

PARENTING IN DAYCARE TO STRENGTHEN FAMILY RESILIENCE BASED ON ISLAMIC LAW

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Abstract: The high and even number of early marriages in Banyuraden Village, Gamping District, Sleman Regency deserves attention so that the problem of family disharmony can be minimized through parenting to strengthen the spiritual values of Islam which are predominantly adhered to by residents in one of the daycares which is also a group for the Bina Keluarga Balita (BKB) activities. That is why Community Service with the theme of parenting family resilience based on Islam through Participation Action Research (PAR) was carried out. The implementation began with planning, licensing which also shared family resilience problems at one of the BKBs in the same village. Furthermore, an FGD was carried out on the Development of Islamic-based Family Resilience Materials related to the focus of BKB activities. Parenting was then carried out before the Evaluation was carried out. This community service activity can still be followed up by strengthening the parenting material on Islamic-based family resilience which has been adjusted to BKB activities.

Keywords: family resilience, Islamic law, parenting, daycare

Introduction

The Pandemic period has had a major impact on family life in Banyuraden Village, Gamping District, Sleman Regency. The smallest unit in society is the family. A family is formed starting with marriage (Awaru, 2021; Hammond, 2010). Marriage itself is an institution that is born because of human nature to like each other, to want to live as a couple in a household or family (Samsuddin, 2017). The family has become an institution to fulfill basic human needs, namely survival (Heryanti & Nelli, 2017).

The development of resilient families has become a concern for the government (Nasution & Nasution, 2017). As Gumiandari dkk.(2022) said,

resilience is the capacity of individuals to rise from adversity, conflict, confusion, and failure and the ability to make positive changes. This is a dynamic process of positive adaptation to adversity. High resilience is associated with a healthier lifestyle and good physical performance, good adaptability, independence, optimism and mental well high levels, as well as good mental health. At work, individuals with high resilience show better performance. While low resilience is associated with easy self-blame and high anxiety and depression.

This condition is in the form of balance and life on resources and income in meeting all primary needs including: food, housing, water that is suitable for consumption, educational opportunities, health facilities, moments to adapt in society and social integration (Awaru, 2021; Yudiyanto, 2016). The Regional Government has also not missed paying attention to it. The Provincial Government has issued its regulations (Gubernur DIY, 2018). At the level of the Regional Government Level II, especially Sleman Regency also supports the government above it by issuing regional regulations concerning its Implementation in its area of authority (Peraturan Daerah Kabupaten Sleman Nomor 16 Tahun 2019 Tentang Pembinaan Ketahanan dan Kesejahteraan Keluarga, 2019).

All of these regulations have indicated that family resilience is an important issue in society, especially in Sleman Regency. Efforts to realize this can be done by; “a. family socialization and education; b. family protection; c. family empowerment; d. improving the quality of the family environment; and e. family counselors”.

Therefore, strengthening family resilience from various aspects in Banyuraden Village residents needs to be improved in order to minimize disharmony in the family. Resilience is multidimensional, consisting of physical resilience, social resilience, and psychological resilience (Sukyati dkk., 2021). Research in Cengkareng provides support for family resilience to reduce divorce (Fauziah dkk., 2021). In Bantul, it also revealed the same thing by implementing PKM to improve effective communication among PKK mothers in Guwosari Village (Prawita & Jayanti, 2023). Research in Gamping District on Interpersonal communication in problematic husbands and wives also indicates that family resilience in Banyuraden Village must receive serious attention (Sari & Herawati, 2017).

The Religious-based Family Resilience Parenting Activity for the Muslim Community of Banyuraden Village, Sleman Regency involved several parties. In addition to the Community Service from the University, the Partner involved was the Taman Bocah Permata Hati Daycare located in Dukuh Hamlet, Banyuraden Village, Sleman Regency. The Target Participants of the parenting were the guardians of students in the village considering that most of their families were still young and vulnerable to problems and conflicts.

Partners in the Implementation of Family Resilience in Sleman, the playground is a post of the Community Resilience Group through the Bina Keluarga

Balita (BKB) activity group (Khotimah dkk., 2024). BKB, in the Regulation of the Head of BKKBN Number 12 of 2018, is "Counseling services for parents and other family members in caring for and fostering child growth and development through physical, mental, intellectual, emotional, spiritual, social, and moral stimulation activities".

Meanwhile, One of the indicators of Family resilience from a social psychological perspective is the Divorce rate. Statistically in 2022 the number of families in the Banyuraden village area is still dominated by Muslim families. The number of Muslim residents is 14396 families 5592. Unmarried 7029, married 8052, divorced 338, divorced 868, disabled 78, the number of families is 5592 with a population of 16287 (BPS Sleman, 2023a)

From the Sleman Statistics data, Banyaraden which is located in Gamping District also shows a high divorce rate in Sleman District. Gamping is in the top 5 districts with a large divorce rate with 33 divorces and 113 divorces in 2022, one orphanage with 38 foster children. The high and even number of early marriages in all districts in Sleman Regency also deserves attention so that the problem of family disharmony can be minimized (Alfana & Hayati, 2017).

Parenting and family education about family resilience are important alternatives in strengthening family resilience in the Baturaden village community, Sleman Regency. Parental support is based on affectionate constructs such as acceptance, nurturing, and solidarity, making it the most effective dimension of parenting. It involves a parent's action to allow their children to feel accepted by encouraging them (Azizah dkk., 2023).

This education can develop religious aspects as an important element in its material. For the family itself, religious education is a priority that cannot be abandoned (Khotimah dkk., 2024). Therefore, the development of religious material related to family resilience is an important priority in the parenting process of parents in one of the playgroups in Banyuraden. The focus is on Islamic Law material which is practiced by the majority of the Banyuraden community (14,396 people) (BPS Sleman, 2023b).

In Islamic law, this issue is related to Islamic family law which is also known as *ahwal syakhshiyyah* (Maula, 2014), *nizham al-usrah* (Komarudin, 2020), or *fiqh al-usrah* (Arofik, 2019). The content is in the form of a set of provisions and norms of life in organizing a household so that it is safe, prosperous, free from conflict and disputes and in accordance with the teachings of Islam. All of that runs sequentially from pre-marriage, implementation of marriage to things that usually happen after marriage. Moreover, the material also includes provisions regarding waqf, grants, wills and inheritance (Stilt dkk., 2018).

This need is reinforced by the results of research on Religion as an element of spiritual strengthening in the family. As described by Leimena et al. from various studies on spiritual development in the family (Leimena dkk., 2019). From Ghaffari, Fatehizade, Ahmadi, Ghasemi, & Baghban, the existence of well-being in

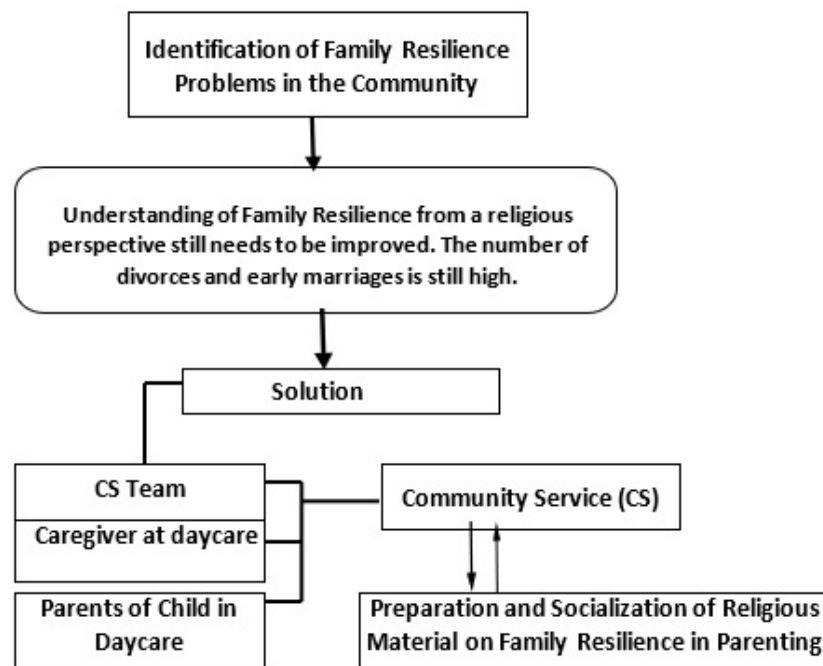
terms of spirituality and an attitude of mutual protection in the family, was found to be able to make a family strong and able to survive. Kopak, Chen, Haas, & Gillmore also revealed that attachment to the family can also influence families who survive in the face of every problem that arises. DeFrain & Asay's research also found that families who survive are families who have appreciation and affection, commitment, positive communication, fun time together, spiritual well-being, and the ability to manage stress. Religion has also become an aspect of social resilience. From Yudhiani et al. "Here religious values, social values and customs and norms that apply in society must be able to be maintained by a family. So that optimal human resources are created." (Yudhiani dkk., 2020).

An alternative parenting strategy for strengthening family resilience targeting parents of children in playgroups is parenting. This activity can be applied to playgrounds where the guardians of the students are. Parenting in Islam has been recognized (Imroatun dkk., 2020). The same opinion has been found by Abubakar et al. (2023) in their research in Aceh. Parenting programs were rooted in Islamic principles emphasizing the importance of relying on faith, seeking solace in prayer, and finding comfort in the Qur'an during difficult times. It helps parents instill Islamic morals and ethics in their children, reinforcing their identity and sense of belonging within the community. They also said, "parenting education in Islamic families contributes to preserving cultural and religious values. By promoting the preservation of cultural and religious values, parenting education strengthens family resilience by fostering a shared sense of purpose and cohesion 10 and strengthening family resilience. In conclusion, parenting education in Islamic families, particularly in Aceh, Indonesia, is critical in promoting family resilience".

Methods

Active community involvement requires a community service method that is action-based. Participatory action research (PAR) was chosen because it has the characteristic of a collaborative process between research subjects and researchers as a trigger (Baum dkk., 2006; Djohani, 1996). In determining the action plan, implementing, evaluating and reflecting after the implementation of the action plan in finding solutions until finding a collective statement that is understood together, so that the potential strength of the community will be released optimally (Rahman dkk., 2021).

Figure 1
Implementation Process Flow



Result and Discussion

The first stage in the implementation is sharing with the caregivers at the Taman Bocah Permata Hati daycare, which consists of 3 people including the manager. This activity also asks for permission to carry out activities at the daycare. All implementers from the University are also involved in it, both lecturers and students by visiting the daycare location. During the discussion it was also discovered that similar activities had never been carried out at the daycare. Therefore, the Institution is willing to be a partner in the implementation of educational activities with pleasure and states that it is ready to help with the facilities and infrastructure for its implementation.

Further information obtained, although the partners have known about family resilience, their understanding is still cursory and not yet in-depth including knowledge of related Islamic family law as spiritual values. Especially about Islam spirituality, Bensaid (2021) said.

“Islamic spirituality as a primer on Islamic spiritual parenting. Spiritual parenting here is understood as an exercise of spirituality in the context of parent–children relationships nearing stewardship that focuses on the transmission and internalization of spiritual discipline, tradition, and values. Spirituality in Islam has a special meaning, form, and character. The Qur’an makes particular reference to human nature using two words interchangeably: ruh (soul, breath, spirit) and nafs (self). According to the Qur’an, the domain of ruh is inaccessible and of which people only have limited knowledge (Quran 17:85). According to the tradition of Muslim spirituality, the neglect of the soul eventually results in the corruption and decline of the inner being (Quran, 91:9–10).

Spirituality here may be described as the function that regulates the relationship of the human with the Creator himself, one's fellow humans, and surroundings, which also organizes one's mark on future generations. According to Nasr, the term *ruhaniyyah* is the prevalent translation for spirituality, deriving from *al-ruh*, meaning 'spiritus'. Nasr defined spirituality as an inner spiritual dimension of traditional religions dealing with the noumenal and formless that can be experienced directly, extending beyond mental categories, but which are not anti-intellectual. Humans connection with God affects their worldview, life purpose, relationships with others, and the environment".

Therefore, caregivers and parents can provide several important things in the development of family resilience materials that are in accordance with the focus of the family resilience activity group through BKB which is the main activity of Taman Bocah Permata Hati daycare. As Bensaid (2021) argued,

"Parental control has been further categorized into two main dimensions: behavioral and psychological control. In parental behavior control, parents recurrently use disciplinary strategies by enforcing rules and demands, strict child supervision, and positive and negative reinforcements to control and regulate the actions of their children. While it has been proven that positive child development requires an appropriate amount of behavioral control, poor monitoring and excessive involvement may increase punishments and lead to adverse developments in the child often associated with deviant behaviors and psychological illness. In addition, the intrusive control by parents attempting to manipulate a child's emotions and thoughts is a form of parental psychological control. Such manipulative control has been linked to negative child development, leading to antisocial behavior and regressive relation".

The team then developed Islamic-based family resilience material internally through Focus Group Discussions (FGD). This material became the development of discussion results with partners so as not to deviate from its main activities. Several important references that can be used as references besides the Quran and Hadith are books published by the compilation team from the MUI Women, Youth and Family Empowerment Commission (Lubis dkk., 2018); books published by the Indonesian Ministry of Religion facilitated by the Indonesian Ministry of Religion's Research and Development and Training Center on harmonious families in the Quran (Tim Penulis, 2018). The independent compilation team with editors Arifah and Saleh (2021) is also an important reference in exploring family resilience in Islam. Other references have also enriched the Islamic-based family resilience material at BKB, including journal articles from lecturers who are members of the community service implementing team together with UCY students (Hisyam dkk., 2020).

The results were then socialized to the audience of caregivers, parents, and members of the BKB activity group at the Taman Bocah Permata Hati daycare. This

event was held to coincide with the time of receiving children's report cards so that the activity became lively. Parenting was guided directly by the Head of the community service team, Muthmainnah. UCY students were involved in delivering the material in the preparation of facilities and infrastructure, documentation and cleanliness of the age of the activity. During the delivery, a participatory approach was prioritized so that the participants who attended felt actively involved so that the material and objectives could be better understood so that the objectives could be achieved.

The main thing in delivering family resilience material is the implementation of the main functions of the family for its resilience, namely; religious functions that are embedded since an early age in the family, such as the recommendation to worship Allah SWT. socio-cultural functions with the provision of each family member for interaction and adaptation when socializing in all forms of social environments. In line with this, Gumiandari dkk. (2022) has said, "The behavior of Muslims, as an example of their praxis, should not be judged by the lens of modern secular psychology theory, because both have different frames in seeing reality".

The function of love where the provision of affection to feelings of security including caring for each other in the family runs intensively and continuously. The function of protection by providing understanding to all members to protect each other from bad deeds and words. Reproductive function where the legitimate family becomes a vehicle for the development of offspring. Educational function, the family is the place where interaction is first introduced to children so that good and healthy communication can be developed in other larger environments. This economic function is related to the instillation of economic and financial values in order to fulfill the needs of life until a prosperous family is realized.

In the implementation evaluation, several supporting and inhibiting factors were identified for the implementation of community services. Such studies make it an implementation of a multidisciplinary Sharia-based study (Santoso dkk., 2023, 2024; Stilt dkk., 2018). This can also be seen from the personnel implementing community services, which is a combination of Family Law teaching staff. One of the service teams is a lecturer in the Family Sociology course which is directly related to family resilience. In addition, several service lecturers have also published several articles related to family resilience in all its aspects. Rahman and his team have written journal articles about the role of each member in implementing family resilience from a Quranic perspective (Hisyam dkk., 2020). He has also researched the Implementation of the Bina Keluarga Sakinah policy in a village in Bantul Regency (Nurkholis dkk., 2020). Other members have also researched the KUA's efforts in preventing early marriage related to family resilience (Wafiq & Santoso, 2017). Other lecturers have contributed to the legal inventory research on children in Indonesia.

The enthusiasm of the participants, both caregivers and parents of children

and their guardians also gave a bright color during the implementation. This can be seen during limited sharing with caregivers or during parenting, many inputs or questions about family resilience in general including Islamic law basis emerged during the activity.

However, some obstacles were also encountered. The material that focuses on family life that prioritizes husband and wife relationships still needs to be supplemented with situations and conditions when dealing with children who are also an important part of the family. The parenting situation also needs attention because caregivers and participants still have to consider the crowds that arise because students can be disruptive during the activity.

Conclusion

Based on the results of community service activities, the caregivers and guardians of Taman Bocah Permata Hati daycare students and BKB members have gained an expanded insight into family resilience, especially in developing spiritual values in the family based on Islamic law. Such education is also still needed in increasing their knowledge so that they can implement it in their own families or communicate it in a wider environment so that the benefits can be felt by all parties in reducing obstacles and conflicts in the family.

For that reason, activities like this are recommended for regular planning and implementation. The follow-up plan for this community service activity is the maturation of relevant family resilience material for the BKB activity group so that it can be parented to other BKBs and the Taman Bocah Permata Hati daycare to be deeper and more targeted.

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