

Failed grandparent parenting from a positive psychology perspective

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Abstract: The phenomenon of workers looking for work in big cities or abroad is rife in Indonesia, also known as migration. So workers care for their children by entrusting them to their grandparents at home. This study explores the upbringing of grandparents who are considered to have failed in nurturing their grandchildren in Puring District, Kebumen. The method used is a phenomenological study with a qualitative approach. Data collection techniques using observation, in-depth interviews with three grandmothers, and analysis phenomenologically reductive. The results of this study indicate that residents of Puring District, Kebumen are one of the areas where residents migrate as laborers. The care for the children of migrating workers is passed on to grandmothers at home without any parenting knowledge. The failure of parenting grandparents is caused by a form of parenting based on fear, ignorance/neglect, and parenting without exemplar, resulting in the behavior of grandchildren who are lazy, spoiled, rarely worship, rude speech style, and promiscuity.

Keywords: Grandparenting; parenting; positive psychology

Introduction

One of the basic foundations to be strengthened and continuously developed in the effort to create children with cheerful character, behavior that shows self-harmony, healthy personality, and showing mental functioning is the process of parenting children. It is created from an early age to create parenting that is polite, healthy, prosperous and without any conditions (Salim et al., 2022). Parenting is carried out by people who are considered capable of being “sticky figures” for children (Hartman, 2018), so with the positive functioning of “sticky figures”, children will grow into people who have close companions, figures who motivate and protect, as well as setting children up (Affrida, 2018).

The attached figures who protect do not have to be biological parents because at the level of reality, there are biological parents who are not attached to their children and do not become someone admired or emulated by their children (Steele, 2018). Another thing is also because parents, whether father or mother or both, did not stay “side by side” since childhood with their biological parents and entrusted their care to other people (Lin & Chenyang, 2018).). For example, to aunts, uncles, grandparents, or one of the two (Dhiu & Fono, 2021). It does not create a “deep attachment” between children and parents.

One of the attachment figures of surrogate parenting from biological parents is generally a grandmother or grandfather or both, who gets the task of caring for the grandchildren entrusted by their biological parents for various real reasons (Fono et al., 2019). One of the main reasons is economic factors, which cause many biological parents to hand over parental rights to grandparents (Rahmatullah & Chaer, 2020). Meanwhile, parents, either single parent or both, try to find a decent living abroad to become external migrant workers or prefer to become internal migrant workers, namely within the country (Widodo, 2020).

When parenting has changed hands, from first hand to second hand, which in this case is grandma or grandpa or both, it means “absolutely the process and result of parenting” is in their hands. It is because parents generally leave their children when they are young and are left entirely to grandparents to be cared for (Dayton et al., 2018). Sometimes the child grows according to the creations or products of the grandmother or grandfather (Li, Cui, Kok, Deatrick, & Liu, 2019). When the creation process is positive, it will birth a positive generation. In contrast, if the creation process is negative, it will give birth to a harmful generation (Young,

Duncanson, & Burrows, 2018). The product of caring for the grandchildren depends on the workers and how their grandmother or grandfather takes care of them.

The above aligns with what happened in Puring District, Kebumen Regency. Based on the findings of the researchers' observations, it is one of the well-known Kebumen areas as a sender of external and internal migrant workers whose number is not small. Generally, they migrate due to economic factors, which in the end entrusts the care of their children to the people closest to them, namely their grandparents or some are still alive, only the grandmother or only the grandfather, or when they are placed in the care of two old people, but in the course of parenting only one of them remains, namely only grandmother, or only grandfather because one of them died.

Migrant workers are generally married and have families, according to the Puring Kebumen Sub-District Head, that:

"One of the reasons their "citizens" migrate and become migrant workers both internally and externally is because they want to improve their family's economy. So they are forced to leave their children, and entrust them to their parents, so they can support their families and prosper the family." (Interview with Mr. Sugito Edi Prayitno, who is also Acting Head of Puring Kebumen Sub-district, 15 December 2021)

According to the Head of the Puring Kebumen Sub-District, the Puring District Government has not collected data regarding the number of its citizens who migrate and become external and internal migrant workers. Even so, the Puring sub-district admits that many residents are migrant workers and entrust parental rights to grandparents or both.

The problem was reiterated that only some grandmothers or grandfathers cared for their grandchildren without using healthy parenting principles. As a result, many grandchildren were "incorrectly raised, or failed to produce products in parenting". They grow into individuals who fall into the "self-dehumanization" category, meaning they do not humanize themselves. As proof, many grandchildren grow up as teenagers and adults with results that do not have good morals, affection, and spirituality. As stated by (Seibert & Kerns, 2009), one of the sources of failure in parenting is the lack of understanding of primary and secondary caregivers about authentic parenting; they assume that the most crucial thing is parenting, regardless of the rules that must be fulfilled in the world childcare, this was also acknowledged by the Puring Kebumen Sub-District Head, who said that there were several reasons why children grew up wild, and lacked a sense of morality and minimal affection, some of which were: the parenting model of grandparents or both which was without basis complete knowledge of parenting of grandchildren. It means years of parenting needing to be equipped with the knowledge to raise good and healthy children. They generally only equip themselves with the old style or model of parenting, which was given to them by their parents. As a result, the transfer of value and transfer of parenting leaves little impression on children or grandchildren.

In general, the village community, in this case, the grandparents, are residents who do not have a higher education. They only graduated from elementary or junior high school, which indirectly influences how to raise and educate their grandchildren. Some grandmothers graduated from high school, but because they received a traditional upbringing from their previous parents, they followed the old tradition when educating their grandchildren today. At a minimum, it tends never to hold "village parenting studies" or "training to be good parents for their children and grandchildren", and there has never been a "special parenting study for grandparents" held by the village. It makes the residents need to learn how to care for and educate the best for their children and grandchildren.

Based on the reality above, the researchers explored the upbringing of grandmothers who were considered to have failed their grandchildren in the Puring Kebumen District. The results of this research can be used as an in-depth understanding of lousy parenting and

parenting that grandmothers should not live for their grandchildren. Thus the grandmothers will be able to produce positive care for their grandchildren.

Method

The research approach used is phenomenology, which pays more attention to individual subjective experiences (Kuswano, 2009). The researcher uses a phenomenological approach because it relates to the subjective experience of grandmothers in caring for their grandchildren entrusted by their parents due to being external migrant workers. This approach is considered appropriate because it digs deeper into what experiences have been lived and gone through while raising their grandchildren.

The participants in this study focused on two types of primary informants: grandmothers as actors who cared for their grandchildren and grandson informants as those who were cared for. There were three grandmother informants and three grandchild informants with predetermined informant criteria. At the same time, the secondary informants were the sub-district head and the village head. The location for this research is in Kebumen Regency, precisely in Puring District. The data collection method used in this study was a participatory observation, namely observations made with directly involved observers (Rachmawati, 2017). The interview used was an in-depth interview (Yona, 2006). The data obtained was analyzed reductively phenomenologically and identically during data collection (Gumilang, 2016).

Results and Discussion

1. The Reality of Raising Grandmothers for Migrant Workers' Grandchildren in Puring Kebumen District

Based on the results of observations, Puring Kebumen District is an area that sends many migrant workers both internally and externally. Internal migrant workers, on average, look for jobs in Bandung, Jakarta, and Tangerang, cities in Indonesia that are considered “money storages” and are assumed to be “easy money-making media”. However, they are manipulative (Novitasari, 2019). It means that it seems easy, but finding a decent and better life is still challenging.

As for external migrant workers, the targets are generally Malaysia, Brunei, Singapore, Taiwan, and Korea (Sugandi & Heryadi, 2018). Countries that get the title of “country that generates coffers of money” are hunted by job seekers (Cahyadi et al., 2021). Most Indonesian citizens use these countries as references (Aeni et al., 2019). It is statistical data from the National Agency for Placement and Protection of Indonesian Migrant Workers (BNP2TKI) from 2015-2022, which states that these countries are reference countries for external migrant workers, including residents of the Puring Kebumen sub-district (BNP2TKI, 2022).

Facts on the ground showed that migrant workers who work both inside and outside the country and who come from Puring Kebumen District, on average, leave their children behind and care for their grandparents at home. The workers have never thought about ways and methods of educating and caring for grandparents for their children. What workers specifically think about and generally outside of the area is “the important thing is that children, while being cared for by their grandparents, are physically safe, healthy, and do not experience physical pain”. The workers never think about the psychology and mentality of the children.

The developed assumptions and mindsets are traditional. The word “healthy” is always seen from a physical point of view only, not holistically, namely the child’s physical, mental, spiritual, and soul. What happened is the care of grandparents for their grandchildren seemed to have become a tradition from generation to generation; First, when parents migrate abroad and within the country in search of a decent income, then the tradition is for parenting to change

hands to grandparents, and that is considered normal. Grandparents will accept parenting with open arms, continuing the parenting relay indefinitely.

Second, when grandparents receive parenting, they think, “The important thing is that I take care of this child, that he grows up physically healthy, and looks big and fat”. The grandmothers almost partially adopted such thinking. Third, most grandparents have never thought about positive parenting for their grandchildren. Grandmothers only care for parents if they are accompanied by positive parenting knowledge. It ultimately complicates the situation, and the parenting results could be better.

This was emphasized by Mr. SEP, who is also the PLT Head of the Puring Kebumen sub-district, who stated:

"Most grandparents do not understand how to raise their grandchildren because they are not equipped with positive parenting skills. So that the care presented is, of course, the care it is. Even adopting parenting methods following what the grandparents experienced in the past". As a result, the parenting results are different than expected. (Interview with Mr. SEP, Acting Head of Puring Kebumen sub-district, 15 December 2021).

Mr. SEP's statement acknowledges that the average care provided by grandparents is based on something other than parenting knowledge. It means that the parenting applied is principled: First, parenting as it is; second, parenting to know; and Third, parental care, namely what is obtained from parenting for ancestors, then passed on to their grandchildren, without any change in parenting. When her parents raised her in childhood, she had no mature parenting knowledge. So, when she raised her grandchildren, she was also based on less mature parenting knowledge.

It increasingly shows that parenting science ideally must be owned and cultivated within oneself (Hoghughi, 1998). When there are parents who take care of their children, what is developed is “the science of parent-child parenting”; when grandparents carry out parenting, what is grown is the science of grandparenting, namely the science of how grandparents take positive care of their children. Their grandchildren can produce mature parenting products and work (Gimenez-Serrano, Alcaide, Reyes, Zacarés, & Celdrán, 2022). Likewise, if a teacher carries out parenting for his students, the parenting knowledge that is deepened is school parenting, namely how to create care for students while at school (Healy, Sanders, & Iyer, 2015).

The maturity of parenting results can be seen in the behavior of the children or grandchildren being cared for (Fono et al., 2019). Some are from speech or spoken language that show politeness, a flexible way of responding and solving self-problems, and not using excessive emotion (Strom & Strom, 2017). There is a religiosity side that continues to develop positively, as well as self-behavior that shows maturity and wisdom in life (Susiati et al. 1, 2020). It will ultimately be able to prosper itself and its environment. Although unfortunately, not all grandparents or biological parents themselves are able to reach the degree of “maturity in parenting” and can produce mature products.

2. The Behavior of Grandchildren Showing Failure to Care for Grandparents in Puring Kebumen District

It has been conveyed in the explanation above that there are important reasons. It showed why there are villagers who produce failed parenting products, especially those who become substitute caregivers for their children—grandparents—who become external migrant workers internally. In line with what was conveyed by the Puring District, in this case, the head of Waluyorejo Village, Puring Kebumen District, Mr. Tukijan (Interview in Puring on 15 December 2021), emphasized that several forms of failure in parenting by grandparents in

raising their grandchildren can be seen from several attitudes and behavior towards immature grandchildren, among which are:

Table 1. The Behavior of Grandchildren Showing Parental Failure Grandparents in Puring Kebumen District

NO	
1	They are too lazy to help their grandparents at home, and that is allowed by their grandparents.
2	They often use smartphones without any time limits and without being restricted by grandparents.
3	Too spoiled by his grandparents, and the two have never scolded their grandson if they are wrong. As a result, the grandson's behavior went wild.
4	Rarely pray, even if their grandchildren pray; in general, they only perform part of the five obligatory prayer times, and their worship behavior could be better. Since childhood, their grandparents paid little attention to their grandson's worship.
5	Rude way of speaking. The style of language sometimes needs to show an uneducated child.
6	Some grandchildren often wander and are rarely at home; this is allowed by their grandparents.

In addition, according to the Head of Sitiadi Village, Puring Kebumen District, Mr. Paryudi (Interview in Puring Kebumen, 16 December 2021) stated that other forms of failure of grandchildren to care for grandmothers in Puring, including:

Table 2. The Behavior of Grandchildren Showing Parental Failure Grandparents in Puring Kebumen District

NO	FORM OF UNPRINCIPLED GRANDSON BEHAVIOR
1	Their grandchildren often play truant; they wear uniforms to trick their grandparents. Grandparents often only realize that their grandchildren often play truant once the school provides information about the condition of their grandchildren who are not responsible for school activities.
2	Their grandchildren are not active in worship, leaving their activities to reading the Koran and rarely appearing at the mosque to pray. Unfortunately, the grandparents of these grandchildren are not experts in worship, so they often ignore the habits of their grandchildren.
3	Their grandchildren prefer to hang out with their friends, do smoking activities, and stay up until late at night. Nevertheless, the grandparents of this grandson did not dare to forbid it for fear that their grandson would be angry and emotional.

Some of the concrete evidence above shows that grandparents produce failed products in caring for their grandchildren through the non-positive character and personality of their grandchildren in everyday life. This behavior could have been caused by daily parenting that was not positive and did not meet ideal parenting rules. Such things result in parenting outcomes not expected by the parents, the grandparents, and the surrounding environment.

The actual condition of parenting by grandparents who were left with the burden of caring for their biological parents is indeed not an easy thing for grandparents to carry out, but in fact, what happened shows a real problem that the problem of parenting by grandparents deserves serious attention. Because if grandparents continue to undergo non-positive parenting, more and more failed products will be produced, ultimately harming many groups (Rayner, 1997).

Products that fail to love and nurture show the caregiver's quality (Adnan, 2020). The quality of caregivers is seen from several aspects; First, from the scientific aspect, how can a nanny want and be able to enrich herself with parenting knowledge or not? If a nanny is rich in parenting knowledge, her upbringing will likely be good, and she can spread goodness around her. Second, the psychological aspect, if a caregiver has a soul that lives and develops positively, they can transfer love and affection unconditionally because they have a healthy psyche. Thus the resulting product will likely have a healthy soul and develop positively. Third, the moral aspect, if a caregiver has positive morals, then when caring for themselves, they will be able to enrich those they care for with good morals and not engage in behaviors that make children immoral. Fourth, the spiritual aspect, is one of the most important aspects of parenting. If a spiritual crisis, the caregiver will significantly affect the spiritual development of those they care for, thus creating parenting products that fail regarding religion and religious behavior (Pertiwi & Muminin, 2020).

3. Forms of Caring for Grandparents for Grandchildren in Puring Kebumen District who are considered to be Failed

Several forms of parenting were mainly carried out by grandparents for their grandchildren, resulting in less than optimal parenting outcomes, in line with what was stated by the respondents, that is:

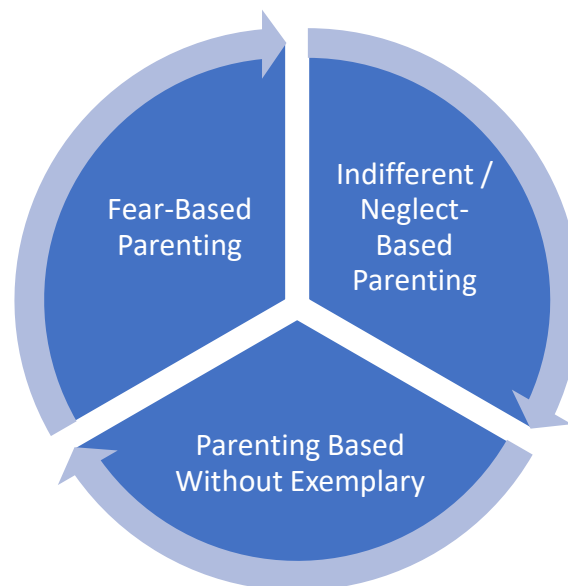


Figure 1. Forms of Caring for Grandparents for Their Grandchildren in Puring Kebumen District Who Are Considered Failed

The three types of parenting above are the conclusions of the failed parenting styles practiced by grandparents which significantly influence the development of their Fear-Based Parenting Based on what was conveyed by informants from Puring Kebumen District, it can be concluded that there are grandparents who have a fear-based parenting style for their grandchildren; it means that grandparents are afraid if they advise and give directions to their grandchildren, it will have an impact on anger, emotionality, their grandchildren will instead leave and reluctant to go home. Such things make the grandparents allow the actions and behavior of their grandchildren, even though they mentally reject it, but they cannot do anything about it. Because they are afraid that if they are banned, their grandchildren's behavior will become even more brutal. Generally, grandparents caring for their grandchildren are acting

like that. So what happened, the grandchildren's behavior became increasingly wild and difficult to control, making it difficult for the caregivers.

a. Indifferent / Neglect-Based Parenting

The type of care based on what was conveyed by informants District is indifferent parenting which in Javanese is known as “*jor klowor*” parenting. Indifferent parenting means that grandparents do not care about what their grandchildren are doing and are indifferent to supervision and care. For those who are critical that the grandchildren come home, are at home, regardless of what they do, grandparents do not care about that. In other words, grandparents are not concerned about the quality of care for their grandchildren. Quality is the umpteenth number in grandparents' upbringing; for them, the most important thing is that their grandchildren are physically healthy, strong, and not feeling sick, even though they are mentally and behaviorally ill. Thus the grandparents ignore them.

b. Parenting Based Without Exemplary

Based on what was presented, it can be concluded that there are grandparents who take care of them without showing “exemplary”; This means that the grandchildren are left to find their role models, without the grandparents who spend more extended time together and live with their grandchildren by setting the good and best example and role model. Ultimately, the grandchildren lost their attached exemplary figure, so they became wild and did not know what to do next. In this context, grandparents are unable to become role models and exemplary figures, most likely due to a lack of self-knowledge, so the victims are the grandchildren entrusted to them by their biological parents; this further shows the importance of the “exemplary self of a caregiver to anyone he cares for”.

Based on the explanation above, the three types of parenting shape the negative personality of grandchildren, especially children of migrant workers. The table below describes the characteristics of parenting of grandparents who are considered to have failed their grandchildren, i.e:

Table 3. Characteristics of Parenting Failed Grandparents

<i>Types of Parenting</i>	<i>Characteristics of Parenting</i>
<i>Fear-Based Parenting</i>	<ul style="list-style-type: none"> a. There is excessive anxiety from grandparents in educating their grandchildren, anxiety and fear of adverse reactions from grandchildren if advised. b. There is an inner war among the grandparents, seeing the behavior of their grandchildren. However, there needs to be courage for the grandparents to enlighten their grandchildren. c. There is discomfort in parenting because it is not based on healthy parenting. So that the grandparents, in the end, just let the behavior of their grandchildren.
<i>Indifferent / Neglect-Based Parenting</i>	<ul style="list-style-type: none"> a. There is indifference in upbringing, meaning indifference to what children want and how grandparents are welcome. b. There must be clear rules of the game given to the grandchildren about being noble in everyday life. c. Their grandparents needed to provide their grandchildren with direction, advice, or enlightenment; it was scarce even if it was done.
<i>Parenting Based</i>	<ul style="list-style-type: none"> a. Grandchildren have no positive role model to follow because the people closest to them need to show a positive model.

<i>Without Exemplary</i>	<ul style="list-style-type: none"> b. Grandparents do not set a consistent example, so their grandson experiences a moral crisis. c. Grandparents display unappealing behaviors to their grandchildren, so they lose a figure that is a source of inspiration for life. d. Their grandparents lacked knowledge about enriching themselves by example, so they could not regulate themselves to become inspirational figures.
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4. Analysis of Parenting of Grandparents Who Are Considered Failed in a Positive Psychological Perspective

The grand theory of this research is the positive parenting theory. According to (Salari R.S. et al. 1, 2014), positive parenting is carried out with great affection for children. It prioritizes the interests of children in order to create a warm relationship between children and parents or with those who care for them. In other words, if the child is not cared for by his parents as the core and primary caregivers, a healthy, warm relationship is hoped to be created with a substitute caregiver. Meanwhile, according to (Sanders, 1999), positive parenting is carried out in a supportive, constructive, and enjoyable manner. Supportive means giving treatment that supports child development, constructive means being positive by avoiding mindless violence or punishment and mental damage, and fun parenting.

Positive parenting of children also emphasizes a positive attitude and applies discipline based on love. The basic principle of positive parenting is how parents and caregivers value children. In essence, making children grow into individuals who are independent and responsible, have a positive character, and have a healthy-personalities. One approach to positive parenting is to speak softly, get used to exchanging stories, and provide time alone with the child being cared for, which will encourage the child to change his attitude. Apart from that, learn to control your emotions and be open; this can be one of the many ways to increase self-confidence.

Based on the three types of parenting for grandparents, it shows that the three types of parenting as follows: Fear-based parenting, indifferent-based parenting, and exemplary-based parenting, are types of parenting that are unhealthy and do not meet positive parenting standards. According to Mendler (2010), parenting must use the heart and the right techniques, not just using the heart without proper parenting techniques or only using techniques but not the heart. Shochib (2000) stated that parenting style should be based on the child's cognitive, affective, and behavioral health. Therefore parents or parties who "care" must help children form a holistic health climate; this is based on parenting, which ideally makes the child comfortable, feels cared for, gets a figure to be proud of, and is exemplary.

When a child gets an exemplary and inspirational parenting figure—although a substitute parenting figure—then according to (Rayner, 1997), it can be a motivation for children to get to know about themselves because they learn a lot from people who are the source of their inspiration; in goodness, virtue, behavior, thoughts, and various things that children need.

On the other hand, in parenting, according to (Schultz, 1977), one must be able to make peace with oneself, meaning that someone who is used as a caregiver or a substitute for parenting must be able to make peace with oneself and self-regulate. The reason is if you cannot live, it will disrupt stability in childcare. Making peace and self-regulation is the ability to process feelings when parenting, which of course, will find many incidents in parenting that will be "not in harmony with the heart", let alone seeing children's behavior that sometimes does not match what is expected.

As a result, parents cannot make peace with themselves and lack self-regulation, which causes parenting that is full of fear or anxiety. Various things that refer to parenting behavior

that is not positive (Schultz, 1977) revealed that self-regulation is a process carried out by a person to activate and maintain his thoughts, feelings, and actions to achieve goals (Husna, Hidayati, & Ariati, 2014); this means showing that the grandmothers why did they bring up parenting that was full of fear, did not dare to rebuke, and to advise that some grandparents did not care about their children's behavior and were indifferent to what was being done. Children or grandchildren and some parents have a crisis of self-figure; the lack of self-regulation of grandparents in parenting causes all of this. They cannot cultivate feelings, activate, maintain, and develop thoughts and positive feelings in parenting, so they do not fulfill maximum results. As a result, what were born are "failed parenting" children.

Suppose we refer to Brooks' (2011) statement that parenting is an effort made by parents to help children in order to build positive interactions. This climate is healthy, harmonious, and enlightening for children so that they will grow into mature individuals. Strathern (2011) also added that parenting is a relationship between a caregiver and the children being cared for. There must be elements of protection, education, and affection. So if you look at the type of care that grandparents apply to the external migrant workers' grandchildren, it can indeed be said that they have not maximized their parenting potential.

As concrete evidence, grandparents cannot build a healthy and interactive relationship with their grandchildren; they are still afraid of giving advice and are still worried that their grandchildren will be angry if they are enlightened. Likewise, sometimes they still do not care and do not want to know what happened and what their grandson was doing. The grandparents are busy with their affairs, and the grandchildren are also doing their own thing without the strengthening supervision of the surrogate caregiver; this shows that there is no healthy, positive interaction between grandparents and their grandchildren. The parenting climate that is built is not of superior quality because it is unable to create products of unconditional attachment between grandparents and grandchildren. As a result, many grandchildren commit immoral, asocial, minimal actions, and even spiritual crises.

Conclusions and Suggestions

The transfer of the upbringing of workers' children to their grandparents at home causes children to have lazy, spoiled behavior, rarely pray, have a rough speech style, and have promiscuous associations. This is caused by the upbringing of grandparents who do not have parenting knowledge in caring for their children; they only have an essential principle that their grandchildren are physically healthy, safe, and have no problems with illness. The failure of grandparents to take care of their grandchildren is due to parenting styles fear-based parenting, indifferent parenting, and parenting without good parenting; this makes children lose an attached figure as a role model. Such parenting is not in harmony with the construction of positive parenting models that are pre-children's soul, heart, and child-pro-mentality. Positive parenting intends to make parenting products calm, peaceful, and mentally healthy for children to grow healthy and positive. Therefore, there is a need for parenting knowledge for grandparents or grandparenting. Good grandparenting is parenting that is healthy cognitively, affectively, and in the child's behavior. Even though children are left by their parents to become migrating laborers, the parenting style of grandparents must meet the needs so that the child becomes a good and positive person during the developmental period.

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