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## **The Alternative Care of Children for Career Families for Fulfilling Children's Rights (Studies in Aisyiyah, Trenggalek Day care)**

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### **Abstract**

Children are a gift from God Almighty and have inherent rights that must be recognized and fulfilled by parents, in particular, and by the community and also the state. However, as time progressed, the number of women working in the public sector increased, which in this case resulted in the child-rearing process at home not being optimal. In the end, they switched the child care from their parents to alternative caregivers. The purpose of this study is to find out the supporting and inhibiting factors for the implementation of parenting and how the strategy for Aisyiyah's Care Center is to fulfill children's rights. This research uses a qualitative approach and is a type of empirical research. This study obtained data from the field by means of interviews and documentation. The research subjects used were the Head of Caregivers, caregivers, and parents of foster children. The results of this study indicate that; (1) supporting factors for the implementation of care, namely: adequate support facilities for children, good communication between caregivers and parents of children; inhibiting factors for care, namely: 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 in Aisyiyah Child Care Center, namely by instilling in children the principles of foster care, compassion, nurture, and forging in order for rights to be fulfilled properly and maximally.

### **Abstrak**

Anak merupakan anugerah Tuhan YME yang pada dirinya melekat hak-hak yang harus **diakui**, dipenuhi oleh orang tua secara khusus dan oleh masyarakat dan juga negara. Anak tetapi seiring berkembangnya zaman, perempuan yang bekerja di sector public semakin bertambah yang pada hal ini mengakibatkan proses pengasuhan anak di rumah tidak optimal. Pada akhirnya terjadi peralihan pengasuhan anak dari orangtua kepada pengasuh alternative. Tujuan dari penelitian ini yaitu untuk mengetahui hal apa yang menjadi factor pendukung dan penghambat pelaksanaan pengasuhan, dan bagaimana strategi Tempat Penitipan Aisyiyah dalam memenuhi hak-hak anak. Penelitian ini merupakan jenis penelitian empiris dengan menggunakan pendekatan kualitatif. Penelitian ini memperoleh data dari lapangan dengan cara wawancara dan

dokumentasi. 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 cukup memadai bagi anak, komunikasi antara pengasuh dan orang tua anak terjalin 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 yaitu dengan menggunakan prinsip pengasuhan asah, asih, asuh, dan tempa pada anak sehingga hak-hak yang dapat terpenuhi dengan baik dan maksimal.

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

## Introduction

According to Article 1 point 1 of Law Number 35 of 2014 concerning Amendments to Law Number 23 of 2002 concerning Child Protection, a child is someone who is not yet 18 (eighteen) years old, including a child who is still in the womb. Children are the most important part of the process of human growth which since in the womb have rights that must be recognized, fulfilled and protected in order to realize the welfare of children. As regulated in Article 53 Law Number 39 of 1999 concerning Human Rights, the basic right of children is to obtain protection from both parents, society and the state. The state must fulfill and facilitate children's right. The state must help families to protect children's rights, and is also responsible for ensuring that all children's rights are protected and fulfilled.<sup>1</sup>

As the closest subjects to children, parents get the biggest role and responsibility in terms of providing protection, care, maintenance, and education for children so that they can live their lives well. Parents have legal and moral responsibilities as the purpose of marriage is to form a happy family. Children need to be provided with all their needs, such as complete love, getting halal and nutritious food, getting clothes that cover their nakedness 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. "*And the obligation of the father to feed and clothe the mothers in a ma'ruf way.*" (Surat al-Baqarah: 233)

The responsibility for the fulfillment of children's rights is given to parents. Parents are responsible for providing protection, nurturing, and educating children. Islam as a religion that is *rahmatan lil 'alamin* has also paid attention to the growth of children since they have not been born, namely by recommending choosing a partner so that later the child gets a good example from his parents. Parenting is a manifestation of the various forms of glory given by God to humans, who are the noblest creatures. Parenting is also a nature process

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<sup>1</sup> 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>

that God has entrusted to the hearts of both parents, especially the mother.<sup>2</sup>

Islam has given attention to children since they were not born by advising on 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 for the purpose of the incident, namely to serve Allah SWT. Parenting is a manifestation of the various forms of glory given by God to humans who are the noblest creatures and are bestowed by God on the day of both parents, especially a mother who is a noble creature who loves and 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.<sup>3</sup> Educate and raise children as optimally as possible and by 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 pious or *shalihah* children.

However, along with the development of the times, the needs of society are also becoming increasingly complex, coupled with the influence of industrialization and advances in science and technology that have encouraged socio-cultural changes in women. The phenomenon of working mothers is a familiar phenomenon. According to a report from the Central Statistics Agency in 2018, there were 47.95 million working women, and the number increased the following year to 48.75 million people.<sup>4</sup> The phenomenon of working mothers eventually makes to a new phenomenon in the family, those are the phenomenon of families with dual-careers, where both father and mother work outside the home. However, this phenomenon resulted in the task of child care colliding with the business of parents in the public sector.

As a result, there is no other choice but to delegate care to a third party or alternative caregiver. Alternative care is one of the clusters in the Convention on the Rights of the Child, which is a child's basic right in addition to other basic rights, which has a huge impact on children. The continuation of the child's life. Delegating child care to third parties such as child care is not without challenges, the biggest challenge in this case is whether an alternative care institution can provide care that is more or less the same as the care provided by parents so that children's rights can be fulfilled.<sup>5</sup> Meanwhile, according to several studies,

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<sup>2</sup> Afriyansa, *Pelimpahan Pengasuhan Anak Dalam Pandangan Hukum Islam*, Thesis: IAIN Curup, 2019, 48 <http://e-theses.iaincurup.ac.id/309/>

<sup>3</sup> Afriyansa, *Pelimpahan Pengasuhan Anak Dalam Pandangan Hukum Islam*, 50

<sup>4</sup> 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>

<sup>5</sup> 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 Child Education, Vol 2(2), 2016. 43 <http://ejournal.uin-suka.ac.id/tarbiyah/alathfal/article/view/1266>

it is explained that alternative care services provided by institutions such as child care centers often lead to problems. Typically, this occurs because the caregiver-to-foster child ratio is unbalanced, different attitudes, and the nature of the children make it difficult for caregivers to understand children, as well as many day care centers whose facilities do not meet the standards 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.

Several studies have been carried out related to this theme, such as the research of M. Bagus Pujianto and Mukayat Al-Amin with the title *“Konsep Pengasuhan Alternatif Perspektif Undang-Undang Perlindungan Anak dan Hukum Islam (Studi Kasus Pengalihan Pengasuhan Anak di Panti Asuhan Muhammadiyah Karangpilang)”*. 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 them and aims to determine the suitability between the parenting pillars that occur at the Karangpilang Muhammadiyah Orphanage with the Child Protection Act and Islamic Law, especially the Compilation of Islamic Law.<sup>6</sup> 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. The object of the research was carried out at the Muhammadiyah Karangpilang Orphanage with the background of the transfer of care, namely the poverty of parents who had died and mental retardation, while this study was carried out at the Aisyiyah Surodakan Child Care Center with the background of the transfer of care, because both parents work in the public sector (dual-career families).

Furthermore, the research written by Laily Hidayati with the title *“Model Pengasuhan Alternatif Pada Dual-Career Family Pemenuhan Kebutuhan Asah, Asih, dan Asuh Anak Pada Keluarga Ayah-Ibu Bekerja di Kabupaten Tuban”*. This study aims to obtain an overview of alternative parenting models in families where the father and mother both work outside the home so that child care is delegated to a third party.<sup>7</sup> The similarity with this study is that both of them discuss the transfer of child care to a third party because both of them work in the public sector (dual-career families), in the study written by Laily Hidayati, it discusses the general description of the parenting model in which both parents work so that they must be cared for by third parties and how the role of parents in meeting the needs of Asah, Asih, and Asuh children.

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<sup>6</sup> 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)*, Al-Hikmah: Journal of Religious Studies, Vol. 2, No. 2, 2016 <http://journal.um-surabaya.ac.id/index.php/Ah/article/view/1106>

<sup>7</sup> 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

Research written by Maulida Husnia Zuliatirrobi'ah with the title “*Peran Taman Penitipan Anak Permata Playhouse sebagai Tempat Pengasuhan Anak Usia Dini Bagi ibu Bekerja di Kota Kediri*”. This study aims to determine the role of care in child care based on the principles of forging, honing, loving, and nurturing children.<sup>8</sup> 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 day care 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.

Then the next research is a research written by Afriansa with the title “*Pelimpahan Pengasuhan Anak Dalam Pandangan Hukum Islam*”. This study aims to find out the forms of child care and how the views of Islamic law when a parenting is delegated to someone else.<sup>9</sup> This study uses a literature research method using primary data from books, journals, articles and other literature that discuss the law of delegation of care according to Islam.

Next is the research written by Andryane Balkis Raysa with the title “*Pelaksanaan Pengasuhan Anak oleh Lembaga Kesejahteraan Sosial Anak*”. This study aims to identify and provide an overview of care at the Child Welfare Institutions in Depok City and to find out how the role of the Social Service in supervising the care of children at the Child Welfare Institutions is.<sup>10</sup> The similarity lies in the provision of child care by alternative care institutions to fulfill children's rights. Of all previous studies when compared with this research, the most visible difference is in the object and method of research analysis. As for research on the delegation of child care to child care in meeting the needs of children, the analysis method using statutory regulations is still very rare. This is because almost most of the research on this issue uses psychological and educational analysis.

## Methods

Based on the object of research and the formulation of the problem, the type of research used is empirical research or field studies.<sup>11</sup> This study uses a qualitative approach with a research focus on case studies related to the behavior of the community in appreciating the law, especially the law related to the fulfillment of children's rights and the implementation of alternative care for children who come from multiple career families.<sup>12</sup> This study uses primary data sources and secondary data sources. Primary data sources are obtained directly<sup>13</sup> with observations and interviews with the head of Aisyiyah Child Care Center,

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<sup>8</sup> 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

<sup>9</sup> Afriansa, *Pelimpahan pengasuhan Anak dalam Pandangan Hukum Islam*, IAIN Curup thesis, 2019

<sup>10</sup> 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/>

<sup>11</sup> Beni Ahmad Saebani and Yana Sutisna, *Metode Penelitian*, (Bandung: CV. Pustaka Setia, 2018), 137

<sup>12</sup> Beni Ahmad Saebani and Yana Sutisna, *Metode Penelitian*, 122

<sup>13</sup> Winarto Surachmad, *Pengantar Penelitian Ilmiah: Dasar, Metode, dan Teknik*, (Bandung: Arsito, 1980), 134

caregivers, and foster children's parents. While secondary data is a library containing primary legal materials or literature closely related to research, secondary data is obtained from reference books, journals, and articles related to alternative care in Child Care and Regulations on Children's Rights.

## Results and Discussion

Parenting is a series of socialization decisions for children, that includes what parents or caregivers must do so that children can be responsible and contribute as members of society, including what parents or caregivers should do when a child cries, gets angry, lies, or doesn't do their job properly and good.<sup>14</sup> The Child Care Center is a form of non-formal Early Childhood Education (PAUD) service that was developed by the Ministry of Social Affairs in 1963 as an effort to meet the care needs and social development of children under five as long as the children are not with their parents. The principle of the establishment of a Child Care Center is that it is an institution that provides educational facilities and fosters child welfare within a certain period of time.<sup>15</sup> Child Care or day care 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 vehicle for education and guidance provided by caregivers to foster children. The Child Care Center was first developed by the Ministry of Social Affairs in 1963 to meet the needs of care, guidance, and 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.<sup>16</sup>

Aisyiyah Child Care Center is an early childhood education institution under the guidance of the Aisyiyah Subdistrict Head of Trenggalek which was established on July 1, 2010. The Aisyiyah Child Care Center was initiated by Aisyiyah Early Childhood Education teaching staff with the background of its establishment, namely because of the large number of parents of Aisyiyah Early Childhood Education students. This is a family with dual careers, which means it is difficult to pick up their children outside of work breaks. They then have to leave their children at home with a maid or take them to the office. However often the offices do not facilitate mothers who bring their children, so that the children are neglected. So the Aisyiyah Early Childhood Education teaching staff took the initiative to establish a Child Care Center that could facilitate the guardians of students or the surrounding community who have multiple careers.

Aisyiyah Child Care Center is a private institution that has not been accredited. Alternative care services are carried out from Monday to Saturday by distinguishing between two types of services: a.) Full day; namely the Aisyiyah Day care Center which

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<sup>14</sup> Okvina N. Alvita, *Konsep Pengasuhan*. Online. Online, 2009 <https://okvina.wordpress.com> accessed on 27 November 2021

<sup>15</sup> Yuliani Nurani Sujino, *Konsep Dasar Pendidikan Anak Usia Dini*, (PT. Index: Jakarta, 2013), 28



serves child care for one full day from 07.00 to 16.00, and b.) Half day; such as the Aisyiyah Day care Center which serves half-daychild care from 07.00 to 12.00. The Aisyiyah Day care Center is managed by 3 caregivers, one of whom also serves as the head of the Child Care Center. The number of foster children to date is 23 children with an age range of 0-4 years.

### **Supporting Factors for the Implementation of Child Care and Education at the Aisyiyah Child Care Center**

Factors supporting the implementation of child care and education at the Aisyiyah Child Care Center are complete care and teaching facilities so that children can get maximum experience according to their age development. The principle of providing facilities at the Aisyiyah Child Care Center as regulated in Article 31 of 2014 concerning the National Standard for Child Care, namely safe, clean, healthy, comfortable, and in accordance with the level of child development. Some of the facilities available at Aisyiyah Day care are: 1.) Playground, 2.) Kitchen, 3.) Toilet/WC, 4.) Bed, 5.) Study Room, 6.) Office.

Aisyiyah Child Care Center also provides Educational Game Equipment (APE) which functions to stimulate the development and growth of children. Educational game tools are game tools that have educational elements obtained from something that exists and is attached and becomes part of the game itself. The selection of the right educational game tools for children can provide optimal stimulation so that children's motor, emotional, social, language, cognitive and moral development can develop properly.<sup>17</sup> The function of educational game tools is to provide motivation in exploring and experimenting, activating the five senses, facilitating children's curiosity, training children's concentration, introducing simple logical concepts, and providing stimulus in the formation of children's behavior.<sup>18</sup> Educational Game Tools used at each age level are different because the characteristics of children's development are also different at each age stage. At preschool age 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 range of motion so it is safe for their safety. The choice of toy and learning materials is also discussed in detail so as to threaten the health and safety of children. The function of educational game tools is to provide motivation to explore and experiment, activate the five senses, facilitate children's curiosity, train children's concentration, introduce simple logic concepts, train children's verbal and language skills, and provide a stimulus in the formation of children's behavior. At an early age, children have great potential because at that time the brain is growing rapidly and is ready to be filled with various information and experiences.<sup>19</sup>

Another thing that is a factor supporting the implementation of care at Aisyiyah Child Care is the communication that exists between alternative caregivers and the child's parents, this good communication process is used to know each other's development. Alternative caregivers provide reports on children's development verbally and in writing, namely in the form of assessment reports given to both parents of children every semester and conduct

joint evaluations so that the development and growth of children can be known by both parties. Based on this description, it can be seen that according to Article 84 of the Trenggalek Regency Regulation Number 1 of 2017 concerning the Implementation of Education and Article 32 of the Minister of Education and Culture Number 137 of 2014 concerning Standards for Early Childhood Education, then the facilities contained in the Aisyiyah Child Care Center have been fulfilled. Likewise, if referring to the Regulation of the Minister of Education and Culture Number 137 of 2014 concerning National Standards for Early Childhood Education, Aisyiyah Child Care Center has fulfilled its obligations as an alternative caregiver in preparing reports on child development and growth.

### **Inhibiting Factors in terms of care at Aisyiyah Child Care Center**

The inhibiting factor in providing care at Aisyiyah Day care 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. Regulation of the Minister of Education and Culture Number 137 of 2014 concerning Child Parenting Standards that the so-called caregivers in Child Care Places are educators, educators are professional staff whose duties are to plan, implement learning, and provide guidance, training, care, and protection. Educators at Child Care Centers must have the following competencies: (1) Have pedagogic competence, (2) Have personality competence, (3) Have professional competence,<sup>20</sup> In child care facilities, the duties of teachers, assistant teachers and young assistant teachers or what are called caregivers are different, a young assistant teacher or caregiver must have basic parenting skills, carry out parenting skills, behave and behave according to the needs of the child's age level. The separation of roles and duties between caregivers and educators at Child Care Centers aims to optimize the education and caregiving process. The differences in the duties of teachers, assistant teachers, and young assistant teachers are as follows:

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 to play activities according to the child's developmental stages; d) Assist in assessing the stages of child development.
3. Duties of young assistant teachers: a) Assist teachers and accompanying teachers as needed; b) Perform child hygiene care; c) Pay attention to eating and drinking in children according to nutritional standards; d) Maintain cleanliness of facilities used by children; e) Behave and behave in accordance with the psychological needs of the child; f) Maintain and care for the cleanliness of the environment; g) Be a role model for the formation of children's character.<sup>21</sup>

The separation of roles and duties between caregivers and educators in day care 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 Aisyiyah Child Care Center is very lacking, the available caregivers are only 3 (three) people, even though the number of children in the Child Care Center is 23 children.

**Table 1. Classification of age levels of foster children at TPA Aisyiyah**

Number	Age	Amount
1.	0-2 Years	Boy: 1 child Girls : 2 children
2.	3- 4 Years	Boys : 14 children Girls : 6 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 foster children, because this ratio greatly affects the development of children.<sup>22</sup> This 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 day care center can still coordinate children well, according to researchers this is not good enough if left unchecked. Just 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 Aisyiyah Child Care Center is due to inadequate funds, funds for providing holistic integrative Child Care services do not yet exist, which results in all costs being borne only by the child's parents.

#### **a. Aisyiyah Child Care Center Parenting Strategy to Fulfill Children's Rights**

Children have human rights like other adults, so the right treatment is to treat them according to the demands of the human rights inherent in them. 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. Other arrangements regarding children's rights are contained in Law Number 23 of

1999 which explicitly mentions children's rights in Article 3 paragraph 3 that children's rights must be protected,<sup>23</sup> References regarding children's rights can be seen in Law Number 4 of 1997 concerning Child Welfare.<sup>24</sup> The United Nations Convention on the Rights of the Child classifies the child's substantive rights into four, namely 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 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.

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 from other aspects.<sup>25</sup> The fulfillment of children's rights is based on the Constitution of the Republic of Indonesia and Law Number 23 of 2002 concerning Child Protection which absorbs 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 (development rights)
- c.) Protection rights that include protection against discrimination, abuse and neglect, protection of 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 No. 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.) The child's need or right 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, 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 get the opportunity to play and rest adequate according to the age level of the child.

If you look at these regulations, 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 children's rights is different due to different activities and responsibilities. Children's rights as stated in Law No. 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 day care centers are the right to get a proper education, the right to get good care, the right to be provided with facilities and infrastructure that support the implementation of childcare and education, the right to receive supervision from caregivers and educators, the right to obtain health and nutrition services, the right to obtain 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 agreements and regulations that apply from morning to evening, while parents have responsibility for their children outside the time of responsibility of the Child Care Center. In an effort 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. The right to health and nutrition services, the right to 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 agreements and regulations that apply from morning to evening, while parents have responsibility for their children outside the time of responsibility of the Child Care Center. In an effort 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. The right to health and nutrition services, the right to 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 agreements and regulations that apply from morning to evening, while parents have responsibility for their children outside the time of responsibility of the Child Care Center. In an effort 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. While parents have responsibility for their children outside the time of responsibility of the Child Care Center. In an effort 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. While parents have responsibility for their children outside the time of responsibility of the Child Care Center. In an effort 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.

Parents have the obligation and are responsible for caring for, educating, and protecting their children, but if they cannot fulfill the rights of the children, they can be delegated or authorized to care for children's social institutions such as Child Care Places, if you look at Law Number 23 of 2002 concerning Child Protection and Minister of Social Affairs Regulation Number 30 of 2011 concerning National Standards for Care of Child Social Welfare Institutions, almost all children's rights can be fulfilled by two parties, such as between the Child Care Center and the child's parents. Both parties must synergize with each other to fulfill children's rights at agreed times, such as giving a love or affection to children or teach them well. Child Care Center as a social institution with responsibility for fulfilling children's rights and taking care of children is limited to the agreements and regulations that apply from morning to evening, while parents have responsibility for their children outside the time of responsibility of the Child Care Center. Some of the strategies used by the Aisyiyah Day care Center are as follows:

#### **Foster Principles-Based Parenting (*Asuh*)**

Aisyiyah's Child Care Center represents a form of parental love for their children when their parents are not able to fulfill it, children are given deep attention and given special rules regarding child behavior so that they are always on a good corridor. Caregivers try to teach good habit patterns 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. According to the Regulation of the Minister of Social Affairs Number

30 of 2011 concerning the National Standard of Care for Child Welfare Institutions, that the enforcement of rules and discipline is an effort to support positive behavior in children. Character education has a higher meaning than moral education because it is not only related to right and wrong, but also relates to how to instill habits of various good behaviors in children's lives so that children have the awareness to apply virtue in everyday life.<sup>26</sup> Through character education, a child will become intelligent not only cognitively but also emotionally. Emotional intelligence is the most important provision in preparing children to meet the future, with emotional intelligence children can succeed in facing all kinds of challenges, including challenges to succeed academically. Therefore, Aisyiyah 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.

### **Sharpen Principles-Based Parenting (*Asah*)**

As long as the children are left behind by their parents to work, Aisiyiah Day care provides them with various activities including learning activities that stimulate the growth of memory, creativity, and body movements. Aisiyiah Suroda 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 effectively and optimal. The learning provided by the caregivers is very diverse, so that children do not feel bored in learning something. Caregivers carry out early detection to find barriers to growth and development of children,<sup>27</sup> 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. The main delay in learning programs for early childhood must be full of play activities by prioritizing the freedom for children to explore and be creative, so the presence of caregivers at the Child Care Center is only a facilitator when children need help to solve difficult problems.

In addition to providing time for learning and playing, day care centers must also provide adequate rest time. Rest time such as sleep for children is not only a muscle stretch, or a 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.<sup>28</sup> Sleep activity is one of the stimuli 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.

### **Forging Principle-Based Parenting (*Tempa*)**

As an effort to welcome a good learning process and in accordance with expectations, supporting facilities such as the existence of healthy nutritious foods, maintaining a healthy environment are very important. The Aisiyiah day care center provides safe and healthy meals for children. Regulation of the Minister of Education and Culture Number 137 of 2014 confirms that Child Care Places must provide health services for children by conducting routine child health checks at the *puskesmas* or *posyandu*, providing a clean environment with adequate lighting and ventilation and conducting toilet training to prevent and eradicate infectious diseases.<sup>29</sup>

The principle of balanced nutrition must be applied from an early age, this is because this age is a critical age for human growth and development that can determine the quality of human life in the future. From newborn to the age of 2 years is a critical period and is included in the window of opportunity period. In this period of life brain cells grow very fast

so that by the age of 2 years, brain growth has reached more than 80% and is a critical period for the formation of brain intelligence. Therefore, if at this age lack of nutrition, the development of the brain and intelligence is hampered and cannot be repaired.<sup>30</sup>

Healthy food has many benefits for children, namely children will have a healthy and ideal weight range according to their age, the children will have good and balanced energy levels, and can reduce the risk of developing chronic diseases in children. Aisyiyah 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.

### **Love Principle-Based Parenting (*Asih*)**

On the principle of compassionate parenting, Aisyiyah Childcare Center strives to always be at the forefront to protect children from attacks that threaten the child's physical and mental health. The children are placed in a safe and peaceful environment so that there will be no worries that threaten the child's parents. A safe, peaceful and peaceful environment can be a motivation for children to develop their potential and creativity properly and perfectly. Aisyiyah's Child Care Center has provided extra security, such as a door that can only be opened by the caregiver so that the child cannot go out alone without supervision. Supervision starts from the time the child arrives until he returns home.

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, 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.

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 a safe, peaceful and healthy community; 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 day care center has been able to fulfill the rights needed by the child. One of the basic rights of children is to get 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).

## **Conclusion**

After conducting research and analyzing the explanation in the previous chapter, it can be concluded that: First, 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, that 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 well as reporting on the process of child development so that between 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, the so-called educators are the teachers in charge of planning, implementing learning, and assessing learning while the so-called caregivers or young accompanying teachers are those in charge of carrying out child care. , pay attention to children's eating and drinking, 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. What causes the inhibiting factor in the implementation of care at the Aisyiyah Child Care Center is the limited funds. Funds are only obtained from the child's monthly SPP, 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.

Second, The strategy for implementing the care of Aisyiyah Child Care Center in fulfilling children's rights is to provide proper loving services given by parents to their children, provide a sense of security, peace, and tranquility to children so that children can develop their potential comfortably without feeling afraid of threats, 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 centers, 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.

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