

# Social Capital of Yogyakarta's Poor Family in Parenting Education

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**Abstract**—This study aims to reveal: (1) parenting education in Yogyakarta's poor family, and (2) the use of social capital in parenting. This research is a qualitative research with the case study type. Setting of this research is the activity of poor society in Yogyakarta. Informants in this study are 16 poor families who have school-aged children living in Bantul, Yogyakarta, a rural area that still hold the Yogyakarta's philosophy in everyday life. The researcher is the main instrument in this research through observation, interview, and documentation. Data analysis techniques used are data collection, reduction, data display, and conclusion. The results showed that (1) Nowadays, Yogyakarta's poor family use democratic parenting with the mother with the highest responsibility in parenting. Fathers have fewer roles in parenting, but they are merely role models for children in terms of economic, social, and cultural needs. (2) social capital implanted by poor families in Yogyakarta includes a) the application of values and norms of Yogyakarta in everyday life, b) mutual relationships between humans, gods as fellow creatures, c) strengthening the network with others.

**Keywords**—*social capital, poor family, parenting education in Yogyakarta*

## I. INTRODUCTION

Society is the unity of life about human beings who are bound by a custom system. Indigenous system owned by the community becomes a symbol that distinguishes between community groups with each other.[1]

From an economic aspect, Yogyakarta's condition is considered not good. Poverty in Yogyakarta reaches 13.1 percent or the highest in Java. The average family income is around Rp. 360,000 per month while the minimum wage of employees in Yogyakarta ranges from Rp. 1,454,154.00 [2]. In addition, Yogyakarta is also the region with the highest economic inequality in all of Indonesia.

Even though Yogyakarta's economy is not good, Yogyakarta has various advantages in other sectors. Central Bureau of Statistics data reveals that the happiness index in Yogyakarta is 72.93 which is

composed of the categories of life span, feelings, and meanings of life [3]. This is the highest number in all of Indonesia. Yogyakarta people have a simple and frugal lifestyle. In accordance with the phrase "*mangan ora mangan sik penting ngumpul*" which means that even though we are unwealthy, we can still be happy as long as we gather with family. Even though the income is low, the family can still live independently with the simplicity of lifestyle.

The simplicity of life of the people in Yogyakarta can be seen from the phrase RM. Panji Sosrokartono (1877-1952) berbunyi "*sugih tanpo bondho, digdoyo tanpo aji, nglurug tanpo bolo, menang tanpo ngasorake, ...*". the meaning of the phrase is "wealth without property, strength without stance, invading without troops, winning without humiliation, ....."

Yogyakarta society is a living and developing community in Yogyakarta Regency with various characteristics and culture. Yogyakarta society has religious characteristics, non-doctrinaire, tolerant, accommodative, and optimistic. The character gives style, traits and tendencies peculiar to Yogyakarta society such as: 1) believing in God Almighty with all its properties and greatness "*Sengkan Parining Dumadi*", 2) idealistic, believing in psychic things, 3) giving priority to the essence of formality and ritual, 4) prioritizing love as the basic foundation of human relationships (5) believe in fate and tendency, 6) being convergent and universal, 7) tends to like to express something with symbols. 8) like mutual work, peace, and 9) less competitive. [4] The characteristics built by the Yogyakarta's community are the social capital that characterizes the character of the Yogyakarta society.

Social capital refers to the values, norms, and networks that most people believe and run in their daily life either intentionally or not. Social capital is a social institution which involves trust, norms and network for the benefit of the common people. [5] Social capital helps parents to play an active, critical, caring, environmentally sovereign and dignified role.

Social capital has a function to (1) facilitate access to information, (2) to be a power-sharing medium within the community; (3) to develop solidarity; (4) to enable the mobilization of community resources, (5) to enable joint achievement, and (6) to establish community togetherness and community behavior [4]. Although the contribution of social capital cannot be measured in quantity, its role is crucial to the success of a group. According to Sandra, social capital can increase family involvement; self-efficacy and perceived opportunities for involvement [6].

People in Yogyakarta think that children as the next generation of a family has an important role to preserve the culture that they embrace. Therefore, the J families in Yogyakarta have separate parenting in educating their children. This is reinforced by various Yogyakarta's philosophies such as "*banyak anak banyak rejeki*" the more children, the more fortunate this family. However, along with the development of civilization, Yogyakarta community care patterns undergo various changes. These changes occur due to various factors such as the economic state of the family, the surrounding environment, and the foreign culture that are involved in the area. Culture has an important role in parenting. Riccuty mentioned that the difference in race has a very different effect in parenting ranging from differences in intelligence, life experience, relationships with others, and the impact on a child's career. [7]

This research was conducted in Bantul Regency in which in 2017 that here are 488,53 thousand people considered poor families, or 13 percent from total society of Bantul Regency. The majority of people in Bantul Regency are native people of Yogyakarta. Furthermore, this research is also expected to reveal how the parenting education of poor family care of Yogyakarta and how the use of social capital in the care of children by poor families in Yogyakarta, particularly in Bantul regency.

## II. METHOD

This research uses qualitative approach with case study research type. Qualitative research is research that emphasizes the quality or the most important thing of goods and services [8]. Goods and services in qualitative research such as events, phenomena, and social phenomena. Research is focused on the meaning behind events that can be valuable lessons for the development of theoretical concepts.

This research was conducted in Pandak sub-district, Bantul, Yogyakarta, a region with a high poverty level. The informants are 18 poor families with school-aged children. These families are also implementing the values of existing culture of Yogyakarta. Data were obtained through interview, observation, and documentation. The data research

phase is done by: 1) data collection, 2) data reduction, 3) data presentation, and 4) data retrieval [9].

## III. RESULT AND DISCUSSION

### A. Parenting Education in Yogyakarta's Poor Family

According to Brooks, parenting is a process of action and interaction carried out by parents to support children's development. The process occurs continuously and causes cultural transformation, social institutions, and behavior [10]. Anto also said that parenting is a way, form and strategy in family education conducted by parents to their children [11]. Parents need to equip their children to survive in their environment and how to grow the potential for mysticism, thought, physical strength, and spiritual strength of each child. Based on the expert's view, it can be revealed that parenting is a process of parental interaction in character building, giving love, fulfilling responsibilities, and protecting children so that children can grow and develop according to the wishes and expectations of their parents.

Parenting in Javanese society is essentially influenced by local wisdom. Tilaar believes that local wisdom has pedagogic value which means that local wisdom is able to control one's behavior in order to be able to carry out activities in accordance with the wishes of the surrounding community [12]. Therefore, local wisdom also has a role in maintaining one's behavior so that they can live and support their community wisely. Geertz reveals that families in Javanese society are very important. Family is considered as the main foundation if someone wants to reach the next stage, maturity in social orientation [13].

Parenting system carried out by un-wealthy families in Yogyakarta tend to be the democratic method. Parents let free the child to act freely in accordance with his wishes. The limit will be given by parents if the child is not obeying the rules that apply in the community. Parents will advise their children according to the rules that apply in the community as the main benchmark of the parenting activities. Some of the characteristics of parenting are:

- *Encourage the children to Believe in God*

People in Yogyakarta has the belief that everything on this earth is at the will of God Almighty according to the phrase "*Kabeh sing ono neng ndonyo iku ana mergo kersaning gusti*". Belief in God is the foundation of Javanese identity. People in Yogyakarta are generally Moslem. The data show that 9 out of 18 surveyed families were Moslem. However, some of them lack in daily worship such as not doing prayers. The form of belief in god is manifested through religious education, such as taking his son together to the mosque, and asking the children to pray. Also,

other Moslem families trust in God through other activities such as being grateful for a fortune, being grateful for good grades, and always insisting that what happens in the world is the intervention of the God. Yet, poverty is regarded as a gift from the outlined God. Therefore, parents always emphasize to the child not to forget God whenever they are wealthier.

- *Giving advice on mystical and psychic matters*

Parents in Yogyakarta tend to often give advice to their children through symbols that can not be accepted logically. However, the advice of the parents has existed and is believed to be a form of ancestral heritage such as "*aja dolan surup-surup ya nok, angin bengi ora apik*" which means children are forbidden to go at night because the night air is not good for their health. Despite the fact that such advice is not proven scientifically, it is obeyed by the child.

The Yogyakarta community also believes that education is inherited to children directly and indirectly through art. Art can make children care about the God, environment, and fellow humans. For example, ancient people liked "*tapa*" or meditating which means the same as fasting, while the indirect care is also done through *tembang* and *wayang*. *Tembang* is a traditional song with an educational meaning within. Meanwhile, *wayang* is puppets made of leather that tell about commendable and despicable human behavior.

- *Teaches love to others*

The form of love (affection) for others in Yogyakarta is called "*welas asih*". It is a feeling of empathy, care, and sensitivity to each other. Being compassionate is a way of people in Yogyakarta to maintain the harmony of the universe. In accordance with the opinion of Fraire which states that humans live not only for themselves but also for the universe [14] in the form of living together with other creatures and interacting and supporting each other. Sincere love is not only directed at sentient beings, but also to God, ancestors, and even to inanimate objects. People in Yogyakarta see that "*welas asih*" is able to encourage positive energy for everyone.

Despite the fact that parents in poor families in Yogyakarta rarely express affection verbally to their children, they tend to express love by giving advice, warning the children for being disobedient, and other activities.

- *Teach children to be patient and grateful*

In accordance with the character of people in Yogyakarta who like to give advice through beautiful sentences and symbols, patience education is indicated by phrases "*wong nandur bakal ngunduh*" which means that every person who teaches something must someday get results. In addition, there are also phrases "*nrimo ing pandum*" which

means that whatever assets or sustenance provided by God must be accepted sincerely. The term patience in getting a reply from God is also known as "*pasrah*" or surrender to God's will.

Most poor families' occupation is farm laborers and construction workers. Their average income in a day is approximately Rp. 20.000,00. Yet, such poverty, according to Yogyakarta society, is a fate given by God. Therefore, the poor people of Yogyakarta accept it patiently and choose to live with simplicity. As a result of this sense of acceptance, Yogyakarta society is not motivated to work harder. Instead, most people like to live life as it is.

- *Teaches to be universal*

Mulder revealed that harmony aims to harmonize society [15]. Pillars mean harmony, calm, tranquility, without disputes, and without opposition. Yogyakarta people have demands to prioritize harmony between communities rather than personal interests. There is a Javanese phrase "*Nandur Pari. Sik di panen ora mung parine, nanging njih sukete*" with meaning planting rice, which is harvested is not only the grain but also the grasses, if social activities in the community are good, personal activities will also be accompanied.

Parents assume that the children must get along with anyone, regardless of race and religion. Kinship and relationships are important aspects of life. People in Yogyakarta tend to consider that guests and neighbors are people who need to be respected. For example if there are guests who come, he must provide food, despite the fact that the family does not have sufficient money or food.,

- *Teach "gotong royong", harmony, and peace*

Social activities are always emphasized by parents to their children. Community activities are considered as a medium for socializing, conveying thought, and the form of social soul fertilization. Therefore, if there are activities around them, children will always be encouraged to join. Fathers as heads of families often prioritize community activities rather than work.

## B. Social Capital

Social capital is a resource or social asset in the form of norms and networks based on a well-coordinated trust to produce more effective and efficient performance. Based on research results, social capital that arise in the community empowerment program is Network, Trust, Reciprocity, and Value and Norm. However, the social capital seen in Yogyakarta's Poor Family consists of the application of cultural values and norms in Yogyakarta, the mutual relationship between God, fellow human beings, and creatures, as well as network construction.

- *Application of values and norms in accordance with Yogyakarta culture*

The values and norms built by the community in rural areas in Yogyakarta are now well established. The process of education on values and norms is carried out from generation to age by father and mother to their children. Some values and norms are still done to educate children as in the table:

TABLE I. VALUES AND NORMS IN EDUCATING CHILDREN

No	Norm and Value	Meaning
1	Bending over a swarm of people sitting	respect for others
2	Distinguishing language in speaking. Parents with the language "kromo alus", the same age as "kromo madya", and children with "karma ngoko"	respect for the elderly
3	"kegotongroyongan"	application of social behavior
4	Trying to give food or snack to guests even if they do not have enough money to provide food	respect the guests
5	Not interrupting parents' conversation	respect for others
6	Cooking and dressing up	train children independently

- *Trust between God, fellow human beings, and beings*

People in Yogyakarta believe that every human, animal, and plant is presented in the world with the intention to cooperate with each other to help fill the life. They also believe that every human being on earth has his own pity. In accordance with the philosophy of "sedulur papat limo pancer" which means that humans must have a purpose in life, it leads to a principle that the purpose of life can be achieved with various steps of proper or improper ways. Meanwhile, the main point of all is "kebatinan" that does exist in every human being. Essentially every human belongs to his Lord.

- *Networking*

The network in Yogyakarta society is also called "Kekancan or Paseduluran". Networks are considered important for success. How to cultivate the network by community in Yogyakarta is often visited the teachers, neighbors, large families, and friends either through incidental or regular visitation. Incidental activities includes mourning, gathering in obituary, *nyekar*, *kenduri*, etc, while routine activities are done together such as *yasinan*, *arisan*, etc.

- *Reciprocity*

Reciprocity is run by society as a form of helping each other and caring for each other especially in family ties. This relationship is implanted to children by parents since their childhood. Such relationship is implemented through various things, starting from a small thing to bigger ones.. People in Yogyakarta think that helping is an obligation of everyone. The

forms of help to the people of Yogyakarta are as follows: 1) "sambatan" or help the neighbors who are building a house 2) "gotong royong" or repairing public facilities on a regular basis. 3) "nyumbang" or give money to neighbors who was holding marriage ceremony.

### C. The Relationship Between Social Capital and Parenting Education in Yogyakarta's Poor Family

The Parenting in Yogyakarta society has a role which is similar to social capital as described in the previous discussion. To find out more detail, the authors summarize in a table below:

TABLE II. PARENTING AND SOCIAL CAPITAL IN YOGYAKARTA

	values and norms	Trust	Net	Reciprocity
Encouraging the children to believe in God		✓		
Giving advice on mystical and psychic matters	✓			✓
Teaching love to others	✓		✓	✓
Teaching children to be patient and grateful	✓	✓		✓
Teaching to be universal	✓		✓	✓
Teaching how to do gotong royong, harmony, and peace	✓	✓	✓	✓

Based on the table it can be concluded that the parenting education by most families in Yogyakarta is done indirectly, in terms of applying aspects of social capital. People in Yogyakarta believe that social capital have an important role within the parenting system. It is also proven that The poor families in Yogyakarta tend to be able to survive peacefully despite their poverty, as the result of implementing the principles of social capital.

#### IV. CONCLUSION

Based on the description of research results, it can be concluded that the poor families in Yogyakarta apply social capital in the parenting education. Some of the nurturing exercises include 1) Encouraging the children to believe in God, 2) giving advice to the child through the mystical things that have been trusted for generations, 3) Teaching love to others, 4) Teaching children to be patient and grateful, 5) Teaches to be universal and 6) Teaching how to do gotong royong, harmony, and peace. While social capital is 1) the application of values and norms of Yogyakarta, 2) the application of the philosophy that

human beings to make good reciprocal relationships among humans, living things, and God, and 3) network development as a form of human concept. Various aspects of life are also merged into a personality that became the character of Yogyakarta society.

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