

The Role of Migrant Parents in Shaping Students' Religious Attitudes

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Abstract

The role as a parent is a responsibility and obligation carried out by parents to their children, namely in educating and shaping the character and attitude of children to be religious. This study aims to explore how religious education of migrant parents to their children who study at MTs An-Najah and explore the supporting and inhibiting factors. This study uses a descriptive qualitative method. The data sources in this study are migrant parents, homeroom teachers and school teachers. Data collection uses interviews, observations, and documentation. In the data analysis technique using data reduction, data presentation, and drawing conclusions and to check the validity of the data using source triangulation by comparing the results of interviews with several informants. The results of this study are that the role of migrant parents in shaping students' religious attitudes, (1) Instilling good behavior in children from an early age (2) Accustoming children to be disciplined about time, such as worship, playing and studying (3) Providing guidance at all times regarding ethics to others, especially to those who are older. While the supporting factors consist of substitute families, parents, teachers and Islamic boarding schools. Meanwhile, inhibiting factors consist of distance and time with parents who live away from home and factors within the child themselves.

Keywords: *Role, Migrant Parents, Religious Attitude, Students.*

INTRODUCTION

For some people, the way to earn a living for their families is by choosing to seek work outside the city or even abroad, often called “*merantau*” (migration/working far from home). For some, *merantau* is considered an enjoyable work activity because they can learn many things out there, but for others, *merantau* is a last resort (forced choice) due to the responsibility of supporting those at home (including supporting elderly parents and children attending school), so the individual who becomes the breadwinner must *merantau* to obtain a livelihood.¹ The logical consequence of this fact sometimes results in an impact on children who are in their learning period. Most students or children live

¹ Yanto, “Persepsi Orang Tua Rantau Terhadap Pendidikan Anak,” *Al-Irfan : Journal of Arabic Literature and Islamic Studies* 3, no. 1 (2020): 77–87, <https://doi.org/10.36835/al-irfan.v3i1.3713>.

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with freedom due to being far from both parents and are only cared for by the closest relatives entrusted by their parents, so their attitude and social interactions are not well-controlled, and the impact is the emergence of bad behavior such as naughtiness, extreme attitudes, or radicalism due to external social influence. This is what then happened at MTs An-Najah where children whose parents were *merantau* exhibited different behavior from other children, namely an attitude of disrespecting teachers, violating school rules, and even engaging in radical actions toward their peers.

Parents need to pay attention to such matters through their role for their children, so that through education, children can shape their personality and determine a perfect future, and it is the obligation of every parent to educate their child in an effort to change and prepare them to face the future, as well as to dispel doubts about their future; such thinking needs to be instilled from an early age, not only for their future but also for a high spiritual dimension.² Indeed, parents should be the *madrasah* (school/place of learning) for their children within the family. Child education should be the primary focus for their parents, because a lack of parental attention causes some children's behavior to become aggressive or difficult to direct, and most of them violate or do something that should not be done due to the busy schedule of parents who live far from their children, in other words, are *merantau*. If viewed from a socio-psychological perspective, the involvement and intervention of parents are part of a social demand and essential for maintaining their mental well-being.³

This is also explained in the word of Allah in the Al-Quran Surah At-Tahrim Verse 6, which reads:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦﴾

“O believers! Protect yourselves and your families from a Fire whose fuel is people and stones, overseen by formidable and severe angels, who never disobey whatever Allah orders—always doing as commanded.”⁴

This verse illustrates the responsibility of parents towards their children, and at the same time serves as a notification to parents about the responsibility of providing education to children to protect them from the hellfire, so that every action of the child is oriented towards goodness and is blessed by Allah. One way is to provide religious guidance through religious schools, so that children can acquire religious insights and be able to practice them in their daily lives, which is a goal for every parent. Islamic

² Gustia Hafensi, “Prilaku Keberagamaan Anak Yang Di Tinggal Orang Tua Merantau (Studi Kasus Di Kelurahan Talang Dantuk Kecamatan Seluma Kabupaten Seluma),” in *Fakultas Tarbiyah Dan Tadris UIN Fatmawati Sukarno Bengkulu* (2022).

³ Hafensi, “Prilaku Keberagamaan Anak Yang Di Tinggal Orang Tua Merantau (Studi Kasus Di Kelurahan Talang Dantuk Kecamatan Seluma Kabupaten Seluma).”

⁴ Penterjemah Al-Quran, “Al-Qur’an Dan Terjemahannya Edisi Penyempurnaan 2019, Juz 1--10,” in *Lajnah Pentashihan Mushaf Al-Qur’an* (2019).

education is not only a matter of religious knowledge,⁵ but also concerns moral education, ethics, and good religious knowledge;⁶ thus, Islam is an education that needs to be prioritized because it contains guidance and mercy for all Muslims.⁷

Studies on the same theme should have been widely studied by previous researchers. In this case, the researcher will formulate several similar studies such as the study conducted by Tjahjono⁸ which examined the behavior of parental migration and the development of children's social attitudes, the study by Allo et al.⁹ with their research on the influence of parental attention on children's character, the study by Yanto¹⁰ which examined the perception of migrant parents towards children's education, the study by Wahyudi¹¹ who conducted research on the obligation of parents to *merantau*, and the study by Yanto¹² with his research on the role of parents in shaping children's religiosity. Previous research tends to differ from this study, because previous studies only examined the role of parents in the social aspect or the formation of religious attitudes but not in the context of parents who are *merantau*. Thus, this study specifically wants to explore the educational pattern of *merantau* parents for children which should be carried out in a different way. Specifically, this study is a continuation of previous research, which focuses on the education of *merantau* parents regarding their children's religious education at MTs An-Najah, and also examines its legal status in this event, which is the distinction of this study. The study has several directions, including: 1) The role of parents in the formation of religious attitudes, 2) the influence of distance and time on the effectiveness of forming children's religiosity, and 3) the legal status of the situation.

METHOD

The role of migrant parents in this study uses a qualitative approach, so the data obtained will be described in narrative form and carried out truthfully without any fabricated data.¹³ The type of research in this study is a case study with the locus at MTs An-Najah, where the researcher will seriously deepen the existing phenomena in the

⁵ Sapiudin and Ika, "THE STRATEGIC ROLE OF ISLAMIC RELIGIOUS EDUCATION (PAI)," *Edukasi Islami: Jurnal Pendidikan Islam* 14, no. 03 (2025): 644, <https://doi.org/10.30868/ei.v14i03.8636>.

⁶ Abdul Khobir et al., "The Interaction of Islam and Local Beliefs: A Study of Djawa Soenda's Model of Religious Worship in the Review of Islamic Education," *Millah: Journal of Religious Studies* 24, no. 1 (2025): 60, <https://doi.org/10.30868/ei.v14i03.8636>.

⁷ Hamdani and Maimun, "Konsep Islamic Wordview Syed Muhammad Naquib Al-Attas Dalam Membangun Kultur Keberagamaan Masyarakat Madura," *Nuris Journal of Education and Islamic Studies* 5, no. 2 (2025): 73, <https://doi.org/10.52620/jeis.v5i2.108%20terhadap>.

⁸ Hurip Tjahjono, "Perilaku Perantauan Orang Tua Dan Sikap Kreatif Dalam Perkembangan Sosial Anak," *JCAC: Journal of Creative Attitudes Culture* 1, no. 2 (2020): 66.

⁹ Ferdiansa Kala' Allo et al., "Pengaruh Perhatian Orang Tua Rantau Terhadap Karakter Anak Di Desa Parandangan," *Journal on Education* 5, no. 1 (2022): 474–81, <https://doi.org/10.31004/joe.v5i1.622>.

¹⁰ Yanto, "Persepsi Orang Tua Rantau Terhadap Pendidikan Anak."

¹¹ Wahyudi, "Implementasi Kewajiban Orang Tua Merantau Terhadap Anak Di Desa Maluku Mulia Kecamatan Maluku Kabupaten Pulau Pisau," *Fakultas Syariah, Institut Agama Islam Negeri Pangka Raya*, 2022.

¹² Murni Yanto, "Peran Orang Tua Dalam Membentuk Karakter Suku Anak Dalam Desa Muara Tiku," *Jurnal Perspektif* 15, no. 1 (2022): 59, <https://doi.org/10.53746/perspektif.v15i1.74>.

¹³ Sugiyono, "Metode Penelitian Kuantitatif, Kualitatif, Dan R&D," in *Bandung: Alfabeta* (2016).

field.¹⁴ The data sources in this study include primary and secondary. The primary sources are the migrant parents, namely the Father and Mother who have the main role or source in shaping the child's religious attitude, and the children or students, as the main figures who give and receive—the parents who provide education and the children as the recipients and developers. Meanwhile, the secondary data consists of photographs when the researcher went into the field, and is also supported by various literature reviews in the form of research results from books, journals, and others.

The data collection techniques in this study are by asking informants directly (interviews),¹⁵ then going into the field to directly observe the role of migrant parents toward their children, either through sight or hearing (observation). This is done so that the researcher can later compare the information conveyed by the informants with the actual events that occurred. For other data, the researcher will collect important documents that support the interview and observation data.

For the data analysis process in this study, the researcher uses data condensation as a form of data sorting process; the researcher will look for data that is highly relevant to the study's focus, and if there is data that does not support it, it will not be used.¹⁶ The next step is the data presentation process, where after going through the data sorting and selection process, the collected data is presented and will follow the existing writing guidelines. The last step is conclusion drawing, which is the final step after the researcher has verified the data.¹⁷ To ensure that the resulting data is credible and scientifically accountable, the researcher performs a data validity check by comparing the data (triangulation) through the process of examining the collected data.¹⁸ The data that will be compared includes comparing interview data with observation, and observation with the theory used.

RESULTS AND DISCUSSION

The Role of Parents in Shaping Religious Attitudes

Attitude is an individual's evaluation or emotional reaction toward an object, which can be support or disapproval of that object. Attitude is related to an individual's evaluation of themselves, others, objects, or specific issues.¹⁹ Meanwhile, religious is a person's spiritual expression in practicing their religion, which is linked to an applicable system of beliefs, values, or laws.²⁰ When the two words are combined, they become

¹⁴ Robert K. Yin, "Studi Kasus Desain Dan Metode," *Jakarta: Rajawali Press*, 2014, 1.

¹⁵ Yin, "Studi Kasus Desain Dan Metode."

¹⁶ Robiatul Andawiyah et al., "Manajemen Kepala Sekolah Dalam Meningkatkan Mutu Sumber Daya Manusia," *Re-JIEM: Research Journal of Islamic Education Management* 7, no. 2 (2024): 248, <https://doi.org/10.19105/re-jiem.v7i2.14900>.

¹⁷ Matthew B. Miles et al., "Qualitative Data Analysis: A Methods Sourcebook," *London: SAGE*, 2014, 31.

¹⁸ Nusa Putra, "Penelitian Kualitatif Pendidikan Agama Islam," *Bandung: PT Remaja Rosdakarya*, 2012.

¹⁹ Mic Finanto Ario Bangun, *Pendidikan Karakter Membentuk Kepribadian Anak*, in Mic Finanto Ario Bangun, *Pendidikan Karakter Membentuk Kepribadian Anak* (Malang: CV. Literasi Nusantara Abadi (2023).

²⁰ Ujam Jaenudin and Tahrir, "Studi Religiusitas, Budaya Sunda, Dan Perilaku Moral Pada Masyarakat Kabupaten Bandung," *JPIB: Jurnal Psikologi Islam Dan Budaya* 2, no. 1 (2019): 2–3, <https://doi.org/10.15575/jpib.v2i1.3445>.

“religious attitude,” which is an action performed with full awareness and conviction within oneself toward a trusted value as a form of correct decree. This religious attitude is also influenced by religious values; thus, a religious attitude is defined as a way of life whose view adheres strictly to religious principles.²¹ A religious attitude relates to a person's personality, especially in terms of good manners toward religious rules. Achieving a religious attitude requires the role of parents as the individuals primarily responsible for the child.

The religious education efforts by parents will lead to ideal religious behavior that constantly upholds the values and practices of religious teachings in life, including for parents who leave their children to *merantau*, as in the phenomenon that occurs at MTs An-Najah where many children are left by their parents. Nevertheless, the role of parents towards their children continues, with parents often providing advice, reminders, and educating their children through phone calls. The role of migrant parents in shaping students' religious attitudes is important to be carried out by parents even while *merantau*, by giving full attention through psychological communication, especially with the aim of shaping the child's religious attitude and character. This includes providing an understanding of Islam through stories about the Prophets, especially the exemplary behavior of Rasulullah (Prophet Muhammad), as encouraged for Muslims to be a good role model in daily life. By having knowledge about the exemplary behavior of Rasulullah and other Prophets, students will have a guide for good behavior and attitude.

*“If it is about educating, of course, as a parent, you must be firm but not harsh, reminded but not with shouting, gentle but not too soft so the child becomes spoiled. First is about worship, second is morals/manners (akhlak), and third is education, because I think it's useless if the worship is good and the child is smart but there are no morals, and I think if the morals are good, then other things will also follow suit.”*²²

Shaping a religious attitude is done through several activities such as worship, morals/manners (*akhlak*), and discipline. In other words, the role of parents is seen in how they educate their children about religious matters, such as instilling the habit of performing Fardh prayers, being kind to others, being humble, being disciplined with time, learning to be responsible, and being honest with the child. Not only that, besides instilling these in the child, the role of both parents is to be able to provide an example and role model for their child regarding the things mentioned, as well as good behavior and manners that they instill and teach their children. However, in this section, the formation of religious values for children of parents who are *merantau* will be explained in more detail, including:

1. Instilling the Value of Worship

Discipline in performing prayer will fundamentally have a significant impact

²¹ Rohilah et al., “Penguatan Sikap Religius Siswa Melalui Pembelajaran Perkembangan Manusia Bermuatan Nilai Islam,” *Jurnal Pendidikan Dan Pembelajaran IPA Indonesia* 13, no. 3 (2023): 122.

²² Junaidi, *Hasil Wawancara Langsung 16 Desember* (2024).

on a Muslim, because indirectly they also learn about the importance of managing time.²³ Besides that, educating children to perform Fardh prayers is an obligation for every parent. Islam has even given a sign to teach children to pray, and by the age of 10, it is an obligation for parents to discipline them if they do not perform it, because prayer is the place where a servant meets their Lord, and it is in prayer that the peak of human submission to Allah lies. Congregational prayer has religious values that positively impact the social life of Muslims who practice it, especially in shaping a person's religious character.²⁴ Not only regarding prayer, the role of migrant parents in shaping a child's religious attitude is to encourage the child to always have a feeling of gratitude for all the blessings God has given. Encouraging the child to always be grateful is also part of the parents' teaching of religious knowledge so that when Allah gives many blessings and sustenance, the child does not easily become arrogant or always feel insufficient with what Allah has given them in life. This education can be provided by parents, even while *merantau*, through online communication.

2. Instilling Good Manners (*Adab*)

Behavior is the condition overtly shown by a person as a process of that action. When a person's behavior is trained through practices, it will become a strong habit. So, attitude or behavior is inherent in humans through goodness or an innate nature from within the individual.²⁵ In instilling good behavior, education and teaching are needed to obtain positive results in forming a devout Muslim individual who respects elders, appreciates fellow creatures regardless of whether they share the same belief or not, in other words, the same or different religion. Thus, the role of migrant parents in shaping students' religious attitudes through instilling good behavior is by accustoming the child to live with discipline—discipline in obedience to religion, time discipline, rule discipline, and being responsible, such as performing Fardh prayers on time, respecting elders, helping friends or others when help is needed, taking responsibility for mistakes made, and so on. In this case, training children to have a religious attitude ensures that when they are outside the family and community environment, the good habits from both parents can be applied by the child in the outside environment. That is what Mr. Juaidi did:

*“y children's education is still number one for me, I work all for my children, I want my children to succeed and be better than me and their mother, but what is more important for me is their **moral education**; if their attitude and morals are bad towards others, that is hard for me, that's why even though I cannot educate them directly, at least I often remind and warn them through*

²³ Hamdani et al., “Menelusuri Lembaga Pendidikan Islam SDI Asy- Syuhada ' Pamekasan Sebagai Strategi Membentuk Siswa Berkeagamaan Dan Cinta Masjid,” *Adabuna: Jurnal Pendidikan Dan Pemikiran* 4, no. 1 (2024): 5, <https://doi.org/10.38073/adabuna.v4i1.1900>.

²⁴ Destiara Kusuma, “Pembentukan Karakter Religius Melalui Pembiasaan Shalat Berjamaah,” *Jurnal Kewarganegaraan* 2, no. 2 (2018): 39, <https://doi.org/10.31316/jk.v2i2.1294>.

²⁵ Hasan Bastomi, “Pendidikan Karakter Dalam Pembentukan Akhlak Anak Pra Sekolah,” *Elementary* 5, no. 1 (2017): 78.

the phone."²⁶

Morals (*Akhlak*) are the number one thing and the most hoped for by parents. Morals also occupy the first position after knowledge, so the moral education given by parents to children is a necessity that should be done, especially when socializing in the community.

3. Instilling Honesty

Habituation is an effort to build an environment that is the beginning of the emergence of an individual's attitude and personality. Here, the individual will demonstrate the instillation of norms that can be obtained from better behavioral development. This habituation can use commands, examples, experience, or the use of rewards as an effort to acquire a personality from a new, more positive action.²⁷ Habituation has phases of trying, forcing, and becoming accustomed,²⁸ which is the beginning until the end of a person becoming accustomed to doing something, including being honest. That is what the Prophet taught his *ummah*, which is also one of the Prophet's qualities often called the quality of "*sidiq*" (truthful); the implications of this quality certainly have a tremendous impact, ranging from a sense of inner peace, sincerity, to building relationships and trust from others. Instilling honesty in children is also very important education and must be considered by parents, because honest behavior can make children live responsibly for the actions and words they perform. This should be instilled by parents when the child is still at a young age so that when they grow up, they will be accustomed to being honest and responsible for what they do. As reinforced by the statement of Mrs. Anis Khairunnisa':

"We as parents instill honesty, humility, not arrogance—the good things in essence, especially when dealing with others, especially older people, I ask them to maintain their manners when speaking or behaving."

This is also what Abdullah bin Mas'ud said, who narrated that a child who is accustomed to doing good deeds from childhood, in terms of words or actions, will also become good later.²⁹ Therefore, parents need to introduce and teach honesty so that it becomes a habit in the child's life. Furthermore, the added value of this attitude is the image of the parents who, in that situation, have to work *merantau*, which will be a happiness and pride for every parent.

4. Instilling Responsibility

Responsibility is the student's awareness of the rights and obligations that must be carried out. The instillation of responsibility can be given by parents and

²⁶ Junaidi, *Hasil Wawancara Langsung 16 Desember*.

²⁷ Syamsul Arifin and Fahmi Ikrom, "Implementasi Pembiasaan Membaca Juz Amma Untuk Membentuk Karakter Religius Peserta Didik Di Aliyah Al-Kholafiyah Tekung Lumajang," *At-Ta'lim: Jurnal Pendidikan* 8, no. 2 (2022): 198.

²⁸ Hamdani et al., "Menelusuri Lembaga Pendidikan Islam SDI Asy-Syuhada ' Pamekasan Sebagai Strategi Membentuk Siswa Berkeagamaan Dan Cinta Masjid."

²⁹ Dinar Nur Inten, "Penanaman Kejujuran Pada Anak Dalam Keluarga," *Jurnal FamilyEdu* 3, no. 1 (2017): 38.

teachers at school. This can be played by parents and teachers through the example of parents and teachers, the daily habits given to children, the giving of gifts which is an appreciation for the child, and the giving of advice during the child's educational guidance. The instillation of responsibility can start with basic things that can form the child's daily habits, such as saying *salam* when meeting someone, performing Fardh prayers on time, reading a prayer (*do'a*) every time they start something like studying, and so on—at least saying *Basmalah*. This is reinforced by the statement of Mr. Muhammad Khalil as follows:

*“When it comes to religious attitude, maybe daily I always remind my child to maintain their worship, honesty, good manners; if there is a flaw or mistake, fix it, learn to take responsibility for that mistake—that is the most important thing. I don't demand my child to be smart, what's important is they have good morals; it's useless to be smart if there are no morals.”*³⁰

Reminding becomes one of the weapons for parents in giving religious advice to a child. Although this is a small thing (only reminding), it has a tremendous impact and influence on the child who is learning, because of the memory and also the demand of their obligation as an individual who should obey their parents, which will later become the foundation for the child's actions and behavior.

The instillation of responsibility through daily habituation can also be done in the school environment. Besides reading a prayer before starting lessons, children are asked to always maintain the cleanliness of the classroom environment so that teaching and learning activities become comfortable and undisturbed, because cleanliness is also a part of faith (*Iman*). As stated by Mr. Mukti, a teacher:

*“Of course, before the KBM (teaching-learning activity) starts, the children are accustomed to reading shalawat nariyah, the prayer before studying, but what I emphasize most is the cleanliness of the class which must be maintained every day by those on duty, because cleanliness is a part of faith and something the Prophet liked. If they do not clean, I impose a sanction in the form of 2,000 rupiah, and this sanction money is managed by the class chairman to buy needs and class equipment. Then, at school, there is also a regular activity, which is Dhuhr congregational prayer, so the children are required to participate in congregational prayer at the school mosque. Those who do not participate are also subject to a sanction; violators 1-3 times are asked to read Surah Yasin 3 times, but if it is repeatedly or more than 5 times, it is added by reading shalawat nariyah in the teacher's office.”*³¹

Education for children at MTs An-Najah is essentially directed not only to the relationship between the child and their God but also to how a child can build a relationship with other human beings. Education for a child at MTs An-Najah in the context of education from migrant parents shows similarity with the views of Imam

³⁰ Muhammad Khalil, Hasil Wawancara Pada Tanggal 21 Oktober, issued 2024.

³¹ Mukti, Hasil Wawancara pada 21 Oktober, issued 2024.

Al-Ghazali that it is proper for parents or teachers to continuously provide lessons about *Wajib 'Aini* (individual obligations), which includes providing lessons about the basic principles of Islam such as the Qur'an and Sunnah, and also providing lessons for performing worship, both related to God and between fellow human beings.³² Thus, the education provided by parents to children at MTs An-Najah has the same approach as the view initiated by Al-Ghazali. Similarly, Ibnu Khaldun emphasizes that education for children is how they can love their God, which is marked by the child's behavior in carrying out their duty as a servant.³³ Even in the *nadzom* book *Zubad* by Ahmad Ibnu Ruslam Syafi'ie, it states "*Awwalu wajibin alal insani ma'rifatun ilahi bistiqhani*" that the first obligation to be taught to a child is to introduce *tauhid* (about their God), which is a priority for religious education for a child, including teaching the practices for the afterlife.

Supporting and Inhibiting Factors for Parents in Shaping Religious Attitudes

Education for children should be a priority in family life. Even if distance separates the two, the education of the child must still be carried out, even if only using a tool like a phone as a connector between the child and the parent. There are factors that support the children's education at MTs An-Najah, which consist of supporting factors and inhibiting factors for parents in shaping religious attitudes in their children.

The supporting factors for shaping religious attitudes in children at MTs An-Najah are: First, the Family Factor is a supporting factor in the process of shaping a child's religious attitude. The family is closer to the child than anyone else, because before knowing the outside world, the family is the first place where the child is educated. If good examples and attitudes are given at home, the child will imitate what has been modeled by their family. Thus, the family must provide good behaviors as an example to the child.

"The support, of course, comes from the family. If there were no family, it would be difficult; I would definitely be confused about whom to entrust my child to. But, of course, it must be the closest and most trusted family; if they can't be trusted, especially someone outside the family, I wouldn't dare, especially since my child is a girl."

Parents play a very important role, but if both parents go *merantau*, the entrusted or trusted family must be from the closest family and have good attitudes because when the child is in the right family environment, the *merantau* parents will feel calmer and can only remind and teach their children through online communication. Following this is the educational institution factor, which is also part of shaping attitude. This is because home is not the only place for a child's education, and a child's education does not only come from both parents but also from teachers. Education has a fundamental role in understanding a person's attitude. The educational institution becomes a system for

³² Uswatun Hasanah, "Konsep Pendidikan Keluarga 'Al-Madrasah Al-Ula' Kajian Pemikiran Al-Ghazali," in *Jawa Tengah: Yayasan Pendidikan Tinggi Nusantara (Yaptinu)* (2021).

³³ Hasanah, "Konsep Pendidikan Keluarga 'Al-Madrasah Al-Ula' Kajian Pemikiran Al-Ghazali."

understanding the moral concepts that exist in every individual.³⁴ Therefore, the family is a supporting factor in the process of shaping students' religious attitudes at home, because fundamentally, the students' or children's attitudes and behaviors originate from their upbringing with their family while they are within the home environment. This is instilled in the children by the family.

Second, the Teacher Factor is one of the supports in the process of implementing religious activities. Teachers can monitor the activities carried out by their students and act as motivators for the things their students will do. If the teacher provides a good example at school, the student will imitate what is modeled by their teacher. This is reinforced by the statement of Mrs. Jasilah as follows:

"We as teachers are not just transferring knowledge; before entering the classroom, we as teachers must also provide guidance on morals (akhlak) in every lesson, because ethics and morals are very important, and knowledge without good manners (adab) and morals will be useless. Personally, even if I am not an ethics mapel teacher, I still provide moral guidance before starting the learning material."

The teacher is the educator after the parents; the child's attitude is also seen from the kind of nurturing provided by the teacher who teaches them during their time in the educational institution.³⁵ Teachers are also required to have good attitudes or behaviors so that they can be emulated by their students. This is an obligation of a teacher that must be fulfilled in addition to teaching students knowledge about the learning materials at school.

As for the inhibiting factors in the formation of religious attitudes by *merantau* parents at MTs An-Najah, these are things that make the formation of the child's religiosity not as smooth as the parents' wishes. These factors include: First, Distance and Time are inhibiting factors in the process of shaping religious attitudes in children, as parents who should always pay attention to and accompany their children directly in their education must be separated far away due to *merantau* and can only communicate online with limited time. Communication between parents and children plays an important role in shaping the child's personality through interaction and the instillation of values during the child's growth. Lack of social interaction and emotional support from parents can increase the risk of mental health disorders in children, therefore, interaction or communication between parents and their children is very important, even when they are *merantau*.³⁶

When children need direct attention from their parents, they do not receive it

³⁴ Wijayanti, "Pelestarian Penyu Cimanuk: Pengetahuan, Sikap, Dan Perilaku Masyarakat," in *Tasikmalaya, Langgam Pustaka* (2022).

³⁵ Zainal Abidin and Muh Rahbini, "Peran Kepala Sekolah Dalam Meningkatkan Mutu Pendidikan," *Al-Jadwa: Jurnal Studi Islam* 2, no. 1 (2022): 1, <https://doi.org/10.38073/aljadwa.v2i1.924>.

³⁶ Muhammad Faisal Najmudin et al., "Peran Orang Tua Terhadap Psikologis Anak Rantau Melalui Komunikasi Jarak Jauh," *JKKP: Jurnal Kesejahteraan Keluarga Dan Pendidikan* 10, no. April (2023): 88–99, <https://doi.org/10.21009/JKKP.101.08>.

because they are separated from their parents who went *merantau*. The time for communication is also limited by the parents' busy work schedules. Thus, communication alone cannot guarantee the parents' success in shaping the students' religious attitudes, and their role as educating parents is considered less than optimal due to the limited intensity of communication.

“What inhibits is the difficulty of communication, because it has to be through the phone and not face-to-face because of merantau. Not to mention that because of the busy work schedule, sometimes it's impossible to communicate often. The hassle is also that when I have free time and no work and am relaxed, the child is at school, so it is quite difficult to communicate.”

Second, the Environmental Factor certainly has a huge impact on a child, especially the environment outside the home, such as the community environment, which not only provides positive impacts and influences but also negative impacts on children, for example, in the current social interactions which are considered quite concerning. This is reinforced by the statement of Mrs. Jasilah as follows:

“Everything has its drawbacks, sometimes from the child, sometimes also from the environment that shapes the child's character, and the environment is very influential, so children must be smart in choosing their social circle because the social environment is an inhibiting factor for the child in having a religious attitude.”

When children fall into the wrong social circle and lead a free life without rules, this is enough to make the child far from religious attitudes. In this case, shaping the child's religious attitude will be very difficult, and the possibility of changing their bad habits will be very slim because the child is left without proper supervision from parents and lacking guidance and nurturing from their family. It would be better if every parent not only pays attention to their child when they are at home but also when the child is in the community; parents should not let go and must pay attention to what the child does outside the home. It is a blessing if the child can distinguish between right and wrong, and a blessing if the child can avoid things that have a negative impact on themselves and do positive things. To realize this, it depends on how the parents educate their child when they are at home. Because parental education can determine the child's attitude or behavior when in the social environment.

Third, the Factor Within the Child itself. When instilling good behavior in a child, the child can accept or reject the attitude that will become their future character. This can be influenced by the child's own desire, considering that every human being has uniqueness that makes them comfortable with something they want. Therefore, shaping a good attitude or behavior in children takes a considerable amount of time. There is no need for pushing or forcing the child, which could end up not being good but instead damaging the child's mental health, preventing them from developing well. For this reason, it is very important for every parent to play a role in shaping the child's religious

attitude, even when *merantau*, but they still must fulfill their obligation and responsibility as a parent properly and correctly. As stated by Mrs. Jasilah:

“Actually, there are definitely differences, but it goes back to the basic education given by the parents. Before the parents went merantau, they were still with the child, and at that time the child was definitely guided. So, what kind of guidance was given by the parents to the child before merantau? If the foundation is strong, even if the parents leave, the religious attitude will remain and it depends on the child, because not all children whose parents merantau have a religious attitude.”

This is precisely the same as the idea of Onita Oktiviani et al.³⁷ who state that the supporting factors for a child's religious education are the family factor, commitment from the school along with adequate facilities, while the inhibiting factors are the child's lack of awareness, the child's social environment, and differences in the child's background.³⁸ This shows that a child's religious education does not always go smoothly, and while parents' education for their children should be good, there are also unexpected things that become obstacles for parents in shaping religious attitudes.

CONCLUSION

The role of migrant parents in shaping the religious attitudes of children at MTs An-Najah continues to be actively carried out, despite being limited by distance and time. This role is realized through long-distance psychological communication (telephone) that focuses on instilling core religious values, namely worship (especially prayer, which teaches discipline), morals (as a priority above intelligence), as well as honesty and responsibility. This educational pattern is in line with classical Islamic views, as espoused by Al-Ghazali and Ibn Khaldun, which emphasize the importance of religious foundations from an early age. The success of shaping religious attitudes is greatly supported by the closest family members who are trusted to care for the children and the role of teachers at school as motivators and moral role models. However, there are significant obstacles, namely limited distance and time for communication due to work commitments, as well as social factors outside the home that have the potential to damage children's character. Therefore, the study concludes that the strength of the early educational foundation instilled by parents before migrating and the quality of supervision from the surrogate family are the main determinants in the success of maintaining and shaping the religious attitudes of children who are left behind.

³⁷ Anita Oktaviana et al., “Peran Pendidik Dalam Menerapkan Pendidikan Akhlak Anak Usia Dini Melalui Metode Pembiasaan,” *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini* 6, no. 5 (2022): 5302–3, <https://doi.org/10.31004/obsesi.v6i5.2715>.

³⁸ Xiuhong Li and Hongchao Wu, “Parental Satisfaction with After-School Child Care Services in Urban Public Elementary Schools in China: An Evaluation of Service Effectiveness,” *Early Child Development and Care* 0, no. 0 (n.d.): 1–23, <https://doi.org/10.1080/03004430.2025.2544043>; Intan Noor Hanifa et al., “Exploring Factors Influencing Complementary Feeding Practices in Asia from Parents' and Caregivers' Perspectives: A Qualitative Systematic Review,” *Nutrition & Dietetics* n/a, no. n/a (n.d.), <https://doi.org/10.1111/1747-0080.70031>.

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