



Implementing Islamic Religious Education for Indonesian Migrant Workers in Riyadh: Community Support, Digital Adaptation, and Program Sustainability

Khairuddin Saleh Baharuddin

Universitas Islam Nusantara
Al-Azhaar Lubuklinggau,
Indonesia

Tri Astuti

Universitas Islam Nusantara
Al-Azhaar Lubuklinggau
Indonesia

M. Nur Kholis

Universitas Islam Nusantara
Al-Azhaar Lubuklinggau
Indonesia

Baihaki

Universitas Islam Nusantara
Al-Azhaar Lubuklinggau
Indonesia

Imam Hambali

Universitas Islam Nusantara
Al-Azhaar Lubuklinggau
Indonesia

Ahamakosee Kasor

Fatoni University
Thailand

Article Info

Article history:

Received: May, 24, 2026

Revised: June, 29, 2026

Accepted: July, 31 2026

Keywords:

Community-Based Learning;
Digital Adaptation;
Indonesian Migrant Workers;
Islamic Religious Education;
Program Sustainability.

Abstract

The increasing number of Indonesian migrant workers has intensified the need for accessible and sustainable Islamic religious education that supports both spiritual development and social well-being in overseas settings. However, limited research has examined how such educational initiatives are implemented within migrant communities and sustained under the constraints of transnational labor conditions. This study explores the implementation of Islamic religious education among Indonesian migrant workers in Riyadh, Saudi Arabia, focusing on community support, digital adaptation, and program sustainability. Employing a qualitative instrumental case study, data were collected through semi-structured interviews, participant observation, and document analysis involving migrant workers, religious educators, community leaders, and institutional representatives. The data were analyzed using Reflexive Thematic Analysis. The findings indicate that Islamic religious education functions as an adaptive community-based learning ecosystem supported by collaboration among migrant organizations, mosques, families, and the Indonesian Embassy. Digital communication platforms complement face-to-face learning, expanding participation despite occupational and geographical constraints. Nevertheless, irregular working schedules, limited mobility, financial challenges, and inconsistent attendance continue to affect long-term program sustainability. This study contributes to the literature by conceptualizing Islamic religious education as an adaptive diaspora learning ecosystem shaped by community engagement, institutional collaboration, and digital innovation. The findings provide practical insights for policymakers and community organizations seeking to strengthen sustainable religious education for migrant communities.

To cite this article: Baharuddin, K.S., Astuti, T., Kholis, M.N., Baihaki, B., Hambali, I., Kasor, A. (2026). Implementing Islamic Religious Education for Indonesian Migrant Workers in Riyadh: Community Support, Digital Adaptation, and Program Sustainability. *Al Qodiri: Jurnal Pendidikan, Sosial dan Keagamaan*, 24(2), 1.156-1.171.

INTRODUCTION

International labor migration has become one of the defining characteristics of contemporary globalization, enabling millions of individuals to pursue economic opportunities beyond their home countries while simultaneously confronting complex social, cultural, and psychological adjustments. For many migrant workers, relocation is not merely a change of workplace but a profound transformation of everyday life that influences personal identity, family relationships, and community engagement (Sakti et al., 2024). Although migration is often associated with improved economic prospects, numerous studies have shown that migrant workers frequently encounter demanding working conditions, restricted social mobility, occupational insecurity, and prolonged

* **Corresponding author:**

Baharuddin et al, Universitas Islam Nusantara Al-Azhaar Lubuklinggau, Indonesia
imamhambali2022@gmail.com

separation from their families, all of which may undermine their overall well-being (Kapilashrami & John, 2023; Sorensen et al., 2021). These circumstances become even more challenging when migrants have limited access to educational, psychological, and religious support systems in their host countries. Consequently, maintaining personal resilience requires more than financial stability, as migrants must also preserve emotional balance, moral orientation, and a meaningful sense of purpose throughout their migration experience. Within this context, religion often serves as an important source of psychological strength by helping individuals interpret adversity, regulate emotions, and sustain hope despite prolonged uncertainty (Çınaroğlu, 2024; Roszak et al., 2025). Rather than functioning solely as a private belief system, religious education can operate as a continuous learning process that strengthens ethical behavior, social connectedness, and spiritual resilience in challenging environments. Therefore, understanding how religious education is implemented within migrant communities has become increasingly important for explaining how migrants maintain both personal well-being and collective solidarity under demanding transnational living conditions.

Among Indonesian Migrant Workers (PMI/BMI) in Riyadh, the significance of religious education extends beyond the fulfillment of ritual obligations because it contributes directly to identity preservation, psychosocial adaptation, and community cohesion within a foreign socio-cultural environment. Despite residing in a country where Islam constitutes the dominant religion, Indonesian migrant workers continue to face considerable obstacles in accessing structured religious learning due to irregular working schedules, employer restrictions, transportation limitations, and varying levels of educational background. These practical constraints often reduce opportunities for sustained religious learning and create disparities in religious understanding among migrant communities. At the same time, rapid digital transformation has expanded access to Islamic educational resources through online lectures, social media platforms, and virtual study circles, allowing migrants to continue learning regardless of geographical distance or work commitments (Rubin & Guth, 2023). Nevertheless, the abundance of digital religious content also introduces new challenges related to information credibility, fragmented religious authority, and inconsistent interpretations of Islamic teachings (Abusharif, 2023; Wahid & Abdulloh, 2026). Consequently, effective Islamic religious education for migrant workers cannot rely exclusively on either conventional face-to-face instruction or digital platforms but requires an adaptive integration of both approaches within supportive community networks (Taufikin et al., 2025). This reality highlights the need to understand not only the existence of religious education programs but also the ways in which they are implemented, sustained, and experienced by migrant workers in their everyday lives. Such an understanding provides an essential foundation for developing religious education models that remain relevant, accessible, and sustainable within the unique realities of labor migration.

The implementation of Islamic religious education within migrant communities should therefore be understood as a multidimensional educational process rather than a series of isolated religious activities. In practice, effective religious education encompasses structured learning experiences that facilitate the development of religious knowledge, worship competence, ethical awareness, and interpersonal responsibility while simultaneously strengthening social belonging among participants (ErliAtun & Anggraeni, 2025). For Indonesian migrant workers in Riyadh, these educational processes are commonly organized through mosque-based study circles, majelis taklim, Qur'anic learning sessions, religious counseling, and community-led mentoring initiatives that create opportunities for continuous learning despite demanding employment conditions. Increasingly, these face-to-face activities are complemented by digital communication technologies that enable participants to access educational materials, maintain interaction with religious instructors, and receive ongoing spiritual guidance outside scheduled meetings (Chanifah et al., 2021; Masturin, 2022). The growing integration of digital platforms has expanded educational accessibility, yet it also requires careful management to ensure that learning remains interactive, contextually appropriate, and grounded in credible religious scholarship (Mashudi & Hilman, 2025). Consequently, the effectiveness of religious education depends not only on technological availability but also on the capacity of community organizations to integrate digital innovation with direct social engagement and culturally responsive educational practices. This perspective suggests that Islamic religious education among migrant workers should be viewed as an adaptive learning ecosystem in which

educational activities, community participation, and digital communication function as interconnected elements supporting long-term religious development.

Beyond educational delivery, the sustainability of religious education is fundamentally shaped by the quality of its implementation within the realities of migrant life. Contemporary implementation research emphasizes that successful programs cannot be evaluated solely by the existence of planned activities but must also consider how interventions are accepted, adopted, maintained, and adapted to specific contextual conditions (Capano & Toth, 2023; Moore et al., 2021; Skivington et al., 2021). Educational initiatives frequently encounter implementation barriers arising from organizational capacity, resource availability, participant engagement, leadership commitment, and environmental constraints, particularly when programs serve populations with irregular schedules and limited institutional support (Braimah & Rosenberg, 2021; Mendez Smith et al., 2021). These challenges are especially relevant for Indonesian migrant workers, whose participation in community-based religious education is often influenced by unpredictable working hours, physical fatigue, residential dispersion, transportation difficulties, and employment regulations. Nevertheless, community solidarity, voluntary participation, institutional collaboration, and flexible learning arrangements may function as critical facilitators that sustain educational continuity despite these structural limitations. Examining these implementation dynamics is therefore essential for understanding why certain religious education initiatives remain sustainable while others experience declining participation or limited effectiveness (Koehrsen et al., 2026; Koukounaras Liagkis, 2022). Such an implementation-oriented perspective also provides a stronger analytical foundation for designing religious education programs that are not only pedagogically meaningful but also operationally feasible within the complex realities of transnational labor migration.

Previous studies have consistently demonstrated that religion plays a significant role in supporting the psychosocial adjustment and resilience of migrant populations across diverse cultural contexts. Research involving Indonesian migrant workers and other migrant communities has shown that religious engagement contributes to emotional well-being, social integration, identity preservation, and adaptive coping strategies during migration (Adonteng-Kissi et al., 2026; Batuwanthudawa & Udayanga, 2025). More recent evidence further indicates that faith-based organizations provide valuable social capital by facilitating community participation, strengthening interpersonal trust, and fostering resilience among migrant families through structured religious activities (Nurdin, 2024). Alongside these developments, scholars have increasingly examined the role of digital technology in expanding access to religious learning, particularly through online lectures, social media, messaging applications, and virtual study groups that enable migrants to maintain educational continuity despite geographical separation. Other investigations have highlighted the transformation of religious authority in digital environments, where broader access to religious knowledge is accompanied by greater competition among religious actors and the rapid circulation of diverse interpretations (AlMazaedh et al., 2026; Whyte, 2022). Collectively, these studies establish that religious education within migrant communities extends beyond the transmission of doctrinal knowledge, functioning instead as an important mechanism for strengthening social cohesion, psychological resilience, and spiritual well-being. Nevertheless, the existing literature has largely concentrated on the outcomes of religious participation, while offering comparatively limited explanations regarding how religious education programs are operationalized, coordinated, and sustained within the everyday realities of migrant workers.

A closer examination of previous scholarship reveals several important limitations that justify further investigation (Christensen, 2024; Nadkarni & Prügl, 2021). First, many studies primarily explore migrants' religiosity, spiritual experiences, or psychological adaptation, with relatively little attention devoted to the practical implementation of community-based Islamic religious education as an organized educational intervention (Waluyo et al., 2025). Second, research on digital religion has predominantly emphasized technological transformation and changing religious authority, whereas the interaction between digital learning, face-to-face educational practices, and community support remains insufficiently understood, particularly among Indonesian migrant workers in Gulf countries (Ibnu et al., 2024; Suryaneta & Gusman, 2022). Third, implementation studies generally focus on healthcare, organizational change, or formal educational institutions using implementation science frameworks, leaving faith-based community education in transnational migrant settings substantially underexplored (Parra-Cardona et al., 2021; Wilcox et al.,

2021). Furthermore, although previous investigations acknowledge barriers such as limited mobility, occupational demands, and resource constraints, they rarely examine how these contextual factors interact with supporting actors, institutional collaboration, and adaptive educational strategies to influence the long-term sustainability of religious education programs. Consequently, there remains a significant research gap concerning the implementation mechanisms through which Islamic religious education is planned, delivered, supported, adapted, and sustained within the Indonesian migrant worker community in Riyadh (Anggara et al., 2024). Addressing this gap is particularly important because implementation processes determine whether educational initiatives remain accessible, acceptable, and capable of producing meaningful religious and social outcomes under complex migration conditions (Sarid & Binhas, 2023). Therefore, a comprehensive implementation-oriented investigation is needed to generate a deeper understanding of how community networks, institutional partnerships, and digital adaptation collectively shape the sustainability and effectiveness of Islamic religious education for Indonesian migrant workers.

Building upon these identified gaps, this study examines the implementation of Islamic religious education among Indonesian Migrant Workers (PMI/BMI) in Riyadh by adopting an implementation-oriented perspective that emphasizes not only educational activities but also the processes, actors, contextual determinants, and sustainability of program delivery. Specifically, the study investigates the forms of religious education programs provided to migrant workers, the mechanisms through which these programs are organized and implemented, the roles of community organizations, religious educators, local mosques, families, and the Indonesian Embassy, as well as the facilitating and constraining factors that influence program continuity. Furthermore, this research explores how participation in these educational activities contributes to strengthening religious understanding, worship practices, moral orientation, emotional resilience, and social cohesion among Indonesian migrant workers living in a demanding transnational environment. By integrating insights from implementation science with contemporary scholarship on migrant religiosity, community-based education, and digital religious learning, this study offers a more comprehensive analytical framework for understanding Islamic religious education in diaspora settings than has been provided in previous research. Theoretically, the findings extend the discussion on religious education by conceptualizing it as an adaptive diaspora learning ecosystem in which educational processes are shaped through the interaction of institutional collaboration, community participation, contextual adaptation, and digital communication. Practically, the study provides evidence-based recommendations for community organizations, religious institutions, policymakers, and Indonesian government representatives seeking to strengthen religious education services for migrant workers through more flexible, inclusive, and sustainable implementation strategies. Ultimately, this research contributes to the growing international discourse on migration, religious education, and implementation studies by demonstrating that the long-term effectiveness of community-based Islamic education depends not merely on the availability of educational programs, but on the capacity of multiple stakeholders to collaboratively sustain meaningful learning opportunities that respond to the complex realities of migrant workers' lives.

METHOD

Research Design

This study employed a qualitative research approach using an instrumental case study design to investigate the implementation of Islamic religious education among Indonesian Migrant Workers (PMI/BMI) in Riyadh, Saudi Arabia. A qualitative case study was considered the most appropriate methodological approach because the research sought to obtain a comprehensive understanding of educational practices embedded within a real-life social context rather than to examine causal relationships or measure statistical associations. The case under investigation comprised the ecosystem of Islamic religious education developed through Indonesian migrant communities, including mosque-based learning activities, majelis taklim, Qur'anic learning sessions, religious counseling, and digitally mediated educational interactions. This design enabled the researchers to examine how religious education programs were organized, implemented, adapted, and sustained within the unique realities of migrant workers whose participation was influenced by occupational

responsibilities, limited mobility, and community support. In addition, the study adopted an implementation-oriented perspective by emphasizing not only the existence of educational programs but also the operational processes, contextual determinants, stakeholder involvement, and sustainability of implementation. This perspective facilitated a holistic interpretation of how educational practices functioned within a transnational migrant community while accounting for the interactions between institutional support, community participation, and contextual adaptation. Consequently, the qualitative case study design provided sufficient methodological flexibility to generate an in-depth understanding of the implementation process while preserving the contextual richness of participants' lived experiences. To enhance the transparency and replicability of the research process, the overall workflow adopted in this study is presented in Figure 1. The flowchart illustrates the sequential stages undertaken throughout the investigation, beginning with problem identification and concluding with the interpretation of findings and formulation of research implications.

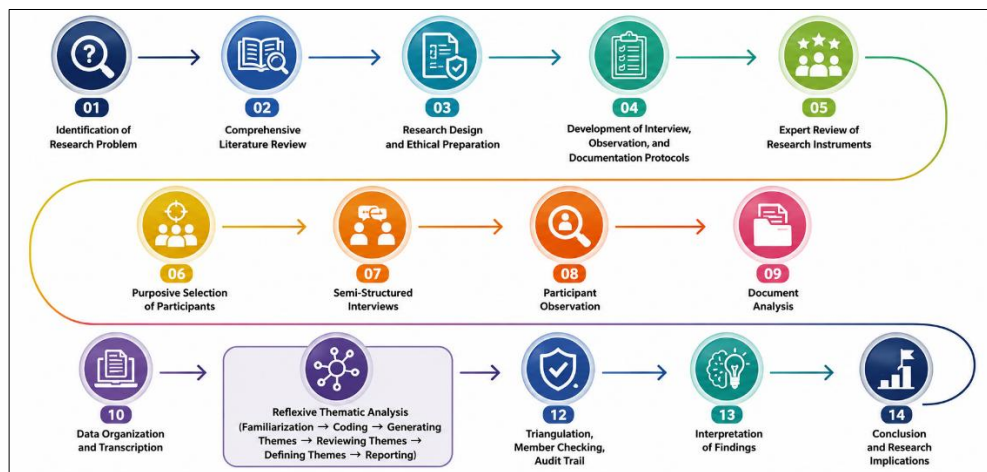


Figure 1. Research Workflow of the Study

As illustrated in Figure 1, the research followed a systematic sequence consisting of fourteen interconnected stages, including problem identification, literature review, research design, instrument validation, participant selection, data collection through multiple sources, thematic analysis, trustworthiness procedures, interpretation of findings, and conclusion development. This structured workflow ensured methodological rigor, enhanced the credibility of the findings, and provided a transparent framework that enables future researchers to replicate or adapt the study in comparable educational and migrant community contexts.

Research Setting

The study was conducted in Riyadh, the capital city of Saudi Arabia, where one of the largest Indonesian migrant worker communities in the Middle East resides. Data collection was undertaken between February and April 2026, coinciding with the regular implementation of community-based Islamic religious education activities. The research focused on educational settings established within Indonesian community organizations, local mosques, majelis taklim, Qur'anic learning groups, and digital communication platforms regularly utilized by Indonesian migrant workers. Riyadh was selected because it provides a rich context in which religious education is continuously organized despite the demanding occupational conditions experienced by migrant workers. The diversity of educational activities, community participation, and institutional collaboration available within this setting enabled an in-depth exploration of implementation processes under authentic migration circumstances.

Participants and Sampling

Participants were selected using purposive sampling to ensure that all informants possessed substantial experience related to the implementation of Islamic religious education within the Indonesian migrant community. The primary participants consisted of Indonesian migrant workers actively participating in religious education activities in Riyadh. Additional participants included community leaders, majelis taklim administrators, Islamic religious instructors (ustaz and ustazah),

coordinators of religious programs, representatives from local mosque management, family members residing in Indonesia, and representatives of the Embassy of the Republic of Indonesia (KBRI) in Riyadh who were directly involved in supporting migrant welfare and religious activities. Participants were required to have participated in religious education activities for a sufficient period, possess direct knowledge of program implementation, and voluntarily agree to participate in the study. Individuals without direct involvement in educational activities or who declined informed consent were excluded. Participant recruitment continued until thematic saturation was achieved, meaning that additional interviews no longer generated substantially new information.

Research Instruments

The researcher served as the primary research instrument, consistent with qualitative inquiry. To ensure systematic data collection, three supporting instruments were developed: a semi-structured interview protocol, an observation guide, and a document analysis checklist. The interview protocol explored participants' experiences regarding educational activities, implementation processes, supporting actors, implementation barriers, digital adaptation, and perceived educational outcomes. The observation guide documented participant interaction, learning environments, instructional practices, educational media, and community engagement during religious activities. Documentary sources included educational materials, organizational records, activity schedules, communication archives, digital learning materials, and institutional documents relevant to the implementation of Islamic religious education. Instrument development was informed by implementation science literature and previous studies concerning community-based religious education and migrant learning environments.

Instrument Trustworthiness

Prior to data collection, all research instruments underwent expert validation involving specialists in Islamic education, qualitative research methodology, and community development. Feedback from the expert panel focused on content relevance, conceptual clarity, question sequencing, contextual appropriateness, and language comprehensibility. Revisions were incorporated before field implementation to improve the quality and consistency of the instruments. Throughout the study, trustworthiness was strengthened through methodological triangulation, source triangulation, prolonged engagement, member checking, peer debriefing, and maintenance of an audit trail documenting analytical decisions. These procedures enhanced the credibility, transferability, dependability, and confirmability of the research findings.

Data Collection Procedure

Data collection was conducted sequentially following ethical approval and participant recruitment. Initially, researchers established communication with community leaders and organizational administrators to obtain permission and facilitate participant access. Semi-structured interviews were subsequently conducted either face-to-face or through online communication platforms, depending on participants' work schedules and availability. Participant observations were undertaken during mosque-based learning sessions, majelis taklim, Qur'anic learning activities, and other community religious programs to document educational practices and participant interactions. Documentary evidence was collected throughout the research process, including educational materials, attendance records, digital communication archives, organizational reports, and learning resources. All interviews were audio-recorded with participant consent, transcribed verbatim, and systematically organized together with field notes and documentary materials prior to analysis.

Data Analysis

The collected data were analyzed using Reflexive Thematic Analysis following the six-phase framework proposed by Braun and Clarke (2021). The analysis began with repeated familiarization through intensive reading of interview transcripts, observation notes, and documentary evidence. Meaningful units of information were subsequently coded inductively before being grouped into broader conceptual categories. Related categories were synthesized to generate preliminary themes that represented recurring implementation patterns across participant experiences. The preliminary themes were iteratively reviewed, refined, and clearly defined to ensure conceptual coherence and consistency with the research objectives. Throughout the analytical process, interpretations were continuously compared across multiple data sources to strengthen analytical rigor and minimize

researcher bias. The finalized themes formed the basis for interpreting how Islamic religious education was implemented, supported, adapted, and sustained within the Indonesian migrant community in Riyadh.

Ethical Considerations

This study adhered to established ethical principles governing qualitative research involving human participants. Prior to participation, all individuals received detailed information regarding the objectives of the study, research procedures, voluntary participation, confidentiality, and the right to withdraw at any stage without consequence. Written or verbal informed consent was obtained before interviews and observations commenced. Personal identities were anonymized through pseudonyms and removal of identifying information from all research records. Digital files, interview recordings, transcripts, and supporting documents were securely stored and accessed only by the research team. Given the potentially vulnerable status of migrant workers, particular attention was devoted to minimizing social, occupational, and psychological risks throughout the research process while ensuring respectful, culturally sensitive, and ethically responsible engagement with all participants.

RESULTS AND DISCUSSION

Results

During the research, it was obtained that Islamic religious learning and coaching for Indonesian Migrant Workers (BMI) in Riyadh mainly takes place through regular mosque-based recitation and the Indonesian community taklim assembly, with a schedule that is generally adjusted on working holidays, especially Fridays. The activities that BMI participated in included book studies, taklim assemblies, tahsin classes and Qur'an recitations, practical fiqh studies, strengthening faith and morals, as well as thematic studies on certain moments such as Ramadan, Umrah, and discussions of worship according to the needs of pilgrims. Several BMIs also utilize device-based learning through social media and video channels, as well as conversation groups used to deliver schedule information, reinforce materials, and reminders of worship.



Figure 2. The atmosphere of the study of the book of Riyadhush Shalihin at Al-Rajhi Mosque

Field data shows that BMI understands recitation as a learning space as well as a social space that strengthens ukhuwah, reduces loneliness overseas, and becomes a forum for mutual reinforcement in facing work pressure. The appropriateness of the implementation time is considered adequate because many activities are carried out during breaks or holidays so that they do not directly interfere with work obligations. In the context of religious practices in the workplace, it was found that some BMI received leeway to perform prayers on time, even in some work sectors there was a habit of postponing or stopping work when it came time to pray. In certain travel situations or working conditions, BMI also shows an understanding of the leniency of worship such as plural or qashar, although the level of understanding varies between individuals.

The study materials obtained during the research show an emphasis on strengthening monotheism, discipline of worship, and fostering work morals. Themes that often appear include the procedures for prayer, fasting, zakat, fostering manners, perseverance in reading the Qur'an, as well

as muamalah principles such as trust, honesty, responsibility, and respect for employers and fellow workers. In some assemblies, the material also expanded on the theme of family, wise financial management, spiritual and mental strengthening, and discussion of differences in worship practices between sects faced by BMI in Saudi Arabia. In this dynamic, the need for adaptation was found because some BMI experienced confusion in worship practices that were different from the customs in Indonesia, and recitation acted as a space for clarification so that these differences could be addressed more wisely.

The implementation of religious coaching shows a combination of lecture methods, question and answer sessions, small group discussions, and experience-sharing sessions according to the situation. The ustaz and ustazah involved map the condition of the congregation based on educational background, working conditions, and domicile access so that the delivery of material is simpler, straightforward, and applicable. The understanding of the congregation was observed through the intensity of attendance, responses to questions, simple quizzes, and changes in worship attitudes and social behavior. The media used in coaching include reference books, concise materials in the form of leaflets or digital materials, and online communication to maintain learning continuity outside of face-to-face meetings.

From the perspective of the taklim council administrators, the recitation program is managed through deliberation and coordination meetings, division of committee roles, consumption arrangements, documentation, information dissemination, and transportation organization. Operational support is obtained from a combination of venue facilities, support from local da'wah institutions, pilgrims' self-help, donations, and community activities. The most actively used communication media is a conversation group to disseminate announcements, summarize materials, monitor attendance, and organize the needs of the next activity. In managing activities, there are also regeneration efforts, including involving some BMI with a background in Islamic boarding schools or sharia studies to contribute as material fillers, tahsin companions, or community mobilizers.



Figure 3. Ummahat preparing breakfast and lunch at M.T. Al-Qowwam, Riyadh

From the institutional side, data obtained indicate that the Indonesian Embassy in Riyadh carried out debriefing and support services for BMI, including mental and spiritual aspects as part of capacity building, in addition to protection and case handling. Activities facilitated at certain moments include implementing religious activities on holidays, Ramadan activities such as iftar together and periodic lectures, as well as coordination with religious communities and Indonesian citizens. In the context of coaching, attention was also paid to efforts to prevent exposure to radical ideas through appeals for caution on social media and strengthening the orientation of BMI's existence in Saudi Arabia as a legal and safe livelihood, while still maintaining religious needs.

From the Indonesian community leaders in Riyadh, an idea was obtained that the community plays a role as the main facilitator that brings BMI closer to the study activities, especially through the provision of information networks, transportation support at certain gathering points, and the creation of an atmosphere of togetherness that encourages consistency of attendance. Behavioral differences appear to be more prominent in BMI who actively participate in religious activities, especially in emotional stability, quality of social interaction, worship discipline, and orientation of leisure activities. At the same time, it was found that religion is not solely determined by community

During the study, the most consistent barriers emerged related to transportation, distance of pilgrims' residence, limited leisure time, physical fatigue after work, and consistency of attendance. From the technical side of implementation, it was found that there was a need to strengthen supporting facilities such as sound system quality and microphone availability to support question-and-answer interactions. From the management side, the management faces operational financing challenges that encourage the need for a self-help strategy and strengthen sources of support so that activities continue to run. However, there is also a common hope from various parties that religious guidance for BMI in Riyadh will be more structured, access will be more inclusive, the use of digital media will be more effective, transportation support will be more adequate, and the regeneration of BMI cadres will be strengthened so that the impact of coaching can continue when they return to Indonesia.

Table 2. Summary of Research Results of Islamic Religious Learning and Development for Indonesian Migrant Workers (BMI) in Riyadh

Aspects of Research Results	Results Obtained During Research
Construction forms and channels	Islamic religious learning and coaching for BMI in Riyadh mainly takes place through regular mosque-based recitation and taklim assemblies of the Indonesian community.
Implementation time	Jadwal kegiatan umumnya disesuaikan dengan hari libur kerja, khususnya hari Jumat, serta memanfaatkan waktu istirahat agar tidak mengganggu kewajiban kerja.
Variety of coaching activities	Activities include book studies, taklim assemblies, tahsin classes and recitation of the Qur'an, practical fiqh studies, strengthening faith and morals, and thematic studies on certain moments such as Ramadan and Umrah.
Utilization of digital media	Several BMIs use social media, video channels, and conversation groups for schedule information, material reinforcement, and worship reminders; Online learning is used to expand access for pilgrims who are constrained by distance and time.
Functions of study for BMI	Recitation is understood as a learning space as well as a social space that strengthens ukhuwah, reduces loneliness overseas, and becomes a forum for mutual reinforcement to face work pressure.
Worship practices in the workplace	Some BMI have the flexibility to perform prayers on time; In some work sectors, there is a habit of postponing or stopping work when entering prayer time.
Understanding of leniency	In certain travel situations or working conditions, BMI indicates an understanding of plural or qashar, with varying levels of understanding between individuals.
Focus of the coaching material	The material emphasizes the strengthening of monotheism, discipline of worship, and the development of work morals.
Material content theme	Themes that often appear include the procedures for prayer, fasting, zakat, fostering manners, diligence in reading the Qur'an, and muamalah such as trust, honesty, responsibility, and respect for employers and fellow workers.
Expansion of themes and adaptation issues	In some of the assemblies, the material extended to the themes of family, wise financial management, spiritual mental strengthening, and differences in worship practices between sects; the recitation acts as a space for clarification on confusion about worship practices that differ from customs in Indonesia.
Coaching methods	The coaching combines lectures, questions and answers, small group discussions, and experience-sharing sessions according to the situation of the pilgrims.

Material delivery strategy	Ustaz mapped the condition of the congregation based on educational background, working conditions, and access to domicile so that the delivery of material was simpler, straightforward, and applicable.
Monitoring of congregational understanding	Congregational understanding was observed through attendance intensity, responses to questions, simple quizzes, and changes in worship attitudes and social behavior.
Media and teaching materials	Coaching media include reference books, concise material leaflets, digital materials, and online communication to maintain learning continuity outside of face-to-face meetings.
Governance of taklim council activities	The recitation program is managed through deliberation/coordination meetings, division of committee roles, consumption arrangements, documentation, information dissemination, and transportation organization.
Operational support resources	Operational support comes from a combination of venue facilities, the support of some local da'wah institutions, non-governmental organizations, donations, and community activities.
Internal communication patterns	Conversation groups are the most active medium for spreading announcements, summarizing materials, monitoring attendance, and arranging the needs of the next activity.
Regeneration	Efforts to regenerate were found by involving BMI with a background in Islamic boarding schools or sharia studies as material fillers, tahsin companions, or community movers.
The Role of the Indonesian Embassy in Riyadh	The Indonesian Embassy in Riyadh carries out debriefing and support services for BMI, which include mental and spiritual aspects, as well as facilitating religious activities at certain moments and coordinating with the community/association of Indonesian citizens.
Attention to media caution	In the context of coaching, attention was found to prevent exposure to radical ideologies through appeals for caution on social media and strengthening the orientation to work legally and safely.
The role of the Indonesian community	The community acts as a facilitator that brings BMI closer to recitation through information networks, transportation support at certain gathering points, and the creation of an atmosphere of togetherness that encourages consistency of attendance.
Religious variety	Behavioral differences seem to be more prominent in BMI who actively participate in activities. Still, religion is not solely determined by community membership because some individuals continue to carry out worship well even though they are not tied to a certain community.
Local mosque services for Indonesian citizens	Local mosque managers provide weekly recitation, tahsin-tilawah, translation support in certain contexts, and Indonesian language teachers in collaboration with local da'wah institutions.
BMI family response in Indonesia	Families captured changes in religious and social behavior in some BMIs, such as increased worship discipline, more polite communication, and new habits that are closer to religious values, accompanied by remote reinforcement through worship reminders and moral support.
Results of observation of the implementation of recitation	Observations show a conducive learning atmosphere, warm interaction, direct correction of Qur'an readings, continuous delivery of material with practical questions, and order of worshippers in the mosque.
Implementation barriers	Consistent obstacles related to transportation, distance of pilgrims' domicile, limited free time, physical fatigue after work, and consistency of attendance.
Technical requirements	It was found that there is a need to strengthen supporting facilities such as the quality of the sound system and the availability of microphones to support question-and-answer interactions.

Financing challenges	The management faces operational financing challenges, so it requires a self-help strategy and strengthened sources of support so that activities can continue to run.
Hope to strengthen the program	There is hope that coaching will be more structured, access will be more inclusive, the use of digital media will be more effective, transportation support will be more adequate, and the regeneration of BMI cadres will be strengthened.

Discussion

The present study demonstrates that Islamic religious education for Indonesian migrant workers in Riyadh functions as an adaptive diaspora learning ecosystem rather than merely a series of routine religious gatherings. The findings indicate that educational activities are sustained through the integration of mosque-based learning, majelis taklim, Qur'anic instruction, and digitally supported communication, enabling participants to maintain religious learning despite demanding occupational conditions. This suggests that the effectiveness of religious education is determined not solely by the availability of instructional programs but by the capacity of educational actors to continuously adapt learning strategies to the realities of transnational migration. Such an interpretation reinforces the implementation-oriented perspective adopted in this study, which emphasizes that successful educational programs should be evaluated not only by their existence but also by their ability to respond to contextual challenges while maintaining meaningful educational outcomes. From the perspective of implementation science, educational initiatives operating within complex social environments achieve greater sustainability when adaptive implementation, stakeholder collaboration, and contextual responsiveness become integral components of program delivery rather than secondary considerations (Capano & Toth, 2023; Skivington et al., 2021). Therefore, the implementation of Islamic religious education observed in this study reflects a dynamic educational process in which flexibility and contextual adaptation become essential mechanisms for sustaining learning continuity among migrant communities.

These findings further support contemporary perspectives on community-based Islamic religious education, which argue that meaningful religious learning extends beyond the transmission of doctrinal knowledge to encompass the development of moral values, spiritual resilience, and collective responsibility through active community participation (Chanifah et al., 2021; Masturin, 2022; ErliAtun & Anggraeni, 2025). The integration of formal religious instruction with continuous social interaction allowed participants to contextualize Islamic teachings within their everyday experiences as migrant workers, thereby strengthening both religious understanding and psychosocial adaptation. Rather than functioning as isolated educational events, religious learning became embedded within participants' daily social practices, providing opportunities to negotiate workplace challenges, preserve religious identity, and reinforce emotional well-being. This finding is particularly significant because it illustrates that educational effectiveness emerges through continuous interaction between pedagogical practices and participants' lived realities, a dimension that has received relatively limited attention in previous studies of migrant religiosity. While earlier research has consistently recognized religion as an important source of resilience and psychological coping among migrant populations (Çınaroğlu, 2024; Roszak et al., 2025; Adonteng-Kissi et al., 2026), the present study extends this understanding by demonstrating that structured and community-supported religious education constitutes the mechanism through which these psychosocial benefits are systematically cultivated. Consequently, this research contributes to the growing international discourse by conceptualizing Islamic religious education as an adaptive learning ecosystem in which educational implementation, community engagement, and contextual adaptation interact to sustain both spiritual development and social cohesion within the realities of international labor migration.

A further significant finding concerns the relevance of the instructional content and pedagogical strategies employed in the implementation of Islamic religious education, which were deliberately adapted to the diverse educational backgrounds, occupational conditions, and religious needs of Indonesian migrant workers. The findings reveal that learning materials extended beyond ritual practices to encompass aqidah, moral development, work ethics, family relationships, financial responsibility, and contextual discussions regarding differences in religious practices encountered in Saudi Arabia. Such thematic diversity indicates that religious education functioned not merely as

a vehicle for transmitting theological knowledge but as a practical educational process that equipped participants with ethical and spiritual competencies required to navigate the complexities of everyday migrant life. Equally important, religious educators adopted flexible pedagogical approaches by combining lectures, question-and-answer sessions, small-group discussions, and experience-sharing activities, thereby enabling participants to actively relate religious teachings to their lived experiences. This adaptive instructional approach reflects the fundamental principle of implementation-oriented educational practice, whereby program effectiveness is enhanced when instructional strategies are continuously adjusted to participants' contextual realities rather than uniformly applied across different learning environments (Capano & Toth, 2023; Koukounaras Liagkis, 2022). Therefore, the findings suggest that contextual relevance constitutes a critical determinant of educational effectiveness because it increases learners' engagement, facilitates meaningful knowledge construction, and promotes the practical application of Islamic values within occupational and social settings.

These findings corroborate previous studies emphasizing that contemporary Islamic religious education should promote holistic character formation by integrating religious knowledge with ethical reasoning, social responsibility, and contextual problem-solving rather than focusing exclusively on ritual competence (Chanifah et al., 2021; Masturin, 2022; Taufikin et al., 2025). The present study also aligns with research demonstrating that learner-centered and context-sensitive pedagogical practices enhance educational relevance by enabling participants to connect religious principles with real-life experiences. Nevertheless, this research extends previous scholarship by illustrating how contextualized religious instruction becomes particularly important within transnational migration, where migrant workers frequently encounter unfamiliar religious traditions, workplace regulations, and socio-cultural environments that require continuous religious interpretation and adaptation. Unlike formal educational settings, where curricula are relatively standardized, community-based religious education among migrant workers must remain sufficiently flexible to accommodate participants' changing circumstances while maintaining theological consistency. This adaptive pedagogical orientation explains why religious learning in the present study contributed not only to strengthening worship practices but also to improving emotional resilience, interpersonal relationships, and ethical decision-making in the workplace. Consequently, this study contributes to the international literature by demonstrating that the long-term effectiveness of Islamic religious education in diaspora contexts depends not only on what is taught but also on how educational content is contextualized and pedagogically adapted to address the dynamic realities of migrant communities, thereby expanding current understandings of community-based religious education beyond conventional curriculum-centered perspectives.

CONCLUSION

This study demonstrates that the implementation of Islamic religious education among Indonesian Migrant Workers (PMI/BMI) in Riyadh extends beyond the provision of religious instruction by functioning as an adaptive community-based learning ecosystem that integrates spiritual development, psychosocial support, and social solidarity within the realities of transnational labor migration. The findings reveal that religious education is implemented through complementary face-to-face and digital learning modalities, supported by collaboration among migrant communities, local mosques, religious educators, families, and the Embassy of the Republic of Indonesia. These collaborative arrangements contribute not only to strengthening participants' religious understanding and worship practices but also to reinforcing ethical conduct, emotional resilience, and interpersonal relationships amid demanding working conditions. Nevertheless, the sustainability and accessibility of these educational initiatives remain constrained by structural factors, including irregular work schedules, geographical dispersion, transportation limitations, financial constraints, and inconsistent participation. The study therefore highlights that the effectiveness of community-based Islamic religious education depends on the capacity of multiple stakeholders to develop flexible implementation strategies that are responsive to

migrants' occupational realities while maintaining educational continuity through appropriate digital support. Theoretically, this research contributes to the literature by conceptualizing Islamic religious education as an adaptive diaspora learning ecosystem in which educational implementation is shaped through the interaction of contextual conditions, institutional collaboration, community participation, and digital adaptation. Practically, the findings provide evidence-based insights for community organizations, religious institutions, and policymakers to strengthen the design, coordination, and long-term sustainability of religious education services for Indonesian migrant workers. Future research is recommended to examine similar implementation models across different destination countries and employ comparative or longitudinal designs to better understand how religious education influences migrant well-being, community resilience, and educational sustainability throughout the migration cycle.

AUTHOR CONTRIBUTIONS STATEMENT

Khairuddin Saleh Baharuddin Conceptualization, methodology, investigation, data curation, formal analysis, writing original draft, project administration, and corresponding author. Tri Astuti: Investigation, data collection, participant coordination, validation, and writing review and editing. M. Nur Kholis: Methodology, formal analysis, validation, visualization, and writing review and editing. Baihaki: Investigation, resources, supervision, and writing review and editing. Imam Hambali Data curation, visualization, resources, and writing review and editing. Ahamakosee Kasor Conceptualization, methodology, supervision, formal analysis, validation, writing review and editing, and final approval of the manuscript. All authors have read and approved the final version of the manuscript and agree to be accountable for all aspects of the work.

REFERENCES

- Abusharif, I. N. (2023). Religious authority, digitality, and Islam: The stakes and background. *Journal of Islamic and Muslim Studies*, 8(1), 109–119.
- Adonteng-Kissi, O., Meribe, N., Gatwiri, K., Mwanri, L., Tembo, A., Baffour, F. D., Botchway-Commey, E. N., Doyle, A. K., Chisanga, D., Moustafa, A. A., & Osuagwu, U. L. (2026). Christianity as coping mechanisms for migrants with mental health challenges in Australia: Social work implications. *Journal of Social Work Practice*, 40(1), 33–48. <https://doi.org/10.1080/02650533.2025.2480073>
- AlMazaedh, I., Tahat, K. M., Alkhalaileh, M., & Tahat, D. N. (2026). Digital religion in platform societies: Authority, mediation, and social cohesion in algorithmic publics (2010–2025). *Frontiers in Sociology*, 11. <https://doi.org/10.3389/fsoc.2026.1802281>
- Anggara, R., Mulyana, S., Gayatri, G., & Hafiar, H. (2024). Understanding the motivations of being Indonesian migrant workers. *Cogent Social Sciences*, 10(1), Article 2333968. <https://doi.org/10.1080/23311886.2024.2333968>
- Batuwanthudawa, S., & Udayanga, S. (2025). Bridging the gap between objective and subjective well-being among first-generation immigrants: Exploring the role of religion and spirituality. *Frontiers in Sociology*, 10. <https://doi.org/10.3389/fsoc.2025.1539686>
- Braimah, J. A., & Rosenberg, M. W. (2021). "They do not care about us anymore": Understanding the situation of older people in Ghana. *International Journal of Environmental Research and Public Health*, 18(5), Article 2337. <https://doi.org/10.3390/ijerph18052337>
- Capano, G., & Toth, F. (2023). Thinking outside the box, improvisation, and fast learning: Designing policy robustness to deal with what cannot be foreseen. *Public Administration*, 101(1), 90–105. <https://doi.org/10.1111/padm.12861>
- Chanifah, N., Hanafi, Y., Mahfud, C., & Samsudin, A. (2021). Designing a spirituality-based Islamic education framework for young Muslim generations: A case study from two Indonesian

- universities. *Higher Education Pedagogies*, 6(1), 195–211. <https://doi.org/10.1080/23752696.2021.1960879>
- Christensen, I. (2024). Understanding tradeoffs in the institutional design and leadership of collaborative governance. *Public Performance & Management Review*, 47(2), 263–290. <https://doi.org/10.1080/15309576.2023.2283583>
- Çınaroğlu, M. (2024). A tale of resilience and faith: Understanding grief through Islamic coping mechanisms. *Spiritual Psychology and Counseling*, 9(2), 169–186. <https://doi.org/10.37898/spiritualpc.1403670>
- ErliAtun, L., & Anggraeni, D. (2025). Exploring peer support as a determinant of religious character and student well-being in faith-based education. *Journal of Teaching Innovation and Reform*, 1, 97–105. <https://doi.org/10.65638/2978-5634.2025.01.10>
- Ibnu, F., Anas, A., Romdiati, & Saleh, R. (2024). Indonesian migrant workers and human investment for global competitiveness. In *Proceedings* (pp. 50–63). https://doi.org/10.2991/978-94-6463-362-7_5
- Kapilashrami, A., & John, E. A. (2023). Pandemic, precarity and health of migrants in South Asia: Mapping multiple dimensions of precarity and pathways to states of health and well-being. *Journal of Migration and Health*, 7, Article 100180. <https://doi.org/10.1016/j.jmh.2023.100180>
- Koehrsen, J., Buzzi, A.-L., & Hearn, A. (2026). Are religious organizations becoming green? Faith communities' role in advancing environmental sustainability in Switzerland. *Sustainability Science*, 21(2), 657–674. <https://doi.org/10.1007/s11625-025-01766-9>
- Koukounaras Liagkis, M. (2022). The socio-pedagogical dynamics of religious knowledge in religious education: A participatory action-research in Greek secondary schools on understanding diversity. *Religions*, 13(5), Article 395. <https://doi.org/10.3390/rel13050395>
- Mashudi, M., & Hilman, C. (2025). Digital-based Islamic religious education: A new orientation in enhancing student engagement and spiritual understanding. *The Journal of Academic Science*, 2(1), 53–65. <https://doi.org/10.59613/66eafx60>
- Masturin, M. (2022). Development of Islamic religious education materials based on religious moderation in forming student character. *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, 3(4), 346–355. <https://doi.org/10.31538/munaddhomah.v3i4.310>
- Mendez Smith, J., Crosby, D., & Stephens, C. (2021). Equitable access to high-quality early care and education: Opportunities to better serve young Hispanic children and their families. *The ANNALS of the American Academy of Political and Social Science*, 696(1), 80–105. <https://doi.org/10.1177/00027162211041942>
- Moore, S., Clayton, A., & Murphy, H. (2021). Seeing justice done: Courtroom filming and the deceptions of transparency. *Crime, Media, Culture*, 17(1), 127–144. <https://doi.org/10.1177/1741659019883764>
- Nadkarni, S., & Prügl, R. (2021). Digital transformation: A review, synthesis and opportunities for future research. *Management Review Quarterly*, 71(2), 233–341. <https://doi.org/10.1007/s11301-020-00185-7>
- Nuridin, M. R. (2024). Islamic faith-based organisations and their role in building social capital for post-disaster recovery in Indonesia. *Disasters*, 48(Suppl. 1), Article e12635. <https://doi.org/10.1111/disa.12635>
- Parra-Cardona, R., Zapata, O., Emerson, M., Sandoval-Pliego, R. J., & García, D. (2021). Faith-based organizations as leaders of implementation. *Stanford Social Innovation Review*, 19(3), 21–24. <https://doi.org/10.48558/rre8-dt78>
- Roszak, P., Horvat, S., Oviedo, L., & Berry, J. A. (2025). Religion and growth in resilience: Strategies to counter cognitive attacks. *Pastoral Psychology*. Advance online publication. <https://doi.org/10.1007/s11089-025-01231-5>
- Rubin, J., & Guth, S. (2023). *The guide to COIL virtual exchange: Implementing, growing, and sustaining collaborative online international learning*. Taylor & Francis.
- Sakti, S. A., Endraswara, S., & Rohman, A. (2024). Revitalizing local wisdom within character education through ethnopedagogy approach: A case study on a preschool in Yogyakarta. *Heliyon*, 10(10), Article e31370. <https://doi.org/10.1016/j.heliyon.2024.e31370>

- Sarid, A., & Binhas, A. (2023). Educational leadership for migrant and refugee education: Challenges and dilemmas in the Israeli context. *Journal of Educational Administration*, 61(4), 423–438. <https://doi.org/10.1108/JEA-10-2022-0180>
- Skivington, K., Matthews, L., Simpson, S. A., Craig, P., Baird, J., Blazeby, J. M., Boyd, K. A., Craig, N., French, D. P., McIntosh, E., Petticrew, M., Rycroft-Malone, J., White, M., & Moore, L. (2021). A new framework for developing and evaluating complex interventions: Update of Medical Research Council guidance. *BMJ*, 374, Article n2061. <https://doi.org/10.1136/bmj.n2061>
- Sorensen, G., Dennerlein, J. T., Peters, S. E., Sabbath, E. L., Kelly, E. L., & Wagner, G. R. (2021). The future of research on work, safety, health and wellbeing: A guiding conceptual framework. *Social Science & Medicine*, 269, Article 113593. <https://doi.org/10.1016/j.socscimed.2020.113593>
- Suryaneta, S., & Gusman, Y. (2022). Indonesian migrant worker learning communities in Taiwan: It is not only online learning, it is our gathering. *Ideas: Jurnal Pendidikan, Sosial, dan Budaya*, 8(1), 161–168.
- Taufikin, T., Nurhayati, S., Muzakki, A., & Adeoye, M. A. (2025). Navigating modern challenges in Islamic religious education in urban Muslim communities. *Akademika: Jurnal Pemikiran Islam*, 30(1), 91–116. <https://doi.org/10.32332/akademika.v30i1.10396>
- Wahid, S. H., & Abdulloh, S. (2026). Digital Islamic authority: A revolutionary shift or mere hype? A systematic review. *SN Social Sciences*, 6(2), Article 62. <https://doi.org/10.1007/s43545-026-01328-5>
- Waluyo, A., Jasiah, J., & Hakobyan, A. (2025). Community-based education management development model in Islamic education institutions. *Al-Fikrah: Jurnal Manajemen Pendidikan*, 13(2), 214–288. <https://doi.org/10.31958/jaf.v13i2.16323>
- Whyte, S. A. (2022). Islamic religious authority in cyberspace: A qualitative study of Muslim religious actors in Australia. *Religions*, 13(1), Article 69. <https://doi.org/10.3390/rel13010069>
- Wilcox, G., Morett, L. M., Hawes, Z., & Dommett, E. J. (2021). Why educational neuroscience needs educational and school psychology to effectively translate neuroscience to educational practice. *Frontiers in Psychology*, 11, Article 618449. <https://doi.org/10.3389/fpsyg.2020.618449>