



Islamic Communication in Improving the Religiosity of Migrant Children in Sentul Guidance Center Malaysia

Kholilurrohman

State Islamic Institute of Madura

Correspondence Author: Kholilurrohman

Telp: 081999093276

E-mail: kholilurrohman174@gmail.com

Abstrak

Kata kunci:
Komunikasi
Islam,
Religiusitas,
Anak migran.

Komunikasi Islam menjadi salah satu kunci dalam meningkatkan religiusitas anak migran di Sanggar Bimbingan sentul Malaysia, dengan tujuan untuk memberitahukan, mengubah sikap, pendapat atau perilaku seseorang baik secara lisan maupun tidak langsung, untuk dapat berkomunikasi dengan baik, dituntut untuk tidak hanya memahami prosesnya, tetapi juga mampu menerapkan pengetahuan secara kreatif. Artikel ini bertujuan untuk mengeksplorasi komunikasi Islam yang berada di Sanggar Bimbingan Sentul Malaysia dalam meningkatkan religiusitas anak migran. Metode penelitian ini adalah kualitatif dengan pendekatan studi kasus. Data penelitian diperoleh melalui observasi dan wawancara. Data tersebut selanjutnya dianalisis, disusun, dan disajikan ke dalam bentuk laporan atau narasi. Hasil dari penelitian ini menunjukkan: Sanggar Bimbingan Sentul mengimplementasikan komunikasi Islam dalam proses belajar-mengajar. Pertama, Sanggar Bimbingan Sentul mengimplementasikan qaulan sadidan ketika praktik sholat berjemaah dengan anak migran. Kedua, Sanggar Bimbingan Sentul mengimplementasikan qaulan baligha, kepada anak migran untuk peduli terhadap lingkungan. Ketiga, Sanggar Bimbingan Sentul mengimplementasikan qaulanma'rufa ketika mengajak anak migran hidup sehat dengan berolahraga. Keempat, Sanggar Bimbingan sentul mengimplementasikan qaulan karima ketika melakukan pembiasaan salat duha bersama anak migran. Kelima, Sanggar Bimbingan Sentul mengimplementasikan qaulan layyina ketika melakukan pembiasaan membaca surah-surah setiap proses pembelajaran bersama anak migran. Keenam, Sanggar Bimbingan Sentul mengimplementasikan qaulan maysura, ketika mengajak anak migran Malaysia berperilaku disiplin.



Keywords:

Communication
Islam,
Religiosity,
Migrant
children.

Abstract

Islamic communication is one of the keys in improving the religiosity of migrant children in Sentul Guidance Center Malaysia, with the aim of informing, changing attitudes, opinions or behavior of someone either verbally or indirectly, to be able to communicate well, it is required not only to understand the process, but also to be able to apply knowledge creatively. This article aims to explore Islamic communication in Sentul Guidance Center Malaysia in enhancing the religiosity of migrant children. The research method is qualitative with a case study approach. Research data were obtained through observation and interviews. The data is then analyzed, compiled, and presented in the form of a report or narrative. The results of this study show: First, Sentul Guidance Center implements qaulan sadidan when practicing congregational prayer with migrant children. Second, Sentul Guidance Center implements qaulan baligha, to migrant children to care about the environment. Third, Sentul Guidance Center implements qaulan ma'rufa when inviting migrant children to live a healthy life by exercising. Fourth, Sentul Guidance Center implements qaulan karima when practicing duha prayer with migrant children. Fifth, Sentul Guidance Center implements qaulan layyina when habituating reading surahs in every learning process with migrant children. Sixth, Sentul Guidance Center implements qaulan maysura, when inviting Malaysian migrant children to behave in a disciplined manner

INTRODUCTION

Communication is one of the alternatives to informing information to someone in order to make things easier, including addressing migrant children who still lack knowledge. Good communication as a tool to make it easier to convey information (messages, ideas,) can help deliver messages easily accepted by migrant children, as currently requires full attention so as not to get carried away with bad things that can be pursued through communication, both direct and virtual communication. Communication according to Harold Lasswell is the process of delivering messages from communicators to communicators through certain channels to achieve certain effects (Kurniawati, 2020).

Sanggar Bimbingan Sentul is a place for Indonesian migrant workers' children to receive non-formal education located in Kg Chubadak Hilir, Sentul Pasar, Kuala Lumpur Malaysia, which was established on November 16, 2021 at the initiation of Shohenuddin, which consists



of approximately 40 male and female students. Children of migrant workers are often unable to gain full knowledge in accessing formal education due to the incomplete documentation status of their parents. They often have to attend informal schools or no school at all, which impacts on the development of their religious knowledge. Non-formal education is an alternative for migrant child laborers to improve their knowledge and skills. However, non-formal education often faces challenges in terms of human resources, teaching quality and recognition from the formal education system. (Rahmawati et al., 2023)

Research on children of migrant workers has been widely studied, which shows the complexity and urgency of this issue. One of them was conducted by Hasniar Rofiq, Luluk Fikri Zuhriyah, Abdul Muhid, entitled "Da'wah Communication of the Community of Women Migrant Workers in Malaysia," in pursuit of Islamic knowledge, there is a community that specifically houses migrant workers from Indonesia, especially Muslims.

The purpose of this study is to determine da'wah communication in the Muslim community of women migrant workers in Malaysia. This type of research is qualitative research. Data were collected through observation and semi-structured interviews conducted virtually. Then, it is analyzed through different coding stages, namely: open, axial, and selective. Unlike the existing research, this research is to find solutions, so as to overcome the gaps that occur and are felt by migrant children in Sentul Guidance Malaysia. In order to increase the religiosity of migrant children, this research uses Islamic Communication by taking the theory put forward by Harjanai Hefni in seeing this phenomenon.

Researchers' observations at the Sentul Malaysia Guidance Center show that there are still many children of Indonesian migrant workers who have a lack of knowledge, due to the incomplete documentation status of their parents, such as not being able to read the Qur'an, practice prayer, ablution and related readings, and lack of care for environmental hygiene. Based on the background and research objectives above, this study is important to be addressed academically. On the one hand because Indonesian children studying in Malaysia who usually get religious knowledge should, but in fact there are still many of them who do not have good knowledge.



METHOD

The method used in this research is descriptive qualitative, where the primary data source is data in verbal form spoken orally by directly interviewing the Sentul Guidance Studio to obtain the data. While secondary data is obtained from reference books, research journals, the internet and others. The data collection techniques used are observation, interview, and documentation at Sentul Guidance Center Kuala Lumpur Malaysia. The data that has been obtained is then analyzed according to Milles and Huberman regarding the stages of the analysis technique, namely data reduction, data presentation and conclusion drawing, (Rony et al., 2022), then collected and processed based on following the steps. So as to obtain the results of the collection and analysis techniques carried out by researchers.

FINDING AND DISCUSSION

Guidance Centers in Malaysia are an alternative for Indonesian migrant children to be able to learn in order to develop skills and knowledge as Indonesian children who go to school as usual, Frini Npasti as the head of the Indonesian School Kuala Lumpur said. "Indonesian children who are in Malaysia must also be able to get to know education so as not to get carried away not knowing anything, what else does not know the culture of their own country in Indonesia. Sekolah Indonesia Kuala Lumpur (SIKL) hopes that in addition to providing access to knowledge so that they have the provision of education Science how also the existence of Guidance Centers scattered in Malaysia can help migrant children explain to know Indonesian culture and love their own homeland because one day they will be returned to Indonesia in order to continue higher education." (Npasti, Head of Indonesian School Kuala Lumpur, 2024)

Science is indeed a very important thing in living this life. No human being has perfection either in the field of worship or other sciences, so the existence of guidance is one of the doors to go towards knowledge, (Wahyuni, 2019). Children of Indonesian migrant workers living in Malaysia still face limitations in religious knowledge, especially in basic aspects such as reading the Qur'an, performing prayers, ablution procedures and related recitations, this condition is also confirmed by the guardians of students who send their children to study at



the Sentul Guidance Center. They said that these limitations were caused by the lack of access to structured and adequate religious education in their neighborhood, Ria Angraini, said.

“In the past, my child did not know and it was very difficult for him to read, then he was sent to Sanggar Bimbingan Sentul so that he could learn to recognize letters, know how to read, know the rules and be able to respect people,” he said..”(Angraini, 2024)

Masrufah,said, “Since my child entered the Sentul Guidance Center, he has experienced many changes so that he can write and read thanks to the guidance given by the task teacher, the Sentul Guidance Center is very good at teaching our children so that they are more polite in talking to me as a parent, I am grateful for the Sentul Guidance Center because with it my child can learn until now.”(Masrufah, 2024).

Nur Jennah,said, “For Indonesians, if they want to go to the Malaysian royal school, they are not allowed to have a Malaysian identification card. Meanwhile, in private schools, the cost is expensive and the curriculum cannot be all while the average Indonesian does not have a Malaysian identification card called KTP if in Malaysia it is called IC blue IC mirah, and there is no economic assistance, high living costs, high medical costs, school matters for school children are difficult.”(Jennah, 2024)

Sentul Guidance Studio uses Islamic communication strategies as an effort to provide solutions to the known phenomenon that the children of Indonesian migrant workers who are in Malaysia are not fully able to get a proper education, especially in religious spirituality, the leader in charge of Sentul Guidance Studio Kula Lumpur Malaysia, said when asked about programs that are relevant and good for increasing the creativity of knowledge and skills so that the children of Indonesian migrant workers can also get knowledge about religion like those who are fully educated.Based on the results of the interview Shohenuddin said.

“There is no need to provide a variety of difficult programs, just teach them how to use good communication when inviting them to be able to read, write and understand social conditions and the practice of religious spirituality, such as being trained in the practice of correct prayer, knowing the readings contained therein, being able to read the Qur'an correctly, and starting to get used to praying dhuha before entering school in the morning, and caring about the cleanliness of the surrounding environment.” (Shohenuddin, Sentul Guidance Center coach, 2024)

It is clear that the children of Indonesian migrant workers who are in the Sentul Guidance Center reflect the urgent need to provide better and quality religious education programs for the children of migrant workers to ensure the formation of strong spiritual and moral values from an early age, so the Sentul Guidance Center provides explanations in the



teaching and learning process for them that are easy to understand by applying Islamic communication representations. (Fitri Isnaini Br Matondang & Rubino, 2023) By paying attention to effective and directed communication, educators can help improve discipline and motivation to learn, as well as identify and develop their learning interests and talents. (Formatting Citation)

There are six principles of Islamic communication according to Harjani Hefni: First, qaulan sadidan is the ability to speak the truth or communicate well, in the sense that the facts are true according to Islamic teachings. Second, qaulan baligha is direct to the meaning clearly in the sense that it is easy to understand not convoluted. Third, qaulan ma'rufa is a polite word that is not rude and offends others in the sense of a conversation that does good and is useful. Fourth, qaulan karima which means using words that are not vulgar, rude, and avoiding unpleasant words. Fifth, qaulan layyina which means gentle speech full of kindness is comfortable to be heard directly by the heart. Sixth, qaulan maysura, which means words that are easy to understand, easy to understand and digest by the communicator. (Safira, 2023)

Sentul Guidance Center implements Islamic communication during the learning process. In delivering messages to influence migrant children in the Sentul Guidance Center. This approach is used to convey educational messages aimed at guiding migrant children, especially for strengthening religious values. In its application, the Sentul Guidance Studio pays attention to Islamic communication, such as:

First, the Sentul Guidance Center implements the Islamic communication principle of qaulan sadidan when practicing congregational prayer with migrant children (Sopiyana & Budiman, 2018), such as telling children to perform ablution before the call to prayer and calling on migrant children to pray in congregation.

"Children, the call to prayer is coming soon. In order for our prayers to be valid, let's make wudhu first. The perfect ablution is the one we often practice (Shohenuddin, 2024).."

In the principle of conveying messages with noble words and respecting the interlocutor, because basically Indonesian migrant children are still weak in their understanding of religion, so that by using these principles at the Sentul Guidance Center, they



can gradually accept and be easily understood by using communication principles in conveying the messages taught to them. This can be seen in the communication messages conveyed by the Sentul Guidance Center. Therefore, by trying to provide a program so that they are accustomed to and do not abandon the five daily prayers, by communicating with noble words so that they can easily understand the messages conveyed and follow their obligations to pray in congregation together every time they arrive at zuhur time, in the morning they are accustomed to praying sunnah duha. Even though at the beginning it was very difficult, it was difficult to follow what had been conveyed in the end it was easy to do after using polite communication principles.

By applying the principles of Islamic communication to invite them to understand it even though it is not so perfect, but by getting used to being trained starting from the recitation and movements contained therein such as giving examples of prayer movements, with that Indonesian migrant children are easier to imitate something if they can see the practice directly, This habituation is not only important to be applied at school, but also the involvement of the role of parents and friends around them in communication greatly affects their growth and knowledge, so that when they grow up their hearts will be easily motivated to pray. As stated by one of the guardians of Sentul Guidance Studio students. Rubiatin. Said,

"Before studying at Sentul, my child was sent to a public school with a mixture of Chinese and Malay at that time, it was not smooth, it was very difficult, since being included in Sentul, there have been many changes from the way of communication is good, thank God, even teaching is okay to read the Qur'an after maghrib can be together, I also tell him to read the Qur'an with his younger brother, When playing cellphones because the era is now the most social media, if I remind you to say stop, stop, there is no kind of rejection later, it is easier to talk, I am very grateful even though I am busy working, I am not worried that I will not feel tired when I see my child at Sentul school because frankly there are still many Indonesian children who are in Malaysia who do not go to school, some of them are older than children learning, the reasons are various." (Rubiatin, 2024)

This was also felt by Jaka as a student of Sentul Guidance Studio. "When it comes to prayer time with friends, they fight to take whudu' while playing and being noisy after being told not to be noisy, they are silent," (Jaka, 2024)



Islamic communication in achieving communication goals, especially in providing understanding to students about learning materials. In addition, this communication is very supportive of the smoothness in the learning process to increase learning motivation, because it is persuasive, this communication can convince students of the importance of understanding the material being taught, so that they are encouraged themselves to learn seriously. (Riza Gusti Rahayu, 2024)

Second, Sentul Guidance Center invites migrant children to care about the environment. By applying the Islamic communication principle of *qaulan baligha*, in this principle the Sentul Guidance Center conveys the message directly to its meaning not convoluted. Like yelling or raising your voice which makes migrant children not happy to listen and dislike the communication messages conveyed. In line with the results of the interview with Shohenuddin as the leader at the Sentul Guidance Studio, he advised,

“If there are children in learning activities who do not participate in lessons or are always joking, it is difficult to be advised, just talk nicely, no need to scold or yell if they are still naughty or stubborn, it is my business, let me handle it directly, either by telephone or direct communication nicely.” (Shohenuddin, Sentul Guidance Center coach, 2024).

The communication tradition then influenced the communication of Sentul Guidance Center students because there were significant changes. This was recognized by Mariyam as one of the guardians of students at Sentul Guidance Studio, who said.

“When my mom takes me and my siblings on vacation to a place and ask for something to buy when we meet a toy vendor, they no longer use harsh language to buy toys. Even if I don't buy it for them, I invite them to communicate nicely and they don't fuss.” (Mariyam, 2024),

Therefore, the Sentul Guidance Center is very careful with migrant children, because the Center Leader is the one who understands the conditions in the field best, because he has been assisting children of Indonesian migrant workers for a long time. For example, when migrant children have difficulty in following the programs provided, the Sentul Guidance Center uses Islamic communication principles, namely *qaulan baligha*, to help them understand the messages conveyed. Children are taught to love and protect the environment



by communicating in a simple and straightforward way, considering that they are still at an early age and need an approach that is easy to understand. Sentul Guidance Center applies qaulan baligha communication to Indonesian migrant children in Sentul Guidance Center, Kuala Lumpur, Malaysia.

For example, before starting class, the Sentul Guidance Center conveys a message to them, how to maintain a good environment, while doing simple activities such as introducing the environment around the learning place that is clean, and comfortable. Through these ways of conveying messages, it is hoped that the children will increasingly understand the importance of maintaining the cleanliness and comfort of the environment around them. Not only is the environment conveyed but how to respect the environment and the consequences of destroying the environment, they are also told that maintaining environmental cleanliness is not only important for humans but is important for other living things, including animal life, such as telling them to teach the habit of throwing garbage in its place.

“Let's dispose of all our jajanya waste in its place, don't throw it carelessly so that it is clean and avoids disease, also tell our friends who are still littering so that they are disposed of in the trash bin, understand (Shohenuddin, Guidance Center Sentul, 2024).”

This simple communication approach is effective for children of Indonesian migrant workers who receive less attention in the world of education to foster a sense of love for the environment to them, such as using the Islamic communication principle of qaulan baligha when telling to throw away their own snacks to reduce waste, use water as needed wisely, for example turning off the water tap when not in use, turning off the lights when not in use, washing hands after throwing garbage and mopping, basic things like this need to be applied not only at school but also the role of good communication at home, so that they get used to doing it until they are adults.

Third, Sentul Guidance Center applies the Islamic communication principle of qaulan ma'rufa. When inviting a healthy lifestyle by exercising,

“Come on, confess who among you is often sick, the answer is because you lack exercise, so that our bodies are healthier, exercise diligently” (Shohenuddin, Sentul Guidance Center coach, 2024).



In addition to loving and keeping the environment clean, there is also something very important in everyday life, namely diligent exercise. In this principle, conveying messages in such a good way is appropriate that can provide benefits and foster goodness, in this process it is clear that in the implementation of activities, Sentul Guidance Studio is really very concerned about what is conveyed to migrant children is appropriate and provides benefits, the message strongly indicates that the Sentul Guidance Studio uses qaulan ma'rufa communication. In line with what was conveyed by one of Sentul's students.

Jamila. She said, "If we make a mistake my cig tells us to apologize if we are late for prayer, we are told to pray first and then read the prayer together." (Jamila, 2024)

Fatin. "Usually after buying snacks, the garbage is told to be cleaned up in its place or see dirty ones to be cleaned up." (Fatin, 2024)

Mawis. Mawis said, "At school, heppy and his friends are also like a family, all of them are good if you don't know how to learn, they will help you not to get angry." (Mawis, 2024)

During the teaching and learning process, students are the main participants who have their own goals and strive to achieve as much as possible. They have an important role to play as they have the capacity to influence all the important components needed to achieve their learning goals. In addition, as individual learners who have not yet reached adulthood and can still be called children. As such, they require support, assistance and guidance from adults in order to fulfill their responsibilities as God's creation.

Fourth, Sanggar Bimibingan Sentul applies the Islamic communication principle of qaulan karima. When practicing duha prayer with migrant children, for example, before learning, children are accustomed to praying duha in congregation.

"Children, if we want all our affairs to be facilitated, including when we want to have money to buy snacks and be given more money from our parents, let's pray dhuha now so that our wishes will be granted." (Shohenuddin, Guidance Center Sentul, 2024)

In this principle, the Sentul Guidance Center conveys messages that are not harsh by using pleasant language to the children of Indonesian migrant workers, such as when doing the duha prayer activity before learning begins, this method the Sentul Guidance Center



familiarizes by applying good communication in inviting the duha prayer as an effort for children to easily understand and know which prayers are correct and wrong.

As also conveyed by one of the students at the Sentul Guidance Studio named Wawan. "Before learning in the morning, my friends and I usually pray dhuha together, if we are invited they are not angry because if we don't participate, we will be called by Mr. Shoheh." (Wawan, 2024)

Therefore, before giving lessons and understanding of how to pray properly and well, first pay attention to the children of Indonesian migrant workers when it is not yet time to enter learning activities, by scheduling duha prayer pickets and determining who is the imam in turn with their friends, then after paying attention to how the children are so that they can find out which deficiencies need to be corrected and guided, by planning and providing programs that are in accordance with the abilities of Indonesian migrant children, namely by providing direct practice, so that children are easier to do and capture an explanation and movement that is practiced together, considering that children are the only future asset that is expected to grow and develop into a successor to their predecessors. So, if the system If the communication is directed, it will bring positive impact changes for Indonesian migrant children. (Amrullah & Fanani, 2019)

Where this is very clear is the change in migrant children who study at the Sentul Guidance Center as what was conveyed by Jamila's sibling named Doni said.

"Before studying at Sentul from her attitude of lack of respect for others or elders when communicating less polite less in reading the Qur'an then after Jamila entered school at Sentul there were many changes both in terms of attitude, communication such as speaking more politely in a more respectful attitude to parents and no longer in delaying when it comes to prayer time." (Doni, 2024)

The communication pattern carried out by the Sentul Guidance Studio is multi-directional communication or communication as a transaction where communication not only involves dynamic interaction. So that the learning process with communication like this leads to developing optimal student activities. (Mukhlisin, 2017)



It is important to apply this method with reference to Islamic communication principles, especially for Indonesian migrant children aged 4-10 years old. In this age range, their knowledge of prayer is still limited. If simple and easy-to-understand communication is not familiarized from an early age, children will find it difficult to start on their own without good communication assistance. This approach is based on the understanding that at the age of 4-10 years, children's ability to plan or understand the picture is still not fully formed,

Fifth, Sentul Guidance Center applies the Islamic communication principle of *qaulan layyina* when habituating reading surahs every learning process with migrant children at Sentul Guidance Center Malaysia, (Suryadi & Amalia, 2022) in the sense that the communication message conveyed is gentle and full of kindness, based on the results of observations and interviews Shohenuddin as the coach of Sentul Guidance Center said.

“The children of Indonesian workers, consisting of approximately forty students divided into three classes, are accustomed to reading short surahs which are done every time before the activity, using gentle language full of kindness.”

“Children, to make your recitation of the Qur'an more fluent. Let's read short surahs together, then take turns one by one, if you are already fluent, change to a longer surah (Shohenuddin, Sentul Guidance Center coach, 2024).”

Before the teaching and learning activities begin, they prepare everything needed. They provide reading materials with the children, prepare the classroom to be conducive, and prepare learning materials for reading together in turn. Next, they appoint one child at a time to measure their ability to read short surahs well. (Rabiah, Indri Astuti, 2014). Then because some have memorized, the Sentul Guidance Studio continues to the next higher stage, namely giving the task of memorizing surahs to migrant children according to their ability to memorize, if there are children who are able and fast in memorizing then they are given a more refined task or a longer surah with two or three surahs in the implementation of the recitation of surahs. (Agung & Makbul, 2024)

Habituation when reading surahs in the Sentul Guidance Center, succeeded in making Wawan experience a better change, as witnessed by the sibling of Wawan named Itam Sarah conveyed.



“Every Thursday night, Jumaat, he often recites the Qur'an surahs that he used to recite, and he invites me to mentor him and teach him to recite the surahs that he can.”
(Sarah, 2024)

Although there are obstacles experienced by Sentul Guidance Center when applying Islamic communication in the habituation learning process, it does not become an obstacle, the Sentul Guidance Center continues to try by applying the principles of Islamic communication *qaulan layyina*, so that the message conveyed is easily accepted by migrant children, In the process of routine activities every day, always provide direct practice on how to read surahs properly and correctly by reading one surah then the children are asked to follow it and rotate one by one by repeating it over and over again to dream it up with that they are easier to read and imitate what has been done. read, the habituation is considered very positive because this application is carried out to the children of Indonesian migrant workers who on average do not have full access to education at the age of around 4-10 years, so with one method of habituation reading short surahs is very useful for the child's ability to capture a lesson, therefore as an initial stage in the educational process, because habituation is a very effective way of moral values in the personality of the child's soul, these values will be embedded in the soul of children who will then become activities in everyday life.

The cultivation of good habits that are in accordance with the religious teachings, can be done easily in children if accompanied by examples from surrounding adults, especially from their parents. Good habits become the main basis in the formation of personality traits of children. If their personality is based on religious values, so they will avoid bad behavior.
(Saputri et al., 2018)

Sixth, Sentul Guidance Center applies the Islamic communication principle *qaulan maysura*, when inviting migrant children to behave in a disciplined manner. When migrant children are late when it is time to study, the Sentul Guidance Center motivates them before entering their respective classes so that they are not accustomed to being slow or negligent when it is time to study, the principle can be interpreted in delivering messages using language that is easily understood and digested by migrant children.



"All of you pay close attention to your learning schedule, it has been arranged so when it's time, don't be outside or you are still playing when will you be smart if you can't distinguish between what is good and what is not good, if it's time for rest, then rest when it's time to play, then play, you understand." (Shohenuddin, Sentul Guidance Center coach, 2024)

It can be seen that the communication message delivered by the Sentul Guidance Center is very careful in accordance with the representation of Islamic communication qaulan maysura. As also conveyed by Adam as one of the students at Sentul Guidance Studio.

"When the children are told it's time to study, they study, ask the students if playing is more important than studying, remember that studying is more important than playing." (Adam, 2024)

It is undeniable that the formation of down-to-earth religious attitudes in the Sentul Guidance Center is inseparable from the Islamic communication applied by the Sentul Guidance Center, good communication that has made this guidance center free from harsh words, haste and so on. (Junaidi et al., 2023). This communication is very important in the learning process, considering that teachers always interact with students every day. (Ahmad, 2019)

From the description of the results of the discussion above, it shows that the Sentul Guidance Center applies six principles of Islamic communication when in the learning process to increase the religiosity of migrant children who are in the Sentul Guidance Center Kuala Lumpur Malaysia, by applying the theory put forward by Harjani Hefni, namely qaulan sadidan, qaulan baligha, qaulan ma,rufa, qaulan karima, qaulan layyina and finally qaulan maysura. By applying Islamic communication, migrant children are easier to accept and understand the messages conveyed by the Sentul Guidance Center in inviting them to be comfortable when the learning process takes place.

CONCLUSION

The Islamic communication strategy implemented by the Sentul Guidance Center in Kuala Lumpur, Malaysia, is effective in improving the religious understanding and spiritual skills of children of Indonesian migrant workers. These migrant children generally have low religious knowledge due to limited access to education. To overcome this problem, Sentul



Guidance Center uses six Islamic communication principles that are applied in various learning activities. First, the principle of qaulan sadidan is applied to convey messages with care and respect, especially in worship activities such as prayer. This method helps children understand religious teachings without feeling offended. Second, the principle of qaulan baligha is used in raising children's awareness about cleanliness and environmental awareness. The message is delivered directly and on target, so that children more easily understand the importance of maintaining cleanliness. Third, the principle of qaulan ma'rufa is implemented to encourage a healthy lifestyle through sports. By teaching sports as a fun activity, children are motivated to maintain their health.

Fourth, the principle of qaulan karima is applied when teaching dhuha prayer together. Children are involved in direct practice and given repeated guidance to improve understanding and implementation of worship. Fifth, the principle of qaulan layyina is used to familiarize children with reading short surahs every day. Gentle and consistent delivery helps children understand and memorize surahs well. Sixth, the principle of qaulan maysura is applied in fostering discipline, especially regarding punctuality. The use of simple language that is easily understood by children is the key to the success of this approach. Overall, the Islamic communication strategy implemented by Sentul Guidance Center has succeeded in creating positive changes in educating migrant children, although there are still challenges such as character diversity and limited facilities.



REFERENCES

- Agung, L., & Makbul, M. (2024). Optimal Strategy for Improving the Quality of Teacher Services through Strengthening Knowledge Management, Interpersonal Communication, Organizational Support and Job Satisfaction. *Journal of Research, Education and Teaching: JPPP*, 5(2), 195–207. <https://doi.org/10.30596/jppp.v5i2.19023>
- Beno, J., Silen, A. ., & Yanti, M. (2022). No 33(1), 1–12.
- Rony, P., Di, I., & Medan, M. A. N. (2022). Implementasi Metode Outdoor Learning dalam Improving Student Learning Outcomes in Islamic Religion Subjects at MAN 1 Medan. *Journal of Research, Education and Teaching: JPPP*, 3(2), 147-153. <https://doi.org/10.30596/jppp.v3i2.11758>
- Kurniawati, E. (2020). Analysis of Communication Principles in the Qur'anic Perspective. *AL-MUNZIR*, 12(2), 225. <https://doi.org/10.31332/am.v12i2.1545>
- Rabiah, Indri Astuti, S. (2014). Habituation of reading surah and its meaning in introducing religious education for children aged 5-6 years at Harapan Indah Islamic Kindergarten. *Journal of Equatorial Education and Learning*, 3(5), 1-12.
- Ridlwan, M. K. (2023). The Role of Religious Values in Building Family Resilience of Indonesian Migrant Workers (PMI) in Tulungagung in the Digital Era, *Journal of Sociopolitico*. 5, 39-52.
- Rofiq, H., cccZuhriyah, L. F., &Muhid, A. (2022). Da'wah Communication of Women Migrant Workers Community in Malaysia. *Kopis Journal: Islamic Broadcasting Communication Research and Thought*, 4(2), 94-106. <https://doi.org/10.33367/kpi.v4i2.2364>
- Safira, M. Y. (2023). Dawatuna: Journal of Communication and Islamic Broadcasting. *Social Media as Political Party Campaign Media*, 3, 1196-1208. <https://doi.org/10.47476/dawatuna.v3i4.442>
- Sopiyana, M., &Budiman, S. A. (2018). Methods of Prayer Education for 5-10 Years Old Children in the Family. *IQ (Al-Qur'an Science): Journal of Islamic Education*, 1(02), 245-265. <https://doi.org/10.37542/iq.v1i02.18>
- Suryadi, I., & Amalia, N. Y. (2022). On the Ayo Mengaji Program at Harmoni TV. *Com / Radio Lita Fm*. 1, 1-12.
- Fitri Isnaini Br Matondang, N., & Rubino, R. (2023). Application of Islamic Communication Style of Parents to Children in Motivating to Memorize the Quran. *Murhum: Journal of Early Childhood Education*, 4(2), 16-27. <https://doi.org/10.37985/murhum.v4i2.284>



- Rahmawati, T., Harliana, & Saputra, A. S. (2023). PARADIGMA Journal of Community Service. 1(August), 39-49.
- Junaidi, Syahputra, A., Asmarika, Syafitri, R., & Wismanto. (2023). Communication Patterns of Teachers with Students in Developing Morals at SDIT Uwais Al Qarni Pekanbaru. Journal of Education Research, 4(3), 1162-1168.
- Tommy, J. P. (2024). Fulfillment of Educational Rights for Children of Indonesian Migrant Workers in Klang Lama, Malaysia. Masalah: Journal of Community Service, 5(1), 13-37. <https://doi.org/10.56114/maslahah.v5i1.11448>
- Amrullah, A. M. K., & Fanani, Z. (2019). Communication Model in Islamic Education Institutions. Journal of Indonesian Islamic Education, 3(2), 334-346. <https://doi.org/10.35316/jpii.v3i2.138>
- Mukhlisin, A. (2017). Communication Patterns of Principals in Improving Teacher Professionalism Competencies at An-Nizam Islamic Elementary School. 1(1), 54-64.
- Riza Gusti Rahayu. (2024). Teacher's Persuasive Communication Strategy in Increasing Student Motivation. MUKASI: Journal of Communication Science, 3(3), 249-258. <https://doi.org/10.54259/mukasi.v3i3.3047>
- Saputri, M. A., Nasution, N. H., Darmawan, C., & Muslimin, M. (2018). The Effect of Interpersonal Communication between Parents and Children in Improving Akhlakul Karimah. Journal of Islamic Communication and Public Relations (JKPI), 2(1), 62-83.
- Wahyuni, L. S. (2019). Da'wah Messages of Instagram Account @sahabat_islami in Raising Religious Awareness (Study on Islamic Communication and Broadcasting Students (KPI) Faculty of Da'wah and Communication UIN Ar-Raniry). Peurawi Journal, 2(2), 56. <https://doi.org/10.22373/jp.v2i2.5889>
- Ahmad, M. A. (2019). Communication as a Form of Teacher Social Competence in Schools. Journal of Commodification, 7(1), 33-44. <https://journal.uin-alauddin.ac.id/index.php/Komodifikasi/article/view/9968>
- Shohenuddin. (2024, July 26). The coach of Sentul Guidance Studio. (Kholilurrohman, Interviewer)
- Shohenuddin. (2024, July 23). The coach of Sentul Guidance Studio. (Kholilurrohman, Interviewer)
- Shohenuddin. (2024, July 27). The coach of Sentul Guidance Studio. (Kholilurrohman, Interviewer)



- Adam. (2024, November 27). Student of Sentul Guidance Studio. (Kholilurrohman, Interviewer)
- Anggraini, R. (2024, November 28). student guardian of Sentul Guidance Studio. (Kholilurrohman, Interviewer)
- Doni. (2024, November 29). Sentul Guidance Studio student guardian. (Kholilurrohman, Interviewer)
- Fatin. (2024, November 29). Student of Sentul Guidance Studio. (Kholilurrohman, Interviewer)
- Jaka. (2024, November 28). Student of Sentul Guidance Studio. (Kholilurrtohman, Interviewer)
- Jamila. (2024, November 29). Student of Sentul Guidance Studio. (Kholilurrohman, Interviewer)
- Jennah, N. (2024, Novemvber 28). Student guardian. (Kholilurrohman, Interviewer)
- Mariyam. (2024, November 28). Guardian of Sentul Guidance Studio student. (Kholilurrohman, Interviewer)
- Masrufah. (2024, November 28). Student guardian of Sanggar Bimbingab Sentul. (Kholilurrohman, Interviewer)
- Mawis. (2024, November 29). Student of Sentul Guidance Studio. (Kholilurrohman, Interviewer)
- Npasti, F. (2024, July 02). Head of Indonesia Kuala Lmpur school. (Kholilurrohman, Interviewer)
- Rubiatin. (2024, December 01). Student guardian. (Kholilurrohman, Interviewer)
- Sarah, I. (2024, November 28). Sentul Guidance Studio student guardian. (Kholilurrohman, Interviewer)
- Wawan. (2024, November 28). Student of Sentul Guidance Studio. (Kholilurrohman, Interviewer)