

Assistance in the Implementation of Prophetic Values in the Daily Activities of Migrant Citizens in Malaysia

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ABSTRACT This article related to the implementation of prophetic values in the daily activities of migrant residents is the result of community service activities carried out at the Indonesian Embassy in Kuala Lumpur Malaysia. Using the PAR (participatory action research) method on December 10, 2023 by 6 people from the Abdimas team from IAIN Langsa Aceh provided material and trained how to implement prophetic values in their daily activities both at work and also where they receive coaching at this time. The migrants who are given and follow the assistance are migrants who are experiencing problems so that to comfort and make them not despair it is necessary to give directions so that they can still be enthusiastic about running life. The migrants are very enthusiastic and ready to implement prophetic values in carrying out their daily activities. Prophetic values that are trained to be implemented include attitudes; Shiddiq (honest), Fathanah (having systematic intelligence, not easily tempted by invitations without knowledge, continuing to strive to be able to return to the bosom of his beloved family by following procedures from the Indonesian Embassy), Amanah (trustworthy and not easily believe in promises outside the procedure), tabligh (dare to convey the truth in the form of opinions and dare to fight if you get bad things, spread love, dare to go out to find the zone of the times).

Keywords: *Assistance, Implementation of Prophetic Values , Migrant Citizens*

1. INTRODUCTION

Migrant citizens are an integral part of an ever-evolving global society. They leave their homeland to seek opportunities and improve their quality of life, or some are fleeing conflict in their area. They work as migrants and are paid a certain wage (Novitasari, 2020). Apart from this, Sulistyorini (2011) states that four factors influence someone to become a migrant. First, regional factors of origin include limited land ownership, low wages, limited employment opportunities and types of work in the area of origin. Second is the destination area factor. High wage levels in the destination area, available jobs, progress in the destination area, availability of complete facilities and infrastructure, including obstacles between transportation facilities, village-to-city topography, and distance.

Third is the individual factor. Malaysia is one of the largest importing countries of foreign workers in Asia, whereas Indonesia is one of the largest sources of labor in Malaysia. The four migrants had worked in certain companies but, before the contract at the company expired, moved to another company with another employer. In general, this occurs because of higher salaries offered by other companies or employers. Sometimes, this happens because they feel uncomfortable working with their previous employer or company. After all, they received unpleasant and discriminatory actions from their employer.

Based on the results of initial interviews from the implementing Abdimas team who accompanied the migrant residents as target participants for this service, they (migrant residents) received bad treatment at their workplace, so they fled to the Indonesian Embassy in Malaysia. The IAIN Langsa Abdimas Team (10 December 2023) said that initially, they hoped they could live happily as migrants working in neighboring countries. Still, in reality, they lived in misery while working as migrants. (Firdaus, Education Attache of the Indonesian Embassy in Kuala Lumpur) stated that currently, for an indefinite period, migrants with problems are being accommodated and are receiving guidance provided by the Indonesian Embassy while waiting for them to be scheduled to return to their homeland. Their life journey is so full of challenges; of course, there is a need for a relevant approach that provides enthusiasm to live a better life without being traumatic. The approach needed is, of course, one that provides good values as a guide for those carrying out their daily lives who are undergoing coaching.

One approach that can be taken is to introduce, instill, and implement prophetic values as a strong moral foundation, guiding their daily actions and activities and helping to build harmonious relationships in their living environment. As stated by Najmi (2023), migrants accommodated by the Indonesian Embassy in Malaysia were placed in shelters at the Indonesian Embassy in Malaysia, where they received protection from violence where they worked.

Many mentoring activities for migrant residents have been carried out by other community services to improve and empower the lives of migrant residents whom the Indonesian Embassy is supervising. Still, these mentoring activities are focused on assisting the implementation of prophetic values in the daily activities of migrant residents. In this mentoring activity, a number of migrant residents seemed enthusiastic about participating carefully in all activity sessions.

2. METHOD

This mentoring activity used the PAR (Participation Action Research) method; the number of respondents from migrant residents was 32 people, and the accompanying servants were five people as The IAIN Langsa Abdimas Team. The activity took place in the Hall of the Indonesian Embassy

in Malaysia. In this activity, community servants provide material about prophetic values. After listening to the material, community servants distributed blank paper. Then, they asked the migrants to write down various things they had done and what they planned to do regarding prophetic values.

3. RESULT AND DISCUSSION

The material regarding the implementation of prophetic values given to migrant residents contains practical values that can be directly displayed through attitudes in carrying out daily life. Prophetic values are various good values that can be shared with or obtained from other people in carrying out life in this world. The prophetic values that we are very familiar with since childhood are the values of the four characteristics that are mandatory for the Prophet Muhammad saw. Among others; siddiq, amanah, tabligh and fathanah. These values are not only found in the Islamic religion, but the goodness of these four values is also found in the teachings of other religions according to the religion they adhere to.

Moh. Roqib (2014) said that the term "prophetic" refers to the human figure, namely the Prophet Muhammad, who was known as a religious leader, political leader as well as a humanist-religious educator. Our life journey, education, and experiences become a medium for continuing the Prophet's preaching to realize his mission as a counselor, educator, and perfecter of human morals. The Prophet, as an ideal figure with an honest and objective attitude (Siddiq), trustworthy (Amanah), intelligent (fathanah), and conveying a message of truth (tabligh), is a source of inspiration for character values. This prophetic value can be familiarized from an early age, which will later become habituation into adulthood in order to become a *khair al-ummah* or ideal community person, not only ideal individually but also communally.

In the thoughts of Seyyed Hosen Nasr (1997), it is written that the practice of prophetic values aims to make a person know his true nature. Furthermore, there is also the idea of Kuntowijoyo's prophetic value, which is based on three main pillars, namely inviting goodness (humanization/*amar ma'ruf*), freeing humans from all forms of oppression (liberation/*nahi munkar*), and belief in a Transcendent Being as the source of truth (transcendence/*al-iman* blah). The three pillars are derived from the QS verse. Ali Imran, verse 110, which means, "You are the best people sent down among humans to command you to do what is right and abandon what is evil.

Hidayat (2021) explains again in Roqib's (2011) discussion that talking about humanization means talking about how to humanize humans, eliminating material things, dependency, violence, and hatred from and towards humans. Contextually, humanization must begin in education because education will prepare humans who are committed to maintaining brotherhood in the midst of diversity and recognizing plural realities throughout the universe as emanations from the Almighty

One. On the other hand, the principle of humanization in life seeks to introduce individuals to their identity as independent individuals and part of their social environment because implementing prophetic values does not require authoritarianism, which justifies violence.

Siddiq is an honest attitude; in this case, it contains the value of personal integrity, is not easily unstable, and can easily influence oneself with good things. Carrying out shiddiq values shows that someone appears with consistent self-quality between work and words. When working as someone who carries out any task and takes part in training, this Siddiq attitude can also be carried out with full confidence and without being dependent on doing the work. The above explains that a person living anywhere should have personal integrity and display good behaviour. Regarding personal integrity, it is generally understood that integrity is more a problem related to mental and psychological attitudes. It does not relate much to social problems, let alone physical or physical problems.

Integrity is better understood as consistency between actions and values adhered to, consistency between attitudes, words, and actions. People who have integrity are people who live in line with the values they adhere to. Personal integrity in depth can be understood as harmony and balanced and integrated development between various basic dimensions of the human self (physical, social, and mental-spiritual). However, it can also be limited to a mental-spiritual (psychic) attitude, which is usually expressed consistently in visible actions. While calling it a combination of various basic dimensions of the human self, it is more related to a person's mental and psychological attitude in carrying out their life, especially in carrying out their work (Antonius 2006). Because self-integrity is closely related to the Siddiq attitude, it is also an attitude of building trust by creating mutually beneficial relationships (symbiotic mutualism); this attitude also makes it easier to overcome and resolve problems in a good way, keep promises, and interact well in shared environmental conditions.

Another prophetic value is a trustworthy attitude, namely an attitude that other people can trust in carrying out tasks. Others will trust a person if he displays an honest and responsible attitude. A person carrying out work must be oriented towards tasks and work results, complete tasks according to directions, be diligent, steadfast, and willing to work hard and take initiative, be fun (creative and innovative), be versatile, have the enthusiasm to learn, increase knowledge and enrich knowledge. Expressing an honest opinion if you are unable to do something either because you don't know how or are unable to do it.

Someone will also be able to be trusted or given a mandate if they have high commitment, motivation, and responsibility, are visionary, and have a view into the future with the right strategies and steps regarding life in the next era. A person must also know themselves (self-

concept). A trustworthy person will always perform worship well and correctly and understand the macro value of worship.

The implementation of the final Amanah attitude is not to be ashamed and to try as best as possible so that we can return to the bosom of the family if the situation is really necessary. And convey prayers so that the family will receive them well and happily.

Fathanah is also part of the prophetic values that every individual must have in carrying out anything. Fathanah is an intelligent attitude as a result of a person's intellectual application. An intelligent person has a rational attitude and understands the situation and, when faced with a problem, will definitely be able to solve simple and complex problems. An intelligent person will easily live anywhere, not only with his goodness but also with the goodness of other people in a unified and impactful way.

This intelligence includes several things, but in this case, Ahmad explains three things, namely (1) intellectual intelligence, abilities related to practical knowledge, memory, reasoning power, and language skills. (2) emotional intelligence, which is related to human potential in learning practical skills based on five elements, namely self-awareness, motivation, self-regulation, and skills in building social relationships with other people. Furthermore, (3) spiritual intelligence is intelligence in facing and solving problems regarding the meaning and value of life. Ki Hajar Dewantara also advised that every individual must go through a process of education and training so that individuals have various intelligences because education and practice will be able to accommodate intellectual intelligence (intellectual quotient), spiritual intelligence (spiritual quotient), and emotional intelligence (emotional quotient).

Intelligent individuals will respect each other and focus on seeking sustenance for the family, have the desire to evaluate and empower themselves, and have the motivation to improve their quality. It is also important to be smart in making decisions when choosing a place to work. Because working to meet your living needs does not require you to be a migrant in another country, there are still many jobs that can be used as fields to receive wages to meet your living needs, even better if it can create jobs.

The final discussion of the prophetic value that must be implemented is the tabligh attitude, namely conveying messages in good and correct communication. This attitude can be seen in someone who is able to negotiate, provide opinions for improvement, still do good even though they don't always receive kindness, and can provide and take lessons from the deterrent effect. In mentoring activities to implement these prophetic values, when civil servants conducted interviews about how they implemented them, the migrants said that they were not capable of just doing good. At the same time, they received bad treatment and were oppressed.

Even to perform the five daily prayers, they hide in secret, although there is also one person among them who is allowed to pray freely, and there is another who is asked to bathe the dog. This made them unable to survive and continue working, so they sought shelter at the Indonesian Embassy in Kuala Lumpur. While at the Indonesian Embassy, the migrants said that they were given a place to stay, three meals a day, and regular guidance. At the Indonesian Embassy, they were guided always to do well while living with fellow migrants.



Figure 1. Assistance for Migrants in answering questionnaire (Anwar, M.Kom.I and Siti Habsari Pratiwi)



Figure 2. Answering migrants' questions (Yenny Suzana, M.Pd and Cut Intan Meutia, MA)



Figure 3. Presenting the topic to the migrant forums (Dr. Lathifah Hanum, MA and Masdalifah, MA)

CONCLUSION

From a micro perspective, there are four prophetic values, namely Siddiq, Amanah, fathanah, and tabligh. At a macro level, many good values are derived from these four values and must be implemented in living life. Other values that are also classified as prophetic attitudes in everyday life include the values of honesty, tolerance, compassion, and humility. These attitudes have been written in the source of the teachings of goodness. In the Islamic community, the source of teachings is in the holy book, the Koran, and in other religions, it is found in the holy books of the teachings they adhere to. In life, the source of teaching is found in the community, guidance, and also norms in local life. In implementing these prophetic values, of course, some things hinder things, such as the challenges of language differences, culture, and pressure from peer groups.

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CONFLICT OF INTERESTS

All authors declare that they have no conflicts of interest.

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