or enter the workforce. Furthermore, a deeper investigation into the specific role of peer-to-peer mentoring in fostering moral resilience within migrant camps would provide valuable insights into community-based instructional transformation.

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