

Phenomenology Study of Early Childhood Grandparenting in Bali

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ABSTRACT

Grandparenting is a part of parenting that is done by grandparents in the family to substitute the role of parents. This study aims at investigating the role of grandparenting in early childhood education in the South Bali tourism area. This study implemented qualitative research method through phenomenological approach. Observation and interview were conducted to collect the data. Five subjects were selected through purposive-theoretical sampling, with the following criteria: (1) Hindu grandparents in the traditional village of Legian, (2) live and raised in the traditional village of Legian, (3) having grandchildren who study in early childhood education, (4) active and directly involved in parenting. The result of study revealed that grandparents have several roles in early childhood education, including: affection, education, social support, religious and cultural values. Self-monitoring is required to maximize the fulfillment of parenting. The implementation of grandparenting is influenced by the cultural value system (*Tri Kaya Parisudha*) as a nurturing foundation in shaping children's character. These concepts are inseparable from the implementation of grandparenting in Legian traditional village.

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1. Introduction

Bali is known as the "Island of Thousands God", where the society's characteristics are fully influenced by cultural system, religious values, friendliness and natural beauty. They become symbol of culture that is owned by Balinese people. In addition, Bali has unique tradition that covers the lives of its people. One of them is the existence of a traditional village which has members who are commonly called *krama adat*. The member consists of a husband and wife who are Hindu and residing in the traditional area (Restini, 2019). One of the villages that is still fully influenced with the tradition is Legian traditional village.

Since Legian traditional village has been established as an international tourism area, there has been an expansion of livelihoods for parents such as; becoming tourist guide, selling typical Balinese souvenirs, selling daily necessities in a shop, and working in restaurants and hotels. It is in accordance with the research result conducted by Jayanti, Wiradnyani & Ariyasa (2017) that the effect of becoming tourism destination has influenced societies' income and the availability of job fields for the Balinese. This phenomenon has caused social alteration, particularly towards the involvement of mothers in the economic role. A wife currently plays a role as a breadwinner for her family. Beforehand, a wife only has two roles, as a housewife who merely takes care of the children and also undergoes religious tradition responsibility. However, according to the result of study conducted by Tirtayani (2017), currently most of Balinese women are undertaking three roles namely; the role of family, the role of tradition obligation, and the role of economy. These roles have involved their responsibility towards family income.

The implementation of three roles (triple roles) is expected to be done in harmony and balance. However, the involvement of both parents in earning for a living can cause several issues. Some researchers have found some factors that lead to parenting diversion to grandparents. Nawafilaty (2020) reveals that the factor of both father and mother involvement in making a living can cause major issue and affect the children. The problem is the lack of time spent for their children as they have to work. It is also due to parents' triple roles, which especially happen in Legian village. Therefore, the children parenting from the parents is less optimal. This condition demands parents to be wise in dividing time for working, undertaking the tradition, and parenting.

Ideally, family members consist of father, mother and children (Astuti, 2016). In some cases, it is common that a family member is incomplete due to divorce. Julia, Jarnawi, & Indra (2019) conducted a study about the impact of incomplete family towards children parenting. The study found that it is one of the factors that causes the temporary parenting role given to extended families. One of them is parenting that is done by grandparents or renowned as grandparenting. Based on English Dictionary (2011) grandparenting means the activity of participating in the upbringing of a child as a grandparent. Buchanan & Rotkirch (2018) suggest that grandparenting takes grandparents as the substitute for parents by nurturing their children as primary caregivers who carry the burden of care responsibilities. Grandparenting style is a way how grandparents interact with their grandchildren which is classified by how often the contact occurs and what influence can arise between grandparents to grandchildren (Jayanthi, 2014).

Grandparenting is considered as an alternative way to nurture the children while the parents are working or undergoing tradition obligations. Giving responsibility to babysitter or others who are not part of family members is not considered as an alternative by the parents in Bali. Parents' trust toward grandparents is higher than those who are not family members. In Bali, parents prefer to substitute their role in parenting to grandparents. It is supported by the study conducted by Raudhoh (2017) about the importance of family in supporting early childhood education. It cannot be denied because family is the first and foremost institution for children to have their education. It is expected that this family role can give a positive impact on children's development.

Furthermore, Eriyanti, et al (2019) state that the positive impact of grandparenting is the growth of children's independency and optimism in doing their daily activities, especially for children whose parents are divorced or one of their parents has passed away. However, there are also negative impacts caused by grandparenting. It is the lack of children's ability to understand colors, letters, and numbers due to the factors of grandparents' educational background (Hartina, 2014; Statham, 2011). Furthermore, it negatively affects the children's learning process in their formal education, since there is significant educational gap between grandparents and grandchildren. According to Shakya, et al (2012), there are two issues occur when the role of parenting is given to grandparents, namely the difficulties of intrapersonal and interpersonal level. In addition, some problems related to physical health, personal conflict, and difficulty interacting with the child's school system are possibly emerged. It is proven by several researches that the condition of grandparents that are not physically or psychologically resilient will affect the quality of parenting.

In shaping child's good personality, grandparents try to apply some rules through advices (Pujiatni and Kirana, 2013). These rules include advising of "not to be a disobedient", "do not take the other belongings", "do not play too far" and "do not misbehave". The aforementioned rules are not strongly implemented because when children disobey them, grandparents tend to tolerate it without giving strict punishment. However, grandparents tend to provide whatever their grandchild asks, especially when they whimper to beg their request. This shows grandparents' inconsistency in applying rules and values.

The parenting type implemented by grandparents is categorized as permissive parenting. According to Arini (2018), permissive parenting is a type of parenting that is not demanding. Children do not have many responsibilities and are allowed to regulate their behavior and the majority of their choices. Permissive parenting tends to provide a little guidance and direction and highlight advices to their children. If the children behave negatively, parents tend to concern on their misbehaviour rather than penalizing or advising them. This type of parenting can affect children's indolence in learning activities as they are given freedom to do whatever they want. The current parenting that is applied to children (grandchildren) is not the same as parenting that was applied previously. When talking about responsibility to their own children, there are differences in the attitudes of grandparents in terms of applying the rules, being stricter, and being more discipline. However, at this time, grandparents depict a different attitude between nurturing their children and their grandchildren. It can be seen from the tendency to comply with all the wishes that the grandchildren wish, including in giving freedom to what they desire. The main reason underlying this action is because grandparents feel pity to their grandchildren who are not given full time parenting from the parents. Therefore, grandparents always try to keep their grandchildren happy.

The role of grandparenting for children is the establishment of children's independence (Fono et al, 2019). Grandparents educate the children through a simple instructions, like tidying their clothes. However, it is not implemented properly since the children still have less initiation and they need instructions from grandparents. Furthermore, punishment is also not given straightly to them if they disobey the rules. Grandparents prefer to just stay quiet to prevent conflict. This shows that the value of independence is not successfully applied and they become spoiled children.

The aforementioned explanation shows that grandparents in the Legian Village undertake the role of grandparenting. The phenomenon of parents in Legian village who perform three roles (working, taking care of the household, and undergoing tradition obligation), the existence of cultural believe in nurturing grandchildren, and the location of Legian village that is acknowledged as tourism destination in Bali, are the major reasons of conducting this study. Thus, this research was conducted to investigate the role of grandparenting undertaking by grandparents in Legian traditional village and the cultural values applied by grandparents when nurturing their grandchildren.

2. Methods

This qualitative research was conducted by using phenomenological approach. Denzin and Lincoln (as cited in Anggito and Setiawan, 2018) define that qualitative research is a research that uses a natural setting which aims to explain the occurrence of certain phenomena by using various existing methods. Furthermore, Rukin (2019) states that qualitative research is descriptive research and tends to use analysis with an inductive approach. Interviews, observation, Voice Memos recording, and field notes were used as data collection technique. In-depth interview technique was implemented to obtain information about the life history and the role of grandparenting, while the observation technique was used to assess the behavior. There were five subjects who were selected by using a purposive approach. The subjects were chosen based on four criteria that had been designed, such as Hindu grandparents in Legian village, grandparents who lives and grew up in Balinese traditional environment, have grandchildren who study at early school and directly involved in parenting. The data were analyzed based on the theory proposed by Janice McDurry (as cited in Tohirin, 2013) including creating and organizing the collected data, reading data transcripts carefully, describing researchers' experiences in the field, authorization, units of meaning and description, concept mapping, and the essence or meaning of the subject's experience.

3. Findings and Discussion

Legian traditional village is an area whose the cultural values strongly influence the parenting style. Furthermore, it is also renowned as a major tourism destination that creates greater employment opportunities for people in Legian. Based on the results of observation, interviews and documentation, it was found that grandparents in Legian have several roles in early childhood education. The results show that there are five roles of grandparenting in educating early childhood, such as the role of affection, education, social support, religious, and socialization of cultural values.

First, the role of affection is done by grandparents by giving attention and spending time with grandchildren. One of the basic human needs is the need for affection or love. The subjects stated that spending time with grandchildren was important because they were able to interact and monitor the children's development process. By giving sufficient affection, grandchildren feel that they are valued and prioritized. It prevents grandchildren' feeling of disappointment about the lack of attention given by their parents.

"...ajak wak main mekedekan, mecande gitu. Kayak ye main tiktok...Ye kan perlu diperhatikan..." (Subject #2)

Subject #2 understands that his or her grandchildren need full attention, especially when they are playing. It is in accordance with the statement proposed by Raudhoh (2010) that in the process of children's physic, social, emotional and cognitive development, grandparents are required to provide them positive environment and affection. Children who receive enough affection and attention tend to feel safe and they can adapt easily.

In general, grandfather and grandmother have the same role in nurturing their grandchildren. However, there is a slight difference of the value given by grandfather and grandmother in parenting. Grandmother tends to build the feelings of affection, love, and tenderness while grandfather tends to establish self-confidence and motivation.

"Ya kak ngertiin ye, karena ing ade ibuk bapak ne, ye megae kan, dadine kak nyiapin waktu yang kak punya buat nemenin dia belajar. Pang ye semangat keto lah". (Subject #5)

Subject # 5 realized that spending time with his grandchildren is important as it gives opportunities to see their learning improvement as well as creates positive learning atmosphere.

The second role of grandparenting is education role. Grandparents' educational background has vital influence towards grandchildren's learning process. If grandparents have adequate educational background, the possibility of providing appropriate education for grandchildren is higher (Kharmina, 2011). According to the stage of child development, education belongs to the development of cognitive aspects. The subjects that implement permissive parenting tends to accompany and give the grandchildren advices to learn, not entirely teach them. However, in some cases, they are able to provide new knowledge about unfamiliar things, and teach general things such as singing, counting and teaching Balinese subject.

"Kak nu cuma mendampingi gen, men ade ye metakon nah sebatas angka atau huruf bise lah kak ngorin. Be gen bahasa inggris keto ing be kak bise". (Subject #5)

Children are considered in golden age stage. In this stage, children's curiosity and ability to absorb new things are optimal. This opportunity is utilized by subject #2 to teach grandchildren about local ethics and norms in order to shape their characters development in adulthood as well as develop children's intrapersonal intelligence.

"...apa itu tabik nik, permisi gitu, bilang permisi gitu, ada orang itu biar kita enggak tulah. Apa itu tulah nik, kualat. Kan dia mau tahu apa artinya ini, akhirnya dia tahu". (Subject #2)

In contrast, subjects who apply democratic parenting type tend to support grandchild's education by providing learning facilities. Learning facilities are considered important since they help the sustainability in their learning process.

"...Kak meliang keperluan belajar ye. Nah nak umur mone kan cuma perlu buku, pensil, penghapus keto gen lah. Nu ngidang lah meliang, kan sing mongken pe to". (Subject #5)

Subject #5 stated that by providing supportive learning facilities such as stationery, he could encourage his grandchild to learn. Therefore, as a substitute parents, subject #5 realized that learning facilities could help children in learning process.

The third role is social support. Social support means giving motivation that should be obtained by the children in their family. Grandparents have a role to motivate their grandchildren to be passionate in life particularly in achieving their goals. Motivation helps them to build intrinsic optimism and confidence. For instance, when grandchildren loose in competition, extrinsic motivation from grandparents is needed in order to prevent children's despair and discouragement. It can be built by giving attention and compliment of their efforts. Thus, by undertaking the role of social support, intense interaction between grandparents and grandchildren will occur.

"...Kirana pinter lo, gitu dah jadi anak yang baik... Kan dia bangga jadinya...Akhirnya terus dia mengikuti, mau berangkat harus sembahyang. Gitu cara wak, halus cara wak". (Subject #2)

Subject #2 showed his social support by giving reward in order to build children's positive self-development and make them able to behave appropriately.

"Care ngajum-ngajum e keto, taen lah. Care ye menang lomba keto, orang kak, mih dueg, hebat ne cucu kak ne...Paling cuma keto gen, pang ade rasa bangga lah keto ye bedik". (Subject #5)

Subject #5 gave encouragement when grandchildren were able to accomplish their goals or when they won certain competition. It is one of the ways to appreciate children on what they have gained. Grandparents are suggested to always appreciate and support the grandchildren whether they fail or success in achieving their goals. Social support influences how the subjects present their roles. Moreover, the existence of social support helps the children's development as what has been expected in every roles.

The fourth role is religious. Basically, the role of religious has major influence in shaping children's character. Character is mental and moral qualities distinctive to an individual. Shaping children's good character is important. It aims to teach them to distinguish bad and good things. Grandparents in Legian village build their grandchildren character by implementing Hinduism educational value, for instance teaching them to express their gratitude to god by regularly praying in *sanggah* or temple.

"Kayak sembahyang itu wak ngorin pagi-pagi kan, harus sembahyang biar di sayang sama Tuhan". (Subject #2)

Subject #2 habituated the grandchildren to involve religious values in doing every occasion, for example habitually praying before starting the activity. In addition, grandparents also promoted politeness that was done by telling grandchildren to eat by their right hand. When they ate by their left hand, grandparents told them that it was impolite.

"Pasti to orin, care ngorin men ye makan to de anggo tangan kiri". (Subject #1)

Subject #1 encouraged grandchildren to be kind and polite by being a role model for them. Furthermore, the involvement of moral value and Hinduism norms are also emphasized. By giving direct example in doing daily activities, subject #1 desire to create grandchildren' good habit because children's habit is influenced by their environment. Therefore, grandparents in Legian emphasize reinforcement method to create a religious and constructive environment.

Moreover, in integrating religious values, grandparents are not merely encourage to present a good model, but verbal education in a form of advice and suggestion is also required. It aims to create children's decent moral, ethical, and spiritual. Through this way, children will indirectly learn about religious value as well as shape their religious character. It is also expected to stabilize their emotional development. Thus, children will be a confident and well-behave individual. The aforementioned statement has become the major way how grandparents in Legian traditional village educate their grandchildren.

Grandparents in the Legian tradition village also play a role to socialize cultural values. Cultural value must be continuously encouraged even since an individual was born, because culture is considered as a part of self-identity. Cultural value allows people to know their true identity (Salamah, 2018). In nurturing children, grandparents in Legian traditional village implement the cultural values according to *Tri Kaya Parisudha* concept. *Tri Kaya Parisudha* is a Balinese concept that comes from the word "Tri" which means three, "Kaya" means behavior or deeds, and "Parisudha" means good, holy or purified. *Tri Kaya Parisudha* means human's three behaviors in the form of thoughts (*manacika*), words (*wacika*), and deeds (*kayika*) that must be sanctified.

"Menanamkan ajaran Tri Kaya Parisudha sejak dini dari anak masih kecil akan menjadi kebiasaan yang dapat diterapkan dalam kehidupan sehari-harinya, dengan berpikir yang baik, berkata yang baik dan berbuat yang baik. ... Selain to men sehari-hari ne kan sai ye metelponan ajak ibuk ne, ngorang be ye Om Swastiastu keto malu. Baik ye, terus lakuin ne keto". (Subject #5)

Subject #5 stated that his grandchild was able to speak politely since he positively implemented *Manacika Parisudha* value. For instance, the grandchild expressed appropriate greeting when talking on the phone (*Wacika*). By integrating the concept of *Tri Kaya Parisudha* since childhood, it can shape children's habit that is applied in their daily lives (*Kayika*). One of greeting ethics that have been habituated to children is Balinese greeting renowned as "*Om Swastiastu*". This greeting is addressed in everyday life, both in family and social environment.

In addition, grandparents are categorized in the middle adulthood stage. In this phase, individuals try to adjust to the various changes that occur mainly in physical, activity and economy. The major characteristic of this stage is the significant decrease in terms of physical health that causes non optimal physical conditions which is not as fit as when they were young. This affects the limited supervision of grandparents in nurturing the grandchildren such as providing guidance and also monitoring and accompanying them to assure that they are safe. Moreover, according to Erikson (in Pujiatni, 2013), individuals at this time begin to carry out plans to leave their inheritance for future generations. The main "inheritance" undertaken by individuals at that time is the life value. Furthermore, by having family time in their spare time, grandparents are able to maintain closeness with family members and maintain intergenerational ties. The attempt to get closer to grandchildren is a way to provide guidance and life values.

Grandparents have their own parenting method to interact with their grandchildren. The types of parenting applied by grandparents are various. The result of the research showed that four subjects implemented permissive parenting and one subject implemented democratic parenting. Thus, permissive parenting style is the most dominant style used by grandparents in Legian Village. Permissive parenting describes the attitude of parents in nurturing the children by giving freedom in the sense of allowing their

children to do anything meanwhile parents do not intensely interfere. Parents believe that children can choose the best thing for themselves (Wiyani, 2016). Grandparents who nurture permissively tend to spoil their grandchildren. However, democratic parenting is a type of parenting where parents do not fully allow children to do anything, they do not force their children to do something, but they act as a controller of children's behavior (Baumrind (as cited in Susanto, 2015)). However, Arini (2018) states that most grandparents do not effusively apply permissive parenting, yet they still integrate other parenting types.

Every parenting style has its own effect towards children's self-development. Grandparenting has several negative impacts regarding to grandparents' personality and physical condition. It is supported by some researchers conducted by Statham (2011) and Hartina (2014), that the negative impact occurs due to the difference of educational background factors between grandparents and grandchildren. As a result, children find difficulties in the learning process, for instance in understanding letters, numbers and colors. It is also supported by Shakya, et al (2012) that grandparenting has interpersonal and intrapersonal difficulties in terms of their physical health and interaction with children's school system.

Children need to be nurtured and guided because they are in the growth and development process (Rakhmawati, 2015; Septiari, 2012). Children who are nurtured with permissive parenting type tend to be resistant and spoiled. In some cases, children who are nurtured with democratic style or combined parenting style (permissive and democratic style) can be an independent individual. Although each subject uses a different parenting style, in general, grandparents show their affection, attention and responsibility in fulfilling their grandchildren's needs. In addition, grandparents are generally consistent in giving suitable punishment to their grandchildren.

Grandparents in Legian Village carry out the role of care by taking social suitability. When manifesting this role, it will arise attention to monitor the behavior shown. Therefore, it is important for grandparents to be able to realize this role. Self-monitoring is defined as the ability to modify and express the behavior displayed, so that it will affect self-management (Alwisol, 2018). As grandparents who take care of grandchildren, self-monitoring is very important for self-management so that everything that is done can be done well, for instance the ability to do homework well, be a role model, control emotions, and participate in assisting children in learning. This is because the individual has a tendency to show a positive self-image in front of others by adjusting their behavior according to the norms, information or signs applied in their environment. A sense of pride and satisfaction arisen proves the subject's ability to manage themselves for the achievement of an impression that is in line with the target's expectations.

Parenting style can be influenced by cultural values (Nauli and Meilani, 2019). In shaping children's character development, the cultural value of *Tri Kaya Parisudha* is implemented in daily life and educational activities (Sariani et al, 2019). In Legian village, the concept of *Tri Kaya Parisudha* is implemented through daily activities and religious education. Every grandparents realize that children's behavior is influenced by their environment and the behavior is the result of imitating their environment (Susanto, 2019). This parenting style has an important role in creating children's character, religious-minded, and Hindu personality. It expects that in the future, they will be able to preserve the cultural existence in Bali through their personality. Therefore, children are encouraged to be able to think positively, speak politely, use words wisely, and behave appropriately.

Grandparents in Legian tradition village undertake the parenting role by considering the social suitability, therefore when undertaking their role in parenting, they do self-monitoring. Self-monitoring is defined as a personality trait that refers to an ability to regulate behavior to accommodate social situations that affects an individual's self-management. The study shows that grandparents in Legian village are able to display good self-management. It is proven by their involvement in accompanying and assisting their grandchildren to study, being a role model and controlling their emotion. It happens since individuals have a tendency to show a positive self-image in front of other individuals by adjusting their behavior according to norms that are applied in their environment. The feeling of pride and satisfaction arise when the subjects are able to manage themselves in achieving their goals (Alwisol, 2018). According to Snyder's (as cited in Praseipida, 2018), grandparents in Legian village are classified as high self-monitoring since they can quickly absorb new information and they are able to adjust with the environment. An individual who has high self-monitoring is not easily influenced by the unfavorable environment.

Regarding to the aforementioned statement, grandparents who were part of extended family members have the role in parenting, and protecting grandchildren. Parenting that is undertaken by grandparents in Bali has major characteristic in which they exclusively involve religious and cultural values. Grandparents in Legian traditional village use cultural approach in assisting children in informal learning. This kind of informal learning is needed to provide a variety of knowledge and skills, as well as improving self-abilities. It is supported by Wihantari (2013) who states that cultural approach focuses on teaching Hinduism value in the form of *Tri Kaya Parisudha* concept.

4. Conclusion

This research reveals that there are five grandparenting roles in early childhood education in Legian traditional village, namely affection role (giving love and attention), educational role (developing children's cognitive), social support role (giving intrinsic and extrinsic motivation), religious role (involving Hinduism value), and socialization of cultural values role (implementing the value of *Tri Kaya Parisudha*). Grandparents in Legian traditional village have successfully undertake the aforementioned roles in parenting early childhood education. Furthermore, they are considered to have high self-monitoring; thus, the role of grandparenting is done appropriately. Grandparents who directly involve in parenting are suggested to consider the most appropriate parenting method in educating children. In addition, the teachers of early childhood education school that implements Hinduism value are suggested to select practical learning activities that can be done by students at home, so that their development can be more optimal.

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