Communication Experience of Indonesian Migrant Workers' Children in the Process of Building Self Concept in Sampang District

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ABSTRACT

This research aims to explore the communication experiences of children of Indonesian migrant workers (TKI) in Sampang Regency and how these experiences shape their self-concept amid the absence of parental presence. Using a qualitative descriptive approach, the research employed in-depth interviews and light participant observation with five informants aged 13–25 years. The findings reveal that communication between TKI parents and their children occurs infrequently and tends to be practical, focusing on material needs rather than emotional affection. This condition creates ambivalence in self-concept formation, where children feel proud of their parents' economic success yet experience emotional emptiness. Moreover, the social environment strongly influences this process through the "TKI child" label, which brings both social pressure and motivation to develop a positive identity. The study highlights that long-distance family communication serves not only as an exchange of information but also as a crucial space for identity construction and psychological resilience. This research concludes that the communication experiences of migrant worker children shape a distinctive self-concept formation process characterized by ambivalent feelings, defensive self-presentation, and reflective adaptation, where children develop various mechanisms to navigate emotional distance and social labeling. These findings are expected to contribute to the development of family communication and social support programs for children of migrant workers in rural Indonesia.

KEYWORDS	*Family Communication, Migrant Worker Children, Self-Concept, Social Identity, Sampang Regency.*

INTRODUCTION

Sampang Regency on Madura Island is one of the regions with a high level of labor departure abroad. Working as an Indonesian migrant worker (TKI) has become a social tradition as well as a family economic strategy to make ends meet. On the other hand, this phenomenon brings significant social impacts, especially for children left behind by their parents. They grow up in a complex situation materially fulfilled, but experiencing an emotional void due to limited interaction with their parents. This condition raises questions about how they define themselves and build their personalities in the midst of a family situation separated by distance (Antia et al., 2020; Fauk, Seran, Aylward, Mwanri, & Ward, 2024).

The departure of parents as migrant workers usually lasts for a long period of time, so children are often cared for by grandparents, grandmothers, or relatives (Somaiah & Yeoh, 2023). This kind of care pattern provides physical stability, but does not always provide the emotional closeness that children need (Fauk et al., 2024). During development, the presence of parents plays an important role as a source of affection, validation, and formation of self views (Zhou, Fan, & Zhang, 2025). When these interactions are limited, children face difficulties in recognizing who they are and how they are accepted by their surroundings (Fauk et al., 2024). Although digital communication such as telephone or online messaging allows

relationships to be maintained, these communications are generally functional and do not replace the emotional presence of parents (Eka. M. Taufani, Ardiyansyah, & Al Hafizh, 2025).

Self-concept is an individual's view of himself or herself, formed through a process of social interaction and personal experience (Jia, Dai, Deng, & Liu, 2022). For children, self-concept develops from the acceptance, attention, and judgment of their parents and social environment. In the context of migrant worker children, communication limitations make the self-concept formation process not optimal. They often have to interpret the meaning of self without direct guidance from a primary figure, resulting in confusion and uncertainty in assessing who they really are. When these emotional needs are not met, children can feel alienated, lose direction, or even judge themselves negatively (Nugraheni, 2021; Syafa Nugraha, 2025; Xie et al., 2024).

In addition to family factors, the social environment also influences the self-concept formation process of migrant worker children. The social label of being a "TKI child" has a double meaning in society. On the one hand, they are considered lucky because they have better economic support; on the other hand, they are seen as children who lack parental attention or live in luxury. These social views create pressure for children, as they have to try to reconcile their inherent social image with their true personal feelings. In such situations, social identity theory helps explain how migrant workers' children construct their identities based on the views, attitudes, and judgments of their surroundings (Adawiyah, 2025; Rahman, Mustofa, & Priyanto, 2024).

Sampang's cultural context, which values economic success as the main measure of life, reinforces this condition. The absence of parents is not always considered a big problem as long as the remittances continue to flow, while on the other hand children experience a void of emotional communication that affects their self-development. Therefore, it is important to understand how migrant worker children interpret their communication experiences and how this process influences the formation of their self-concept in the local social and cultural context.

Several previous studies have examined children left behind by migrant worker parents. Fauk et al. (2024) found that Indonesian children experience affective emptiness and social vulnerability due to one-way, material-focused communication with migrant parents, yet did not explore how these patterns shape self-concept formation. Antia et al. (2020) revealed through systematic review that left-behind children commonly experience loneliness, depression, and anxiety from prolonged separation, but did not specifically examine communication's role in constructing self-identity within Indonesian cultural contexts. Rahman, Mustofa, and Priyanto (2024) found that Madurese children develop adaptive social strategies to cope with parental absence, yet did not deeply analyze how communication patterns influence self-concept and social identity formation. Despite these contributions, research gaps remain: most studies focus on psychological impacts rather than self-concept formation; they identify emotional emptiness but not the ambivalent feelings of pride and loss characterizing migrant children's self-perception; limited research explores how social labeling as "TKI children" influences identity construction in Sampang's cultural context; and few studies address how children navigate the tension between economic pride and emotional emptiness or develop defensive and adaptive self-concepts in response to these challenges.

The novelty of this research lies in its comprehensive examination of the communication experiences of migrant worker children and their influence on self-concept formation, integrating both Rogers' self-concept theory and Tajfel and Turner's social identity theory. Unlike previous studies that focus primarily on psychological impacts, this research explores

how limited, practical communication patterns create ambivalent self-images where pride and emotional emptiness coexist. It also examines how social labeling and community perceptions influence children's identity construction, and how children develop various adaptive mechanisms including defensive self-presentation, reflective learning, and social engagement strategies. By focusing on the cultural context of Sampang Regency, this study provides nuanced understanding of how local values regarding economic success intersect with children's emotional needs in shaping self-concept.

Therefore, it is important to understand how migrant worker children interpret their communication experiences and how this process influences the formation of their self-concept in the local social and cultural context. Based on these conditions, this study seeks to answer the main question: how do the children of migrant workers in Sampang Regency form their self-concept in the midst of limited communication with their parents who work abroad. This study aims to describe and analyze the communication experiences of migrant workers' children in building their self-concept, as well as to understand the social and emotional factors that influence the self-concept formation process (Faisal & Turnip, 2019; Fauk et al., 2024; Kristina & Jumali, 2025). The findings are expected to contribute to the development of family communication and social support programs for children of migrant workers in rural Indonesia.

RESEARCH METHOD

This research used a descriptive qualitative approach because the focus is to describe and understand the communication experiences of children of Indonesian migrant workers (TKI) in shaping their self-concept (Hall & Liebenberg, 2024). This approach was chosen so that researchers can explore meanings and experiences in depth without the intervention of numbers or statistical variables.

The research was conducted in Sampang Regency, precisely in three sub districts: Torjun, Jrengik, and Pengarengan. This location was chosen because it has many migrant worker families and shows the typical social dynamics of Madurese society. The research activities took place during August-October 2025, including the preparation stage, data collection, analysis, and preparation of results.

The research subjects were five children of migrant workers aged 13-25 years. Four informants are still in school and one is married. They were selected using purposive sampling technique, which is selection based on certain criteria: their parents worked abroad for at least two years, live in Sampang, and are willing to be interviewed (Etikan, 2016; Sekaran, 2006).

Researchers were present in the field to conduct in-depth interviews and observations. Interviews were conducted using a semi-structured guide Adams (2015) that had been tested by a communication expert to make the questions relevant to the research objectives. Questions covered how children communicate with their parents, the frequency of interactions, the content of conversations, and the perceived emotional impact. All interviews were recorded with the informants' permission and transcribed in full. Observations were conducted at the informants' homes, schools and social environments to see their daily communication behaviors (Guest, Namey, & Mitchell, 2017).

Data were analyzed using Miles and Huberman's (1994) steps, which included three stages: (1) data reduction by selecting important information, (2) data presentation in themes such as communication patterns and emotional relationships, and (3) conclusion drawing and

verification through inter-informant comparison (Miles & Huberman, A. Michael Saldaña, 2019).

Data validity was maintained in several ways: source triangulation to compare the results of interviews and observations, member checks by confirming the results with informants, and peer discussions with supervisors to avoid personal bias (Cypress, 2017; Nowell, Norris, White, & Moules, 2017).

Overall, this research went through four main stages:
1. Preparation - determining the location, selecting informants, and developing an interview guide.
2. Data Collection - conducting interviews and observations in the field.
3. Data Analysis - reducing, categorizing, and interpreting data.
4. Validation and Conclusion - triangulating and compiling final results.

The research flow can be described as follows:

Preparation → Data Collection → Data Analysis → Validation & Conclusion

RESULT AND DISCUSSION

The results showed that communication between the children of migrant workers in Sampang Regency and their parents who work abroad is not routine and practical. Most informants reported that interaction takes place one to three times a month through short messages or video calls. Conversations are usually about school needs, finances and brief news, rather than deep emotional conversations. One informant revealed: "When my mom makes video calls, she only asks if I have eaten or not, and then asks about school fees. She rarely talks about anything else, because she works and she is afraid of being scolded by her boss" (Informant L, 17 years old). This kind of communication pattern creates emotional distance between children and parents. Within the framework of Rogers' (1959) self-concept theory, this condition indicates a lack of emotional validation - that is, recognition and unconditional positive regard from significant figures. When children rarely receive positive emotional feedback, their self-esteem development is limited, as they do not have a "social mirror" to interpret their existence.

Table 1. Frequency of Migrant Worker Children's Communication with Parents

informant	Frequency of communication (month)	Type of communication	Topics discussed	Emotional impact on informants
Informant A (16 years old)	1-2 times	Video call, text message	Finance, family news	Feels cared for, but often lonely
Informant L (17 years old)	1 time	Video call	School fees, family news	Feel emotionally empty
Informant M (14 years old)	3 times	Voice call, text message	Health, school	Feeling proud of parents, but feeling emotionally empty
Informant F (18 years old)	2 times	Video call	Pocket money, daily needs	Feels cared for but still feels lost

Source: Primary data processed from interviews (2025)

This table illustrates the frequency and type of communication between children of migrant workers and their parents who work abroad. The limited frequency of communication and the practical nature of conversations create an emotional distance that affects the formation of the children's self-concept.

Nonetheless, digital communication still has a symbolic binding function. Although not always intense, the presence of video calls or voice messages signals that family relationships still exist. This shows that the children of migrant workers in Sampang use technology not only to exchange information, but also as a form of substitute for missing emotional presence.

The interviews show that the children of migrant workers have an ambivalent self-image. On the one hand, they feel proud that their parents are considered successful in working abroad, but on the other hand, they feel emotionally empty due to the loss of direct interaction. One informant stated: "Friends say I am lucky because my father works in Malaysia, but sometimes I envy them. They can talk to their parents every day" (Informant A, 16 years old). This situation illustrates the discrepancy between self-image and ideal self. According to Rogers (1959), when the distance between the self-image and the ideal self is too great, individuals will experience inner conflict that can reduce psychological stability. In the context of TKI children, they try to balance pride in their parents' success with feelings of loss of affection. Some informants even admitted that they used to hide their feelings of sadness in front of others so as not to be considered weak.

One informant said: "I rarely tell my mother if I miss her. I'm afraid of being thought to be whiny. I usually can't stand it alone" (Informant R, 15 years old). This condition shows a form of defensive self-concept, which is a self-protection mechanism to appear strong despite being emotionally vulnerable. This reinforces the finding that long-distance family communication often fails to fulfill affective needs, so children build a self-image based on social expectations rather than a full understanding of themselves.

Table 2. The Self-Concept Formation Process of Migrant Worker Children

Informant	Self image	Ideal self	Feeling proud of parents' success	Emotional emptiness
Informant A (16 years old)	Proud, but anxious	Desire more intense presence of parents	Proud of parents' economic success	Feels lonely envies friends who can meet parents
Informant L (17 years old)	Feeling blessed but sometimes anxious	Realizing the limitations of parents	Proud of parents' economic achievements	Feels emotionally empty, no closeness with parents
Informant F (18 years old)	Confident despite social pressure	Seeks emotional support	Proud of parents, but struggles with emotional emptiness	Feels isolated from friends
Informant M (14 years old)	Grew up with curiosity	Desires a closer emotional relationship with parents	Proud that parents are successful abroad	Feeling the loss of a real parental figure

Source: Primary data processed from interviews (2025)

This table illustrates the differences in self-image and ideal self experienced by the children of migrant workers. Feelings of pride and emotional emptiness go hand in hand,

influencing the formation of their self-concept. In Sampang's social environment, the status of being a 'child of migrant workers' creates a double social label. Some people consider them lucky because they have better economic conditions, but others consider them to live in luxury and lack supervision. This label creates social pressure that influences how children see themselves in the eyes of the environment. One informant explained: "If I wear new shoes, my friends sometimes say 'they must have come from outside'. I don't like being told that, even though I bought them myself" (Informant F, 18 years old). Based on Tajfel and Turner's (1986) social identity theory, this process reflects three main stages: social categorization, social comparison and social identification. First, TKI children are categorized by the environment as a different group. Second, they compare themselves with friends who are not migrant worker children. Third, some of them try to adjust their behavior to be socially accepted, such as being more active at school or in the local community. This phenomenon also shows that the social identity formation of migrant workers' children is not entirely negative. Some informants actually develop a higher sense of responsibility because they realize their parents' struggle abroad. They try to prove themselves that the status of migrant workers' children is not just an economic label, but also a symbol of resilience.

Table 3. Influence of Social Environment on Self-Concept Formation

Informant	Acquired social label	Social label	Influence of Social Environment on Self-Concept	Social Identity Strategy Applied
Informant A (16 years old)	Lucky because parents work abroad	Avoiding negative labels, trying to appear independent	Recognizing the success of parents, but trying to appear independent	Participating in school activities more actively, showing independence
Informant F (18 years old)	Spoiled, a child who lives in luxury	Challenged to prove herself	Feels judged for luxury, but feels proud of her own efforts	Uses pressure to show she can be independent
Informant L (17 years old)	Lucky to be considered to have more money	Feels pressured, wants to show family pride	Finds it difficult to accept the views of friends	Trying to prove that the label does not define her
Informant M (14 years old)	Respected, but feels lack of attention	Avoiding conflict with friends, trying to eliminate negative labels	Feels misunderstood by friends, has difficulty accepting different views	Shows more confidence in social settings

Source: Primary data processed from interviews (2025)

This table identifies the influence of social labels that migrant worker children receive and how they respond to these labels in the process of forming their self-concept.

The care of migrant worker children in Sampang is generally provided by grandparents or close relatives. They play an important role in ensuring children's basic needs are met, but are not always able to replace the emotional function of parents. One informant revealed, "Grandma is really good, but it's different from mom. When mom gets angry, sometimes I'm happy, because it means she cares" (Informant M, 14 years old). In Rogers' self-concept theory, caregiver figures such as grandparents can act as secondary "significant others". However, if the emotional relationship is only normative or functional, then the formation of a positive self-

concept is not maximized. From the perspective of social identity theory, social environments such as schools and peers also play an important role as an arena for alternative identity formation. Children who receive positive support from teachers or friends will find it easier to foster self-confidence and feelings of acceptance in their environment.

Interestingly, some informants who have now grown up admitted to making their childhood experiences a life lesson. They realize the importance of their parents' emotional presence and are determined not to repeat the same pattern with their future children. One informant stated, "I know how it feels to be left behind, so when I work I don't want to be away from my family" (Informant S, 21 years old). This statement shows a positive process of self-reflection, which is a change from a heavy emotional experience to a source of self-identity learning. Theoretically, this is a form of adaptive self-reconstruction, where past experiences are processed into new values to build healthier family relationships.

Theoretically, this study reinforces the view that family communication has a very important affective function in the formation of children's self-concept. Long-distance relationships between children and parents can remain meaningful if the communication is able to provide emotional warmth and positive recognition, not just the exchange of practical information. From a social perspective, these findings suggest that the community and local institutions in Sampang Regency need to provide psychosocial support to the children of migrant workers, both through character education programs, school counseling, and social activities that foster a sense of belonging and positive pride in themselves. Thus, migrant worker children can develop a healthy self-concept and social identity despite growing up without the direct presence of their parents.

The findings in this study show that the experience of being a child of migrant workers in Sampang Regency shapes the communication process and self-concept. When compared to previous studies, these results show a parallel dynamic as well as its own distinctiveness. Fauk et al. (2024), for example, found that children whose parents leave them to work abroad tend to experience affective emptiness and social vulnerability, especially when family communication is one-way and only related to material needs. This condition is in line with the findings of this study, where communication between children of migrant workers and their parents is more practical than emotional. However, the field findings in Sampang indicate a more complex form of social adaptation, where migrant worker children are able to interpret emotional distance as a challenge to strengthen their resilience and social identity in the surrounding environment.

When compared to the results of Rohmalimna, Yeau, and Sie's (2022) study, which emphasized the role of direct parenting in the formation of children's self-concepts, the context of migrant worker children shows a shift in the parenting process from parents to grandparents or close relatives. However, as shown in this study, these caregiver figures are only able to replace a small part of the emotional function of parents. Thus, the self-concept of migrant workers' children develops in an environment full of social and emotional compensation. Their self-concept formation process is not simply the result of nurturing, but also a reflection of social interaction and environmental judgment. This reinforces the view that self-concept is the result of a continuous dialogue between the self and the social environment as proposed by Rogers' theory of symbolic interactionism and self-concept.

Interestingly, if in research (Crone & Van Drunen, 2024; Yu & Bailey, 2024) the development of children's self-concept is mostly associated with the school environment and academic achievement, then this study shows that the children of migrant workers in Sampang build their self-concept not through academic achievement, but through the way they interpret the separation and absence of parental figures. In other words, the formation of their self-

concept is not determined by formal environments such as schools, but rather by emotional and social processes within the extended family and interactions in the surrounding community. This makes this study novel, as it shows that emotional factors in the context of parental migration can be a major determinant in children's self-construction.

In addition, the comparison with the research of Hasanuddin et al. (2025) on the social identity of Bugis-Makassar migrant students shows similarities in terms of seeking social acceptance. Children of migrant workers in Sampang show a similar mechanism, namely trying to be accepted by the environment by displaying positive behavior such as being active in school or social activities. This strategy can be understood as a form of social identification that serves to reinforce self-existence in a wider social group. Thus, the identity as a "TKI child" is not only a social label attached from the outside, but also a symbolic construction that children manage to build self-recognition and social acceptance.

In terms of social implications, this study emphasizes the importance of the presence of emotional communication in migrant families. The economic success of migrant worker parents does not necessarily guarantee the psychological well-being of children. Local governments, educational institutions, and local communities need to pay attention to the dimensions of affective communication in policies and programs for fostering migrant families. For example, by creating dialogue spaces for migrant workers' children to express feelings and receive emotional support, either through school activities, youth forums, or community counseling groups. Such efforts can strengthen children's psychological resilience and help them develop a positive self-concept despite growing up with limited parental presence.

Academically, this research contributes to the development of the study of family communication and self-concept in a transnational context. The field findings in Sampang expand the understanding of how social interaction and long-distance communication can shape migrant children's self-identity. The research also confirms that Rogers' self-concept theory and Tajfel & Turner's social identity theory are still relevant for use in the local Indonesian context, particularly in understanding the experiences of migrant worker children in rural areas. By highlighting the emotional and social dimensions of family communication, this research also provides a theoretical basis for the development of a more humanistic and contextual approach to communication in dealing with the phenomenon of labor migration in Indonesia.

The results of this study are presented as a synthesis of data obtained through in-depth interviews and field observations. The entire interview process was conducted in an open and flexible manner so that informants felt comfortable sharing their personal experiences as children of Indonesian migrant workers (TKI). Observations were conducted in a light participatory manner in the informants' living environment to understand the dynamics of communication, parenting patterns, and social interactions that they live everyday.

This research was conducted on five informants who are children of Indonesian Migrant Workers (TKI) from Sampang Regency. Each informant has different family conditions and backgrounds, but all of them experience the same situation, namely living apart from their parents for a long time. The first informant is 13 years old and lives with his grandparents, the second informant is 22 years old and lives with his aunt, the third informant is 25 years old and is looked after by his grandmother, the fourth informant is 18 years old and lives with his uncle, while the fifth informant is 19 years old and also lives with his grandparents. Of the five informants, four are male and one is female.

Data were obtained through in-depth interviews and direct observation over several weeks in the informants' living environment. The interview process was conducted openly,

using a relaxed approach to make the informants feel comfortable talking about their personal experiences. Observations were made to see how these migrant workers' children interact with their social environment, both at home and in the surrounding community. From the results of data collection, several major themes emerged that describe the dynamics of life and the formation of the self-concept of migrant worker children in Sampang Regency.

In general, the results show that communication between the children of migrant workers and their parents abroad is still very limited and practical. The four male informants on average communicate with their parents one to two times a month, while one female informant who lives with her grandmother claimed to make video calls more often because her mother works at home and has free time. However, almost all informants stated that the content of the conversations is usually not very in-depth, but limited to asking about news, school needs and financial conditions. One 13-year-old informant mentioned, "My mother usually asks if I have enough pocket money or not, then tells me to study hard, and that's it."

Field observations show that this limited communication pattern creates a strong emotional distance between children and parents. However, some informants indicated that they still interpret digital communication as a form of affection and a sign of attention. One 18-year-old informant admitted that he waits for a message from his father every week because "if you send a message, I feel that I am still cared for." This pattern shows that virtual communication acts as a substitute for emotional presence, although it does not always replace the intimacy of direct communication.

From the interviews, it was also found that feelings of pride and sadness coexist in the informants. Most feel proud that their parents work abroad and are able to help the family economy. However, on the other hand, they also admitted that they often feel lonely and jealous of their friends who can interact with their parents every day. A 19-year-old informant stated, "When I see my friends playing with their fathers, I feel jealous. The most I can hear is my father's voice from my cellphone, and even then it's brief." This feeling recurs in most informants and is an important part of their self-concept formation process.

Observations show that the children of migrant workers in Sampang tend to try to cover up these feelings of loss by building a strong self-image in front of others. They want to appear independent and not dependent on parental affection. One informant who is now 22 years old and already working said, "I was used to being alone from a young age, so now I feel strong. But sometimes when I'm alone, I miss it too." This expression shows the process of forming a defensive self-concept, which is an attempt to maintain a strong self-image as an emotional protection mechanism.

In addition to the relationship with parents, the social environment also plays a major role in the formation of the informants' self-concept. TKI children are often socially labeled by the surrounding community as "lucky" or "spoiled". Some even feel treated differently by their friends at school. An 18-year-old informant revealed, "If I buy something nice, they say it must be from outside. Even though I saved money from my work." This kind of labeling creates social pressure that affects the way they see themselves. On the other hand, some informants admitted to using the community's views as motivation to show that they are able to live independently without relying entirely on remittances from abroad.

Observations in informants' homes showed that caregivers such as grandparents, aunts and uncles play an important role in maintaining their daily lives. However, this role is more functional, such as meeting the needs of food, education and supervision, rather than the emotional aspect. One informant's grandmother said that she was "afraid of saying the wrong thing" because she felt that she could not replace the position of a real parent. As a result,

emotional communication within the family often feels rigid and limited. TKI children seek emotional support more from peers, teachers or social media.

In addition, the results of the study also showed that there are differences in the way of adaptation based on age. Younger informants (13-18 years old) are still in the identity search stage, making them more vulnerable to social pressure and feelings of loss. Meanwhile, more mature informants (22-25 years old) began to show a reflective process towards their past. They use the experience of being left behind by their parents as a lesson to build a better family life in the future. A 25-year-old informant stated, "I know how hard it is to live without parents, so when I have children, I want to always be there for them."

Overall, the results of this study confirm that the formation of the self concept of migrant workers' children in Sampang Regency is strongly influenced by the dynamics of long-distance communication, alternative care conditions, and social acceptance from the surrounding environment. The process of emotional and social adaptation that they experience forms a complex identity, where pride, responsibility, and loss are combined in one unified life experience. These findings provide an important basis for understanding how migrant family communication in rural areas can shape the self-view and personal values of young people growing up in the midst of limited parental presence.

CONCLUSION

This study concludes that the communication experiences of children of Indonesian migrant workers (TKI) in Sampang Regency shape a distinctive process of self-concept formation influenced by limited emotional interaction with parents and strong socio-cultural pressures. Communication between migrant worker parents and their children tends to be infrequent and practical, focusing more on material support than emotional affection, creating an ambivalent condition in which children feel proud of their families' economic achievements while also experiencing emotional emptiness and a need for validation. In response, children develop various self-formation mechanisms, including defensive self-concepts as emotional protection and reflective adaptation that motivates them to build better family relationships in the future. The surrounding social environment further influences this process through the label "child of migrant workers," which generates both social pressure and opportunities for the development of independence and resilience. These findings indicate that long-distance family communication functions not only as a medium for information exchange but also as a critical space for the construction of children's self-concept; therefore, strengthening emotional presence in migrant family communication through family guidance programs, school-based character education, and community support is essential. Future research is recommended to explore a broader range of participants and regions, as well as to examine the role of digital communication technologies and institutional support systems in shaping the psychological well-being and identity development of migrant workers' children.

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