

RESEARCH ARTICLE

THE INFLUENCE OF ACADEMIC EXPECTATIONS ON MINDFUL PARENTING**Intan Indah Elora Valentina¹, Setyaningsih²**210541100053@student.trunojoyo.ac.id¹, Setyaningsih@trunojoyo.ac.id²^[1,2]Universitas Trunojoyo Madura, Madura, Indonesia**ABSTRACT**

Madura is an island that forms part of East Java Province, Indonesia. One of its administrative regions, Bangkalan Regency, exhibits a fluctuating pattern of migration each year, both within the country (intercity and inter-regency) and internationally. The region consistently records a significantly negative net migration rate on an annual basis. Parents who migrate and live-apart from their children often entrust their childcare responsibilities to grandparents or other relatives. Children who experience prolonged separation from their parents are more likely to encounter psychological and academic difficulties. Every parent holds aspirations for their children's future. Among these aspirations is academic expectation, which refers to parents' hopes and ambitions regarding their children's academic achievement and career success. These expectations are often reflected in parents' child-rearing practices. One effective approach to parenting that can help actualize these expectations is mindful parenting, a parenting style that emphasizes awareness, presence, and conscious attention in guiding children's development.

Keywords: *Academic Expectation, Mindful Parenting, Migrant Parents from Bangkalan*

INTRODUCTION

Madura is an island located in East Java Province. Madura is divided into four regencies: Bangkalan, Sampang, Pamekasan, and Sumenep. Several occupations are found in Madura, including farmers, merchants, fishermen, civil servants, and community leaders. Farmers in Madura possess strong skills and awareness of the island's arid soil conditions, which can only be used for cultivating fruits, corn, tobacco, and a small amount of rice. The land on Madura Island consists mostly of limestone mountains, making it dry and relatively infertile. Madura is also considered an isolated region with limited infrastructure, low economic development, and geographically surrounded by the sea.

In coastal areas, the primary livelihood of the community is fishing with simple equipment and supplies. In addition, many Madurese people work as merchants both inside and outside the island—such as opening grocery stores or selling agricultural products. According to the Central Bureau of Statistics (BPS) in the 2010 Population Census, the Madurese ethnic group is the fifth largest ethnic group in Indonesia, totaling 7,179,365 people or approximately 3.03% of the population. According to the Regional

Development Planning Agency (BAPPEDA) of East Java, around 75% of the Madurese population resides outside Madura (Anshori, 2017). Migration (merantau) has been a generational tradition among the Madurese community since the 18th century (Maisaroh, 2016).

Most migrants work in the informal economic sector, such as entrepreneurship by opening Madura grocery shops outside the island, factory labor, motorcycle drivers, and satay sellers. Madurese migrants who work in the informal sector experience stronger demands for social and cultural adaptation compared to those in the formal sector, as they must follow the rules and cultural norms of the destination area. Alongside this reality, the Madurese ethnic group is stereotypically known for their strong posture, bravery, persistence, determination, and high mobility in migration. The primary motivation for migration is to achieve economic stability and a more prosperous life, especially for those who have families. As stated by Adib (2024), because Madura has soil that is unsuitable for agriculture, Madurese people must seek economic opportunities elsewhere—hence migration is largely driven by economic factors.

Migration is defined as a shift between two different locations (origin and destination) regardless of distance, whether internal (within the country) or international. The Central Bureau of Statistics (BPS) states that the minimum duration to be categorized as migrating is one year, aligning with the concept of residence. Data from the Indonesian Migrant Worker Protection Agency (BP2MI) (2024) shows that as of October 2024, East Java is the province with the highest number of migrants, with 6,207 placements—an increase of 3.52% from the previous month. BP2MI further reports that migrant workers from East Java amount to 1,200,908 people, with Bangkalan Regency ranked first among Madura regencies with 25,609 migrants. Additionally, BPS East Java (2020) shows that Bangkalan holds the sixth-lowest net migration rate at –198,843, indicating a significantly higher number of people leaving Bangkalan compared to those moving in. This reflects Bangkalan's consistently high migration rate both nationally and internationally.

Rahayuningsih (2018) notes that the number of women working and migrating has increased significantly, with female migrant workers making up 80% of Madura's overseas workforce. Not only men, but also women—whether married or unmarried—migrate to secure more stable and prosperous livelihoods. However, migrants who are parents must often sacrifice family togetherness due to separation. Said (2020) explains that parents face a dilemma between staying at home to care for children while contributing financially, or working away to support the family financially but leaving their children under the care of grandparents or relatives. This situation reduces parent-child communication and interaction, leading to weakened closeness, attachment, attention to education, shared time, motivation, and parental supervision.

The family is the first and primary institution for children to receive education, shaping their character, values, and personality. The involvement of both father and mother in caregiving is referred to as co-parenting, which includes cooperation, coordination, and communication between parents in raising their children. According to Urie Bronfenbrenner (1917), parents represent the microsystem environment directly interacting with children; therefore, parenting styles, available facilities, values, and expectations strongly influence child development. In line with this, Long and Pang

(2016) argue that positive parental expectations improve adolescents' academic achievement. Sasikila and Karunanidhi (2011) define parental expectation as parents' aspirations regarding academic performance and future careers. Ideally, parental expectations should align with children's actual capabilities.

Academic achievement is a mandatory responsibility for children, and represents a means of fulfilling parental expectations. Academic performance and regional levels of education also reflect the well-being of the wider community. Regional education success can be measured using the Net Enrollment Rate (NER), which refers to the percentage of children enrolled at the appropriate educational level according to their age. Based on the 2022–2023 National Socioeconomic Survey (Susenas), Bangkalan's NER is 74.39333, meaning 25.60667% of children do not attend school according to their age. Bangkalan ranks second lowest among 38 regencies/cities in East Java. Another indicator, the Literacy Rate (LR), measures the proportion of residents aged 15+ who can read and write. Based on Susenas 2022–2023, Bangkalan ranks the eighth lowest literacy rate in East Java at 90.07. These findings indicate that Bangkalan requires greater attention in improving literacy.

Slameto (2010) states that children's academic achievement is influenced by internal factors (physical, psychological, and fatigue) and external factors (family, school—including parents' education and learning facilities—and society). One way to support parental academic expectations is through the application of effective parenting. Parenting refers to parents' consistent behavioral patterns toward children over time. These patterns can positively or negatively influence children and differ across families depending on parental perspectives and beliefs (Petranthro in Suarsini, 2013). Kusumawardani and Fauziah (2021) emphasize that implementing ideal parenting is crucial to fostering optimal child development. Parenting involves parents' supervision and involvement in children's activities, supporting their developmental tasks and physical and psychological maturity.

One effective parenting approach is mindful parenting, which focuses on awareness and full attention. Mindful parenting strengthens the parent-child relationship through mindful listening, non-judgmental attitude, patience,

wisdom, and empathy. Parents are encouraged to establish effective communication to foster positive parenting (Duncan, Coastworth & Greenberg, 2009). Mindful parenting helps reduce parenting stress and supports a harmonious family relationship. According to Willard (2021), mindful parenting benefits both children and parents. For children, it enhances self-regulation abilities, reduces symptoms of depression and anxiety during adolescence, and strengthens emotional bonds with parents. For parents, it reduces parenting stress, improves emotional regulation, enhances psychological well-being, and supports democratic parenting practices. Hidayati and Hartini (2022) identify three determinants of mindful parenting: (1) parental characteristics (e.g., education level, personality such as anxiety and depression, attitudes such as parenting style and attachment, and beliefs such as gratitude), (2) child characteristics (temperament, gender, mindfulness), and (3) contextual characteristics (quality of communication and self-disclosure between parents and children).

However, Hotimah (2024) reports that Madurese migrant parents typically apply a combination of authoritative (democratic) and authoritarian parenting. Democratic parenting involves allowing children to express opinions and feelings through open discussion, although final decisions remain with parents based on children's needs and age. Authoritarian parenting involves enforcing strict rules and discipline where failure results in consequences. Grusec (2012) similarly states that Madurese families tend to emphasize strict discipline as a defense strategy in uncertain migration conditions—exposure to new cultures and financial pressures often lead to parental stress. Madurese migrant parents maintain high parental commitment despite the challenges of cultural and economic adaptation.

Financial stress and lack of social support in migration settings negatively affect parents' mental health. An unsupportive environment, economic instability, and social separation increase the risk of stress and depression among migrant parents (Brenner & Bhugra, 2020). Parenting stress can be minimized through effective communication—active listening and empathetic speaking—as well as emotion regulation and self-control, which support healthier and more harmonious parent-child relationships.

East Java is the province with the highest number of migrants in Indonesia. Madura, particularly Bangkalan, has a high and increasing number of domestic and international migrants each year. However, despite high migration rates, Bangkalan's NER is the second lowest and LR is the eighth lowest in East Java, demonstrating a discrepancy between migration and regional educational outcomes. Education and academic achievement are influenced by internal and external factors—including parental support through parenting patterns. Yet migrant parents face obstacles and limitations in interacting with their children due to long-distance separation.

DISCUSSION

Conscious Parenting

Parenting includes parents' activities in treating their children, such as nurturing, teaching, and protecting them so that they grow and develop and have good character and personality (Zulfa, 2019). According to Fattikasary et al. (2023), parenting is an important matter that can serve as a learning medium to address children's needs and a way to educate children in a better and more positive manner so that they can grow and develop in accordance with their developmental tasks. According to Rani Handayani (2021), parenting by parents is part of their interaction with children, which includes meeting their physical and psychological needs and developing their social skills with their environment. The duty of parents is not only to meet physical needs, but also to provide immaterial needs such as fulfilling children's emotional and psychological needs and providing a place and space for children to pursue education.

One effective parenting style is mindful parenting. Mindful parenting is the awareness of parents in giving attention and care to their children, which has a purpose and does not judge each event and experience of the child negatively (Duncan et al., 2009). Additionally, Siege and Hartzell (2003) explain that the mindful parenting approach is a recommended method for building a secure relationship between parents and children. According to Kabat-Zinn, M. (2014), mindful parenting is useful for reducing the stress experienced by parents in parenting, which requires training and self-awareness from parents. This involves controlling the emotions and behavior of parents to create effective

parenting patterns for their children. Conscious parenting motivates children to engage in positive and consistent behavior, prevents problematic behavior, and fosters a positive family atmosphere where each member fulfills their respective roles and functions. Conscious parenting also provides psychological and physiological benefits and supports the psychological well-being of the family, as it helps manage the stress of parenting. In addition, conscious parenting can link all the character attributes and expectations of parents that can influence perceptions during interactions between parents and children, where parents will focus and be aware of the thoughts, feelings, and behaviors that give attention to their children, which are centered on the present and are not judgmental of the child.

Dimensions of Conscious Parenting

According to Kiong (2015) and Duncan et al. (2009), there are five dimensions of conscious parenting that serve as strategies for building positive parenting within the family, including:

1. Effective communication by listening consciously and speaking with empathy
Effective communication can be achieved by avoiding communication errors or miscommunication when communicating with children. Common communication errors in parenting include threatening, labeling, interrogating, judging, sarcasm, and so on. In addition, parents' interest in listening to their children's stories, being expressive, and listening with eye contact between parents and children are efforts to make children feel heard and valued.
2. Understanding and acceptance of not judging
Understanding and non-judgmental behavior will increase parents' understanding and acceptance of their children and make children feel safe and protected, so that the relationship between parents and children becomes closer and when children experience problems, they will return to their parents rather than seeking refuge outside the home.
3. Emotion management in interactions
When parents are patient, children will directly imitate their parents' patience and be calmer when facing problems.
- Conscious parenting emphasizes awareness in parenting, especially in limiting negative emotional outbursts. Parents can consciously encourage children to manage their emotions when interacting.
4. Wise or moderate self-regulation patterns
When interacting with children, parents are expected not to overreact to their normative achievements (Kiong, 2015). This can be done by choosing to pause for a moment to manage feelings and thoughts rather than reacting immediately to the child. Thus, children can also grow and develop maturity in their social development.
5. Building a sense of humanity
Compassion and empathy towards children will increase gentleness and forgiveness in parenting.

Characteristics of Mindful Parenting

According to Duncan (2009), there are several characteristics based on the dimensions of mindful parenting:

1. Listen attentively, including:
 - a. Parents give their full attention when their children speak by listening without rushing or interrupting them.
 - b. Focus on communication without being distracted by other things such as gadgets, thoughts, work, etc.
2. Acceptance without judgment of oneself and one's child
 - a. Parents accept their child as they are, including their shortcomings or failures.
 - b. Do not compare children with others and do not impose overly high standards.
3. Awareness of one's own and the child's emotions
 - a. Parents are able to recognize and understand their own emotions and those of their child in certain situations.
 - b. Understand that a child's behavior is often influenced by immature emotions

- c. Parents do not react impulsively to their children's behavior.
 - d. Able to calm themselves before responding appropriately,
4. Compassion towards themselves and their children.
- a. Parents are gentle, patient, and loving
 - b. Able to show empathy towards their children, especially when they are facing difficulties

Factors Affecting Mindful Parenting

There are several factors that can influence the implementation of mindful parenting by parents (Hurlock in Amseke, et al. 2021):

1. Parental personality
A personality that strives to be patient when communicating with children can support the implementation of mindful parenting and will have a positive impact on children.
2. Similarities with the parenting style received by parents
Parents tend to imitate parenting practices that they have experienced before, either consciously or unconsciously.
3. Religion and beliefs
The values and understanding embraced by parents can influence parenting styles, such as doing good, being polite, being tolerant, and respecting others.
4. Environmental influences
Parents will tend to learn from the experiences of those around them to apply certain behaviors to their children.
5. Parental education
Education can influence parenting, where parents who receive a lot of information about good parenting apply it to their children.
6. Socioeconomic status
Parents with higher socioeconomic status will be more supportive and give their children more freedom to explore or try better things. Meanwhile, parents with lower socioeconomic status teach their children to work hard..

Academic Expectations

According to Snyder et al. (1994), expectations are part of thinking directed toward desires and goals where individuals feel that they can generate a path toward their desired goals, also known as path thinking, and the motivation necessary to use that path, also known as agency thinking. It is only natural for every individual to have hopes and expectations in their life. If an individual has no hopes in their life, it can be said that their life and self are in a state of despair. According to Averill et al. (1990), hope can be described as an individual's emotion, even though it is regulated by cognition. The environment has an impact on the development or decline of an individual. Hope can only be understood in a social and cultural context. In addition, hope is based on a perspective that refers more to behavior, where hope is a form of secondary affective reinforcement.

Hope appears when a pleasant stimulus occurs, after which there will be an increase in activity or the individual will become more productive. Hope is an element of healthy cognitive development and can be interpreted as strong thoughts and beliefs that enable individuals to maintain individual movements that lead to goals (Erikson, 1964). Hope is also placed in the context of development, in that we have had hope since birth, where internal conflicts have arisen because of hope. Similarly, parents have hopes for their children, and every parent will have various hopes and want the best for their children. Parental hopes are ambitions for their children's future, including academic achievement, which must be accompanied by parental support for their children's education and plays an important role in improving their children's academic performance.

Academic expectations are an individual's ability to maintain academic motivation and find ways to achieve their academic goals. Academic expectations in individuals have two aspects, namely agency thinking, which is the ability to maintain and increase academic motivation, and pathway thinking, which is the ability to find ways to achieve desired academic goals (Shegefti & Samani, 2011). Yamamoto and Holloway (2010) explain that parental expectations are beliefs and assessments of a child's future achievements. This includes course grades, the highest level of schooling achieved, or attendance at college. Parents are the dominant source of expectations for children. Parents with limited

education and economic resources tend to feel less effective in helping their children with academic tasks and tend to feel less comfortable interacting with teachers and other education professionals than parents who have higher education and stable economic resources (Coleman and Karraker, 1997; Laureau, 1989; Yamamoto, 2007; and Zhan, 2005).

Academic Expectations Aspect

According to Shegefti and Samani (2011), there are several aspects to academic expectations, including:

- 1) Agency Thinking
Which is an individual's ability to maintain and improve academic motivation. Agency thinking describes an individual's perception or response regarding their ability to achieve goals through a process that is thought out and planned by the individual. It also reflects the individual's determination that these goals can be achieved.
- 2) Pathway Thinking
Which is an individual's ability to find ways to achieve desired academic goals. Individuals will develop pathways to achieve their goals by preparing several alternative plans when they encounter obstacles. This also reflects an individual's belief in effective plans and strategies for achieving success in an individual goal.

Characteristics of Academic Expectations

The characteristics of academic expectations are (Mussen in Naingolan, 2007):

- 1) Expecting children to perform tasks and activities independently, with parents playing a role in providing advice and guidance as alternative solutions for children.
- 2) Giving appropriate rewards in the form of gifts or praise when children achieve their goals.

Factors Affecting Academic Expectations

The following factors can influence parents' academic expectations of their children (Yamamoto & Holloway, 2010):

- 1) The child's previous performance
The child's previous academic results will shape the parents' academic expectations for achieving new goals.
- 2) Trust in feedback from the school
Parents who trust the teachers' assessments and advice will be more motivated to support their children in achieving academic expectations.
- 3) Parental attribution or views on ability
Parents' realistic views of their child's abilities and efforts; if the child has high potential, parents' academic expectations for the child will be higher.
- 4) Parents' self-efficacy in providing support
Parental self-efficacy is parents' belief in their ability to support their child's education. This includes parents' socioeconomic status (SES). If parents feel unable to help their child learn, their academic expectations may be less realistic.

Migrant Parents from Bangkalan

According to Kartono (1982), parents are men and women who are bound in marriage and are ready to take on the responsibilities of being fathers and mothers to the children they have given birth to. Mothers are traditionally considered to be the primary caregivers, especially in the early stages of a child's life, involved in the child's daily emotional and physical needs. Meanwhile, fathers are co-parents, who play an active role and work together with mothers in caring for children (whether in marriage or divorce). Co-parenting emphasizes communication, cooperation, and the division of roles between parents and children.

According to Winstedt, et al (in Djanaid's book, 2011), the meaning of merantau is lowland, so it is located in a coastal area. Merantau can be defined as leaving one's hometown to seek income for a certain period of time and returning to one's hometown when one's individual needs have been sufficiently met. The term "merantau" consists of six main elements, namely leaving one's region of origin, based on one's own free will, for a certain period of time, with the intention and purpose of gaining experience or education, as a means of livelihood, and finally, returning to one's hometown (Naim, 2013).

Merantau parents are a married couple who have children, so they are the parents of children who leave their hometown to seek income or livelihood and to provide for their immediate family for a certain period of time before returning to their hometown. The lack of fertile land and job opportunities in Bangkalan Regency has motivated the people of Bangkalan to migrate outside the city or the island of Madura, such as to Java, Sumatra, and Kalimantan, or abroad, such as to Malaysia, Saudi Arabia, Singapore, and so on, to earn a living and meet their needs.

Generally, migrants from Bangkalan, Madura work in the informal sector, such as opening businesses, trading, laboring, and so on. According to Syamsuddin (2007), migrants from Madura return home (toron) during the planting season to work on the rice fields. After finishing, they return (ongge) to their migrant areas (especially on the island of Java, such as Yogyakarta or Surabaya), and they do the same during the harvest season. According to Hipni and Nahidloh (2015), there is a local culture called Tanèan Lanjhang, which is a tradition of large Madurese families living in a group of houses. The houses are lined up on the right and left sides, forming a long yard that usually consists of 5-15 families. The presence of extended families is very important for migrants, as they help take care of children, carry out household chores, and so on.

Hoang Yeoh and Wattie (2012) explain that children who are separated from their migrant parents experience many psychological problems, such as being unable to express their feelings and becoming more withdrawn, feeling inferior, and having difficulty socializing with their peers. In addition, academically, these children perform poorly due to a lack of motivation to learn, a lack of interest in their studies, and a lack of focus during the teaching and learning process. This is in line with Permatasari (2015), who cites UNICEF research findings that there are several psychological impacts on children whose parents have migrated, such as independence and emotional regulation in children.

According to Wahyuning (2003), the most important and fundamental part of planning for children to have good behavior in social life is the meaning of parenting. When parents migrate, their time at home is very limited, which also limits communication between parents and children. Character education in children is also

determined by good and appropriate parenting patterns. Mistakes and negligence in shaping a child's character will have a negative impact on the child's character.

CONCLUSION

Every parent has expectations for their children, especially academic expectations, which are beliefs about their children's short- and long-term learning achievements. Every expectation has motivation and determination, as well as plans and strategies to achieve it. The way to realize parents' academic expectations for their children is through the parenting style that parents apply to their children, including how parents facilitate and support their children's academics to achieve the desired targets. Mindful parenting is a parenting skill that parents can hone by listening to their children attentively, accepting themselves and their children without judgment, being aware of their own and their children's emotions, regulating themselves in parenting, and being compassionate towards themselves and their children. Mindful parenting is useful for reducing parenting stress, especially for migrant parents who experience separation from their children, financial stress, cultural adaptation, and lack of social support. This will have a positive impact on both children and parents and build harmonious relationships within the family.

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