FOSTER PARENTING BASED ON RELIGIOUS VALUES AND LOCAL WISDOM: A STUDY IN RUMBELA MUTHMAINNAH

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Right-based education issue entrusts education as the most basic right for human, especially for those neglected children and orphans. General issues occurred in orphanage dealing with education are namely (1) ratio of comparison number of children under foster program to foster parents or the person responsibility for the caring is not proportional; (2) children foster program quality; (3) limitations in terms of religious values. This paper studies in depth pattern of children foster program, fostering pattern of foster mother as well children daily life with basing on religious value and local wisdom. The method employed in the study is qualitative inquiry, by using in-depth interview, observation and forum group discussion. The results show that the pattern of children foster is conducted by following family pattern of raising children. Foster process for foster mother is conducted periodically. Foster mother is responsible for all daily activities of children under the foster, comprising the habituation of worship by basing it to Islam principles, daily lives habituation and formal school learning activity.

Key Word: foster program, foster children, religious values, local wisdom.

INTRODUCTION

Right-based education issue entrusts education as the most basic right for human, especially for those neglected children and orphans. Children foster is not only responsible for parents delivering the child to the world, but also for society and country. Neglected children and orphans have become one of the problems for the country and it left the country to maintain their foster (Law article 34 year 1945). Children education and foster in orphanage is an interesting issue to concern with. Several problems dealing with education are namely (1) ratio of comparison number of children under foster / foster children to foster parents or the person responsibility for the caring is not proportional; (2) children foster program quality; (3) limitations in terms of building religious values awareness.

Rumbela Muthmainnah is an institution fostering and educating orphans and less well-off people with a specific pattern. This institution concerns highly with children under foster as well as those less well-off children to be a man of character. Its location is in the surrounding of Daarut Tauhiid Islamic boarding school rich with Islamic religion values. Local wisdom around the Islamic boarding school and institution's leadership create the main power and its uniqueness of Rumbela Muthmainnah. This study reveals questions on:

1. How the pattern of children foster in Rumbela Muthmainnah is conducted?

2. How the foster pattern of foster mother in Rumbella Muthmainnah is take place?

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3.   How the pattern of daily activity with the basis of religion and local wisdom values in Rumbela Muthmainnah is implemented?

LITERATURE REVIEW

Children Foster

Children foster, according to Hoghughi (2004), comprises various activities aiming at children development optimally and well survival. Hoghughi's foster principle does not stress on the doer of the action, instead on the activity of children development and education. Foster comprises physical foster, emotional and social fosters. Physical foster embraces all activities aiming at children well survival by providing basic needs including eating, warmth, cleanliness, relaxation, sleeping time and satisfaction when discarding rest metabolism of the body. Emotional foster comprises the accompaniment when children experience hard times such as feeling in isolation, fostered and trauma. This emotional foster contains activity so that children can be felt appreciated as an individual, to be acknowledged of being fostered and loved, as well as gaining opportunity to decide on option and realize and bear with the consequence. Social foster aims ate maintaining children social ability so that they do not feel isolated from its social milieu influencing children's life in the next stage. This social foster is important for children as social relationship is built in foster forming a point of view toward themselves and their environment either focusing on assisting children to be well integrated in house environment and guiding children by teaching them to be socially responsible, a responsibility they need to bear.

Parent in parenting bears several definitions including mother, father, someone guiding in children's new life, a guard and a protector. Parent is someone who assists and guides all steps of children's development, those who foster, protect and direct new life of children in every stage they take (Brooks, 2005). Someone who fosters is highly related with the ability of a family and community in terms of paying attention, time and supports in order to fulfill physical, mental and social needs of children in their growth process as well as for those other members of family stated Enger *et al.* (Oktavina, 2009).

Berns (1997) mentioned that foster process constitutes an interaction process that occurs continuously and influences not only children but also parents. In line with Berns, Brooks (2005) also defines a caring as a process refers to a string of actions and interactions conducted by parents to support children development. This foster is not a one-way relation in which parents influence children, a foster is a process of interaction between parents and children influenced by culture and social institution where the children are raised.

The concept of fostering program covers main definitions among others are: (i) foster aims at encouraging children growth and development optimally, either

physically, mentally, and socially, (ii) fostering process is an interaction continuously occurs between parents and children, (iii) fostering program is a socialization process, (iv) it is an interaction and socialization processes of fostering program that cannot be parted from social culture where the children are raised.

TABLE 1: CORRELATION OF PATTERN OF CHILDREN FOSTER AND BEHAVIOR

Parenting styles	Parents character/ nurse character	Children's behavior
Authoritative Parenting (democratic)	Supporting the children to be independent but still there are some limitations and controls on children's behavior. Controlling but flexible Creating rational demands Warm Listening to children's talk Appreciating discipline Building self trust ad each particularity of children Showing enthusiasm and support on children building character	Being happy and cheerful Having self trust and self control Explorative minded Achievement-oriented but acts based on their ability Building friendly relationship and cooperative environment Being able to handle stress well
Authoritarian Parenting (adult-centered)	Applying self control stiffly Evaluating children's behavior and Attitude by absolute standard Appreciating obedience Respecting adults and tradition	Act that is not in line with their wish Apparent to be less aims of persons Does not really feel happy; pull themselves from society, being afraid or reluctant, less self confidence when comparing themselves to other people.
Indulgent Parenting/ Permissive (child-centered)	Involving in children's activity but does not control and demand a lot Letting their children do what they want to doNegotiating with children regarding all policies applied	Never learn how to control their own behavior Less confidence Impulsive and aggressive Tending to be indulgent Doing exploration as free as they have Low self control Having a problem with getting friends
Neglectful Parenting / Uninvolved	Parents does not involve in children's activity There is no demand and control Does not have any interest in opinion, children's point of view or children's activity.	Less bond with parents cognitively and emotionally Social ability and their behavior are less developed Children think that other things are more important than those relevant to parents and themselves Weak self control Low self esteem Feeling isolated / neglected by parents In teenager time, children might involve in juvenile delinquency

Pattern and Method of Children Foster

Pattern of foster conducted by parents or children nurse has a correlation with children's behavior as it is stated by Baumrind (cited in Santrock, 2004). Below is a table of correlation showing the relationship aforementioned.

When fostering children, there are several methods and techniques that are needed to be adjusted with children characteristics. Those techniques among others are:

1. Giving rewards

    The gift can be in the forms of toys, money, food and etc. Rewards can also be in the form of privileges that enable children to gain freedom and chance. This can be in the forms of much time for playing and let the children have the toys they want. When giving rewards, parents need to consider that these are something very spontaneous as a form of appreciation of good behavior showed by children and not to bribe them. Rewards are not to change children's behavior but to appreciate the works of the children.

2. Discipline

    This is conducted to determine children self confidence so that they have control on their own. Discipline techniques that can be applied namely a) setting limits and rules to avoid children's problem and make sure that children understand the reason of the rules settlement; b) consequence. This type of discipline lets the children have their own experience for example when children broke a toy, then children cannot play anymore; c) isolation/ punishment by sending children outside of the setting; d) showing disappointment when children conduct something wrong; e) holding children freedom especially when they make mistakes; this can be in the form of reduction for time playing, one hour to half hour one.

3. Time-out

    This is a process for children to calm down and realize their mistakes. This is not a punishment. The aim of time-out is to teach children to control themselves, end wrong behavior and give them a chance to review their action and effects.

4. Role Modeling

    Children learn by watching behavior, action, perception, thought, the way of communication deriving from adults around them. Thus, changing in our communication will change children's behavior to have something more positive seeing from adults.

5. Encouragement

    This is to gain positive behavior in children.

6. Attention ignore

    This method focuses on good behavior done by children so that they can repeat the action and ignore bad behavior in order to not repeat them again.

Religion Values

Value is defined as something worthy, qualified, and beneficial for human. Something that has value is the one that is beneficial to human. Characteristics of value, according to Daroeso (1986) is below stated:

a. Value is an abstract reality and is within human's life. Value with abstractness in characteristics cannot be seen. The only thing that can be observed is the object with the value.

b. Value has a normative characteristics, it contains expectation, hopes and a necessity so that this type of value contains ideal characteristics. This type of value can only be demonstrated in the form of norm as a basic standard for human to act.

c. Value functions as motivator and human is value supporter. Humans act based on and is supported by value they have a faith in.

Williams Macionis (Muhtadi, 2012) stated that value is "*…what is desirable, good or bad, beautiful or ugly".* While Light, Keller, & Calhoun (Muhtadi, 2012) set the limitation of a value as follows: "*Value is general idea that people share about what is good or bad, desirable or undesirable. Value transcends any one particular situation. …Value people hold tends to color their overall way of life.*

Value is not only a reference to act and do in society but also as a measurement being right or wrong to a phenomenon of action in the society itself. If there is one social phenomenon against value system embraced by the society, then the action is against the value in the society and will be rejected by the society. Therefore, it can be concluded that value is something to be believed in the truth and can be applied as well as to be the reference for individual and society in determining something considered as right, good, valuable and worth it. Value is a part of individual personality influenced on choosing ways and goals from alternatives given and leads to behavior and satisfaction in daily lives. Value is a motivator in life, giving meaning and legality on someone's action. Therefore, value in each individual can color the characteristics of a group or nation's characteristics.

Religion value or belief value contains on something based on one's faith on the things. Religion values of Islam contain one set of belief of a person toward Islam teaching principles. Aspects of values of Islamic teaching can be differentiated into three types in its core. Those are faith, worship and attitude. 1) Faith values teach human to belief in God as the creator of the nature and who always watches and counts all humans action in the world. 2) Worship values teach humans to be sincere in order to gain God's wish by doing a worship ritual. 3) Attitude values

teach humans to behave based on norms of good and bad so that humans can feel solemn and creating a harmony and balance. Islamic teaching values contains rules of God among others are governing the relationship between human and God, human and human and human and nature as a whole (Toto Suryana in Muhtadi, 2012).

Local Wisdom Values

Local wisdom can be understood as ideas, values, and perspectives of local that carries wisdom in it. This is local genius in terms of anthropology discipline. This is first introduced by Quaritch Wales. Anthropologists discuss the meaning of local genius deeply and thoroughly (Ayatrohaedi, 1986). Haryati Soebadio stated that local genius is cultural identity that causes the culture of nation to be able to absorb and manage foreign culture based on own character and ability (Ayatrohaedi, 1986:18-19). Meanwhile, Moendardjito (in Ayatrohaedi, 1986:40-41) stated that potential local culture element as local genius has been under experience of testing and therefore its stability and ability can be survived until now. The characteristics of this local wisdom are 1) can survive from foreign culture, 2) can accommodate the elements of foreign culture, 3) enable to integrate the elements of foreign culture into native one, 4) enable to control it, 5) enable to direct to the development of the culture.

Philosophically, local wisdom can be defined as indigenous knowledge systems that are empirical and pragmatics. Empirical in its nature means that the work of people locally comes from the facts happened around their lives. Pragmatics means that all concepts built is as a result of thinking pattern in the knowledge system as daily problem solving. Local wisdom is something relevant specifically to local culture determining the ways of life of the society highlighted. In other words, local wisdom lies on local culture. This term is used to differentiate a culture form national and global cultures. Local culture is that the one owned by society at certain area that are different from that in another area. Ministry Rules of internal affair number 39 year 2007 article 1defines culture as a value system followed by community or certain society in an area, which is believed in and can fulfill hopes of its society and inside of this culture resides values, ways of life and procedure that are believed to fulfill the life of its society.

Types of Local wisdom among others are: 1) management dealing with society that controls social group; 2) custom values, values developed in the society to govern ethics, 3) steps and procedure of planting and harvesting to maintain the balance of nature, 4) the choosing process of place and space. Local wisdom is real in its face comprising 1) textual evidence as those written in old books and calendar; 2) tangible in forms of building structure reflecting local wisdom; 3) batik and borobudur temple. Meanwhile local wisdom with no real face is in the forms of 1) verbal advice, 2) song. The functions of local wisdom are 1) nature

perseverance like planting; 2) knowledge development; 3) Human resource development. The example of local wisdom in the area of Banjar is Baayun Maulid. (ayatrohaedi, 1986).

Local wisdom if it is translated freely can be defined as cultural values reside in a society. It means that in order to find out local wisdom in an area, a comprehension on the values of the culture is needed. Frankly, this type of values has actually taught from one generation to others. Working together, respect and tolerance are examples of local wisdom. It is therefore, young generation needs to dig out more the values of local wisdom so that it is not gone with the wind.

METHODOLOGY

The method used in the research is qualitative inquiry, by using in-depth interview, observation and forum group discussion. This research is conducted in an institution named Yayasan Daarul Muthmainnah divison of Rumbela Muthmainnah, on Jl. Setiabudi Indah Kav.24 Bandung Indonesia. The location is situated near Daarut Tauhiid Islamic boarding School Bandung. The subject of the research consists of 2 managers, 2 foster mothers and three children under care.

The steps of the research refer to the aims of the research and it comprises:

1. Conducting a preliminary study and documentation study regarding the focus if study that is the children care in orphanage

2. Preparing instrument of interview, observation as guidance in the process of research

3. Conducting observation regarding the pattern of children foster that so long has been conducted in Rumbela Muthmainnah

4. Conducting in-depth interview regarding things related to the pattern of children care in Rumbela Muthmainnah

5. Conducting forum group discussion regarding the study of care pattern, foster pattern and children daily lives pattern in Rumbela Muthmainnah.

DISCUSSION

Rumbela Muthmainnah is built in 2000 and is led by Ninih Muthmainnah (the wife of KH Abdullah Gymnastiar, the leader of Pondok Pesantren Daarut Tauhiid). It has vision and mission in order to create children with faith, noble attitude, astute an independent. In supporting the finance of children in the institution, participation of donators as well as business including lodge laundry and catering service are open for public. The staff in the institution consists of 12 persons including Rumbela Mutmainnah manager and managers of all business aforementioned. The location of the institution comprises: Main House (location is near pesantren Daarut Tauhiid Bandung), Children dorms consist of two branches (location is on Jl. Cihanjuang Bandung). The development of the location of

Rumbela Muthmainnah has been started since 2010 in order to extend the access and increase the foster program. The children under care are 50 persons in number in 2013, all female children. The children category includes those who live in the dormitory and those who are put in the school and boarding houses in Indonesia. Children ages in dorms are around 5-11 (elementary school ages) while, for those ages contemporary with junior high school and senior high school as well as college are out of dorms (going to boarding house near school and the institution pays for the finance).

Pattern of children foster in Rumbela Muthmainnah

The pattern of child foster in the institution is done by following family pattern lives. The children under care and the foster mother are led to have bound like family. The vision of the institution is to create children with strong faith only to God and to have a good character by taking examples from the attitude of Prophet Muhammad SAW, to then children enable to develop their own potentials based on interest and gift they like to become independent children, in order to create that vision, the institution has conducted many efforts. The principle hold on is that the visions will be able to be put into real only if orphans and less well-off children are treated like family in a complete family. Therefore, the roles of family and its members define the main concept in educating and caring children in the institution.

Some approaches are made in order to put the visions into real, and those are stated below.

1. Religion values approach (the instilling of religion values through the application of religion rituals and comprehension)

2. Family pattern approach (to form a group/ cluster in the ration of children's number to guide so that the needs in playing the role and function as family can be attained, this can also be done by maintaining a good relationship with the original family so that they can cooperate to realize the vision.

3. Individual approach (digging children potential according to gift and interest and understanding children's background as the basis of children's handling)

4. Entrepreneurship approach (from beginning, children are introduced to join many business and participate in helping the business in order to live daily operation and education finance)

The result of interview with a foster mother that has been working in the institution for ten years reveals that the main key in giving a proper care to children who are not coming from her own children is to build a rapport and emotion by togetherness, knowing one another and learn together to understand one another.

The dominant method in child care is giving good examples as a role model. Another technique is that by motivating children to have a sense of confidence, a strength when doing a thing. The interview also reveals some obstacles that have resisted the care and the most real one is that the adjustment of the care pattern to children with background where the children come from.

Furthermore, it also reveals that the pattern of children care in building the proximity with children under care is by conducting the ritual of worship together between the foster mother and children. This can be extraordinary power to the change of children motivation and behavior. Children with 5-10 age can be motivated to conduct the daily rituals of worship (praying together, praying *tahajud* and fasting on Monday and Thursday). This type of activity has turned children in their behavior and attitudes and even though for some young children, the meaning of real worship is still unclear. The foster mother motivates the children that "worship is a way to get close to God and if God closes to us, what we want will come true". This mental power of foster mother and children in terms of getting close to God becomes the main source in children care of the institution.

Pattern of children care in the institution is unique in its Islamic religion contents. Children are involved to practice daily rituals of worship mediated by the approach of a mother to children, as a real mother in the family. Children under care although they are not the real flesh and bone, the method and technique of the care are effective and efficient in changing children's behavior ad attitude to be men of character.

Pattern of foster mother program in Rumbela Muthmainnah

Foster mother in the institution is important in the process of education and care handling for children. Foster mother has an authority and responsibility for all daily activities in each dorm in the institution. The functions and roles of foster mother in the institution are: 1) the head of the family (foster mother) with the cluster pattern 10 to 1, responsible for all things related to children in the dorms, education, health, comfort and safety of children; 2) manager in conditioning daily activities of children (to wake the children up, teaching reading Qur'an, praying *tahajud,* to get rest, to do their duty, to prepare their school and foods activity such as eating and cooking and punctual praying and assisting in studying at home); 3) planning, implementing and evaluating children care every 24 hours including scheduling discussion with each children (face to face one by one), hanging out together with children to get socialized with by applying take turning hang out. Foster mother does not go together with all children instead one by one. This is to maintain togetherness; 4) coordinating with school, teacher and guesses visiting the institution (school list, meeting the teacher periodically, observing children development in school, discussing with private teachers, discussing and evaluating the learning and teacher in school); 5) communicating with each family of children

so that educating and caring processes can be synchronized (routine call regarding children, asking their condition, checking on vacation time); 6) coordinating with the head of the institution as well as doing action considered necessary (physical health of children, mental condition of children and the condition of infrastructure as well as the structure, and children education; 7) conducting ritual standard of worship as children guide (punctual in praying, *sholat rowatib, sholat Tahajud, Sholat Dhuha,* Fasting on Monday and Thursday*, shaum daud, Tadaruz 1 hari 1 juz*, memorizing Qur'an, reading books relevant to religion and education of children).

Several programs have been done by the institution including recruitment with certain criteria, training for the candidate of foster mother, weekly foster program and monthly discussion program. Foster program for foster mother is important to be done by the institution so that the quality of a foster mother in educating the children under care can be guaranteed.

The interview also discloses that the manager of foster program for foster mother refers to the attainment of worship standard for foster mother that has been fixed by the institution, the standard of the foster mother dealing with worship and meeting to advise one another and to evaluate one another that are discussed in every monthly discussion.

Pattern of children daily lives basing on religion and local wisdom values in Rumbela Muthmainnah

Children activities in the institution cannot be parted from the environment where it resides, the main house near Daarut Tauhiid Islamic boarding school is the pioneer. Children daily activities comprise the habituation of worship by following Islamic teaching principles, formal school learning activities and enrichment program containing life skill in order to develop children's multiple intelligences.

All activities conducted by children are very rich with Islamic teaching principles content with motivation for children to conduct rituals of religion. Further, local culture, that becomes the main faith of institution is influenced by Daarut Tauhiid Islamic boarding school culture with its particularity. Several slogans are used as references and standard in the pattern of foster for children as well as foster mother in the institution. One of the slogans is 5S (*senyum* = smile, *salam*= handshake, *sapa*= greet, *sopan*= polite, *santun*= well mannered. Other slogans are *Bebas komiba (Berantakan rapikan:* if there is a mess, tidy it up*, Basah keringkan:* if something is wet*,* make it dry*, Kotor bersihkan:* if something is dirty, clean it up*, Miring luruskan*= if something is not in the right position, make it right*, Bahaya amankan:* if something is dangerous or causes any danger, secure it*), TSP (Tahan untuk buang sampah sembarangan:* hold yourself from littering*, Simpan sampah pada tempatnya:* throw the garbage to its place*, Pungut sampah insyaallah sedekah:* take the garbage as a part of your charity*), 3 M (Mulai dari diri sendiri:* start from

yourself, *Mulai dari hal yang kecil:* start from small stuff, *Mulai saat ini:* start now*)*, *3 A (Aku aman bagimu:* I am safe for you, *Aku bukan ancaman bagimu:* I am not a threat to you, *Aku bermanfaat bagimu:* I am useful for you *).*

TABLE 2: DAILY ROUTINE SCHEDULE OF RUMBELA MUTHMAINNAH

Time	Num	Activities	Facilitator
03.30 - 04.00	1	Preparation for *Tahajud* prayer	Foster Mother
04.00-04.30	2	*Sholat Tahajud*	Foster Mother
04.30-05.00	3	*Shalat Shubuh*	Foster Mother
05.00-06.00	4	Cleaning up, breakfast and school preparation	Foster Mother
09-00-10.30	5	Formal learning activity	Teacher at school
11.30-13.00	7	Back from school, *Shalat Dzuhur* together, read the Al-Qur'an independently	Foster Mother
13.00-15.00	8	Resting/ nap	-
15.00-16.30	9	Children are waken up to *pray Ashar* together, cleaning up and taking	Foster Mother
16.30-17.30	10	Learning privately for general lessons	Tutor
17.30-18.00	11	Preparing for *sholat Magrib*/ break fasting and playing	Foster Mother
18.00-19.00	12	Praying before breaking the fasting, *sholat magrib* and having a dinner	Foster Mother
19.00-19.30	13	Praying *Isya*	Foster Mother
19.30-21.00	14	Memorizing Qur'an and learning independently	Foster Mother
21.00-03.30	15	Sleeping	-

CONCLUSION

Foster pattern in orphanage of Rumbela Muthmainnah make an effort to create a situation so that foster mother and children under care can be close. The pillar of ritual worship conducted daily according to Islamic teaching principles can be the main source in the caring process to children leading to the building of positive attitudes and behavior of children in line with vision and mission of the institution. Foster program conducted to foster mother becomes the next pillar in producing caring quality to children. It means that foster mothers are directed and fostered so that they are able to give the right foster. Boarding school environment with its local culture among others are "*5S, TSP, 3A, 3M, Bebas Komiba*" have influenced a significant influence in behavior and attitudes reflected in Rumbela Muthmainnah.

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