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ISLAMIC ACTIVITIES AS A SOCIAL ARENA FOR BUILDING SOCIAL SOLIDARITY AMONG CHILDREN OF FEMALE MIGRANT WORKERS

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Abstract

The high number of female migrant workers (TKW) in Indramayu Regency not only affects family economic conditions but also creates social and psychological vulnerabilities among left-behind children, including limited parental supervision, low self-confidence, and weak social bonds. Although previous studies have examined the impacts of parental migration, limited attention has been given to the role of Islamic religious activities as social arenas for fostering children's social solidarity. This study aims to analyze how Islamic religious activities shape the social solidarity of children of female migrant workers in Indramayu Regency. This study employs a qualitative approach with a phenomenological method. Informants were selected purposively, including children of female migrant workers, community leaders, and facilitators of religious activities. Data were collected through in-depth interviews, participant observation, and documentation, and analyzed using an interactive model with Émile Durkheim's theory of social solidarity as the analytical framework. The findings show that Islamic religious activities, such as Qur'anic recitation, marhabanan, and hadroh, function as structured social arenas where children develop emotional attachment, peer relationships, and a sense of belonging. These activities foster mechanical solidarity through shared experiences and continuous interaction, while also enhancing self-confidence and reducing feelings of social isolation. Participation in these activities enables children to adapt socially and build alternative support systems beyond the family. This study highlights that Islamic religious activities play a dual role as spiritual practices and community-based social institutions that strengthen social cohesion and social integration among children of female migrant workers.

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INTRODUCTION

Achieving a harmonious society requires strengthening social solidarity and tolerance as fundamental aspects of social life. In increasingly pluralistic and multicultural societies, various challenges related to social, cultural, and religious diversity continue to emerge. These differences often trigger conflicts, both at the local and global levels. Therefore, approaches that can strengthen interpersonal relationships amid diversity are needed to promote social cohesion and mutual understanding within communities (Hutabalian et al., 2025). Islam plays an important role in building social solidarity within society. Islamic teachings not only regulate the relationship between humans and God through acts of worship but also emphasize social values that encourage togetherness, mutual care, and a sense of responsibility among individuals. Values such as brotherhood (*ukhuwah*), mutual assistance (*ta'awun*), and social justice serve as fundamental principles for forming strong social bonds within the community(Putri & Januar, 2025). The application of Islamic teachings in daily life can contribute to fostering mutual respect, empathy, and cooperation within diverse communities. In this context, Islam functions as a moral and social guideline that encourages solidarity, harmony, and a more just and dignified collective life.

Social solidarity is defined as a form of cooperation among individuals or groups in social life. This concept is based on the awareness that every member of society has a moral obligation and social responsibility to help one another, both in facing difficult situations and in achieving shared goals. Solidarity grows when individuals recognize the interconnectedness of their interests, leading to the understanding that the success of one person or community member can create positive impacts and

influence others within the society (Firmansyah et al., 2023). This situation differs when the socioeconomic conditions of a community are unstable and often become a source of pressure. Economic inequality, difficulties in meeting basic needs, and differences in values and life principles can increase the psychological burden on married couples. This situation is often worsened by unequal power relations within the family, particularly when the husband's dominance in decision-making creates role inequality and emotional pressure (Januarita et al., 2025). When solidarity between husband and wife is not built harmoniously, these pressures can develop into prolonged conflict. The impact of this condition is not only felt by the couple but also affects their children, especially in shaping their social attitudes and sense of solidarity within the community.

Economic pressure within families often becomes a major source of problems in household life, especially when the demands to meet daily needs continue to increase. Indonesian migrant workers (TKI), particularly female migrant workers (TKW), are often viewed as an effective solution for earning income within a relatively short period of time. This perspective encourages many women to work abroad in order to support their family's economy (Yati & Setiawan, 2025). However, the decision to become a TKW not only brings economic benefits but also creates social consequences, especially for the children left behind. The limited presence of mothers in daily life can influence children's development, including the formation of their personality, self-confidence, and their ability to build social solidarity within the community.

Data from the Indonesian Migrant Worker Protection Agency (BP2MI) in 2025 shows that the number of Indonesian migrant workers (PMI) deployed abroad reached 135,191 individuals. Of this total, the majority were women, with 88,616 female migrant workers, while male migrant workers numbered 46,575. At the provincial level, East Java, West Java, and Central Java recorded the highest numbers of migrant worker placements in Indonesia. Meanwhile, at the district level, reports on migrant worker placements throughout 2025 indicate that Indramayu Regency ranked second nationally with a total of 4,837 migrant workers (Wulandari et al., 2025). The high number of female migrant workers (TKW) in Indramayu has implications for the emergence of imbalances in family roles, particularly in the process of child care and supervision. This condition causes some children to experience limited emotional and social support, which influences the development of their social solidarity within the community. The absence of parents, especially mothers, in children's daily lives may weaken social interactions, the sense of togetherness, and children's ability to build harmonious social relationships.

Through the perspective of Emile Durkheim's theory, social solidarity serves as the main bond that maintains order and continuity in social life. Durkheim distinguishes social solidarity into two forms: mechanical solidarity and organic solidarity. Mechanical solidarity generally develops in societies that strongly uphold shared values, norms, and collective beliefs, where social bonds are built through emotional closeness and a sense of togetherness (Fathoni, 2024).In the context of children of female migrant workers (TKW) in Indramayu Regency, the absence of parents especially mothers has the potential to weaken the transmission of collective values that form the foundation of mechanical solidarity from an early age.

The family's role as the primary agent of socialization does not function optimally due to economic pressures and labor migration, placing children at risk of experiencing limitations in building strong social bonds with their surroundings. This condition may lead to a decline in children's sense of togetherness, care, and social responsibility. However, Durkheim also emphasizes that social institutions outside the family play an important role in strengthening social solidarity. In this context, Islamic activities such as Quran recitation, religious gatherings, marhabanan, and hadroh function as collective spaces that instill values of togetherness and brotherhood, helping to replace some of the family's social functions in shaping children's social solidarity within the community.

METHOD

This study employs a qualitative approach using a case study method to understand the condition of social solidarity among children in families of female migrant workers (TKW) in Indramayu Regency. A qualitative approach was chosen because it allows for an in-depth exploration of meanings, experiences, and social processes within the participants' daily life context (Moleong, 2010). The sampling technique used in this study was purposive sampling, with informants selected based on their relevance to the research objectives. The participants consisted of 15 informants, including children of female migrant workers, their caregivers or family members, community leaders, and facilitators of socio-religious

activities. These participants were considered capable of providing rich and relevant information regarding the social conditions and interactions of children of TKW.

Data were collected through semi structured in depth interviews, participant observation, and documentation. The interview protocol was designed to explore participants' experiences, perceptions, and social interactions, particularly related to solidarity, emotional support, and participation in religious activities. The questions were developed based on key concepts from Emile Durkheim's theory of social solidarity, including mechanical solidarity, shared values, and social integration.

Observation was conducted using a participant observation approach, where the researcher was directly involved in observing children's interactions within religious activities such as Quran recitation groups, marhabanan, and hadroh. This approach allowed the researcher to capture natural social behaviors, interaction patterns, and expressions of solidarity among participants. Documentation data included photographs of activities, attendance records, field notes, and community activity archives, which supported and enriched the primary data obtained from interviews and observations.

Data analysis was conducted through the stages of data reduction, data display, and conclusion drawing. In addition, a thematic analysis approach was applied, involving open coding to identify initial categories, followed by grouping codes into broader themes related to forms of social solidarity, social interaction, and religious participation. These themes were then interpreted using Durkheim's framework to distinguish patterns of mechanical solidarity and to understand the role of religious activities in strengthening social cohesion. The validity of the data was ensured through source triangulation and technique triangulation, comparing information from different participants and data collection methods to enhance the credibility and trustworthiness of the findings (Sugiyono, 2017).

RESULTS AND DISCUSSION

Children who experience parental absence, particularly mothers working as female migrant workers , face significant social and emotional challenges in their daily lives. This situation encourages them to seek alternative social spaces that can meet their needs for interaction, attention, and a sense of belonging. Islamic religious activities, such as Quran recitation, marhabanan, hadroh, and other religious gatherings, emerge as an effective social adaptation mechanism, where children not only gain spiritual experiences but also develop social bonds, solidarity, and emotional support (Iqbal & Gusman, 2026). This phenomenon demonstrates that religious institutions serve as collective social spaces that provide attention, interaction, and protection for children growing up in families with less-than-ideal social conditions. Children's involvement in these activities allows them to develop social skills, a sense of responsibility, and a positive self-identity despite limited support from their immediate family. In this context, religious activities function as a partial substitute for family roles, particularly in caregiving and the formation of social value (Susanti et al., 2025).

From a social theory perspective, children's social solidarity develops through repeated interactions with their social environment. Durkheim emphasizes that solidarity is a key factor in social integration and is shaped through collective values and norms consistently practiced within the community (Fathoni, 2024). In the case of TKW children, social solidarity does not emerge automatically but develops through social adaptation and participation in collective activities. Religious activities provide a space for children to learn social norms, build self-confidence, and maintain harmonious relationships with peers and other community members (Mahmudi & Rizaq, 2025).

The novelty of this study lies in the understanding that Islamic religious activities are not only a spiritual tool but also an effective social arena for fostering solidarity, social cohesion, and integration among TKW children. The findings highlight that religious institutions can play a dual role: as a source of moral reinforcement and as a social adaptation mechanism that helps children cope with parental absence while establishing positive social relationships within the community. Therefore, this introduction to the discussion provides a foundation for understanding how Islamic religious activities serve as an important social space for TKW children, while also emphasizing the study's novel contribution in highlighting the socio institutional role of religious activities in shaping children's social solidarity and integration within the community.

Islamic Activities as a Social Arena for TKW Children

Working as a female migrant worker (TKW) requires women to live apart from their families for extended periods, creating dilemmas within household structures, particularly regarding shifting gender

roles. Normatively, men are positioned as breadwinners, while women are expected to manage domestic responsibilities and childcare. This transformation not only reshapes family structures but also affects relational dynamics within the household (Abidin & Satiningsih, 2023). The prolonged absence of mothers generates significant social and emotional consequences for children, altering caregiving patterns, emotional support, and the formation of social relationships (Wahyuni et al., 2025). As reflected in one participant's statement.

> *"I feel lonely at home when my mother is abroad, so I join Qur'an recitation and marhabanan at the mosque with friends and teachers. It helps me feel less alone"* (PH, 13 years old).

The findings reveal that Islamic religious activities function as alternative social arenas where children develop emotional attachment, peer interaction, and a sense of belonging. Participation in activities such as Qur'anic recitation, marhabanan, and hadroh fosters mechanical social solidarity, characterized by shared experiences and emotional closeness. These results are consistent with previous studies indicating that children experiencing parental absence tend to rely on community-based or religious activities for emotional support and social learning (Widodo et al., 2020; Yati & Setiawan, 2025). However, this study offers a more specific contribution by demonstrating that Islamic activities are not merely complementary spaces but function as structured mechanisms of social adaptation, where repeated interactions, guidance from religious teachers, and peer engagement systematically shape children's social solidarity. In line with Putri & Januar (2025) these findings also highlight that social solidarity can emerge beyond the family sphere, emphasizing the role of community and religious environments in maintaining social cohesion.

Nevertheless, the findings also show variation in children's experiences. Some children continue to face low self-confidence and social withdrawal, supporting earlier findings by Yati & Setiawan (2025) that social outcomes among children of migrant workers are not uniform. This indicates that factors such as family background, individual personality, and the level of community support influence the effectiveness of religious activities in fostering social solidarity. Despite these variations, this study contributes to a deeper understanding of how labor migration shapes children's social realities by positioning Islamic religious activities as key arenas for building social solidarity, while acknowledging limitations related to the specific context of Indramayu and the scope of participants involved.

A mother's departure to work as a migrant worker can be a difficult experience for children, especially when the absence lasts for many years. However, family economic pressures often encourage mothers to make the decision to work abroad as an effort to meet household needs (Ruhdiyanto et al., 2023). The high number of female migrant workers in Indramayu Regency not only has implications for the economic aspect of family life but also directly affects the social and psychological lives of the children who are left behind. Most children of female migrant workers in Indramayu are currently attending junior high school. The absence of mothers in their daily lives makes the home environment feel quiet and less emotionally secure for the children. The phenomenon experienced by children of female migrant workers in Indramayu is similar to the findings of Widodo et al (2020) in Central Lombok Regency, where children of migrant workers face complex psychosocial dynamics. The prolonged absence of mothers often triggers emotional turmoil in children, which may be expressed through hyperactive behavior as a way of releasing suppressed emotions.

These conditions encourage children of female migrant workers in Indramayu to seek alternative spaces outside their homes as a form of escape as well as an adaptive strategy. The children reported that Islamic activities such as Quran recitation, religious gatherings, marhabanan, hadroh, and other religious activities are utilized as a means to fill their free time and cope with feelings of loneliness. These activities become the primary choice because they are considered positive and are accepted by the social norms of the local community. By participating in Islamic activities, children are not only protected from engaging in negative activities but also gain a social space that fulfills their needs for interaction and togetherness. A Muslim with a strong level of religiosity can be seen in their seriousness in living daily life through the internalization and application of religious values in everyday behavior (Putri & Januar, 2025).

Children of female migrant workers experience Islamic religious activities as alternative social spaces that provide a family-like atmosphere. Through participation in Qur'anic recitation, marhabanan, and hadroh, children receive attention not only from religious teachers but also from peers who share similar life backgrounds. As expressed by one participant.

"When I join the recitation group, I feel like I have a family there because we learn and spend time together" (RE , 14 years old).

This finding indicates that Islamic activities function as a space for emotional attachment and social interaction, reducing feelings of loneliness caused by maternal absence. The analysis shows that these activities do not merely provide social interaction but also contribute to the formation of emotional security and social belonging, which are essential elements in children's social adaptation. In this context, Islamic activities act as a partial substitute for family functions, particularly in supporting children's social and emotional development. This finding is consistent with Yati & Setiawan (2025),who found that children of female migrant workers often experience low self-confidence, social withdrawal, and a strong emotional need for maternal presence. However, this study extends previous research by demonstrating that involvement in structured religious activities can mitigate these conditions by creating collective experiences, peer support, and guided social interaction.

The findings of this study are consistent with previous research showing that children of female migrant workers face significant social challenges in their daily lives. Some children experience negative treatment from their social environment, such as being underestimated or perceived as different by their peers, which reflects the presence of social stigma attached to their family background (Ruhdiyanto et al., 2023; Widodo et al., 2020). This stigma contributes to decreased self-confidence, where children tend to feel inferior, withdraw from social interaction, and become less active in certain social settings. These findings confirm that parental labor migration not only affects family structure but also shapes children's social position within the community.

However, this study also finds that not all children experience negative social conditions. Some children receive moral support and empathy from peers, which helps maintain their psychosocial well-being and supports the development of positive social relationships (Sylvianie & Santoso, 2025). This indicates that peer interaction plays an important role as an alternative support system in the absence of parental presence. In the findings reveal that the backgrounds of migrant worker families are diverse. Some children come from single-parent households where the mother is the main breadwinner, while others have mothers working abroad due to insufficient paternal income. In line with Wahyuni et al (2025), becoming a migrant worker is often a rational economic strategy to maintain household stability, although in some cases it is also influenced by the desire to improve living standards. This shows that labor migration is driven by complex and multidimensional factors, not solely by poverty.

The family plays an important role in supporting children's growth and development. When families consistently provide support and guidance at every stage of a child's development, it helps shape a more independent personality. Therefore, children's growth and development are greatly influenced by the attention and parenting patterns provided by families and parents (Ulfa & Na'imah, 2020). Although working as a female migrant worker is intended to improve family economic conditions, the reality in the field shows that financial problems are not always fully resolved. Children of female migrant workers revealed that conflicts between parents triggered by economic issues still frequently occur, even when mothers are already working abroad. Ongoing economic pressure, poor financial management, and unbalanced expectations often trigger conflicts within families. This situation affects children's emotional stability, leading them to spend more time outside the home to avoid an unconducive family environment.

Social Solidarity through Islamic Activities: A Durkheimian View

The formation of social solidarity among children of female migrant workers in Indramayu occurs through structured social adaptation processes within Islamic religious activities, which provide spaces for interaction, emotional support, and the development of a sense of belonging (Putri & Januar, 2025). This finding directly addresses the research question on how Islamic activities shape children's social relationships and strengthen their social cohesion. Empirical data show that children build social bonds through repeated interaction in religious settings. One participant stated:

"I feel closer to my friends in the recitation group because we meet often and share the same situation" (AU, 13 years old). Another participant explained.

"When I join hadroh, I feel more confident because my friends support me" (AP 9, 15 years old).

These findings indicate that shared experiences and routine interaction strengthen emotional attachment and group cohesion among children. The analysis identifies several key patterns, including feelings of loneliness, the need for peer attachment, and the importance of participation in religious activities. Maternal absence encourages children to seek alternative forms of social support, which are found in collective religious practices. These activities become the main arena where children develop social bonds, emotional closeness, and a sense of belonging. This shows that social solidarity is not formed naturally but develops through continuous interaction and shared experiences.

Émile Durkheim defines social solidarity as the force that maintains cohesion and integration within society (Fathoni, 2024). The findings reflect mechanical solidarity, characterized by similarity of experiences and emotional closeness among children with similar family backgrounds (Mahmudi & Rizaq, 2025). This study shows that such solidarity can also emerge in contemporary community settings through religious-based activities.

Participation intensity influences the strength of social solidarity. Children who participate less tend to remain socially withdrawn and show weaker attachment to peers. Active involvement increases confidence, strengthens relationships, and builds a sense of belonging. This study contributes by demonstrating that Islamic religious activities function as structured social arenas that support interaction, emotional attachment, and collective identity formation among children of female migrant workers. The study is limited by its small sample size and focus on a specific area (Indramayu Regency), which may limit generalization.

Children in Indramayu who grow up without the daily presence of a mother experience a reduction in emotional support and social control, which shapes their need to seek alternative social relationships outside the family (Ikramatoun & Nisa, 2022). This condition is directly related to the research question, as children actively construct new forms of social interaction to maintain a sense of belonging and social connection. Empirical findings indicate that children develop social bonds through regular participation in Islamic religious activities.

> *"I feel more comfortable being with my friends in the recitation group because we understand each other"* (FT, 12 years old).

> Another participant explained, *"When I join hadroh, I feel more confident because I am supported by my friends"* (WY , 14 years old).

These data show that shared activities and repeated interaction create emotional closeness and strengthen peer relationships. The analysis identifies consistent patterns in children's experiences, including feelings of loneliness, the need for peer support, and the importance of collective participation. Maternal absence encourages children to shift their social orientation from family-based interaction to community-based interaction. Islamic religious activities function as structured social spaces where children interact, share experiences, and build mutual support. This explains how social solidarity is formed through continuous interaction and shared emotional experiences. Within this context, social solidarity operates as a mechanism of social integration that enables children to adapt to their social environment despite limited family support (Fathoni, 2024). Children who actively participate in religious activities show stronger social attachment, better interaction skills, and higher self-confidence. In contrast, children with limited participation tend to remain socially withdrawn, indicating variation in outcomes based on the level of involvement.

Emile Durkheim emphasizes that social solidarity is essential for maintaining cohesion and preventing anomie, a condition where social norms weaken (Mahmudi & Rizaq, 2025). The findings reflect mechanical solidarity, formed through similarity of experiences and emotional closeness among children with similar family backgrounds. This study shows that such solidarity can emerge in contemporary settings through religious-based activities, which function not only as spiritual practices but also as social arenas that strengthen collective awareness and social cohesion (Sylvianie & Santoso, 2025). This study contributes by demonstrating that Islamic religious activities serve as effective social arenas for building solidarity, emotional support, and social integration among children of female migrant workers. However, the findings are limited by the small number of participants and the specific context of Indramayu, which may affect their applicability to other regions.

The social solidarity of children of female migrant workers in Indramayu tends to reflect mechanical solidarity, functioning as a mechanism of social protection. When families are unable to fully

perform their roles in caregiving and guidance, the social solidarity that develops within the community becomes a support system that prevents children from experiencing social isolation. Social solidarity also has a strong moral dimension. It is not merely a social relationship but a collective commitment to maintaining social order and harmony. Among children of female migrant workers, this moral dimension is reflected in their ability to respect social norms, maintain positive relationships with their environment, and participate in community social life despite facing social and emotional pressures.

CONCLUSION

Children of female migrant workers in Indramayu face social and emotional challenges due to maternal absence, which encourages them to seek alternative social environments. This study finds that Islamic religious activities function as effective social arenas where children build emotional attachment, peer relationships, and a sense of belonging. These activities serve not only as religious practices but also as mechanisms of social adaptation that foster mechanical solidarity through shared experiences and continuous interaction. As a result, children are able to develop social cohesion, self-confidence, and emotional stability despite limited family support. This study highlights the role of Islamic activities as community-based social institutions that strengthen social solidarity among children of female migrant workers. However, the findings are limited to the context of Indramayu and a small number of participants, suggesting the need for further research in broader settings.

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