

Javanese family parenting strategies for building family resilience in the digital era

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<p>Article History Submitted: 10-02-2024 Revised: 08-03-2024 Accepted: 30-03-2024</p> <p>Keywords: resilience, Javanese family, childcare, digital era</p>	<p>Abstract This study aims to find Javanese parenting strategies for building family resilience in the Digital era. This study used qualitative research methods of phenomenological studies. The subjects in the study were determined through purposive sampling, namely 5 families in Yogyakarta, Indonesia. Research data collection uses in-depth interviews and observations, while data analysis is done through interpretative phenomenological analysis. The results of this study are as follows: Parenting strategies for Javanese families in the digital era through a) parents as role models through setting examples in increasing spirituality and positive habituation, b) parents need to have responsive Digital skills. Family resilience patterns in childcare in the digital era need to be built by a) developing life optimism based on Javanese values, b) building humanist dialogue, respecting each other, listening, and responding to each other, making comfortable, not depressed and afraid in the process then this is a process that can be developed in families in the digital age. c) democratic-contextual, in facing challenges and crises in the family, parents also need to develop a democratic parenting style that suits the needs of each child.</p>
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Introduction

Family resilience is a combination of individual characteristics, relationship patterns, and interactions between family members, so resilience is formed from solid and positive relationships in the family (Patterson, 2002; Walsh, 2016; Greef & Human, 2013). The adaptability and persistence of each individual in facing various challenges in life requires the involvement of the role and function of the family system as an integral unit of society. Family plays a vital role in determining how individuals can recover after facing various challenging life experiences. In building relational resilience, families form stronger bonds and become solutions in facing future challenges (Walsh, 2016).

The family is the first and foremost determining element for childcare success; this strategic position can be realized if the family can carry out its roles and functions correctly and as one of the participatory elements in the development of the social environment of the community. The concept of family resilience through a process point of view looks at the family's ability to mobilize forces actively during a crisis, where these conditions allow the family to function again as before the stressor or crisis was experienced (Patterson, 2002). The perspective on family resilience is recognizing each other's strengths, being dynamic, and maintaining reciprocal relationships to deal with conflicts that arise so that the problems become reinforcement for family resilience (Luthar, 2000).

Parents in the family have a primary position as an intermediary function in the world community (Goode, 2002). The family is a bridge between individuals and culture where, through the family, children can learn about life values, social roles, social norms, and customs that exist in society (Soekanto, 2004). This means that the family environment is the first place for children to learn to interact, the mediator in the upbringing and development of children in the future. The characteristics of families that apply patriarchy are pretty typical in Javanese families that place men in a higher position than women and develop harmonious and respectful behavior. Rukun is defined as a state of harmony without disputes and conflicts, while respect means awareness of place and duty to create harmonious unity (Magnis-Suseno, 2003). The interaction process between parents and children in Javanese families occurs intending to form an ideal Javanese who upholds the important principles of manners, respect, and harmony. This respectful attitude is divided into Javanese concepts, namely *wedi*, *isin* and *sungkan* (Geertz, 1983). Javanese ethical and etiquette teachings as seen in the etiquette which include *unggah-ungguh*, *suba-sita* (Astiyanto, 2006).

The socialization process of Javanese families is oriented towards the order and harmony of the environment and social values of the community who try to adopt a lonely attitude *in self*, *rame in gawe*, *hayuning memayu bawana*. Selflessness means that people should not pursue personal interests and desires, limiting themselves from harming themselves, others, and nature. Being *rame ing gawe* means working hard for yourself and to always do good to others. *Seducing hayuning bawono* means decorating the world by doing actions that do not harm or maintain the safety of the world (Mardimin, 1994). The

internalization of cultural values is experienced by individuals differently, this is adjusted to the phase of life passed by each individual, starting from childhood, adolescence, to adulthood and old age (Ritzer, 2009).

Javanese families maintain the personality of Javanese people in current global conditions is still being tested because the global situation as it is now is different from the events of cultural crossover in the past. The revolution in technology, transportation, telecommunications, and tourism that came to Indonesia, especially Java, had a direct impact on the resilience practices and resilience strategies of the Javanese people. Javanese ideal personality characteristics in the form of elderly, needy and resilient experience greater challenges, namely how capable psycho-cultural values are to become a bull of defense and family resilience.

Javanese culture is still very attached to noble speech which contains wisdom and values for people's lives to create a harmonious life between individuals and their environment (Sumodiningrat, 2014). The characteristics of Javanese society, namely chest field (*nrimo*), sincerity and never give up in facing difficulties and life problems are needed to maintain self-resilience in the current era which is colored by advances in digital technology. In Javanese philosophy, it is also introduced to the attitude of "*nrimo ing pandum*", which is to accept one's situation without depending on other parties, not showing resignation, being lazy with the situation but continuing to struggle and trying to improve his life (Sumodiningrat, 2014).

The Special Region of Yogyakarta has inherent peculiarities and is not owned by other regions as stated in Law Number 13 of 2012 Yogyakarta is an "Swatantra Region" or Special Region. The people of Yogyakarta believe that they view and recognize Kasultanan and Pakualaman as the center of Javanese Culture and a symbol of patronage. Both remain the center, especially in the realm of culture and this is a common description of the people of Yogyakarta. At the cultural level, Yogyakarta has a tradition of values that prioritize peoplehood. Javanese society is well known for the principle of living respectfully and harmoniously, maintaining harmony and social harmony (Geertz, 1983). The principle of respect is a principle used in interacting in society following social order, then the principle of harmony is used to avoid conflicts and maintain harmony in relationships. Javanese families develop parenting styles so that

children become "njawani" where children can place themselves according to their position and are good at controlling themselves (Suseno, 1984).

The Special Region of Yogyakarta has a total labor force in November 2022 (BPS DIY Province: 2022), as many as 67.06% work full-time both husband and wife, while 28.18% work part-time and 4.76% do not work. That is, the number of elderly people in DIY Province is mostly working full time. Busy parents working or working full time lead to lack of time to interact and communicate with children at home, their communicate a lot with gadgets and seeking attention and fun through games, youtube and others.

Based on research conducted by Daeng (2010), Rahmatika & Handayani (2012), Hidayati (2016), Luthfia (2016) proved that the family phenomenon where husbands and wives both work in the public sector or called *dual* career families shows that 2 individuals who do have a commitment in terms of their work or career and together to build and maintain family conditions. Saraceno (2012) explained that the characteristic of *dual career* family is when husband and wife are both in a professional environment, have career advancement and responsibilities in parenting and in family duties. Families with *dual career* family types in facing very typical and challenging situations, these challenging situations are related to the difficulty between husband and wife who both work in dividing time between work demands and domestic affairs (family), frequency and conflict resolution which are more likely to be related to problems regarding childcare, family management and financial management (Christine, Oktorina & Mula, 2010).

The transformation of society in the information age is marked by advances in digital technology which will be a challenge for parents in parenting. Parents need to provide assistance when children play with technology with the aim that children do not escape supervision and are addicted to technological goods (Aslan, 2019). Children who are born and present in the digital era are called Generation Z who are closer and more attached to technology than the previous generation, they think they can survive because of technology (Fitriyani, 2018). By looking at this phenomenon, the resilience of Javanese families becomes an interesting study to be examined because Javanese families still maintain Javanese values that contradict each other with the development of this digital era society. Ki Hadjar Dewantara's educational theory is contextually closer to the

Indonesian adolescent education culture. Substantively, Ki Hadjar Dewantara's educational theory is relevant to the theme of this study, namely having the view that adolescents are subjects in the educational process that occurs in the family, so they have the right to think, argue, and make decisions on their own lives, without forgetting their cultural roots. This theory cannot be separated from his views on the principle of liberation education or called the principle of liberating education. In the view of Ki Hadjar Dewantara (2011), the influence of education must be able to make people free, namely humans who are born and their minds are not dependent on others. Liberating education is an educational process that seeks to help children grow as their nature, become as their potential, and grow awareness.

The educational process of Ki Hadjar Dewantara (2004) in the third printed book believes that there are three educational centers that are believed to be the main key to children's success, namely the family realm, the college realm, and the youth realm. These three educational environments will enliven, add, and delight children's social feelings. The three education centers must know their respective obligations. The family as the center of ethical and social education, the college as a wiyata hall is to try to find and provide knowledge, in addition to intellectual education, and youth movements as a place to mix and form character. Ki Hadjar Dewantara (2004) in the third printed book explains that the family has a special place because the family is a small environment, but the family is a sacred and pure place therefore the family is a noble educational center. In the family environment, a person can accept all customs regarding social life, religion, art, science and so on.

In the family realm, there are roles of parents, namely: 1) parents as teachers/guides, in general parental obligations have applied themselves as customs or traditions, 2) parents as teachers, in this case teachers have enough knowledge to teach, they have gained skills and intelligence, 3) parents as examples, in this case parents have the duty to set a good example for their children at home. Based on the opinion of Ki Hadjar Dewantara who stated that the family has a very big role as a center for children's education. This role can be a parent as a teacher; The point is that being a parent is not enough just to be intellectually smart, it must also have good ethics. Parents become role models for their children, to be successful educators and nurses, parents need to learn how to

be parents who can fulfill their responsibilities (Riordan, 2001).

Family resilience departs from individual resilience in family systems that focus on relational resilience within the family as a functional unit. The emergence of the term family resilience is built on theories and research on stress, coping, and family adaptation (Walsh, 2016). Previous researchers began studies on family stress on the assumption that 1) family members interact and support each other, 2) the presence of stressors requires families to be able to adapt and make adjustments, and 3) certain rules and communities will encourage family coping and adaptation (Nichols, 2013). Family resilience is a combination of individual characteristics, relationship patterns and interactions between members in the family so that resilience is formed from strong and positive relationships in the family (Walsh, 2016). The fundamental difference between individual resilience and family resilience lies in the source of the concept of resilience. Individual resilience is rooted in the perspective of human life development and focuses on how individuals become resilient in the face of life's difficulties and challenges. While family resilience is rooted in a positive perspective and sees a family as a collective unit of a number of individuals who interact with each other and have their own strengths (Kalil, 2003). Family resilience develops by placing the family as a functional unit that becomes a source for family members to be resilient (Walsh, 2006).

Walsh (2003) created a framework on family resilience based on the results of studies conducted on various families who experienced problems and difficulties in life, but were still able to develop as a functional unit. This framework consists of components that are key poses for families to adapt from difficult situations. The purpose of this process is to strengthen the family's capacity to rise from the crisis and be able to overcome life's challenges in the future (Walsh, 2012). There are 3 components in the framework found by Walsh where the component components are:

1. Family belief system, is an effective approach as a guide for families facing difficult situations (Mullin & Arce, 2008). The family belief system helps the family in seeing the difficulties that occur, suffering, as well as family choices. These family belief systems govern family processes and approaches difficult situations and they can be fundamentally changed by those experiences. Resilience is fostered shared by families, which can facilitate beliefs that

increase options for problem solving, healing and growth (Walsh, 2003). The family belief system assists family members in interpreting any stressful situation, facilitates a positive outlook, sees hope, and provides spiritual value, and purpose in life.

2. Family organization patterns, today's families in diverse forms, must be organized in varied ways to meet the challenges they face (Walsh, 2003). The family should always organize itself in a diverse relationship pattern so that a family needs to provide an integrated and adaptive family structure for its family members where the organizational pattern is maintained through internal or external norms that will be influenced by the culture and belief system in the family (Walsh, 2006). Resilient families have rules in their families that are in accordance with knowledge, age stages, and predictability (Black & Lobo, 2008).
3. The process of communication, Mackay (2003) communication is the core of a process of meaning in the family, how family members accept themselves and their relationships with others, how they are able to feel the challenges they are facing. The pattern of communication in the family can facilitate family expectations to be compact and flexible so as to achieve the function of the family nucleus where good communication in the family can help the family achieve family functions and meet the needs of family members (Patterson, 2002).

Erik Erikson (Bronfenbrenner, 1994) fostered the view that personality can develop from the interaction of self and society, the child must overcome his attachment to parents of the opposite sex and recognize parents of the same sex, but feels that social and cultural influences also play an active role in shaping his personality (Abbot, 2001). Ecological theory according to Bronfenbrenner (1998: 234) explains that child development is formed from three environmental systems, namely microsystems, exosystems, and macrosystems. These three systems help the development of individuals in forming certain physical and mental characteristics. The microsystem environment is the environment in which individuals live and who are very close to individuals including family, peers, schools and the environment around the place of residence.

Parenting becomes an important factor in the development and life of

children because through parenting parents can carry out their roles well starting from care, providing emotional support and socializing about the skills and values needed by children to be ready to be part of society (Maccoby, 1992; Grusec, 2002). The results proved that parenting factors have a very significant influence on the development and well-being of children (Talib, 2011; Auntie, Chaudhry & Clouds, 2013).

The concept of parenting can be explained from several perspectives, namely organismic, mechanistic and pattern perspectives (Kim, 2006). Each perspective can be explained as follows, that the organismic perspective explains parenting as part of the affective interaction between individuals and their environment. The organismic perspective can be explained from the source of Freud's psychoanalytic theory (Kim, 2006; Darling & Steinberg, 1993 and attachment theory (Ainsworth & Bowlby, 1991). This perspective explains that parenting as part of the learning process can be exemplified that the family is a vehicle by prioritizing the principles of conditioning and strengthening (Maccoby, 1992).

The values developed in the Javanese family include: 1) Mutual respect. The attitude of children in the family should be mutual respect or respect. In this case the younger should be more appreciative of their older siblings, parents also have a higher position than children. 2) Honesty. The basis of the relationship between children in the family is honest attitude and disposition. They must be honest both in word and in deed. 3) *Rukun agawe santosa*. It is very important to adopt a helpful attitude among the children in the family. Parents always emphasize that this attitude develops and between other family members can get along well and love each other (Magnis, 2003).

Geertz (1985), Javanese families provide emotional well-being and balance in social orientation for Javanese adolescents. Every family has its own unique culture, rules and patterns. Ideally a family is any group or individual that provides a safe and trusting environment that encourages healthy learning and development, yet no family is immune to conflict, challenges, or stress (Saerodji, 2010). Family normality will affect children's social behavior. In normal and harmonious family children tend to behave positively, on the contrary in abnormal or less harmonious family adolescents will tend to behave socially negatively.

Javanese family parenting patterns, the underlying values are respect,

harmony, behavioral control, "nrimo" (acceptance), discipline, honesty, and "tresno" (love); are values that have been known in Javanese culture. Therefore, in today's Javanese families still prioritize Javanese cultural values that have been known from previous generations. Values are central or basic to human thought and behavior, when they are considered very important to a person then values will be maintained (Maio & Olson, 1998). When viewed from the planting process, the underlying values in Javanese family care include the values of honesty, discipline, love where these values are universal. The value of respect and harmony is a common value in Asian cultures (Zhang Lin, Nonaka, 2005; Huang&Gove, 2015).

Methods

The main topic of research is the resilience of Javanese families in childcare in the digital era. In this study, researchers adopt a qualitative research approach, especially a phenomenological approach that mainly aims to understand social life and the meaning that people attach to their daily lives, transforming life experience into the essence of textual expression in such a way that texts formed from the construction of experience can simultaneously relive reflectively and realize something meaningful.

Primary data in the study were obtained through in-depth interviews with 5 family representatives of Javanese family characteristics. Family characteristics selected through purposive sampling techniques include 1) husbands and wives native to Java (Yogyakarta), 2) have adolescent children aged 12-18 years, 3) live in the Yogyakarta, Indonesia 4) experiencing crises and challenges. Data collection using in-depth interviews, observation and documentation. Data analysis in this study through thematic analysis which is the main analytical approach used in Interpretative Phenomenological Analysis, where this analysis is to understand what respondents experienced and spend a lot of time working through transcripts (recordings) to identify main themes.

Result and Discussion

a). Building spirituality

To build spiritual values in the family, it is necessary for parents to set an example of diligent and obedient worship. Parents also consistently remind

children and supervise children to worship, and invite children to worship together such as inviting prayers together in mosques and accompanying and accustoming children to recite every day. Parents are role models for children in the promotion of good spirituality. Some parents also entrust the improvement of children's spiritual values by choosing faith-based schools such as boarding schools, so that schools can be more optimal in increasing spirituality.

Building the value of spirituality in the family becomes the basis for children to grow and develop, children with a good level of spirituality will certainly be reflected in their attitudes and actions. Parents need to set a good example so that children have role models and role models in building spirituality in the family. To build spiritual values in the family, it is necessary for parents to set an example of taji and obey worship. Parents also remind children and supervise children to worship. Parents also invite children to worship together such as inviting prayers together in the mosque. Getting used to children to recite every day, this is also of course accompanied by parents giving examples of reciting every day, children have rote memorization targets accustomed and accompanied to recite. Parents also have a commitment to set an example for children in worship activities at home. Walsh (2006) explained that by doing religious activities such as praying, meditation and joining a faith community can give strength and support to the family. Strengthening the value of spirituality in the family is an effort to deal with times of crisis or problems experienced, so that with good spiritual confidence, each family is able to face times of crisis that hit and the family can carry out its roles and functions optimally.

b) Building communication processes

Based on the problems in parenting in the digital era, the main problem is the communication process between parents and children. The communication process in the digital era that occurs between parents and children has changed into interaction and communication mediated by information technology. Here are strategies in building the communication process in the family. Building family communication in the digital age is key not to put pressure on the child and parents understand the child's needs. Children are given gadgets because of the demands of today's society, but the use of gadgets is still limited such as the use of playing games and social media. With children holding gadgets when children are outside the home or school can still communicate, but direct communication when

at home and gathering together must still be maintained. In this digital era, parents must limit children to playing gadgets, if there is a family problem, all must know so that there is openness. Parents also need to educate and provide understanding to children regarding the rules of using gadgets, so that children can use gadgets wisely.

The communication process in the digital era that occurs between parents and children has changed into interaction and communication mediated by information technology. The family has an important role in building effective direct communication so that all actively involved family members can feel a very strong relationship and need each other. Parents need to spend a lot of time with children to establish effective communication and positive dialogue. This process can work if parents both have an attitude of being willing to listen and understand themselves that we also want to be listened to.

c) Establish a supervisory process

In an effort to develop family parenting strategies in the digital era, there are several efforts, one of which is by building supervision of the family which is done by: 1) children are always given supervision, in the sense that there is still control over excessive cellphone use or given time in use and turning off the wifi network at certain times at home. 2) There needs to be understanding and understanding for children when using cellphones excessively. 3) routinely supervise children's cellphones, for example when it's time for children to sleep, so parents can continue to monitor their children's activities. 5) When it's time to pray, parents remind children to stop playing cellphones. For boys, it's better to play at home, their friends who go home, so parents can also supervise, especially praying from home. 6) Children are given responsible freedom, meaning that children are not restrained but given freedom but not unlimited freedom, but remain in corridors that do not violate religious or state commandments. 7) Establish closeness with children, with parents close to children, it is hoped that parents will be easier to control or supervise the use of gadgets, children's associations, and problems with children.

Parents need to approach with children, make children like friends so that children are more open and nothing is covered up so that when children get

problems, it is hoped that children will tell themselves so that parents can provide solutions and good direction. 8) Utilizing gadgets to supervise, one of which is by utilizing the Go Food application to order food so that they can keep monitoring their children when staying at a friend's house. That way the parent becomes calm because the child is really in the location sent and latent the child does not feel being watched by the parent instead the child feels happy because more food is received for his friends.

In this case, the dialogue relationship that will be built between parents and children is that parents need to be willing to release themselves from the space of dominance of high authority. The family needs to create a space of equality between parents and children, that children are not weak creature but children also have potential that must be developed. Through humanist dialogue between parents and children, the relationship that is built between the two can provide an open space for communication to occur. Resilient families have several characteristics based on clarity and consistency in conveying information and opinions openly to express their emotions and can find collaborative problem solving.

In building affection between family members, what is done is to meet the needs of children so that children have the same rights to meet their needs, taking time to gather with family. This is done even if it's just chatting, asking about activities while at school to find out the child's condition. In addition, if there is a dispute between children, the data is discussed and resolved when gathering together so that children can overcome the problems faced properly, not grudge and hostile. In addition, parents also always ask how the children are doing, asking like when to go home, have eaten or not, how is it today. Things like that will make children feel cared for and get love from parents, so that indirectly it can bring up a sense of care and affection among family members.

Parenting strategies in families in the digital era can also be done through the enforcement of family rules. Children are not restrained to be at home continuously, but children are allowed to go to play outside the house with the condition that they have to say goodbye to their parents. Children are constantly reminded not to violate religious or state rules. Children are given freedom but still have to understand the rules that are mutually agreed upon in the family. Children can also help with work or activities of parents at home such as

maintaining stores, cleaning the house, and activities according to the child's ability and potential.

In addition, parents need to direct the use of digital devices and media more clearly, through time management the use of gadgets parents direct with effective communication in providing time for how long and when to use it. It is necessary to have an agreement on the use of digital devices between parents and children, provide a duration of time or make a schedule for the use of gadgets for children at home. Some strategies in dealing with parenting problems are based on the results of research such as the following.

Maintaining communication between parents and children is an indicator of creating resilience in the family. The process of open communication, fostering positive dialogue can provide a good experience to children. Give examples when advising or directing children, parents should also do so that children can easily accept and do what is directed. Maintaining communication with children is important so that parents can monitor and know the child's condition when outside the home. Parents also accustom children to say goodbye when going out of the house, as a form of control and supervision of children. People know where children go, with whom and what time they go home. This becomes a good habit in building communication in the family.

The communication strategy needed in parenting in the digital era of the Javanese family is an adaptive communication strategy, where parents build communication that is fun and in accordance with the needs of today's children, more flexible and there is no distance in communication with children. In this strategy, parents listen more to what the child says, then give reinforcement and direction from what is conveyed. When children face problems, parents must also be able to provide consideration of solutions so that children can make their own decisions from the problems faced. This strategy requires mutual openness, equality, trust and a strong sense of community, will be a strategy that is in accordance with the society of the digital age. Some efforts to overcome problems in building communication in the digital era faced by 5 families in Yogyakarta city include 1) building a positive attitude towards parenting problems, 2) utilizing technological advances to improve children's achievement, 3) being flexible and open to children's attitudes, 4) providing opportunities for children to explore, 5) not imposing their will, 6) providing understanding and understanding to

children.

Conclusion

Parenting strategies for Javanese families in the digital era through 3 ways, namely example, habituation and responsive digital parenting. a) Parents become good examples and role models for children at home, parents' attitudes and speech will be imitated by children, the way we invite to talk, give attention, affection, how parents discuss and find solutions to the problems faced. Parents also need to consistently habituate good behavior based on the noble values of Javanese culture, such as rukun, ewuh pekewuh, lembah manah, nrimo ing pandum, pangerten, andhap ashor, tepo sliro. Through the habituation of Javanese values in the family, children are more able to control themselves, do not impose their will and can overcome the crisis period experienced in the midst of very fast community development due to the influence of technology. b) Responsive digital parenting, where parents become adaptive people adjusting to technology, understanding that children grow in society amid very fast technological developments. Parents must have a very open mind to any changes that occur. Being a parent who can help overcome the problems faced by children so that parents must be more responsive and responsive about everything that happens. Parents must also be responsive in responding to things conveyed by children so that children feel comfortable when with parents.

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