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Phenomenological Study on Religious Values Development in Children of Muslim Migrant Workers Families in Lombok Island

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Abstract

This study aims to explore the phenomenological aspects of religious value development in the children of Muslim migrant workers on Lombok Island and identify the strategies they use to maintain their religious identity. This study used a descriptive qualitative research method through observation, interviews, and literature studies using a phenomenological approach. The results showed that the development of religious values in the children of migrant workers was carried out by entrusting children to non-formal institutions such as holy teachers and ibtdaiyah madrasahs. Children are taught to read and memorise the Qur'an with the knowledge of Tajweed and prayer procedures. This is because surrogate parents of grandmothers, brothers, aunts, and uncles do not have the time to teach them daily. Meanwhile, the children of male migrant workers who receive care from their mothers will have a good parenting style because they are still taught religious values at home, even though they are still required to recite outside the home. On the other hand, the children of female migrant workers who are taken care of by their fathers will be taught directly by their fathers, especially fathers who graduated from Islamic boarding schools without having to recite outside the home.

Keywords: religious values; children; migrant workers

Abstrak

Tujuan dari penelitian ini adalah untuk mengeksplorasi aspek fenomenologis pengembangan nilai-nilai agama pada anak-anak pekerja migran Muslim di Pulau Lombok dan untuk mengidentifikasi strategi yang mereka gunakan untuk mempertahankan identitas agama mereka. Metode yang digunakan dalam penelitian ini adalah metode penelitian kualitatif deskriptif melalui observasi, wawancara dan studi pustaka dengan menggunakan pendekatan fenomenologi. Hasil penelitian menunjukkan bahwa pengembangan nilai-nilai keagamaan pada anak pekerja migran dilakukan dengan menitipkan anak pada lembaga non formal seperti guru suci dan madrasah ibtdaiyah. Anak-anak diajarkan untuk membaca dan menghafal Al-Qur'an dengan pengetahuan Tajwid, dan tata cara shalat. Ini karena orang tua pengganti dari nenek, saudara laki-laki, bibi, paman tidak punya waktu setiap hari untuk mengajar mereka. Sementara itu, anak-anak TKI laki-laki yang menerima pengasuhan dari ibunya akan mendapatkan pola asuh yang cukup baik karena tetap diajarkan nilai-nilai agama di rumah meskipun masih diwajibkan membaca di luar rumah. Di sisi lain, anak-anak pekerja migran perempuan yang diasuh oleh ayahnya akan diajar langsung oleh ayahnya, terutama ayah lulusan pondok pesantren tanpa harus beribadah di luar rumah.

Kata Kunci: nilai-nilai agama; anak; pekerja migran

INTRODUCTION

Particularly in Western societies, Muslim migrant workers and their families encounter unique obstacles to the formation of religious value. Lombok Island is popular among tourists for its picturesque mountains, cascades, and beaches. Nevertheless, this region accommodates a considerable Muslim migrant workforce and their families, who encounter distinctive obstacles in upholding their religious principles in a novel and frequently secular setting. Although the local Muslim community

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demonstrates a degree of acceptance and tolerance of Western tourism, their devout religious observances and practices differ considerably (Varga, P., Rouger, M. A., Terrier, L., Zizka, L., & Zivkovic, 2022). Religion is a substantial component of social and cultural capital, enabling them to reconstruct their domestic environments and preserve a feeling of familiarity and ease while residing in an unfamiliar nation (Bonfanti, 2023).

A primary challenge encountered in phenomenological research examining the development of religious values in children from Muslim migrant worker families residing on Lombok Island pertains to insufficient parental attention and engagement in the education and rearing of their offspring (Hamdi, S., Syarifuddin, S., Inderasari, O. P., Sayuti, R. H., & Ihwani, 2022b; Sari, R. Y., & Afdhal, 2018). Children may encounter challenges in attaining scholastic accomplishments, manifest disruptive emotions, and struggle with emotional disorders. Moreover, the welfare and development of children are adversely affected by the instability of the household and the requirement for the remaining parent to work to meet the family's financial needs. In Islamic education, there needs to be more real-life examples and direct parental instruction and guidance for these children.

In the context of Lombok Island, there is a growing interest in understanding the socio-cultural transformation and the impact of international migration on the local population, particularly on Muslim migrant workers' families (Wiresapta Karyadi, 2020). Previous research has investigated the impact of religious education on the development of religious conduct among students in Lombok (Mareta, 2021). The current research on the development of religious values in children of Muslim migrant workers' families in Lombok is limited. This phenomenological study aims to address this gap by exploring this group's specific experiences and perspectives within the context of the religious and cultural dynamics of the island. Through a comprehensive analysis of the experiences of Muslim migrant workers' families and by incorporating insights from existing literature, this study will contribute to our understanding of how religious values are developed in children of Muslim migrant workers' families in Lombok Island. Concerning the factors that influence the development of religious values in the children of Muslim migrant labourers and how these values are maintained and negotiated within the family and community context, the existing literature is deficient.

This study aims to bridge the knowledge gap by examining the process of religious value development in the children of Muslim migrant workers on Lombok Island. This research will enhance our understanding of the intricate relationship between migration, religion, and cultural identity and provide valuable insights into the difficulties and opportunities that migrant families encounter in preserving their religious beliefs. The research question for this study is as follows: How do Muslim migrant workers' children develop and maintain their religious values in the context of migration and cultural change?

RESEARCH METHOD

The research approach used to determine the development of spiritual values in the children of migrant workers on Lombok Island was a qualitative research method that used phenomenological studies. Qualitative research methods were considered appropriate for complete research related to the title of this research. The object of this study was the children of migrant workers aged 4–10 years on Lombok Island. The hypothesis for this study is that children of Muslim migrant workers in Lombok Island face unique challenges in maintaining their religious values. However, they can do so through the support of their families and communities.

Phenomenological research is a qualitative method. This research methodology is frequently employed to investigate the subjective experiences of individuals and their process of interpreting and understanding those experiences. A phenomenological study typically involves gathering data by conducting thorough interviews with individuals. The goal of phenomenological research is to understand the fundamental nature of the phenomenon under investigation from the participants' perspectives.

RESULT AND DISCUSSION

1. *The Concept of Parenting*

Parenting is a part that must be done consciously (best) by parents. The goal is for children to get good and correct parenting. Good parenting will lead to good child growth and development. So as a single family left behind, you must be careful in parenting. Because it is a deposit that must be guarded and protected. The most important thing is to educate children, both from religious knowledge, school, and behavior every day. The phenomenological investigation concerning the formation of religious values in children belonging to families of Muslim migrant labourers in Lombok Island unveiled that parental influence is pivotal in moulding the conduct of their children and imparting Islamic moderation values (Hamdi, S., Syarifuddin, S., Inderasari, O. P., Sayuti, R. H., & Ihwani, 2022a). Parental knowledge, practices, and behaviour regarding incorporating these values into child development are determined by variables including parental experience, education, comprehension, and parenting approaches (Hamdun, 2022). Within Muslim communities, communication-based on religious values is influential in preventing drug use (Ritonga, A. H., & Ritonga, 2022). It is crucial to address the character crisis in Indonesian society by implementing early childhood education institutions that instil religious and moral values in children from a young age (Lessy, Z., Munib, A., Idris, S., & Mukmin, 2023). Specifically about religious principles and moderation (Raffaeta, 2016).

More precisely, the primary concern pertains to the emergence and ongoing development of studies on this topic. The text outlines three primary concerns:

the development of religious moderation in Indonesia

the formulation of strategic policies in higher education

the relevance of the religious moderation programme in the context of contemporary life in Indonesian higher education

Through utilising a qualitative library approach and content analysis, the research reveals that religious moderation, or the concept of moderate Islam, which is considered inherent to Islam, represents a balanced religious comprehension and disposition. The ideology is moderate, avoiding both extreme left and correct positions. It is characterised by four key indicators: national dedication, tolerance, non-violence, and adaptability to local customs. Indonesian researchers specialising in Islamic moderation suggest a range of proposals to be implemented in targeted education strategies. These guidelines are implemented in academic settings, both formally and informally, based on the specific problems and conditions of the higher education context. Furthermore, recent research has indicated that multiple tactics aimed at countering radicalism, specifically through the implementation of moderation in various institutions of higher education, are applicable in the setting of higher education (Afwadzi & Miski, 2021).

Based on the results of the interviews, As explained by Husnul Khotimah, one of the wives of migrant workers who was left behind, the child will be severely reprimanded if they do not tidy up the toys that have been used. In addition, if the child is off school then wants to go on vacation the mother will determine the location of the suitable vacation. Such parenting is applied because children do not fully understand the safe and unsafe environment. Children will be listened to if they have the same opinion or children have the same wishes as parents. If the child does not consent, the parent can terminate vacation arrangements. Chiang, Y. C., Su, C. J., Liao, H. H., Chaudhary, M., & Lan, 2022, examined how adolescents felt about parents' decision-making power regarding family vacations. It also evaluates the relative influence of parents and children and the sharing of responsibilities within the family. This study identified a parent-dominant-to-autonomous decision-making style for all types of concerns across all nations.

In addition by Morin, 2012 conducted a study exploring the effective resolution of conflict between young adult children and their parents in making family travel decisions. This study indicates that young adult children employ conflict resolution techniques such as self-assertion, persuasion, self-sacrifice, and compliance, which can impact the results of vacation plans. Explore the effects of family violence on children's tourist experiences, such as being prohibited from travelling due to court orders or being denied permission by the perpetrator of family violence (Jia et al., 2023).

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Another opinion from the families of migrant workers, children must indeed be educated hard. Because today, if children are freed to do as they want. The education of migrant children is a joint responsibility that should be acknowledged, with mothers typically assuming a more significant role because of their emotional connection and patience (Purwanto, P., & el Hariri, 2020). Practical cooperation and harmonious interactions among critical actors, such as the government, the business sector, and community organizations, are essential for delivering adequate care and education to migrant children (Sudarmanto, 2022).

2. Religious Values

Spiritual principles hold significant importance in diverse fields of study. according by Nugraha et al (Nugraha et al., 2023). centers on the execution of value-based tactics to establish a religious ambience within corporations, hence yielding a favorable impact on business efficacy. Fajeri et al. investigate the incorporation of religious principles in youngsters using religious practices such as group prayer and memorizing the Quran, leading to favorable attitudes and conduct (Fajeri, S., Khadijah, S., & bin Abdul Aziz, 2022). The integrative madrasah study emphasises the practical implementation of religious ideals and discipline in daily life. It specifically focuses on instilling religious values, moral values, a commitment to peace, integrity, and a passion for reading (Ahmaliya & Rif'an, 2023). Furthermore, research conducted at an Integrative Madrasah Aliyah NU emphasized the implementation of religious principles and self-control in daily life, specifically emphasizing virtues such as integrity, pacifism, and passion for reading (Ahmaliya & Rif'an, 2023).

The formation of religious values within the family of each migrant worker is adapted to the specific circumstances and influences of the family environment. Typically, female migrant workers delegate care for their children to their mothers or grandmothers. Children who are habituated to reciting and memorising the Qur'an from an early age are typically enrolled in Islamic boarding schools. Their grandmothers will teach them how to recite at the mosque when they are between the ages of four and six. According to the findings from interviews with experts, youngsters are also familiar with listening to the recitation of the sacred passages of the Qur'an, known as the mural.

The family environment affects the development of religious values in each migrant worker's household. Female migrant workers frequently entrust responsibility for caring for their children to their mothers or grandmothers. Children are commonly enrolled in Islamic boarding schools, where they are accustomed to reciting and memorizing the Qur'an from a young age. Between the ages of four and six, they acquire recitation skills at the mosque under the guidance of their grandmothers. Experts assert that young individuals are also acquainted with the practice of listening to the recitation of the Qur'an (Augelli & Musi, 2023).

3. Migrant Workers

Migrant workers encounter a multitude of obstacles and susceptibilities, such as racial and gender disparities, linguistic hindrances, the absence of support systems, and unfamiliarity with their legal entitlements. The COVID-19 pandemic made things worse for migrant agricultural workers, who are crucial to the global economy but frequently face abuse and governmental obstacles (Richardson, L., & Pettigrew, 2022). The preference for grandmothers as carers for migrant workers' families, especially female migrant workers, on Lombok Island is often due to their emotional closeness and perceived responsibility for parenting, much like a biological mother. Illanes' research underscores this notion by demonstrating that maternal grandmothers possess the capacity to take on the role of a mother and are seen as capable of filling the void left by the absence of a maternal figure (Hasanah & Alfiasari, 2023). Nulhaqim et al., 2023 research underscores grandmothers' significant influence on the development of migrant workers' children, emphasizing their efforts to foster positive mental health in their grandchildren and mold their character and behavior. Therefore, grandmothers serve as a vital source of care and support for the children of migrant workers, which in turn promotes their holistic development and overall well-being.

Among the numerous families of migrant workers, especially female migrant workers, they tend to select grandmothers as substitute caregivers on Lombok Island. This is due to the fact that mothers often possess a strong emotional bond and are regarded as accountable for parenting, particularly

their own biological mother. According by Lamm, B., Keller, H., Yovsi, R. D., & Chaudhary, 2008 demonstrated that parental beliefs are transmitted from generation to generation while showing variations in how these beliefs are adapted to changing environments. The extent of change in parenting beliefs differs significantly across various cultural contexts. On the other hand, the parenting style applied by migrant workers' families to children is to emphasize children to be directed to the right path. In addition, children are also given an explanation of wrong deeds and what the punishment is if they make mistakes. A simple example, children if they choose clothes can choose their own.

The family influences what clothes young people wear, particularly for girls. Dressing was appropriate for girls (Tedja & Budhianti, 2023). Girls may wish to dress in stylish apparel but also give various situational and contradictory reasons. Some girls may use fashion to "age up" into feminine adulthood, yet they may also fear and dislike exposed apparel (Phythian et al., 2008). The family, as the primary socializing agency, influences children's development of self-control. A loving and accepting home environment is favorably connected with self-control, regardless of the family structure (Pilcher, 2010). Parents are responsible for directing their children's growth and development, including their wardrobe choices. Neglecting this responsibility might hurt children's rights and development (Deslandes, R., & Cloutier, 2005).

Furthermore, the parenting style used by families to raise children of migrant workers in Lombok is that children are not allowed to play at will, and mothers/fathers (one who is still at home caring for the children), grandmothers, or aunts reprimand children if they make mistakes, giving children opportunities to argue. For example, if youngsters play till daybreak, they will be chastised and instructed to go home and prepare for recitation. They are sometimes beaten in addition to being reprimanded in order to prevent them from forgetting and neglecting to study religion.

Based on the results of research observations, the average family of Lombok migrant workers applies non-formal religious education to children such as sending children to ngaji teachers, or to diniyah Islamic boarding schools. They will be taught to recite according to the science of tajweed and memorize short verses. This is done because families and single parents do not have time every day to teach children at home. In addition, children from an early age will be taught to believe in the existence of God through their creation, recognize good behavior as a reflection of noble morals, have behavior that reflects honesty, and perform prayers.

The application of spiritual values in the family requires a strict introduction to religion for children, so that children have a good personality in accordance with religion, which can all be started by educating children when they are young through the experiences they go through with their families. As stated by Zakiyah Daradjat in his book Science of Religious Psychology that, "The development of religion in children is largely determined by the education and experience they go through, especially during the first growth period (childhood) from the age of 0-12 years". Therefore, it is clear that the role of family and spiritual teachers is vital in fostering the personality of children, mainly Muslim personalities (Sidik, 2022).

Nurturing religious values among children is a crucial element of Islamic parenting. Islamic families aim to teach their children from a tender age religious teachings such as aqidah (faith), worship, and morals. This is done by employing various methods, including reciting Quranic verses and hadiths, setting good examples, and imparting wisdom. The ultimate goal is to shape children into individuals with good character and noble conduct, instilling a sense of piety, excellence, and steadfastness in them. By fostering the Islamic nature of children, parents fulfil their duty to raise children who believe in and fear God Almighty. This is achieved through a harmonious relationship between parents and children, starting with the child's time in the womb, giving them a good name, and providing education in aqidah, worship, and morality. Moderate democratic parenting is recommended, avoiding authoritarian or permissive parenting, to ensure a balanced upbringing (Sholihah & Nurhayati, 2022).

On the other hand, some migrant children left behind by their mothers receive less attention in terms of health, nutrition, mental development, affection, and religious education. This is because

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caregivers in these families, such as fathers, grandmothers, aunts, and uncles, may not provide the same affection as biological mothers. This study found that grandmothers can have significant positive and negative influences on children if their parenting styles differ from those of mothers. This can make the child feel that they have not received complete affection. Most female migrant workers in Lombok, especially widowed migrant workers and those who have lost their husbands, tend to entrust their children to their mothers (grandmothers). However, owing to their advanced age, grandmothers may need help to meet their children's intellectual, spiritual, and mental needs as effectively as they can meet their basic needs, such as food, clothing, and pocket money. However, grandmothers are usually sent money routinely to meet their children's needs. In general, grandmothers often receive regular financial support to fulfil their grandchildren's requirements (Nurida & Hidayat, 2023).

Supporting migrant families to foster their children's religious development is critical, as the research findings indicate. To accomplish this, education in religious sciences should be offered to these families, and non-formal learning facilities, such as prayer rooms and madrasah diniyah, should be constructed specifically for children. By engaging the broader community and local village government in this initiative, families can more effectively nurture their children's spiritual growth, even when they are far from home.

CONCLUSION

In Western societies such as Lombok Island, Muslim migrant worker families face distinct obstacles in maintaining religious beliefs in a secular setting. This qualitative phenomenological study examines the religious value development of Muslim migrant workers' children (aged four to ten years). These findings highlight the critical role of parental influence, particularly that of mothers and grandmothers, in establishing religious values. While there are problems, such as a lack of time for formal education, families use non-formal alternatives, such as sending their children to Islamic schools. This study bridges the information gap by shedding light on the intricate interplay between migration, religion, and cultural identity in forming the religious values of Muslim migrant workers' children on Lombok Island.

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