

Strategies for Developing Students' Life Skills through the Ulama Cadre Proficiency Standards (SKKU) at Madrasah Aliyah Almaarif Singosari Malang

Nur Jazah Anil Khusna¹, Ahmad Munjin Nasih², M. Afifulloh³

Universitas Islam Malang, Indonesia

azah0309@gmail.com; munjin.nasih.fs@um.ac.id

Abstract

This study analyzes the strategy for developing students' life skills through the implementation of the Ulama Cadre Proficiency Standard (SKKU) at Madrasah Aliyah Almaarif Singosari, Malang. The research focuses on how SKKU is designed, implemented, and evaluated within the framework of Islamic education to support the growth of students' cognitive, personal, and social competencies. Employing a descriptive qualitative approach, data were gathered through observation, in-depth interviews, questionnaires, and documentation. Findings reveal that SKKU curriculum development is grounded in national education policies such as Permendiknas and KMA 183, integrated with local institutional directives. Its implementation involves continuous teacher professional development, the provision of facilities for religious practices, and the use of motivational strategies to engage students. Evaluation is conducted progressively daily, monthly, semesterly, and annually addressing both academic performance and practical life skill acquisition. Key challenges identified include low student motivation, limited teacher capacity for consistent monitoring, and insufficient parental involvement. Despite these obstacles, the study concludes that the SKKU approach significantly contributes to the holistic development of students' life skills. It emphasizes the importance of coordinated collaboration among educational institutions, families, and communities to maximize outcomes in character-based and life skill-oriented Islamic education.

Keywords: Ubudiyah Life Skills; Standard of Competence for Ulama Cadres (SKKU); Islamic Religious Education; Madrasah Curriculum; Spiritual Development

INTRODUCTION

Education is a fundamental pillar in determining the welfare and progress of a nation. However, globally, the quality of education remains a serious concern, often correlating with various social issues such as poverty, inequality, and crime (Bajrami & Ismaili, 2016; Sarker, 2011). Indonesia is no exception, particularly in facing the challenges of youth-related problems such as drug abuse, promiscuity, violence, and a steadily increasing moral decline (KPAI, 2014; Jasny et al., 2019; Aini, 2019).

This phenomenon reflects the fact that the current education system tends to focus primarily on academic achievement and provides limited space for character development and life skills based on spiritual and religious values (Nasution, 2008; Idris et al., 2012). In truth, education should ideally strike a balance between knowledge, spirituality, and practical skills, enabling students to face global life challenges effectively (Mujib et al., 2021).

In response to this issue, the researcher emphasizes the urgency of integrating Islamic religious education and life skills development as a strategic solution to form a generation that is morally upright, of good character, and adaptive to the demands of the times. The Indonesian government, through the Ministry of Religious Affairs, has encouraged the integration of religious and general knowledge, as stated in the vision of "Excellent and Moderate Islamic Education as a Global Reference." This aligns with Law No. 20 of 2003 on the National Education System, which underscores the importance of developing learners' potential holistically, including their faith, piety, and noble character (Rahman et al., 2021).

Several studies have emphasized the importance of life skills development in education (Mawardi, 2012; Muhdi & Senowarsito, 2012; Khaidir & Suud, 2020). However, most of these studies remain general in scope and have not specifically examined religious education strategies in shaping life skills grounded in **ubudiyah** (devotional) values, particularly within the context of *Madrasah Aliyah*. This represents a critical gap that must be

addressed, especially in the pesantren-based madrasah environment, which holds immense potential in nurturing students' character and spirituality.

This research offers a novelty by investigating strategies in Islamic religious education aimed at developing ubudiyah-based life skills, i.e., life skills rooted in spiritual awareness, morality, and the practical application of Islamic teachings in daily life. The study adopts a theoretical framework based on the concepts of *General Life Skills* and *Specific Life Skills* developed by the Ministry of Religious Affairs (Kemenag RI, 2015), and integrates theories of character education, values-based education, and knowledge integration in Islamic education (Abdul Mujib et al., 2021; Brolin in Muhandi & Senowarsito, 2012).

This research focuses on *Madrasah Aliyah (MA) Almaarif Singosari Malang*, an Islamic educational institution that excels not only academically but also in implementing life skills programs rooted in ubudiyah values through the *Ulama Cadre Competency Standard (Standar Kompetensi Kader Ulama, SKKU)* curriculum. The study aims to gain an in-depth understanding of how life skills grounded in religious values are systematically cultivated within the formal education system.

The primary objective of this research is to examine the strategies employed by Islamic Religious Education (PAI) teachers in shaping students' ubudiyah-based life skills. In addition, the study analyzes the various forms of such life skills developed at MA Almaarif, encompassing spiritual, social, and moral dimensions as integral components of the educational process. Moreover, it aims to explain the contribution of religious education integration in strengthening character and enhancing students' competitiveness in facing the challenges of modern life.

Through this research, it is expected that best practices will be identified, which can be replicated by other madrasahs and contribute meaningfully to the reform of religious education in ways that are more relevant to contemporary needs.

METHODS

This study employed a qualitative descriptive approach with a case study design, aiming to explore and deeply understand the strategies of *Madrasah Aliyah Almaarif Singosari Malang* in developing students' ubudiyah life skills through the *Standar Kecakapan Kader Ulama (SKKU)* program. This approach was chosen based on the need to comprehend phenomena

comprehensively within their natural context (Creswell, 2009; Moleong, 2014). The research design is exploratory in nature, focusing on a single educational institution as a single case.

The primary informants were selected purposively, including the Head of the Madrasah, the Vice Principal of Curriculum Affairs, religious subject teachers, and students from various grade levels. A total of 30 students were selected as respondents to complete an open-ended questionnaire. The purposive sampling technique was used because the selected informants were considered to have direct relevance to the research context and focus (Sugiyono, 2013).

Data were collected through direct observation, semi-structured interviews, open-ended questionnaires, and documentation (Jailani, 2023). Observation was conducted to monitor SKKU activities and the implementation of *ubudiyah* education in the madrasah. Interviews were conducted with strategic parties to gain in-depth perspectives. Questionnaires were used to capture students' perceptions of the effectiveness of religious education in fostering life skills, while documentation focused on written data such as curriculum, attendance records, activity reports, and other school archives.

The collected data were then analyzed using a thematic analysis technique, which involved the processes of categorization and in-depth interpretation of data meanings. The researcher reviewed the data obtained from observations, interviews, and questionnaires to identify emerging patterns, key strategies, and challenges in developing students' life skills based on *ubudiyah* values. Data validity was strengthened through source and method triangulation.

This study was conducted over a period of two months, from May to June 2024, covering the phases of pre-field preparation, field data collection, and initial analysis. The research process was adapted to the schedule and availability of the madrasah as the subject of the study.

RESULTS

Based on the results of observations, interviews, questionnaires, and documentation conducted during the research, several findings were identified regarding the development of students' life skills through Islamic Religious Education (*Pendidikan Agama Islam*, PAI) at the madrasah. These findings encompass various aspects, including curriculum planning

strategies, the implementation of the *Standar Kecakapan Kader Ulama* (SKKU), learning evaluation, and the challenges encountered in the life skills development process. These findings are elaborated in three main sections as follows:

1. Curriculum Planning Strategies and SKKU Implementation

Based on observations and interviews with the head of the madrasah and PAI teachers, it was found that the curriculum planning strategy is guided by three main references: the *Regulation of the Minister of National Education* (Permendiknas), *KMA 183* (Ministerial Decree of Religious Affairs), and local policies adopted by the madrasah. This indicates that the curriculum is developed in alignment with national regulations while also addressing local needs, with a strong emphasis on developing students' life skills across three core aspects: cognitive, personal, and social. These aspects serve as the foundation for nurturing students' character and competencies—not only in academic domains but also in practical life skills relevant to everyday living.

In terms of SKKU implementation, the study revealed various efforts undertaken to support its success. These include enhancing teacher quality through training and professional development, providing adequate educational facilities, and encouraging student motivation to foster active participation in learning. Moreover, the availability of practical facilities—such as those used for funeral rites and prayer practices—forms an integral part of the implementation strategy, aiming to ensure that students not only master theoretical knowledge but also gain practical experience applicable to real-life religious practices.

Learning evaluations are conducted on a daily, monthly, semesterly, and annual basis. According to teacher interviews, these evaluations focus not only on students' mastery of academic material but also on their acquisition of practical skills, such as performing religious rituals and funeral care. Such evaluations are essential to monitor students' progress and provide necessary feedback for continuous improvement.

However, the process of fostering students' life skills is not without its challenges. Based on observations and questionnaire data, the study identified several barriers, including low student motivation in attending lessons, limited time available for teachers to effectively monitor student learning, and a lack of parental involvement in supervising student development outside the madrasah. These challenges indicate that despite various efforts, both internal and external factors continue to influence the effectiveness of SKKU implementation in promoting life skill development.

2. Visual Data Presentation

To enhance understanding of the presented findings, the researcher provides two visual data representations illustrating the life skill development process and the distribution of associated challenges.

a. Flowchart of Life Skill Development through PAI

Based on documentation and field analysis, the researcher developed a flowchart representing the life skill development process through the Islamic Religious Education (PAI) subject at the madrasah. The diagram outlines three interconnected stages: curriculum planning, field implementation, and continuous evaluation. Each stage in this flow is systematically oriented to support the development of three core life skill aspects—cognitive, personal, and social. This approach demonstrates that life skill development is not limited to knowledge acquisition but also emphasizes character building and the development of students' social competencies as preparation for real-life challenges.

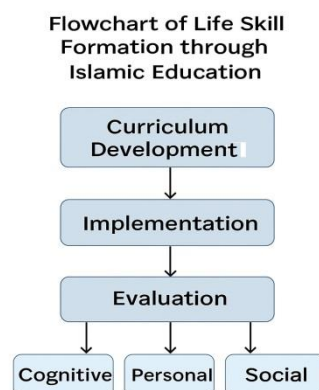


Figure 1: Flowchart of Life Skill Development through PAI

The first stage, curriculum planning, involves the integration of national regulations (such as *Permendiknas* and *KMA 183*) with local madrasah policies to ensure that curriculum development not only complies with national standards but is also responsive to the contextual needs of students. The primary focus of the curriculum design is the development of three key life skill dimensions: cognitive, personal, and social.

The second stage is curriculum implementation, which encompasses the execution of practice-based learning activities as well as the provision of facilities and infrastructure

that support the achievement of students' *ubudiyah* (religious worship) competencies. Activities such as prayer practice, funeral care, and habituation of noble character serve as essential means for shaping applicable life skills.

The final stage is continuous evaluation, conducted incrementally from daily to annual assessments. This evaluation not only measures students' cognitive achievements but also assesses their success in internalizing spiritual and social values that are essential in daily life. Overall, this flowchart represents a conceptual framework for a systematic approach to life skill development rooted in Islamic values and contextual, character-based learning.

b. Distribution of Barriers in the Development of Students' Life Skills

The following chart presents the distribution of barriers encountered during the process of life skill development among students. These barriers are categorized based on their sources: students, the madrasah, and parents. Each category is represented by a different color to facilitate analysis of the relative contribution of each party to the challenges faced in the implementation process.

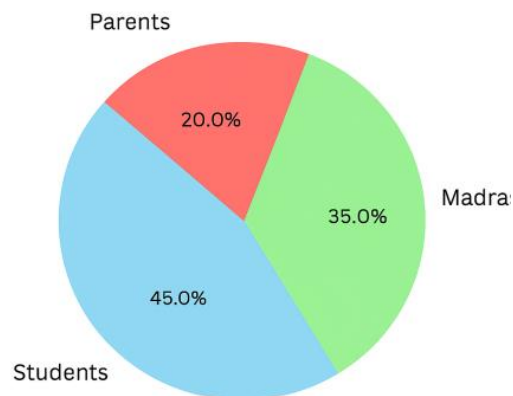


Figure 2: Bar Chart of Barrier Distribution in the Development of Students' Life Skills

Based on data analysis obtained through observation, questionnaires, and interviews, the researcher identified three main sources of barriers in the life skill development process: the students themselves, the madrasah, and parents. The visualized data in the form of a distribution chart reveals that the largest portion of

barriers stems from internal student factors, accounting for 45%. These include a lack of learning motivation, indiscipline, and low awareness of the importance of mastering life skills.

Meanwhile, the madrasah contributes 35% to the overall barriers. These are associated with limitations in providing adequate learning facilities, suboptimal monitoring of student progress due to teachers' administrative burdens, and insufficient ongoing training for educators in effectively implementing the SKKU.

Parental involvement accounts for 20% of the identified barriers. This includes a lack of support and supervision for students' learning activities outside the madrasah, as well as limited communication between the madrasah and parents, which hampers the effectiveness of parental roles in supporting students' life skill formation.

This distribution chart provides a clear overview of the proportion of responsibility borne by each party in addressing the challenges of life skill development. These findings serve as a crucial basis for formulating more targeted intervention strategies, including enhancing student motivation, strengthening the roles of teachers and the madrasah institution, and reactivating parental engagement in character education and life skill development.

3. Challenges in Life Skill Development

Based on the results of questionnaires and interviews with students, teachers, and parents, several negative data points or anomalies were identified, indicating problems in the implementation of life skill development strategies. These issues include low student motivation, limited parental involvement, and insufficient time allocation for life skill-related learning activities.

a. Student Motivation

Interviews with teachers and students revealed that many students exhibit low motivation to learn, particularly when initiating memorization submissions or participating in practical exercises. This lack of motivation represents a major challenge in the learning process, as motivation is a key factor that significantly influences educational success.

b. Parental Involvement

The study also found that not all parents or guardians of pesantren students are actively engaged in monitoring their children's development at home or in the boarding school. Limited parental involvement in the teaching and learning process outside of the madrasah becomes a barrier to achieving optimal results, especially in supporting the development of students' life skills.

c. Time Allocation for Learning

Insufficient time dedicated to the development of *ubudiyah* (worship-related) life skills is a pressing issue due to the already packed schedule filled with other academic and extracurricular activities. This limits students' opportunities to gain adequate practical experience. The researcher noted an urgent need to revise the current time allocation to ensure a more balanced approach between academic tasks and life skill learning activities.

d. Teacher Administrative Workload

Another significant finding of the study is the excessive administrative workload borne by teachers, which limits their ability to directly monitor and supervise students. This administrative burden reduces the opportunity for teachers to be actively involved in students' cognitive and practical skill development, thereby affecting the overall effectiveness of life skill education.

DISCUSSION

The findings obtained in this study provide a clear depiction of how the structured curriculum, implementation strategies, and evaluation processes applied in the madrasah can influence the development of students' life skills. Based on observations and interviews with various stakeholders, the researcher found that the formation of life skills through Islamic Religious Education (PAI) at this madrasah is carried out systematically, focusing on cognitive, personal, and social aspects. However, several obstacles remain that must be addressed, originating from the students themselves, the madrasah, and the parents.

1. Analysis of Results

The curriculum development strategy, which refers to the Regulation of the Minister of National Education (Permendiknas), Ministerial Decree KMA 183, and local policies, is

considered appropriate for ensuring educational relevance (Asmuri, A., Hidayati, O., & Fitri, A., 2025). Nevertheless, the implementation of the Local Content Curriculum (SKKU) still encounters challenges related to student motivation and parental involvement, which require further improvement. The gradual evaluation process also highlights the importance of continuous monitoring to support student development (Wahab et al., 2024).

2. Literature Comparison

The findings of this study align with previous research indicating that student motivation and parental involvement are key factors in the success of education. Intrinsic motivation can enhance students' enthusiasm for learning, increase their engagement in learning activities, and foster a positive attitude toward the educational process. These findings are consistent with the research of Harahap, Anjani, and Sabrina (2021), which emphasizes the significant role of motivation in shaping students' learning behaviors.

On the other hand, parental involvement is equally crucial, as parents serve as primary companions in supporting children's learning within the family environment. Sun'iyah (2020) explains that the synergy between teachers and parents plays a strategic role in achieving learning success, especially during challenging times such as the pandemic era. This involvement includes intensive communication, supervision, and moral encouragement, all of which contribute to the overall success of the educational process.

3. Implications of the Findings

The researcher suggests that the madrasah reduce the administrative burden on teachers, increase parental involvement in student development monitoring, and adjust learning time to provide adequate space for life skills development. These findings have important implications for educational management in madrasahs. It is recommended that madrasahs reduce teachers' administrative workloads, which often consume time and energy and hinder the effectiveness of the learning process and character building. Excessive administrative tasks have been shown to be a significant obstacle in optimizing teachers' roles as facilitators in developing students' life skills (Apandi, I., & Sri Rosdianawati, M. M., 2020). Moreover, it is essential to enhance parental involvement in supervising and guiding students' development at home. Parental support has proven to play a vital role in increasing learning motivation and character formation (Sun'iyah, 2020). This support not only affects academic aspects but also contributes to the internalization of *ubudiyah* (worship-related) values that are central in religious education.

Lastly, madrasahs need to adjust the allocation of instructional time to allow students sufficient opportunities to engage in activities that focus on strengthening life skills based on Islamic values (Fauziyah, 2008; Iwanda, Malika, & Aqshadigrama, 2022). Overly packed and academically focused schedules often limit students' opportunities to develop non-cognitive skills that are highly relevant in the modern era (Nurwanda, 2019; Nandini, S., et.al, 2024; Ardiansyah, A., et.al, 2023). Therefore, restructuring the learning schedule is a strategic step toward supporting the holistic and sustainable development of life skills.

4. Limitations of the Study

This study is limited in scope, being conducted in only one madrasah and using a qualitative approach. Therefore, further research using a quantitative approach and comparative studies across different madrasahs with varied backgrounds is necessary to provide a more comprehensive and in-depth understanding. These findings and analyses reflect the researcher's intent to contribute to curriculum development and instructional strategies in madrasahs, as well as to offer new insights into the integration of life skills development through Islamic Religious Education.

CONCLUSION

Based on the research conducted at the madrasah, it can be concluded that the curriculum development strategy for Islamic Religious Education (PAI) refers to three main frameworks: Permendiknas, KMA 183, and local policies. The curriculum aims to foster students' life skills through three primary aspects: cognitive, personal, and social. The implementation of the Local Content Curriculum (SKKU) involves enhancing teacher quality, providing adequate educational facilities, and encouraging students to increase their engagement in learning. Evaluation is carried out gradually, focusing on mastery of content and practical skills.

However, the study identifies several barriers that affect successful implementation, including low student motivation, limited parental involvement, and insufficient time for teachers to effectively monitor students. These obstacles suggest that, despite various efforts, both internal and external factors still require attention to improve the effectiveness of life skills development.

This study makes a significant contribution to the field of education, particularly in the context of life skills development through Islamic Religious Education (PAI). It identifies effective curriculum planning strategies and highlights the challenges faced in their implementation. Moreover, the study emphasizes the critical roles of student motivation and parental involvement in the development of life skills. It also provides a deeper understanding of the gradual evaluation process and the need for instructional time adjustments to support skill mastery.

Based on the study's findings, several recommendations are proposed for future research. First, further studies using a quantitative approach could objectively measure the impact of various factors on students' life skill development. Second, comparative studies among madrasahs implementing different curriculum and evaluation models could offer broader insights into the effectiveness of diverse approaches. Lastly, future research should explore concrete strategies to enhance student motivation and parental involvement in supervising students' development beyond the madrasah environment. In conclusion, this study not only sheds light on strategies employed in life skill development but also opens pathways for the advancement of more effective learning models in the future.

REFERENCES

- Abdul Mujib, et al. (2021). Islamic Religious Education Based on Life Skills Metro City Public High School. *Psychology and Education Journal*, 58(1), 3276–3285. <https://doi.org/10.17762/pae.v58i1.1267>
- Ardiansyah, A., Sagita, F., & Juanda, J. (2023). Assesmen dalam kurikulum merdeka belajar. *Jurnal Literasi Dan Pembelajaran Indonesia*, 3(1), 8-13.
- Aini, U. (2019). *Strategi Guru Pendidikan Agama Islam (Pai) Dalam Meningkatkan Life Skill Siswa (Studi Multisitus Di SMA Surya Buana Kota Malang Dan SMA Islam Nusantara Kota Malang)*.
- Apandi, I., & Sri Rosdianawati, M. M. (2020). *Penguatan Peran Guru Penggerak Di Era Merdeka Belajar Bunga Rampai Artikel-Artikel Pendidikan*. Samudra Biru.
- Asmuri, A., Hidayati, O., & Fitri, A. (2025). Kebijakan Pendidikan Islam di Madrasah. *Ainara Journal (Jurnal Penelitian dan PKM Bidang Ilmu Pendidikan)*, 6(1), 32-42.
- Bajrami, L., & Ismaili, M. (2016). The role of video materials in EFL classrooms. *Procedia-Social and Behavioral Sciences*, 232, 502-506.
- Creswell, J. w. (2009). Research design: Qualitative, quantitative, and mixed methods approaches. In *SAGE Publications Asia-Pacific Pte. Ltd.*

- Fauziyah, F. (2008). Penerapan manajemen berbasis sekolah dalam upaya mengembangkan life skill peserta didik: Studi sampel di SMP Negeri 1 Grogol Kabupaten Kediri (Doctoral dissertation, Universitas Islam Negeri Maulana Malik Ibrahim).
- Harahap, N. F., Anjani, D., & Sabrina, N. (2021). Analisis artikel metode motivasi dan fungsi motivasi belajar siswa. *Indonesian Journal of Intellectual Publication*, 1(3), 198–203.
- Idris, F., Hassan, Z., Ya'acob, A., Gill, S. K., & Awal, N. A. M. (2012). The Role of Education in Shaping Youth's National Identity. *Procedia- Social and Behavioral Sciences*, 59, 443–450. <https://doi.org/10.1016/j.sbspro.2012.09.299>
- Iwanda, C. N. S., Malika, H. N., & Aqshadigrama, M. (2022). RADEC sebagai inovasi model pembelajaran pendidikan agama Islam pasca pandemi Covid-19 di sekolah. *Jurnal Ilmiah Wahana Pendidikan*, 8(24), 430–440.
- Jailani, M. S. (2023). Teknik pengumpulan data dan instrumen penelitian ilmiah pendidikan pada pendekatan kualitatif dan kuantitatif. *IHSAN: Jurnal Pendidikan Islam*, 1(2), 1-9.
- Jasny, E., Amor, H., & Baali, A. (2019). Mothers'knowledge and intentions of breastfeeding in Marrakech, Morocco. In *Archives de Pediatrie* (Vol. 26, Issue 5, pp. 285–289). <https://doi.org/10.1016/j.arcped.2019.05.007>
- Kemenag RI. (2015). *DIREKTORAT JENDERAL PENDIDIKAN ISLAM TAHUN 2015– 2019*.
- Khaidir, E., & Suud, F. M. (2020). Islamic Education in Forming Students'Characters At As-Shofa Islamic High School, Pekanbaru Riau. *International Journal of Islamic Educational Psychology (IJIEP)*, 1(1), 50–63. <https://doi.org/10.18196/ijiep.1105>
- KPAI. (2014). Upaya Peningkatan Anak dari Bahaya Kekerasan, Pelecahan dan Eksploitasi. *Komisi Perlindungan Anak Indonesia*, 1–82
- Lexy J. Moleong. (2014). Metodologi Penelitian Kualitatif. In *Remaja Rosdakarya Edisi/Tahun: (Vol. 3, Issue 2)*. <http://journal.stainkudus.ac.id/index.php/equilibrium/article/view/1268/1127>Sugiyono. (2013). Metode Penelitian Kuantitatif, Kualitatif dan R&D. In *ALFABETA, Bandung*.
- Mawardi. (2012). Pendidikan Life Skills Berbasis Budaya Nilai-nilai Islami dalam Pembelajaran. *Pendidikan Islam*, 6.
- Muhdi, Senowarsito, L. (2012). Pendidikan Kecakapan Hidup (Life Skill) Melalui Child Friendly Teaching Model (Cftm). *Jurnal Pengabdian Kepada Masyarakat*, 3, 4. <https://media.neliti.com/media/publications/168684-ID- pendidikan-kecakapan-hidup-life-skills-m.pdf>
- Nandini, S., Montessori, M., Suryanef, S., & Fatmariza, F. (2024). Hambatan Guru dalam Pelaksanaan Asesmen Diagnostik pada Pembelajaran PPKn Berdasarkan Kurikulum Merdeka. *Journal of Education, Cultural and Politics*, 4(2), 333-345.
- Nasution, E. (2008). Problematika Pendidikan di Indonesia. *Ushuluddin Dan Dakwah IAIN Ambon*, 1–10.
- Nurwanda, Y. (2019). Analisis beban kognitif pada pembelajaran kimia materi kesetimbangan di Pondok Pesantren Al-Mizan Putri Pandeglang (Bachelor's thesis, FITK UIN Syarif Hidayatullah Jakarta).

- Rahman, A., Naldi, W., Arifin, A., & Mujahid, F. (2021). Analisis UU Sistem Pendidikan Nasional Np 20 Tahun 2003 dan Implikasinya terhadap Pelaksanaan Pendidikan di Indonesia. *Analisis Uu Sistem Pendidikan Nasional Nomor 20 Tahun 2003 Dan Implikasinya Terhadap Pelaksanaan Pendidikan Di Indonesia*, 4(1), 98-107.
- Sarker, S., Ahuja, M., Sarker, S., & Kirkeby, S. (2011). The role of communication and trust in global virtual teams: A social network perspective. *Journal of management information systems*, 28(1), 273-310.
- Sun'iyah, S. L. (2020). Sinergi peran guru dan orang tua dalam mewujudkan keberhasilan pembelajaran PAI tingkat pendidikan dasar di era pandemi COVID-19. *DAR EL-ILMI: Jurnal Studi Keagamaan, Pendidikan dan Humaniora*, 7(2), 1–16.
- Wahab, A., Zainudin, Z., Johari, H. I., Abdurahman, A., Ismail, H., Asbah, A., & Mayundasari, M. D. (2024). Pengabdian masyarakat internasional: literasi dan numerasi untuk anak TKI di Malaysia: upaya pengembangan potensi akademik di lingkungan migran. *SELAPARANG: Jurnal Pengabdian Masyarakat Berkemajuan*, 8(3), 2942-2948.