
SINGLE-FATHER PARENTING IN JAVANESE

¹Mardhiana Anggraini, ²Astried Fatihah Sari, ³Viska Erma Mustika, ⁴Bella Melidha Hadi, ⁵Ambarwati Wijayaningsih, ⁶Ukhtina Duhi Anindita Istyawati, ⁷Zulfa Rahmatina, ⁸Fitriana Dwi Hastut, ¹⁰Nadea Rosy Atini Putri, ¹¹Yusmi Dwi Putri, ¹²Istiqlal Asa, ¹³Susatyo Yuwono

Center for Islamic and Indigenous Psychology (CIIP)

¹*mardhianaanggraini@gmail.com*

²*ambarwatiwijayaningsih@gmail.com*

³*viskaeramar@gmail.com*

⁴*bella.melindha@gmail.com*

⁵*astried_fatihahsari@ymail.com*

⁶*ukhtinaanindita@gmail.com*

⁷*zulfa.rahmatina@ymail.com*

⁸*fitrianadh14@gmail.com*

¹⁰*Nadeap20@gmail.com*

¹¹*yusmidwiputri1453@gmail.com*

¹²*cistiqlal@gmail.com*

¹³*Susatyo.Yuwono@ums.ac.id*

Abstract

Javanese society in family life has unique characteristic those are the role of man as leader in a family and woman as the one who take care children and family. The role of widower that also took care of his children by himself was kind of different thing in the Javanese family order. This study aims to explore the model of parenting by single father in the Javanese. This research uses qualitative method with phenomenological approach. This research's participants are 10 men who have a role as single father. Data is collected with interview. Data analysis use descriptive analysis. The result shows that: (1) The parenting methods that were done by single father include teaching values, response to childrens' naughty, general response to children, collaboration between father and others who are asked to help in the nurturing, teaching, quality time, and communication with children; (2) Values that was father taught to children include religion values, self-values, job's values, finances management values, values in interact with others, and values to father as single parent; (3) The parenting method was done by self, helped by big family, and helped by neighbor; (4) The result of the parenting include building characteristic, developing self-potential, religiosity, also the relation with parents, brother-sister, and other else. It can be concluded that father as single parent did his role as parents with keep taking care nurturing as well as seeking money for his children.

Keywords: *single father, parenting, Javanese*

INTRODUCTION

Javanese society have many unique values, include family life. One of the values is male position who stands as leader, whereas female as *konco wingking* (housekeeper). The female position is strong related to position as babysitter and prepare all of family member's needs until the child has to be capable to cook, wash, sweep, and teach about the meaning of life. Starting from being taught to help each others until people can believe in each others, love, and the responsibility, so that the role of family especially the parents are important thing in Javanese parenting (Adhitya, 2015).

Childrens' nurturing is the process which has to be done by parents in the family. To the harmonious family will take care of children together until the children to be adult. However a part of family does

not have it, because of circumstance, so there is a divorce or separation because of death, so that role of father or the role of mother is representated by one of parents called as single parent.

Simultaneously with this phenomenon the term of single parent becomes popular in the society. The term of single parent is often used to call mother who has a role as single mother because most of children whose divorce parents live in the mother's nurture. Decision in Kompilasi Hukum Islam explains that in a divorce caring for children who have been not akhil baligh was given to mother. From cultural perspective, society considers that taking care of children is mother's job and duty while seeking money is father's job and duty. Another consideration is basically children are nearer with mother emotionally. Except if mother is considered not proper to take care of children so the nurturing

rights of children can be moved to others for the psychological development of children's (Retnowati, 2008).

However, the different phenomenon comes from the condition of widower and live with children who still needs to be nurtured by parents. The data of Biro Pusat Statistik (BPS) shows that the total of widower in 2010 reach number 1,4% of total Indonesian. The percentage is almost same in the level of Central Java as well as Surakarta, in the number 1,6% of total population in level province or city (Hasanah, 2016).

The phenomenon in the society about single father who has a role to take care of children become interesting to be searched. Unappropriate with the value along this time in the Javanese society that mother has a role in taking care of children. It becomes the addition role for father except the principal role as seeking money.

Father as Single Parent

Sager (Aprilia, 2013) stated that single parent is parent who lives alone to raise-up his children without mother. Airley (Weniyati, 2010) defined that single parent as parent who has duty to do the two of functions in family, teaching their children and seeking money alone. So, father as single parent is father who has duty to raise-up, take care, and teach his children also seek money for their life. In this situation, Olson and Defrain (Septiningsih & Cahyanti, 2014) explained that being single father was not the wish condition and considered as a disturb thing for father. It is proved with less of male's amount who bear to be single father in the society.

The Nurture on Javanese Society

Javanese society has the different pattern of nurture as Geertz said (Idrus, 2012) about the patterns of parents nurture in Javanese society to form the character to their children:

1. Deflecting from the undesired goal
It is the nurture style that shifting attention or desire of children with certain shifting toward for building children character in order not to think that all desire have to be fulfilled at that time. In the other hand, it also builds the patience character on children
2. Giving the detailed and unemotional command without punishment threat
This nurture model stresses parents in Java tradition must well communicate to their children with good understanding language for children. Building the communication is very important because it becomes a bridge to

the harmonious relation between parents and children so it can create children who has the good relationship values as like silaturahmi. In Java tradition, the good relationship is considered very important to be internalized in every individual

3. Frightening children with the threat about stranger or ghost
Another thing which is done by Javanese society is frightening children through a threat about ghost or stranger people. A concept about "wong liyo" was formed for strange people who never be known by family. It makes society build wary attitude and always be careful so children will have an attitude and understand the rules of "unggah ungguh" in behavior and talk
4. Rarely giving punishment can make disappear love
Parents in Javanese society rarely give punishment. They will never be angry when their children don't obey the rules. Usually, parents will wait for the opportunity in another day to teach the values that should be understood by children. In Javanese society, abusing verbally is the worst punishment. The fearest punishment for children is ignored emotionally, where children are not invited to play together with brother or sister, ignored by parents, etc. This nurture teaches the children must be patient and not to be emotional .
5. Teaching about loyalty and polite behavior
This lesson has been taught by parents in Javanese society since their children were still baby, started from holding something with right hand, receiving the gift with right hand so when adult, they have accustomed doing all activities using the right hand. It is also in the talk side that parents teach their children if they will speak to the older people using the polite language. It's purposed in order to make children understand about respectful to talk.

In the nurture process of father as single parent, a father has multiple roles as mother and father. Zakiyah Darajat (in Arifin and Ummah, 2018) explains that the personality of parents, attitude and life method are the education elements which directly enter to the personality of growing children. It's also happened to father who has a role as single parent. Brooks (Mustika Dewanggi et.al. in Sari, 2015) said that every parents who takes care of their children has a goal in order to make their children can grow becoming the autonomous and responsibility's adult in economy, social, and morality in order to be able

to live without the parents. To reach the goal, parents try to apply the certain nurture style to make their children autonomy. Beveridge and Berg (in Sari, 2015) also said that the nurture style of parents, influences autonomous's children and parents's behavior that is specially can motivate autonomous's children is asking the children's opinion, agreeing the children's ideas, and involving children to make decision.

Idrus (2012) stated that Javanese children who are success in interaction with their environment, society will give label as "njawani". On the opposite, they have not applied the values in the society well yet, that it's often called as person "durung Jawa". Njawani is a behavior that ethically, morality, culturally, and religiously appropriate with the society environment. So, every Javanese parents will do various manners in order to children are not called as "durung Jawa", and parents want their children become "njawani". Baron (in Aprilia, 2013) added with the present of social support will create a comfort feeling physically and psychologically which is given by friends and family to people who face stress, with social support, people disposed to be in the better physical health condition and can overcome their stress.

RESEARCH METHOD

This research uses qualitative method with phenomenological approach. Research variable is the parenting model of single father in Javanese society. Participants in this research are males who comes from Javanese family, ages 30-70 years old, being a widower since 2 years ago minimally, live together with children in age maximally 20 years old now. The participant amount is 10 males.

Data was collected with interview, and was analyzed by phenomenological descriptive analysis, by using data coding process, then doing categorization, and recategorization for the appearance themes, and doing interpretation for categories found become a model combination.

Table 1. Demographic of subjects

Name/ age (y.o.)	Children, sex, age (y.o.)	Job	The reason of being widowed	Duration (years)
G ±43	I, M, ± 12	Cleaning service	Divorce	± 3
H ±37	I, M, ± 7 II, F, ± 6	Techician & housekeeper	Divorce	± 4

S ±35	I, M, ± 17	Entrepre- neur & farmer	Divorce	± 11
A ±67	I, F, ± 38 II, M, ±35 III, M, ± 32 IV, F, ± 22	Universi- ty-lecturer	Divorce	± 11
Y ±57	I, M, ± 11	Universi- ty-lecturer	Divorce	± 8
SG ±37	I, M, ± 26 II, M, ±24 III, F, ± 17	Laborer of furniture	Death of wife	± 14,5
T ±46	I, F, ± 26 II, M, ±23	Entrepre- neur	Death of wife	± 9
J ±59	I, M, ± 38 II, F, ± 35 III, M,±32	Teacher of Junior High School	Death of wife	± 30
N ±64	I, M, ± 28 II, F, ± 25 III, M,±24 IV, F, ± 21	Pensioner of PNS	Death of wife	± 11
K ±60	I, M, ± 30 II, F, ± 24	Teacher	Divorce	± 17

RESULT AND DISCUSSION

The Parenting Technique

The parenting techniques are done by single father, include: 1) teaching the values, 2) Responding childrens' naughty, 3) behavior that showed to children, 4) collaboration between father and others who are asked to help in the nurture, 5) teaching directly, 6) quality time, and 7) communication with children

It can refer to the interview result of S and Y that teach the values by giving sample (modelling) to their children. It was appropriate with statement that every parents want their children become people who have good personality, healthy mental attitude also honorable character. Parents as the first personality former in children's life and must be a good model for their children. Such as Zakiyah Darajat said that the personality of parents, attitude, and life style are the education elements which directly will enter into children personality who are growing (Darajat in Arifin and Ummah, 2018).

A little different nurture in the firmness of giving punishment is done by G with slapping and giving advice through physical behavior firmly, but

informant Y and K choose to have friendly, relax, unpress, and give joke to their children. Informant K also buy something to make his children feel happy. It's like be said by Santrock (in Suwinita and Marheni, 2015) that interaction of father who loves, easy communication, and be relied on and give support, can support children's social development. In the research of Frank Fustenberg & Kathleen Haris (in Santrock in Suwinita and Marheni, 2015) had a result that the nurture of father could help children to face their life's problems if father developed the positive nurture model. On the other hand, it could be proportionated or caused the negative effect if in father's nurture, he showed negative behavior and included physical punishment (Hidayati, Kaloeti, and Karyono, 2011).

Parents who become informant also do the teaching directly like understanding, excavating, and developing the children's potency, as like informant H who has done to prepare children earlier in teaching directly like training to responsible with informant's job in order to make his children don't depend on the other people too much. Children have to be able to do whole of their activities, and be autonomous also can live simply. Then, teaching directly for example is looking for religious elementary school which is done by informant A. Informant A and J do the teaching directly by giving opportunity to children to choose and determine their own choice in order to make children can be autonomous and responsible with their own business also father does't want his interest and desire are forced to children. Be sides it, teaching directly like motivating children is done by informant H in order to make his children's lack does not cause obstacle of achievement. Teaching directly is appropriated to statement of Brooks (Mustika Dewanggi et.al., in Sari, 2015) that every parents who take care of their children have a goal to make their growing children can become to the autonomous and responsible adult economically, socially, and morality in order to be able to live without depending on parents. To reach that goal, parents try to apply the certain nurture style to make children autonomous. Lamborn dkk (Beveridge and Berg in Sari, 2015) said that the styles nurture of parents influence the autonomous of children. Lamborn dkk (Beveridge and Berg in Sari, 2015) declared that parents's behaviors that can push the autonomous of children are asking children's opinion, agreeing children's ideas, and inviting children to make a decision.

There are parents who do the nurture by making a quality time with children like having vacation together or taking a walk is done by informant A, Y, and K. Also, quality time by being a good friend for children (playing, discussion, studying) is done by

informant S and Y. It's like the statement that quality time is the activity series that's planned and for long time activities until ritual and routine in using time to share something with the other people especially family. The essential parts of quality time are togetherness or activities done together, interaction each other, and also communication (Machena In Ayaningrat and Marheni, 2014).

The model of nurture as giving soft attitude to children is done by informant G. Then informant Y and K have friendly, relax, unpress, and give humor to children. And the, informant K also give something to make his children happy. It's like be said by Santrock (in Suwinita and Marheni, 2015) that interaction of father who loves, easy to communicate, and can be relied on and give support also reliance to their children can support children's social development. In the research of Frank Fustenberg & Kathleen Haris (in Santrock in Suwinita and Marheni, 2015) had a result that the nurture of father could help children to face their life's problems.

In the data of informant's interview that the nurture is helped by family chooses to do a collaboration between father and people who are asked to help in the nurture is done by informant H who have a same style. On the other hand, informant A do the collaboration between father and and people who are asked to help in the nurture by sharing roles. Informant A who takes care of children is helped by servant because informant A works become a university-level instructor. It's like the result of Riens dkk (in Usmani and Rindaldi, 2014) showed that economy factor is very influenced to the father's involvement, especially when it was happened economy tension which could be a bad impact for father's nurture like stress, frustration, and angry. The demand economy factor also gave a basic influence for father to be able to give attention to his children because father who worked was seldom at home, come together in a place, and talk about together with family, joke, and notice to education and society of his children (Salis in Usmarini and Rinaldi, 2014).

The Values Internalization

The values internalization is done by single father include planting values, response when the children are naughty, attitude that is appeared to children, collaboration between father and people who are asked to help in the nurture, teaching directly, quality time, and communication with children

The cultivation of religious values which includes basic worship such as prayer, fasting, respect for mother and father, acceptance of deficiency or test, patience, gratitude and feeling of sufficient, and honesty done by informants G, S, A, T, J, Y, which is

done on the grounds that the imposition of religious values as the main basis of all things is the most important thing. Patient values for example instilled by informant A to the child left by the mother died, given the understanding of the value of patience when getting a test, that it comes from God and will be returned to God. As for the informant SG got information that the first boy when married, worship quality decreased such as rare prayer, while before marriage is still awake. And then the second child of the SG informant was recognized could be affected by the bad environment. The cultivation these values as described by Yani (2013) that religious education in childhood is very important and decisive in influencing the character or personality of the next child. Religious education according to Siera (in Zelvi, 2017) is a basic education that must be applied to children early and disaggregated in three religious values, namely the value of aqidah, the value of worship and the value of akhlaq. This is also in accordance with the theory that a child who in his childhood does not receive religious instruction and does not have religious experience, then he will later adulthood tend to negative attitudes toward religion (Daradjat in Yani, 2013).

The self-worth that parents apply includes self-confidence, optimism, and courage. The cultivation of these values is done by the informants H, S, and A. The value in interacting with others is srawung with others, mutual cooperation, living in harmony, obedient to the elderly and benefiting others is similar to the value of the task tangible as discipline, independent and responsible for daily tasks, courtesy, diligent, have a work ethic and learn to seek knowledge given in the pattern of parenting to the child by almost all informants namely informants S, J, G, H, A, T, Y. The cultivation of these values is done for various reasons but outline the same. Mutual Cooperation which is manifested in following the work of devotion, nyinom, obedience and respect to the father and others, accepting what is owned and the current situation, get along with brother and neighbors is a common thing that is expected by parents to have a better value in social interaction or the formation of a good personality.

Referring to the results of the discussion from the Curriculum Center (Idrus, 2012) it has been identified 18 values originating from religion, Pancasila, culture, and national education goals, which is considered as the main character that is expected to exist in each individual. The characters are (1) religious, (2) honestly (3) tolerance (4) discipline (5) Hard work (6) be crative (7) independent; (8) democratic; (9) curiosity; (10) the spirit of nationality; (11) love the homeland; (12) appreciate achievement;

(13) friendly / communicative; (14) love of peace; (15) likes to read; (16) care about the environment; (17) social concerns; and (18) responsibility. In Java society, the form of success in Javanese parents in shaping the character of children is characterized by the ability of children in interacting with the surrounding community. Idrus (2004) reveals that usually Javanese children who succeed in interacting with the environment, the community will label as njawani people, on the contrary those who have not well practice the values that exist in the community, often referred to as the Javanese durung. Njawani, which is ethically, morally, culturally and religiously in accordance with the community environment. That way, every elderly Javanese will do various ways so that his children are not called as Javanese durung, instead wants his son njawani (Idrus, 2012).

Parenting Methods

Being a single parent is not an easy decision because the responsibilities normally shared by a married couple must now be carried out alone. In the pattern of self-care some informants have different parenting different like parenting that some informants choose to take care of their own children as the subjects Y, T, J, N, K. They prefer to work alone with their children without the help of others. This may happen in a single person's care as (Sari, 2015) states that a single parent is forced to take care of the child alone, due to circumstances. n some cases of single parenting parenting due to divorce, then the wife or husband is not eager to find a spouse's partner, due to the trauma of marriage. There is also a case explaining that after divorce, the single parent who cares for the child does not want to marry again due to the reason that the child cared for needs the full attention of himself, so do not think of looking for a new partner.

Results of care

From this research it can be seen that the results of parenting that has been done by a single father, where among them the child is able to develop his potential such as success in education taken by studying at bonafit school and get a job established. This is in line with research conducted by Arifin and Ummah (2018) where the better parenting pattern will be the better the discipline of learning. This research is in line with research findings in which children with good potential development include providing children with understanding, sharing roles, training responsibilities, finding children's schools, and making room for children to make their own choices. Some of these include supporting the realization of good potential development outcomes

These results relate to research conducted by Lestari, Yuniarti, and Kim (2014) about the belief in the father by a child because of support, exemplary, role function, honesty, and so on. Where from the belief to this father, the child is able to become a more positive person and not become individual delinquency or child rebellion, chaos, unruly, antisocial, etc. The treatment of previous research in accordance with what a single father does to his or her child, such as giving good understanding to the child, being a friend of the discussion, training responsibilities, giving examples, and instilling honesty can make the child have confidence in his father who is able to make the child to take a positive attitude and avoid delinquency, which means rule-breakers, rule abusers, antisocials, noisy makers, etc. In this study, found the results of parenting that makes children rebel and skip school. This result is born from children's pattern that is directed by hard and plugged. Based on Lestari, Yuniarti, and Kim (2014) studies, violent ways can make children distrust of dads and have an impact on violent and rebellious child behavior.

CONCLUSION AND SUGGESTION

Parenting performed by the father as a parent tunggal in Javanese society shows that the father played an active role in caring for children since divorce and after left his wife died. Methods of parenting performed by single fathers include the cultivation of values, responses when seeing the naughty child, the attitude shown in the child, the cooperation between the father and the parties being asked for assistance in parenting, direct teaching, quality time, and communication with the child. The values that a single father inculcates in child care include religious values, self-worth, value to task, financial management value, value in interacting with others, and value to the father as a single parent. Method of parenting performed by single father is by itself, assisted by big family, assisted by helpers, and assisted by neighbor. Caring outcomes include nature, self-development potential, religiosity, and relationships with parents, siblings, and others. This research can be concluded that the father as a single parent still carrying out his role as a parent by still nurturing and earning a living for his children.

This study is an early exploration in the father as a single parent whose coverage of informants is very limited. For further research, further study is needed. Thus it is expected to obtain a comprehensive picture of the variations of parenting performed by a single father.

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