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# *Rumahku Madrasahku*, a Parenting Education for Young Bajo Mothers of Soropia

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## Abstract

This paper discusses an educational activity program for the indigenous people of Bajo in Southeast Sulawesi, Indonesia, aiming to improve parenting knowledge among young mothers. It addresses issues related to their identity as indigenous people, their self-esteem, and their way of upbringing of children. The issue of low self-esteem among the Bajo community often leads to adverse effects on their learning motivation, future orientation, and exclusivity, particularly in children. This situation becomes more complicated due to the societal tendency toward child marriage, especially among the Bajo people in Leppe Village. *Rumahku Madrasahku* (meaning My Home is My School) is a program proposed using an adult learning approach to introduce egalitarian parenting and teach children about self-worth. Departing from Bronfenbrenner's ecological theory, this program highlights the role of the family as a basis for encouraging a positive sense of self-worth in the Bajo children. A series of activities are planned and prepared using Participatory Action Research (PAR), from sharing sessions, lectures, question and answer, reflection, and assignment exercises. The program utilizes the mothers' knowledge and experience in parenting to be further developed parenting strategies. It provides young mothers with a greater understanding of the self-esteem concept, the significance of children's self-esteem, and parenting strategies that can increase children's self-esteem and enhance their awareness of their roles and responsibilities as mothers and parents. This educational program has only initiated the first phase of providing the young mother with understanding, awareness, and skills that might be required for egalitarian parenting. Even though it is challenging and may take some time, changes in knowledge and attitudes towards parenting can be observed as a result of the program, thus calling for continuous and further systematic assistance in the future.

**Keywords:** parenting education; egalitarian parenting; children's self-esteem; young mother; Bajo Tribe

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## 1. Introduction

The Bajo is a sociocultural group inhabiting the Southeast Sulawesi coastline and known as seafarers, one of the indigenous sea tribes in Indonesia. The Bajo call themselves the *Sama* people, while they refer to those who are not Bajo as the *Bagai* people (Suyuti, 2011). Historically, the identification of the *Sama* and *Bagai* brought about its

own difficulties for the Bajo people. In social interactions, the Bajo appear to position themselves as a second-class society, while other ethnic groups' understanding of them is scant (Madlan et al., 2014).

The Bajo people tend to be judged as 'negative,' so they are sometimes harassed. Surni, a native of Bajo, stated that Bajo children have a strong inferiority complex when interacting with Bagai people. In psychology, such a condition happens when Bajo children feel weak or inferior to others or when they feel they do not meet a social standard, which falls under the category of low self-esteem. In an interview, Hilda, another native of Bajo, uttered more explicitly that Bajo children were vulnerable to dropping out of school because they had difficulties socializing with those schoolmates who are not Bajo people; Bajo children perceive themselves as inferior to the local 'land people' population. According to a Leppe Village, Soropia Sub-District teacher, most dropouts occur at the junior high school level. The likelihood of dropping out of school is high, and it is indicated that low self-esteem is one of the causes. The Bajo students' inability to adapt to the school's environment, system, and demands caused them to choose early marriage and/or employment or work as sailors.

The tendency of Bajo children to experience inferiority is believed to stem from the closest environment, namely, the family. Various environmental elements influence children in various ways (Arbiol et al., 2020; Bronfenbrenner, 1977). This influence can originate from the system in which the individual finds themselves or the more extensive surrounding system. Individual influences can be divided into those that are immediate (direct) and play a direct role on the individual and those that play a less direct role on the individual. In Bronfenbrenner's (1977) ecological theory, the family has a significant direct effect on children's self-esteem and confidence development. Therefore, the mother's support is necessary for this smallest and closest circle to function correctly.

The formation of one's self-esteem begins at home; consequently, the role of parents, particularly the mother, is crucial. In the Bajo community, the husband is primarily responsible for earning a living, so the mother's presence is crucial in the childrearing process because mothers spend more time with their children. However, there is a notable situation in the Bajo community related to the early age of marriage. It is common in Leppe Village that most brides are between 15 and 19 years old or as young as 12 to 13 years old. Ideally, teenage girls between the ages of 15 and 19 should be discovering their true selves, but due to their situation, they must assume the roles of mother and wife prematurely. While their lives are impacted by their new roles, their mothering abilities remain debatable. In this regard, these young mothers' age and psychological immaturity have not prepared them to be good parents.

Parenting in the Bajo community has been the subject of multiple studies. For instance, Hewi (2015) concludes that parenting patterns in the Bajo tribe of South Mola tend to spoil children, so they do not possess independent behavior. Ali's (2017) research on education in the Bajo community concludes that, despite their belief in Islamic teachings that strongly encourage people to pursue education, higher education is not readily accepted in this society, and finishing elementary school is considered sufficient. However, those researchers have not focused on studies that examine the education and parenting styles of young mothers in the Bajo community in Southeast Sulawesi.

Such a phenomenon of Bajo children requires more attention and cannot continue. The Bajo children must stop feeling inferior and underestimating themselves. Such a situation is likely to occur with other indigenous people in Indonesia. If the conditions still prevail, it will lead to social marginalization, and such indigenous community members will be less able to compete in the increasingly open and competitive world in the future, depriving a nation.

The formulation of the problem above becomes the basis of this community service, finding possibilities on how an egalitarian education-based parenting education strategy can improve the parenting skills of young mothers in educating their children to have high self-esteem. This community service is designed with the theme *Rumahku Madrasahku*, meaning my home is my school in the Indonesian language. It is to improve the role and capacity of young mothers as egalitarian educators in Bajo Community in Leppe Village, Soropia Sub-District, Southeast Sulawesi.

This community service program was developed using two significant theories, self-esteem, and Bronfenbrenner's (1977) ecological theory. Based on these two theories, the program strategy is developed by considering religious issues, adult education, educational psychology, and local knowledge. Therefore, a transdisciplinary approach involving education, psychology, sociology, Islamic teachings on egalitarian principles or equality between people, and the principles of adult education (andragogy) are used to develop educational strategies and models to enhance parenting knowledge and skills. Islamic teachings become an entry point as the Bajo Community in Leppe Village are all Muslims.

When a woman becomes a mother, she does not automatically acquire parenting knowledge and abilities, and this condition is more complicated if women become mothers at a young age. Hasniran (2019) studies underage marriage in two villages—Bajo Indah and Leppe—in Soropia and identifies some adverse effects of underage marriage on various aspects of life, including the likelihood of divorce, the quality of education, the financial situation, health, and psychology. However, the quality of parenting in the families of couples who marry at a young age has not been investigated. Therefore, this community service activity focuses on enhancing childcare quality for married couples under the age of 19.

Gunarsa (2016) defines a parenting pattern as a series of active behavior efforts by parents when interacting with their children. Parenting as a behavior can originate from anywhere, but it is primarily influenced by the parenting experiences during childhood. The parenting experience includes societal values and habits that individuals reproduce daily. Consequently, changing parenting patterns is a difficult task. The approach to overcoming this problem arguably requires more than one discipline to address the issue.

## **2. The Theoretical Basis of the Parenting Education Program**

The parenting education program, *Rumahku Madrasahku*, is aimed at young mothers. This program aims to improve the ability of mothers to educate their children to develop positive self-esteem. The concept of self-esteem is studied in the discipline of psychology, and the learning process is arranged based on the discipline of education, especially addressing andragogy. Sources of self-esteem come from several cultural and religious values already held by the Bajo community. Therefore, sociocultural aspects—especially

regarding self-identity and Islamic religious values—must be considered in preparing this parenting education program.

In this study, self-esteem refers to self-assessment or self-evaluation (Cast & Burke, 2002). Typically, self-esteem consists of two components; group or collective self-esteem and individual or personal self-esteem. Group self-esteem refers to how individuals perceive and value themselves as group members (Luhtanen & Crocker, 1992). Individual self-esteem is a measure of self-esteem regardless of group membership. Thus, it relates more closely to the individual's feelings and assessments of themselves (Porter & Washington, 1993).

Multiple interviews with college-educated Bajo children indicate they are generally proud to be Bajo. Among the reasons cited were pride in the people's simplicity and modesty, seafaring prowess, and strong bonds of unity and mutual respect between fellow Bajo people. These statements indicate that people have a strong sense of self-worth as Bajo people. However, personal self-esteem does not always run in parallel with group self-esteem. This preliminary conclusion can be drawn based on the conduct of Bajo students in school. According to Aldi, a Bajo child and student, when he first started school, the Bajo kids frequently separated themselves from their non-Bajo friends in their free time or going out to play. Some went to the back of the school to socialize with the other Bajo students, while some remained in the classroom. Aldi also said that Bajo children frequently feel inferior to non-Bajo friends, particularly regarding lifestyle choices such as clothes and possessions such as cell phones and motorbikes.

Multiple studies explicate the connection between ethnic group identity and self-esteem. Ethnic identity and self-esteem are distinct, but both contribute to the perception of academic self-efficacy (Smith et al., 1999). For instance, Umaña-Taylor's research on Mexican adolescents revealed a significant link between ethnic identity and self-esteem (Umaña-Taylor, 2004). The stronger a person's ethnic identity, the higher their self-esteem. The study also explains that controlling for mothers' education, ethnic identity becomes stronger. This indicates that mothers play a crucial role in the formation of self-identity as a component of ethnic identity.

The remaining question concerns the growth and development of self-esteem and ethnic identity. According to a study on African-American adolescents, ethnic identity is more closely associated with community involvement and positive outsider appreciation of their tribal heritage (Blash & Unger, 1995). Self-esteem is influenced primarily by parental encouragement. Similarly, Bámaca et al. (2005) found in Latino adolescents the effect of fathers' and mothers' parenting behavior on the self-esteem of sons and the effect of mothers on the self-esteem of daughters. These studies demonstrate that the home environment, specifically the role of parents, significantly impacts the development of children's self-concept and self-esteem, whether positive or negative, high or low.

The source of the community's self-respect and pride is a further issue that must be resolved. The sources of personal and group self-esteem are distinct (Blash & Unger, 1995). The role and support of parents appear to have a more significant impact on personal self-esteem than the outcomes of social interaction in the surrounding community. In contrast, society plays a more significant role in the formation of ethnic identity.

The results above validate Bronfenbrenner's (1977) ecological theory. The theory holds the viewpoint that explains personality development by considering external factors, namely, the environment surrounding the individual. This ecological theory explains that a child's development is surrounded by a circle of relationships—microsystem, exosystem, macrosystem, and chronosystem. The microsystem has face-to-face relationships with influential people, such as parents, friends, and teachers, which is the smallest circle. This circle is where children live their lives every day and where they grow and develop. Beyond this is a circle known as the exosystem, whose influence on the development of children is not as direct as that of parents. In addition, there is a macrosystem circle that consists of the prevalent cultural situation and the socioeconomic circumstances of the community. Next is the chronosystem, which includes the nation's history and a more global overview of the state of the world (Bronfenbrenner, 1994).

This community service program employs an egalitarian approach to education, emphasizing equality within a social context (Lynch, 2001). In the design of research-based service, egalitarian education is interpreted in two domains. First, egalitarian education seeks to develop children's positive attitudes toward themselves, foster their self-confidence, and make them feel proud of themselves so that they do not perceive the presence of others as threatening. Because they value themselves, children will find it easier to get along and interact actively and positively with others. From this egalitarian attitude, it is hoped that other positive attitudes will emerge, such as being inclusive and respecting people of different cultures and ethnicities (as multicultural characters). Second, egalitarian education also refers to how egalitarian education occurs, focusing on egalitarian parenting practices within the family. Some indicators that a parenting style is egalitarian include reciprocal processes (Kuppens & Ceulemans, 2019). Some approaches consist of the following: parents establish rules that children must follow, but children can also have an opinion; parents are willing and able to listen to their children; and parents seek an amicable resolution jointly. It is expected that children raised with this style of parenting will have higher self-esteem, better self-confidence, and adequate social skills.

In this program, egalitarian education was developed following Islamic teachings that the status of all people is equal. A person is evaluated regardless of their background, gender, social group, nationality, ethnicity, and socioeconomic status. Respect is based on a person's actions, not on who they are. Islamic teaching explains the position of noble individuals in terms of their piety, which means that their esteem is closely tied to all their actions and not their gender, nationality, or ethnicity. As a religion that is *Rahmatan li al' alamin*, Islam views all its members equally and does not tolerate any form of discrimination.

The objectives of this community service program are divided into short-and long-term objectives. The short-term objective is to increase mothers' knowledge and understanding of the role of self-esteem in children's growth and development, the adverse effects of low self-esteem, and the significance of higher self-esteem in children. The long-term objective is to create a community of dependable and skilled mothers fostering healthy self-esteem and motivating children in both the family and the wider community; however, this article only discusses activities in short-term programs.

### 3. Methods

This community service was performed following Participatory Action Research (PAR), prioritizing the value of experiential knowledge of the participants who experience problems to generate new knowledge (Cornish et al., 2023). The approach encourages social change while looking for strategies and solutions through four principles: acknowledging direct experience, learning through experiences to generate new knowledge and make changes, a transformative process to create relations and environment, and collaboration through dialogue. This approach is relevant for a university-based program to build the capacity of the participants for collaboration, analysis, and action.

Housewives under the age of 35 were invited to participate in this *Rumahku Madrasahku* program. The target number of participants was 40, but typically, only 30 to 35 people attended each meeting. The participants were mothers who were married between the ages of 13 and 29, with 40% being married between the ages of 13 and 19 and the remainder being married after the age of 20. Their educational backgrounds ranged from elementary school (30%), junior high school (43%), high school (20%), and college (6%). The number of children per family ranged from one to eight.

Table 1. Formulation of *Rumahku Madrasahku* program in Leppe Village

Timeframe	Points of Discussion	Method/Activity
First-Day	<p>Participants can explain the differences before and after marriage.</p> <p>Participants can talk about the positive aspects/advantages of becoming mothers.</p> <p>Participants can understand the child's position as a gift entrusted by Allah subhanahu wa ta'ala (Allah SWT).</p>	
Second-Day	<p>Participants can explain self-esteem.</p> <p>Participants are aware that humans are created with the capacity to live.</p> <p>Participants can realize the importance of children having good self-esteem and self-confidence.</p>	<p>a. Sharing session</p> <p>b. Dialogue</p> <p>c. Lecture</p> <p>d. Reflection</p>
Third-Day	<p>Participants understand parenting strategies that can increase children's self-esteem.</p> <p>Participants can be motivated to learn how to encourage children to have good self-esteem.</p> <p>Participants have the awareness that humans are created with the potential to live life.</p> <p>Participants can realize the importance of children having good self-esteem.</p>	<p>e. Assignment</p>

The *Rumahku Madrasahku* education program-related parenting in this program begins with preliminary research. It continues with the problem inventory, the development of an intervention strategy and a parenting education development model, a plan for implementation, an evaluation of the program, and follow-up activities. The program used several counseling methods based on PAR, including lectures, questions and

answers sessions, sharing experiences, and assignments. Each activity consisted of three 2-hour meetings held in the afternoon (from 3 to 5 pm) at the Leppe Village Hall (Table 1). The room was arranged without chairs, with people sitting in a circle on the floor. This arrangement aimed to make the participants feel at ease, and the information flow was not unidirectional to promote the program's prevalent method of sharing experiences.

#### **4. Parenting Education Activities in the *Rumahku Madrasahku* Program**

Based on the above formulation (Table 1), the *Rumahku Madrasahku* was conducted as a three-day series of activities with specific aims or content related to egalitarian education-based parenting. The program is developed so that the participants can gain an understanding of self and the positioning of children in the family, develop an awareness of self-esteem and its importance for their children, and, lastly, create a strategy to encourage the self-esteem of the children.

##### **4.1 First-day program**

The first meeting on October 12, 2021, began with an icebreaker activity and was followed by the introduction of the team and participants, the explanation of learning objectives, and an agreement on learning rules. Instructions were given as guidance for each activity. The first meeting aims to identify the conditions of self as an individual before and after marriage and to be a mother. According to participants, there are different conditions of self before and after marriage, particularly regarding the new responsibilities such as caring for the house, husband, and children, which take up a significant amount of time. Some participants said they were happier when married, while others said they were more independent before marriage. This identification was typically provided by mothers whose marriages were recent or who married before the age of 19 years.

Meanwhile, a sharing session and questions and answers session were conducted related to positioning children as a temporary gift from Allah SWT and a sense of self-worth. The session was to share some materials with the participants related to the idea that people's glory lies not in their gender or ethnicity but in their willingness to do good and be useful. This material aimed to increase participants' awareness of their responsibility to care for children. The sharing session was interspersed fluidly with questions and answers.

The session incorporated a reflection from the participants regarding the discussed topic. Several participants explained that they had accepted the role of a mother even though, initially, they felt uncomfortable as young mothers, as some of them expected a child before marriage and got married due to unforeseen circumstances, such as getting married early during their junior high or high school year, causing them to drop out of school. Participants understood that they are responsible for educating their children with good parenting so they can socialize and do well in school. This would be different from the majority of participants' condition who only completed high school or some who did not graduate with good grades from high school, middle school, or even elementary school. The first session concluded with homework assignments to identify the child's daily behavior and the desired behavior by the mother. The following session was agreed to be held on the afternoon of October 16, 2021. Participants requested the activity to take place in the afternoon because they had free time after completing their daily tasks at home in the morning and afternoon.



## **4.2 Second-day program**

Thirty mothers participated in the second learning day on October 16, 2021. The activity began with an icebreaker and a review of the first meeting lesson. The participants were encouraged to explain what they had learned at the previous meeting and report on their homework regarding identifying the results of the child's daily behavior and communicating their expectations for it. The discussed behaviors also included the children's inattention to what their parents said, their reluctance to attend school, and their habit of staying late with friends. The participants also described their desire to gain respect from their children.

The following sharing session explained the idea of self-esteem, the sources of children's self-esteem, and the impact of self-esteem on children's behavior. The session aimed to construct the idea of self-esteem and increase the children's confidence. The presentation continued with discussions to identify mother-child interactions that can increase or decrease the child's sense of self-worth. The participants were arranged into three groups, each led by a team member. On large sheets of paper, participants were instructed to write the positive and negative aspects of mothers' dislikes. The paper was then affixed to the wall and read by the group's representative. The participants appeared to identify more with the negative characteristics of their children than with the positive characteristics. Only one group listed more positive than negative characteristics about their children.

To keep the participants focused and enthusiastic, icebreakers were used once in a while. The session then moved on to discussing and explaining parenting strategies to increase children's self-esteem. It began by recognizing that all children, as god's creations, must have the same potential as other children. Existing parenting experiences are examined collectively to determine which can increase a child's self-esteem and which might decrease it.

Afterward, the reflection activities began when participants realized that a variety of child-directed behaviors had a negative effect on children's self-esteem. Participants comprehended the relationship between children's self-esteem and their daily behavior at school/study and at home. At the end of the second day, participants were instructed to observe the interactions between themselves and their children at home, to be presented at the subsequent meeting. Participants and the team agreed on October 19, 2021, at noon for the next meeting because the team would conduct evaluation activities and follow-up plans after the second-day meeting.

## **4.3 Third-day of learning**

On the third day of learning, October 19, 2021, 35 mothers were present. The activity began with an icebreaker and a review of the second day's lessons. Participants presented their assignments concerning the identified outcomes of interactions with their children at home. Some participants stated that they have been more accommodating of their children's desires to prevent them from crying. Others asserted that when children make mistakes or misbehave, they would typically pinch them as a form of physical reprimand. Some parents asserted that their children exhibit the expected behavior, citing other children as role models. They were more likely to respond when their child misbehaved than when the child behaved appropriately.

The activity was continued with a lecture and question-and-answer sessions regarding the duties and responsibilities of mothers and parenting. The discussion also covered

the topic of how mothers can improve their current parenting abilities, a formulation of strategy to increase the self-esteem of their children. The reflection activities revealed that participants were aware that they had been focusing more on children's undesirable or negative characteristics and less on their potential or positive characteristics. In the end, participants expressed a desire to develop a more positive parenting style.

#### **4.4 Evaluation of the three-day parenting education program**

The program implementation evaluation model was carried out using the participants' self-reflection at the end of each activity in each session. The results obtained through self-reflection were used as one of the information sources for planning and implementing the following program. There are two types of evaluation—process evaluation and outcome evaluation—to evaluate the process by following the action–reflection–evaluation cycle, which can be carried out at any time or in each learning activity. The final evaluation will be carried out at the end of the program to find out how successful the program is by using interview data collection techniques and open survey sheets.

Several challenges were experienced in organizing the *Rumahku Madrasahku* program, such as the presence of the children of the participants, which often disrupted the learning processes. Participants brought their children to this meeting because there was no one to look after them at home. Moreover, the village hall used for the program has an open setting so that anyone can come and interrupt anytime.

However, due to the varied characteristics of the mother participants in terms of age, the activities became dynamic. Initially, the invited participants were under 35 years old, but several were above that age. The situation eventually provided positive benefits because the experience of mothers who have been married for a long time can be shared with younger participants. However, parenting behavior changes cannot be immediately known through this activity. Further time and assistance are still needed so that new knowledge about egalitarian parenting can be embedded into mothers' daily care.

### **5. Results and Discussion**

The Leppe Village's social capital has been mapped through a focus group discussion. There are mothers with advanced degrees, and the Soropia subdistrict has excellent human resources overall. Similarly, some mothers are educators. Several mothers have children who attend college. Mothers who can send their children to college demonstrate a sophisticated understanding of the significance of education, and these mothers can be the source of social capital to improve the quality of parenting, particularly among young parents, both newlyweds and young couples under 19 years old. Such social capital becomes essential for this program and is intertwined in many ways. Based on the implementation of the *Rumahku Madrasahku*, two aspects can be highlighted:

#### **5.1 Changes in knowledge and attitudes toward parenting patterns**

The three-day learning activities have enhanced the participants' knowledge of three main topics: (1) They learned that humans (children) are god's creations endowed with equal potential, so every child has the same opportunity to become a successful adult; (2) The children are a mandate from Allah SWT, and therefore parents are required to provide a proper upbringing; (3) Participants comprehended the concept of self-esteem,

its influence on child development, and parenting strategies that can boost children's self-esteem. Such conclusions were delivered through reflection activities at the end of each meeting and interviews/discussions during evaluation and follow-up meetings.

Such conclusions indicate that changes in knowledge and behavior in parenting have been learned and can be expected from this community. The sequential learning processes in this program become essential in modifying parenting behavior. Knowledge, attitudes, and behavior are closely related since, in general, knowledge is the starting point for modifying attitudes and behavior. According to Myers (2012), attitude consists of three components: cognitive experiences such as beliefs, knowledge, and memory; practical experience (emotion); and behavior (choice and action). These three aspects are not separate from each other but constitute a cognitive system (Mar'at & Kartono, 2006), suggesting that the cognitive aspect is the basis for behavior modification. Individuals' knowledge about egalitarian parenting (parenting that increases self-esteem) learned in the program will likely shape their attitudes toward the parenting pattern because the acquired knowledge will influence their emotions and desire to act concerning their interactions with their children.

## **5.2 Challenges of parenting patterns change**

The micro-circle consists of mother-child relations; however, changes in parenting patterns cannot necessarily be made only by the mother. The implementation of an attitude is behavior, which determines whether the cognitive aspect of an attitude in the form of knowledge will result in an action. Despite the parent aware of egalitarian parenting, it is not always used in educating children. The joint participation of both parents also plays an essential role in altering the taught parenting pattern. It is recognized that fathers play a crucial role in their children's self-esteem due to their essential parenting role. Likewise, research by Risnawati et al. (2021) showed that fathers' involvement in parenting contributed to adolescent self-esteem by 38%.

Additionally, as described by Bronfenbrenner's (1977) ecological theory, environmental circles play an important role. Parenting patterns are also influenced significantly by factors outside the smallest layer (the family) of a more extensive macro system. Outside the home, parents' work, directly and indirectly, affects the domestic situation or the exosystem. Most of the Bajo fathers work in the sea for quite some time. His frequent absence from home reduces the time he spends with his children at home. As fathers, they have worked outside the home, which consumes a great deal of energy, so returning home is a time of rest. It would be a problem if a father do not have a caring attitude toward their children's development due to the view of parenting as the mother's responsibility.

A macrosystem circle consists of the prevalent cultural situation and the socioeconomic circumstances of the Bajo community. Several parenting habits experienced and practiced in the Bajo community have been passed down from generation to generation, with various cultures reinforcing them. As explained, the Bajo people or the *Sama* positioned themselves as the ingroup and the *Bagai* people (other than the Bajo) as the outgroup. This identification of an ingroup and outgroup makes them judge themselves differently from others, especially during the interaction with land or local people. In social interaction, the Bajo people seem to position themselves as a second-class society; at the same time, other ethnic groups have a poor understanding of the Bajo people (Madlan et al., 2014).

This self-identification is then projected onto themselves and their family, including their children. Consciously and unconsciously, a person's self-esteem can be influenced by their feelings, inside and outside the group, and this value is then transferred to their interactions with their parents.

The outermost layer of the environment is the chronosystem, which consists of the nation's history and a more globalized worldview (Paquette & Ryan, 2001). The world's global conditions, such as the advancement of information technology and freedom of the media, affect every village, including Leppe Village. The use of social media has become widespread and could become a boomerang for its users if it is not coupled with media literacy. The values in relationships between the sexes and between generations presented on social media may be vastly different from those taught at home and in their immediate environment. The Bajo children can be easily exposed to such information, as they cannot filter various information yet.

Aside from the two aspects above, participation and support from the more extensive system become influential factors for the program. The success of the *Rumahku Madrasahku* program requires the participation of all parties in the ecological layers described above. Outside the family and community, some regulations must take into account a variety of factors, including the social roles of institutions/agencies such as the Ministry of Education and Culture, the Ministry of Social Affairs, the Ministry of Religion, and public health office, when determining what regulations are made.

Similarly, the village government and the village residents are very accepting of the outside community. Openness and acceptance of non-village residents is a great social asset because social interaction between non-village residents and institutions/foundations can be mutually beneficial. However, there has been no additional evaluation of the program's efficacy implemented by several institutions/agencies that have visited Leppe Village. Therefore, there must be a systematic collaboration between the Leppe Village community and institutions/agencies so that they can assist in Leppe Village sustainably.

## 6. Conclusion

Learning from Bronfenbrenner's Theory (1977), this study shows how parenting education can be started from the family, the micro-circle. The children need to receive a quality education while still in the family setting, and therefore, the parent should possess appropriate knowledge and behavior for the intended outcome. However, due to various circumstances, not all married couples can immediately become good parents and provide good parenting for their children. Parents who marry at a young age and the social conditions they live in may be unable to support parenting styles that foster self-esteem in children, which would be the case in Bajo Community in Leppe Village. To foster good parenting, particularly in young parents, such educational programs like *Rumahku Madrasahku* are required as a form of continuous and systematic assistance.

This study clearly demonstrates that the concept of self-esteem of children becomes crucial and should be addressed in the parenting education. Cultural differences can make it difficult for Bajo children in Leppe Village to interact with and adapt to other than Bajo communities on an equal footing. Conversely, children's self-esteem plays an

essential role in interacting with others, bolstering motivation in the event of failure, and completing and continuing higher education. The *Rumahku Madrasahku* program has initiated the first phase of providing children with understanding, awareness, and parenting skills that can boost their self-esteem. It is hoped that in the future, a healthy sense of self-worth can provide a basis for children to face the future with optimism and dare to compete with outsiders.

This parenting education program model can be applied to homogeneous communities who prefer to live with their community, remotely or marginalized, and tend to refuse to expose themselves to outgroups because of low self-esteem. Also, programs to strengthen human resources in remote communities must be accompanied by a sense of self-confidence that places itself on an equal footing with people outside the community. The program has also attempted to combat this community's high educational dropout rate by integrating cultural, religious, and various scientific disciplines into a multidisciplinary strategy, such as psychology, sociology, and education. However, the program must collaborate with all institutions and institutions that engage in community engagement in Leppe Village to improve their ability to care for young parents through positive synergy.

#### **Author Contribution**

Ros Mayasari and Muh. Alifuddin generated ideas and developed the theory, led the project, and wrote most of the article. Rahmawati and Hasniran led the design process with students. Nanda Ayu Puspita Sabil and Andi Arif Walhidayat edited the final draft. All authors discussed the result and contributed to the final manuscript.

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#### **Declaration of Conflicting Interest**

There is no conflicting of interest for this manuscript.

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