



## **Social character development of Madura children left to migrate in Bangkes Village**

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### **Article Info**

History Articles

Received:

1 May 2024

Accepted:

13 June 2024

Published:

28 June 2024

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Keywords:

Character Building; Migrant

Family; Parenting

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### **Abstract**

The phenomenon of migrant families is one form of parenting that causes limitations for parents in carrying out their roles and functions as caregivers and educators of children. Children's interaction with parents is limited, causing a lack of control over children's character development. The purpose of this study is to examine in depth the role of the family in instilling children's social character and to analyse the role of kiai in shaping the social character of children left behind by migrants in Bangkes Village. This research method is qualitative by involving caregivers, namely mothers and aunts and Kiai figures as the main informants. This research was conducted on Madurese migrants' family in Bangkes Village, Kadur Sub-district, Pamekasan Regency with data collection methods of observation, interview, and documentation. The results showed that the parenting role of children in Bangkes village was carried out by mothers and family, namely aunts. The form of family parenting is effective in shaping the social character of children who are more independent, responsible and have integrity based on their level of education and knowledge. In addition, the role of Kiai as a religious figure helps shape and provide control over children's character through understanding moral and religious values. The implications of this research provide recommendations for collaborative parenting plans between families and religious leaders.

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**p-ISSN 2252-6390**

**e-ISSN 2502-4442**

## INTRODUCTION

The phenomenon of migrant families is one form of parenting that causes limitations for parents in carrying out their roles and functions as caregivers and educators of children. The presence of both parents in caring for children is an important factor in supporting the child's growth and development process (Utami, 2021). Parents can educate, care for, supervise, and directly control all changes in children's attitudes that are accepted in their social environment (Faizin, 2021). Time constraints and geographical distance are one of the obstacles that have an impact on the lack of physical interaction between parents and children. The role of parents in supervising children's growth and development is not optimal. Parents are limited in controlling negative behaviour that can arise due to children's interaction with the surrounding environment.

Children in migrant families face obstacles in their socialisation process with their parents. Parents who work in the city have obstacles in monitoring every child's development (Aliyah & Wahidin, 2022). Parental behaviour at home is an important role model for the growth of children's character (Amalia et al., 2022). In a social context, character refers to the values, attitudes and personality of a person in interacting and shaping their social aspects. Social character is the overall behaviour of individuals with certain tendencies in interacting with a series of situations (Wardati, 2019). Social character is an important foundation in the development of children's attitudes and behaviour in their environment.

The parenting of migrant families has limitations in providing examples from a father or mother figure, thus hindering the development of children's character. Children's character is influenced by the care they receive in the family. The family environment is the child's first socialisation place that produces the basics of character and knowledge (Atika, 2019). Socialisation in the family Education and parental affection are the main things in haping children's values, attitudes and behavior (Alwi et al., 2022).

Many Bangkes villagers migrate to the Sulawesi region, generally working as dentists.

Meanwhile, residents who migrate to Malaysia and Saudi Arabia work as construction workers, and some work as household assistants (ART). The tradition of migrating in this village has been going on for many years, leaving their children at home. Care is provided by the wife, or entrusted to uncles and aunts or grandparents. In addition to the role of the family, the majority Madurese Muslim community places the figure of the kiai as a central figure in the Madurese social system. Kiai not only plays a role in teaching religion, but also has a strategic role in creating and reproducing the social values of Madurese society (Hannan & Abdillah, 2019).

Based on previous research, parenting patterns determine the various competencies that children have, including achievement (Kia & Murniarti, 2020), self-confidence (Khairina & Soedirham, 2022), emotional (Fajzrina et al., 2022; Sulung & Sakti, 2021) and others. Children whose parents migrate have changes in children's attitudes and behaviour in daily activities (Studi et al., 2019), lack of children's ability to adapt to the environment (Faizin, 2021) and also has an impact on the inability to cope with emotional changes. Parents who leave care have an impact on children's character.

The novelty in this research expands the study of children's social character in migrant families by deepening the study of how the patterns of care and daily interactions of caregivers and children can shape children's social character. In addition, researchers emphasise the study of the role of kiai as the central figure of Madurese society, in strengthening social values through religious and socio-cultural education approaches that can influence the development of the social character of children left behind by migrating parents.

Based on the above background, the purpose of this study is to examine in depth the role of families and kiai in instilling the social character of children left behind by migrants in Bangkes Village. This research needs to be done to contribute to designing more effective parenting for migrant families for the formation of children's social character.

## METHOD

This research uses a qualitative descriptive method with a phenomenological approach. The research design includes the subject, time, and location of the research. The research subjects were foster parents and children who were left to migrate in Bangkes Village. The research time began in November 2023, with the research location in Bangkes Village, Kadur District, Pamekasan Regency. The purpose of this study is to examine in depth the role of the family in instilling social character and the contribution of kiai in the formation of social character in children who are left to migrate in Bangkes Village.

The selection of the research location was due to social phenomena and symptoms in the migrants' families in that location. The uniqueness of this location is that the Bangkes community still maintains togetherness where children in migrating families are not only cared for by a mother figure, but also by an aunt figure. In addition, kiai figures also play a role in instilling character in children in Bangkes Village.

Data collection techniques were conducted through interviews, observation, and documentation. Interviews were conducted with 4 migrants' families, including 4 caregivers and 4 children. In addition, interviews were also conducted with a Kiai figure. Observations were made of the parenting activities in the migrants' families, as well as the Kiai's activities with the children of Bangkes Village.

Documentation was used to collect data in the form of pictures or documents. This study used purposive sampling technique to select informants. The results of field mapping show the representation of informants based on the figure of the caregiver and the level of education. Data validity techniques used triangulation of data sources, concept structures, and theories. While the data analysis technique uses an interactive model, which includes data collection, data reduction, data presentation, and conclusion drawing.

## RESULT AND DISCUSSION

### Parenting Patterns of Migrant Families in Bangkes Village

Parenting in Bangkes village is analysed based on the care provided by mothers and aunts. Mothers play a role in caring for children when the father migrates. The care provided by aunts to children occurs when both parents migrate. Parents entrust the role of childcare to their siblings. Based on the research results, each family tends to have different parenting styles, as follows:

#### Democratic Parenting

This parenting style is practised by LF's mother and DK's aunt. This pattern provides space for children to express their opinions or wishes. This pattern recognises that children have rights and desires in their lives. Caregivers have the role of directing if the desire is contrary to their abilities. LF applies this pattern in various daily activities, such as when providing control over children's emotions. LF prefers to listen to the child's story, before giving judgement. LF also applies it when the child has a desire that is not worth having, such as when asking for a mobile phone. She chooses to explain slowly, so that the child can accept it. DK also did the same thing. The pattern of approach used by providing balanced freedom and control. Giving space for children to do the activities they want, and emphasising them to be responsible. DK is trained through various daily activities, such as throwing away the garbage produced, tidying up toys and tidying up the items he has used.

#### Authoritarian Parenting

This parenting style is used by Aunt MH towards HR. It has a tendency to be strict with children's actions. It provides strict limits and rules that children should not do. Authoritarian parenting, which tends to provide excessive control and lack of emotional involvement, can also hinder the growth of a child's social character. Children raised in an authoritarian environment may have difficulty in developing independence.

They tend to feel afraid to express their opinions or take initiatives due to pressure or threats. Aunty MH does not hesitate to vent her anger and mete out punishment when this is violated. However, Aunty MH's parenting is not all done with threats. In some activities, her parenting is done with love. Aunty MH's strict attitude is

because she considers HR as her own biological child.

### **Permissive Parenting**

This parenting style is applied by Mrs RN. This approach is characterised by giving relatively wide freedom to children without many restrictions. Permissive parenting that is applied gives freedom, but still in a controlled effort. The effort is in various social character cultivation. RN tries to do this through subtle communication. She tends to favour a friendly attitude and lacks strict rules. RN very rarely gives punishment, and rarely even speaks in a high tone even when the child is doing something wrong. RN does this because of her child's rough mindset. through subtle communication patterns she believes she can slowly change the child's character.

### **Madurese Migrating Tradition**

Madurese ethnicity is one of the thousands of ethnicities that add to the variety of millions of Indonesian cultures. Madurese people have a unique culture in carrying out all activities and solving life problems. The culture inherent in the Madurese community includes their profession, who work outside the region as migrants. Madurese ethnicity is the most migrants after the Minang ethnicity (Masluhah & Suryani, 2020).

Migrating has been an entrenched tradition in the lives of Madurese people for centuries. Madurese migrating has occurred since the 13th century and continued until the 16th century, reaching its peak in the 18th century (Masluhah & Suryani, 2020). Since then, migration has not only been a social phenomenon, but also an integral part of Madurese culture and identity. Overseas activities are not only a way to earn a living, but also a means to build social networks, cultural exchanges, and strengthen community ties in the overseas land (Syamsuddin, 2018). In this context, migration becomes one of the important aspects that shape the distinctive characteristics of the Madurese community, reflecting the resilience and high work ethic inherent in their history and daily life (Ambarwati et al., 2019; Syamsuddin, 2018).

Merantau is the practice of moving by leaving the area of origin to work in another area for a certain period of time, and has the intention of

returning to the hometown (Masluhah & Suryani, 2020). For the Madurese community, migrating is not only a strategy to overcome economic problems, but it is also considered a means to improve the family's status and dignity. People believe that by migrating, they can make a positive contribution to the family economy, as well as open up opportunities for the development of skills and knowledge that can be applied in their hometown when they return.

The success of migrants, especially in overcoming family economic problems, has had a domino effect on other communities. This can be seen in the increase in the number of people who choose to migrate. The Madurese community has spread across various regions, both domestically and abroad. The success or experience of a migrator motivates and creates an attraction for other residents. This phenomenon is not limited to adults, but also occurs among teenagers. They tend to choose migrating as an alternative to overcome economic problems, rather than continuing their education which requires higher costs.

Madurese migrants do not all engage voluntarily, but rather because they are faced with economic pressures, which force them to seek opportunities elsewhere. Although migrating is often considered a solution to economic hardship, this practice brings the potential for new problems to emerge, one of which is related to childcare. Parents who migrate face limitations in carrying out their role as responsible figures in their children's socialisation process.

Childcare responsibilities are often fulfilled by only one parent. Even in families where both parents have migrated, the role of parenting is carried out by relatives, namely uncles, aunts, or grandparents, who may have different views in applying parenting patterns. The impact of this can be seen in the serious consequences for the growth and development of children's character, whose existence cannot be directly supervised and controlled by parents. The importance of an in-depth understanding of these dynamics is essential in assessing the impact of the phenomenon of migration on the structure and function of the family in educating children.

### **The Role of Family Care in Children's Character Building**

The family plays a very important role in shaping children's character through the socialisation process that occurs in the family environment. The family's potential to instil various characters in children can be realised through parenting. Parenting patterns determine the development of children's character and personality. Baumrid divides it into 4 forms, namely authoritative parenting characterised by loud and firm communication, permissive parenting characterised by relationships with children that are not loud and warm, democratic parenting characterised by firm and warm parenting, and indulgent parenting characterised by communication that is not firm and warm (Awaru, 2020; Maimun, 2017; Samsudin, 2017).

Education in the family is intertwined in the form of interaction and behaviour of family members. The family becomes a place for children to get attention and affection given by family members (Alwi et al., 2022; Fajzrina et al., 2022; Khairina & Soedirham, 2022). Ideally, children get affection from both parents. The existence of both parents has a fundamental role in educating and supervising the development of children's character. However, in nomadic families, the ideal care is not obtained by the child, the care is only carried out by a mother figure, or represented by an aunt.

The phenomenon of children left behind to migrate occurs in several families in Lekoh Hamlet, Bangkes Village. AMK and NAA's father has been a migrant for more than 5 years, returning home only around Eid al-Fitr. As a result, the responsibility of childcare falls entirely on the mother. MK has been cared for by Mrs HS since she was 2 years old, while NAA has been cared for by Mrs SS since she was 4 years old. This condition results in the limited role of fathers in carrying out instrumental functions. Father's social support for children has a major function in providing children's understanding of selfadjustment to their social environment (Rahayu & Hartati, 2015).

In families where both parents have migrated, the care of the children is entrusted to grandparents or aunts and uncles. As in HBJ and HR's family, where both parents migrated for more

than 7 years. In this case, care is provided by their aunts, M and SF. Aunties play an important role in HBJ and HR's growth and development. The aunt becomes the mother's representative, a figure who educates and controls all the children's actions. Communication and nurturing by the aunts play a big role in the character building process of the children.

Overall, the situation of overseas parents can affect the dynamics of parenting in the family, especially in terms of limited direct interaction with children. Nevertheless, the role of the family remains central in shaping children's character, even though the role is not performed by direct parents, but must be represented by family members who may not be biological parents. The family remains the child's intimate social space and intense interaction space that influences the socialisation process (Awaru, 2020). The parenting patterns applied to children also determine the formation of children's social character.

The application of parenting to children left behind by parents who migrate in Bangkes village is influenced by the level of education of the caregivers. For caregivers with primary and junior high school education levels, adaptations in responding to various children's activities tend to be less appropriate. This is because the understanding of parenting comes from the care they receive from their parents. This pattern can be seen when caregivers, either mothers or aunts, exercise control over children. When the child cries for something, the caregiver tends to scold the child and tell the child to stop crying immediately. When the child complains about events at school, the caregiver tends to reprimand and scold, saying that the child should not complain.

This pattern does not provide opportunities for children to tell about various experiences and activities that happen to them. The emotional control exercised by caregivers has a tendency to birth the character and mentality of the child. Children with this pattern have a mental lack of confidence, and tend to be afraid to express their opinions. According to Kia & Murniarti (2020) if this behaviour continues to be applied, it can have an impact on the destruction of the close relationship between the caregiver and the child.

This condition is different from caregivers who have the last level of education in college. The pattern of emotional control is done by giving more space for children to express and express their wishes. When the child tells about problems faced in their friendship environment, the caregiver listens carefully to the child's story. This becomes a moment for children to express their thoughts, feelings, and questions. At this moment the caregiver provides a reaction to the story and becomes a moment to instil positive advice, such as the importance of mutual respect between others. The advice that the caregiver instils by entering the child's perspective and way of thinking, so that it can be more easily understood. The creation of an open communication space creates room for the exchange of ideas and views, giving children the confidence to express themselves (Khairina & Soedirham, 2022).

The role of caregivers in controlling children's emotions and desires is important in educating children. In a child's unstable situation, the caregiver seeks to create a calming environment, giving the child the opportunity to grow and develop positively. Caregivers are not only in charge of physical care, but also creating a strong foundation through emotional control and management of children's wishes. Caregivers' emotional support can help children to understand and cope with feelings that arise from children's various interactions with the environment. Managing children's desires involves a deep understanding of their character and needs, guiding them to manage their desires in a positive way and in accordance with family values.

The character cultivation carried out by caregivers in Bangkes Village has been integrated in everyday life. Religious character, carried out with the habituation activity of praying, before doing something. Caregivers teach by leading children to say certain prayers, such as prayers before eating, prayers before going to bed, and prayers when going travelling. At these moments caregivers also provide basic knowledge about religious values, introduce teachings and train children in carrying out religious obligations, such as habituation to prayer times and half-day fasting exercises or teaching children to know the concepts of reward, heaven and hell. This can shape children's

knowledge of religious values that regulate and guide children's behaviour and morals. The introduction of religious teachings and activities is an effective means of instilling spiritual values, building a strong foundation for children's moral and ethical development within the family environment.

The application of punishment and reward methods is also one of the important moments of caregivers in training various children's characters. Rewards and punishments are parents' tools in controlling and shaping children's behaviour (Kuppens & Ceulemans, 2019). This method provides consequences for behaviour, both positive and negative, involving a thoughtful approach to shaping children's self-control. Children are trained to be disciplined and responsible for all their actions. The application of punishment is adjusted to the type of offence committed by the child, and the goal is for the child to understand the consequences of his/her actions. Rewards are applied not only when children achieve certain achievements and successes. Rewards are also given when children do or initiate positive things, even when they fail, such as when participating in competitions. The aim is to motivate the child to keep their spirits up and not give up. This approach can help instil a positive attitude towards children's effort and perseverance. Awareness of the importance of appreciating children's efforts, providing positive support when children experience failure, as well as providing clear boundaries against behaviour that is not in accordance with the values upheld. Clear boundaries through rule enforcement play an important role in the formation of children's character and personality (Maulida & Safrida, 2020). This also makes the application of rewards and punishments effective in the family.

Thus, the role of mothers and aunts in family activities has a major impact in shaping children's social character. The importance of the family environment in instilling social character is also related to the process of socialisation of children with the surrounding environment. The family environment provides the basis for children's knowledge of social norms, values and behaviours accepted in society. Through interactions in the

family, children understand how to communicate, interact, and behave in accordance with the prevailing norms in society. Positive interactions and effective communication within the family are important foundations in the parenting process, while the family environment provides the basis for children's knowledge of social values and behaviour.

### **The Role of Kiai in Cultivating the Character of children Left Behind by Migrants**

The cultivation of character and control over children in Madura is not only done by families, but also by Kiai through various social religious activities. Kiai has a fundamental role in influencing the sociocultural life of Madurese society (Romadhon, 2020). The role of Kiai has never been separated from the culture of the community which is very thick with spiritual values of religion (Syamsuddin, 2018). Spiritual values play an important role in building harmonious community relations (Yunita & Mujib, 2021).

The understanding of the spiritual value of religion is carried out by Kiai through religious teaching in the mushola or mosque. Kiai illustrates and applies religious values in everyday life that strengthen the foundation of children's character. Children are introduced to the teachings of Islam through commands or obligations in religion, and the importance of doing good to others. Kiai also teaches ethics and manners, which are also important elements in children's social relationships. Respect for elders, compassion, and setting an example for the younger ones are values that are taught and trained consistently.

The role of Kiai in Bangkes village is not limited to his capacity as a teacher in religious activities at the mosque, but also involves children in the koloman tradition. The koloman tradition is a local Madurese community that is acculturated with Islamic religious values (Hannan & Abdillah, 2019). In koloman activities, the community gathers and carries out religious activities together, such as yasinan, tahlilan, istighosah, and tadarusan by reading the Qur'an in turn (Norhasan et al., 2023). Through these koloman activities, children gather together to reinforce the socio-religious values they have learnt.

The koloman, which consists of children, serves not only as a place to learn religion, but also as a place to foster togetherness and intimacy. In the koloman atmosphere, Kiai can be closer to the children in giving advice. As a figure who is in a high social class in Madurese society, giving confidence to the community about the importance of children joining the koloman is not a hard thing. The level of obedience to Kiai is the highest moral standard for the community to measure the goodness, decency, and politeness of a person (Hannan & Abdillah, 2019).

As the leader of the koloman, Kiai is not only an authoritative figure, but also directly involved in guiding the children. Kiai's role in the koloman is an effective means of practically applying religious values, and a forum for shaping and strengthening the social character of migrant children in Bangkes village. As a respected figure, the Kiai serves as a role model for the children, guiding them to internalise the social and ethical values upheld by the community. Kiai provides direction and understanding of social manners in accordance with religious teachings, and creates an environment that can support the formation of children's social character.

The role of Kiai in shaping the social character of children of migrant families has a positive impact. Children who receive guidance from Kiai bring with them the social values they learn in their daily interactions. Kiai not only teaches religious norms, but also introduces values such as mutual respect, honesty, and concern for others. The migrant children bring these positive attitudes into the community, creating a more harmonious and tolerant environment. Community solidarity increases due to a collective realisation of the importance of these social values in building good relationships between individuals.

### **CONCLUSION**

Based on the results of research on the social character of children left behind to migrate in Bangkes Village, it was found that families play a major role in character formation. The form of family parenting in the formation of children's social character is based on the caregiver's level of education and knowledge about parenting.

Caregivers who have a higher level of education apply effective parenting in the formation of children's social character who are more independent, responsible and have integrity. Kiai figures also contribute to instilling character in children in Bangkes village, including children who are left behind to migrate. Kiai in Bangkes Village not only functions as a religious teacher, but also as a moral guide who influences various aspects of children's lives. Religious education provided by Kiai is not only in the form of teachings, but also in the form of behaviour, guiding children in applying religious values in every aspect of life. Kiai's manners of interaction, social ethics and role models create a strong foundation for the formation of children's social character in nomadic families. Through religious education in the mosque and koloman tradition, Kiai does not only rely on advice, but also provides a real example through manners and relationships with others.

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