



Strengthening Al-Islam and Muhammadiyah for Indonesian Citizens in Sanggar Utara Gombak Kuala Lumpur, Malaysia

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ABSTRACT

Intercultural and interfaith marriages are common occurrences in major cities around the world, including Kuala Lumpur, Malaysia. The problem is that many Indonesian citizens (WNI) and their children lack clear identities and do not receive proper education, especially religious education. This is certainly a phenomenon that deserves attention in ensuring the sustainability of the formation of harmonious, loving, and compassionate families based on Islamic guidance. Therefore, this phenomenon has been responded to by establishing studios that accommodate children who are victims of parents who do not have clear identities. Sanggar Gombak Utara in Kuala Lumpur, Malaysia is one such studio that accommodates children who do not have identities and do not receive proper access to education there. We, through PKM-KI, initiated an activity with the theme "Strengthening Islam and Muhammadiyah for Cross-Cultural Indonesian Families in Sanggar Utara, Kuala Lumpur, Malaysia," which is a solution we can offer to Indonesian citizens, especially children, in Sanggar Gombak Utara, Kuala Lumpur, Malaysia. The objectives of carrying out this activity include: (1) providing religious education for children at Sanggar Gombak Utara Kuala Lumpur Malaysia, (2) providing a forum and facilities for children to provide counseling guidance in order to develop the interests and talents of children at Sanggar Gombak Utara Kuala Lumpur Malaysia. The implementation method for this service is carried out by providing religious education for children at Sanggar Gombak Utara Kuala Lumpur Malaysia with various activities such as Ceria Study, Koran Study Studio and Islamic Fun Games.

Keywords: Indonesian Citizen, Strengthening Al-Islam, Muhammadiyah, Sanggar

1. Introduction

In daily life, religion plays a significant role. It could even be said that almost everything in a person's life reflects their religious beliefs. How people interact with the things around them, including themselves, can be seen from the depth of their religious beliefs. Furthermore, Islam, as a religion for all time, also provides guidance for humans on how to conduct their lives, from small behaviors to complex matters.

Similarly, in marriage, Islam regulates and provides procedures for conducting a legal and honorable marriage. From an Islamic perspective, marriage is sacred, where two parties mutually agree to live together as husband and wife with the goal of achieving peace and happiness in life. In today's era, with frequent population migration, increased relations between countries, and ease of communication, many marriages across cultures and countries have occurred.

Marriages across cultures and countries, especially those with different religious backgrounds, can have both positive and negative impacts. One of the positive aspects of this marriage is that it opens the door to da'wah (Islamic outreach) for Indonesian Muslims to spread Islamic law, thus allowing non-Muslim brides to enter into the grace of Islam.

On the other hand, the most obvious contradiction is when such marriages occur between Muslim women. Islamic law absolutely prohibits interfaith marriages for Muslim women. This prohibition is in accordance with Allah's command in Surah Al-Baqarah, verse 221: "And do not marry polytheists to believing women until they believe. Indeed, a believing slave is better than a polytheist, even if he pleases you."

There is also a consensus among Islamic scholars that prohibits the marriage of Muslim women to non-Muslim men. They argue that such marriages are haram (forbidden) and that any children born from such marriages are also illegitimate. Even in Indonesia, with

its diverse religious communities, interfaith marriages are legally regulated and declared invalid. Intercultural and interfaith marriages are becoming increasingly common in major cities around the world, including Kuala Lumpur, Malaysia. Indonesian citizens, mostly students and workers, live in a diverse and ethnically diverse environment in this city. Many people from other parts of the world come and settle in Kuala Lumpur, Malaysia, increasing the opportunity to meet and fall in love with people from different cultures (Dea Malinda, 2020).

Based on this, it is important for Indonesian Muslims living in a multicultural environment to understand the basic values of Islam and integrate them into their lives in Kuala Lumpur, Malaysia. This will enable them to adapt to the local culture while maintaining their own identity and values. The fundamental principles of Islam can also help Indonesian Muslims live in harmony with Kuala Lumpur's diverse society. Islamic principles, such as equality, cooperation, tolerance, compassion, and kindness and justice in interpersonal relationships, will guide Indonesian Muslims in surviving in their new environment.

2. Problem Analysis

A tutoring center called Sanggar Gombak Utara is located on the Malaysian peninsula. This center provides learning for Indonesian children without complete documentation. Students at this center face challenges because the learning facilities and methods used are suboptimal. Assessments to determine which grade students are in are lacking. The diverse professional background of Indonesian families there sometimes has varying degrees of influence on the success of da'wah, teaching, and strengthening of Islamic and Muhammadiyah values. The existence of this tutoring center is an ongoing program pursued by the Indonesian Ambassador to Kuala Lumpur to continue educating Indonesian children. All these learning centers are under the auspices of SIKL (Indonesian School Kuala

Lumpur). In Malaysia, many children from Indonesian families remain unregistered; by 2022, only around 20% had been registered (Maulana, Alm et al.: KKN DIK Universitas Muhammadiyah Mataram in SB Gombak Utara: 2022). In 2022, the number of children in SB Gombak Utara was 28, ranging in age from 8 to 14. The lack of learning facilities and families' limited knowledge of education and religious understanding preclude the possibility of violence and even harassment, which children frequently experience (Makarim, Dzaky et al.: UAD-Malaysia Community Service Program in SB Gombak Utara: 2023).

Various Islamic organizations have increasingly undertaken various da'wah and educational initiatives to assist and ensure the availability of learning facilities, teaching staff, and other support for educational advancement for Indonesian citizens, especially children. Since 2010, several organizations have been involved, including Muhammadiyah through the Islamic Student Association (PCIM), Muslimat Nahdlatul Ulama through its special branch leadership (PCI), and other organizations. The condition of the families of Indonesian citizens is such that it is necessary to strengthen Islam through da'wah and Al-Islam Muhammadiyah aimed at children in the studios supported by Gombak Utara Kuala Lumpur both through indoor and outdoor learning.

3. Partner Issues

Limited Access to Education

International marriage presents a unique challenge for any household. In practice, many fail to navigate it successfully. This is particularly true for Indonesian citizens married to Malaysian citizens in Kuala Lumpur. As a result, family problems are occurring, affecting the children. Furthermore, few Indonesian citizens and their children possess official documents confirming their relocation as Malaysian citizens. This creates social inequality and limits their access to

government services, particularly adequate education. Information from partners indicates that the children at Sanggar Gombak Utara have limited access to adequate education. Furthermore, they live in broken homes. Education is crucial, especially for children aged 6-12, or elementary school level. Their development requires proper supervision and guidance from teachers or parents. This is especially true for children from less harmonious families or those experiencing significant family problems. Psychologically, changes in a child's behavior and attitude are usually always related or associated with the surrounding environment, where the environment in which he grows becomes an alternative and his first outlook on life about how the life he lives continues to change. This process is usually influenced by the child's own developmental psychology, at elementary school age where around 6 to 12 years old children experience many changes as well as thoughts and outlooks on life obtained from observations and analysis of the surrounding environment such as school, family, society and social circles (Talita Anggraini, 2023).

4. Method

This study aims to provide Islamic and Muhammadiyah-based learning for Indonesian residents of Sanggar Utara, Gombak, Malaysia. Qualitative descriptive research was used to explore the experiences, perceptions, and deeper meanings held by Indonesian residents of Sanggar Utara, Gombak, Malaysia. The approach used in this study is a case study, with Sanggar Utara Gombak as the main unit of analysis. This study explores how the community can apply and practice Islamic and Muhammadiyah teachings in their daily lives through the PKM-KI program. In-depth interviews with community members, parents, and administrators of Sanggar Utara Gombak were conducted. Participatory observation in religious and social activities was also conducted to obtain data and provide deeper insights.

5. Discussion and Solutions to Partner Problems

Based on the presentation in chapter 1, we outline the main problems experienced by our partners, namely limited access to education. Therefore, we propose several solutions, including the following:

a. Cheerful Study

This Ceria Study is a program aimed at providing understanding of religion for children and the surrounding community at Sanggar Gombak Utara Kuala Lumpur Malaysia, but packaged in cheerful and fun ways and methods. This study delivered by the PKM-KI Team is carried out regularly, with this activity it is hoped that it can increase understanding of religion, increase faith and devotion, provide motivation and inspiration and overcome the problems experienced by Indonesian citizens in North Gombak, Kuala Lumpur, Malaysia.

b. Qur'an Study Group

The Sanggar Mengaji (Qur'an Study Group) is a program designed and aimed at improving the quality of Quran recitation and memorization of children at the Sanggar in Gombak Utara, Kuala Lumpur, Malaysia. This program is organized by the PKM-KI Team on a scheduled basis. Through this program, students are expected to develop good reading skills and memorize short surahs that will benefit them.

c. Islamic Fun Games

This activity not only provides entertainment for the children living there, but is also hoped to serve as a fun way to learn about Islam, increase their understanding of the religion, and strengthen their bonds with Islam. The Islamic Fun Games program will include competitions such as an Islamic Quiz, Calligraphy, and Painting competitions.

6. Implementation Method

a. Program Description

The community service program is implemented through an international partnership program, appointing Sanggar Gombak Utara, Kuala Lumpur, Malaysia, and the Muhammadiyah Special Branch Leadership (PRIM) Malaysia as partners. Based on a situational analysis and proposed solutions to address the problems faced by the Indonesian community in Sanggar Gombak Utara, organized by the Sanggar Gombak Utara Management, Kuala Lumpur, Malaysia.

- 1) Preliminary Study: Data collection and discussions with practitioners regarding strategies for instilling Islamic values in Indonesian citizens living in North Gombak.
- 2) Planning: Designing relevant community service activities to address partner issues.
- 3) Implementation: Implementing community service activities in collaboration with partners Sanggar Gombak Utara, Kuala Lumpur, Malaysia, and the Muhammadiyah Special Branch Leadership (PRIM), with the theme: "Strengthening Islam and Muhammadiyah for Cross-Cultural Indonesian Citizen Families in Sanggar Utara, Kuala Lumpur, Malaysia."
- 4) Controlling: The controlling phase aims to monitor activities to determine whether they are proceeding according to plan or whether there are any deficiencies.
- 5) Evaluation: Reviewing the implementation of community service activities by the community service team and management of Sanggar Utara and PRIM Malaysia.
- 6) Reporting: The activity report and publication phase is carried out by the proposing team.

In this community service, the proposing team and partners in this service activity collaborated in implementing the Workshop activity, involving Indonesian citizens who were accommodated by the Management of Sanggar Utara and PRIM Malaysia and PRIM as the target participants of the community service activity of the international partnership program. The resource persons for this service activity were a collaboration between the proposing team and partners, with the division of topics according to the theme of Strengthening Islam and Muhammadiyah for Cross-Cultural Indonesian Citizen Families in Sanggar Utara Kuala Lumpur Malaysia. The parties involved in the service activity include:

- 1) Vice Rector I (Academic Affairs) as the policymaker for the Tri Dharma Perguruan Tinggi (Three Pillars of Higher Education), specifically the Community Service (PKM-KI) policy.
- 2) LPMPP Universitas Muhammadiyah Surakarta as the institution facilitating funding for the 2023 PkM-KI activities.
- 3) The leadership of Sanggar Utara Kuala Lumpur Malaysia and PRIM Malaysia as the licensing authority for the collaborative implementation of the activities and the coordinator of the partner parties for the collaborative community service activities.
- 4) Students of Universitas Muhammadiyah Surakarta in 2023, as members of the PkM-KI activities.

b. Materi dan Teknis Kegiatan Materi Kajian Ceria

1. Learning about the obligatory worship (thaharah and prayer, and how to perform them).
2. Providing an understanding of daily etiquette (eating, drinking, dressing, etc.).
3. Islam and Muhammadiyah (Basic Orientation and Introduction to Muhammadiyah).

Technical Activities of the Cheerful Study

This activity will be led by the PKM-KI team on a rotating basis, according to a predetermined schedule. The activity will take place three times over two weeks, using the materials outlined above. It is hoped that this activity will enhance the religious education of children living in Sanggar Gombak Utara, Kuala Lumpur, Malaysia.

Technical Activities of the Qur'an Study Group

This studio activity was carried out twice during the PKM-KI activity according to the predetermined schedule. This activity will be carried out by the PKM-KI TEAM together by forming small groups for the children and listening to the reading of the Al-Quran and guiding additional memorization of short letters for children starting from Qs. Al-Fill up to Qs. An-Nas. Through this activity, it is hoped that the children of North Gombak Sanggar will be able to read and memorize short letters.

Islamic Fun Games Technical

This activity will be held once during the PKM-KI program, at the end of the program. This activity is both a competition and entertainment for the children of the North Gombak Studio, presented by the PKM-KI Team. The competitions will include an Islamic Quiz Competition, Calligraphy Competition, and a Wall Magazine Competition. This activity is expected to hone the creativity of the children at the North Gombak Studio.

7. Technical Implementation of The Program

Implemented Programs

1. Learning Studio

a. Activity time

The activity was held on Friday, June 21, 2024 from 9:00 to 12:30 pm

b. Place of Implementation

The place where learning activities are carried out is at the North Gombak learning studio house, Kuala Lumpur, Malaysia

c. Number of participants

The number of participants in this activity was 30 children from the North Gombak learning studio

d. Activity Implementation Procedures

Stages of implementing learning studio activities by determining the learning topic, namely "Taharah" which is adapted to the class level of students in the North Gombak studio, namely. Students or students are expected to be able to understand the definition of Taharah, as well as the procedures for performing Taharah.

e. Activity Documentation**2. Cheerful Study Material****a. Activity time**

The activity will be held on Monday 24 June 2024 from 09.00 to 12.30 pm

b. Place of implementation

The place where learning activities are carried out is at the North Gombak learning studio house, Kuala Lumpur, Malaysia

c. Number of participants

The number of participants in this activity was 32 children from the North Gombak learning studio

d. Procedures for implementing activities

This activity is carried out by the PKM-KI Team in rotation according to a predetermined schedule. In two weeks this activity will take place 3 times with materials that have been prepared as above. Through this activity, it is hoped that it can increase religious education for children living in Sanggar Gombak Utara Kuala Lumpur Malaysia.

e. Activity Documentation



3. Islamic Fun Games

a. Activity Time

The activity will be held on Monday, June 26, 2024, from 9:00 AM to 12:30 PM.

b. Location

The learning activity will be held at the Gombak Utara Learning Center, Kuala Lumpur, Malaysia.

c. Number of Participants

The number of participants in this activity is 32 children from the Gombak Utara Learning Center.

d. Activity Implementation Procedure

This activity will be held once during the PKM-KI program, at the end of the program. This activity is both a competition and entertainment for the children of the Gombak Utara Learning Center, presented by the PKM-KI Team. The competitions will include an Islamic Quiz Competition, Calligraphy Competition, and a Wall Magazine Competition. This activity is expected to hone the creativity of the children at the Gombak Utara Learning Center.

e. Dokumentasi Foto Kegiatan





8. AI Disclosure Statement

The authors acknowledge the use of artificial intelligence (AI) tools, specifically ChatGPT, to assist with language refinement, paraphrasing, and improving manuscript clarity. The use of

AI was limited to editorial support and did not involve the generation of core research ideas, data analysis, original findings. All content has been carefully reviewed, revised, and validated by the authors to ensure its accuracy, originality, and academic integrity.

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