

Interactive Approaches in Teaching Values Education: Applying Qualitative Methods to Study Religious Education

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Abstract

The internalization of the Aswaja teachings within Nahdlatul Ulama, combined with Islamic values and Muhammadiyah teachings within the Muhammadiyah organization, often occurs in the realm of practical education. This article examines the internalization efforts undertaken by both organizations within the Malaysian educational landscape, with particular attention to the non-formal education Guidance Centers affiliated with the Indonesian School in Kuala Lumpur, Malaysia. Furthermore, this study employed a qualitative, case-based method. Data were collected through observation, interviews, and documentation. Furthermore, the analysis employed an interactive model, which combines data collection, condensation, presentation, and verification of conclusions. The research findings indicate that internalization carried out in guidance centers affiliated with Nahdlatul Ulama includes the recitation of Yasin, the Tahlil ritual, and the practice of Salawat. A similar approach has been adopted by Muhammadiyah, whose internalization and actualization of the teachings of Surah Al-Ma'un are more focused on the dimension of social concern, while also embodying faith through hygiene practices.

Keywords: Educational Sciences; Nahdlatul Ulama; Muhammadiyah.

1. Introduction

Indonesia and Malaysia share a shared history and cultural heritage, both rooted in Malay cultural backgrounds. Therefore, it is natural that many Indonesian migrant workers choose Malaysia as their destination country (Wahyudi et al., 2024). Between 2015 and 2019, the National Agency for the Placement and Protection of Indonesian Migrant Workers (BNP2TKI) facilitated the placement of 1.3 million Indonesian migrant workers, with 50.4%, or 648,000, placed in the formal sector, while 49.6%, or 638,000, were placed in the informal sector. In the formal sector, these workers mostly occupy low-skilled positions. Remarkably, they play a vital role in contributing to the country's foreign exchange earnings, as evidenced by the contribution of 3.7 million Indonesian Migrant Workers (PMI) in the third quarter of 2019, contributing USD 8.6 billion (Presidential Decree No. 18/2020, 2020).

One of the reasons people have to work abroad is because of the educational problems they face (Anggara et al., 2024)(Susanto & Rachbini, 2024). After becoming migrant workers, individuals with lower levels of education find it difficult to access information. According to Erga Grenaldi (Labor Attaché at the Indonesian Embassy in Kuala Lumpur), limited education and inability to read are barriers that prevent them from keeping up with technological and information advances in today's world, and as a result, their children have difficulty accessing education. They are migrant workers, even though they need a lot of money to pay for their children's education. (Chan & Piper, 2024).

When this is linked to the three types of education introduced by Paulo Freire: magical education, naive education, and critical education, it is highly relevant to relate them to the dynamics of life in diverse societies. Magical education clearly refers to the educational idea of society's belief that fate and destiny are determined by God, the Creator. For example, when society remains trapped in poverty, it becomes bound to those in power and unable to do much except accept treatment and suffering. This is what is called magical learning. With the idea of naive education, society already understands and recognizes all the chaos of life around them. The problems they face actually leave them unable to do anything. These problems are ignored and responded to indifferently, without receiving serious attention or concern to help them overcome the difficulties that plague their lives. (Yamin, 2009).

The Indonesian government then provided access to educational resources in the form of a Guidance Center through the Indonesian Embassy in Kuala Lumpur, Malaysia (Tim Redaksi Caraka Buka Mata dan Buka Hati, 2023). During President Jokowi's visit to Malaysia in 2015, he urged authorities there to provide educational opportunities for the children of illegal workers. The Indonesian Embassy in Kuala

Lumpur officially opened a tutoring center on March 1, 2018, to provide access to informal education for the children. Because referring to anything as "learning" or "school" is considered illegal, the center was named after them.

In fact, the existence of consultation centers is one way for the community to participate, especially in Peninsular Malaysia. This community participation includes community organizations, such as Nahdlatul Ulama and Muhammadiyah. To date, the Indonesian Embassy in Kuala Lumpur, Malaysia, has managed 60 consultation centers. (Effendi & Rahmi, 2024; Fuadi et al., 2024; Musli et al., 2022; Tim Redaksi Memorandum.co.id, 2024).

Muhammadiyah Aisiyyah College (PTMA) in Malaysia has developed learning in the Sanggar Bimbingan (guidance studio) through collaboration with the Muhammadiyah People's Consultative Assembly (MPR) Diktilitbang and the Malaysian Embassy, the Indonesian Embassy in Kuala Lumpur, the Indonesian School SIKL Kuala Lumpur, PCIM Kuala Lumpur, as well as with several guidance studios (SB) (Asmaroini et al., 2023). The empowerment and development initiative of Guidance Centers, according to a preliminary study conducted by researchers, is not only implemented by Muhammadiyah but also by the Nahdlatul Ulama organization.

Currently, there are four Guidance Centers or Mentoring Centers in Malaysia affiliated with the Nahdlatul Ulama group: the Puchong Guidance Center, the An-Nahdloh Guidance Center, the Jalan Kebun Guidance Center, and the Sungai Mulia Guidance Center. Meanwhile, Muhammadiyah has at least three Guidance Centers: the Kepong Guidance Center, the Kampung Baru Guidance Center, and the Aisiyyah Guidance Center in Kampung Pandan.

Despite the differences, the purifying qualities of Muhammadiyah and the traditional spirit of NU collaborate (Kuswandi, 2020; Kuswandi et al., 2022a). The Islamic boarding school tradition within Nahdlatul Ulama (NU) later spread to Muhammadiyah. The relationship between the two organizations also played a role in the development of Guidance Centers in Malaysia. This essay examines how these guidance center education programs are implemented using Muhammadiyah values and the NU internalization model.

Various previous studies have discussed non-formal education for migrant children, both in the context of Indonesia and other countries. For example, research conducted by Ika Miftakhul Hidayah, Agus Sutyono, and Nasirudin (2025) identified three main pathways for providing Islamic religious education for migrant children: (1) formal education through religious schools, (2) informal education through role models and daily religious practices, and (3) non-formal education, such as Al-Qur'an education parks. (Sabrina, 2022). This research emphasizes the importance of flexible and easily accessible community-based education.

In addition to this research, Hasnah and Andi Asywid Nur (2021) also conducted a sociological study that revealed that informal education provided by caregivers of Indonesian migrant workers' children in Pakeng Village often consists of little more than instruction without consistency and clear role models. Challenges hindering the provision of informal education for children of Indonesian migrant workers (PMI) include parents' limited knowledge of informal education, age, work commitments, cases of parental separation, and the impact of social media. Factors supporting informal education for children of Indonesian migrant workers (PMI) include traditional schools and community-based education programs. When educational goals focused on developing positive character in children are effectively achieved, the process tends to run smoothly. Furthermore, implementing strategies that combine informal, formal, and non-formal education, as well as collaboration between parents, teachers, and the wider community, is crucial. (Hasnah & Nur, n.d.; Winowatan & Pricilia Anneke, 2023). This study demonstrates the need for integration between formal, informal, and non-formal education to effectively build children's character. This is in line with Sri Mulyani's (2023) study on how Islamic religious education is provided to children from migrant families. The results of the study indicate that Islamic religious education for the children of migrant workers has been implemented effectively and in accordance with Islamic principles. Education is the responsibility of caregivers, especially fathers or grandmothers. To assist in the children's religious education, they are enrolled in formal and informal educational institutions. Islamic education in the family utilizes techniques of setting an example, developing habits, and providing guidance. The parenting approach applied is democratic. Difficulties encountered arise from internal and external influences. The most efficient way to address this problem is to consistently provide support to children. (Mulyani, 2023).

This study seeks to instill and develop values and character through the concept of prophetic pedagogy. A pedagogical approach that focuses on values and character is seen as a powerful way to address these challenges. Prophetic pedagogy refers to Islamic education grounded in the values of human dignity, freedom, and higher understanding. These three principles should be the primary emphasis adopted by students. First, prioritizing what is right (*ta'muruna bi al-ma'ruf*). This can be understood as the essence of maintaining human values (humanization). Second, one must avoid all forms of evil (*wa tanhauna an al-munkar*). This statement can be understood as an effort to free oneself from various forms of oppression (liberation). Third, faith in God (*wa tu'minuna billah*), which encompasses the idea of being beyond ordinary experience. A belief that rejects all acts of devotion directed to any entity other than God Almighty (Ansori & Jaelani, 2023).

Globally, non-formal education has been recognized as a crucial strategy for supporting the education of migrant children, who are often marginalized by the formal system. For example, UNESCO research (2022) in the Philippines demonstrated that community-based learning centers can improve literacy and basic skills in migrant children who lack access to formal schooling. Meanwhile, Save the Children's 2023 study in Middle Eastern countries found that structured non-formal education programs not only provide academic knowledge but also help migrant children overcome psychological trauma and maintain their cultural identity. This demonstrates that non-formal education models have global relevance and can be adapted to various socio-cultural contexts. (Save the Children, 2023).

Despite the extensive research conducted, a significant research gap remains. Most previous studies have focused on the mechanisms of education delivery and the challenges of its implementation, both locally and internationally. There is limited research that thoroughly evaluates the outcomes of non-formal education, particularly its impact on character development, internalization of religious values, and empowerment of migrant workers' children. Furthermore, there is limited research examining the role of religious organizations such as Muhammadiyah and Nahdlatul Ulama (NU) in developing sustainable and contextual non-formal education models for migrant communities abroad. Therefore, this study aims to fill this gap by exploring how the Guidance Center in Malaysia is implemented through collaboration between Muhammadiyah and NU. It also seeks to assess how the approaches of these two organizations can strengthen values education, build character, and empower Indonesian migrant communities. Therefore, the findings of this study are expected to contribute to the development of non-formal education policies and practices, not only for migrant workers' children in Malaysia but also for migrant communities in other countries facing similar challenges.

2. Research Methods

This research uses qualitative methods, especially case studies. Data was collected by observing several Tutoring Centers in Malaysia, such as the Sungai Mulia Tutoring Center, the Puchong Perdana Tutoring Center, and An-Nahdloh. Guidance Hall, Jalan Kebun Guidance Hall, Kepong Tutoring Hall, Kampung Baru Tutoring Hall, and Aisiyyah Kampung Pandan Tutoring Hall. Apart from that, interviews were also conducted with school principals and SIKL teachers, managers of Sungai Mulia Tutoring Hall, Puchong Perdana Tutoring Hall, An-

Nahdloh Tutoring Center, Jalan Kebun Guidance Center, Kepong Tutoring Center, Central Kampung Baru Guidance, and the Aisyiyah Kampung Pandan Guidance Center, as well as several other SBs, and several students and parents in several SBs. The documentation used is the PKBM PNF and SB academic calendar issued by SIKL, lesson schedules for each SB, and other documentation. Furthermore, the research sample consisted of eight principals and forty students. Principals were selected using purposive sampling, focusing on their length of service at the selected schools. Meanwhile, students were selected based on the principal's direction, taking into account their current classroom teachers. Prior to interviewing informants, the researcher conducted observations for approximately thirty days following the submission of the research proposal.

Data analysis was conducted using an interactive model that combines data collection from observations, interviews, and documentation. The data were then condensed, with a selective focus on key relevant aspects. The data were then presented in narrative text, described, and conclusions verified (Miles et al., 2014).

3. Discussion

3.1. Nahdlatul ulama guidance studio model

At least four guidance centers have been officially connected to Nahdlatul Ulama to date. The oldest guidance center in Malaysia is the one founded by the head of Muslimat PCI NU Malaysia. Sanggar Sungai Mulia is the first Guidance Center established in Malaysia. This guidance center is a non-formal guidance center under the auspices of the Embassy of the Republic of Indonesia and was established on November 11, 2011. Currently, the number of students has reached 175 people. Sanggar Bimbingan Sungai Mulia is currently managed by Kiai Liling Sibro Milisi as a guide and Ibu Dra. Mimin Mintarsih as the manager. In addition, this studio is also assisted by the PCI Muslimat NU Malaysia management led by Dra. Mimin Mintarsih. In addition, the management is also assisted by students from UIA Gombak Malaysia. Graduates of Sanggar Bimbingan Sungai Mulia then studied at the Indonesian School Kuala Lumpur (SIKL), the An-Nahdlah Islamic boarding school in Malaysia, and several Islamic boarding schools in Indonesia.

An-Nahdlah which can be seen in Fig. 1: Nahdlatul Ulama Guidance Studio Model, also called Pondok Pesantren An-Nahdlah, is an Islamic boarding school established in November 2019 with the construction of a prayer room, gazebo, and dormitories for boys and girls. The first year after the construction of the Islamic boarding school, there were still no students registered until the construction of the Islamic boarding school was completed after approximately two years, and only eight students registered in 2021. In the second phase, there were still twelve people and after two years, the number of students from various places or countries, including Bangladesh, Singapore, Brunei Darussalam, Indonesia, Thailand, and others, continued to increase.

The inauguration of the An-Nahdloh Islamic Boarding School in Tanjung Sepat Banting Klang Selangor was held on May 21, 2023. This event was inaugurated by the PBNU Musyasyar, Dr. KH. Said Aqil Siradj, General Chairman of PBNU, KH Yahya Cholil Staquf, Chairman of PNUKS, Drs. Achmad Mu'idi Rafii, Chairman of Tanfidz. In 2024, the number of students at this Islamic boarding school had reached 70 students along with administrators. Ustadz Rudi Mahfudh is the Founder and Ustadzah Rizal is the Caretaker of the An-Nahdloh Islamic Boarding School. This Islamic boarding school is managed by Ustadz Khoirul Umam and his wife; Ustadzah Uhlusul Qomariyah. The curriculum used at SB An-Nahdloh follows the curriculum in Indonesia, namely the independence curriculum.

The Jalan Kebun Guidance Center was established in 2022, located at Lot 111161, Jalan Lomb, Shah Alam, Selangor, Malaysia. The Puchong Perdana Guidance Center was just inaugurated in the new academic year 2024-2025 based on the concern of many Indonesian Migrant Workers in the Puchong area who have school-age children. The initial step began with finding a place and renovating it a little, the children began actively learning from July 22, 2024. The inauguration was carried out by the Embassy of the Republic of Indonesia on August 10, 2024. The current manager is Mr. Sumarno, who previously served as the manager of the Jalan Kebun Guidance Center. The address of the Puchong Perdana Tumbigan Center is located at Lot 94067, Jalan Bistari, Kampung Seri Aman Luar, 47100 Puchong, Selangor, Malaysia.

The educational program at the Sungai Mulia Guidance Center focuses on instilling Nahdlatul Ulama (NU) values. For example, before entering class, the children are invited to pray in congregation. Then, at 7:40 a.m., they perform the Dhuha prayer, the Hajat prayer, and the Istighhasah prayer. From 8:00 to 8:30 a.m., they are invited to do group exercise in the yard. Finally, at 8:30 a.m., they enter the classroom and begin learning.

Prayers frequently recited at the Sungai Mulia Guidance Center include Kalamun Khodimul (The Son of the Prophet Abdullah), Ad-dresseana (The Address of the Prophet), Sunan Gersik (The Sunan of Gersik), and Sholawat Waktu Sahar (The Prayer of the Prophet). It is customary to recite several dhikr prayers at the Sungai Mulia Guidance Center after the Dhuha prayer. The purpose of these recitations is to protect oneself from various dangers, to be protected by Allah SWT from the disturbances of Satan and jinn, and to safeguard one's life while living in Malaysia.

Activities at the Sungai Mulia Guidance Studio are more focused on guiding students to follow the established program, such as praying before and after studying, performing the sunnah dhuha prayer and congregational hajat prayer, as well as the obligatory zuhur and ashar prayers in congregation. In addition, there is an emphasis on the Three "S" culture (Senyum means Smile, Sapa means Greet, Salam means Greet) among teachers and peers. Students are encouraged to dress modestly and cover their genitals, with male students wearing peci and female students wearing hijab. The formation of honest, polite attitudes and avoiding rude behavior. They also regularly attend Al-Quran and Iqro 'recitation every day. Discipline in following teacher instructions is also emphasized, which includes participating in the teaching and learning process calmly and conductively. In addition, a harmonious and harmonious atmosphere between students and between teachers and students reflects a good relationship in the studio environment. (Astutik & Supratno, 2024)

At the An-Nahdlah Guidance Center, the reason for performing shalawat (prayer) is not only to gain rewards, but equally importantly, to remember the Prophet and to soothe longing for him. This aligns with a study by Mubarak Ahmadi and Tri Tami Gunarti, which found that shalawat is a religious activity that instills and fosters love for the Prophet Muhammad. (Ahmadi & Gunarti, 2023).

The activity of reciting shalawat together at the Jalan Kebun Guidance Center is held every day before the Dhuha prayer in congregation with students on school days. This activity is led directly by the prayer leader. Meanwhile, at the An-Nahdlah Guidance Center, shalawat recitation is held every Tuesday and Friday nights. One of the routine activities in the field of shalawat is the recitation of Shalawat Banjari, among others. One of the routine Friday night activities for male and female students is Shalawat Banjari. The welcoming procession at the An-Nahdlah Islamic Boarding School now includes this tradition. Hadrh Banjari dance is always performed at a number of important moments, including the Prophet's Birthday and Isra' Mi'raj.

In addition, Tahlil activities are routinely held at the Jalan Kebun Guidance Center every Friday night after Isha prayer. NU Jalan Kebun Muslim men and women, several students, and local residents participate in this activity. After performing tahlil and congregational prayer,

it is continued with a meal together and Hadrah practice. The activity of reading Surah Yasin at the An-Nahdlatul Ulama guidance center is carried out every after Maghrib prayer, except if there are students who perform *sima'an*, then the activity of reading Surah Yasin is eliminated and replaced with *Simaan*. Likewise, at the Sungai Mulia Guidance Center, Yasinan activities are also read every Friday night. The activity of reading *tahlil* and *yasin* is one form of implementing *tawasuth*, while the implementation of the value of *tawazun* can be instilled in the form of reading *selawatan* (Abrori et al., 2022).

Yanalil is an abbreviation of *Yasin* and *Tahlil*. The recitation of Surah Yasin itself is a strategy for the spread and development of Islam and is a practice within the Nahdlatul Ulama (NU) community. Gathering large groups for *tahlil* is a celebration for a group of individuals. The recitation of Surah Yasin and *tahlil* is a traditional practice within the NU community, often referred to as "*yanalil*" due to its cultural significance. The implementation of *yanalil* does not deviate from the principles and ideology of the Indonesian nation. Its implementation aligns with the provisions of the Qur'an, Hadith, and Pancasila (F. Sari, 2023). *Aswaja* (*Ahlusunah wal Jamaah*) refers to a group that follows the practices of the Prophet Muhammad and the lessons taught by his companions, who became his disciples.

The Nahdlatul Ulama (NU) community continues to preserve the *Yanalil* religious study, which is prevalent throughout Indonesia. As a result, the *Yanalil* study began to develop. Initially, it was only for praying for the dead, but it has increasingly evolved into an expression of the NU community, with *Yanalil* recitations regularly held every Friday night in prayer rooms, cemeteries, and from house to house in every village, as well as at birth celebrations, housewarmings, social gatherings, and other events that can strengthen interfaith harmony. In addition to the recitation of *tahlil* and Surah Yasin, activities at several Guidance Centers affiliated with Nahdlatul Ulama include the collective recitation of the *Asmaul Husna* (The Most Beautiful Names of Allah). After the Dhuhr prayer in congregation at the Puchong Guidance Center, a religious study session takes place. Similarly, at the An-Nahdlatul Ulama Guidance Center, all students gather in a small mosque before the Maghrib prayer to recite the *Ratibul Haddad* and the *Asmaul Husna* (The Most Beautiful Names of Allah). In addition, students perform the *Tahajud* prayer before the Subuh prayer, while waiting for the Subuh prayer to memorize the Quran.

Activities conducted in several educational institutions provide strong evidence that students have been indoctrinated with and adopted the principles of *Aswaja*. These principles are manifested through various practices in daily life, including holding religious events, reciting the names of Allah, receiving religious advice before exams, visiting graves, reciting specific verses, and studying them through academic lessons (Irawan & Irodadi, 2022).

Furthermore, *tahlilan* is a ritual designed to celebrate, pray for, and commemorate certain events such as births, weddings, deaths, major holidays, or other events as desired by the person performing them. The *tahlilan* tradition is a result of the acculturation between local community values and Islamic principles (Abidah & Salim, 2024a). No less important, three equally important Islamic educational values are applied to *tahlilan*, namely 1. The importance of *Aqidah* education through *tahlilan*, always remembering and referring to the oneness of Allah SWT and blessings and greetings to the Prophet SAW, 2. The value of moral education, by carrying out *tahlilan* it gives birth to attitudes of noble character. noble character as part of moral education, 3. Education of worship values through *tahlilan*, namely someone who carries out worship, because the main points of implementing *tahlilan* are prescribed as worship in Islam (Abidah & Salim, 2024b).

There are numerous psychological benefits to this *tahlilan* activity. Among them are the following: First, the presence of guests to join in praying for the deceased or the bereaved family will provide comfort to the families affected by the disaster. The host family should not feel financially burdened by providing a meal. Guests from well-off families should bring their own drinks and food so as not to disturb the host. Second, *tahlilan* also serves as a means of fostering friendship between neighbors and close friends. It would be even better if the *tahlilan* event were accompanied by a lecture on the recitation of Surah Yasin or a *tahlilan* to increase knowledge and enlighten the heart to strengthen faith. Third, prayers offered together and sincerely for the deceased will, God willing, be heard and answered by Allah, their sins will be lightened, and their soul's journey to a happier place will be facilitated (Mas'ari & Syamsuati, 2017). Long-standing practices in society continue to be preserved and maintained. The public's desire and enthusiasm for NU practices is very great and is believed in, such as *karamah*, *syafaat*, *berkah*, *ziarah kubur*, *tawasul*, *wiridan*, *tahlil*, *maulid Nabi*, *ratib*, *manaqib*, *istighotsah*, *qunut*, congregational prayer, *haul*, *hizib*, *qobliyah Friday*, two *adhan*, sermon stick and so on (Kuswandi et al., 2022b).

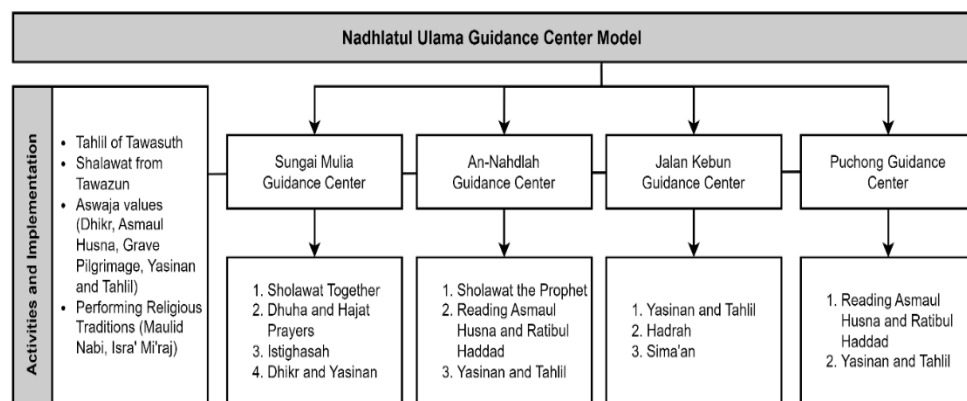


Fig. 1: Nahdlatul Ulama Guidance Studio Model.

In the history of Muhammadiyah's founding and development, Surah Al-Ma'un played a crucial role as the foundation and spirit of struggle for social transformation. To this day, Surah Al-Ma'un remains the foundation for Muhammadiyah's various social activities (Rayyani & Abbas, 2020).

The meaning of Surah Al Ma'un, or what is commonly called Maun theology, is an effort practiced by Muhammad in three main activities, namely: 1) education, 2) health, 3) assistance for the poor, which is then realized in three pillars of work, namely rehabilitation (health services), schooling (education), and food provision (social services) (Mubhar & Fahmi, 2023). Good worship produces individuals who care about their community, rather than the opposite, which makes individuals indifferent to their surroundings for the sake of *muqarabah*. Thus, the individual's spiritual connection is relevant to the human aspect, fostering an attitude of tolerance and caring, which are essentially the social educational values contained in Surah Al-Maun itself (Ramadani et al., 2024).

In various literary interpretations, Surah Al Ma'un is considered the theological foundation of Muslims, especially Muhammadiyah, in liberating the *mustad'afin* from the shackles of an oppressive system, ignorance, poverty, and various other social pathologies. In the context of Muhammadiyah, the spirit of *al mau'un* is translated into three main pillars: healing (health services), schooling (education), and the

provision of food or social services. Muhammadiyah is an Islamic reform movement active in the fields of education, health, economics, and community empowerment.

The Muhammadiyah Development Center model can be seen at Fig. 2: Muhammadiyah Guidance Center Model. Muhammadiyah is considered modern because it emphasizes social movements, education, and health. One of Muhammadiyah's efforts to empower society can be seen in its Muhammadiyah Charity (AUM) in the fields of education, health, and social affairs. If education is a medium for transmitting religion, then Muhammadiyah has tens of thousands of educational institutions.

Currently, there are at least three guidance studios officially affiliated with the Muhammadiyah organization, namely the Kepong Guidance Studio, the Kampung Baru Guidance Studio, and the Aisiyyah Kampung Pandan Guidance Studio. Kepong Guidance Studio is located at 20, Jalan Prima 8, Taman Kepong, 52100 Kuala Lumpur, Federal Territory of Kuala Lumpur, Malaysia. It is currently managed by Mrs. Salimah as Manager, who is also the administrator of PRIA Gombak Kuala Lumpur Malaysia. The principal of the Kepong Guidance Studio is Ikhwan Fauzi, the educational manager of the Al-Qur'an Education Park under the responsibility of Mr. Khusnul Aqil, the head of the TPA, and Mrs. Salimah's husband. The Kepong Guidance Studio was established in early 2021. Currently, this studio has 70 students. The Village Guidance Center was inaugurated by the Education and Cultural Attaché of the Indonesian Embassy in Kuala Lumpur, Prof. Dr. Muhammad Farid, on May 4, 2021. It is currently managed by Mrs. Mintarsih Warijan, with 53 students. The new Village Guidance Center is located at Jalan Raja Alang No. 28, Kampung Baru, Kuala Lumpur, Malaysia.

The Aisiyyah Guidance Center in Kampung Pandan was established on July 17, 2023, and currently has 36 students. It is managed by Mrs. Siti Aminah, an active member of the Muhammadiyah organization, particularly in the Special Branch of Aisiyyah Malaysia, as the deputy chair of the education and health council. Mrs. Siti Aminah is assisted by her husband, who is also a member of the education and culture council of the Special Branch of Muhammadiyah Malaysia. In addition, Mrs. Siti Aminah is also assisted by Mrs. Nuriyah and Mrs. Umi, as teachers at the Aisiyyah Guidance Center in Kampung Pandan. The address of the Aisiyyah Guidance Center in Kampung Pandan is No. 15 Jalan Kijing, Kampung Pandan, Kuala Lumpur.

At the Kepong Guidance Studio, children are introduced to Muhammadiyah songs and parades, as well as Muhammadiyah activities. At the Studio, school activities at Bimbingan Kepong begin with the teacher greeting students as they enter the building; Students are accustomed to shaking hands with teachers before entering the classroom. At 09.00, all students participated in the Dhuha prayer in congregation, praying in congregation, and reading short verses from the Koran. Then, students perform a ceremony together before entering the classroom to receive lessons from the teacher according to each class's schedule.

At the Kepong Kuala Lumpur Guidance Center, children are accustomed to religious practices such as prayer, reciting the Quran, memorizing hadith, giving alms, and other related activities. These behaviors are expected to continue in the community and at home. It is likely that children who practice prayer at school will maintain these habits after graduation. The prayer practice center at Kepong Kuala Lumpur Guidance Center enables the school community to follow prayer instructions in an orderly manner (N. Sari et al., 2023).

To foster social awareness in children, the Kampung Baru Guidance Center encourages its students to donate every Friday and at specific times. Friday sharing activities are also held at the Aisiyyah Guidance Center in Kampung Pandan. They also teach their students about the importance of sharing, not only for the recipient but also for the giver. They also explain the benefits, such as the importance of training children to share food, pray for sick friends, and help those around them when they are in need.

It is human nature, as creatures of God Almighty, to be gifted with the sensitivity to spread love and compassion to others. This sensitivity is actualized in various forms. At the organizational level, Muhammadiyah has initiated various forms of social sensitivity. At its inception, Kiai Ahmad Dahlan focused on addressing the widespread poverty in his neighborhood. Today, the problems facing society emerge in various forms and have the same substance. Poverty, ignorance, and various other social pathologies manifest in various forms.

Many Muslims today are considered individually pious, but not socially pious. Many people are devout in their worship but don't care about their surroundings. Many people regularly perform the Hajj and Umrah pilgrimages, but are unaware of the hardships faced by the poor. Many people observe fasting, both obligatory and recommended, but still consider the advantages and disadvantages of giving alms to the needy. Social piety plays a crucial role in building good social relations among Muslims. The level of social piety of each individual plays a significant role in determining the quality of social relations within a community. This implies that achieving the goal of unity requires close relationships between people (hablun). Social piety can be influenced by the habit of praying the Dhuha prayer in congregation (Dayat Indra Hidayat & Ahmad Syaury Ridha, 2023).

In the area of clean lifestyle education at the Kepong Guidance Center, encouraging children to maintain cleanliness is not just a matter of belief. Every morning before school, the principal teaches that cleanliness can make the learning environment more enjoyable and pleasing to the eye. The same principle also motivates students to study at the 'Aisiyyah Guidance Center in Kampung Pandan, where a clean environment fosters a sense of comfort in learning and a desire to work together.

Students' maintenance of school cleanliness is essentially an application of divine values. Keeping the school tidy is one manifestation of the moral principles that students must learn (Hardiansyah et al., 2021).

The management of Sanggar Bimbingan Kepong consistently fosters cooperation and communication with parents and guardians regarding their children's education. It is widely recognized that parents of students enrolled in Muhammadiyah institutions are consistently involved in their children's education (Mas'odi et al., 2024).

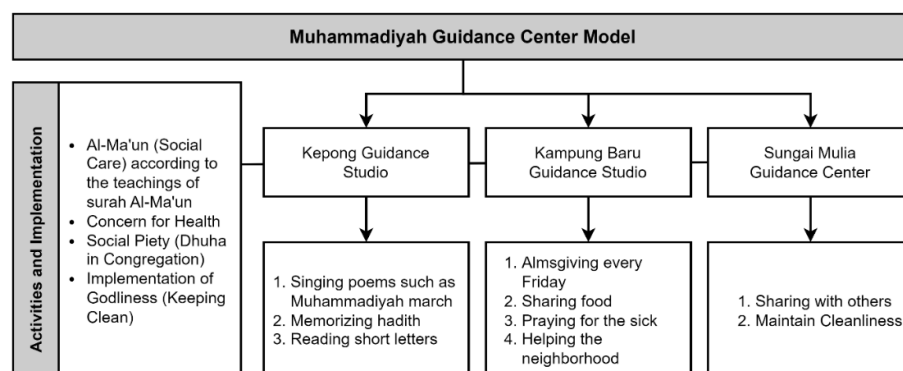


Fig. 2: Muhammadiyah Guidance Center Model.

The following is a summary of the differences in learning models between Nadlatul Ulama and Muhammadiyah.

Table 1: Learning Models

No.	Aspects observed	Nahdlatul Ulama	Muhammadiyah
1	Main Focus of Education	The inculcation of religious traditions and rituals such as tahlil, yasinan, and shalawat as a form of internalization of Aswaja values.	Instilling social values through Al-Ma'un theology, social awareness, and cultivating clean behavior.
2	Learning methods	Based on Islamic boarding school traditions and regular religious studies.	Modern class-based, with integration of religious and general education.
3	Student Engagement	The majority of students actively participate in ritual and religious activities according to the principles of Aswaja.	The majority of students are active in social activities such as Friday sharing, community service, and cleaning programs.
4	Student Retention	Students persist and continue their education to higher levels such as SIKL or Islamic boarding schools in Indonesia.	Students persist, most continue their formal education and participate in community social activities.
5	Influence on Student Character	Formation of disciplined attitudes in worship, respect for teachers, and maintaining manners.	Increased empathy, social awareness, and awareness of the importance of cleanliness and cooperation.

Improving the quality of education is crucial to expanding educational opportunities for immigrants, a goal that Muhammadiyah and Nahdlatul Ulama have actively championed. Since their founding, Muhammadiyah and Nahdlatul Ulama educational institutions have aimed to educate the nation to achieve overall prosperity. However, the primary challenge is not simply knowledge and skills; it also concerns issues related to character development. Both organizations focus on the comprehensive growth of individuals, nurturing them physically and spiritually. Their curricula encompass not only intellectual growth but also promote the values of spiritual intelligence throughout their institutions, from elementary schools to universities and Islamic learning centers. Cultivating moral character begins with helping individuals understand their role in relation to God, others, and the world. It is crucial for individuals to recognize their responsibility as stewards who contribute positively to the earth, a task entrusted to them by God.

The learning methods implemented by Nadlatul Ulama and Muhammadiyah distinguish themselves from Western (European) educational systems that focus solely on reason without incorporating spiritual elements. The educational activities carried out by Nadlatul Ulama and Muhammadiyah subtly utilize local wisdom by recognizing the community's need to enhance human dignity. Naturally, these methods lead to the development of intellectual (IQ) and emotional-spiritual (ESQ) skills, which contribute to balanced social behavior.

To date, there is no consensus among Muslim scholars regarding the definition or language used in Islamic education. In general, three key terms have emerged: tarbiyah, ta'lim, and ta'dib. Syed M. Naquib al-Attas, a respected intellectual in this field, prefers the term ta'dib over others for academic reasons. He believes that a significant challenge in Islamic education is the complete loss of adab values. This challenge can be attributed to a vague understanding of the meaning of tarbiyah, ta'lim, and adab. If the concept of ta'dib is implemented comprehensively, holistically, and methodically in Islamic teaching practices, it is hoped that various challenges related to the growth of Muslim human resources can be overcome. Furthermore, throughout Islamic history, approaches to educating Muslims have focused more on the concept of ta'dib than tarbiyah or ta'lim. The main reason behind this is because adab is closely related to knowledge, as students will not be able to truly learn or interact with information in various fields unless they have the correct attitude and respect for knowledge (Rosidi et al., 2023).

4. Conclusion

After conducting a study on the implementation of education in Community Guidance Institutions (LBM) in Peninsular Malaysia, both those affiliated with Muhammadiyah and those affiliated with Nahdlatul Ulama, it was found that education in Community Guidance Institutions (LBM) under the auspices of Nahdlatul Ulama is more focused on the tradition of reciting Surah Yasin together or what is known as Yasinan, as well as the habit of reciting tahlil and shalawat together after each of the five daily prayers. In the context of Muhammadiyah education, the main emphasis is on instilling social sensitivity in students through the application of the theology of Surah Al-Ma'un. Children are also educated about the values of cleanliness, which is one component of the actualization of faith.

The findings of this study are specific and are expected to serve as a reference, consideration, basis for development, comparison, and critical evaluation material for further research. For future research, it is recommended to focus not only on the educational implementation process but also on the learning outcomes achieved by students, so that the effectiveness of educational programs at LBM can be clearly measured. Furthermore, further research can expand the object of study by involving other organizations outside of Muhammadiyah and Nahdlatul Ulama, in order to obtain a more comprehensive picture of non-formal education practices among migrant communities. Comparative research between formal and non-formal education is also needed to determine the extent to which a community-based educational approach can complement or strengthen the formal education received by migrant children. Thus, the results of further research are expected to provide a more in-depth contribution to the development of educational strategies based on values and socio-cultural contexts.

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