

**THE ALTERNATIVE CARE OF CHILDREN FOR CAREER FAMILIES
IN FULFILLING CHILDREN'S RIGHTS**

(Studies in Aisyiyah Day Care Center, Surodakan, Trenggalek)

THESIS

By:

Fathin Aqidatus Zahro

SIN: 18210107



ISLAMIC FAMILY LAW DEPARTMENT

SHARIA FACULTY

**STATE ISLAMIC UNIVERSITY MAULANA MALIK IBRAHIM
MALANG**

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2021

STATEMENT OF THE AUTHENTICITY

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In the name of Allah,
with consciousness and responsibility toward the development of science, the
write declares that thesis entitled:

**THE ALTERNATIVE CARE OF CHILDREN FOR CAREER
FAMILIES IN FULFILLING CHILDREN'S RIGHTS
(Studies in Aisiyah Surondakan, Trenggalek Day Care Center)**

Is truly writer's original work which can be justified legally. If this thesis is
proven result of duplication or plagiarism from another scientific work, it as
precondition of degree will be stated legally invalid.

Malang, 30 Desember 2021

Writer.


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APPROVAL SHEET

APPROVAL SHEET

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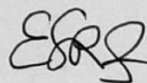
**THE ALTERNATIVE CARE OF CHILDREN FOR CAREER
FAMILIES IN FULFILLING CHILDREN'S RIGHTS
(Studies in Aisiyah Surondakan, Trenggalek Day Care Center)**

The supervisor stated that this thesis has met the scientific requirements to be proposed and to be examined on the Assembly Board of Examiners.

Malang, 30 Desember 2021

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Malang, 17 Januari 2022

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MOTTO

“وَلْيَحْشَ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعْفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا”

“And let those (executors and guardians) fear (injustice) as if they (themselves) had left weak offspring behind and feared for them. So let them fear Allah and speak words of appropriate justice”

QS. An-Nisa [4]: 9

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Alhamdulillah Rabbil Alamin, all praise is due to Allah SWT, the one who has bestowed favors and gifts on all of us, especially to the author so that the author is able to finish the thesis with the title:

THE ALTERNATIVE CARE OF CHILDREN FOR CAREER

FAMILIES IN FULFILLING CHILDREN'S RIGHTS

(Studies in Aisiyah Surondakan, Trenggalek Day Care Center)

Shalawat and greetings we extend to our king, the Prophet Muhammad SAW who has taught us about from the realm of darkness to the realm of light in this life. May we be among those who believe and receive intercession from him on the least day. With all the power and effort as well as assistance, guidance and direction and the results from various parties in the process of writing this thesis, with all humility, the author would like to express the deepest gratitude to:

1. Prof. Dr. H. M. Zainuddin, MA., as Rector of the State Islamic University of Maulana Malik Ibrahim Malang.
2. Dr. Sudirman, MA., as Dean of the Faculty of Sharia, State Islamic University Maulana Malik Ibrahim Malang
3. Erik Sabti Rahmawati, M.A., M.Ag, as Head of the Department of Islamic Family Law, Faculty of Sharia, State Islamic University Maulana Malik Ibrahim Malang
4. Dr. Sudirman, M.A., as the resercher's supervisor. The writer would like to thank him who has provided guidance, direction, advice, and motivation in

completing the writing of this thesis. The researcher apologizes to him if all this time, it is troublesome and disturbs his time whenever the author experiences difficulties. May Allah SWT repay all of his kindness, and may he and his entire family always get health and happiness in this world and the hereafter.

5. Dr. H. M. Fauzan Zenrief, M.Ag., as the researcher's guardian lecturer while studying at the Maulana Malik Ibrahim State Islamic University, Malang. The authors thank him for providing guidance, direction, advice, and motivation during the lectures
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8. All caregivers and educators of Aisyiyah Child Care Center, Surodakan, Trenggalek who have provided the opportunity to conduct research and obtain data.
9. All of my family, my beloved mother who always support me in every single day of my life. And also my sisters, my grand pa, and my grand ma. Of course, there are not enough words to express how grateful I am to you. Thank you for loving me and guiding me through my life. Thank you for always proud

of me, thank you for always following all my dreams and always tell me to never give up.

10. ICP Class 2018 and (*HKI C*), thank you for being my best companion from the beginning to the end of the semester, thank you for accompanying me through the most beautiful times in gaining knowledge.
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12. For all *Mumtaaza* 2018, No matter how far we may be, we'd always be close to each other's hearts. I am thankful to you for sharing such a wonderful bonding with me. Thank you for always keeping me on the path of goodness.
13. For everyone, thank you for having a really pure heart. I always hope you find a real happiness through your days.

TRANSLITERATION GUIDENCE

A. Consonant

Arab	Latin	Arab	Latin
ا	A	ط	Th
ب	B	ظ	Zh
ت	T	ع	‘
ث	Ts	غ	Gh
ج	J	ف	F
ح	H	ق	Q
خ	Kh	ك	K
د	D	ل	L
ذ	Dz	م	M
ر	R	ن	N
ز	Z	و	W
س	S	هـ	H
ش	Sy	ء	‘
ص	Sh	ي	Y
ض	DI		

B. Vocal, long-pronounce and dipthong

Vocal *fathah* = a

Vocal *kasrah* = i

Vocal *dlomah* = u

Long-vocal (a) = Â e.g. â قال become Qâla

Long-vocal (i) = Î e.g. î قيل become Qîla

Long-vocal (u) = Û e.g. û دون become Dûna

Diphthong (aw) = َو e.g. قول become Qawlun

Diphthong (ay) = َي e.g. خير become Khayrun

C. Ta' marbuthah (ة)

Ta' marbûthah translited as “t” in the middle of word, but if Ta' marbûthah in the end of word, it translited as “h” e.g. الرسالة المدرسة become *alrisalat li al-mudarrisah*, or in the standing among two word that in the form of *mudhaf* and *mudlaf ilaih*, it transliterated as t and connected to the next word, e.g. الله يرحمة become *fî rahmatillâh*.

D. Auxiliary Verb and Lafadh al-Jalâlah

Auxiliary verb “al” (ال) written with lowercase form, expect if it located it the position and “al” in lafadh al-Jalâlah which located in the middle of two or being or become *idhafah*, it remove frome writing.

a. Al-Imâm al-Bukhâriy said...

b. Al-Bukhâriy in muqaddimah of his book said

c. *Masyâ Allah kâna wa mâ lam yasya ‘ lam yakun.*

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ABSTRAK

Zahro, Fathin Aqidatus, 18210107, 2021. **PENGASUHAN ALTERNATIF PADA ANAK DENGAN KELUARGA KARIR GANDA UNTUK MEMENUHI HAK ANAK (Studi Kasus pada Tempat Penitipan Anak Aisyiyah Surodakan)**. Skripsi, Jurusan Hukum Keluarga Islam, Fakultas Syariah, Universitas Islam Negeri Maulana Malik Ibrahim Malang, Pembimbing: DR. Sudirman, MA.

Kata Kunci: Pengasuhan Alternatif; Keluarga Karir Ganda; Hak Anak

Anak merupakan anugerah Tuhan Yang Maha Esa yang menjadi bagian terpenting bagi keberlangsungan kehidupan manusia yang hak-haknya harus diakui, dipenuhi dan dilindungi untuk mewujudkan kesejahteraan anak. Hak dasar anak yaitu mendapatkan pengasuhan terbaik dari orangtua, keluarga, maupun masyarakat. Di era perkembangan zaman, yang mana jumlah pekerja wanita semakin banyak mengakibatkan proses pengasuhan anak di rumah tidak optimal. Hal ini mengakibatkan adanya peralihan pengasuhan anak bagi keluarga berkarir ganda kepada pengasuh alternative.

Penelitian ini terdapat dua rumusan masalah yaitu: 1) Apa saja faktor pendukung dan penghambat dalam pemberian pengasuhan di tempat Penitipan Anak Aisyiyah Surodakan dan 2) Bagaimana strategit Tempat Penitipan Anak Aisyiyah Surodakan dalam Memenuhi Hak Anak. Penelitian ini merupakan jenis penelitian empiris dengan menggunakan pendekatan kualitatif. Penelitian ini memperoleh data dari lapangan dengan cara wawancara dan dokumentasi. Sedangkan untuk pengolahan data menggunakan data edit, klasifikasi, verifikasi, analisis dan kesimpulan. Subjek penelitian yang digunakan adalah Kepala Pengasuh, tenaga pengasuh, orangtua anak asuh.

Hasil dari penelitian ini menunjukkan bahwa (1) factor pendukung pelaksanaan pengasuhan yaitu: fasilitas penunjang pengasuhan yang lengkap dana man bagi anak, biaya pendidikan yang terjangkau serta komunikasi antara pengasuh dan orang tua anak terjalin sangat baik; factor penghambat pengasuhan yaitu: jumlah tenaga pengasuh dan anak tidak sebanding, dana yang terbatas, dan tidak ada pemisahan tanggung jawab bagi tenaga pengasuh dalam memberikan pengasuhan dan pendidikan (2) strategi pelaksanaan pengasuhan di Tempat Penitipan Anak Aisyiyah Surodakan yaitu dengan menggunakan prinsip pengasuhan asah, asih, asuh, dan tempa pada anak sehingga hak-hak yang dapat terpenuhi dengan baik dan maksimal.

ABSTRACT

Zahro, Fathin Aqidatus, 18210107, 2021. **THE ALTERNATIVE CARE OF CHILDREN FOR CAREER FAMILIES FOR FULFILLING CHILDREN'S RIGHTS (Studies in Aisyiyah Surodakan, Trenggalek Daycare.** Thesis, Department of Islamic Family Law, Faculty of Sharia, Maulana Malik Ibrahim State Islamic University Malang, Supervisor: DR. Sudirman, MA.

Keywords: Alternative Care; Dual-Career Family; Children's Rights

Children are a gift from God Almighty which is the most important part for the sustainability of human life whose rights must be recognized, fulfilled and protected to realize the welfare of children. The basic right of children is to get the best care from their parents, family, and society. In the era of development, where the number of female workers is increasing, the process of child care at home is not optimal. This has resulted in a shift in child care for career families to alternative caregivers.

This research contains two problem formulations, namely: 1) What are the supporting and inhibiting factors in providing care at Aisyiyah Child care and 2) What is the strategy of Aisyiyah Child care in Fulfilling Children's Rights. This research is included in the type of empirical research using a qualitative approach. This study obtained data from the field by means of interviews and documentation. As for data processing using data edit, classification, verification, analysis and conclusions. The research subjects used were the Head of Caregivers, caregivers, and parents of foster children.

The results of this study indicate that (1) the supporting factors for the implementation of parenting are: complete care support facilities and safe funds for children, affordable education costs and very good communication between caregivers and parents; the inhibiting factors for care are: the number of caregivers and children is not comparable, limited funds, and there is no separation of responsibilities for caregivers in providing care and education (2) the strategy for implementing care at the Aisyiyah child care center, namely by using the principle of sharpening, love, care for, and forge children so that their rights can be fulfilled properly and maximally.

الملخص

فاطن عقيدة الزهراء ٢٠٢١، ١٨٢١٠١٠٧، الرعاية البديلة للأطفال العائلات المزدوجة
في أعمال حقوق الطفل (دراسات في، الرعاية الأطفال عائشية سرادكان،
ترانغاليك). المقالة. قسم قانون الأسرة الإسلامي، كلية الشريعة، جامعة مولانا مالك ابراهيم الحكومية
الإسلامية مالانج، المشرف سوديرمان الماجستير

الكلمات الرئيسية: الأبوة البديلة ؛ أسرة متعددة الوظائف ؛ حقوق الأطفال

الأطفال هبة من الله عز وجل ، وهي أهم جزء لاستدامة حياة الإنسان التي يجب الاعتراف
بحقوقها وإعمالها وحمايتها لتحقيق رفاهية الأطفال. الحق الأساسي للأطفال هو الحصول على أفضل
رعاية من آبائهم وعائلاتهم ومجتمعهم. في عصر التنمية ، حيث يتزايد عدد العاملات ، فإن عملية
رعاية الطفل في المنزل ليست بالشكل الأمثل. وقد أدى ذلك إلى تحول في رعاية الأطفال للأسر
ذات المهنة المزدوجة إلى مقدمي الرعاية البديلة.

يحتوي هذا البحث على صيغتين مشكلتين ، وهما: (١) ما هي العوامل الداعمة والمثبطة في
تقديم الرعاية في عائشية سرادكان لرعاية الأطفال (٢) ما هي استراتيجية عائشية سرادكان لرعاية
الأطفال في أعمال حقوق الطفل. تم تضمين هذا البحث في نوع البحث التجريبي باستخدام المنهج
النوعي. حصلت هذه الدراسة على بيانات ميدانية من خلال المقابلات والتوثيق. أما بالنسبة لمعالجة
البيانات باستخدام تحرير البيانات ، والتصنيف ، والتحقق ، والتحليل ، والاستنتاجات. كانت
موضوعات البحث المستخدمة هي رئيس مقدمي الرعاية ومقدمي الرعاية وأولياء أمور الأطفال
بالتبني.

تشير نتائج هذه الدراسة إلى أن (١) العوامل الداعمة لتنفيذ الأبوة هي: مرافق دعم الرعاية
الكاملة والصناديق الآمنة للأطفال ، وتكاليف التعليم المعقولة والتواصل الجيد للغاية بين
مقدمي الرعاية وأولياء الأمور ؛ العوامل المثبطة للرعاية هي: عدد مقدمي الرعاية والأطفال غير قابل
للمقارنة ، ومحدودية الأموال ، ولا يوجد فصل للمسؤوليات لمقدمي الرعاية في توفير الرعاية والتعليم
(٢) استراتيجية تنفيذ الرعاية في مركز عائشية سرادكان لرعاية الأطفال ، أي باستخدام مبدأ سنّ
الأطفال وحبهم ورعايتهم وصياغتهم بحيث يمكن إعمال حقوقهم بالشكل الصحيح والأق

CHAPTER I

INTRODUCTION

A. Background of Research

Children are the most important part of the process of human growth, are potential buds and the next generation of the ideals of the nation which from an early age a person's basic character is formed. According to Law Number 35 of 2014 concerning of the Amendments to Law Number 23 of 2002 concerning Child Protection, in the provisions of Article 1 point 1 it is stated that what is meant by a child is someone who is not yet 18 (eighteen) years old, including children who are still in the womb. Since in the womb, the child has had rights that must be recognized, fulfilled and protected in order to realize the welfare of the child, Article 53 of Law Number 39 of 1999 concerning Human Rights has explained that the basic right of a child is to obtain protection from both parents, society, country and state.¹ The state must ensure that all children's rights are fulfilled and protected from all threats, the state also has a role as a facilitator for families to be able to fulfill their children's rights. Therefore, as an effort to protect the law on children's rights, the state must formulate rules that can specifically protect children's rights and at the same time can punish someone who violate children's rights.²

¹ Lusiana Feni, Peran Neara Dalam *Memberikan Perlindungan Terhadap Anak dari Tindakan Pidana Sesuai Konvensi PBB*, 4 <https://media.neliti.com/media/publications/210134-peran-negara-dalam-memberikan-perlindung.pdf>

² Tedy Sudrajat, *Perlindungan Hukum Terhadap Hak Anak Sebagai Hak Asasi Manusia dalam Perspektif Sistem Hukum Keluarga di Indonesia*, Kanun Journal of Legal Studies, No. 54, 2011, 113 <http://www.jurnal.unsyiah.ac.id/kanun/article/view/6245>

As the closest subject to children, parents get the greatest role and responsibility in terms of providing protection, care, maintenance and education for children so that children can live their lives well. Parents have legal and moral responsibilities as the purpose of a marriage is to form a happy family. Children need to be provided with all their needs such as children who have the right to complete love, to get halal and nutritious food, to get clothes that cover their nakedness (*aurat*) so that they can protect their children from the threat of crime and children are also entitled to spiritual guidance so that their souls remain good.

وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ

*“Upon the father is the mother’s provision and their clothing according to what is acceptable”.*³

Islam has given attention to children since they were not born by giving advice in choosing a partner, the aim is that the child gets a good example from both parents. Islam sees children as a mandate from the Creator to their parents to be cared for, raised and educated properly in accordance with the purpose of the creation, thus to serve Allah SWT. Parenting is a manifestation of the various forms of glory given by God to humans who are the most noble creatures and the nature (*fitrah*) bestowed by God on the hearth of both parents, especially a mother who is a noble creature who loves her children the most. The right of children in Islam is to get protection from their parents to be safe from the fire of hell.⁴To educate and

³ Al-Baqarah [2]: 233, Al-Qur’an and the translation of Ministry of Religion of the Republic of Indonesia, 37

⁴ Afriyansa, *Pelimpahan Pengasuhan Anak Dalam Pandangan Hukum Islam*, Thesis: IAIN Curup, 2019, 48 <http://e-theses.iaincurup.ac.id/309/>

to raise the children as optimally as possible and in accordance with the goals of each parent, this is because the quality of human resources is largely determined by the basic education factor provided by their parents. The children are well cared for and provided with the best education so that they become *shalih/shalihah* children.⁵

The Prophet *Sallallaahu 'Alaihi wa Sallam* entrusted the education of children to the people or both parents. As he said in the hadith of Ibn Umar Radhiyallahu Anhuma, as narrated in Sahih Al-Bukhari and Sahih Muslim:

وعن ابن عمر رضي الله عنهما عن النبي صلى الله عليه وسلم قال: كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالْأُمِيرُ رَاعٍ، وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ، وَالْمَرْأَةُ رَاعِيَّةٌ عَلَى بَيْتِ زَوْجِهَا وَوَلَدِهِ، فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ. (متفق عليه)

*"Each of you is a leader, and each of you will be held accountable for what he leads. The Imam is a leader and will be held accountable for those he leads. The husband is a leader for his family, and he will be held accountable for what he leads. And the servant is a leader in his master's property and will be held accountable for those he leads."*⁶

However, along the new era development and the information technology grows rapidly as well as the economic demands that the Indonesian people have to deal with it. Making all societies have to find out the better solution for these, so they decided to make a job that they can support their family's economy. So many

⁵ Syaikh Muhammad Hasan, *Hak-Hak yang Wajib Anda Ketahui dalam Islam*, (Darul Falah, 2019), 1001 https://www.google.co.id/books/edition/Hak_Hak_yang_Wajib_Anda_Ketahui_dalam_Is/sJe2DwAAQBAJ?hl=id&gbpv=1&dq=anak+dalam+islam&printsec=frontcover

⁶ Muttafaun Alaihi, Hadist Number 4801 at *Fathul Bari* dan Hadist Number 3408 at *Syarh Sahih Muslim*

of the women (mothers) preferred to be a working women to take an extra burden for her family's benefit. According to the Statistic Indonesia (known as BPS) report in 2018 around 47.95 million women worked and its increased in the next year (2019) to 48.75 million people.⁷ Therefore, the phenomenon of a family with both the parents are working outside the home or as a "dual-career family" arose which had an impact on the need for love that must be given to their children. The mother is a figure who plays a central role for the family, so if she decides to become a career woman, she will lose some of her time together for children.

The term dual-career family actually makes a new problem, someone whose determined replace the role of the mother while she goes to work, so the extended family lives far from home or is unable to provide care for their children? Problems related to the absence of a mother at home, the care and care of her children are still delegated to those who are still close relatives. But now the situations are different in the family structure, especially in big cities, the family structure has begun to change from a large family structure to a nuclear family (small) so that it is no longer common for relatives to be invited to live together.

As a result, there is no other choice in terms of child care other than to delegate the care to a third party or an alternative caregiver. The increasing number of institutions that provide alternative parenting models such as children's socialization parks, orphanages, day care centers that offer family-based education

⁷ Julian Rizky and Meilany Budiarti Santoso, *Faktor Pendorong Ibu Bekerja Sebagai K3L UNPAD*, Prosiding Penelitian&PKM, Vol. 5, No. 2, 2018
<http://jurnal.unpad.ac.id/prosiding/article/view/18367/8726>

services are the alternatives that are often chosen by dual-career parents. Alternative care is one of the Convention on the Rights of the Child, which is a child's basic right in addition to other basic rights. Alternative care has an impact on the lives of children which in its long term can also determine the potential for growth and development of children. The biggest challenge of delegating care from parents to third parties or alternative caregivers is whether the alternative caregivers obtained can provide care that is unless as the same as the care provided by parents so that children's rights can be fulfilled. This is because alternative care also responsible for ensuring that the child grows and develops properly, physically, mentally, spiritually, and socially.⁸

Child Care or daycare is a means of caring for children in a group that is carried out during working hours. The practice of caring for children in day care is a place for education and guidance provided by caregivers to foster children. Child Care Center was first developed by the Ministry of Social Affairs in 1963 to meet the needs of care, guidance, social guidance for children under five as long as the child is not with their parents. According to Law Number 20 of 2003 Article 28 paragraph 4 explains that Child Care is a child welfare program organized by Early Childhood Education services in an integrated manner with child care and care for children aged 0 to 6 years. In addition to functioning as a nursing institution,⁹ in

⁸ Laily Hidayati, *Model Pengasuhan Alternatif Pada Dual-Career Family Pemenuhan Kebutuhan Asah, Asis, dan Asuh Anak Pada Keluarga Ayah-Ibu Bekerja di Kabupaten Tuban*, Al-Athfal: Journal of Children's Education, Vol 2(2), 2016. 43 <http://ejournal.uin-suka.ac.id/tarbiyah/alathfal/article/view/1266>

⁹ Rini Hidayati and Wirdanengsih, *Perspective Journal: Journal of Sociology and Education Studies*, Vol. 4, No. 4, 2021, 622 <https://perspektif.ppj.unp.ac.id/index.php/perspektif/article/view/488>

terms of the implementation of child care by alternative caregivers carried out by child care institutions, the problems often arise, usually this occurs due to a lack of caregivers while the number of foster children is quite large so that the care provided is not optimal. Coupled with the different attitudes, traits, or personalities of children, it is quite difficult for alternative caregivers to understand and position themselves towards children's attitudes. Apart from that, many day care facilities do not get the standards as stipulated in the Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 137 of 2014 concerning National Standards for Early Childhood Education.

Aisiyah Child Care Place is one of the daycare centers in Trenggalek Regency which has quite a lot of foster children, which has 23 children with an age range of 0-4 years with a total of 3 caregivers. So based on the description of the background, it is important to conduct research in order to find out the strategy of Aisiyah Care Center as a temporary alternative care institution in fulfilling children's rights. Aisiyah's place of care was chosen as the research location because there are quite a number of children from dual career families who are entrusted with both parents working, so that with various children's characters, different age levels, researchers can more easily get samples of parenting patterns in terms of fulfilling their children's rights at that place.

The analysis used in the problem that researchers found is to use the Regulation of the Minister of Education and Culture Number 137 of 2014 on National Standards of Early Childhood Education, Law Number 35 of 2014 on Amendments to Law Number 23 of 2002 on Child Protection, Law Number 4 of

1979 on Child Welfare, Law Number 39 of 1999 on Human Rights, and the Convention on the Rights of the Child. Restrictions on the rules used to analyze the problem of this field will make it easier for readers to understand the results of the discussion that the researcher presents.

B. Statement of Problem

For this research to be systematic, the researchers used several problem formulations in this thesis:

1. What are the supporting and the inhibiting factors in providing care at Aisiyah Child Care Center?
2. What is the strategy of Aisiyah Child Care Center as an alternative care institution in Fulfilling Children's Rights?

C. Objectives of Research

Based on the problem formulation that has been described previously, it can be seen that some of the objectives of this research are:

1. To find out what the supporting factors and inhibiting factors of Aisiyah Child Care Center are in providing care
2. To find out the strategy of Aisiyah Child Care Center in fulfilling children's rights

D. Benefits of Research

The results of this study are expected to provide benefits, which in this case the researchers divide into two perspectives, such as the first from a theoretical perspective and the second from a practical perspective, those are:¹⁰

¹⁰Moh. Nazir, *Metode Penelitian*, (Yogyakarta: Gadjah Mada University, 2003), Page 193-194

1. Theoretical benefits

This research is expected to increase the useful insights for the development of legal arrangements, supervision, and to increase the scientific insight into alternative care for career families so that children still get their rights.

2. Practical benefits

a. For institutions

This research is expected to increase the scientific insight that can be used as input for institutional administrators regarding arrangements related to alternative care and how strategies must be carried out for alternative care institutions to fulfill children's rights.

b. For researchers

This research is expected to develop knowledge and add the experience for researchers, especially in terms of providing child care for career families to alternative caregivers other than families.

E. Operational Definition

To avoid misunderstanding the title of this research, the researcher explains the words that may be misinterpreted or difficult to understand. The title of this thesis is “Alternative Care of Children for Career families in Fulfilling Children’s Rights (Studies in Aisyiyah Day Care Center, Surodakan, Trenggalek)”. So the words that must be clarified and understood correctly are as follows:

Alternative Care: Alternative care consists of two words that are care or parenting and alternative. In the Big Indonesian Dictionary, what the mean of

care or parenting is the process, act, or way of nurturing. While the mean of alternative based on Oxford dictionary is a thing that someone can choose to do or have out of two or more possibilities. As a result, alternative care can be defined as care provided at the family level, both nuclear and extended family, with full assistance and support from the community, institutions, and government. Alternative care is any arrangement formal or informal, temporary or permanent for children who are living away from their parents.¹¹

Career families: The phenomenon of the dual-career family, as originally defined, is "a type of family in which both heads of the household (husband and wife) pursue a career and at the same time maintain a common family life".¹²

Child's Rights: According to Law Number 35 of 2014 amendments to Law Number 23 of 2002 concerning Child Protection, what is meant by children's rights are part of human rights that must be guaranteed, protected, and fulfilled by parents, families, communities, the state, Government, and Local Government.

F. Structure of Discussion

So that the preparation of this thesis is directed, systematic, and interconnected from one chapter to another, the researchers can generally describe the structure.

¹¹ United Nation, *Guidelines for the Alternative Care of Children: A Tool for Reviewing The United Nations Framework With Children, Fice Youth* 2010, 9 <https://bettercarenetwork.org/sites/default/files/Guidelines%20for%20the%20Alternative%20Care%20of%20Children%20-%20A%20Tool%20for%20Reviewing.pdf>

¹² Robert N. Rapoport And Rhona Rapoport, *Career families: Progress and Prospect*, Marriage& Family Review, Vol. 1, 1978, Publisbed online 2008, 3 https://doi.org/10.1300/J002v01n05_01

This thesis research is divided into 5 (five) chapters. The composition of the chapters along with an overview of the material written in each of these chapters will systematically be stated as follows:

Chapter I (first) is an introduction that generally contains the background of the problem that describes the existence of legal facts as an important reason for conducting research. Based on the description of the background, identification and problems will be researched and discussed, next is a literature review, research objectives, and the benefits of research results and systematic discussion. The description of this chapter is continued by explaining the systematics of the discussion. The formulation of the problem is in the form of questions which are then answered in the research objectives. The benefits of research are divided into two kinds, namely theoretical benefits and practical benefits. Systematics of writing is a brief description of the results of the writing report that is used to facilitate the reader in knowing the things written by the researchers in this study.

So, the next chapter II (second), on this chapter describes a literature review which is the basis for conducting research, which includes the description of previous research related to the themes raised by the researchers and a theoretical framework in the form of an overview, understanding, and rules related to providing care to Alternative Caregivers for Families with axle careers and the Fulfillment of Rights. The child is in this condition. This is expected to support efforts to analyze to answer the problems that have been formulated. Previous research contains information about research that has

been carried out by previous researchers, both in books that have been published and still in the form of dissertations, theses, theses, journals that have not been published. While the literature review describes the conceptual basis used by researchers.

The next chapter III (third) is described the research method. This chapter describes the research methods used by researchers, which are related to the type of research chosen by the researcher, the research approach, the research location along with the reasons for choosing the research location, types and sources of data, data collection methods, and research data processing methods. So it can be seen that this chapter is intended to explain the methodological references in finding and analyzing data in the thesis.

The next chapter IV (fourth), this chapter describes the results of the study and discusses the data obtained to answer the formulation of the problem in this study. That includes discussing the legal analysis related to the transfer of care to alternative caregivers for career families, as well as the compatibility between the rule of law and alternative caregiver strategies, especially alternated caregivers in Child Care in fulfilling children's rights and how the government monitors the performance of alternative caregivers in fulfilling children's rights.

And the last chapter V (fifth) as a closing. This last chapter contains conclusions and suggestions. The conclusion is a brief answer to the formulation of the problem proposed and has been analyzed in Chapter IV based on the conclusions of the research results, suggestions are put forward as

recommendations for the results of this thesis research regarding the fulfillment of children's rights by alternative caregivers. With the conclusion, the reader will more easily understand the line of discussion intended by the researcher, suggestions serve to understand the shortcomings and weaknesses in conducting research that can be used for improvement for future research.

CHAPTER II

LITERATURE REVIEW

A. Previous Research

In the previous research section, the author discusses the studies that have been carried out by previous researchers that are closely related to the theme or title that the researcher is researching. In this section, the researcher describes the similarities and differences between the research that will be carried out and previous research. The search for the differences and similarities aims to find the originality and updating of the research that the researcher will do. The literature in the form of theses and journals related to the above titles includes:

1. **M. Bagus Pujianto and Mukayat Al-Amin, "*Konsep Pengasuhan Alternatif Perspektif UU Perlindungan Anak dan Hukum Islam (Studi Kasus Pengalihan Pengasuhan Anak di panti Asuhan Muhammadiyah Karangpilang)*".**

The journal article by M. Bagus Pujianto and Mukayat Al-Amin who are Lecturers and Students of the Religious Comparative Study Program of Islamic Studies Faculty of Muhammadiyah University Surabaya use an empirical research type with the object of research being at the Muhammadiyah, Karangpilang orphanage. This study aims to describe and analyze the role of the Orphanage as an alternative institution to protect children's rights if the family is unable to provide it and aims to determine the suitability of alternative care patterns that occur in the Karangpilang, Muhammadiyah Orphanage with the Child Protection

Act and Islamic Law, specifically referring to Islamic Law Compilation.¹³ The similarity with this research is that they both discuss the transfer of care for children whose families are unable to fulfill their children's rights to alternative caregivers in the form of institutions by referring to statutory rules and other rules.

2. Laily Hidayati, " Model Pengasuhan Alternatif pada Dual-Career Family Pemenuhan Kebutuhan Asah, Asih, dan Asuh Anak Pada Keluarga Ayah-Ibu Bekerja di Kabupaten Tuban "

The journal article by Laily Hidayati who is an activist at the Al-Hikmah Islamic High School Tuban uses a qualitative approach with a multi-case study of a dual-career family. This study aims to obtain an overview of alternative care models in career families in which both parents (father and mother) work outside the home and carry out certain jobs so that child care is delegated to a third party while the parents are working.¹⁴ The similarity with this study is that they both discuss the model of transfer of care for children whose parents work so that they cannot fulfill their obligations to their children.

¹³ M. Bagus Pujiyanto and Mukayat Al-Amin, *Konsep Pengasuhan Alternatif Perspektif UU Perlindungan Anak dan Hukum Islam (Studi Kasus Pengalihan Pengasuhan Anak di panti Asuhan Muhammadiyah Karangpilang)*, Al-Hikmah: Journal of Religious Studies, Vol. 2, No. 2, 2016 <http://journal.um-surabaya.ac.id/index.php/Ah/article/view/1106>

¹⁴ Laily Hidayati, , *Model Pengasuhan Alternatif pada Dual-Career Family Pemenuhan Kebutuhan Asah, Asih, dan Asuh Anak Pada Keluarga Ayah-Ibu Bekerja di Kabupaten Tuban* , Al-Athfal: Journal of Children's Education, Vol 2(2), 2016

3. Maulida Husnia Zuliatirrobi'ah, “ Peran Tampan Penitipan Anak (TPA) Permata Playhouse Sebagai Tempat Pengasuhan Anak Usia Dini Bagi Ibu Bekerja di Kota Kediri”

Thesis by Mulida Husnia Zuliatirrobi'ah who is a student of the Early Childhood Islamic Education Department, Faculty of Education and Teacher Training at Islamic State University of Maulana Malik Ibrahim Malang uses qualitative methods and the primay and secondary data sources. This study aims to determine the role of care in child care based on the principle of forging, honing, loving, and fostering children. To know the role of daycare as a place of care that can guarantee the needs of children. The differences with this research is the object of the research, such as the Child Care Center and its Parenting role.¹⁵

4. Afriansa," Pelimpahan pengasuhan Anak dalam Pandangan Hukum Islam"

The thesis by Afriansa who is a student of the Islamic Family Law Study Program, Faculty of Sharia and Islamic Economics Islamic State Institute Curup uses a library research method, using primary data from books, journals, articles, and other literature. This study aims to determine the forms of child care and to find out how the views of Islamic law if child care is delegated to someone else.¹⁶The similarity with this research is that they both discuss the delegation of child care to others.

¹⁵ Maulida Husnia Zuliatirrobi'ah, *Peran Taman Penitipan Anak (TPA) Permata Playhouse Sebagai Tempat pengasuhan Anak Usia Dini Bagi Ibu Bekerja di Kota Kediri*, Thesis: UIN Malang, 2021

¹⁶ Afriansa, *Pelimpahan pengasuhan Anak dalam Pandangan Hukum Islam*, IAIN Curup thesis, 2019

5. Andryane Balkis Raysa, " *Pelaksanaan Pengasuhan Anak oleh Lembaga Kesejahteraan Sosial Anak (Studi pada LKSA di Kota Depok)* "

The thesis by Andryane Balkis Raysa who is a student of the Law Study Program, Faculty of Law, State University of Semarang uses a qualitative approach with the type of Juridical Empirical research and uses primary and secondary data sources where the data collection techniques are interviews, observation, and documentation. The purpose of this research is to find out and provide an overview of the care of Child Welfare Institutions in Depok City and to determine the role of the Social Service in supervising the care of children by the Child Social Welfare Agency.¹⁷ The similarity with this research is that it discusses the provision of care by child care institutions in the fulfillment of children's rights.

Table 2.1

Previous Research

Number	Researcher	Research Title	Similarity	Difference
1.	M. Bagus Mujianto and Mukayat Al-Amin (Journal, Islamic Studies Faculty of Muhammadiyah	Konsep Pengasuhan Alternatif UU Perlindungan Anak dan Hukum Islam (Studi Kasus	Discusses the transfer of child care to child care institutions.	The reasons behind the transfer of child care from parents and family. In this study,

¹⁷ Andryane Balkis Raysa, *Pelaksanaan Pengasuhan Anak oleh Lembaga Kesejahteraan Sosial Anak (Studi pada LKSA di Kota Depok)*, Thesis: FH UNNES, 2018 <http://lib.unnes.ac.id/38399/>

	University, Surabaya, 2016)	Pengalihan Pengasuhan Anak di panti Asuhan Muhammadiyah Karangpilang)		the reasons found by researchers were the inability of families to provide children's rights due to apostasy, death, mental broke, and poverty. In previous research, it was explained that the parenting process was carried out in two events, namely inside the orphanage and outside the orphanage.
2.	Laili Hidayati (Journal of Al-Athfal, 2016)	Model Pengasuhan Alternatif pada Dual-Career Family Pemenuhan Kebutuhan Asah, Asih, dan Asuh Anak Pada Keluarga Ayah-Ibu Bekerja di	Discussed the transfer of child care to third parties for career families.	Discusses the general description of the parenting model in which both parents work so that they must be cared for by a third party

		Kabupaten Tuban		(from the family, daycare, or daycare). And how is the role of parents in fulfilling the needs of <i>Asah</i> , <i>Asih</i> , and <i>Asuh</i> for their children even though they both are working or burdened with public roles.
3.	Maulida Husnia Zuliatirrobi'ah (Thesis: Islamic State University of Maulana Malik Ibrahim, Malang, 2021)	Peran Taman Penitipan Anak (TPA) Permata Playhouse Sebagai Tempat pengasuhan Anak Usia Dini Bagi Ibu Bekerja di Kota Kediri	Using qualitative research methods and using primary and secondary data sources. This study aims to determine the role of care in child care based on the principles of forging, honing, loving, and fostering children. To know the role of daycare as a place of care that can guarantee the	This research is the object of research, namely the Child Care Center and the role of parenting

			needs of children	
4.	Afriyansa (Thesis, State Islamic Institute, Curup, 2019)	Pelimpahan pengasuhan Anak dalam Pandangan Hukum Islam	Discuss delegating child care to others.	Discusses the various forms of parenting and discuss the transfer of child care to others by looking at it from the point of view of Islamic law.
5.	Andryane Balkis Raysa (Thesis, State University of Semarang, 2018)	Pelaksanaan Pengasuhan Anak oleh Lembaga Kesejahteraan Sosial Anak (Studi pada LKSA di Kota Depok)	Discussing the provision of care by child care institutions in the fulfillment of children's rights	Discusses the role of the Depok City Social Service in supervising child care by LKSA, arrangements related to child care in orphanages, and discusses the role of the Depok City Social Service in disseminating information on the importance of court decisions in guardianship for child

				social welfare institutions to be able to represent children in committing acts. law for abandoned children or not having a family.
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B. Theoretical Framework

1. The Overview of Early Childhood

a. Definition of Early Childhood

The child is defined as the second descendant, this understanding will be different when viewed from the sociological, psychological, and juridical aspects. Juridical aspect of the term child connotes human age. Children are defined as a certain age group of humans.¹⁸ From a legal point of view, the term child according to Article 1 of the CRC, means every human being under the age of 18 years, unless the laws that apply to children stipulate that maturity is achieved more quickly.¹⁹ In-Law Number 4 of 1979 concerning Child Welfare,

¹⁸ Tedy Sudrajat. *Law Protection Towards Children As A Part of Human Rights in The Perspective in the Indonesia Family Law*, No. 54, 2011, 112
<http://202.4.186.66/kanun/article/view/6245/5150>

¹⁹ The African Child Policy Forum, *Definition of the Child: The International/Regional Legal Framework*, 1
https://www.google.com/search?q=meaning+of+children+pdf&sxsrf=AOaemvlfKQx8L-sYozcJYrABkbrPicMTcg%3A1636373230497&ei=7hKJYZ_kHcWW4-EPx9OPiAc&oq=meaning+of+children+pdf&gs_lcp=Cgdnd3Mtd2l6EAM6BwgAEecQsAM6CAgAEbY

the definition of a child is someone who has not reached 21 years of age and has never been married. In Article 1 section 1 of Law Number 23 of 2002 concerning Child Protection, it is stated that a child is someone who is not yet 18 (eighteen) years old, including a child who is still in the womb, this understanding is also similar to that in Law Number 39 of 1999 concerning Human Rights Article 1 section 5.

Early childhood is individuals aged 0-8 years who are experiencing a very rapid process of growth and development. It could even be described as a developmental leap. Early age is the most important age in the stage of human development because it is the period when the basic personality structure is built for the rest of his life. Physical development experienced tremendous speed compared to the rest of his life. Early experience makes it very important because it will affect the attitude and behavior of children throughout their lives.²⁰ In the world of psychology, early childhood is a very bright period for education. They call it the term "the golden ages" as a child at that age has enormous potential to develop. This is the period when children have a lot of potential to be developed, and is the best age to direct and provide education to children. This is because at an early age 90% of a child's physical brain is already formed.²¹

Children have their own world and characteristics that are far different from the world they also have characteristics that are far different from the world and

[QHhATSgQIQRgAUIUBWL4HYJ4IaAFwAngAgAF1iAHCAPiBAzAuM5gBAKABAcgBCMABAQ&scient=gws-wiz&ved=0ahUKEwifk_6o3Yj0AhVFyzgGHcfpA3EQ4dUDCA4&uact=5#](https://www.researchgate.net/publication/358111111)

²⁰ <http://www.pentingnya-memahami-anak-usia-dini.html> accessed on 14 November 2021

²¹ Muhammad Fadhillah and Lilif Mualifatu Khorida, *Pendidikan Karakter Usia Dini: Konsep dan Aplikasinya dalam PAUD*. (Yogyakarta: Ar-ruz Media, 2013), 47

the characteristics of adults. Children are very active, dynamic, enthusiastic, and almost always curious about what they see and hear as if they never stop learning.

According to Islam perspective the children means someone that weak, but they are noble creatures whose existence is the authority of the will of Allah SWT through the process of creation. Islam understands that children are entrusted by Allah SWT to their parents, society, nation and state to later prosper in the world as *rahmatan lil 'alamin* and as heirs of Islamic teachings. So every child who is born must be recognized, believed, and secured as an implementation of the practice accepted by parents, society, nation and state.²²

b. Early Childhood Development

Development is a change that is qualitative in nature, that is, the function of at least the organs of the body. Development can also be said as a sequence of changes that influence each other between physical and psychological aspects and form a harmonious whole:²³

1) Motor development

Motor development must be stimulated from an early age because it is related to movement skills that will facilitate and affect individual freedom of movement, both in gross movements involving large muscles and fine movements involving coordination of the fingers with the eyes.

2) Creativity Development

²² D.Y. Witanto, *Hak dan Kedudukan Anak Luar Kawin*, Kencana, Jakarta: 2012, 49

²³ Ernawulan Syaodih, *Perkembangan Anak Usia Dini*, Draft Buku Ajar PAUD, 2

Creativity is an individual's ability to actualize himself in the form of behavior, motivation, process, and work that can improve the quality and welfare of his life.

3) Development of moral and religious values

Children's moral development in early childhood is still at a low level, because children's intellectual development has not been able to apply abstract principles of right and wrong, and do not have the urge to follow rules because they do not understand the benefits of being a member of a social group. Repressive religious in childhood have signs of personified divinity views and repressive religious attitudes.²⁴

4) Emotional and social development

Social development is an increase in an individual's ability to interact with others, while emotional development is an individual's ability to manage and express his feelings in the form of action expressions that are shown through facial expressions and other activities (verbal or non-verbal).²⁵

5) Cognitive Development

Cognitive development is the development that is related to the individual's ability to process information in everyday language also known as thinking

²⁴ Ahmad Susanto, *Perkembangan Anak Usia Dini: Pengantar Dalam Berbagai Aspeknya*, (Jakarta: Predadamedia Group, 2014), 67
https://book.google.co.id/books?id=7HlmnQAACAAJ&pg=PA46&hl=id&source=gbs_toc_r&cad=3#v+onepage&q&f=false

²⁵ Mulianah Khaironi, *Perkembangan Anak Usia Dini*, Jurnal Golden Age Hamzanwadi University, Vol. 3, No. 1, 4

ability. Development in the cognitive domain is the maturation of processes and products of the human mind that lead to “knowing”.²⁶

6) Language development

In early childhood language development begins to be seen at the age of 1 year, when children have started to chatter. The language skills possessed by individuals will continue to develop according to the stages of their age and are influenced by certain factors that support and hinder the development of their language.²⁷

2. The Overview of Children’s Rights

a. Children's Rights

Law Number 4 of 1979 Article 1 paragraph section 2 concerning Child Welfare describes that a child is defined as someone who has not reached the age of 21 (twenty-one) and has never married.²⁸ Children cannot be separated from the rights attached to them. Children's rights are basic rights that must be given and obtained by children including early childhood and also adolescents aged 12-18 years. These child’s rights apply both to children who have parents or who do not have parents and also to neglected children. As article 28B paragraph 2 of the 1945 Constitution of the Republic of Indonesia confirms that

²⁶ M.J Kostelnik et.al., *Developmentally Appropriate Curriculum*. (Upper Saddle River: Prantice-Hall, 1999), 332
https://books.google.co.id/books/about/Developmentally_Appropriate_Curriculum.html?id=Pv2MAwAAQBAJ&source=kp_book_description&redir_esc=y

²⁷ Mulianah Khaironi, *Perkembangan Anak Usia Dini*, Jurnal Golden Age Hamzanwadi University, 8

²⁸ Law Number 4 of 1979, Article 1 paragraph (2) concerning Child Welfare

every child has the right to survival, growth, and development and the right to protection from violence and discrimination, it can be interpreted that the position and protection of children's rights are important things that must be protected. Further elaborated and implemented in everyday reality.²⁹ According to the Convention on the Rights of the Child (CRC) which was ratified in Presidential Decree number 36 of 1990, there are Absolute Rights of the Child:

- 1) Right to be happy, every child has the right to be happy, and the happiness of a child must be fulfilled.
- 2) Right to Education, every child has the right to get a proper education.
- 3) Right to have good a name, every child has the right to have a name as part of his or her identity.
- 4) Right of Protection, every child has the right to be protected, protected from all acts of violence and abuse.
- 5) Right to Nationality, every child has the right to be recognized as a citizen and has a nationality, children may not be apathetic (without nationality).
- 6) Right to Food, every child has the right to get food to grow and develop and maintain his life.
- 7) Right to Health, Every child has the right to obtain proper health services, without discrimination, children must be served in health.
- 8) Recreational Rights, every child has the right to recreation for refreshing, and children must be involved in choosing the recreation area they want.

²⁹ M.Nasir Djamil, *Anak Bukan Untuk Di Hukum Catatan Pembahasan UU Sistem Peradilan Pidana Anak (UU-SPPA)*, Sinar Grafika, Jakarta: 2013, 8

9) Equality Rights, every child has the right to be treated equally wherever and whenever, without any act of discrimination.

10) Right to Role in Development, every child has the right to be involved in the development of the country, because children are the future of the nation.

Law Number 39 of 1999 concerning Human Rights explicitly states that every child in Indonesia must have the following rights:

- 1) Right to Life This right to life applies from the time the child is still in the womb, which includes the right to life such as providing nutrition and stimulation while the child is still in the womb, checking the womb, and so on. The right to life is so valuable that Allah SWT directly and vehemently hates and wraths those who deprive others of it.³⁰
- 2) Right to Growth and Development In a child's life, the child must be given the best opportunity to grow and develop, such as receiving care, good education, if he is sick he is treated or taken to a doctor, exclusive breastfeeding, immunization, taken to the integrated service post. It should also be considered, such as providing a sense of security and comfort, creating a conducive environment, keeping children away from harmful things, not providing food that is harmful to their development.
- 3) Participation Rights the meaning of participation rights here is that children must be protected from emergency situations, apply for legal protection, and from anything related to their future.

³⁰ Muhammad Maksum, *Hak Anak Dalam Islam dan Hak Asasi Manusia*, Jurnal Misykat, Vol. 3, No. 1, 2010, 15
<https://repository.uinjkt.ac.id/dspace/bitstream/123456789/35930/1/2010%20IIQ%20pasca-hak%20anak.pdf>

- 4) Protection Rights Children have the right to get protection and to make choices for their lives. Children in the family must be accustomed to speaking so that they have the right to vote and can begin to dare to determine the things they want.

Different from the wishes of the parents, then find a common ground. This needs to be considered because what is determined by the adult is not necessarily good for the child, so the child is also treated as a humanized human being.³¹ In Chapter II of Law Number 4 of 1979 Concerning Child Welfare, which regulates the rights of children for their welfare, those are:

- 1) Article 2 paragraph 1 of Law Number 4 of 1979 Concerning Child Welfare states that children have the right to welfare, care, care and guidance.
- 2) Article 2 paragraph 2 of Law number 4 of 1979 concerning Child Welfare states that children have the right to services to develop their abilities and social life, in accordance with the personality and culture of the nation to become good and useful citizens.
- 3) Article 2 paragraph 3 of Law number 4 of 1979 concerning Child Welfare states that children have the right to care and protection, both during pregnancy and after birth.
- 4) Article 2 paragraph 4 of Law number 4 of 1979 concerning Child Welfare states that children have the right to protection of the environment that can harm or hinder their growth.

³¹ Anissa Nur Fitri, et al, *Perlindungan Hak-Hak Anak Dalam Upaya Peningkatan Kesejahteraan Anak*, Vol. 2, No. 1, 48

- 5) Article 3 of Law Number 4 concerning Child Welfare states that in terms of the right to get help, the child is the first subject who has the right to get help.
- 6) Article 4 paragraph 1 of Law Number 4 of 1979 concerning Child Welfare, states that children who do not have parents have the right to receive care from the state or other people or bodies.
- 7) Article 5 paragraph 1 of Law Number 4 of 1979 concerning Child Welfare states that children who cannot afford it have the right to receive assistance so that they can continue to grow and develop normally.
- 8) Article 8 of Law Number 4 of 1979 concerning Child Welfare, explains that children have the right to receive assistance and services aimed at realizing the welfare of children without distinction of gender, religion, political standing and social position.

Apart from that, specifically Article 66 of Law Number 39 of 1999 concerning the rights of deprived children, regulates several things, namely:

- 1) The right not to be sentenced to death or life imprisonment.
- 2) The right to be treated humanely and with due regard for personal development needs according to age and must be separated from adults, except in their interests.
- 3) The right to effective punishment or other assistance in every stage of the applicable legal remedies.
- 4) The right to defend oneself and obtain justice before an objective and impartial juvenile court in a trial that is closed to the public

b. Children's Rights in the Islamic Law Perspective

The position of the child in Islam is confirmed in the Qur'an, Surah Al-Isra 'verse 70.

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا

*“And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with (definite) preference”.*³²

Abdul Rozak Husein said according to the view of Islam, children are seeds that will grow to shape society in the future. If you look at Article 106 paragraphs section 1 and 2 of the Compilation of Islamic Law, it can be seen clearly that a child is a deposit or a mandate from Allah SWT that must be taken care of and nurtured seriously by both parents. Parents are responsible for the care of their children in any way.

The verses of the Qur'an and the hadith of the Prophet have talked a lot about the rights that must be obtained by children. It is follows:

1) The right to live and develop

Islam teaches that maintaining the survival and development of children is a must as contained in the verse of the Qur'an:

³² Qs. Al-Isra' [17]:70, Al-Qur'an and the translation of Ministry of Religion of the Republic of Indonesia, 289

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبُطْلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ ۖ وَلَا تَقْتُلُوا أَنْفُسَكُمْ ۚ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا

“ O you who have believed, do not consume one another's wealth unjustly but only [in lawful] business by mutual consent. An do not kill yourselves [or one another]. Indeed, Allah is to you ever merciful”.³³

2) The right to get protection from the torment of hell fire

Allah still continues to remind parents to continuously protect and protect themselves and their families, especially their children and their wives from the torment of hell fire. This is relevant to the Hadith of the Prophet SAW: *"Instruct your children to do the commands (of Allah) and stay away from their prohibitions, so that is the way to keep them from the torment of hell fire"* (HR. Ibn Haris).

3) The right to earn a living and welfare

The livelihood in question is the basic needs needed by people who need it. The *fiqh* experts divide people who are entitled to receive a living from someone, those are: first, *ushul* income, the income for father, grandfather, continues upwards, second *furu'* income, the income for children, grandchildren, continues downwards, third, family income, namely brother, and continues to the side, and fourth is the wife's livelihood.

From this division, one of them is a child. So parents who are able are obliged to provide a living for their children until the child has the ability to

³³ Qs. An-Nisa [4]: 29, Al-Qur'an and the translation of Ministry of Religion of the Republic of Indonesia, 83

support himself. The Messenger of Allah strongly encouraged every parent to pay attention to the issue of living for his family, saying: *"One dinar that you spend for sabilillah, one dinar that you spend to free slaves, one dinar that you spend on the poor and one dinar that you claim to spend (provide a living to your family, the greatest reward is the one you use to provide for your family)".*³⁴

4) The right to get best education

Education and teaching is a respect for children's rights. Because in essence, education is a child's right which is the obligation of his parents. Children will be able to demand accountability from their parents, if parents ignore and do not heed their obligations in educating their children. Providing education to children is a shared responsibility.³⁵ In connection with this, Umar Bin Khattab once said: *"Including the rights of children which are the obligations of parents, are teaching him to write, archery, and not giving him sustenance except what is lawful and good."*

5) Right to get justice and equality

In particular, Islam has reminded parents to be fair to their children, this is because Allah SWT in viewing his creatures, both men and women are the same and do not distinguish between one another.

Included in the book *Subulussalam*, a hadith from Nu'man bin Basyir which tells that his father came to the Prophet SAW to ask for his opinion regarding

³⁴ HR. Muslim, Number 1661 at Syarh Shahih Muslim

³⁵ Syaikh Muhammad Hasan, *Hak-Hak yang Wajib Anda Ketahui dalam Islam*, 1015

the gift his father had given him. The Prophet said: *"Are you doing this to all your children? Father replied: "No!" The Prophet said: "Fear Allah, and make ahillah among your children."* So my father took the gift back. (Narrated by Bukhari-Muslim)

6) Right to love

Although the love between parents and children is natural, Islam still commands parents to show their affection for their children, so that children can feel that their parents really love them. In the hadith number 4, from Abi Hurairah RA, said: *The Prophet kissed Hasan bin Ali and at that time beside him was Al-Aqro 'bin habis. Al-Aqro' said: "I have 10 children, but I have never kissed any of them! Hearing this, the Prophet then said while looking at him. "Whoever does not love, he will also be loved."*³⁶

7) Right to play

The Prophet did not like to keep children away from his game world, even though it was very disturbing for him. The Prophet SAW, said: *"Whoever goes to the market and buys a toy and brings it home for his children, then what he does is like giving alms to a group of people who are neglected and need it most; and give first the daughter and then the son."* (Hadith Sharif).³⁷

c. Legal Protection of Children's Rights

³⁶ HR. Bukhari, Number 5538 at Fathul Bari

³⁷ HM. Budiyanto, *Hak-Hak Dalam Perspektif Islam*, FIB Yogyakarta, 8
<https://jurnaliainpontianak.or.id/index.php/raheema/article/download/149/120>

According to the explanation of Law Number 35 of 2014, the protection and fulfillment of children's human rights is the responsibility of the government, local governments, communities, families, and parents. Child protection is important because children are citizens who must be protected by the state, children are a mandate and gift from God in which full human dignity is attached, and children are generations who follow the ideals of the nation and guarantee the existence of the nation and state in the future.³⁸

Child protection is also emphasized in the 1945 Constitution of the Republic of Indonesia Article 28D paragraph section 1 "Everyone has the right to recognition, guarantees, protection and fair legal certainty and equal treatment before the law". Although the 1945 Constitution of the Republic of Indonesia definitively does not state the definition of a child, understanding and giving meaning to children can be seen in Article 34 of the 1945 Constitution of the Republic of Indonesia. This implies that children are legal subjects of national law that must be protected, maintained and fostered to achieve the welfare of children.³⁹

The state as a protector of children's rights means that it must provide guarantees of human rights which means there is protection of these rights, which way to protect them is to provide regulations and give some punishment for whom not obey it yet, that are affirmed in laws and regulations to protect children's rights. As has been confirmed in Law Number 23 of 2002

³⁸ <https://kompaspedia.kompas.id/baca/paparan-topik/hak-perlindungan-dan-persoalan-anak-di-indonesia>, accessed on September 4, 2021, at 9.05 p.m

³⁹ Tedy Sudrajat. *Law Protection Towards Children As A Part of Human Rights in The Perspective in the Indonesia Family Law*, 114

it explains the definition of child protection in Chapter I General Provisions Article 1 (2) which reads "Child protection is all activities to guarantee and protect children and their rights so that they can live, grow, develop, and participate optimally in accordance with their dignity, and receive protection from violence and discrimination".⁴⁰

There are four principles in the protection of children's rights based on Law Number 23 of 2002 concerning Child Protection which are the standard formulations as follows:

- 1) Non-discrimination. Whereas all forms of services related to care, whether within the family, substitute family or through Child Welfare Institutions, are carried out without discrimination, in terms of age, gender, race, religion, and culture or in other forms of discrimination.
- 2) Give the best interests of the child. The child's best interests become a priority in the services provided by all parties working in child care.
- 3) Survival and development. Efforts to find parenting solutions are carried out by paying attention to the development of children according to their respective ages.
- 4) Participation. To the maximum extent possible by involving children's participation, according to their capacity and whenever the child wants.⁴¹

⁴⁰ Femmy Silaswaty Faried, *Optimalisasi Perlindungan Anak Melalui Penetapan Hukuman Kebiri*, Jurnal Serambi Hukum Vol. 11 No.1, 2017, 46 <https://www.neliti.com/publications/164364/>

⁴¹ PERMENSOS, *Standar Nasional Pengasuhan Untuk Lembaga Kesejahteraan Sosial Anak*. 8

3. The Overview of Parenting

a. Parenting Definition

Parenting (*Pengasuhan*) has the basic word "*asuh*" which means taking care of, educating, training, nurturing, and teaching. Parenting is a continuous process of interaction between parents and children that aims to encourage optimal growth and development of children, both physically, mentally and socially.⁴²

Parenting is defined as a series of decisions about socialization in children that include what parents or caregivers should do when a child cries, gets angry, lies, or does not perform their duties properly. Parenting also means interaction between parents or families with children to educate, guide, and teach children with certain goals, parenting with children must be done through direct interaction with children for the purpose of meeting physiological and psychological needs. The principle of parenting according to Houghghi does not emphasize who (*the actor*) but rather emphasizes more on activities of development and education.⁴³ The roles of the mother and caregivers are also very important. Positive early contact with primary

⁴² Istina Rkhmaawati, *Peran Keluarga dalam Pengasuhan Anak, Konseling Religi: Jurnal Bimbingan Konseling Islam*, vol. 6, no.1, 2015, 4
https://scholar.google.co.id/scholar?q=fungsi+pengasuhan+pdf&hl=en&as_sdt=0&as_vis=1&oi=scholar#d+gs_qabs&u+%23p%3DtdfFpETB4U0J

⁴³ <http://okvina.wordpress.com> accessed on November 4, 2021

caregivers is very important, as early childhood experiences are multiplied throughout the course of his life.⁴⁴

Child care according to the definition of the Ministry of Social Affairs of the Republic of Indonesia is a system of maintaining education, protecting children, and or their property until they are adults or able to stand alone for the best interests of the child as an effort to fulfill the need for love, attachment, safety, welfare from parents, or other parties responsible for child care.⁴⁵

b. Parenting According to Islam

Rasulullah SAW was very concerned about the upbringing of children. The basis for parenting has been taught in Islamic teachings which are contained in the verses of the Qur'an and hadith.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

*“O you have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are (appointed) angels, harsh and sever; they do not disobey Allah in what He commands them but do what they are commanded.”*⁴⁶

And the Hadith:

⁴⁴ Julie Uchitel, et.al, *The Rights of Children for Optimal Development and Nurturing Care, Pediatrics*, Vol. 144, number 6, 2021 4 <https://pubmed.ncbi.nlm.nih.gov/31771960/>

⁴⁵ Ministry of Social Affairs RI, *Operational Guidelines for Social Assistance Through Child Welfare Institutions*, 2011

⁴⁶ Qs. t At-Tahrim [66]: 6, Al-Qur'an and the translation of Ministry of Religion of the Republic of Indonesia, 560

كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ ۚ

"From Hurairah ra said: Rasulullah SAW said: Every child is born in a state of fitrah, then his father will make him a Jew, Christian or Magian".⁴⁷

In the Qur'an it is explained that parenting managed by parents to children beginning from they were small. Children are a gift given by God that must be guarded, cared for, and provided with the best possible provision regardless of the condition of the child when he was born, as in the word of God in the letter An-Nisa: 9

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعْفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا

"And let those [executors and guardians] fear [injustice] as if they [themseves] had left weak offspring behind and feared for them. So let them fear Allah and speak the word of appropriate justice".⁴⁸

Islam is very concerned about the issue of child rearing. That the family, especially parents, is very influential on the development of a child's personality in the early days of his life. Children as a mandate from Allah SWT form three dimensions of relationships, with their parents as the center. First, the relationship between the two parents which is motivated by the existence of children. Second, the child's relationship (which still needs a lot of guidance) with God through his parents. Third, the child's relationship with his parents is under the guidance and guidance

⁴⁷ HR. Ahmad, Hadist Number 8949 at Musnad Abu Hurairah RA.

⁴⁸ QS. An-Nisa [4]: 9, Al-Qur'an and the translation of Ministry of Religion of the Republic of Indonesia, 78

of Allah. In carrying out the mandate from God, children need parents as the basis for cultivators and caregivers and educators for their children. Because, nurturing and educating children to become devout Muslims, in essence is to preserve the nature that exists in every human being, namely monotheism.⁴⁹

c. Parenting According to the Law

Matters regarding child care are regulated in Chapter VIII (eight), Part one Article 37 of Law Number 23 of 2002 concerning Child Protection, namely as follows:

- 1) Child care is intended for children whose parents cannot guarantee their child's growth and development in a normal manner, both physically, mentally, socially and spiritually. Then the child care referred to in paragraph (1) is carried out by an institution that has the authority to do so;
- 2) In the institution as referred to in article (2) based on religion, the child being cared for must be of the same religion as the religion that is the foundation of the institution concerned.
- 3) In the event that child care is carried out by an institution that is not based on religion, the implementation of child care must take into account the religion of the child concerned;

⁴⁹ Miftahul Jannah. *Pola Pengasuhan Orang tua Dan Moral Remaja dalam Islam*, Jurnal Ilmiah Edukasi, vol.1, no. 1, 2015, 71 <https://jurnal.ar-raniry.ac.id/index.php/cobaBK/article/view/318/294>

4) Child care by the institution can be done inside or outside the Social Institution;

5) Individuals who wish to participate can go through the institutions as referred to in paragraphs (3), (4), and (5)

To ensure the care of children in foster care institutions, it is regulated in Article 38 of Law Number 23 of 2002, which is as follows:

- 1) The care as referred to in Article 37 is carried out without distinction of ethnicity, religion, taste, class, gender, ethnicity, culture and language, legal status of the child, order of birth of the child, and physical and or mental condition;
- 2) Child care as referred to in paragraph (1) is carried out through guidance activities.⁵⁰

Through these articles, it can be seen that child care is borne by the parents, but if the parents are unable to meet the needs of the child's life, then the care is delegated to the authorized institution. The scope of child care is also regulated in Article 6 of the Regulation of the Minister of Social Affairs of the Republic of Indonesia Number 21 of 2013 which includes family care and alternative care.

d. Parenting Model

The parenting model is a family treatment that is carried out continuously so that it will form a pattern of family care. Parenting is the best way that

⁵⁰ Law Number 23 of 2002 Concerning of Child Protection Amendment to Law Number 35 of 2014

parents can take part in educating children as an embodiment of a sense of responsibility for children. There are several models of parenting that can increase or decrease children's self-esteem, parents who are warm, responsive, and have realistic expectations that will increase children's self-esteem, parents who are perfectionists, like to criticize, are too controllable or too protective, are known for pampering, ignoring and not providing clear and consistent boundaries or rules will lower children's self-esteem.⁵¹ According to Baumrid, there are four models of parenting for children:

1) Democratic Parenting

Parenting that prioritizes the interests of children, but does not hesitate to control them. Parents in this parenting pattern are rational.

2) Authoritarian Parenting

This parenting style tends to set absolute standards that must be followed, usually accompanied by threats.

3) Permissive Parenting

This parenting style usually provides very loose supervision. Give the child the opportunity to do something without sufficient supervision from him.

4) Abandoned Parenting

⁵¹ Moh. Irfan Afandi, *Pengembangan Buku Panduan Pengasuhan Untuk Mengembangkan Potensi Mmbea Anak Usia Pra Sekolah*, THESIS: UNNES, 2010, 27

Parents of this type generally give very minimal time and money to their children. Their time is mostly used for their own personal needs, such as work.⁵²

e. The Kinds of Parenting

The implementation of child care is intended so that every child receives appropriate care in accordance with his rights and best interests. In the Minister of Social Affairs Regulation Number 21 of 2013 concerning Child Care, the types of care include:

- 1) Parenting by the family is carried out by biological parents or blood relatives in a straight line up or down to the third degree.
- 2) Alternative care consists of foster care, foster care, foster parents, or residential-based care. Alternative care can only be done if family care is not possible.
- 3) Parenting by guardians, such as child care through guardianship is carried out in the event that the child's parents are not capable of carrying out legal actions, their place of residence or whereabouts are unknown, or they neglects their obligations.
- 4) Parenting by adoptive parents is carried out through adopting children in accordance with the provisions of the legislation.

⁵² Hari Herjanto Setiawan, *Caring Family Patterns in Child Development Process*, Informasi, vol. 19, no. 3, 2014, 291 <https://media.neliti.com/media/publications/52850-ID-pola-pengasuhan-keluarga-dalam-proses-pe.pdf>

5) Residential-based care is carried out by Child Welfare Institutions belonging to the Government, local governments and communities that have been accredited in accordance with the provisions of laws and regulations. This care is carried out in the case of children:

- a) Does not have both parents, blood relatives up or down to the third degree, and/or no substitute family; and
- b) Requires an immediate response due to an emergency situation

f. Parenting Purpose and Functions

The purpose of parenting is the result of the development in children that parents hope can be achieved through parenting. Parenting patterns and parenting practices affect parenting goals. Parenting goals include a number of skills, self-regulation, and values. The purpose of parenting is related to the beliefs or principles of parents which are influenced by societal expectations and cultural factors.⁵³ Parenting goals have fluctuated, sometimes dramatically, throughout history, so the fundamental challenge is for parents to rethink their basic parenting goals and to focus on the qualities of children.⁵⁴

⁵³ Atikawati, et.al, *Developing Concept and Measurement of Parenting in Cultural Contextual Perspective*. Bulletin psikologi, vol. 27, no. 1, 2019, 4
<https://jurnal.ugm.ac.id/buletinpsikologi/article/download/41079/pdf>

⁵⁴ Richard Weissbourd, *The Parents We Mean To Be: How Well-Intentioned Adults Undermine Children's Moral and Emotional Development*, (Houghton Mifflin Harcourt: New York, 2009), 48
https://www.google.co.id/books/edition/The_Parents_We_Mean_to_Be/8yiH_dkKVSQC?hl=id&gbpv=1&dq=parenting+goals&pg=PA60&printsec=frontcover

The purpose of providing care is explained in Article 5 of the Regulation of the Minister of Social Affairs Number 21 of 2013 concerning Child Care:

- 1) Fulfillment of basic services and every child's need for love, attachment, safety, and continuous well-being; and
- 2) A clear legal status is obtained for each child in care

The function of parenting provided by parents serves to provide attachment and emotional bond or affection between parents and their children. If parents cannot take care of their children properly, then the function of parenting cannot run well so that it can affect the growth and development of children.

g. Alternative Care

Alternative care is care provided by parties other than the nuclear family to the child, due to the inability of the nuclear family to provide good care for the child. This care can be done through foster parents, guardianship or adoption.⁵⁵ Alternative care as stated in Article 1 of Law Number 21 of 2013 concerning Child Care is family-based care carried out by foster parents, care by guardians, care by adoptive parents, or residential-based care.

The absence of alternative care models is a major obstacle to changing the paradigm from a focus on institutional care. Children without parental

⁵⁵ Mulia Astuti dan Ahmad Suhendi, *Implementation of Welfare and Child Protection Policies*, Sosio Konsepsia, Vol. 4, No. 1, 2015, 220
<https://ejournal.kemensos.go.id/index.php/SosioKonsepsia/article/view106/73>

care and children from poor families need other options other than living in a child care institution in order to grow up in a protective environment and to continue their education. Family-based care options need to be developed within an alternative care system that is supported and regulated by the government.⁵⁶

4. The Overview of the Child Care Center

a. Child Care Definition

According to the Decree of the Minister of Social Affairs Number: 17/HUK/1993 that the child care is a place for fostering welfare efforts for children whose parents work to earn a living so that they do not have the opportunity to organize activities related to child welfare efforts when they work or enter basic education. Child Care Center has a basic principle, such as the principle of social work which cannot be separated from the applicable laws and regulations.⁵⁷ Thus, a Child Care Center is one form of Early Childhood Education service that seeks to combine two goals, namely the purpose of care and the purpose of education through appropriate early childhood education programs. According to Law Number 20 of 2003 concerning the National Education System Chapter I Article 1 Paragraph 14, early childhood education is a coaching effort aimed at children from birth to the age of six which is

⁵⁶ Mohammad Fadhilah Zein, *Model Perlindungan Anak dan Keluarga Berbasis Teknologi Informasi*, Perpusnas:Katalog dalam Terbitan, 2017, 26 https://www.google.co.id/books/edition/Anak_dan_Keluarga_dalam_Teknologi_Inform/7iynDwAAQBAJ?hl=id&gbpv=1&dq=pengasuhan+alternatif&pg=PA26&printsec=frontcover

⁵⁷ Sari Desiyanty, Arkanudin, dan Endang I. Listiani. *Pelayanan Pendidikan Taman Penitipan Anak dalam Pengasuhan Anak di TPA LKIA Pontianak*. Jurnal Tesis PMIS-UNTAN-PSS, 2015, 3

carried out through the provision of educational stimuli to foster physical and mental growth and development. So that children have the readiness to enter further education.

Based on Law Number 20 of 2003 Article 28 paragraph (4) states that early childhood education in non-formal education is in the form of Play Groups, Child Care Places, or other equivalent forms. Child care is an alternative for the community so that children continue to receive care and education through maintenance for their growth and development. Daycare is a means of caring for children in groups which is usually carried out during working hours. It is an organized effort to care for children outside their homes for several hours a day when parental care is not fully implemented.⁵⁸

b. Legal Basis of Child Care

- 1) Law Number 4 of 1974 concerning Child Welfare
- 2) Law Number 23 of 2002 concerning Child Protection
- 3) Law Number 20 of 2003 concerning the National Education System
- 4) Law Number 17 of 2007 concerning the National Long-Term Development Plan for 2004-2005
- 5) Government Regulation Number 19 of 2005 concerning National Education Standards
- 6) Government Regulation Number 17 of 2010 concerning Management and Implementation of Education

⁵⁸ Yulinda Hamdiani, Dessy Hasanah Siti A, dan Gigin Ginanjar Kamil Basar, *Layanan Anak Usia Dini/Prasekolah Dengan "Full Day Care" di Taman Penitipan Anak*, Prosiding KS: Riset&PKM, Vol. , No. 2, 287 <https://jurnal.unpad.ac.id/prosiding/article/download/13694/6533>

- 7) Government Regulation Number 32 of 2013 concerning Amendments to Government Regulation Number 19 of 2005 concerning National Education Standards for Education
- 8) Regulation of Education and Culture Number 1 of 2012 concerning Organization and Work Procedure of the Ministry of Education and Culture.
- 9) Regulation of the Minister of Education and Culture Number 137 of 2014 concerning National Standards for Early Childhood Education.
- 10) Regulation of the Minister of Education and Culture Number 146 of 2014 concerning Early Childhood Education Curriculum.⁵⁹

c. Daycare Function

Broadly speaking, Child Care Centers function as social institutions engaged in social welfare, namely survival, development, and prevention. Child care centers serve to prepare children for the next life, helping to lay the foundations for development and life skills so that children are ready to socialize and adapt to the surrounding environment.⁶⁰

Based on Government Regulation Number 17 of 2010 concerning Management and Implementation of Education, the functions and objectives of Early Childhood Education are regulated in Article 61:

⁵⁹ Kementrian Pendidikan dan Kebudayaan, Petunjuk Teknis Penyelenggaraan Taman Penitipan Anak, 2015,2

⁶⁰ Mas Lokita Purnamasari, *Tempat Penitipan Anak Usia Pra Sekolah di Pontianak*, Jurnal onlone mahasiswa Arsitektur Universitas Tanjungpura, Vol 6, No 2, 2018, 484 <https://jurnal.untan.ac.id/index.php/jmarsitek/article/view/31490>

1) Early childhood education has the function of fostering, growing, and developing all the potential of early childhood optimally so that basic behavior and abilities are formed in accordance with the stage of development in order to have readiness to enter further education.

2) Early childhood education aims to:

- a) Build a foundation for the development of the potential of students so that they can build a foundation for the development of potential students so that they become and fear God Almighty, have noble character, have noble personality, are healthy, knowledgeable, capable, critical, creative, innovative, independent, believe. Themselves, and become democratic and responsible citizens.
- b) Developing the potential for spiritual, intellectual, emotional, kinesthetic, and social intelligence of students during their golden years of growth in an educational and fun play environment.

In general, the purpose of Early Childhood Education is help children to continue learning throughout their lives in order to master life skills.

d. Alternative Care by Daycare or Caregivers

Destination Alternative Care should be prioritized to provide an environment that can meet the child's needs for affection, attachment, and permanence through a surrogate family.⁶¹ According to the Directorate of Early Childhood

⁶¹ Ahmad Rjafi, *Khazanah Islam, Perjumpaan Kajian Dengan Ilmu Sosial*, CV. Budi Utama, Sleman: 2018, 233
https://www.google.co.id/books/edition/Khazanah_Islam_Perjumpaan_Kajian_dengan/2otLDwA-AQBAJ?hl=id&gbpv=1&dq=pengasuhan+alternatif&pg=PA233&printsec=frontcover

Education, Ministry of Education and Culture of the Republic of Indonesia, alternative care in Child Care to support the realization of quality, advanced, independent, democratic and high-achieving early childhood children must include:

1) Forging (*Tempa*)

Enhance the physical quality of early childhood through health maintenance, physical activity and so on.

2) Sharpen (*Asah*)

Provide support for children to be able to learn through play so that they have useful experience in developing their full potential.

3) Love (*Asih*)

Guaranteed, the fulfillment of children's needs to get protection from influences that can harm their growth and development.

4) Foster (*Asuh*)

Obtained through habituation behavior that is carried out consistently to shape the behavior and quality of the child's personality and identity.

CHAPTER III

METHOD OF RESEARCH

The research method is a subject in the development of structured knowledge that must be used as a reference for researchers to achieve research objectives. In order to achieve good research, research methods must be carried out systematically, logically, and planned, in collecting, processing, analyzing, and concluding data using certain methods (methods) or techniques so that answers to problems that arise can be known.⁶² Research methods can also be understood as methods used to collect data systematically, methodically, and consistently within a certain framework. The research methods used in this study include the type of research, research approach, research location, data sources, data collection methods, and data analysis methods.

A. Type of Research

Based on the object of research and the formulation of the problem, the type of research used is empirical research or field studies. This study uses a qualitative approach by focusing on case studies related to people's behavior in appreciating the law. Especially in the law related to the provision of children's rights and

⁶²Moh. Kasiran, *Metode Penelitian Kuantitatif-Kualitatif*, (Malang: UIN-Malang, 2008), 41

alternative care providers for children with career families. Case studies are research that is used to explore phenomena from a certain period.⁶³

B. Research Approach

The research approach that the researcher uses in this study is a qualitative approach. A qualitative approach is a research approach that is used to examine the condition of natural objects, with data collection techniques carried out by triangulation, the data analysis is inductive. This is because in analyzing the data, it is based on the facts found which are then constructed into a theory.⁶⁴

C. Location of Research

The location of this research is at the Aisiyah Child Care Center which is located at Klampisan, Surodakan, District Trenggalek, Trenggalek Regency, East Java. Aisiyah's Child Care place was chosen because the number of children entrusted was quite large, the ratio between caregivers and foster children is not in accordance with existing rules, and some educational and nurturing support facilities are not in accordance with national standards of early childhood education, so researchers are easier to know and compare with existing rules. Than that a good strategy for alternative caregivers had to be implemented to fulfill children's rights.

⁶³Beni Ahmad Saebani and Yana Sutisna, *Metode Penelitian*, (Bandung: CV. Pustaka Setia, 2018), 137

⁶⁴Beni Ahmad Saebani and Yana Sutisna, 122

D. Data Sources

The Source of data is s very important in a study. What is meant by the source of data in a study is the subject where the data is obtained. The source of data is the most vital part of the research.⁶⁵Data sources are divided into primary data sources and secondary data sources.

a. Primary data

Primary data is data that is directly obtained from the subject under study for a particular purpose.⁶⁶ In this study, primary data was obtained from observations in the field, and directly interviewing the alternative caregivers at Aisiyah Child Care Center, and making direct observations of activities that occur in the field.

b. Secondary data

Secondary data is a library that contains primary legal materials or literature that is closely related to research. Secondary data was obtained from reference books, journals, articles and related journals and documentation carried out by researchers. It can help analyze and understand the primary data in the form of essential documents.⁶⁷ These books related to this research are:

1. *Petunjuk Teknis Penyelenggaraan Taman Penitipan Anak* oleh Kementrian Pendidikan dan Kebudayaan.
2. *Konsep Dasar Pendidikan Anak usia Dini* oleh Dr. Yuliani Nurani Sujino

⁶⁵ Suharsini Arikunto, *Prosedur Peneltian Ilmiah: Suatu Pendekatan dan Praktik*, (Jakarta: Rineka Cipta, 2002), 29

⁶⁶ Winarto Surachmad, *Pengatar Penelitian Ilmiah: Dasar, Metode, dan Teknik*, (Bandung: Jemars, 1980), 34

⁶⁷ Amiruddin and Zainal Asikin, *Pengantar Metode Penelitian Hukum* (Jakarta: Rajawali Grafindo Persada, 2004), 171

3. *Standard Nasional Pengasuhan Anak untuk Lembaga Kesejahteraan Sosial Anak* oleh PERMENSOS

E. The Technique of Data Sources Collection

Data collection method are a process that will determine whether or not research is good or not. So data collection activities must be designed properly and systematically so that the data collected follows the research problem. In empirical research there are several methods of data collection:

a. Interview

An Interview is one method of gathering data to obtain information by asking directly to informants. Interview results are determined by several factors that interact and affect the flow of information. These factors are: the interviewer, the informant or respondent, the research topic contained in the list of questions, and the interview situation.⁶⁸

The interview method is considered effective if the interviewer can meet face to face with the respondent to ask about the respondent's personal, existing facts and opinions or perceptions of the respondent or the respondent's suggestions.

In this research, the interviews were conducted with the Interviews were conducted with the head of the daycare center, the children's coach, and the children's parents. The researcher chose these resource people because they were considered to be the most knowledgeable about the mechanism for

⁶⁸ Masri Singarrimbun and Sofian Effendi, *Metode Penelitian Survei*, (Jakarta: LP3ES, 2006), 192

implementing care in Aisiyah Surondakan's Child Care Center and best understood the impact of the care process at the Child Care Center.

Table 3.1

The informants or interviews

Number	Name	Position
1.	SU	The head of the daycare
2.	SR	The children's coach
3.	NK	The children's coach
4.	B	The children's parent

b. Documentation

Document study is one of the sources for obtaining data from books and reading materials related to research. How to obtain data by tracking and studying data from documents to obtain legal or other materials that are relevant to the problem to be answered in this research.⁶⁹ In this study, document studies were used to explore data from the literature related to the rights of the child, legal arrangements regarding the rights of the child, the role of alternative caregivers, and so on.

⁶⁹ Abdurrahman Fatoni, *Metodologi Penelitian dan Teknik Penyusunan Skripsi*, (Jakarta: Rineka Cipta, 2006), 105

F. Data Processing Technique

Data processing is the analysis of the data with certain methods and ways that apply in research. Data processing is related to data analysis, namely the process of systematically searching for and compiling data obtained from interviews, field notes, and documentation.⁷⁰ Data processing is done after all the data is collected. This method is used to compile each set of data obtained and combine the data to become research data that is neatly arranged, several steps in processing the data are as follows:

a. Data Checking (Editing)

Editing is the process of re-examining records, files, and information collected by data seekers. Editing is done by checking or selecting the data that has been collected. Researchers use the editing process from the results of primary data and secondary data.

b. Classification

To make the research more systematic, the data from interviews or other secondary sources are classified based on specific categories, namely questions in the problem formulation. This is done so that the data is easier to understand.

c. Verification

Data verification is the process of re-checking the data that has been collected to determine its validity. Is the data valid and as expected by the researcher. Verification is done by listening to and re-matching the data that

⁷⁰ Beni Ahmad Saebani and Yana Sutisna, 384

has been obtained. After being classified according to needs, the researcher then studied the data and sorted out the most appropriate and unsuitable data.

d. Analysis

Data analysis is the process of organizing and sorting data into patterns, categories, and basic units of description so that themes can be found and working hypotheses can be formulated. Data analysis in this study was carried out after examining, classifying, and verifying data, data analysis was used to present the data again in easy-to-understand words. In this study, the data that must be analyzed are the results of interviews with alternative caregivers at Aisiyah Child Care about their strategies for fulfilling children's rights so far, whether they have been by the law or not and how the process of government supervision of caregiver service provider alternatives.

e. Conclusion

The conclusion is the result of a research process. This is done by researchers by concluding the data from interviews with alternative caregivers that have been processed. Then the results and data analysis that has been carried out are concluded to answer the formulation of the problem.

CHAPTER IV

DISCUSSION OF RESEARCH FINDINGS

A. Exposure to Research Location Data

1. The History of the Aisyiyah Day Care Center

Based on the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System, the child care center is a form of Non-Formal Early Childhood Education service that has been developed by the Ministry of Social Affairs since 1963 as an effort to meet the care and social development needs of children under five as long as the child is not with their parents. The target is early childhood from 0-6 (six) years with priority, namely the age from birth to the age of 4 (four) years. The functions is as a substitute for the family for a certain period of time as long as the parents are absent or do not have sufficient time to care for their children due to work or other reasons. The form of the child care center varies according to the needs of the community. Even so, the principle remains the same, namely as an educational institution and welfare development for a certain period of time.⁷¹

Aisyiyah Child Care Center is an early childhood education institution under the guidance of the Aisyiyah Sub-district of Trenggalek, which was established in 2010, to be exact on July 1, 2010. The background of its establishment is due to the large number of parents of the early childhood education Institution of

⁷¹ Yuliani Nurani Sujino, *Konsep Dasar Pendidikan PAUD*, (PT. Index: Jakarta, 2013), 28

Aisyiyah Surodakan students who have dual-careers, so they have difficulty if they have to pick up their children outside of work breaks and then have to leave them at home with a maid or take them to the office. So the teaching staff of Aisyiyah Early Childhood Education took the initiative to establish a Child Care Center so that it could facilitate the guardians of students or the surrounding community who have dual-careers.

Initially established Aisyiyah daycare center is managed by two caregivers as well as teaching staff. The curriculum used is the Early Childhood Education curriculum as prepared by the Department of Education and Culture and the curriculum compiled by the Aisyiyah Branch Leaders of Trenggalek District in collaboration with the Aisyiyah District Leaders of Trenggalek Regency. Quantity All foster children who are cared for by the Aisyiyah Child Care Center are 23 (twenty three) children with 3 (three) caregivers who are also responsible as caregivers and educators.

Table 4.1

The Classification of the age of Aisyiyah Day Care Center's Children

Number	Age	Total
1.	0-2 years	Boy : 1 Girl : 2
2.	3- 4 years	Boy : 14 Girl : 6

2. Institution Profile

The Aisyiyah child care center is located in Klampisan Village, Surodakan, Trenggalek, East Java. It is one of a private institution that has not been

accredited, the working hours of Aisyiyah Surodakan daycare are from Monday to Saturday from 07-00 a.m to 04.00 p.m in the afternoon. The types of services available at the Child Care Center consist of: a) Full day; The Child Care Center provides child care for one full day from 07.00 to 04.00, and b) Half day; The Child Care Center provides services for half a day from 07.00 a.m to 12.00 p.m. The Aisyiyah Surodakan Daycare Center is managed by Mrs. Sri Untari who also doubles as the head of the Daycare Center and caregiver, and is assisted by 2 (two) caregivers.

B. Research result

1. The Factors Affected of Parenting Quality at Aisyiyah Child Care Center

a. The Supporting Factors in Parenting at Aisyiyah Child Care Center

Every activity there are supporting factors that help the smooth process of parenting activities as well as the implementation of care at the Aisyiyah child care center. From the results of observations and interviews conducted by researchers, it can be seen that the supporting factor for the implementation of care at Aisyiyah Child care is the existence of complete, adequate, and safe facilities for children. This is as expressed by Mrs. SU as the head of the management at the Aisyiyah Child Care Center as follows:⁷²

"Here are the facilities, such as toys that support children's motoric development, mattresses, cleaning tools for children, as well as the kitchen. This can meet the needs of education, enjoyment, and health such as child nutrition. The facilities are quite complete, there is a place to play, a room to sleep in which is also equipped with a mattress.

⁷² SU, Interview, (Trenggalek, 12 November 2021)

Usually, at other daycare centers, you bring your own mattress, but here everything has been prepared by the institution, so parents don't bother. Lunch is also provided here, we cook everything. So parents don't have to bother bringing lunch for their children. But we cook it specifically for children who can already eat rice, while for babies who are still eating porridge, it is brought with their parents. It's usually the packaged porridge.

The explanation was strengthened by Mrs. NK who is a child care provider:⁷³

"The facilities are quite complete. Here there is also a kitchen that we use to cook. Because to fulfill the lunch needs of our responsible child, we monitor the food menu properly, it must be 4 healthy and 5 perfect. We pay attention to the seasoning, don't use seasoning, micin. The kitchen is also for brewing children's milk, parents often bring powdered milk which we will brew later. In addition, we also provide children's hygiene facilities, such as soap, shampoo, and others, which each child has individually."

This is reinforced by the opinion of Mrs. B as the parent of one of the children:⁷⁴

"The place is decent enough for children and quite spacious. It seems that the facilities are also quite complete. Be comfortable sis."

The Aisyiyah child care center also provides various kinds of early educational learning tool (or APE) that have been adapted to the standards of early childhood education implementation. These games have a function of simulating children's growth and development. This is as expressed by Mrs. SU:⁷⁵

"There are also various kinds of games here. These are made to support children's development, papers for the learning process are prepared here,. For the toys and stationery we need, we strive to provide safe items for children. Children like to bite things, they are afraid that if they are not careful they can cause harm, they can be poisoned by children."

⁷³ NK, Interview, (Trenggalek, 13 November 2021)

⁷⁴ B, Interview (Trenggalek, 13 November 2021)

⁷⁵ SU, Interview (Trenggalek, 12 November 2021)

In addition to the availability of complete facilities to support the implementation of care at the Aisiyiyah Child Care Center. There is a good communication relationship between caregivers and parents who simultaneously monitor the development and growth of children. This is as expressed by Mrs. SU:⁷⁶

"At the end of each semester we have an evaluation that is reported to parents, a kind of report card, but it contains the results of their work, such as drawings, coloring, writing, etc. Caregivers and parents communicate with each other, usually discussing the growth and development of children. There are books like report cards that are used to report on the development and growth of children. Usually about abilities related to children's education. Such as the results of drawing, writing or children's crafts. Everything is bundled into one book. So parents can see the progress of their children. For children 0-2 years, the report will be made, we caregivers write down what the child can do. Usually, parents often call to ask about their child's condition, or when they are picked up we talk, evaluate what the child did that day."

This is also in line with what was expressed by Mrs. B, who is the child's parent:⁷⁷

"Parenting services at the Child Care Center are quite good, here are also routinely given report cards every semester or we talk to each other about my child's development, so I know his progress."

From the results of the interview, it can be seen that the supporting factor in caring for the Aisiyiyah child care center is because the facilities are adequate, complete and safe for children. Availability of educational tools such as Early Educational Learning Tools and educational support tools such as books, crayons, pencils, paper and so on. Apart from that, there is also good

⁷⁶ SU, Interview (Trenggalek, 12 November 2021)

⁷⁷ B, Interview (Trenggalek, 13 November 2021)

communication between caregivers and parents, so that both of them can help each other in monitoring the development, growth, and education of children.

b. The Inhibiting Factors in Parenting at Aisiyiah Child Care Center

Besides the supporting factors, in the implementation of care at Aisiyiah Child care, there are also inhibiting factors. These inhibiting factors affect the existing parenting process. So from the results of observations and interviews conducted by researchers with the head of the management, caregivers and parents of foster children at the Aisiyiah child care center that the inhibiting factor in the process of care services at the Aisiyiah child care center is the absence of special separation between caregivers and caregivers. Educators caused by the limited number of caregivers and limited funds.

This is as expressed by Mrs. SU, as the head of the manager of the Child Care Center:⁷⁸

"The inhibiting factor in the Aisiyiah child care center is that the caregivers and educators are still concurrently. A child care center should have different caregivers and educators, so that the child's development is easier to monitor and evaluate. I don't have any experts, this is all I'm concurrently head of as well as caregiver. The head's job is to take care of the administration, to manage the Child Care Center. But I also take care of children every day, educate children. Give them a lesson, also keep an eye on them. The lack of caregivers due to limited costs.

This is also in line with what was expressed by Mrs. SR as a caregiver:⁷⁹

"The number of children here is quite large and the limited number of caregivers makes it difficult to monitor the child's development

⁷⁸ SU, Interview (Trenggalek, 12 November 2021)

⁷⁹ SR, Interview, (Trenggalek, 12 November 2021)

significantly. The rules are that there are differences between educators and caregivers, so they can evaluate children's development, so parents can get complete and accurate information about their children's development."

There is no separation between educators and caregivers due to the lack of caregivers. This is in line with what Mrs. SU said:⁸⁰

"We have only four caregivers here, with a total of twenty-three children with varying ages from 0 to four years. The lack of caregivers is because right? Here the cost of care is quite cheap, while the need for a daycare center is also quite a lot, so like it or not, it's just what it's like first, sis. The important thing is that the children are paying attention."

This statement was reinforced by Mrs. NK:⁸¹

"With that many children, it's actually lacking in energy, Ms. The rule is that one nanny supervises several children. If it's here, then everything has been brought. Not grouped, this mother holds no one, while this mother holds no one."

The lack of caregivers at Aisyiyah Surodakan Daycare is due to the limited funds available. This is as expressed by Mrs. SU:⁸²

"The lack of caregivers is because of Here the cost of care is quite cheap, while the need for Child Care is also quite a lot. Learning needs such as stationery, game tools, also food are covered together in that amount of tuition money. So at that cost, it must be managed properly. Let's keep going. So as long as it's still manageable. There are funds from the government but only disbursed once a year and even then not much. So it still can't cover parenting needs completely."

From the results of these interviews, it can be concluded that the service will be maximized if the number of caregivers is in accordance with the needs in line with the ratio between caregivers and foster children, besides that there must also be a special separation of responsibilities between caregivers and

⁸⁰ SU, Interview (Trenggalek, 12 November 2021)

⁸¹ NK, Interview, (Trenggalek, 13 November 2021)

⁸² SU, Interview, (Trenggalek, 12 November 2021)

educators so that caregivers and educators can fully concentrate on carrying out their duties. Their respective duties. Caregivers can supervise children's activities massively, and educators can arrange learning according to the ages of the children.

So it can be seen that the inhibiting factor in terms of separation of duties between caregivers and educators is the lack of funds, it is necessary to have an evaluation between the manager of the Child Care Center, caregivers and the government in order to provide the best facilities for children.

2. Parenting Strategy for Aisiyiah Daycare to Fulfill Children's Rights

Parenting is the raising of a child by its parents whose main components are to meet the child's needs for physical, social, and emotional well-being and to protect children by avoiding potential accidents or dangerous conditions or abuse. Parenting must also support children to be able to develop their potential. In the Minister of Social Affairs Number 30 of 2011 concerning Child Parenting Standards for Child Welfare Institutions, it is explained that child care is a continuum from family care to care carried out by other parties outside the family or called alternative care. It given while families cannot fulfill the needs of the child.⁸³

Child Care as a provider of temporary alternative care services for children aged 0-6 years, it must provide the best care environment so that it can meet the

⁸³ Minister of Social Affairs Regulation Number 30 of 2011 concerning Child Parenting Standards for Child Welfare Institutions

needs of children's affection, attachment, and education when their parents are working. This is because children also have rights. Human rights like other adult human beings, then the right treatment is to treat them in accordance with the demands of the human rights attached to them. Children's rights are an integral part of human rights which are equal to other human rights.

a. Principles-Based Parenting

The strategy for implementing parenting by getting used to good patterns for children in the Asiyiyah Surodakan Child Care Center is as stated by Mrs. SU as follows:⁸⁴

"There is no specific strategy for that, in fact the implementation of parenting here is the same as in other day care centers, namely trying to educate children according to their age, protect them, and provide good facilities. Like being a second parent figure for children, getting used to good habits to children. Cultivate good character in children. However, maybe my parenting model with Mrs. Tanti is different, as well as Mrs. Tanti and Mrs. Sri. But the main thing in my opinion is how to control the child's will. Children's job is to play, learn. Playing and learning is also a child's right, right? But, each child wants to play differently, we just follow it. We accompany and supervise while playing. Familiarize children to behave politely, speak good language. Sometimes the child likes to hear words that are actually not good, but the child's name is easy to imitate. So get used to not saying those bad lines. Discipline too, children are also trained to be disciplined by putting the things they take into their original place. Actually, it's like a form of a child's sense of responsibility towards the surrounding environment.

Likewise expressed by other caregivers, namely Mrs. SR:⁸⁵

"It is most important for children to be taught good habits. In addition to learning that is cognitive in nature, children are also taught discipline such as if after eating or drinking it must be put in its original

⁸⁴ SU, Interview, (Trenggalek, 12 November 2021)

⁸⁵ SR, Interview (Trenggalek, 12 November 2021)

place, after taking things it must be put in its original place. In terms of caring for children, we give a few rules but must obey, for example when we teach children about worship such as prayer, the child must obey. We want the child to understand religion from an early age, at least the child is accustomed to knowing and practicing prayer movements, even though it is sometimes difficult. Other rules are such as not to disturb his friends, to fight. We want the children to love each other. But yes, his name is a child, sometimes he likes to joke too much, he likes to be jealous of his friends' toys, but that's normal."

In the first parenting strategy, the caregiver teaches discipline and good habits that are closely related to the formation of the child's personality character. Children are also taught to be responsible for the obligations that exist in themselves, such as the obligation to carry out worship to Allah SWT, the process of habituation carried out by caregivers towards children with the aim of being able to shape the child's personality character that is good, polite, and can respect each other.

b. Honing Principles-Based Parenting

The strategy for implementing parenting to provide the best education for children in Asiyiyah Surodakan Child Care Center is as stated by Mrs. SR as follows:⁸⁶

"Children are given various kinds of education that stimulate their intelligence, this has a purpose, namely to prepare for the next level. Provide facilities according to children's needs, such as beds, food, play equipment, tools for learning. Children are given good learning, to prepare for kindergarten, elementary school. But also still given free time to play. It's time for children to play, know this and that. So not everything is forced if the child doesn't want to. For example, if some of them didn't want to do "A" that day, we didn't force it, but we were given understanding so that the children would understand. Secretly the child understands what we explain to them. Learning is adjusted to age, such as if it is under one year, it is not coloring, reading but like holding

⁸⁶ SR, Interview (Trenggalek, 12 November 2021)

things, more like object recognition. To stimulate the tactile apparatus, introduce the surrounding environment. I don't discriminate between children, how old they are, male or female, I give the same behavior. If they are wrong I will rebuke them, if they are right I will respect them. For example, if a child wants to give in to each other's toys, I respect their behavior. The point is to serve them well."

Meanwhile, according to Mrs. NK, the parenting strategies are:⁸⁷

"I prefer to play directly with children, talk to children or listen to children tell stories. They like to tell a lot of things at length, sometimes suddenly sitting next to me and talking a lot or sometimes when they are playing it's a story. Be a role model for children, so try to do good behavior too. If the child is wrong, he is still reprimanded but as much as possible, he is not scolded. Later the child likes it like trauma, so our values become like people who like to be angry. They will be afraid later. Here, there are different times, there are children who are entrusted from morning to evening, some are in the morning until noon, depending on the busyness of their parents. However, the implementation of the children's activities is monitored from morning until they are picked up by their parents, actually the time they are picked up is different but we have the same pattern of activities. Usually the children are escorted around 07.00 or less, after that around 08.00-10.00 it is a learning activity. Such as learning to write, read, draw, color, memorize short letters. Yes, learn to stimulate children's motor skills. After that free time to play or sleep. Children's sleep time is different. But for learning things like that sometimes we don't force it, because children like to rebel when forced. But we explain to them until they want. Sometimes I want to play first and then learn. We just follow what is important for them to learn. Our job is to get them used to wanting to learn, recognizing numbers, letter colors and others."

In the interview, it can be seen that the parenting strategy carried out by Aisyiyah child care center using the sharpening principle is to provide learning materials that can stimulate cognitive, creative, and kinetic brain performance. In providing learning materials, caregivers also pay attention to the ages of the children.

⁸⁷ NK, Interview (Trenggalek 13 November 2021)

c. Forging Principle-Based Parenting

Aisyyiah child care center in terms of parenting does not only provide emotional and cognitive-based education for children, but also provides healthy and nutritious food. In this case, besides helping to stimulate growth properly, it also introduces children to good foods for themselves. This is as expressed by Mrs. SR:⁸⁸

"Provide healthy and safe food, keep children from doing dangerous things such as playing on a busy street with motorbikes, playing with sharp objects. We are trying to prevent the children from eating out, Ms. Because we are worried, sometimes there are children whose immune systems are not strong, so eating ice cream or eating foods that are less hygienic can get sick easily. We introduce them to vegetables. Teach them to eat it, to get used to eating healthy food. That's why we provide lunch here with guaranteed nutrition and health."

d. Compassion-Based Parenting

Aisyyiah's Child Care Center also provides security guarantees and protection to children from adverse effects on their growth and development. This is as expressed by Mrs. NK:⁸⁹

"If a child is wrongly reminded in a good way first, they are given an understanding that what he did was wrong. Try not to be rude, not yell at the child. Children like to be traumatized when they are a little angry, a little bit yelled at. Later it goes into his subconscious memory."

This is in line with what Mrs. SU said:⁹⁰

⁸⁸ SR, Interview, (Trenggalek, 12 November 2021)

⁸⁹ NK, Interview, (Trenggalek, 13 November 2021)

⁹⁰ SU, Interview, (Trenggalek, 13 November 2021)

"Parenting with your heart, given love, so that the child is comfortable like being raised by his own parents. If I'm wrong, I'm reminded but not yelled at or rude. You can't even play hands."

From the results of the interviews above, it can be concluded that the strategy for implementing parenting at the Aisyiyah child care center is to prioritize the values of discipline, freedom which has limits. This means they are allowed to do anything as long as it doesn't hurt others. Likewise, the learning process carried out is in accordance with the Standards for Child Development Achievement Levels.

C. Discussion

1. The Supporting Factors and Inhibiting Factors in the Implementation of Parenting at Aisyiyah Child Care Center

Parenting is a series of decisions regarding the socialization of children, which includes what parents or caregivers should do so that children are able to be responsible and contribute as members of society as well as what parents or caregivers should do when children cry, get angry, lie, and don't do their job well.⁹¹ Parenting is very influential on their future growth as adults.

Children are small humans who have potential that must be developed. Children have special and distinctive characteristics that are not shared by

⁹¹Okvina N. Alvita, *Konsep Pengasuhan*. Online, 2009<https://okvina.wordpress.com> accessed on 27 November 2021

adults. Therefore, it is necessary to provide good care from an early age to children so that children's growth and development are maximized.

a. The supporting factors for the implementation of child care and education at the Aisyiyah child care center

The supporting factor for the implementation of child care and education at the Aisyiyah child care center is the fulfillment of facilities that support the care and education of children. The fulfillment of these care and teaching facilities can facilitate the process of nurturing and educating children, so that children can maximally gain good teaching and parenting experience and children can achieve growth and development according to their age stage. The provision of facilities at Aisyah Child Care Center is in accordance with Article 31 of the Regulation of the Ministry of Education and Culture Number 137 of 2014 concerning National Standards for Child Care. The principle of procuring facilities from Child Care Centers is safe, clean, healthy, comfortable, and in accordance with the level of child development. Some of the facilities at Aisyiyah Day Care are: 1.) Playground, 2.) Kitchen, 3.) Toilet/WC, 4.) Bed/Bedroom, 5.) Learning Room, 6.) Office. Aisyiyah child care center beside to provide the physical facilities, also provides facilities that support children's health, that is by giving attention to the children's food menu which is directly provided by the caregiver, as well as facilities that support the child's personal hygiene. The choice of supporting materials for child care and education is very well considered by the caregivers, this refers to the growth period of children who are very active. These supporting facilities include cutlery, toiletries, rest

or sleep facilitation which that as a support tool for making clean and healthy living behaviors for children. If you look at Article 84 of the Trenggalek Regency Regulation Number 1 of 2017 concerning the Implementation of Education⁹² and Article 32 of the Minister of Education and Culture Number 137 of 2014 concerning Standards for Early Childhood Education, so the facilities contained in the Aisyiyah child care center have been fulfilled.

Aisyiyah day care has provided an Early Educational Learning Tools (APE) that can stimulate children's development and growth. The Early Educational Learning Tools are games that have an educational element that is derived from something that exist and is attached and becomes part of the game itself. Early Educational Learning Tools is given to early childhood (around 3-6 years) so that children can make experiment and explore while playing the game, the selection of the right early educational learning tool for children can provide the optimal stimulation so that motor, emotional, social, language, cognitive, and moral children can develop properly. The Early educational learning tools used to each age level are different because the characteristics of children's development at each age stage.⁹³ Preschool age is when children begin to show their skills in doing something they want but their physical balance is not yet stable, so children need a wide but not high space to move so

⁹²REGIONAL REGULATION TRENGGALEK Number 1 of 2017 concerning the Implementation of Education

⁹³ Nur Khoirin Nisfah, *Penggunaan Alat Permainan Edukatif Roulette Untuk Mengembangkan Aspek Agama Anak Usia Dini Pada Sentra Agama di PAUD Aisyiyah 02 Pati Tahun Pelajaran 2016/2017*, Skripsi: STAIN Kudus, 2017, 17
<http://eprints.stainkudus.ac.id/1058/5/5.%20BAB%20II.pdf>

it is safe for their safety. The selection of toys and learning materials is also considered in detail so as not to threaten the health and safety of children. The function of the Educational Game Tool is to provide motivation for exploration and experimentation, activate the five senses, and facilitate children's, exercise the concentration of children, introduce simple logic concept, practice the ability to socialize, and create an atmosphere of play while learning, practicing the child's verbal and language skills, and provide stimulus in the formation of children's behavior. At an early age, children have a great potential because at that time the brain is growing rapidly and ready to be filled with various information and experiences.⁹⁴ If you look at the manual and technical instructions for the implementation of child care at a daycare center, a daycare center must provide indoor and outdoor play facilities because they have different functions. The function of indoor games is to support motor sensory activities, building and roles. While outdoor games are provided to support gross motor, balance, muscle strength, motion skills, and motion flexibility. But, while as the researchers observed, Aisyah daycare only provides indoor play facilities. Thus, according to researchers, this is not sufficient to support child development.

Another thing that is a factor supporting the implementation of care at Aisyiah Child care is the communication that exists between alternative caregivers and the child's parents in the implementation of care, namely

⁹⁴ Nurlaili, *Sumber Belajar dan Alat Permainan untuk Pendidikan Anak Usia Dini. Journal of Early Childhood Islamic Education: Alfitrah*, Vol. 2, No. 1, 2018, 238
<https://ejournal.iainbengkulu.ac.id/index.php/alfitrah/article/view/1518>

reporting the process of child development and growth communicatively using assessment reports and evaluating directly. Regulation of the Minister of Education and Culture Article 1 Number 137 of 2014 concerning of Standards of Early Childhood Education, stipulates that every day care has a standard of early childhood development achievement level which contains a record of the abilities achieved by children throughout the development and growth aspects, covering aspects of religious and moral values, physical-motor, cognitive, language, social emotion, as well as art. Between parents and Aisyiyah Day care caregivers have intensive communication to find out how the child's development every day. As regulated in the Regulation of the Minister of Education and Culture Number 137 of 2014 concerning National Standards for Early Childhood Education, that every Child Care Center is required to make a report for the child's parents so that the child's development and growth can be known.⁹⁵ That way parents can contribute to the implementation of care that takes place at the Aisyiyah child care center and this can also affect the continuity process in the implementation of education for children.

b. Inhibiting factors in terms of care at the Aisyiyah Day Care Center

The inhibiting factor in terms of care at the Aisyiyah child care center is the absence of teaching staff who specifically provide education and teaching for children so that the teaching and education process is carried out by caregivers who also double as teaching staff. There is no separation between

⁹⁵ PERMENDIKBUD Number 137 of 2014 concerning National Standards for Early Childhood Education

caregivers and educators, this is due to insufficient funds to recruit early childhood education experts. If you look at the Regulation of the Minister of Education and Culture number 137 of 2014 concerning Child Parenting Standards, the so-called caregivers in Child Care institutions are educators. Educators are professionals who are tasked with planning, implementing learning, as well as providing guidance, training, care and protection. Educators in Child Care Centers as in Kindergarten educators consist of teachers, accompanying teachers, and young assistant teachers, hereinafter referred to as caregivers are young accompanying teachers. The child care educators must have the following competencies: (1) Possess pedagogical expertise. (2) Possess personality competence. (3) Possesses professional expertise. (4) Social awareness. Meanwhile, among the teachers, accompanying teachers and young assistant teachers have different tasks:

1. Teacher duties:

- a) Be a role model for the formation of children's character;
- b) Develop a lesson plan according to the child's developmental stages;
- c) Managing play activities for students according to the stages of development and interests of children;
- d) Carry out an assessment according to the abilities achieved by the child.

2. Assistant teacher duties:

- a) Be a role model for the formation of children's character;
- b) Assist teachers in preparing lesson plans;

- c) Help manage play activities according to the child's developmental stages;
 - d) Assist in determining the developmental stages of a child.
3. Young assistant teacher's responsibilities include the following:
- a) Assist and accompany teachers as needed;
 - b) Perform child hygiene care;
 - c) Pay attention to what children eat and drink in accordance with nutritional guidelines;
 - d) Maintain the cleanliness of facilities used by children;
 - e) Behave and behave according to the psychological needs of the child;
 - f) Keep and care for the cleanliness of the environment;
 - g) Be a role model for the formation of children's character.⁹⁶

The competence of a young assistant teacher (caregiver) must have the basics of parenting, the skills to carry out parenting, and the ability to behave and behave according to the needs of the child's age level. The separation of roles and duties between caregivers and educators in daycare centers aims to optimize the education and caregiving process. With different competencies, the caregivers of care and education can focus on diving deeper into understanding children and providing the best service for children.

Another inhibiting factor is that the number of caregivers at the Aisiyah child care center is very less. There are only 3 (three) caregivers available, even

⁹⁶ Ministry of Education and Culture, *Petunjuk Teknis Penyelenggaraan Taman Penitipan Anak*, 39

though the number of children in the Child Care Center is 23. This causes less optimal care and care provided by caregivers to children. According to Article 36 paragraph (4) of the Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 137 of 2014 the ratio between caregivers and children is: a. 0-2 years old: teacher to child ratio 1:4; b. 2-4 years old: teacher to child ratio 1:8; c. ages 4-6 years: teacher to child ratio 1:15. A care institution should pay close attention to the ratio of caregivers to fostering children, because this ratio greatly affects the development of children.⁹⁷This is an ideal ratio in terms of parenting so that children get attention and closeness with their caregivers. Although the process of parenting with an unbalanced ratio between caregivers and foster children does not seem like a big problem, as with any number of caregivers in a daycare center can still coordinate children well, according to researchers this is not good enough if left unchecked. It's exactly like that. This is because gradually the parenting process is not optimal as expected by the child's parents and by the alternative caregivers themselves. There will be many obstacles in the parenting process, this is because children's behavior patterns are not well controlled.

The absence of special educators at the Child Care Center as stated by one of the caregivers is due to the factor of inadequate funds. This is because the existing funds for providing holistic integrated Child Care services are not sufficient, which results in all costs being borne only by the child's parents.

⁹⁷Diantifani Rizkita, *Pengaruh Standar Kualitas Taman Penitipan Anak terhadap Motivasi dan Kepuasan Orangtua untuk Memilih Pelayanan TPA yang Tepat*. Childhood: Journal of Education, vol. 1, no. 1, 2017 <https://core.ac.uk/download/pdf/268138984.pdf>

Then what happens is that there is stagnation in the implementation of service development in Child Care. Such as the provision of facilities that are not as complete as needed by children, or health services that incidentally require large amounts of funds but in the end are not implemented.

2. Aisyiyah child care center Parenting Strategy to Fulfill Children's Rights

Children have human rights like other adult human beings, so the right treatment is to treat them according to the demands of the human rights attached to them. Children's rights are an integral part of human rights that are equal to other human rights. Overall the rights of children contained in the Convention on the Rights of the Child are: 1) every child has the right to get the best possible needs; 2) every child is protected from all forms of violence; 3) every child has the right to get an education; 4) every child has the right to be protected from economic exploitation and hazardous work; 5) every child has the right to a decent standard of living.⁹⁸ References regarding children's rights can be seen in Law Number 4 of 1997 concerning Child Welfare.⁹⁹ The United Nations Convention on the Rights of the Child classifies the child's substantive rights into four categories, such as civil rights and independence; family environment and alternative care; basic health and well-being; education, leisure and cultural activities; and special protection related to children's rights. The Convention on the Rights of the Child not only emphasizes the importance of the role of the family in efforts to fulfill children's rights, but also emphasizes that alternative

⁹⁸ United Nation Convention on the Rights of the Child

⁹⁹ Ali Nugraha, and Badru Zaman, *Modul 1: Hak-Hak Anak Usia Dini*, Univesrsitas Terbuka Repository <https://core.ac.uk/download/pdf/198234626.pdf>

caregivers also play an important role in this regard. Therefore, in order for an alternative care institution to fulfill children's rights, it must have a parenting strategy as regulated by the state.

As regulated in Article 1 paragraph (1) of Presidential Regulation Number 60 of 2013 concerning Holistic-Integrative Early Childhood Development, early childhood is grouped into children's ages which can affect their rights. Substantially, early childhood rights are the same as other children's rights, the only difference being the follow-up and how to facilitate it.

In the context of children's rights, the quality of life of children is determined by the fulfillment of needs and risk avoidance with regard to protection, growth and development, participation and identity. The proper fulfillment of children's rights can improve children's welfare. Child welfare as regulated in Law Number 4 of 1979 concerning Child Welfare is the fulfillment of the needs of various basic aspects of life such as the fulfillment of love, security, health and other aspects.¹⁰⁰

Article 26 concerning the Obligations and Responsibilities of the Family and Parents is explained that they have the obligation and are responsible for nurturing, educating, and protecting their children. Meanwhile, in Article 38 paragraph 2 Chapter VI concerning Fostering Authorities, it is explained that foster care powers can be transferred to authorized institutions such as Child Care Centers. The fulfillment of children's rights is based on the Constitution of

¹⁰⁰ Kemenppa, *Index Komposit Kesejahteraan Anak*, 2016, 9

The Republic of Indonesia and Law Number 23 of 2002 concerning Child Protection which adopted the principles of the Convention on the Rights of the Child. The principles in fulfilling children's rights are the principle of non-discrimination, the principle of the best for children, the principle of the right to life, and the principle of respect for the opinion of the child. According to Law Number 23 of 2002 Articles 4-Article 9, broadly speaking, children's rights are categorized into four categories, namely:

- a. The right to survival which includes the right and to obtain adequate health services (survival rights).
- b. The right of children's growth and development which includes all types of formal and non-formal education and the right to enjoy a decent standard of living for physical, mental, spiritual, moral, non-moral and social growth and development (development rights).
- c. Protection rights which include protection against discrimination, abuse and neglect, protection for children without families and protection for refugee children (protection rights).
- d. Participation rights which include the rights of children to express their opinions/views in all matters concerning the fate of the child (participation rights).

According to the Regulation of the Minister of Social Affairs Number 30 of 2011 concerning the National Standard of Care for Child Welfare Institutions, the rights that are the needs of children that must be fulfilled by social institutions, including Child Care Places are:

- a. Children's needs or rights to obtain food that maintains nutritional quality and nutrition in accordance with the needs of the child's age and growth and development.
- b. The right to obtain adequate clothing according to the function, size, and appearance of the child.
- c. The right to obtain formal and non-formal education according to the age and interests of the child. Children must get good facilities in terms of education by getting transportation facilities, tutoring, and moderate involvement of children in extracurricular activities and other social activities.
- d. The right to obtain health facilities. A child's social institution must provide special health facilities that children need, social institutions must support the growth of children's health, provide information about the dangers of addictive substances such as drugs, cigarettes, and provide special medicines and foods that children need.
- e. The right to be given rules, and sanctions that are solely intended for the benefit of children, to create a life that is tiring for children and support positive behavior in children.
- f. The right to have the opportunity to play and rest adequate according to the age level of the child.

If we look at these rules, almost all children's rights can be fulfilled by two parties, namely the Child Care Center and the child's parents, but the time for fulfilling the child's rights is different due to different activities and

responsibilities. Children's rights as stated in Law Number 23 of 2002 which are absolutely not fulfilled by Child Care Centers are children's rights to get proper clothes. This is also as regulated in the Regulation of the Minister of Education and Culture Number 137 of 2014 which is contained in the Technical Instructions for the Implementation of Children's Education Parks, the rights that must be fulfilled by the Child Care Center are the right to get a proper education, the right to get good care, the right to be provided with infrastructure that supports the implementation of child care and education, the right to get supervision from caregivers and educators, the right to get health and nutrition services, the right to get good food. Child Care Center as a social institution with responsibility for fulfilling children's rights and taking care of children is limited to the applicable agreements and rules, thus from morning to evening, while parents have responsibility for their children outside the time of responsibility of the Child Care Center. To fulfill the rights of the child, the Child Care Center and the parents synergize to be responsible for it so that no party is negligent of the need for children's rights.

Aisyiyah child care center as an alternative care institution carries out care by considering the best interests of the child. The parenting strategy carried out by the Child Care Center in fulfilling children's rights in terms of love and affection as the researcher can summarize from the interview process, then the strategies they use can be classified, such as:

a. Foster Principle-Based Parenting (*Asuh*)

Aisyiyah Child Care Center represents a form of parental love for their children when parents are unable to fulfill this, children are given deep attention and special rules regarding child behavior so that children always stay in a good corridor. Apart from that, the Aisyiyah day care center also provides the best facilities for children that can help the child's development and growth. Caregivers try to teach good habit such as discipline, courtesy, a sense of responsibility towards themselves and the surrounding environment, and teach children to dare to admit their mistakes when they make mistakes.

The formation of children's character is not carried out in a harsh and rebuking manner, so that children do not feel cornered and forced. The use of soft and non-judgmental speech, as well as providing an understanding that can be accepted by the child's reasoning, will make it easier for the child to understand what the caregiver is asking.

According to the Regulation of the Minister of Social Affairs Number 30 of 2011 concerning the National Standard of Care for Child Welfare Institutions, the enforcement of rules and discipline is an effort to support positive behavior in children, is a form of moral education, and is useful for making best character in children. Character education has a greater meaning than moral education because it is not only related to being completely wrong, but with how to instill habits about various good behaviors in life so that

children have awareness and commitment to apply virtue in everyday life.¹⁰¹ Strengthening children's character education is adjusted to Presidential Regulation Number 87 of 2017 which emphasizes the main values of character, those are Religious, Nationalist, Independent, *Gotong Royong*, and Integrity.

Through character education, a child will become intelligent not only in his brain but also emotionally intelligent. Emotional intelligence is the most important provision in preparing children for the future. With emotional intelligence, a child will be able to succeed in facing all kinds of challenges, including challenges to succeed academically. In accordance with the goals of national education contained in the Law on National Education Standards Number 20 of 2003 Chapter 2 Article 3, that National Education functions to develop abilities and shape the character and civilization of a dignified nation in the context of educating the nation's life, aiming to develop the potential of students so that they become a human being who believes and fears God Almighty, has noble character, is healthy, knowledgeable, capable, creative, independent, and becomes a democratic and responsible citizen. Therefore, the Asiyiyah Child Care Center as a child care and education institution creates a conducive environment for children so that they can grow into individuals with character in accordance with the nature of every child who is born holy and can develop optimally.

¹⁰¹ Center for Early Childhood Education Development and Community Education of North Sumatra, *Model Pembentukan Karakter Anak Usia Dini Melalui Kegiatan Pengasuhan Terprogram*, Ministry of Education and Culture: Directorate of Early Childhood Education and Community Education: 2019, 4

b. Sharpen Principle-Based Parenting (*Asah*)

As long as the children are left alone their parents to work, the Aisyiyah child care center provides them with various activities, including learning activities that stimulate the growth of memory, creativity, and body movements.

Aisyiyah child care center has provided educational services that are tailored to the potential and growth and development of early childhood, providing adequate facilities that can facilitate all dimensions of intelligence, both movement intelligence, art, logic-mathematics, and others. This can encourage children to develop their nature in a natural way optimal. The learning provided by the caregivers is very diverse, so that children do not feel bored while learning something. Caregivers do early detection to find barriers to the growth and development of children, so that it will make it easier for caregivers and parents to provide the right stimulation and intervention according to the needs of the child,¹⁰² as well as in the cognitive aspect, caregivers must know the obstacles related to the maturity aspect of the thought process in each child. This early detection is done by making observations through the sense of sight using several examination procedures.

The main element in the learning program in early childhood must be full of playing activities by prioritizing the freedom for children to explore and be

¹⁰² Minister of Education and Culture, *Petunjuk Teknis Penyelenggaraan Taman Penitipan Anak*, 2015, 65

creative, then the existence of caregivers or day care is as a facilitator when the children needs help to solve their problems.

Providing sufficient play time and adequate rest for children is not only a pleasure but a basic need that helps accelerate the growth and development of children. It must also be accompanied by providing adequate rest time. Rest time such as sleep for children is not only a stretch of muscles, or the process of resting the body from all kinds of activities but also stimulates growth hormone so that it can work optimally and can help the body develop properly.¹⁰³ Chatron and Allen said the goal of playing in early childhood is to promote optimal development or growth of early childhood through a creative, interactive, integrative, and integrated approach to the child's play environment the emphasis of play is the development of creativity from children, each of child has varied creative potential.¹⁰⁴ Sleep activity is one of the stimulus for the process of brain growth and development, because 75% of growth hormone is released during sleep. This growth hormone is responsible for stimulating the growth of bones and tissues and allows the body to repair and renew all cells throughout the body. So that children can grow according to the nature of their age.

Aisyiyah's Child Care Center accepts children from the age of 0-6 years with the majority of foster children being 0-4 years old. In general, children aged 4 to 6 years have entered Kindergarten, so in connection with this,

¹⁰³Ini manfaat tidur yang cukup bagi buah hati, orang tua harus tahu,, parents should know, accessed on November 21, 2021 <https://amp.kontan.co.id/news/ini-benefit-tidur-yang-enough-bagi-buah-hati-orangtua-harus-tahu>

¹⁰⁴ Yuliani Nurani Sujiono, *Konsep Pendidikan Anak Usia Dini*, 155

Aisyiyah Child Care is integrated with Aisyiyah Kindergarten, working together to fulfill children's rights in terms of obtaining proper education in accordance with his age. So for school entry age (4-6 years) Aisyiyah's Child Care Center is not fully responsible for fulfilling children's rights in terms of obtaining education, namely by dividing the responsibility with Aisyiah Surodakan Kindergarten to fulfill children's education rights. So that children's rights can be fulfilled according to their age level and children will not be left behind in their knowledge with other children of their age.

Children's education as regulated in Article 50 of Law Number 23 of 2002 is directed so that children can discover the talents, abilities and optimal potential of children while still respecting children's basic freedoms. The education that prioritizes morals such as respect for older people, introducing cultural identity and noble values. The right to education for children is also regulated in Article 12, Article 13 of Law Number 39 of 1999, which means that everyone, which means that children are also involved in it, has the right to develop their personality, educate themselves, improve their quality so that they become human beings who are faithful, devoted, responsible, and have a noble character in accordance with human rights. So, to achieve these rights, parents are responsible for providing facilities that can support the development and growth of children, this is because children have not been able to sort and choose which education is right for themselves, and which behavior is in accordance with applicable customs and norms in society and

religion. So that the task of the caregiver is to show and direct the child in reaching knowledge that is appropriate for his age level.

Parenting based on the honing principle is a realization of the fulfillment of children's rights in obtaining education and teaching in accordance with their interests and talents. This right is a derivative and implementation of Article 31 of the 1945 Constitution which reads as follows: "Every citizen has the right to education".

c. Forging Principle-Based Parenting (*Tempa*)

To welcome a good learning process and be in line with expectations, supporting facilities such as the provision of healthy and nutritious foods are very important. So Aisyiyah Day care Center provides safe and healthy food for children. Healthy food has many benefits for children, Regulation of the Minister of Education and Culture No. 137 of 2014 affirms that daycare should provide health services for children by conducting routine examinations of children's health at health centers or *posyandu*, providing a clean environment with adequate ventilation and ventilation and conducting toilet training to prevent and eradicate infectious diseases. Nutrition services carried out by Aisyiyah Daycare is by providing food with a balanced and varied nutritional menu.¹⁰⁵ So children will have a healthy and ideal weight range according to their age, children will have good and balanced energy levels, and it can reduce the risk of developing chronic diseases in children.

¹⁰⁵ Minister of Education and Culture, *Petunjuk Teknis Penyelenggaraan Taman Penitipan Anak*, 2015, 59

The principle of balanced nutrition must be applied from an early age, because at this age is a critical age of human growth and development that determines the future of human quality of life. From newborn to age 2 years is a critical period and included in the window of opportunity period. In this period of life brain cells grow so fast that by the age of 2 years the growth of the brain has reached more than 80% and a critical period for the formation of brain intelligence. Therefore, if at this age nutritional deficiency then, brain development and intelligence are hampered and cannot be repaired.¹⁰⁶

Aisyiah child care center has also represented a clean and beautiful environment. So that it can support the formation of a healthy and energetic body for activities. A healthy environment can be fulfilled with a clean, free of garbage or cigarette smoke. The right to obtain physical, mental, spiritual, and social health insurance is the most important right in the group of rights to children's growth and development as stated in Article 8 of Law Number 23 of 2002 and Articles 24 and 25 of the Convention on the Rights of the Child.

d. Love Principle-Based Parenting (*Asih*)

On the principle of compassionate parenting, Aisyiah child care center strives to always be at the forefront of protecting children from attacks that threaten the child's physical and mental health. Children are placed in a safe and peaceful environment so that there will be no worries that threaten the child's parents. In the environment Aisyiah Daycare has provided extra

¹⁰⁶ Rizqie Auliana, *Gizi Seimbang dan Makanan Sehat untuk Anak Usia Dini*, Artikel pada Parenting Class, 2011, 5 staffnew.uny.ac.id/upload/132048525/pengabdian/

security such as doors that can only be opened by caregivers so that the child cannot go out on his own without supervision. Supervision held since the child comes to come home.

A safe, peaceful, and peaceful environment can be a motivation for children to develop their potential and creativity properly and perfectly. The process of nurturing with the principle of compassion carried out by Aisyiyah child care center has represented the fulfillment of children's rights in obtaining protection from targets of persecution, torture, and torture as regulated in Article 15 and Article 16 of Law Number 23 of 2002 concerning Child Protection. Law Number 9 of 1999 concerning Human Rights explains that a person's basic right is to get a sense of security and peace and to get protection from the threat of fear to do or not do something, which means this also applies at the age of children. The age of children is an age that is vulnerable to threats, this is because children cannot yet be responsible for themselves so they need adult intervention to maintain their safety. So, Aisyiyah's Place of Custody must always be aware of the safety of children, children must be protected from all forms of threats that harm themselves and the surrounding environment.

If you look at the parenting strategy carried out by the Aisyiyah child care center with the children's rights as regulated in the law as well as in related regulations, the researcher can draw an opinion that the care provided by the Aisyiyah child care center has complied with Convention on the Rights of the Child which has been ratified in Presidential Decree Number 36 of 1990 and Law Number 39 of 1999 concerning Human Rights which includes the right of children to be

loved and loved; the right to live in safe, peaceful and healthy communities; the right to adequate food and a healthy and active body; the right to get a good education and develop its potential; the right to be given the opportunity to play and rest; the right to be protected from torture, exploitation, violence, and harm; the right to be maintained and provided assistance by the government; and the right to express one's own opinion.

If examined from an Islamic point of view, according to the researcher, the parenting strategy carried out by the Aisyiyah Surodakan daycare center has been able to fulfill the rights needed by the child. One of the basic rights of children is to get an education and be given space to be able to develop their potential according to the phases of their age. The Hadith of the Messenger of Allah regarding the importance of education, namely: "Guide your babies to speak the words *"la ilaha illallah"* (There is no god worthy of worship but Allah), and guide them when they die with the words *"La ilaha illallah"* too." (HR. Hakim). Therefore, the Messenger of Allah taught his grandson by hearing the first call to prayer, which contained the words *La illaha illallah*. "Educate your children with three things: love your Prophet, love his bait and love to read the Qur'an." (HR. Tabrani)

CHAPTER V

CLOSING

A. Conclusion

After conducting research and analyzing the explanation in the previous chapter, it can be concluded that:

1. Factors supporting and inhibiting the implementation of care at the Aisyiyah child care center:

a. Supporting factors

The facilities provided by the Child Care Center are complete and adequate so as to facilitate the care and education of children. As regulated in Article 31 of the Regulation of the Ministry of Education and Culture Number 137 of 2014 concerning the National Standard of Child Care, the supporting facilities provided by the Child Care Center must be able to stimulate the development and growth of children. Another supporting factor is that communication between parents and alternative caregivers is very good, as is as reporting on the process of child development so that parents and alternative caregivers can jointly evaluate child development optimally.

b. Inhibiting factor

The inhibiting factors for the implementation of care at Aisyiyah child care center are the lack of caregivers and the absence of distinction between caregivers and educators. If you look at the Regulation of the Ministry of Education and Culture Number 137 of 2014 concerning National

Standards for Child Care, what are called educators are teachers who are in charge of planning, implementing learning, and assessing learning while those who are called caregivers or young assistant teachers are those in charge of carrying out child care. Pay attention to children's eating and drinking, and maintain and be an example for the formation of children's character. Apart from that, another inhibiting factor is the unbalanced ratio between caregivers and foster children. The limited funds are inhibiting factor in the implementation of care at the Aisyiyah child care center. Funds are only obtained from the child's monthly school fee, and funds from the government are only disbursed once a year but all of them have not been able to meet the needs of Child Care Centers as a whole.

2. The strategy for implementing the care of Aisyiyah child care center in fulfilling children's rights is to provide appropriate loving services given by parents to their children, provide a sense of security, peace and tranquility to children so that they can develop their potential comfortably without feeling threatened, provide facilities that can support the development and growth of children so that children can grow according to their nature. All children's rights can be fulfilled by parents or by substitute parents or child care, but there are some rights that can only be fully fulfilled by parents, such as the right to get a good name, the right to get proper clothes. Apart from that, both parties can work together to fulfill children's rights at predetermined times.

B. Suggestion**1. For Aisyiyah Day care**

The daycare is expected in terms of parenting to pay attention to children's rights, infrastructure, parenting curriculum and child education that is adjusted to the child's age so that children can grow and develop according to their age related nature. The daycare needs to increase the quality and number of caregivers.

2. For the next researcher

It is hoped that further research on parenting from a juridical point of view can be carried out so that the implementation of care in child care centers can be in accordance with applicable regulations.

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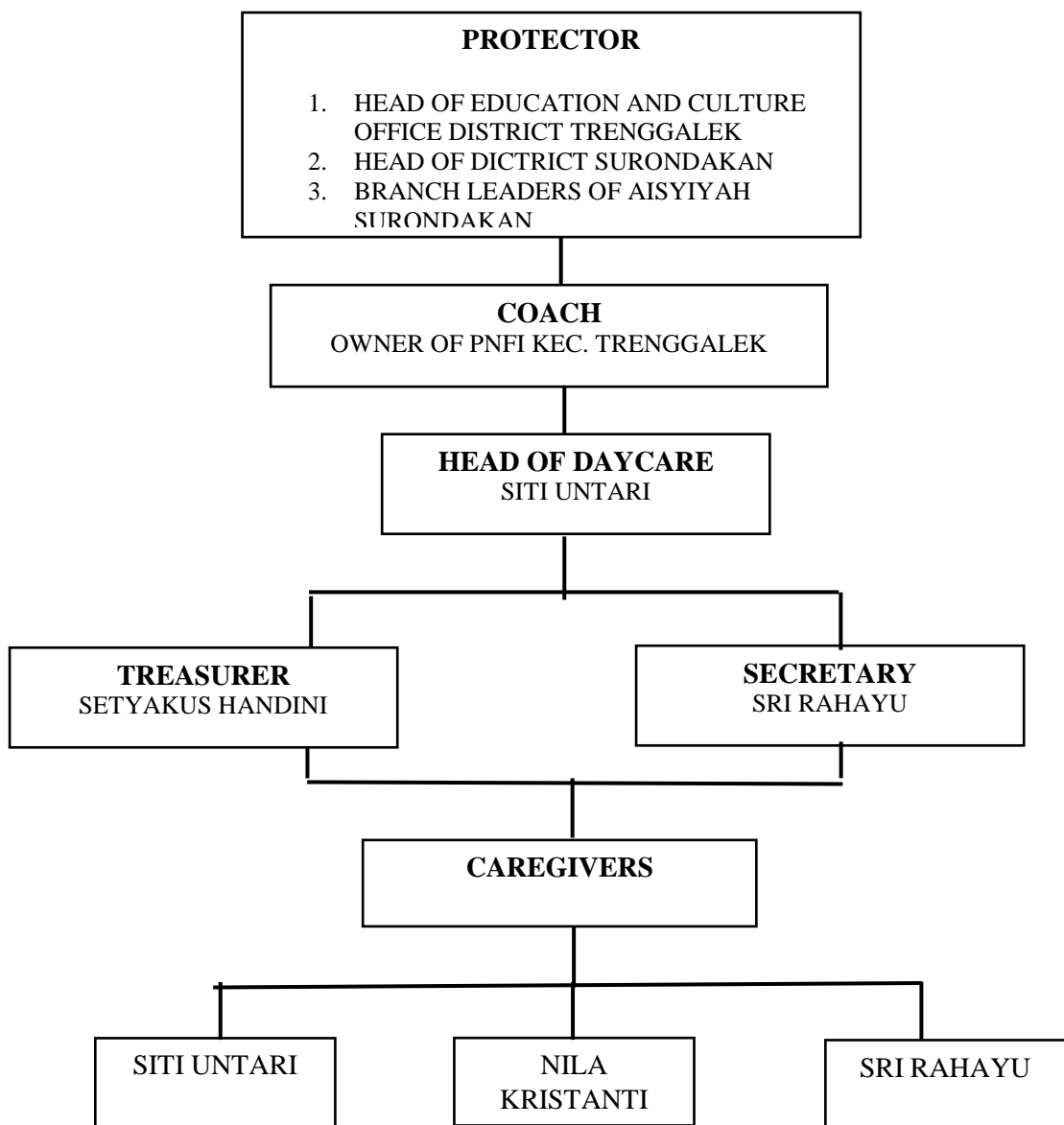
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NK, Interview, (Trenggalek, 13 November 2021)

B, Interview, (Trenggalek, 13 November 2021)

APPENDIXES

1. The organizational structure of Aisyiyah's Surondakan Child Care Center



2. Documentation of interviews and observations







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No	Hari/Tanggal	Materi Konsultasi	Paraf
1.	Senin, 6 September 2021	Konsultasi Proposal	
2.	Kamis, 9 September 2021	Revisi Proposal	
3.	Jum'at, 10 September 2021	Konsultasi Proposal	
4.	Senin, 20 September 2021	Revisi Proposal	
5.	Kamis, 23 September 2021	ACC Proposal	
6.	Sabtu, 6 November 2021	Konsultasi Objek Penelitian	
7.	Senin, 22 November 2021	Konsultasi BAB IV-V	
8.	Senin, 29 November 2021	Revisi BAB IV-V	
9.	Kamis, 2 Desember 2021	Konsultasi Konsultasi BAB IV-V dan Abstrak	
10.	Kamis, 9 Desember 2021	ACC Abstrak dan ACC Skripsi	

Malang, 9 Desember 2021
Mengetahui
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2.	Islamic Intergratted Elementary School of Al-Azhaar	Desa Sukorejo, Kecamatan Gandusari, Trenggalek	2006-2012
3.	Islamic Junior High School of Al-Mawaddah	Desa Coper, Kecamatan Jetis, Ponorogo	2012-2015
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