

Formation of Religious Character in Migrant Children Through Daily Worship Routines at PKBM PNF KBRI Kuala Lumpur

Muhammad Zidan Irfani *, Adelia Rifqa Salza

Universitas Islam Syarifuddin Lumajang
Pondok, Wonorejo, Kec. Kedungjajang, Kabupaten Lumajang, Jawa Timur 67358, Indonesia

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ABSTRACT

This study aims to describe how the routine of worship in three phases morning, Dzuhur, and Asar contributes to the formation of religious character among Indonesian migrant children at PKBM PNF KBRI Kuala Lumpur through a service learning approach. The phenomenon arises from the need for a stable space for religious habituation for migrant children who face urban life challenges and limited spiritual guidance at home. The service learning approach is applied because it enables collaborative accompaniment among researchers, teachers, and students, positioning worship activities as real, lived practices that strengthen religious values through direct experience. The participants consisted of 25 purposively selected fifth-grade students. Data were gathered through semi-structured interviews, participatory observations conducted between 19 September and 13 October on Monday–Friday, and documentation of daily PKBM activities. Thematic analysis produced three key findings. First, communal worship routines establish a consistent daily spiritual structure through practices such as morning salawat, Dhuha and Hajat prayers, istighosah, and Dzuhur and Asar congregational prayers. Second, alternating roles in performing azan and iqomah cultivate independence, responsibility, and self-confidence. Third, the series of worship activities functions as a safe and supportive space that nurtures calmness, discipline, and a sense of belonging to a religious community. The study concludes that service learning through structured communal worship is an effective accompaniment strategy within nonformal education. The findings underline the need to strengthen religious habituation programs at PKBM and enhance community collaboration to support the spiritual development of migrant children. Further research is recommended to examine the long-term impact of these practices on students' character formation and psychological well-being.

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Corresponding Author:

Muhammad Zidan Irfani
Universitas Islam Syarifuddin Lumajang
Email: zidanirfani00@gmail.com

INTRODUCTION

Daily worship routines at PKBM PNF KBRI Kuala Lumpur grow as a social practice that is jointly meaningful by teachers and students. Every morning before learning begins, the children read salawat, perform Dhuha and Hajat prayers, then follow istighosah and prayers led by the PKBM manager. At Dzuhur and Asar times, they gather again for congregational prayers, with azan and iqomah performed alternately by the children. Field observations show that this activity is seen as a calming moment and provides a sense of order before learning (Observation, 22 September 2025). Such spiritual rhythm creates a stable space amidst migration dynamics, as stated in studies on the role of communal rituals in maintaining psychosocial balance in migrant communities (Reyes-Espiritu, 2023; Budiarto, 2024).

In the context of migrant life, children face not insignificant social and economic pressures, so they need a consistent space to organize themselves. Parents interviewed stated that work makes them rarely able to accompany their children's worship at home (Armansyah, 2022; Djumadi et al., 2023). On the other hand, children mention PKBM as a place that provides the most stable routine, because there they find a structured daily life rhythm (Mintarsih, interview, 22 September 2025). This finding is in line with studies showing that migrant children need a consistent environment to strengthen their identity and emotional development (Adegbami & Osungboye, 2024). In this situation, morning, Dzuhur, and Asar worship routines are not only spiritual activities, but also a safe space that they interpret as a source of calmness and religious closeness (Fuadi et al., 2024). Religious values grow through daily interactions between teachers and students, not through formal teaching. Teachers explain that they do not provide religious lessons in a theoretical form, but invite children to follow worship while giving examples directly (Nafisah, interview, 23 September 2025). This way supports the idea that internalization of values occurs through habits and warm relations (Antoni, 2025; Revandi et al., 2025).

Children's involvement in leading azan and iqomah alternately makes them feel trusted and valued, as seen from how they describe the task (Observation, 23 September 2025). In migrant families that are often limited in worship accompaniment due to long work rhythms (Erlina, 2025), this communal experience becomes an important medium in shaping children's spiritual understanding (Hosokawa et al., 2023; Liu et al., 2021). As a community education institution, PKBM develops activities based on the real needs of migrant children and the religious culture of the community. Accompaniment shows that teachers arrange worship activities flexibly while still involving children in every process (Observation, 24 September 2025). This pattern is in line with the principle of service learning, where learning grows from direct participation, social relations, and mutual service between students and the community (Munifah & Ardiyansyah, 2022; Wardani, 2025). Thus, worship routines at PKBM are not a forced administrative program, but a practice born from shared habits and interpreted through collective experience (Hoerniasih et al., 2023). The three-phase worship also becomes part of a living and relevant learning experience for migrant children (Dewi & Meilya, 2022; Kesumayani, 2025).

Several studies show that communal worship practices can strengthen discipline and religious character of students (Kamila et al., 2025; Raito & Latifah, 2022; Rudiyanto, 2025). However, the success of value internalization in previous research tends to be linked to formal school contexts and family roles (Arifqa & Ependi, 2024; Rahmawaty, 2025). Meanwhile, the nonformal education context that accommodates migrant children rarely receives empirical attention. Field observations at PKBM show that changes in children's behavior do not come from strict rules, but from the involvement and acceptance they feel every day (Observation, 24 September 2025). This gap shows that studies on how the three-phase worship routines are understood and implemented within the service learning framework in migrant communities are still very limited. This study aims to explore how teachers and migrant children interpret daily worship routines at PKBM PNF KBRI Kuala Lumpur as part of the service learning process. The analysis focus is directed at the subjective experiences of children, the mechanisms of three-phase worship habituation, and the social interaction dynamics that shape their religious character.

To gain depth of understanding, the study focuses observations and interviews on groups of students who are most consistent in following the entire series of daily worship and are able to provide reflections on their experiences. This approach does not aim to normatively assess the effectiveness of worship, but to understand how spiritual meaning is formed through daily shared practices. The urgency of the study lies in the need for a religious development model that grows from community experience, not from uniform formal structures. The involvement of children and teachers in worship routines at PKBM shows that religious development can develop through togetherness, exemplification, and service, not through doctrinal approaches (Luciana, 2022; Lutfiati, 2024). In addition, service learning in the migrant context helps strengthen social relations and children's mental health (Halawa et al., 2024; Novianti et al., 2025; Pamungkas et al., 2021). Thus, this study contributes to the development of a humanistic, contextual, and child-centered nonformal education model for migrant children.

METHOD

This study uses a qualitative approach with a service learning design, which positions community experience as the main source of knowledge formation. The choice of this approach is in line with the research focus that emphasizes children's subjective interpretation of the three-phase worship routines and the interaction dynamics formed at PKBM PNF KBRI Kuala Lumpur. Service learning allows researchers to be directly involved in daily activities, build dialogue with participants, and observe how worship practices are understood and implemented within an experience-based learning framework (Bukidz, 2022a; Kustiawati et al., 2022). The study was conducted at PKBM PNF KBRI Kuala Lumpur from 19 September to 13 October 2025, on Monday to Friday. The activity schedule was adjusted to the PKBM's daily worship rhythm, where on Fridays observations were only conducted on morning worship because school activities ended before Dzuhur. The researcher's daily presence over almost a month allows for an in-depth understanding of the patterns of morning, Dzuhur, and Asar worship, including changes in atmosphere, children's involvement, and habituation practices that emerge in each phase (Observation, 19 September–13 October 2025). The study population includes all students from grades 1–6 with a total of about 175 children. However, the study focuses on 25 fifth-grade students selected through purposive sampling technique. This group is prioritized because they are the most consistent participants in following the entire series of worship, have more mature communication skills compared to lower grades, and are recommended by teachers for their reflective abilities. In addition to students, teachers who facilitate worship are also made informants through interviews, and snowball sampling technique is used to add sources deemed to have relevant experiences (Handayani, 2024). This selection is in line with the research objective oriented towards deepening meaning, not generalization.

The research procedure was carried out through three main stages. The initial stage includes preliminary observations to recognize the flow of PKBM activities and adjust the researcher's role in the field. The core stage involves participatory observation in the entire series of three-phase worship, semi-structured interviews with students, teachers, and some guardians, as well as collection of documentation in the form of activity photos, schedule notes, and salawat texts. In interviews, the researcher encourages informants to explain their experiences in following worship, including how they understand the alternating azan and iqamah and the influence of worship routines on comfort, discipline, and social relations in class (Mintarsih, interview, 24 September 2025). The final stage is carried out through reflective discussions with several teachers to confirm their interpretations of worship activities and re-test the researcher's initial interpretations. Research instruments consist of observation guidelines, semi-structured interview guidelines, and documentation sheets. Observation guidelines are used to record children's behavior, interaction dynamics, emotional atmosphere, and details of worship implementation. Interview guidelines are prepared flexibly so that informants can convey experiences naturally, while documentation sheets are used to collect supporting data that strengthens the validity of findings. The combination of these three instruments helps researchers capture communal experiences holistically in accordance with service learning characteristics. Data analysis follows the interactive model of Miles et al. (2020), which takes place simultaneously through data reduction, data display, and conclusion drawing processes. All data from observations, interviews, and documentation are coded to map main themes such as: (1) children's religious experiences in three-phase worship habituation, (2) teachers' contributions as facilitators, and (3) dynamics of religious character formation in daily interactions. Data validation is carried out through source triangulation by comparing findings from students, teachers, and documents; method triangulation by matching results from observations, interviews, and documentation; and member checking by asking some informants to confirm the researcher's interpretations. To maintain traceability of the process, an audit trail is systematically compiled throughout the study (Lestari & Rakhmawati, 2023).

RESULTS

The results of the study conducted from 19 September to 13 October 2025 show that the worship routines implemented at PKBM PNF KBRI Kuala Lumpur form strong religious habituation patterns in fifth-grade children. Every morning before learning begins, around 07.30, students gather to read salawat together. This activity is continued with Dhuha and Hajat prayers, then closed with a series of istighosah and prayers. Repeated observations show that this morning activity creates a calm emotional atmosphere and helps children prepare themselves for the learning process. One student expressed that, "If we have read morning salawat, it feels like the heart is calmer and ready to learn." (Faris, interview, 26 September 2025). Teachers also affirm the same, stating that morning religious activities help condition the class before academic activities begin (Hawa, interview, 26 September 2025).

In addition to morning activities, Dzhuhur and Asar worship activities play an important role in forming children's discipline and courage. These two worships are performed congregationally, and before prayer begins, students take turns as azan and iqamah officers. This habituation is done alternately so that every child has a chance to perform. Observations find that some children prepare themselves long before prayer time arrives, both to memorize azan phrases and to strengthen their courage in performing in front of friends. One student recounted, "At first I trembled when azan, but because I often get turns, it's normal now." (Rivad, interview, 29 September 2025). This finding shows that courage and self-confidence grow naturally through direct experience, not through verbal instructions. In in-depth interviews, teachers explain that their role in worship activities is not as a single director, but as a facilitator. They do not determine who should do what, but give opportunities for children to carry out tasks according to the schedule they have agreed on themselves. Teachers only ask, "Who is scheduled for azan today?", and children then respond independently (Observation, 29 September 2025).

This facilitation pattern creates a religious atmosphere that is jointly owned, not forced. One teacher stated, "If they consider this activity theirs, they are even more enthusiastic about doing it." (Afni, interview, 29 September 2025). This approach strengthens a sense of responsibility, because children feel they are an important part of the worship process. This study also finds that worship routines have significant emotional impacts on migrant children. Many of them come from migrant worker families with long working hours, so opportunities to perform worship in a directed manner at home are very limited. Some children admit that they feel more comfortable performing worship at PKBM than at home. One student conveyed, "At home rarely pray together, because parents come home late. If at PKBM can pray together." (Nayla, 30 September 2025). Teachers also reinforce this finding by stating that most students live in narrow apartments that do not provide adequate worship space (Afni, interview, 30 September 2025). Thus, PKBM functions as a space for emotional stability that helps reduce the social pressures they experience.

Data analysis shows that daily worship activities encourage the formation of three main character values, namely discipline, courage, and togetherness. Discipline value emerges from routines carried out consistently every day. One student explained, "If you are used to Dzhuhur prayer here, you memorize the schedule. If it's this time, definitely go to the mosque." (Haitami, 2 October 2025). Courage is formed through alternating azan and iqamah, while togetherness is reflected in interactions between students during congregational prayers. Some students say that the congregation makes them feel closer to friends. "If praying together, it feels like having a family here," said one student (Batrisya, 8 October 2025). Observations also show that after congregational prayers, children tend to be calmer and better able to manage their emotions, even small conflicts between students appear to decrease during the study period (Observation, 8 October 2025). These findings show that the three-phase worship routines are not only ritual activities, but also habituation mechanisms that influence children's social and emotional behavior. In the context of discussion, these results are in line with previous research showing that routine worship practices influence the discipline and religious character of students (Kamila et al., 2025; Raito & Latifah, 2022).

However, this study expands that understanding by viewing it in the context of migrant children facing emotional pressures, residential instability, and minimal family time together. The function of PKBM as a space for emotional and moral stability also strengthens the findings of Reyes-Espiritu (2023) which highlights how religious communities can become "support networks" for vulnerable groups. In addition, the role of teachers as facilitators in worship habituation reaffirms the importance of a participatory accompaniment model, as discussed by Arifqa & Ependi (2024). In this study, character values are not instilled through direct instructions, but through shared experiences, in accordance with service learning principles that emphasize active involvement as a source of learning.

This approach fosters a stronger sense of ownership and responsibility compared to instructive learning methods. Overall, this study shows that daily worship routines at PKBM PNF KBRI Kuala Lumpur function as a space for forming religious character specific to migrant children. Structured, participatory, and communal worship habits encourage the development of discipline, courage, and togetherness values. These findings fill

the gap in previous research that has not much highlighted the three-phase worship habituation as a character development model in the nonformal education context for migrant children.

The research findings show that the three-phase worship routines at PKBM PNF KBRI Kuala Lumpur not only function as religious practices, but also as habituation mechanisms that foster emotional stability, discipline, courage, and togetherness in migrant children. This interpretation is in line with the theory of religious character habituation which emphasizes the importance of repeated experiences and active involvement in forming values and behaviors (Kamila et al., 2025; Raito & Latifah, 2022). However, this study expands that understanding through the context of migrant children, where family instability and social pressures make the religious habituation space in schools play a more significant role compared to formal education or activities at home. In line with research by Armansyah (2022) and Djumadi et al. (2023), migrant children indeed face adaptation challenges and unstable socio-economic conditions. Interview findings show that most parents work long hours so they are unable to provide adequate religious accompaniment, a condition also highlighted by Erlina (2025). In this context, PKBM emerges as an alternative space that fills the gap in spiritual accompaniment. The three-phase worship routines provide emotional and spiritual structure that they do not always get at home.

This affirms the view of Reyes-Espiritu (2023) that communal rites can function as psychosocial support networks for migrant communities. The role of teachers as facilitators is also an important finding. Teachers do not direct worship authoritatively, but give space for children to take roles, especially through alternating azan and iqomah habituation. This pattern shows participatory accompaniment practices as suggested in the service learning approach, which places students as active subjects in the learning and character strengthening process (Bukidz, 2022b; Kustiawati et al., 2022). This facilitative role supports the results of research by Arifqa & Ependi (2024), which states that internalization of religious values is more effective when teachers act as accompanists who open participation spaces, not as single centers of direction.

This finding provides a new perspective that in the context of migrant children, the participatory facilitation model not only supports character development but also fosters a sense of ownership towards religious practices. If compared to research conducted in formal school environments, such as those put forward by S. Rudiyanto (2025) and Rahmawaty (2025), this study shows different dynamics. In formal schools, worship habituation is often carried out through institutional regulations, whereas at PKBM PNF KBRI Kuala Lumpur, habituation emerges from natural interactions of children with teachers and friends through more organic social mechanisms. This contextual difference shows that religious character formation in nonformal education spaces offers flexibility and emotional closeness that is not always present in formal school systems. This study's findings also provide theoretical contributions to studies on migrant children, especially regarding how nonformal education environments can become spaces for reconstructing religious and social identity. Children's participation in congregational worship Children's participation in congregational worship, taking roles as muazin or iqomah filler, and the social interactions built during worship show that religious identity is not only formed through family, but also through community that functions as a "second family". This strengthens the idea of Nabillah et al. (2024) and Aumar et al. (2023) that nonformal education can function as an arena for character formation equivalent to formal education when managed with a participatory approach.

From a practical side, this study's findings provide important follow-up directions. The three-phase worship habituation can be used as a reference for designing more structured character development programs at PKBM, for example through the preparation of religious habituation guides that can be applied by teachers and volunteers. In addition, facilitator training is also needed so that teachers have the capacity for consistent participatory accompaniment. Other PKBM with similar student characteristics can replicate this model by adjusting to the social and emotional needs of students, especially migrant communities that need spiritual stability spaces in daily life. From the research development side, there is a need to explore further how worship routines interact with family dynamics, especially regarding how children interpret differences in religious experiences at home and at PKBM. Further research can also expand the focus on experience differences based on gender or conduct longitudinal studies to see the long-term impact of worship habituation on religious development in adolescence.

This study has limitations in the relatively short data collection duration, namely less than a month, so it has not been able to capture behavioral change dynamics more deeply. The scope of the study is also limited to one PKBM, so different social and religious contexts in other PKBM cannot be generalized widely. In addition, migrant family backgrounds such as jobs, work hour patterns, or housing conditions are not explored in detail so that variations in children's religious experiences at home are not described comprehensively. These limitations open opportunities for further research to use longitudinal, multi-site, or deeper ethnographic approaches.

CONCLUSION

This study affirms that the three-phase worship routines at PKBM PNF KBRI Kuala Lumpur make a real contribution to forming the religious character of migrant children. Based on interviews and observations, morning, Dzuhur, and Asar activities as well as azan and iqomah habituation encourage discipline, courage, and emotional stability in children. These routines also create a space for togetherness that strengthens their religious identity in a dynamic migration environment. These findings imply that nonformal education institutions need to maintain and develop communal worship habituation as a character accompaniment strategy. It is suggested to increase reflection spaces, alternating participant involvement, and strengthen communication with migrant parents. Further research can review the long-term impact of this habituation and expand studies on family contributions in the process of religious value internalization.

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