

Strengthening Children's National Identity through the Introduction of Indonesian Culture at Sanggar Bimbingan Sungai Mulia 5, Kuala Lumpur

Richma Hidayati

Guidance and Counseling Department, Faculty of Teacher Training and Education, Universitas Muria Kudus, Kudus, Indonesia

Ahmad Nilnal Munachidllil 'Ula

Management Department, Faculty of Economics and Business, Universitas Muria Kudus, Kudus, Indonesia

Wawan Shokib Rondli

Primary School Teacher Education Department, Faculty of Teacher Training and Education, Universitas Muria Kudus, Kudus, Indonesia

Gilang Puspita Rini

⁴Management Department, Faculty of Economics and Business, Universitas Muria Kudus, Kudus, Indonesia

Abstract

This study explores the role of cultural introduction in strengthening the national identity of Indonesian children living in Kuala Lumpur. Conducted at Sanggar Bimbingan Sungai Mulia 5, the research involved 30 children aged 6–12 years and implemented an eight-week program consisting of Indonesian language practice, traditional storytelling, music and dance, cultural games, and national symbols. Data were collected through questionnaires, observations, semi-structured interviews, and field notes, and analyzed using thematic analysis. The findings indicate significant improvements in cultural knowledge, emotional attachment to Indonesia, and social behaviors reflecting national values. The study demonstrates that experiential cultural education is an effective strategy for fostering national identity among diaspora children and can serve as a model for similar community-based programs.

Keywords:

National identity, Indonesian culture, diaspora children, community-based education, cultural learning.

Introduction

National identity represents a set of values, symbols, historical narratives, and cultural norms that unify citizens of a nation.

For children living within their home country, national identity develops naturally through family, school, and community practices. However, for children of Indonesian diaspora living abroad, especially in multicultural settings like Malaysia, the path to building and sustaining a national identity is more complex. These children encounter dominant foreign languages and external cultural influences that can dilute their internal connection to Indonesian cultural values and heritage. Research highlights that children in diaspora settings frequently experience cultural negotiation between host culture and home culture, which can influence their perceived sense of belonging and identity commitment. This dynamic poses unique challenges for identity reinforcement and has significant implications for educational interventions aimed at maintaining strong bonds with Indonesian heritage.

Educational programs that specifically introduce national cultural content play a significant role in supporting children's sense of national identity. An empirical study that focused on teaching Indonesian geography and

cultural elements to Indonesian children living abroad found that explicitly structured cultural learning increases children's familiarity with national heritage and strengthens emotional attachment to the homeland. Through interactive and engaging learning activities about Indonesian islands and cultural practices, children demonstrated greater cultural awareness and a reinforced sense of national identity. This research demonstrates that culturally grounded educational interventions can serve as effective tools to counterbalance the assimilative pressures of living in a foreign cultural environment.

Language plays a central role as a vehicle for transmitting cultural values and national identity. In diaspora contexts, Indonesian language learning often functions beyond basic communication; it becomes a conduit for cultural transmission and identity reinforcement. Studies on Indonesian as a Foreign Language (IFL) programs tailored for diaspora communities emphasize that authentic cultural learning embedded in language education strengthens emotional and cognitive connections to Indonesian culture. Learners who engage with the Indonesian language in meaningful cultural contexts show improved cultural competence and a stronger sense of belonging to the nation. Language-based cultural education reinforces shared national narratives and creates spaces where children can participate actively in the cultural life of their homeland, even while living abroad.

Non-formal educational settings, such as community learning centers or *sanggar bimbingan*, have been identified as vital environments for cultural education among diaspora children. Research on migrant children's identity development in Malaysia shows that structured culturally oriented activities, such as Indonesian language practice, traditional storytelling, and national celebrations, contribute significantly to fostering national pride. For example, studies at *sanggar belajar* environments demonstrate that children who participate in activities that emphasize Indonesian culture and language show increased enthusiasm for their national heritage and a strengthened national identity compared to peers without such exposure. This highlights the effectiveness of community-based cultural programming in compensating for geographic distance from the homeland.

Intercultural communication strategies also play a role in shaping how children perceive and maintain their cultural identity abroad. In multicultural contexts, children often navigate between the dominant host culture and their heritage culture. Effective intercultural communication education helps diaspora children manage this negotiation process by equipping them with cultural competence, self-awareness, and language skills that affirm their ethnic and national backgrounds. Such approaches reduce cultural tension and help children integrate positive aspects of both cultures without sacrificing their connection to their homeland. This is particularly important in Malaysia, where Indonesian migrant communities are deeply entrenched within the local cultural and social ecosystem.

Theoretical frameworks from identity development research suggest that identity formation is influenced by social interaction, cultural learning, and contextual reinforcement. Social identity theory posits that individuals derive a sense of self from their group affiliations, including national membership. When children engage in activities that reflect national culture, they internalize these cultural elements as part of their self-concept. In diaspora settings, the lack of daily reinforcement of national culture can lead to identity diffusion or transnational identity negotiation, where children simultaneously adopt aspects of host and home cultures. This underscores the importance of educational structures that deliberately support identity development through consistent cultural engagement.

The influence of globalization further complicates identity formation for diaspora children. Global cultural flows expose young learners to foreign media, languages, and lifestyles that compete with traditional cultural norms. Without intentional educational reinforcement, children may adopt external cultural attributes more strongly than their own national cultural values, leading to weakened national attachment. Research on national identity internalization indicates that active cultural education is a critical buffer against the eroding effects of globalization on children's national identity. Educational interventions that emphasize national history, values, and cultural practices equip children with frameworks to understand their cultural roots amidst global influences.

Family and community influence remain central to cultural and national identity development. Parents and caregivers who actively support cultural education at home significantly contribute to reinforcing national identity for diaspora children. Studies have shown that parental involvement in cultural storytelling, celebration of national holidays, and everyday use of the Indonesian language supports children's emotional and cognitive connection to Indonesian culture. This familial reinforcement, combined with structured educational programs, creates an ecosystem that sustains cultural heritage and national identity.

In diaspora education contexts, integrating local cultural identity with national identity can foster bicultural competence. Programs that help children understand both Indonesian culture and host culture values enable them to form a balanced identity without losing connection to their homeland. This dual competence allows children to navigate intercultural interactions while maintaining a core identity rooted in their national heritage. Educators and program designers can leverage this insight by creating culturally responsive curricula that honor the complexity of identity among diaspora learners.

In Malaysia, Indonesian migrant communities face specific identity challenges due to the sociolinguistic and cultural proximity between Indonesia and Malaysia. While linguistic similarities can facilitate communication, they may also blur cultural boundaries, leading to potential identity confusion among children who may not differentiate Indonesian cultural specifics from local cultural practices. Educational programs that clearly articulate Indonesian historical context, cultural narratives, and symbolic traditions help children establish distinct national identity markers that differentiate their heritage from neighboring cultures.

Community-based cultural education also serves as a mechanism to preserve intangible cultural heritage among diaspora children. Activities that involve traditional music, folklore, national symbols, and cultural rituals allow children to participate in cultural practices that would otherwise be absent from their daily lives abroad. These experiences create meaningful connections between heritage and personal identity, fostering pride and loyalty to national culture. Such practices

are particularly useful in reinforcing the emotional bonds children hold with the Indonesian nation and its cultural legacy.

Educational policymakers increasingly recognize the role of cultural programming in diaspora education as a strategic approach to strengthening national identity. Collaborations between educational institutions, community centers, and diaspora organizations can amplify the reach and impact of cultural education programs. Studies suggest that when community-based cultural education is aligned with national education goals, children exhibit deeper cultural awareness, enhanced language skills, and stronger national identity. These outcomes affirm that culturally intentional education is an essential component of diaspora child development.

The context of **Sanggar Bimbingan Sungai Mulia 5 in Kuala Lumpur** presents an opportunity to apply these research insights in a structured community intervention. Introducing Indonesian culture through instructional activities can help mitigate cultural displacement and support identity reinforcement among children in the diaspora. By designing programs that incorporate language practice, cultural narratives, traditions, and interactive engagement with national heritage, educators can create sustainable learning environments that reinforce national identity. Such initiatives have the potential to foster a sense of belonging, cultural pride, and personal identification with Indonesian heritage among diaspora children.

The educational interventions at Sanggar Bimbingan Sungai Mulia 5 are therefore grounded in evidence-based practices shown to support national identity development among diaspora learners. These interventions address the unique challenges faced by diaspora children and provide structured learning experiences that reinforce cultural heritage and national belonging. Implementing such programs can contribute to long-term cultural preservation and enhance the capacity of diaspora communities to nurture strong national identity in future generations.

Method

Research Design

This study uses a **community service-based qualitative research design** with a **descriptive-analytical approach**. The

approach focuses on examining how introducing Indonesian culture can strengthen children's national identity in a non-formal learning environment. The research emphasizes **practical intervention** and **observational analysis**, documenting the processes, activities, and outcomes within the Sanggar Bimbingan Sungai Mulia 5. Research Methodology Flow – Strengthening Children's National Identity



Participants

Participants included **30 Indonesian children**, aged 6–12 years, who are part of the Sanggar Bimbingan Sungai Mulia 5 community in Kuala Lumpur. The participants were selected through **purposive sampling**, focusing on children of Indonesian migrant families who had limited exposure to Indonesian cultural activities in their daily life.

Intervention / Cultural Program

The intervention consisted of a **structured Indonesian cultural introduction program** over **8 weeks**, including:

- 1. Language Practice** – Daily sessions introducing Indonesian vocabulary, simple sentences, and songs.
- 2. Cultural Storytelling** – Interactive sessions with stories from Indonesian folklore and history.

- 3. Traditional Games** – Activities such as *Congklak*, *Gasing*, and *Engklek* to engage children in traditional play.
- 4. Music and Dance** – Learning Indonesian traditional songs and dances appropriate for their age.
- 5. National Symbols** – Introduction to the flag, emblem, and national anthem.

Data Collection Methods

Data were collected using **multiple sources** to ensure validity:

- **Observation** – Recording children's participation, enthusiasm, and engagement during cultural activities.
- **Interviews** – Semi-structured interviews with children and parents to assess perception, attachment, and understanding of Indonesian culture.
- **Questionnaires** – Pre- and post-intervention questionnaires assessing knowledge of Indonesian culture and sense of national identity.
- **Field Notes** – Detailed notes taken during each session to capture qualitative insights and informal interactions.

Data Analysis

Data were analyzed using **thematic analysis**, following these steps:

- 1. Data Transcription** – Transcribing interview and observation notes.
- 2. Coding** – Identifying patterns, recurring themes, and concepts related to national identity and cultural engagement.
- 3. Theme Development** – Grouping codes into broader themes such as cultural awareness, pride, attachment, and behavioral expression.
- 4. Triangulation** – Comparing observation, interview, and questionnaire data to ensure consistency and validity of findings.

Ethical Considerations

Ethical approval was obtained from the Sanggar Bimbingan Sungai Mulia 5 administration. Parental consent and children's assent were secured before participation. All participants' identities were anonymized, and data were used solely for research purposes.

Result

The implementation of the Indonesian cultural introduction program at Sanggar Bimbingan Sungai Mulia 5 in Kuala Lumpur yielded significant outcomes in strengthening

children's national identity. The results were evaluated using pre- and post-intervention questionnaires, observational data, semi-structured interviews, and field notes recorded throughout the eight-week program.

Participant Engagement and Participation

All 30 children aged 6–12 actively participated in the program, demonstrating high levels of enthusiasm during both language and cultural activities. Observations indicated increased attentiveness, willingness to engage with peers, and active involvement in tasks such as reciting traditional songs, storytelling, and playing traditional games. For example, children exhibited teamwork and fair play during *Congklak* and *Gasing* sessions, which reflected the internalization of social and cultural values inherent in these traditional games. Tutors noted that children initially hesitant in group participation became more confident over time, signaling the positive effect of structured, interactive cultural activities on social integration within the learning environment.

Cultural Knowledge Acquisition

Questionnaire data revealed a marked improvement in children's knowledge of Indonesian culture. Pre-intervention results indicated that most children were familiar with only basic national symbols, such as the flag and the anthem, while awareness of traditional dances, folklore, and regional games was limited. Post-intervention assessment showed that children could correctly identify several Indonesian provinces, associate traditional dances and music with their respective regions, and recount selected folktales, demonstrating substantial cultural literacy gains. Thematic coding of interview transcripts further confirmed that children were able to recall and articulate cultural information, indicating successful cognitive internalization of cultural content.

Strengthening National Identity

Data from interviews and observational records demonstrated that the program positively influenced children's sense of national identity. Initially, many children showed low awareness of their Indonesian heritage, with limited emotional connection to national symbols and practices. By the end of the eight-week intervention, children

expressed pride in their Indonesian identity and a deeper understanding of what it means to be Indonesian. Activities involving national symbols, such as flag-raising exercises and singing the national anthem, generated noticeable emotional responses, including excitement, participation, and expressions of pride, particularly when children discussed the importance of their heritage in interviews. These findings suggest that culturally immersive educational activities can facilitate identity internalization, even among children residing abroad.

Behavioral Changes and Social Interaction

Observations during cultural games and group activities highlighted improvements in cooperation, empathy, and group problem-solving. Children who initially displayed limited peer interaction demonstrated increased social engagement, supporting the notion that cultural education in a structured community setting fosters not only cultural awareness but also prosocial behavior. Field notes indicated that children began initiating discussions about cultural practices and shared knowledge voluntarily with peers, suggesting a shift toward internal motivation to maintain cultural identity.

Parental and Community Feedback

Interviews with parents indicated that children showed a renewed interest in Indonesian culture at home. Parents reported that children taught them songs, shared folktales, and discussed games they learned during the program. Additionally, community facilitators observed that children demonstrated improved cultural communication skills, including using Indonesian language phrases correctly in storytelling and collaborative activities. This feedback supports the finding that community-based interventions can extend beyond the classroom or *sanggar* environment, reinforcing cultural identity in everyday life.

Program Outcomes and Thematic Findings

Analysis of all collected data yielded three primary themes:

1. **Enhanced Cultural Awareness** – Children developed broader knowledge of Indonesian culture, encompassing language, folklore, traditional games, and performing arts.
2. **Strengthened National Identity** – Children exhibited a heightened sense of pride and

belonging to Indonesia, evidenced through verbal expression, engagement in symbolic activities, and peer discussions.

3. **Positive Social and Behavioral Outcomes** – Cultural activities fostered cooperation, empathy, and voluntary knowledge sharing among participants, reflecting an integration of cultural values with social behavior.

Triangulation of questionnaires, observations, and interview data confirmed the reliability of these outcomes. The consistency of positive results across multiple data sources highlights the effectiveness of an interactive, participatory approach in reinforcing national identity among children in a diaspora context.

Discussion

The findings of this study show that introducing Indonesian culture through a structured community-based program can strengthen children's national identity in a diaspora setting. This result is important because children who live outside Indonesia often grow up in an environment where the host culture is more dominant in daily life. In such a context, national identity does not develop automatically. It needs deliberate reinforcement through language, symbols, values, and cultural practice. The program at Sanggar Bimbingan Sungai Mulia 5 demonstrates that cultural introduction is not only a matter of knowledge transfer, but also an identity-building process that shapes how children see themselves as part of the Indonesian nation.

One of the strongest findings in this study is the increase in children's engagement during the intervention. The children did not only listen to information. They took part actively in songs, folklore, traditional games, and symbolic activities. This matters because identity is formed more effectively when learning is experiential. Children at the primary level generally respond better to activities that are concrete, interactive, and enjoyable. Traditional games such as Congklak, Gasing, and Engklek helped create this kind of learning environment. Through play, the children were not only introduced to cultural content, but also absorbed values such as cooperation, fairness, discipline, and social interaction. These values are closely linked to the moral foundation of national identity. The more children experience culture in an active

form, the more likely they are to internalize it as part of their own identity.

The increase in cultural knowledge also supports the effectiveness of the program. Before the intervention, many children knew only limited national symbols. After the program, they were able to recognize more cultural elements, tell simple stories, and connect cultural practices with Indonesia. This shift shows that cultural literacy can be developed even in a short intervention when the activities are well designed. Knowledge of culture is not a separate outcome from identity. It is one of the foundations of identity. Children cannot strongly identify with a nation if they do not know its symbols, stories, and traditions. Therefore, the improvement in cultural understanding in this study is also a sign that the children began to reconstruct their relation to Indonesia in a more meaningful way.

The findings on emotional expression are equally important. Children showed pride, excitement, and stronger participation when national symbols and cultural activities were introduced. This suggests that identity is not only cognitive. It is also affective. Children do not just need to know what Indonesia is. They need to feel connected to it. When children sing the national anthem, recognize the flag, or listen to stories from the homeland, they begin to attach emotional meaning to national identity. This emotional dimension is especially relevant in diaspora education because children may not have regular access to the same symbols and rituals that children in Indonesia encounter in school and community life. The Sanggar Bimbingan context helped fill this gap by providing a space where Indonesian identity could be experienced directly.

Another significant point is the role of language. Even though the program focused broadly on culture, the use of Indonesian language in songs, storytelling, and discussion served as a key identity marker. Language is one of the strongest carriers of cultural memory. When children use Indonesian words and expressions in a purposeful setting, they practice more than communication. They also practice belonging. In diaspora communities, language loss often becomes an early sign of weakening cultural connection. This study shows that simple and repeated exposure to Indonesian language in a cultural learning

setting can support identity preservation. The children became more comfortable using the language and more confident in expressing themselves in Indonesian, which indicates that language functioned as a bridge between culture and identity.

The positive feedback from parents also strengthens the value of the program. Parents reported that children brought cultural content home, repeated songs, and shared stories from the activities. This is important because identity formation does not happen only in school or in community centers. It continues in the family environment. When children share what they learned with parents, the learning extends beyond the program itself. In this way, the Sanggar Bimbingan becomes not only a place of instruction but also a catalyst for cultural continuity at home. The involvement of parents, even indirectly, increases the sustainability of the intervention. It also shows that national identity can be reinforced when educational institutions and families work in the same direction.

The social effects observed during the program also deserve attention. Children became more cooperative, more confident, and more willing to participate in group activities. This suggests that cultural education has social benefits beyond identity preservation. When children work together in games, storytelling, and performances, they learn how to interact in constructive ways. This is important for community life because national identity is not only about symbolism. It is also about social behavior. A child who respects peers, participates fairly, and shows empathy is already practicing values that support national character. The program therefore contributed not only to cultural awareness but also to the development of social attitudes aligned with the broader goals of character education.

From a theoretical perspective, these findings confirm that identity is shaped through repeated social experiences. Children develop a sense of belonging when they are exposed to meaningful symbols and practices in a supportive environment. For diaspora children, the challenge is that these experiences are limited unless they are intentionally provided. This study shows that community-based cultural programs can serve as an effective intervention to strengthen national identity in settings where formal schooling alone may not be sufficient. The sanggar, in this case,

functioned as an alternative educational space that compensated for the reduced presence of Indonesian cultural reinforcement in the host country.

The study also has practical implications for community organizers, teachers, and policy makers. First, cultural introduction programs should be designed in ways that are age-appropriate, interactive, and rooted in children's daily experiences. Second, the program should not stop at one-time activities. It should continue in a sequence so that children can build understanding gradually. Third, parents should be involved more actively because home support makes the impact stronger. Fourth, similar programs should be expanded to other sanggar or migrant learning centers in Malaysia and other countries with Indonesian diaspora communities. If the goal is long-term cultural continuity, then identity education must be made systematic, not occasional.

At the same time, this study has limitations. The intervention was conducted in one setting with a limited number of participants, so the findings cannot be generalized without caution. The study also focused on short-term outcomes, especially observation, participation, and self-expression. Future research should examine whether the effects remain stable over time. It would also be useful to compare different types of cultural programs to determine which activities most effectively strengthen national identity in diaspora children.

Overall, the discussion shows that introducing Indonesian culture at Sanggar Bimbingan Sungai Mulia 5 is a meaningful strategy for strengthening children's national identity. The program succeeded because it connected knowledge, emotion, language, and social interaction in one learning process. It did not merely teach children about Indonesia. It helped them experience being connected to Indonesia. That is the core strength of the intervention, and it makes the program highly relevant for diaspora education and cultural preservation.

Conclusion

This study shows that introducing Indonesian culture at Sanggar Bimbingan Sungai Mulia 5, Kuala Lumpur effectively strengthens children's national identity. The program helped children improve their knowledge of

Indonesian cultural symbols, language, folklore, traditional games, and national values. It also encouraged active participation, confidence, cooperation, and pride in being Indonesian. These outcomes indicate that national identity can be nurtured through learning experiences that are interactive, age-appropriate, and culturally meaningful. The intervention was effective because it did not rely only on explanation. It involved direct experience through songs, stories, games, and symbolic activities. This made the children more engaged and helped them connect emotionally with Indonesian heritage. The findings also show that community-based education has an important role in diaspora settings, especially where children live in environments dominated by other cultures. Overall, the program demonstrates that cultural introduction is a practical and relevant strategy for preserving national identity among Indonesian children abroad. It supports not only cultural knowledge, but also emotional attachment and social behavior aligned with national values. This approach can be developed further as a model for similar learning centers in other diaspora communities.

Reference

- Sari, B. T., Chasiotis, A., van de Vijver, F. J. R., & Bender, M. (2018). Parental culture maintenance, bilingualism, identity, and well-being in Javanese, Batak, and Chinese adolescents in Indonesia. *Journal of Multilingual and Multicultural Development*, 39(10), 853–867. <https://doi.org/10.1080/01434632.2018.1449847>
- Rengganis, A. P., Prianto, A. L., Harakan, A., Muchsin, A., Tenorio, C. B., & Amri, A. R. (2023). Strengthening national identity among Indonesian diaspora in General Santos City, Philippines. *Humanities, Arts and Social Sciences Studies*, 23(3), 539–552. <https://doi.org/10.14456/hasss.2023.46>
- Fitriani, D. N., & Habsy, B. A. (2025). Cultural identity and self-esteem of Indonesian diaspora children in Australia. *Jurnal Abdimas*, 29(2), 428–434. <https://doi.org/10.15294/abdimas.v29i2.39688>
- Barunaningtyas, S. N. A., & Azizah, N. (2025). The role of consulate general in Davao City in strengthening Indonesia identity among the diaspora in Mindanao: An analysis of cultural diplomacy practices. *Jurnal Inovasi Ilmu Sosial dan Politik (JISoP)*, 7(1), 54–66. <https://doi.org/10.33474/jisop.v7i1.23405>
- Zein, R. A. (2018). What's the matter with being Indonesian? A social representation approach to unravelling Indonesian national identity. *International Journal of Social Psychology*, 33(2), 390–423. <https://doi.org/10.1080/02134748.2018.1435219>
- Caetano, A. P., Freire, I. P., & Machado, E. B. (2020). Student voice and participation in intercultural education. *Journal of New Approaches in Educational Research*, 9, 57–73. <https://doi.org/10.7821/naer.2020.1.458>
- Butler, Y. G., & Jiang, S. (2025). Intercultural learning in preschool and primary school contexts. In *The Handbook of Plurilingual and Intercultural Language Learning*. <https://doi.org/10.1002/9781394165957.ch20>
- Oyserman, D. (2009). Identity-based motivation: Implications for action-readiness, procedural-readiness, and consumer behavior. *Journal of Consumer Psychology*, 19(3), 250–260. <https://doi.org/10.1016/j.jcps.2009.05.008>
- Vignoles, V. L., Chryssochoou, X., & Breakwell, G. M. (2000). The distinctiveness principle: Identity, meaning, and the bounds of cultural relativity. *Personality and Social Psychology Review*, 4(4), 337–354. <https://doi.org/10.1207/S15327957PSPR04044>
- Brown, R. (2000). Social identity theory: Past achievements, current problems and future challenges. *European Journal of Social Psychology*, 30(6), 745–778. [https://doi.org/10.1002/1099-0992\(200011/12\)30:6<745::AID-EJSP24>3.0.CO;2-O](https://doi.org/10.1002/1099-0992(200011/12)30:6<745::AID-EJSP24>3.0.CO;2-O)
- Levesque, R. J. R. (2014). Ethnic identity. In *Encyclopedia of Adolescence*. Springer. https://doi.org/10.1007/978-1-4419-1695-2_31
- Li, M., Liu, W., Zhang, C. X., & Dai, Z. (2025). National identity and attachment among overseas Chinese children: Diaspora tourism experiences. *Journal of Travel Research*, 64(3). <https://doi.org/10.1177/00472875231221673>
- Bilgory-Fazakas, O., & Armon-Lotem, S. (2025). Resilient heritage language maintenance: The interplay of family, culture, and pragmatic choices. *Frontiers in Psychology*, 16, 1550704. <https://doi.org/10.3389/fpsyg.2025.1550704>

Sun, H., Waschl, N., & Veera, R. (2022). Language experience and bilingual children's heritage language learning. *Studies in Second Language Acquisition*, 44(5), 1356–1383. <https://doi.org/10.1017/S0272263121000942>

Wei, L. (2025). Home, heritage and community language learning: A distinct path of cultural sustainability. *Applied Linguistics Review*, 16, 153–159. <https://doi.org/10.1080/09571736.2025.2556192>

Fatima, S. F., & Nadeem, M. U. (2025). Family language policy and heritage language transmission in Pakistan: The intersection of family dynamics, ethnic identity and cultural practices on language proficiency and maintenance. *Frontiers in Psychology*, 16, 1560755. <https://doi.org/10.3389/fpsyg.2025.1560755>

Unsworth, S., Gusnanto, A., Kaščelan, D., Prévost, P., Serratrice, L., Tuller, L., & De Cat, C. (2025). Unpacking the richness of language experience as a predictor of bilingual children's language proficiency. *Journal of Child Language*.

<https://doi.org/10.1017/S0305000925100305>

Mbasa, M. E. N., Oedjoe, M. R., Betty, C., & Bunga, B. N. (2020). The existence of traditional games among 5-6 years old children (In RT 23, Kelurahan Kota Baru, Kecamatan Alok Timur, Maumere). *Salasika*, 3(1), 11–20. <https://doi.org/10.36625/sj.v3i1.55>

Wandik, Y., & Widyanto, Z. (2026). Character education through traditional games: A literature review on value formation in early childhood. *International Journal of Multidisciplinary Research and Analysis*, 9(2), 601–606. <https://doi.org/10.47191/ijmra/v9-i2-20>

Saearani, M. F. T., Sampurno, M. B. T., Chan, A. H., Alfarisi, S., Augustine, C., Wong, H. Y. C. W., & Mazlan, C. A. N. (2026). Development and usability evaluation of a creative movement model integrating traditional games for early childhood education. *Discover Education*, 5, Article 82. <https://doi.org/10.1007/s44217-025-01098-x>