



## Religious Moderation Education at Madrasah Manbaul Uloom Malaysia

Mohammad Thoha<sup>1</sup>, Hilmi Qosim Mubah<sup>2</sup>, Itaanis Tianah<sup>3</sup>, Rinta  
Ratnawati<sup>4</sup>, A. Fatikhul Amin Abdullah<sup>5</sup>, Abdul Mukhid<sup>6</sup>, Busahwi<sup>7</sup>

<sup>1,2,3,4,5,6,7</sup> Universitas Islam Negeri Madura, Indonesia,

E-mail; <sup>1</sup>mohammadthoha@iainmadura.ac.id, <sup>2</sup>hilmi.qosim@iainmadura.ac.id,

<sup>3</sup>itaanis.tianah@iainmadura.ac.id, <sup>4</sup>rinta.ratnawati@iainmadura,

<sup>5</sup>fatikhul.amin@iainmadura.ac.id, <sup>6</sup>abd.mukhid@iainmadura.ac.id,

<sup>7</sup>busahwi@iainmadura.ac.id

---

### Abstract

**Keywords:**  
Education;  
Religious  
Moderation;  
Manbaul  
Uloom.

This article examines the implementation of religious moderation education at Madrasah Manbaul Uloom through two complementary models: formal and non-formal. The non-formal model is realized through institutional policies that encourage communal interaction in shared spaces without regard to ethnic distinctions, thereby fostering inclusivity and mutual respect. Meanwhile, the formal model is systematically integrated into the curriculum, ensuring that values of moderation are embedded within structured learning processes. Employing a qualitative research approach with a descriptive design, this study draws upon interviews with 15 students enrolled at Madrasah Manbaul Uloom, alongside three caregivers (ustadz/teachers) who served as key informants. These perspectives provide nuanced insights into both the conceptualization and practical enactment of religious moderation within the institution. The findings reveal that the values cultivated at Madrasah Manbaul Uloom encompass respect for religious diversity, recognition of ethnic plurality, and the active prevention of violence and hate speech. Collectively, these practices demonstrate how religious moderation education can be operationalized in ways that not only strengthen interfaith and interethnic harmony but also contribute to the broader goal of nurturing a peaceful and tolerant society. This study underscores the significance of integrating moderation values into both formal curricula and informal institutional practices, offering a model that may be replicated in similar educational contexts.

---

### Abstrak:

**Kata Kunci:**  
Pendidikan;  
Moderasi Beragama;  
Manbaul Uloom

*Artikel ini mengkaji implementasi pendidikan moderasi beragama di Madrasah Manbaul Uloom melalui dua model yang saling melengkapi, yaitu formal dan non-formal. Model non-formal diwujudkan melalui kebijakan institusi yang mendorong interaksi bersama dalam ruang yang sama tanpa membedakan latar belakang*

*etnis, sehingga menumbuhkan inklusivitas dan sikap saling menghargai. Sementara itu, model formal diintegrasikan secara sistematis ke dalam kurikulum, sehingga nilai-nilai moderasi tertanam dalam proses pembelajaran yang terstruktur. Penelitian ini menggunakan pendekatan kualitatif dengan desain deskriptif, melibatkan wawancara dengan 15 siswa Madrasah Manbaul Uloom serta tiga pengasuh (ustadz/guru) sebagai informan kunci. Perspektif mereka memberikan pemahaman yang mendalam mengenai konsep dan praktik pendidikan moderasi beragama di madrasah tersebut. Hasil penelitian menunjukkan bahwa nilai-nilai moderasi yang dikembangkan mencakup penghormatan terhadap keragaman agama, pengakuan atas pluralitas etnis, serta upaya pencegahan munculnya kekerasan dan ujaran kebencian. Secara keseluruhan, praktik ini menunjukkan bahwa pendidikan moderasi beragama dapat dioperasionalkan melalui integrasi kurikulum dan kebijakan kelembagaan, sehingga tidak hanya memperkuat harmoni antaragama dan antaretnis, tetapi juga berkontribusi pada terwujudnya masyarakat yang damai dan toleran. Penelitian ini menegaskan pentingnya pengintegrasian nilai moderasi dalam pendidikan formal maupun non-formal sebagai model yang dapat direplikasi di konteks pendidikan serupa.*

Received : December 24, 2024; Revised: February 24, 2026; Accepted: February 28, 2026

© Tadris Jurnal Pendidikan Islam  
Universitas Islam Negeri Madura, Indonesia

<https://doi.org/10.19105/tjpi.v20i2.17572>



This is an open access article under the [CC-BY-NC](https://creativecommons.org/licenses/by-nc/4.0/) license

## 1. Introduction

Religious moderation education is crucial for migrant children as a key to developing a balanced and inclusive religious identity within the context of the cultural diversity they encounter. Religious moderation education helps migrant children understand and appreciate different religious values. It also helps to shape a generation that is able to live peacefully among others in a diverse society by promoting attitudes of tolerance, respect, and a broad understanding of other religions.<sup>1</sup> The presence of radicalism in societies with backgrounds of religious conflict is something that must be avoided.<sup>2</sup> In this regard, the rise of radicalism is often linked to the failure of religious education to foster moderate attitudes and behavior.<sup>3</sup> Therefore, the implementation of religious moderation in society can be carried out through education in institutions.<sup>4</sup>

Migrant children often face challenges in integrating into societies with different cultural and religious backgrounds.<sup>5</sup> This integration process is complex because it involves adjusting to social norms, language, and cultural values that

<sup>1</sup> Ade Abdul Hak and Riyan Adi Putra, "Information Literacy Effect on Religious Moderation among Students of Islamic and Public Universities" 11, no. 2 (2025), <https://doi.org/10.20473/rj.V11-I2.2025.312-329>.

<sup>2</sup> Beatrice A. de Graaf and Kees van den Bos, "Religious Radicalization: Social Appraisals and Finding Radical Redemption in Extreme Beliefs," *Current Opinion in Psychology* 40 (2021): 56–60, <https://doi.org/10.1016/j.copsyc.2020.08.028>.

<sup>3</sup> Umar Al Faruq and Dwi Noviani, "Pendidikan Moderasi Beragama Sebagai Perisai Radikalisme Di Lembaga Pendidikan," *TAUJIH: Jurnal Pendidikan Islam* 3, no. 1 (2021): 59–77, <https://doi.org/10.53649/taujih.v3i1.91>.

<sup>4</sup> Edy Sutrisno, "Aktualisasi Moderasi Beragama Di Lembaga Pendidikan," *Jurnal Bimas Islam* 12, no. 2 (2019): 323–48, <https://doi.org/10.37302/jbi.v12i2.113>.

<sup>5</sup> Agnieszka Jaszczak et al., "Revitalization of Public Spaces in Cittaslow Towns: Recent Urban Redevelopment in Central Europe," *Sustainability (Switzerland)*, 2021, <https://doi.org/10.3390/su13052564>.

differ from those of their country of origin.<sup>6</sup> Religious differences often become an additional factor that further complicates this process.<sup>7</sup> Such conditions can trigger mental health imbalances and psychological distress. Chen states that perceptions of discrimination and social isolation in host countries are directly associated with an increased risk of mental illness among migrants.<sup>8</sup>

When migrant children interact with communities of different religions, they may experience internal conflict regarding their religious identity, especially if their religious values and practices contradict with the culture or values encountered in the new society. This can negatively affect the development of their religious identity and trigger serious identity conflicts, which in turn may disrupt their overall social integration process. In this context, incidents of intolerance and radicalism in the name of religion can create uncondusive conditions within society. Graaf states that radicalization is influenced by feelings of uncertainty and injustice, as well as personal and existential attitudes such as moral anger, guilt, and narcissism. However, these feelings must be transformed into frames of injustice, religious beliefs, and narratives in order to trigger behavior.<sup>9</sup>

Malaysia is one of the main destination countries for migration from neighboring nations such as Indonesia, the Philippines, and Thailand. Musli states that many foreign migrants in the country come from Indonesia, Bangladesh, and the Philippines.<sup>10</sup> As a country with a significant level of migration, migrants arriving from various countries particularly from Southeast Asia bring cultural and religious diversity that enriches the nation's social landscape. The International Organization for Migration (IOM) notes that workers from Indonesia constitute the largest group, and Malaysia is the one among the Southeast Asian countries that receive the highest number of migrants.<sup>11</sup>

Migrant children in Malaysia generally come from low-income families and live in marginalized communities.<sup>12</sup> Handoyo mentions that most Indonesian migrant workers are employed in oil palm plantations and are categorized as unskilled laborers. Because many of them lack official documentation, they face difficulties accessing public services and are unable to enroll in formal educational institutions.<sup>13</sup> As a result, they often do not receive the same access

---

<sup>6</sup> Moch Tolchah and Muhammad Arfan Mu'ammam, "Islamic Education in the Globalization Era; Challenges, Opportunities, and Contribution of Islamic Education in Indonesia," *Humanities and Social Sciences Reviews*, 2019, <https://doi.org/10.18510/hssr.2019.74141>.

<sup>7</sup> Asep Iwan Setiawan et al., "Transforming Religious Education Through Inclusivity : How Indonesian Pesantren Cultivate Moderate Islamic Values and Da ' Wah Practices" 9, no. 1 (2026): 70–92.

<sup>8</sup> Wen Chen et al., "Pre-Migration and Post-Migration Factors Associated with Mental Health in Humanitarian Migrants in Australia and the Moderation Effect of Post-Migration Stressors: Findings from the First Wave Data of the BNLA Cohort Study," *The Lancet Psychiatry* 4, no. 3 (2017): 218–29, [https://doi.org/10.1016/S2215-0366\(17\)30032-9](https://doi.org/10.1016/S2215-0366(17)30032-9).

<sup>9</sup> de Graaf and van den Bos, "Religious Radicalization: Social Appraisals and Finding Radical Redemption in Extreme Beliefs."

<sup>10</sup> Musli Musli, Della Amrina Yusra, and Yumasdaleni Yumasdaleni, "Pekerja Migran Malaysia Asal Kerinci Jambi Dan Pendidikan Anak-Anak Mereka," *Jurnal Kependudukan Indonesia* 17, no. 2 (2023): 179, <https://doi.org/10.14203/jki.v17i2.712>.

<sup>11</sup> International Organization for Migration, "Memperkuat Perlindungan Pekerja Migran Indonesia Di Malaysia," IOM Indonesia, 2023.

<sup>12</sup> Sutrisno, "Aktualisasi Moderasi Beragama Di Lembaga Pendidikan."

<sup>13</sup> Budi Sulistya Handoyo and Reza Triarda, "Problematika Pendidikan Di Perbatasan:

to quality education as Malaysian citizens. Alami points out that, overall, the children of Indonesian migrant workers (PMI) in Malaysia, regardless of their legal status, continue to face strict educational policies applied to non-Malaysian citizens.<sup>14</sup>

Religious education plays a crucial role in shaping the identity and values of migrant children. However, religious education that lacks a moderate approach can reinforce polarization and interreligious conflict; therefore, religious moderation is necessary. In general, religious moderation promotes a balanced, tolerant, and inclusive understanding and practice of faith. Thus, education grounded in religious moderation is considered an effective solution for addressing religious conflicts and strengthening social harmony.<sup>15</sup>

Although education on religious moderation is important for migrant children, there has been limited research conducted on this topic. This lack of research makes it difficult to assess the effectiveness of religious moderation education programs and to develop improved initiatives. Therefore, this study is considered essential to fill the existing gap in knowledge. The findings of this research are expected to provide valuable input for the development of inclusive and diversity-oriented educational policies in Malaysia. In addition, this study may serve as a source of inspiration for other educational institutions that wish to implement a religious moderation approach.

Madrasah Manbaul Uloom is one of the Islamic schools that has implemented an innovative religious moderation education program. Research on this program can help to evaluate its effectiveness and to develop a model of religious moderation education that can be applied in other madrasahs. The madrasah is known for its moderate educational approach. A study conducted at this institution offers insights into the practice of moderate religious education for migrant children.

By understanding this background, research on religious moderation education for migrant children in Malaysia, particularly at Madrasah Mambaul Ulum, is expected to provide in-depth insights into the role of education in strengthening social integration and interreligious harmony.

What distinguishes Madrasah Manbaul Uloom from other madrasahs is that it has highly heterogeneous students and teachers, coming from different ethnicities, nations, and countries, with diverse cultures, customs, and traditions. Therefore, it is particularly interesting that individuals from such diverse backgrounds are able to cooperate, get to know one another, and show mutual respect.

## 2. Methods

This study employed a qualitative research approach using a descriptive qualitative design. In this context, the researcher collected data from various sources and processed it in accordance with qualitative procedures. The results of the data analysis are presented descriptively, using words and sentences that are relevant to the events occurring in the field.

---

Studi Kasus Pendidikan Dasar Bagi Anak Pekerja Migran Indonesia (PMI) Di Negara Bagian Sarawak, Malaysia," *Transformasi Global* 7, no. 2 (2020): 201–13, <https://doi.org/10.21776/ub.jtg.2020.007.02.2>.

<sup>14</sup> Athiqah Nur Alami et al., "Sulitnya Akses Pendidikan Anak Pekerja Migran Di Malaysia, Apa Kendalanya?," *theconversation.com*, 2023.

<sup>15</sup> Umar Al Faruq and Dwi Noviani, "Pendidikan Moderasi Beragama Sebagai Perisai Radikalisme Di Lembaga Pendidikan."

This research involved interviews with 15 students studying at Madrasah Manbaul Uloom. In addition, three caregivers (ustadz/teachers) were interviewed as key informants to gain an understanding of the form and implementation of religious moderation education at Madrasah Manbaul Uloom, along with one administrator. Based on the researcher's observations, the students indeed come from diverse socio-cultural backgrounds.

Data collection was conducted through triangulation, involving students, teachers, and the administrator.<sup>16</sup> Data analysis was carried out inductively, and the qualitative research findings emphasize the importance of generalization grounded in empirical evidence. Descriptive research was used to describe the "meaning of the data" obtained by the researcher by presenting supporting evidence. Thus, the researcher was able to obtain in-depth data containing both meaning and factual information. The meaning was derived from authentic and verified data, reflecting the underlying values behind the collected information.

This research was conducted at Madrasah Mambaul Uloom Malaysia, located at Jalan Taman Sejahtera, 52000 Kuala Lumpur, Federal Territory of Kuala Lumpur, Malaysia.

### 3. Result and Discussion

#### 3.1 The History of Manbaul Uloom

Madrasah Mambaul Uloom was established in 2010 as a manifestation of dedication to Islamic education, particularly for the Muslim community in the surrounding area. Built on *waqf* (endowed) land provided by the government, the madrasah was initially proposed to construct a surau (prayer hall) along with dormitory facilities. This development aimed to create a supportive learning environment, especially for migrant children who require access to religious education integrated with accommodation.

In 2012, Madrasah Mambaul Uloom opened a special class dedicated to Qur'an memorization (hifz). This program was designed to meet the needs of the Muslim community in producing a high-quality generation of Qur'an memorizers. As a form of legal recognition, the madrasah was officially registered with JAWI (Federal Territories Islamic Religious Department) in 2015. This step demonstrates the management's commitment to ensuring the sustainability of education in accordance with Islamic regulations in Malaysia.

The curriculum at Madrasah Mambaul Uloom focuses on Qur'an memorization, which consists of three daily processes: *Saba'* in the morning, *Sabdi* before noon (*Dhuhr*), and *Manzil* after noon.

"As early as three o'clock in the morning, activities have already begun. At 3:00 a.m., the students perform tahajjud prayer, followed by the *dawn* (Subuh) prayer, and then recite Surah Yasin. After breakfast, from 7:00 to 8:00 a.m., they attend a class called *Saba'*, which involves submitting newly memorized verses that were memorized after Maghrib, after 'Isha, and before Subuh."<sup>17</sup>

After the *Saba'* class, at 9:00 a.m., they enter the *Sabdi* class, which focuses on revising the new memorization for about two hours. The minimum target depends on the amount memorized, which can range from 11 and a half to 15 juz'. After that, they take rest. At *Dhuhr* time, the ustadz wakes them up. After performing the *Dhuhr* prayer in congregation, the students form *Halaqah* (circles) to recite supplications related to eating etiquette for about five minutes.

---

<sup>16</sup> Zuchri Abdussamad, *Metode Penelitian Kualitatif* (Makassar: Syakir Media Press, 2021).

<sup>17</sup> Wawancara Ustad Abdul Qowi, Malaysia, 2 Juli 2024

At 2:30 p.m., they return to class for the *Manzil* session, which means revising previous memorization. For example, if a student has memorized five juz', all five will be reviewed."

### 3.2. The Implementation of Religious Moderation Education for Migrant Children at Madrasah Mambaul Uloom, Malaysia

The implementation of religious moderation education at Madrasah Manbaul Uloom is carried out through curricular activities specifically designed for Qur'an memorizers (*huffaz*). The students (*santri*) of Madrasah Manbaul Uloom who commute daily are generally between 7 and 10 years old, while those who reside at the madrasah are around the age of 11 to 17 years old. The implementation of religious moderation education at Madrasah Manbaul Uloom is conducted through both formal and non-formal approaches.

#### a) Non-formal

The non-formal implementation of religious moderation is carried out by integrating students from different countries into the same dormitory rooms. This arrangement helps them become accustomed to diversity and encourages them to respect one another despite their differences.

The following is the data of students at Madrasah Manbaul Uloom:

Table. 1.1 The data of *santri* in Madrasah Manbaul Uloom

No	Name	Nationality	Descendants
1	Muhamamad Hazim B. Razak	Malaysian	Melayu
2	Danyal Ikhwan B. Nurfazely	Malaysian	Melayu
3	Muhamamd Aidil Putra	Malaysian	Melayu
4	Muhamamad Afiq Hamizan	Malaysian	Melayu
5	Muhamamad Ilham Hafiz	Malaysian	Melayu
6	Muhamamad Daniel B. Isa	Malaysian	Melayu
7	Tasnim Iman B. Mohd Firdaus	Malaysian	Melayu
8	Muhamamad Rasul Putra	Malaysian	Melayu
9	Muhamammad Amrin B	Malaysian	Melayu
10	Muhamammad Akmal Raihan	Malaysian	Pakistani
11	Muhamammad Nuurnazeef	Malaysian	Pakistani
12	Muhamammad Nurnafiz	Malaysian	Pakistani
13	Muhamammad Nurnaqib	Malaysian	Pakistani
14	Muhamammad Najmuddin	Malaysian	Pakistani
15	Muhamammad Firdaus Haziq	Malaysian	India
16	Muhamammad Mustaqim	Malaysian	India
17	Muhamammad Arifin	Malaysian	India
18	Sahibullah Aibar bin Sauqi	Malaysian	Indonesia
19	Muhamammad Syazlan Haziq	Malaysian	Indonesia
20	Muhamammad Haikal	Malaysian	Indonesia
21	Sya'bul Iman Noor hadi	Malaysian	Indonesia
22	Muhammad Mirza Hakim	Malaysian	China
23	Aiman bin Ismail	Malaysian	Thailand
24	Muhamamd Mostofa Kamal	Malaysian	Bangladesh
25	Alfi hasan	Malaysian	Bangladesh

The students of Manbaul Uloom come from various countries: 9 are Malay, 5 are Pakistani, 3 are Indian, 4 are Indonesian, 1 is Chinese, 1 is Thai, and 2 are Bangladeshi. Students from these diverse ethnic backgrounds are placed together in the same dormitory rooms without distinction based on

ethnicity or race. This arrangement is intended to cultivate the values of moderation, mutual respect, and cooperation among different ethnic groups.

b) Formal

The implementation of religious moderation education at Madrasah Manbaul Uloom is also carried out through the curriculum. The students participate in various study sessions and attend classes at *Jamaah Islamiyah* three days in a week. The curriculum includes the study of fiqh from various schools of thought (*madhahib*), including guidance on how to interact respectfully with non-Muslims. It also covers *sharia*, *muamalah* (Islamic social and economic transactions), and other religious subjects.

Within the madrasah, religious moderation education is further implemented through institutional regulations. Students are strictly prohibited from bullying, mocking, or ridiculing their peers. Any student who violates these rules will receive special guidance and counseling from the supervisors and the *mudir* (head of the madrasah).

### 3.3 Forms of Religious Moderation Education for Migrant Children at Madrasah Mambaul Uloom, Malaysia

This madrasah implements an educational approach that emphasizes the principles of moderate Islam, namely teaching that prioritizes tolerance among religious communities, a comprehensive understanding of Islamic teachings, and the development of critical attitudes toward social issues. For migrant children, who are generally exposed to various cultures and languages, religious moderation education is essential to strengthen their sense of identity without losing the ability to interact harmoniously with the surrounding community. The forms of moderation practiced at Madrasah Manbaul Uloom include:

a) Respecting Different Religions

One form of religious moderation education implemented at Madrasah Mambaul Uloom is teaching about religious pluralism. Students are taught to understand that Islam promotes peace and respect for other religions. This education does not focus solely on theoretical religious instruction but also provides opportunities for students to engage in dialogue and share experiences with peers from different religious backgrounds. In this way, they are taught not to see differences as obstacles, but as opportunities to strengthen relationships with others.<sup>18</sup> Education on religious pluralism is conducted when students attend lessons at the central *Jamaah Islamiyah*.<sup>19</sup> In this institution, students of Madrasah Manbaul Uloom are taught to understand differences through materials delivered by appointed *ustadz* (teachers).

b) Recognition Of Ethnic Plurality

Religious moderation education at Madrasah Mambaul Uloom also involves character development. Students are taught to practice moderate Islamic values in their daily lives, such as respecting differences, avoiding extremist attitudes, and maintaining good relationships with others. In this regard, the madrasah functions not only as an institution that imparts religious

---

<sup>18</sup> Umu Fauziyah, Muhammad Maulana, and Nur Kholis, "Strengthening the Value of Religious Moderation in Islamic Boarding Schools" 3, no. 1 (2022): 20–39.

<sup>19</sup> Muhammad Qorib, Universitas Muhammadiyah Malang, and Universitas Muhammadiyah Sumatra, "The Practice of Religious Moderation Based on Theo-Anthropocentric in Indonesian Islamic Boarding Schools: A Phenomenological Study" 7, no. 2 (2022): 183–93.

knowledge, but also as one that shapes positive social behavior, especially for migrant children who often live in challenging circumstances.<sup>20</sup>

In addition to formal education, Madrasah Manbaul Uloom also provides opportunities for migrant children to deepen their language skills, particularly in Arabic and Malay. Language instruction aims to facilitate communication and social integration, both within the madrasah environment and in Malaysian society more broadly. By mastering these languages, migrant children are expected to better understand Islamic teachings and interact more fluently with peers from diverse backgrounds.

Furthermore, this study found that religious moderation education at Madrasah Manbaul Uloom involves collaboration with parents and the surrounding community. Teachers at the madrasah regularly communicate with parents to ensure that the religious education received by migrant children aligns with the values practiced at home. The local community is also involved in various madrasah activities, aiming to create an environment that supports the development of religious moderation among migrant children.

In addition to teaching moderate religious education, Madrasah Mambaul Uloom also pays attention to the psychosocial development of migrant children. They are provided with support to cope with feelings of anxiety or isolation resulting from relocation from their home countries to Malaysia. This support is delivered through intensive counseling and guidance, with the goal of helping migrant children feel accepted and adapt to their new environment without losing self-confidence.

In terms of curriculum, Madrasah Mambaul Uloom has adapted its teaching materials to be relevant to the needs of migrant children. The curriculum includes instruction in *aqidah* (Islamic creed), *fiqh* (Islamic jurisprudence), Islamic history, and *tahfidz* (Qur'an memorization), adjusted to the social and cultural context of Malaysia. Moreover, the values of moderation emphasized in the madrasah's curriculum encourage students to think critically about the role of religion in daily life and how religion can serve as a source of peace in a pluralistic society.

Religious moderation education at Madrasah Mambaul Uloom also integrates a project-based approach, in which students are assigned to design and implement social projects that benefit the community. Through these activities, they are taught not only religious values but also the importance of social contribution in fostering harmonious living. These projects may include charity activities, fund-raising for humanitarian cases, or collaboration with other social institutions.

#### c) Prohibiting Violence and Hate Speech

Hate speech, such as mocking others which let alone engaging in acts of violence is strictly prohibited at the madrasah. Any student who violates this rule will receive sanctions, which may even include summoning their parents. Based on interviews with informants, there have been no cases of hate speech or violence committed among students. Indirectly, the process of memorizing the Qur'an and understanding its meanings fosters the internalization of values that teach that violence and insulting others are unacceptable.<sup>21</sup>

<sup>20</sup> Mohammad Thoha and H.A. Ghazali, "Dampak Penerapan Sistem Zonasi Dalam Penerimaan Peserta Didik Baru," *TADRIS: Jurnal Pendidikan Islam*, 2020, <https://doi.org/10.19105/tjpi.v15i1.3302>.

<sup>21</sup> Interview with Mudir Madrasah manbaul Uloom

Evaluation of religious moderation education at Madrasah Mambaul Uloom is conducted periodically to measure the effectiveness of the methods implemented. This assessment involves various stakeholders, including teachers, parents, and members of the community, in order to gain a comprehensive understanding of the students' development. The results of these evaluations serve as a basis for continuously improving and developing educational programs to better meet the future needs of migrant children.<sup>22</sup>

In addition, Madrasah Mambaul Uloom actively engages in research and development to enhance the quality of education for migrant children. The institution collaborates with other educational organizations in Malaysia and abroad to develop curricula that are adaptive and responsive to contemporary changes. Through such cooperation, migrant children are expected to gain access to quality education that not only teaches religious knowledge but also equips them with life skills necessary for participation in a global society.<sup>23</sup>

As an educational institution focused on religious moderation, Madrasah Mambaul Uloom also utilizes technology to support the learning process. Various digital platforms are used to access teaching materials, participate in religious discussions, and engage in activities that promote a moderate understanding of religion. This enables migrant children who may face physical difficulties in attending classes to remain connected to learning materials and interact with their peers.

To support religious moderation education, Madrasah Mambaul Uloom also provides training for its teachers to deepen their understanding of the principles of religious moderation. This training aims to strengthen teachers' capacity to convey moderation values in ways that are relevant and effective for migrant children from diverse cultural and social backgrounds.

Through this comprehensive and inclusive approach to religious moderation education, Madrasah Mambaul Uloom aspires to produce a generation that not only understands religion deeply but also upholds humanitarian values and actively contributes to building a harmonious society. This education serves as a foundation for migrant children to develop their identities as religious individuals while also becoming part of a diverse global community.

Ultimately, this study shows that religious moderation education at Madrasah Mambaul Uloom has a significant impact on the personal and social development of migrant children. Through a humanistic approach grounded in moderate Islamic values, the madrasah has successfully created a learning environment that fosters tolerance, empathy, and readiness to face the challenges of an increasingly complex and multicultural world.

Religious moderation education for migrant children at Madrasah Mambaul Uloom Malaysia plays an essential role in shaping a young generation that not only understands religious teachings deeply but is also capable of living harmoniously within a multicultural society. The madrasah has become a model for many educational institutions focusing on character and identity development of migrant children through moderate religious education. The concept of

---

<sup>22</sup> Mohammad Thoha, Moh Zaiful, and Rosyid Miftahul, "Ghuru Tolang : Shift in Patterns of Santri-Kiai Socio-Cultural Relations in the Life of the Madurese Millennial Society" 6, no. 2 (2024).

<sup>23</sup> Mohammad Thoha, Moh Zaiful, and Rosyid Miftahul, "Ghuru Tolang : Shift in Patterns of Santri-Kiai Socio-Cultural Relations in the Life of the Madurese Millennial Society" 6, no. 2 (2024).

religious moderation implemented aims to instill values of tolerance, respect for differences, and peace within a pluralistic society.

Migrant children often face significant identity challenges, particularly when living in a country where the majority population differs in culture and religion. Madrasah Mambaol Uloom serves as an institution that provides comprehensive spiritual and social education to help migrant children maintain their religious identity while also teaching them how to interact positively and inclusively with the broader community. Religious moderation education at this madrasah addresses not only Islamic instruction but also emphasizes the importance of understanding and appreciating religious and cultural diversity.<sup>24</sup>

One concrete form of religious moderation education implemented is instruction focused on developing an inclusive and tolerant understanding of *aqidah* (Islamic creed). Migrant children are taught the fundamental principles of Islam that promote peace, unity, and respect for others. Through this instruction, they are expected to internalize moderate religious teachings that avoid extremist and intolerant attitudes. This approach is particularly important given the challenges they face as minorities within Malaysia's multicultural society.

Religious moderation education at Madrasah Mambaol Uloom also includes a curriculum designed to introduce migrant children to broader aspects of social life. One of the methods used is teaching them to respect diversity within society. Students are not only taught about their own religious teachings but are also guided to understand that other religions possess meaningful and positive values. Such instruction nurtures tolerance while broadening their perspectives on different ways of life.

The teaching methods applied also emphasize essential values such as mutual respect, cooperation, and empathy. In religious classes, migrant children are guided to understand the importance of creating a harmonious environment where differences in religion, culture, and background do not become barriers to building positive relationships. This education is not merely theoretical but is practiced in daily life through social activities and interactions among classmates from diverse backgrounds.

Furthermore, religious moderation education at Madrasah Mambaol Uloom integrates lessons on human rights and principles of social justice into its teaching materials. Migrant children are given an understanding of the importance of respecting individual rights regardless of ethnicity, religion, or background. This education is highly relevant, considering that migrant children often belong to vulnerable groups and may face discrimination. Through human rights education, they are expected to develop empathy and concern for others, particularly those in more difficult circumstances.

To optimize migrant children's understanding of religious moderation, the madrasah also offers various extracurricular activities that reinforce religious and social values. Activities such as religious discussions, collective study sessions, and social projects provide opportunities for students to interact directly, share knowledge, and learn from one another's experiences. These activities teach them to work together toward shared goals and appreciate each individual's contribution despite differing backgrounds.

Religious moderation education extends beyond classroom instruction through personal guidance provided by teachers to migrant children. This guidance helps students address psychological challenges, such as anxiety or

---

<sup>24</sup> A Fatikhul Amin Abdullah, Mohammad Thoha, and Abdul Mukhid, "Penguatan Nilai-Nilai Profetik Pada Peserta Didik Di Madrasah Manbaul Uloom Malaysia" 6, no. 2 (2024): 115–27.

feelings of isolation resulting from cultural and linguistic differences. Through a personalized approach, teachers assist migrant children in building self-confidence, overcoming social difficulties, and adapting to their new environment without sacrificing their religious identity.

Another approach used at Madrasah Mambaol Uloom is project-based learning, in which students are assigned tasks related to moderate Islamic values. These projects encourage critical thinking, the design of community-benefiting activities, and engagement in social action. For example, students may conduct charitable initiatives or organize events aimed at promoting interfaith understanding and tolerance within their community.

The curriculum at Madrasah Mambaol Uloom does not focus solely on Islamic religious instruction but also includes subjects that support character development and social intelligence. Subjects such as Islamic history, fiqh, and Qur'an memorization (tahfidz) are integrated with moderation values to provide a deeper understanding of religion's role in daily life. Through this approach, students are encouraged not merely to memorize religious texts but to comprehend and apply their teachings within broader social contexts.

As part of its religious moderation education, Madrasah Mambaol Uloom also implements a digital-based learning approach. Migrant children who face physical challenges in attending classes can still access teaching materials through digital platforms provided by the madrasah. This ensures flexible learning and equal opportunities to develop knowledge about religion and moderation values.

In addition, periodic evaluations are conducted to ensure that the educational methods implemented effectively foster religious moderation among migrant children. These evaluations involve teachers, parents, and the community to provide feedback on students' development, both in religious understanding and social aspects. The results are used to improve the curriculum and teaching methods to better meet the needs of migrant children in the future.

One of the primary goals of religious moderation education at Madrasah Mambaol Uloom is to prepare migrant children to actively participate in multicultural society. They are expected to become agents of change who promote peace, tolerance, and mutual understanding among diverse social groups. Through education grounded in moderate values, migrant children learn to approach differences wisely and become part of a supportive and respectful society.

This education also emphasizes the development of personal character. At Madrasah Mambaol Uloom, students are shaped not only into academically capable individuals but also into persons of strong moral character who can face life's challenges with confidence. They are taught to be honest, caring, and responsible for their actions, both personally and socially.

Madrasah Mambaol Uloom also involves parents in supporting their children's religious moderation education. Through regular communication between teachers and parents, the madrasah ensures that moderation values taught at school are also reinforced at home. This collaboration helps create an environment that nurtures tolerance and respect for diversity both inside and outside the madrasah.

Cooperation with the surrounding community is likewise an essential component of religious moderation education at this madrasah. Through various social and religious activities, migrant children learn to participate actively in society and contribute to collective well-being. This provides opportunities to develop important social skills such as cooperation, communication, and leadership, which are crucial in their daily lives in Malaysia.

#### 4. Conclusion

The Religious Moderation Education implemented at Madrasah Manbaul Uloom has been successful in fostering students' sense of care and concern for peers from different cultural, ethnic, and national backgrounds. Differences are seen as complementary rather than divisive. Although the students come from diverse ethnic and racial backgrounds, they share a common goal which is to become proficient memorizers of the Qur'an, without being limited by visible physical or cultural differences in habits and traditions.

The approach applied at this madrasah integrates a religious moderation-based curriculum with character development, social activities, and human rights education. This integration helps students understand the role of religion in their personal lives and within society. By employing various methods—such as project-based learning, extracurricular activities, and personal mentoring—the madrasah equips students not only with religious knowledge but also with the social skills necessary to interact harmoniously within a pluralistic society.

Through collaboration among teachers, parents, and the surrounding community, this educational approach ensures that the values of moderation taught at school are practiced in daily life. Regular evaluations serve as a tool to enhance the quality of education and to keep it relevant to the evolving needs of migrant children. Overall, religious moderation education at Madrasah Mambaol Uloom has had a significant impact on shaping the character of migrant children, enabling them to become tolerant individuals who care for others and are prepared to play an active role in building a more harmonious and peaceful society.

#### References

- Abdullah, A Fatikhul Amin, Mohammad Thoha, and Abdul Mukhid. "Penguatan Nilai-Nilai Profetik Pada Peserta Didik Di Madrasah Manbaul Uloom Malaysia" 6, no. 2 (2024): 115–27.
- Abdussamad, Zuchri. *Metode Penelitian Kualitatif*. Makassar: Syakir Media Press, 2021.
- Alami, Athiqah Nur, Faudzan Farhana, Rizka Fiani Prabaningtyas, and Tri Nuke Pudjiastuti. "Sulitnya Akses Pendidikan Anak Pekerja Migran Di Malaysia, Apa Kendalanya?" theconversation.com, 2023.
- Chen, Wen, Brian J. Hall, Li Ling, and Andre MN Renzaho. "Pre-Migration and Post-Migration Factors Associated with Mental Health in Humanitarian Migrants in Australia and the Moderation Effect of Post-Migration Stressors: Findings from the First Wave Data of the BNLA Cohort Study." *The Lancet Psychiatry* 4, no. 3 (2017): 218–29. [https://doi.org/10.1016/S2215-0366\(17\)30032-9](https://doi.org/10.1016/S2215-0366(17)30032-9).
- Fauziyah, Umu, Muhammad Maulana, and Nur Kholis. "Strengthening the Value of Religious Moderation in Islamic Boarding Schools" 3, no. 1 (2022): 20–39.
- Graaf, Beatrice A. de, and Kees van den Bos. "Religious Radicalization: Social Appraisals and Finding Radical Redemption in Extreme Beliefs." *Current Opinion in Psychology* 40 (2021): 56–60. <https://doi.org/10.1016/j.copsy.2020.08.028>.
- Hak, Ade Abdul, and Riyan Adi Putra. "Information Literacy Effect on Religious Moderation among Students of Islamic and Public Universities" 11, no. 2 (2025). <https://doi.org/10.20473/rj.V11-I2.2025.312-329>.
- Jaszczak, Agnieszka, Katarina Kristianova, Ewelina Pochodyła, Jan K. Kazak, and Krzysztof Młynarczyk. "Revitalization of Public Spaces in Cittaslow Towns: Recent Urban Redevelopment in Central Europe." *Sustainability*

- (Switzerland), 2021. <https://doi.org/10.3390/su13052564>.
- Migration, International Organization for. "Memperkuat Perlindungan Pekerja Migran Indonesia Di Malaysia." IOM Indonesia, 2023.
- Musli, Musli, Della Amrina Yusra, and Yumasdaleni Yumasdaleni. "Pekerja Migran Malaysia Asal Kerinci Jambi Dan Pendidikan Anak-Anak Mereka." *Jurnal Kependudukan Indonesia* 17, no. 2 (2023): 179. <https://doi.org/10.14203/jki.v17i2.712>.
- Qorib, Muhammad, Universitas Muhammadiyah Malang, and Universitas Muhammadiyah Sumatra. "The Practice of Religious Moderation Based on Theo-Anthropocentric in Indonesian Islamic Boarding Schools: A Phenomenological Study" 7, no. 2 (2022): 183–93.
- Setiawan, Asep Iwan, Yusuf Zaenal Abidin, Ridwan Rustandi, Ahmad Sarbini, Rohmanur Aziz, Universitas Islam, Negeri Sunan, and Gunung Djati. "Transforming Religious Education Through Inclusivity : How Indonesian Pesantren Cultivate Moderate Islamic Values and Da ' Wah Practices" 9, no. 1 (2026): 70–92.
- Sulistya Handoyo, Budi, and Reza Triarda. "Problematika Pendidikan Di Perbatasan: Studi Kasus Pendidikan Dasar Bagi Anak Pekerja Migran Indonesia (PMI) Di Negara Bahagian Sarawak, Malaysia." *Transformasi Global* 7, no. 2 (2020): 201–13. <https://doi.org/10.21776/ub.jtg.2020.007.02.2>.
- Sutrisno, Edy. "Aktualisasi Moderasi Beragama Di Lembaga Pendidikan." *Jurnal Bimas Islam* 12, no. 2 (2019): 323–48. <https://doi.org/10.37302/jbi.v12i2.113>.
- Thoha, Mohammad, and H.A. Ghazali. "Dampak Penerapan Sistem Zonasi Dalam Penerimaan Peserta Didik Baru." *TADRIS: Jurnal Pendidikan Islam*, 2020. <https://doi.org/10.19105/tjpi.v15i1.3302>.
- Thoha, Mohammad, Agama Islam, and Negeri Madura. "EGALITARIANISME PENDIDIKAN ISLAM (Telaah a Tas Pemikiran M. Fethullah Gülen Dan Korelasinya Dengan Pendidikan Islam Di Indonesia) 1" x, no. 1 (2022): 173–87.
- Thoha, Mohammad, Moh Zaiful, and Rosyid Miftahul. "Ghuru Tolang : Shift in Patterns of *Santri*-Kiai Socio-Cultural Relations in the Life of the Madurese Millennial Society" 6, no. 2 (2024).
- Tolchah, Moch, and Muhammad Arfan Mu'ammam. "Islamic Education in the Globalization Era; Challenges, Opportunities, and Contribution of Islamic Education in Indonesia." *Humanities and Social Sciences Reviews*, 2019. <https://doi.org/10.18510/hssr.2019.74141>.
- Umar Al Faruq, and Dwi Noviani. "Pendidikan Moderasi Beragama Sebagai Perisai Radikalisme Di Lembaga Pendidikan." *TAUJIH: Jurnal Pendidikan Islam* 3, no. 1 (2021): 59–77. <https://doi.org/10.53649/taujih.v3i1.91>.
- Utuh, Potret, and Pendidikan Karakter. *Madrasah Diniyah*, n.d.