REINFORCEMENT RELIGIOUS EDUCATION FOR CHILDREN OF INDONESIAN MIGRANT WORKERS IN MALAYSIA THROUGH COMMUNITY LEARNING CENTER

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Abstract

This paper focuses on several problems, namely: The lack of optimal competence of Islamic Teachers in SIKK which causes less competence in teaching Islamic education to children of Indonesian migrant workers, 2) The ratio of teachers and students is not ideal, causing the distribution of attention has not been maximized as one of the indicators in child-friendly madrasas. The goal is to design a model of strengthening Islamic education based on child-friendly madrassas for children of Indonesian migrant workers (PMI) in CLC in Malaysia. And to Implement Child-Friendly Madrasah-Based Islamic Education Development for PMI Children in CLC in Malaysia. Using qualitative research and the ABCD approach, this research collaborates research and service at the same time through several research instruments, namely using performance tests, direct observation and in-depth interviews, so that the trianggulation obtained is very complete. The results are also very good, namely the existence of Islamic Education based on Child-Friendly Madrassas (MRA) What we carry out in Malaysia has several stages of activity, The implementation steps include: First, inculturation is an effort to unite with teachers and children of Indonesian migrant workers for the purpose of meeting needs and solving practical problems, Second, Discovery, which is to find in depth related to positive things, achievements and experiences in the past, owned by children of Indonesian migrant workers. Third, Design, is carried out to find out assets and identify opportunities in the field. Fourth, Define, which defines the action on the findings, in the context of this service, assistance is carried out for children of Indonesian migrant workers through training or workshops on child-friendly madrasah-based Islamic education for Islamic Teachers at the location. Fifth, Reflection, is the stage of monitoring and evaluation process in identifying devotion and performance results.

Introduction

Some of the previous literature related to strengthening Child-Friendly Madrasah-Based Islamic Education for Children of Indonesian Migrant Workers in the *Community Learning Center* is research Suprapto, (2017) who conducted research at the Kota Kinibalu Indonesian School in Malaysia, the data findings were that Islamic education services for children of Indonesian migrant workers have not been optimally implemented, this is because to establish Madrasah Diniyah for children of migrant workers in Kota Kinabalu, is difficult to do, considering Malaysian government regulations that do not allow it. The latest research on the PMI community (Aswan & Amirunddin, 2020) focuses on character-based school-friendly schools. One of its flagship programs uses the compulsory national anthem to support quality education for children of Indonesian migrant workers in Sabah, Malaysia.

While the study of Sakti, (2016) produce indicators of child-friendly schools that adopt from the policies of the Ministry of Women and Child Empowerment. Most of the time the child is drained in school. A safe and comfortable school environment can support positive personality development.(Berry, 2008; Joyce et al., 2017; Syamsi et al., 2020) In order for the environment to always be comfortable and conducive, it must also be balanced with positive behavior from humans around the environment.(Maharani & Syamsi, 2018; Syamsi et al., 2020)

Introducing Islam can be applied from an early age so that Islamic teachings can be used as a view of life and moral monitoring carried out. (Malihah & Wijayanto, 2019; Sulhan, 2016) This happens if the religious teachings have entered and are inherent in the child's person. And to internalize Islamic teachings, this can be aligned with government programs, namely Child Friendly Schools(Inpres, 2017) as stated in the Convention on the Rights of the Child Law Number 35 of 2014 concerning Child Protection which is clear in article 54 which reads :
Verse (1) "Children in and within the education unit must receive protection from physical, psychological, sexual crimes, and other crimes committed by educators, education staff, fellow students, and/or other parties"

Therefore, Madrasah Ibtidaiyah can run a child-friendly school (Khasanah, 2020; Pamuji, 2017; Wahdaniyah, 2020) Because the learning activities carried out are related to the planning, implementation, and educational outcomes received by children.(Almuzdorofa, 2021; Jumari & Suwandi, 2021; Sukma et al., 2019; Zubaidah, 2020) Some indicators of friendly schools are school policies, programs, facilities, environment, cultivation of noble values, educators, educational staff, safety, child participation, and community participation.(Kurniasih, 2019; Mohtarom, 2021; Umar & Umawaitina, 2019)

Government policy in education development has so far focused heavily on formal education.(Malihah & Wijayanto, 2019; Rohmana & Suyanto, 2019) So that national education development has been dominated by formal education. Non-formal education development is carried out by the government only through various project approaches that are temporary and sometimes unsustainable.

One concrete effort to realize this idea is to direct a *Community Learning Centre.*(Lawson & Veen, 2015; Mahoney & Zigler, 2006) To formulate community programs so that they can consciously independently manage various learning activities according to their needs and potential.(Aryani, 2020)

Community Learning Activity Center is one alternative that can be chosen as community empowerment.(Ginwright & Cammarota, 2007; Naftzger et al., 2007) This is in line with the idea that by instituting a Community Learning Activity Center, it is expected to be a forum for strengthening Islamic education based on child-friendly schools so that many potentials can be explored and empowered through cultural and persuasive approaches (Yu & Rege, 2010; Zhu & Baylen, 2005).

In contrast to these studies, our service focuses on the area of fostering and strengthening child-friendly Madrasah-based Islamic education for children of Indonesian migrant workers in *CLC* in Malaysia, through strengthening assistance to teachers in schools as teachers of children of Indonesian migrant workers so that students can improve their knowledge and religious attitudes more optimally in a positive learning atmosphere as the author's research design. (Syamsi & Saleh, 2021)

In addition, based on the search results through the literature search application, the fact was found that:.
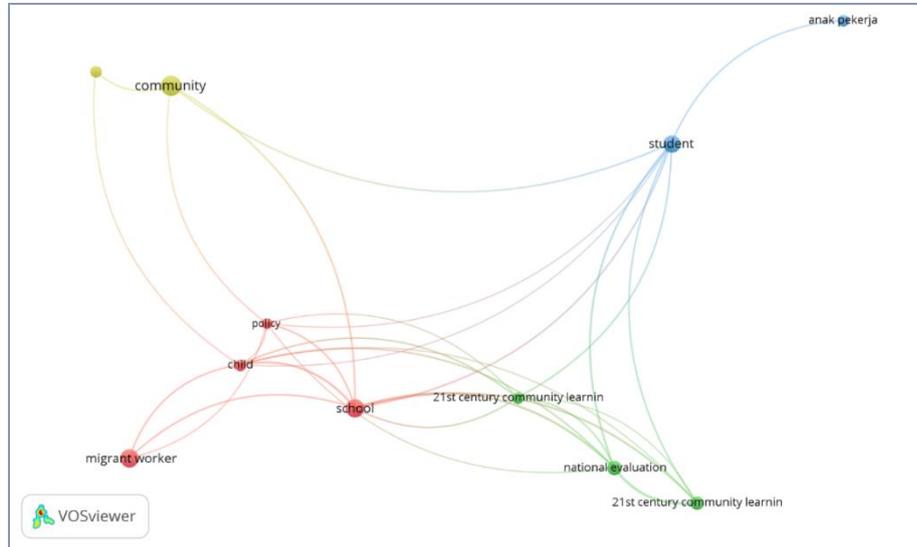
The study related to the theme of our service was last conducted in 2014, so these findings became the basis for our service in this scope, because refreshment efforts and new efforts are needed, especially for children of Indonesian Migrant Workers in Malaysia, one of which is through collaboration with the Community learning center under the auspices of SIKK Kota Kinabalu Sabah Malaysia.

The Community Learning Center coordinated by SIKK has obstacles in the field, namely the lack of qualified Islamic teachers, does not have religious teachers who have qualified skills in knowledge and also in educational background. Therefore, Islamic education based on child-friendly madrassas is needed to facilitate this problem. As an effort to increase Islamic religious knowledge to Indonesian children, especially migrant workers in Kota Kinabalu which is less than optimal and this will be able to be overcome if supported by the Ministry of Religious Affairs through our network of connections with SIKK Education institutions in Malaysia.

Meanwhile, to accommodate education for Indonesian children in Peninsular Malaysia is still centered on providing education at the Indonesian School Kuala Lumpur. Meanwhile, according to data from the Indonesian Ambassador to Malaysia in 2019, it was confirmed that there were at least 53,000 undocumented migrant workers in Peninsular Malaysia, where half of these children had not received access to education because they did not have valid documents and no stay permits were owned, besides that the ratio of teachers and students in CLC Ladang was also actually appropriate, namely 25 students with 3 civil service teachers and 1 person Auxiliary teachers, but there are no religious teachers specifically assigned to help improve students' Islamic knowledge and knowledge.

Thus, the provision of education to accommodate Indonesian children in Peninsular Malaysia should not only be centered in the Kuala Lumpur area, but can reach several states in Peninsular Malaysia. For this reason, it is hoped that relevant parties will be able to synergize

between the Ministry of Education, the Ministry of Women and Children Empowerment and the Ministry of Religious Affairs in providing equity and services in Islamic education for children of Indonesian Migrant Workers in Malaysia.

Methods

In this research and service using the ABCD approach (Asset Based Community Development) which is an approach in community empowerment as an effort to emphasize the independence of the community's citizens so as to create tolerance, understanding and recognition of the unique potential of community residents in the context of community empowerment. (Cunningham & Mathie, 2002; Rout & Gupta, 2017). The targeted community members are a number of children of Indonesian migrant workers in Kinibalu Malaysia and their teaching staff, with the latest data as of August 2021 as follows:

Table 1. Teacher &; Student Profile Data at CLC SIKK Kinibalu

Data	Teachers	Education Personnel	Learners
Boys	2	2	98
Girls	4	4	100
Total	6	6	198

Sumber: https://dapo.kemdikbud.go.id/sekolah

The implementation steps include: (Abbas et al., 2020; Dolezal & Burns, 2015): First, *inculturation* is an effort to unite with members of the Indonesian migrant worker community to map three dimensions at once: meeting needs and solving practical problems, developing community science and religion, and the process of religious social change. Second, *Discovery,* which is to find in depth related to positive things, achievements and experiences in the past, owned by the Indonesian migrant worker community in Malaysia, so that the information obtained can describe the shared vision and mission expected by the Indonesian migrant worker community. Third, *Design* is this activity carried out to find out assets and identify opportunities in the Indonesian migrant worker community, of course, related to the Islamic education process there and formulate strategies and systems to develop as *feedback* in the potential obtained(Salahuddin, 2015). Fourth, *Define*, which defines the action on the findings, in the context of this service, assistance is carried out for children of Indonesian migrant workers through training or workshops on child-friendly madrasah-based Islamic education for Islamic Teachers at the location, thus the principle of empowering community potential is carried out by all levels of participants. Fifth, *Reflection,* is the stage of monitoring and evaluation process in identifying devotion and performance results (Mathie & Cunningham, 2005).

Result

1.1. *Implementation of PKBM in Strengthening Islamic Education Based on Child-Friendly Madrasahs*

Child-friendly Madrasah adopts the term child-friendly school which is an educational unit that prioritizes safety, cleanliness and care in environmental culture. (Pamuji, 2017) There are also those who indicate the scope of child-friendliness through the ability to guarantee, adequate, respect children's rights and protect them from violence, discrimination and other mistreatment, as well as support children's participation in policies, learning, and fulfillment of children's rights in the context of education.(Sholeh & Humaidi, 2016)

It can be said that a school is a child-friendly school if the school is able to facilitate and empower children's potential. For this reason, schools must schedule everything that can cause the child's potential to develop, but also be protected from acts of violence and discrimination.(Putri & Akmal, 2019) In order for schools to realize child-friendly madrassas, they must have child protection principles. Here are the principles of child-friendly schools:

a.   Strive for nonviolence

b.   Preventing discrimination

c.   prioritizing the interests of children and the right to growth and development

d.   Able to respect children's opinions

Each education unit in realizing a child-friendly madrasah must carry out several stages, starting from preparation, planning, implementation, monitoring, evaluation and reporting.

For this reason, Islamic education should refer to some of the above regarding the efforts made by parents and teachers in teaching children, and setting a positive environment can be manifested as a trait of child protection in Islam.

1.2. *Characteristics of Child-Friendly Madrasah-Based Islamic Education*

A school can be declared as a Child Friendly School if it meets certain conditions. These conditions are further verified to determine whether the school deserves to be declared a Child Friendly School or not. The concept of Child-Friendly Schools in principle recognizes that child-centered education is part of human rights, namely children's right to quality education.
The implementation of Child Friendly Schools must follow the principles of child protection as stated in Law Number 23 of 2002 concerning Child Protection. The principles are ;
1) without discrimination;
2) the best interests of the child;
3) the right to life, survival and development;
4) respect for the child's opinion;
5) Good management.
These principles are then implemented into: 1) policy; 2) implementation of the learning process (curriculum); 3) educators and education personnel; 4) school infrastructure; 5) child participation; 6) participation of parents, community institutions, businesses, stakeholders, and alumni.

A community learning center is a place to intensify and coordinate various community learning activities, the implementation of which is concentrated somewhere with its management status and its ownership by and for the community. (Anderson-Butcher, 2004) Anderson stated that: there are factors that became the background in the formation of PKBM, among others: :

a) Learning activities in PKBM were previously still spread, but at this time it began to be centralized so that at any time it could be easily monitored so that success indicators could be evaluated.

b) Effectiveness and efficiency, monitoring, coaching and control are easier and integrated start

c) Several community learning activities designed by various agencies can be integrated and coordinated in PKBM

d) There is active support and participation from the community;

e) Provide motivation and improve learning performance in the community.

This Community Learning Activity Center can also be an alternative problem solving, which is designed to form smart, qualified, and independent learning citizens. The mission is to jointly educate the community and socialize learning through cultural and persuasive approaches: Learn to know, Learn to work, Learn to live together, and finally learn to be more independent.(Heath, 2010; Homana et al., 2006; Zhang & Byrd, 2006)

So it can be concluded that PKBM which is the center of community learning activities was created by the community, and for the empowerment of the community itself. Therefore, strengthening Islamic education can also be applied to non-formal education such as PKBM, and can be more effective, especially for PKBM which shelters Indonesian migrant children in Malaysia, strengthening Islamic education based on child-friendly madrassas is expected to be a solution for the formation of positive religious character for children in migrant environments.

Many children of migrant workers find it difficult to receive formal education because the Indonesian government continues to strive for education for all citizens. Over time, the Malaysian government opened Community Learning Centres throughout Sabah. This non-formal school provides access to education for the children of migrant workers.

Some children of Indonesian migrant workers living in Malaysia do not have documents proving their residency; They also do not have residence permits. Asrobudi 2018 reported that their parents were illegal migrant workers. Many people in Malaysia have tried to help these children gain access to education. One of the efforts is to open a non-formal school called the Community Learning Center. Children of migrant workers born and raised on oil palm plantations attend school here. In addition, they are protected by law enforcement in terms of their security. Many of these people are unable to legally protect their rights because they entered Malaysia illegally. Efforts are underway to grant them Indonesian citizenship as an alternative. (Astrini, 2014; Della, 2019; Fatahillah, 2018).

The inability of migrant workers' children to distinguish between Malaysian and Indonesian cultures is a significant social and cultural problem. Various efforts have been made to address this issue, such as creating an online version of Indonesian dictionary, building a child-friendly school system and others. Despite these efforts, there are still many shortcomings. Child-friendly schools are being developed to help children of migrant workers understand Indonesia better. These schools will be established in Sabah, Malaysia, which is the country where many migrant workers live. By establishing such schools, children will have access to basic education and encourage strong character even if they live in a foreign country. Additional research is needed to further develop the results of this implementation. Currently, only a small amount of this work is still ongoing due to long-term studies and follow-up. This has led to the creation of child-friendly schools for all non-formal schools in Malaysia (Aswan, 2020, Nuralim & Aswan, 2019).

Implementing child-friendly schools at least encourages and strengthens their moral character due to the increasing use of information technology. The author argues that to create a just Islamic education system, it is necessary to create a model that combines child-friendly schools and non-formal education, in this case madrasas. Because, this inspiration of dedication is what forms a school-based Islamic education model that can be accessed by everyone for the strengthening of community learning centers.

The author as the developer of this model seeks to invite the government, especially the Ministry of Religious Affairs to realize this idea by providing several good efforts to assist religious teachers, provide support in the form of adding religious teachers or providing certification of religious teacher standardization to support the shortage of religious teachers at CLC Kota Kinabalu which is under the auspices of Sekolah Indonesia Kota Kinabalu (SIKK). SIKK is the main or parent school of other formal education (CLC) in Sabah, Malaysia, this community learning center consists of field and non-field schools.

Some principles related to Child-Friendly Madrasas and their development depend on the following beliefs:

1. The right of every child to education without discrimination on the basis of disability, sex, ethnicity, religion, or family background.
2. Consideration of best interests always takes precedence in all decisions and actions of school administrators and educators about students.
3. The need to give children a decent life, the means to sustain that life and any development that needs to be considered complete. This needs to happen in an environment that celebrates the inherent value of each child.
4. The right of children to express an opinion about anything that affects them at school is respected. In addition, these rights must be upheld when voicing opinions in any case.

Education needs to have good management, which includes the following traits: accountability, transparency, participation in decision making, information disclosure and rule of law.

Policy Implementation in Child Friendly Schools:

Have a policy of non-violence against students:

1. Written commitment A written commitment in the form of a pledge to prevent violence against children is shaped like an integrity pact
2. The anti-violence policy in the form of an internal school decree (SK Tiim Pelaksana and SRA Development Team) is prepared jointly and involves all residents of the education unit:

a. Learners
b. Educators
c. Education Personnel

The availability of anti-violence policies, including:

1. the presence of prohibitions:

a. against acts of violence and discrimination between students (bullying);
b. corporal punishment (i.e. hitting, slapping with hands/whips/sticks/belts/shoes/wooden blocks, kicking, throwing learners, scratching, pinching, biting, grabbing hair, pulling ears, forcing learners to stay in uncomfortable and hot positions)

2. the existence of a complaint mechanism and handling cases of violence, including sexual crimes
3. Make various efforts to implement anti-violence policies against students, through:

c. prevention and treatment of all forms of sexual crimes and violence against learners (physical or mental or mistreatment or neglect or neglect or exploitation

d. increased awareness and education campaigns to all education unit residents to prevent and eliminate discrimination against children with disabilities, children with HIV/AIDS, children victims of drugs

Nonviolent enforcement of discipline:

1. replacing penalties by assigning academic assignments or skills
2. Make efforts to prevent students from dropping out of school
3. Have a commitment to apply CFS principles in school-based management and RKAS, every year
4. Integrating health materials into the learning process
5. Integrate reproductive health materials in learning materials
6. Integrate environmental materials in the learning process

7.   Have a referral system for education units that are ready to implement inclusive education
8.   Implementation of the Routine Monitoring Policy on child protection, by functioning picket teachers, picket children,
9.   become a reference school for child-friendly schools and have a minimum impact for 10 schools/madrasahs in the vicinity, and there is a school policy that opens special service classes for children who need special protection and/or people with child social welfare problems

Implementation of a child-friendly Learning Process
  a. Learning Process :
   1.   gender unbiased
   2.   nondiscriminatory
   3.   provide a fair, accurate, informative picture of the local community and culture
   4.   Paying attention to children's rights
   5.   conducted in a fun, compassionate manner and free from discriminatory treatment of learners inside and outside the classroom
  b. Melaksanakan proses pembelajaran inklusif dan nondiskriminatif
   1.   By providing learning experiences and learning processes that develop the diversity of character and potential of students
   2.   Can develop the interests, talents, and innovations and creativity of students through extracurricular activities individually and in groups
   3.   Learners engage in play, exercise and rest activities
   4.   Motivating Students to participate in cultural and artistic life
   5.   Apply caring habits and cultured environment in learning
   6.   Provide opportunities for students to organize, participate, appreciate cultural arts activities that can awaken insight and a sense of nationality in students
   7.   Teaching materials that are safe and free from elements of pornography, violence and radicalism

evaluation :
   1.   Assessment of learning outcomes refers to the rights of children:
   2.   Implement learning assessments without comparing one student to another
   3.   Has Child-Friendly Classes

8.   Educators and Education Personnel Trained in Children's Rights
   1.   Children's Rights Training for: Education unit leaders, teachers, counseling guidance teachers, librarians, administration, education unit guards (education unit security officers), janitors, education unit committees, extra-curricular activity supervisors, parents/guardians
   2.   Educators and trained personnel of Children's Rights have a working group (Pokja SRA)
   3.   Conduct training on children's rights and CFS for educators and education personnel
   4.   There are gender-trained counselling/BP3 (Badan Penyelenggara Pendidikan), the Convention on the Rights of the Child, and students who require special protection (for example: children with disabilities)

Class Comfort Requirements :
1.   classroom capacity according to space function, number of students, and student activities (Ratio 1:34)
2.   Comfortable classroom temperature and humidity for teaching and learning activities
3.   Rooms in school buildings, especially classrooms, are protected from glare and reflection
4.   Rooms in school buildings, especially classrooms, are protected from noise and Sufficient in-class lighting

Discussion

Steps to implement Islamic Education based on child-friendly schools/madrassas

First steps
Develop the concept and model of strengthening "Islamic education based on child-friendly schools for Children of Indonesian Migrant Workers in Sabah, Malaysia" to be submitted to the Ministry of Religious Affairs and Indonesian Schools Kota Kinabalu.
Step Two
Submit proposals to the authorities. At this stage we emphasise that this proposal is to apply for financing to go to Kota Kinabalu Indonesian schools and also to go to field and non-farm schools in several CLCs spread across Sabah, Malaysia.
Step Three
This third step is a step to socialize the model and design of Islamic Education based on child-friendly schools for Children of Indonesian Migrant Workers at Kota Kinabalu Indonesian School
Step Four
Implementing ideas following the model and framework should be done in step four. With this, it is hoped that all elements of children's education can participate for the children of Indonesian migrant workers.
Step Five.
After collecting all the collected information, then draw the final conclusion of the results. This is done by evaluating all patterns that have been compiled in order to provide meaningful conclusions.
Thus , the principle of assistance that we have carried out in CLC in Sabah is::
1.   Preparation
     a. Consultation with children
     b. SRA Policy
     c. Forming the SRA Team
     d. Identify potential
2.   Planning, arrange "Rencana Aksi" audiens with Bimas Kemenag
3.   Implementation
     a. Implement the Annual CFS Action Plan by optimizing all government, community, and business and alumni resources
     b. Realizing existing policies, programs, and activities such as reciting and advising for certification of religious teachers at SILN and seeking cooperation with NGOs including religious leaders & local community leaders
4.   Monitoring, Evaluation, and Reporting
     Monthly monitoring, evaluation every three months

Supporting and Inhibiting Factors of Religious Education based on child-friendly schools

Children need religious education in order to have morals. This is because parents are very necessary in this case because it can help children behave well and strengthen their morals with bad behavior. With Indonesian Migrant Worker parents, children need additional religious education beyond what their parents provide. Ideally, this education should occur when both parents are present. Some of them can receive this education from grandparents at home, not from their mothers. Alternatively, the child can receive care from his mother while his father is away. Data collected from researchers studying the daily routines of Indonesian migrant workers influenced the creation of this education. They found that children in such families learned the Quran and prayed five times a day. It can be seen from the observation that parents or guardians do not provide religious education through coaching five daily prayers and teaching recitation to children. They do not have the necessary knowledge of religious education and are not aware of any efforts to help children learn the Quran. One exception is when a neighbor or member of the surrounding community, who understands reciting, invites the child to his or her home.

It can be concluded that migrant workers' families do not provide their children with religious education through prayer and recitation. Instead, they encourage their children to learn Quran in the community by inviting them to attend environmental and community studies. This is because they do not know how to provide the correct religious education.

This can be strengthened by the results of interviews with grade 5 elementary school students who are children of Indonesian Migrant Workers (PMI) related to strengthening the five daily prayers and reciting to children, as follows :

"My father works in the fields, mom is the same, I leave school before dawn from 4 o'clock, so until school at 5:30, I'm straight at school, I don't have time for dawn prayers."(Farel)

In addition, it was further strengthened by the results of an interview with a grade 5 teacher of SD Pak Imam in SIKK related to teaching five daily prayers and reciting to children, he said as follows :

"I teach you the possibility of praying, because many children neglect to pray because there is no command and support from their parents, so I teach why pray diqodho instead of not praying at all"

Since many migrant workers from Indonesia are Muslim, it is important to consider their children when researching this subject. The parents of these children reported that they taught them to pray five times a day but did not do so because they did not have the knowledge to do so. In addition, they claimed that they never taught their children to recite at home. However, the parents reportedly attempted to teach their children the lessons of other religions at a neighbor's house.

Children who get Islamic education by reciting and attending the five daily prayers do not get this education because their parents lack knowledge. Conversely, this religious education is not given because children will not learn to pray and recite if their parents do not provide this education., but there are efforts made by parents so that children still get recitation lessons, these efforts are shown by bringing children to neighboring houses that can teach children to learn to read the Quran. Even so, the parenting style applied sometimes still tends to be inconsistent, making children not direct.

Religious education for children is very important; It is important to teach them about their faith and its importance as early as possible. Doing this gives the child the ability to protect themselves from harmful influences and bad behavior. In addition, interviewing and observing the results of these lessons provides affirmation that these are important subjects to teach. In terms of PMI's religious education, parents lack religious knowledge due to lack of daily prayer and recitation. Some parents hope that memorizing the Qur'an can help the development of their children's academic abilities. Therefore, they entrusted their children in the care of a ngaji teacher at home. This allows children to learn the Quran while hoping they will become good memorizers.

Conclusion

The implementation of child-friendly madrassas at least encourages and strengthens the moral character of children of Indonesian migrant workers due to the increasing use of information technology. The author argues that to create a just Islamic education system, it is necessary to create a model that combines child-friendly schools and non-formal education, in this case madrasas. Because, the inspiration from the results of research and service is what forms a school-based Islamic education model that can be accessed by everyone for strengthening the community learning center.

The author as the developer of this model seeks to invite the government, especially the Ministry of Religious Affairs to realize this idea by providing several good efforts to assist religious teachers, provide support in the form of adding religious teachers or providing certification for religious teacher standardization to support the shortage of religious teachers at CLC Kota Kinabalu which is under the auspices of Sekolah Indonesia Kota Kinabalu (SIKK) Sabah Malaysia.

Therefore, strengthening Islamic education can also be applied to non-formal education such as PKBM, and can be more effective, especially for PKBM which shelters Indonesian migrant children in Malaysia, strengthening Islamic education based on child-friendly madrassas is expected to be a solution for the formation of positive religious character for children in migrant environments.

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