

Role of Parents in Industrial Era 4.0 - Study In Kuta, Badung, Bali

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Abstract: *To build character over children, the role of parents is very significant. This role will undergo a change of form from time to time. Like for example in the era of industry 4.0, the condition is already different from several decades before. Nowadays is a digital era where the internet plays an important role. Utilization of the internet has become a primary need to connect one another. This certainly raises new excesses. People easy to access information from all over the world, as if the world is small. This condition certainly requires a change in parenting patterns to children, because they are from an early age have been accustomed to the use of gadgets. Children have been exposed so far into the virtual world that was formed. This condition was allegedly detrimental but could not be avoided. This is where the role of parents in educating, nurturing, breadwinners and religious transformation functions really faces challenges. If they fail to direct their children, the next generation will be buried in the rubble of civilization. However, if they succeed they will certainly build their own civilization with a strong character. What happened in Kuta, Badung will be the basis of this Study.*

Keywords: Role of Parents, Industry 4.0, Kuta.

I. Introduction

Parents are the father and / or mother of a child, both through biological and social relationships. Generally parents have a very important role in raising children, and designation as mother or father can be given to women or men who are not biological parents who fills this role. For examples: adoptive parents (due to adoption) or stepmothers and stepfather. According to Thamrin Nasution, parents are everyone who is responsible for a family or household chores which in daily life are called father and mother (<http://id.m.wikipedia.org>). The role of parents is as follows:

- a. Father: is as a life partner/ husband of the wife and guardian of children, plays a role as breadwinner, educator, protector and provider of security, as the head of the family, as a member of his social group and as a member of the community from his environment, also plays a role as a decision maker in the family.
- b. Mother: As a companion/ wife of her husband and guardian of her children, the mother has a role to take care of the household, as carers and educators of her children, protectors and as one of the groups of her social role as well as members of the community from her environment, besides that too, the mother can act as an additional breadwinner in her family.

So the basic functions of parents are as follows:

1. *Asih*: gives love, attention, security, warmth to family members so that they can grow and develop according to their age and needs.
2. *Asuh*: towards the care and needs of children so that their health is always maintained, so it is expected to make them healthy children physically, mentally, socially and spiritually.
3. *Asah*: to fill the educational needs of children, so they are ready to become independent in preparing their future (Effendy, 2004).

What other debt is said to be greater than this as a child? Because of the difficulties and pain that parents go through in giving birth and raising them, the parents have a very noble position in the teachings of Hinduism. In fact, specifically according to Shiva Purana, Dewa Ganeca was also subject to devotion to his parents. "By surrounding and worshipping you, Parvati and Shiva, I have surrounded the vast expanse of the earth with its oceans (Shiva Purana, Rudra Samhita, Khumara Khanda XIX.37), then Lord Ganeca continued" the sacred place for a child is the feet of Padma his parents. "

Thus the understanding of parents according to the teachings of Hinduism. Related to the concept referred to in this study, it can be concluded that parents are those who give birth, raise their children, who are then responsible for their birth and care, physically and spiritually, which are referred to as Father and Mother or other popular designations, which Hindu, registered as permanent residents in Kuta District, Badung Regency, by having children aged zero (0) years to eight (8) years or who were born in 2011

until now. This restriction refers to the year that the industrial revolution 4.0 era entered into force, ie since 2011, even those who are prioritized as research subjects are parents (father and mother) who are recommended by the Kelurahan (similar to village) through the head of the local environment, and both have professions or jobs and earn income in certain fields, for example tourism, education, culture, industrial factories and others. This is important because it relates to the techniques and obstacles faced by parents in carrying out their roles while responding to challenges in this era.

II. Discussion

Based on the results of field studies using in-depth interviews with informants that have been determined previously, it was found that in broad outline the role of parents in Kuta, Badung in dealing with the industry 4.0 era can be classified into four categories described as follows:

2.1 The Role of a Earner

Parents as the head of the family, especially father, are obliged to support, care for and meet the needs of their children. The father, as a symbol of the giver of seeds, is obliged to get a decent income in order to prosper his wife, children, and their families. Father and mother together support each of the household chores, making a living, and worshiping gods. Because of the diversity and vitality of the task, parents become very glorified in the teachings of Hinduism. The next verse even mentions that God is a symbol of mother and father (*purusa-pradana*) that fills the universe. Therefore also, then Father and Mother are the manifestations of God on this earth. God is the most accessible to children. God of love, for all time. In Manawa Dharmasastra (IV.3, IV.15) it is stated that making a living must be in an impeccable way, based on the Dharma.

*"Yatram atra prasiddhyartham swaih karmabhiragarhitaih,
Aklecena carirasya kurwita dhanasamcayam."*

"For the purpose of getting something to support life, he should gather his needs by running an impeccable business in accordance with his self-help without making himself too erratically difficult."

From the *sloka* above, it can be understood that in obtaining a living, it must be based on dharma. Earnings obtained by way of *adharma* in this case such as benefiting from prohibited things, both legally and religious norms, even receiving money for free are considered inappropriate. Money we can deserve if we have done something then money is paid as a *daksina*. Taking money that is not his right is *adharma*. Whereas the profit obtained by way of *dharma*, if used will bring physical pleasure. The use of money is also not used entirely for worldly-personal needs and pleasures, but also must be used in carrying out the ceremony, building a harmonious relationship between *pawongan* (human affair), *palemahan* (natural environment) and *parahyangan* (spirit). Hindus in Kuta Sub-district generally believe that parents who feed their children with *dharma*-based money, the energy obtained from food, will be a positive trait in the child, building a sense of affection and care for the environment. Having a seed of character that is firm, as a foundation to be a child of *Suputra*.

The way to make a living in the industry 4.0 era in Kuta District based on *dharma*, is by working in various sectors, especially the tourism sector. Most people are engaged in this field, whether as workers, providers of goods/ services, owners or just work partners/ businesses. The amount of income also varies, for indigenous people who are around the Kelurahan Tuban and Kedonganan, on average have side businesses in the form of shops, restaurants, sea fish business and others. For residents in the Kelurahan Kuta operate more in hospitality and similar services. For residents in the villages of Seminyak and Legian, many are involved in art shops, restaurants and similar businesses. For in this industry 4.0 era, aside from doing business manually, entrepreneurs and independent business people also utilize internet-based digital technology. Website, promotion/ discount, location sharing for shuttle services, Human resources data, and even government portals have also started using digital applications that make it easy to find government-related data in Kuta District. As conveyed by a resident named Ni Luh Putu Sri Purwita Sari from Seminyak Village in an interview in August 2019, he said that the people nowadays are very accustomed to using the ease of doing business and transactions. The purchase of goods and services supported by digital technology, provides convenience and transparency is very high. Even more profitable turnover, because of certainty. Buyers and sellers of goods/ services do not have to deal directly, but the transaction can be completed properly. According to her, sensitivity to see the era and to open themselves to learning, provides greater opportunities. It must also be understood that in making a living in this era, it is not only done by fathers or men in the family.

In this era, no less mothers and women who took part as breadwinners to meet increasingly complex needs. The needs of children today are very different from the needs of children in previous years. The need for internet vouchers has been transformed into a primary need, because various tasks and information from children's schools can be downloaded and operated via a parent's

smartphone or laptop. So is the importance of internet access for early childhood, for the purpose of watching children's videos, children's songs and some online-based education games. So the need for early childhood in the industrial era 4.0 in the Kuta District is quite high. In addition to clothing, food and housing, children also need time and a representative place to explore their talents and interests, by taking a few lessons, or just playing at the children's playground in the middle of this metropolis. And of course, to realize these activities, additional funds are needed which are not small, hundreds of thousands of rupiah per child in a month. As stated by Mr. Agus Putu Widiarta from Kelurahan Kedonganan in an interview in September 2019, as follows:

My child is now 2 years 9 months. When we (father and mother) work, our children leave with grandparents. At this age my child is very fond of imitating our behavior. Little did I know, this is an imitation processes. For that, we want children to imitate the good things of the surrounding environment. Because his age is still very early, what is needed is to play while learning. I admit, the children's playground that is free to open in our environment is very limited. So to invite children to be able to play safely and comfortably, we must bring him to the nearest mall. Play, while sometimes buying daily necessities. For each visit we spend around Rp. 50,000 up to Rp. 300,000 per child, and this is done at least 2 times a month, which means we have to prepare a tactical fund of around Rp. 600,000, - / month. A large enough fund, but there is no other choice.

Thus we know that things that are basic needs must be met first, then follow the needs of others. What was done by Mr. Agus Putu Widiarta is a solution to the needs of young children in this industry 4.0 era. According to Maslow (1943) with his needs theory, humans have a level of need that cones like an isosceles triangle. In the triangle it is illustrated that which is located at the bottom, most portions and becomes the most basic in human life are physiological needs, then followed by a sense of security, compassion, appreciation and self-actualization. Maslow hypothesized that after individuals satisfy needs at the lowest level, individuals will satisfy needs at the next level. If at a certain level but the basic needs are not satisfied, then the individual can return to the previous level of need. Maslow further said that the fulfillment of various needs is driven by these two strengths, namely deficiency motivation and growth motivation.

2.2 Role of Care

The role of care is very closely related to growing and strengthening life skills in children, so they can grow healthy, develop according to their age and be able to adjust to their immediate environment. Referring to the theory of the human ecological system developed by Urie Bronfenbrenner, that in the social context there are five environmental systems that range from interpersonal interactions to broader cultural influences. The five systems are explained as follows:

1. **Microsystems:** This environment is the smallest and most directly faced by the child, where he lives and interacts daily, directly. Includes home, school, peer group or community environment of the child. Interaction in the microsystem involves personal involvement with family, classmates, teachers, caregivers. This system is closely related to parenting to children. There are several types of parenting namely; (a) authoritarian pattern (parenting style that limits and uses punishment to sue children to obey orders. Set boundaries so that sometimes children do not get the opportunity to express themselves. This pattern causes children not to get along well in their social environment), (b) authoritative pattern (parenting style by giving children freedom but still being controlled within certain limits. This pattern allows for deliberation, warmth, and expressiveness. This pattern is related to children's ability to function socially, (c) permissive pattern (This pattern is divided into 2 namely indifferent permissive patterns, where parents are not involved in children's lives so that children become socially incompetent and lack self-control, whereas permissive indulgent, where parents are involved in the child's life through indulgence with a little limitation or control of behavior children, so that children become socially incompetent).
2. **Mesosystem:** This environment includes interactions between the different microsystems where a child lives. Involves relationships between home and school, friends and family, and family between families. This environment affects patterns of interaction and the way children communicate with individuals outside themselves, influencing their character.
3. **Ecosystem:** This environment is related to the relationship that might occur between two or more environmental settings. Environment that is not directly reached by children but also contributes to the child's presence. For example the work environment of parents, large family environment.
4. **Macrosystem:** This environment is the furthest, meaning that it has significance in influencing children. This environment is composed of the cultural patterns and values of the child, especially the dominant beliefs and ideas of the child, as well as the political and economic system. The cultural context involves the economic and social status of children, their race and ethnicity.
5. **Chronosystem:** This environment provides the use of a time dimension that demonstrates the influence of change and continuity in a child's environment. And can be a change, status, parental profession, address, changes in the order of society, as well as socio-cultural contexts that affect the child. For example; challenges of children living in urban areas.

Associated with the ecological system above, it can be seen the environmental relationship to the behavior of the child, which is also influenced by parenting patterns. Hinduism, through the book of Chanakya Nitisastra contains patterns of parenting based on stages of age as follows:

*Lalayet panca-varsani, Dasa-varsani tadayet,
Prapte tu sodase varse, Putram mitravadacaret.*
(Chanakya Nitisatra, Chapter III.18)

Fondle a son until he is five years of age, and use the stick for another ten years, but when he has attained his sixteenth year treat him as a friend.

In the above verse, it is said that when the child is 0 - 5 years old, take care of him in a pampered manner. When he is 6 years - 15 years, take care by giving tasks and responsibilities like a slave. And when he is 16 years and over, take care of him by way of friends. As for what is meant by pampering when he has not reached 5 years, is not by giving everything that is asked easily. But more intended is to indulge with more attention and affection, more care for what is needed, and pay more attention to psychological and mental development, also do not do violence both physically and psychologically, because children at this age are still very fragile and really need treatment from parents for the sake of survival.

This can be realized for example by cooking his favorite food, and do not too often buy and feed him fast food. Because fast food, nutritional content is not as good as home cooking. If both parents work, and it is an obstacle to preparing their own food, at least parents can ask for help and give confidence to the caregiver of the child, so that a menu makes a child's nutritional and vitamin needs can be met properly. In addition, it can also be expressed by taking time after work to bathe, comb her hair, ask what is being done all day and if necessary, ask if you want to go play outside the house in the near future. Thus an example of pampering, but still providing control.

In addition to health factors, child safety factors in this age range also need to be a concern and priority. Because at this age, children do not understand well, which are sharp and dangerous objects, which are dangerous actions, and what are the characteristics of strangers who intend evil, which needs to be anticipated by the child. At this age, in general, children should have a body posture that is appropriate for their age. For urban areas, especially in Kuta District, the majority of children in this area have ideal body shape, body weight and height. In addition to the average nutritional value that is quite well fulfilled, also because of the influence of the district's metropolis, which provides a variety of healthy eating facilities at the best prices. In addition, as observed by researchers, in Kuta District, free posyandu facilities are provided for children in their respective neighborhoods, by just coming to the local neighborhood/ banjar, which is usually done in the first and second week of the agreed month. In addition to getting immunization facilities, children also get nutritionally rich food additives.

In early childhood, children become thinner and taller. They need less sleep than before, and tend to experience sleep problems. They experienced an increase in running, jumping, throwing a ball and others. This causes children to lose their form of culture and begin to take on a lean and athletic form of childhood. As the abdominal muscles mature, the characteristic fatness of the baby slowly disappears.

Muscle and bone development (muscular and skeletal), makes children stronger. Cartilage becomes bone faster than before, and bone becomes harder and stronger. Gives a slimmer shape to the child and protects the internal organs. These changes, which are coordinated by the maturity of the brain and nervous system, result in the development of various motor skills. Increased capacity of the respiratory system and blood circulation builds physical stamina, and together with the development of the immune system to make children healthier (Papalia, Diane E, et al. 2008: 310-314).

With the condition of both parents who work, not only in the domestic sector, causing a limited time of interaction between parents and children. So that the pattern of communication began to shift, which is generally face-to-face, now changing to patterns of communication via digital electronics. Very talkative, since children aged 6 months, are invited to communicate via video calls by parents during recess at the office or during breaks, during which the child is together with the caregiver, who is usually a family member of father and mother, with the aim of seeing, asking how the child has eaten and in good condition. When children are over 2 years old, children begin to be given the opportunity to use their own smartphones by parents to just watch via YouTube or play games both offline and online.

As stated by Ms. Putu Ayu Susanti, who works as a PR at the Bhakti Rahayu Hospital in Denpasar, as well as a presenter of one of the private TV and MC freed in various events, on the occasion of an interview in August 2019, stated that because they both had to work, he took the initiative to leave his two children, the first 4 years old, and the second 1.5 years old for his parents in

Denpasar, on the grounds that it would be easier to control and be close to where he worked everyday. He also said that children are given the opportunity to use a smartphone, only the use is limited to a maximum of 1 hour per day. In addition to guarding the eyes of the child who is not yet mature, it is also to provide opportunities to have direct mating in an open space, as a form of bonding efforts for mothers and children. In daily life, for the nutritional intake of her children, this mother always tries to get up early and cook breakfast for all families. He believes that food is an introduction to love, the language of love, a form of responsibility as a mother, life preserver. Children are equipped with four healthy and five perfect foods that are varied so that children do not feel bored, sometimes they print shapes of rice and other carbohydrates in the form of children's favorite cartoon characters or simply arranged attractively to arouse second appetite baby. He admitted, that the tendency to eat food outside the home is really big, because the availability of various types of 'home-cooked' dishes that are sold freely near the house, as well as online facilities, food orders. However, it did not dampen his enthusiasm to cook more himself without MSG, with the quality of food ingredients that are well known. If a child makes a mistake, usually the parent, who in this case is more often the mother, asks the child first, why did it do so, then is given a warning. This parenting approach is authoritative.

Likewise, experienced by I Gusti Ayu Made Kartini from Seminyak Village in an interview in September 2019, he said that, children get their eating habits from the "rules" of daily eating at home. If both parents and extended family are accustomed to consuming slow food, then the child is also accustomed to eating this type of food, and is much healthier. Regarding child safety, she entrusts the child when he has to work for the family, because according to her the closest family is the most trustworthy person to care for her child. If on the way, children become resistant and hard to tell, then parents will usually give clear advice and boundaries. This parenting approach is authoritative.

Regarding parenting, further Diana Baumrid in her book Unpublished review of J.W Santrock's Children, 5th ed. (in Wibowo; 2008: 147-148) states that there is a very strong relationship between parenting styles and patterns of child behavior. Authoritarian parents, see the importance of unconditional obedience. They make children obedient and blind when children make mistakes. This type of parent is less warm than other parents. As a result, children with parenting become very closed, insecure, dissatisfied and undervaluing others. Unlike the types of parents with permissive parenting styles, parents generally give their children freedom of expression, there are no definite rules. Even if rules are set, prior communication with their children has been carried out; even punishment is something very strange; almost without penalty. Parental supervision of children is stable, because this is the key to parenting. Therefore, children who are cared for with this style of care tend to be children whose pre-school become very out of control and lack of expression. Compared with these two parenting patterns, there is one parenting pattern that is more widely used by established and educated circles, namely the authoritative parenting pattern. The type of parents in this parenting pattern is to respect the individuality of children, but still provide strict control. There are social restrictions that pay attention to the comfort and safety of children. They believe in their ability to guide their children, but also respect the independence of children. The relationship between parent and child becomes very harmonious, communicative. They try to always explain their logic behind the actions taken. So this causes children to feel cared for, and know that they are loved warmly. Children who are cared for by parenting tend to be independent, controlled, assertive, exploratory and contained.

Noting the pattern of parenting in Kuta District, the majority adopted an authoritative parenting pattern. Parents believe in their ability to care for their children, even though they have to face time constraints due to working outside the home. However, they continue to control the activities and safety of their children by entrusting more immediate care to their immediate family, while maintaining control through an online digital application. This provides a warm and communicative atmosphere between parents and children, as well as relationships with all extended families. Children with this type of parent, become very communicative and easy to get acquainted with something new that has positive value, such as when we were interviewed in the field. They look enthusiastic and very confident, even very expressive.

So why does authoritative parenting seem to be able to increase a child's social abilities? It seems that authoritative parents set expectations that are affordable and very realistic. They strive for things that become hopes with the support of their respective talents. When conflicts occur, parents are not reluctant to communicate their views and associate acceptable alternatives. For example, "if you don't make the stones that you find, where do you think they will be placed?". Internalizing this broader set of skills, not just the demands of certain behaviors, may be the key to the success of authoritative parents. Although Asian-American care is often described as authoritarian, the warmth and support that marks Asian-American family relations closer to Baumrid's authoritative care, but without emphasis on the value of American individuality, choice and freedom. Authoritative parents have less effect on the first generation, which might benefit from warm and supportive care but with tighter parental control. As stated by Mr. I Nyoman Ariya Wibawa, Head of the Urban Village Development Section in an interview in August 2019. He said that:

"Children born and raised in this era are very different from children who grew up in my time. Children nowadays easily complain, but want to be fast-paced, sometimes those kids are a bit frivolous when talking to older people. Yes, it may seem trivial, but remember my past time, things like that were very basic, everything was like, all taught to be obedient,

polite. Yes, but back to this era, it is unique for children to learn new things. Anything can be downloaded via Google, no exception new material, new things. For this reason, as parents in this era, they must be better at reading situations and understanding children well. Children should not be scolded constantly, it should be asked if there is a problem what is the cause. At best, before there is a problem, it is recognized changes in children's behavior. We as parents must provide opportunities for expression, but remember the social boundaries, and need to convey to children, that we support all their ideals that are positive. Supporting means is maximally pursued."

In fact, in this industry 4.0 era, parents must be smarter than their children. Must understand, must be willing to learn to use digital facilities, especially facilities that support online communication. Because, with this facility, control of children in cyberspace can be done quite well. Children who grow up and are cared for by an authoritative type are ideal in this era, provided that technology is used properly, according to their needs, and knows the time limit of its use. Parents also have to monitor the relationship between children and caregivers, because in their daily lives, conversations occur using spoken language. This is very important, because the early development of children's language, is obtained from the caregiver. If the caregiver is in daily Indonesian, then the child will tend to be actively speaking in Indonesian too, if the caregiver is actively speaking in Balinese, then the child will also follow. The thing to worry about is the use of inappropriate language even though it is not intended. At this stage of early language development, it would be very nice if the child is invited to communicate orally in various languages, both local and foreign languages.

2.3 The Role of Educators

The role of educators is related to the cognitive, affective and psychomotor functions of children performed by parents as a function of informal education. To carry out this role, parents must understand the physical and mental growth and development of their children who are still classified as early childhood groups. There are many factors that trigger children's intelligence, which originate from internal factors as well as external factors. The most dominant thing is the capacity and functioning of the brain and discipline as a form of habituation. Brain development is one aspect of a child's physical development that is very important for parents to understand. This is because the brain is the main determinant of the success of the education process. In other words, the structure and workings of the brain greatly affect one's intelligence. The brain is a human biological system that in addition to functioning to respond to challenges and opportunities that come at any time, can also increase alertness. Organized nerve cell activity will be felt as regular mental activity. In this case, McDevitt and Ormrod (in Desmita, 2011: 90) state that:

"The human brain is a complex organ that regulates basic physiological functions (e.g., respiration and heart rate, sensations of pleasure and pain, motor skills and coordination, emotional responses, and intellectual pursuits."

Likewise, Elizabeth B. Hurlock in her book titled *Development Psychology A Life-Span Approach* (in Desmita, 2011: 90) also states "growth and development of the brain and nervous system affects all aspects of the child's development". So even though the brain is just an organ weighing about 1.2 kg or 2% of all body weight, it has a very important role in carrying out bodily functions such as remembering, concentrating, drowsiness, thinking, emotions, behavior and so on.

While regarding aspects of its development, the brain is affected by the interaction of heredity and the environment. This is as stated by Johnson (1998), "the constructive process by which genes interact with their environmental to produce complex organic structures such as the human brain and cognitive processes it supports. Brain development starts from the prenatal period, which is about 25 days after conception. In the early stages of development, the brain looks like a tube with an uneven and very smooth surface. This tube contains cells and then forms pockets and chambers. These spaces are divided into three rooms namely forebrain, mid-brain (midbrain) and hindbrain. Aged 5 to 20 weeks, this brain space begins to operate producing neuron cells, continuing to increase in number, as new relationships form as a result of the entry of information into the brain. If the brain is supported by a component called myelin, it will be strong and last a long time. The myelination process takes place in the first years, in this process occurs in the prenatal period, which serves to develop motor skills, as well as the thought process. Thus in the prenatal period, the brain develops very quickly, especially in the number and size of nerve cells. Therefore, when a new baby is born, he can form simple relationships, such as breathing, suckling, swallowing, and crying.

When born, a baby's brain has 10 billion neurons. These neurons then form thousands of connections between neurons called dendrites. This dendrite experienced dramatic development until the baby was 2 years old, which became known as the child's golden age. However, myelination in brain regions associated with hand-eye coordination is not complete until the child reaches 4 years of age. Until the end of elementary school age, myelination in brain regions associated with attention focus has not been fully developed. The implication, children at the age of five will find it difficult to focus attention and maintain attention in the long term. However, when they enter primary school age, the range and focus of attention will be longer and stronger. Even in

elementary school and later levels, many educators believe that breaks will help to maintain children's energy and motivation for learning. When a child reaches the age of 3, his brain size is three-quarters of an adult's brain, by the age of 5 years or 6 years to 7 years, the child's brain size has reached two-thirds of an adult's brain, but has 5-7 times more connections between neurons than the brain 18 month old children or adults. Until the age of 8 years, a child's brain size can be said to be perfect, but the way it works in detail in the brain still requires time to develop fully (Desmita, 2011: 92-93).

In line with this, Rheingold (1985) In Diane E Papalia, et al (2008: 222-223), states that Habituation, a type of learning in which repetition or continuity of acceptance of stimuli (such as light beams) will reduce their attention to the existing stimulus. In other words, a similar appearance removes interest. As babies become more and more ordinary, they transform something unusual into something ordinary, something unknown into something known. If babies pay more attention to new stimuli than old ones, a phenomenon called novelty prevalence will occur, they show that they can distinguish new forms from old ones. Therefore, according to information processing theorists, they can definitely remember the old ones. Visual recognition memory is the ability to distinguish familiar cues from unfamiliar at the same time, by looking at something new longer than something old. Which in turn, forms the mental representation of the child in question. Which became the forerunner of the character.

In addition to understanding this, Piaget's theory, which divides the stages of child development into 4 stages of development namely; sensorimotor, pre operational, concrete operational and formal operational, can be a reference for parents to determine the stimulus in accordance with each stage of the child's age. Children aged 0 years - 8 years, classified into the stages of sensorimotor development and pre-operational.

At the pre-operational stage, ages 3 years to 7 years; they learn through symbols and near the end of this stage, they can develop intuitive concepts. At this stage there is a preconception period marked by the emergence of symbolic functions, namely the ability to make one thing represent something else. In this period there was a shift from curiosity of all things through hands to reflection.

As experienced by Mrs. Wayan Sukarini from Kedonganan, an interview on August 24, 2019 she has 2 children, the first is 9 years old and the second is 2 years. Since the age of 1 year, his first child was given habituation, with Balinese traditional dance music stimulus via radio, smartphone. Initially, children only respond by smiling and moving a few fingers until they want to reach the smartphone. However, at the age of 3 years, the child begins to imitate some of these dances with simple movements, but the right rhythm. Continues, this passion is then facilitated by both parents, to attend Balinese dance lessons in the local environment, so that since then, their children have become very familiar with Balinese music and dance. Later, the child begins to develop himself in other forms of dance creation. Until now, his son has appeared in several events in the environment and outside the local environment. Likewise, for her second child, who was given a similar stimulus, only the response was not as strong as her sister's, the mother finally concluded that her second child had another preference, which could not be ascertained. Because, at the age of 2 years at the moment, his second child is still more interested in playing together in the yard and outside the home, interacting with the surrounding environment; jump, grab and remove obstacles.

As experienced by this one mother, understanding that her child is only 1 year old, Ni Luh Ade Kartini, from Seminyak village said in an interview on August 31, 2019, that her child at this age, was very interactive and addicted to playing gadgets. Gadgets are used to watch YouTube videos non-stop, so sometimes children are reluctant to learn to walk or practice gross motor skills. To get around this, her mother took the initiative to download several videos with children's content; such as children's songs (to teach children to memorize the songs), children's experiences at the zoo and outside the home, to attract the child's interest, by putting the stimulus in the corner of the room so that the child can reach it. He thinks that this method can be used to train the sensitivity, empathy and readiness of children to see opportunities. Related to the use of gadgets, accompanied by grandmothers and other families. Children are able to appreciate their desires well, have an interest in new things, and so far have growth and development in accordance with the stage of his age.

Seeing the two experiences above, in carrying out their role as educators, parents must understand the physical and mental condition of their children very well, to be able to provide the most appropriate stimulus. Likewise as stated in Chanakya Nitisastra, states that the role of parents as educators is very vital, as stated in the following sloka:

*Mata satru pita bairi, yena balo na pathitah,
Na sobhate sabha-madhye, hamsa-madhye bako yatha.*
(Chanakya Nitisatra, Chapter II.11)

Those parents who don't educate their sons are their enemies; for as is a crane among swans, so are ignorant sons in a public assembly.

This sloka emphasizes that parents who do not carry out their role as educators, in the future will encounter difficulties, in the form of child disobedience to parents and very vulnerable to cause disputes between them. The Old Hindu system, which is called *gurukula*, believes that the relationship between *sisya* and *guru* is very secret, in general the child separates from parents to stay in the teacher's house, in order to continue their education until a specified time. Only then can they return to their homes to return to gather with parents and the whole family. As was the case with the Five Pandavas and Kaurawa, who left the Hastinapur palace, to study at the Guru Drona retreat, *Mahaguru* throughout the history of the Mahabharata. Leaving both parents, is not without reason. The *Gurukula* system believes that a new child will have a firm character or his *Sthitapradnya*, if he can learn and live together with people who are consistent in that field. It follows from the word "guru" which means teacher or educator, and the word "kula" which means family. Therefore, teachers are considered to be like their own families, people who are entrusted and have qualifications about it. The age to enter the *gurukula* is also limited, minimum when the child reaches the age of 7 years. And before reaching the age of 7, children are educated by their parents, with more playing with friends in nature and open spaces, playing with farm animals, pets, parks, lading, rivers and lakes, as told in childhood Krishna, Putra Yasoda in Vrindawan. So much cheerfulness, naivety of children and abundance of love from parents and all family. Children are treated like kings, according to their wishes. Only dangerous things need to be monitored.

To build and implement an education system for children aged 7 years and over like the Mahabharata story above, it doesn't seem as easy as it seems. Industry era 4.0 as it is today, offers various facilities in various aspects of life, including education. The current education system in Indonesia, which is oriented towards the 2013 curriculum, causes children to be very active in using digital tools for school and work. Electronic devices become very easy to understand and are commonly used by children from this age, the control of parents who both work must be very strict, because digitalization also has a negative impact on the behavior of the child, for example acts of violence and pornography. Hindu children in Indonesia generally do not live with their teachers like the *gurukula* system. I do not know, the weakness of the system and HR allegedly as a trigger cannot be realized the *gurukula* system. Unlike Islam, which has provided a *pesantren* system, whose diplomas are recognized as being equal to formal educational institutions in Indonesia. Islamic boarding schools are divided into several levels namely; Madrasah Ibtidaiyah which is equivalent to elementary school, Madrasah Tsanawiyah which is equivalent to junior high school, to Madrasah Aliyah which is equivalent to high school. So that this causes, Hindu parents who want to educate children with the *gurukula* system have no other choice, other than sending their children to formal schools, not based specifically on Hindu religious education.

The way that parents do this around is to leave their children more often with their grandmothers and grandfathers in their families, in order to obtain appropriate advice, habituation of polite behavior and learners. As stated by Putu Aditya Candra Wiguna, a private employee from a kedonganan in an interview on August 23, 2019, that during her work in the office, the child was raised by her grandmother, aka her own mother. He believes, by being entrusted to the grandmother, the child will still be able to obtain an appropriate informal education function. According to him, by living with his grandmother, the child becomes obedient and understands that smartphone usage is very limited, and his grandmother's character is very gentle. It is hoped that in the future, her child will also have a polite, intelligent and determined character. So that they can face their times, but still be devoted to the local culture and religion.

However, before reaching the age of 7 years, or the so-called early childhood. Children need to get special education patterns, because they only get informal education. In Indonesia, children generally begin to qualify for kindergarten education when they are 5 years old for kindergarten A and then 6 years for kindergarten B. But in the era of industry 4.0, people's tendencies are beginning to change. Not a few children who have not reached the age of 5 years, ie when the age of 2 years - 4 years, have been enrolled in early childhood education schools (PAUD), in addition to the reason that children can learn to socialize, is also the final choice of both parents who works outside the home. They assume, rather than leaving the day care, and the difficulty of getting a baby sitter or nanny at low pay, also due to large families are all busy so they can not accompany the children.

Whereas in fact, children of this age, known as pre-school, began to make the transition from the age of under two (under 2 years) to childhood. Their bodies become slimmer, their motor and mental abilities are sharper and their personalities and relationships become more complex. A 3-year-old child is not just a baby, but a tough adventurer, eager to explore various possibilities and the development of the ability of the body and mind. It is very appropriate that children at this early age are trained in motor skills; both gross motor and fine motor. Gross motor can be; running, jumping, climbing, swimming, gardening, playing cooking, and other activities that involve large muscles. Physical development blooms perfectly through active, free and unstructured play. Whereas fine motor skills can be in the form of: buttoning a shirt and painting a picture of a chicken paw (scribble) with a vertical and zig-zag pattern, at the age of 3 years children begin to paint shapes in the form of circles, rectangles, roundabouts, triangles, bars and shape X, and start combining these shapes into more complex designs. The shift from abstract forms and designs to depicting real objects marks a fundamental change in the child's goal of painting, which reflects the cognitive development of representational abilities (Papalia, E. Diana. 2008: 315-318).

Practicing children's motor skills in the industrial era 4.0, began to shift to digitization. Children are more familiar to sit, pay attention to the Tom (cat) in the Talking Tom application that can be downloaded on the playstore by parents, and played offline, and also play 'kitchen freezy'; cooking app for children and adults with very attractive application features. Instead of running out, climbing, jumping and other muscle activity. Besides not being supported by playing facilities in the home environment, there are also time constraints for working parents who are then 'compensated' by the convenience of digital voucher-based digital games. In line with what was stated by the Head of the Head of Abian Tuban in the interview on 12 September 2019 as follows:

"Playgrounds for children in this environment are very limited. In general, parents are quite worried if their children are playing on the edge of the highway, because the traffic is quite busy. Even for going to school, children must be taken by their parents even though the distance from home to school is not too far. If children want to play jumping, running or in an open space, that's enough in the yard. Incidentally the average native house here has a fairly large yard. But if you feel bored at home, parents usually invite their children to play to the mall or the nearest shopping center. And despite working, parents can still carry out their role as educators, by coordinating with extended families, entrusting family traditions."

From what was said by the Head of the Abian Tuban, an important point to be conveyed was that the matter of children's education, aside from being given by parents, also needed assistance from large families. Everyone must feel responsible for informal education for children born in their families, working together to complete the role of educators. Tradition, rules for the family that can be referred to as *kula-dresta*. According to Lontar Putra Śasana VII.3, it is explained that each child must be devoted to both parents as follows:

*Lwirning putra tēbēng ginarbbhakēn i sang ibu sipi-sipi denikāng lare/
Mangkin tibra dahat pasungnya lara ring sang ibu duwēgi kodharācyuta/
Wṛddhā mwang tanayan datan maharēping gunaning ibu lumud salah gaway/
Yekī tan tanayā kṛtaghna pangaranya padhanika purīṣa tar waneh//*

How much the mother's suffering when the child is still in the womb, Add to the suffering when the child is born. After growing up the child does not bother, denying the goodness of the mother is actually wrong. Such children are very sinful "*krtaghna*" together with no other feces (Mimbeng, et al., 1997: 109-110).

The quote from Lontar Putra Śasana emphasizes that the sacrifice of the mother and father in order to give birth and raise their children is a very noble obligation, therefore it is an obligation for children to respect and listen to the advice of their parents, extended family, his ancestors, his *kawitan*, his Lord as the origin of this world. For this purpose to be achieved, parents as educators must accustom their children to respect, prostration and devotion to extended families, especially grandparents. Positive and warm patterns of internal communication. Although the industrial era demands that everything be practical and digital, face-to-face, quality time with family is a non-negotiable priority. This is also stated in sloka 244 of Sarasamuccaya as follows:

"Mangkanang ibu, aratā jugāsihnira mānakya, apan wenang tan wēnang saguna, nirguna, daridra, sugih, ikang anak, kapwa rinaksanira, iningunira, tan hana ta pwa kadi nira, ring māsiha mangingwana".

"Thus the mother, the average is truly her love for her children, for whether competent or inept, virtuous or not virtuous, poor or rich, all of her children are well looked after by her, and they care for them: there is no one more than his love of loving and caring for his children (Kadjeng, et al., 2005: 184-185).

The Hyang Aji Saraswati as a symbol of knowledge, which is the essence of this world, is very much praised especially before each of the learning activities. Likewise with other Ista Dewata, to give blessings so that all what is done gets benefits and safety. In Bali, worship of Goddess Saraswati is carried out specifically on Saraswati Day which falls every *Saniscara Umanis Wuku Watugunung* every 210 days. The worship of Saraswati can ultimately lead to Sang Hyang Shiva, the symbol of inner self-*pemralina*. This is very important to be accustomed to children.

A *suputra* child is a child who is nimble, clever, good at effort, disciplined, confident, honest, able to adjust to the challenges 4.0, respect both parents, teachers and have a high devotional service, compassion. Children who meet that quality are the next generation of the nation who bring goodness to the family, environment, nation and country. To achieve this goal, it is advisable that before starting school, new children are given an *upanayana* procession, as a symbol of readiness to take part in learning. So, there are no problems in relation to the subject matter, such as learning problems that commonly occur in students in formal schools.

2.4 Role of Religious Guidance

In understanding the teachings of his religion, in early childhood, it is very necessary guidance, assistance, inclusion from parents and all extended family. Because in this age range, children are still doing imitations or imitating the behavior and conditions of their immediate environment. The child still does not understand the reason that he was born in an environment with parents of certain religions. Therefore, so that children become aware of and begin to learn to practice the teachings of their religion, as a blessing for their birth, the role of parents is vital here. As for what is meant by religious guidance in this case in Kuta District, it is more on the introduction of local customs, discipline on religious practices and basic knowledge of the essence of life as a human being. If we look at a glance, without doing a research, what is seen in this area is only a dense activity regarding goods / services and rent / sale which is very dynamic. But the reality is not like that. Residents in Kuta Sub-district who live in groups in the Banjar Adat and Banjar Dinas, carry out religious practices obediently and cooperate. As a series of mass cremation which was carried out in September-October last in Kuta Village, where each *sawa* (dead body) was charged under 10 million. This indicates that the people in this sub-district worked hand in hand to be able to realize the teachings of their religion very well.

Likewise with Seminyak Village, when the research team came to Bale Banjar for the sake of interviews with the head of the Village and BABINSA, we were stunned because the bale banjar was so luxurious and magnificent. Information from Mr. Kasi Pembangunan in this kelurahan stated that the costs used in the construction of the bale came from voluntary non-governmental organizations. The funds spent are worth billions. It is truly extraordinary, the form of giving gifts in both of the above contexts. Such parental behavior, can be seen directly by children and will be imitated as a process of imitation and habituation. This will become easier in the future for children, because it has been done consciously from an early age. Not the nominal amount, but rather the sincerity. But *punia* (charity), it is not only material, but also non-material based on love and sincerity, unconditionally expressed in the following mantra:

Sata hasta sama hara, sahasrahata sam kira

O mankind, obtain wealth through the path of dharma with one hundred of your hands, and give alms to the world with generosity with a thousand of your hands" (Atharva Veda III.2.4.5).

Parents who are an example of giving money, directly become a child's guide in understanding the teachings of their religion. Children will grow into a person who likes to share, starting from small and simple things. As Mr. A.A Putu Bagus Budiassa from Seminyak Village said, in an interview in August 2019, stated that:

"We have two children, the first is 7 years old, and the second is 5 years old. From childhood we trained to share, care for each other and the environment. I happen to be a manager at a hotel and at the same time as a customary complaint, and my wife is a doctor. Automatically our time with children is very limited, therefore we are helped to supervise children by grandmothers. We provide stimulation, being an example of how giving gifts is done as a form of devotional service and social work, not only including material, but also 'abilities' unconditionally. Being accustomed to this environment, our child grew up to be a person who used to share with his peers and their environment. In addition to teaching to give gifts, we also guide children to be disciplined in doing *puja trisandhya* (three times worshipping gods) respect for parents and keep learning to fill themselves, love the local culture by learning to speak Balinese, also still not losing in learning English"

In addition to guiding children to become accustomed to funds, parents in Kuta Sub district also teach their children to be disciplined in performing daily *trisandhya puja*. Both the activities that take place in the family environment, and those that take place in the village. In addition to guiding a child when he is early, the people of Kuta Sub-district believe that as long as the child is still a baby in the womb, it can be invited to communicate in a manner that is why a baby ceremony is made in the womb called *megedong-gedongan*, which can be done at the parents' house or at the agreed upon Sulinggih (highest priest). Related to the belief in guiding children since they were still in the womb, it was done during the Mahabharata era. It is said that Subhadra, Arjuna's second wife, was pregnant and asked her husband, Arjuna, to tell him how to use the Cakrabyuha technique. Arjuna then agreed to his wife's request, but on condition that before the story was finished, Subhadra was not allowed to fall asleep. But what can I say, because Arjuna was too serious to talk about the tactics of the war, Subhadra fell asleep when Arjuna talked about the technique of saving himself from Cakrabyuha's core attack. As a result, Subadra listened to consciously, only the technique of how to get in through Cakrabyuha, but did not know how to get out. As a result in the future, when his son was born, named Abhimanyu, grew up and fought in kurukshetra, Abhimanyu was stabbed to death by the Kauravas, without being able to get out of the Cakrabyuha core circle.

This Itihasa, teaches Hindus to be more careful and pay attention to the physical and mental condition of the mother when she is pregnant. Because all the stimulus received by the five senses of the mother, will be responded to by the baby in the womb. It is

recommended that when the mother is pregnant, father should perform special rituals, recite the Bhagavad Gita, the Itihasa and the Puranas, or protective mantras. This is considered as an initial effort to get a son of a *suputra*, who is pure. In addition, the symbol respects the figure of the mother, which is a symbol of life and welfare preserver.

III. Conclusion

The conclusions of this study about the role of parents towards children in the industry 4.0 era are as follows: First, the role of breadwinners: parents make a living on the basis of *dharma*, the money earned is not only for meeting personal and family needs, but also for the implementation of the ceremony. Efforts made manually, are now also starting to shift using online digital promotion, in addition to ease of transaction, transparency, promotion, access to see market opportunities and market competition. In addition to fathers, mothers also work to earn a living, to help meet the basic needs of children who are increasing in this industrial era. Basic needs that had only been clothing, food and shelter, are now also developing into pulses and internet vouchers, go-pay, and m-banking.

Second, the role of care: pay attention to five human ecological systems namely microsystems, mesosystems, ecosystems, macro systems and chronosystems. Referring to the book of Chanakya Nitisastra that children aged 0 - 5 years must be cared for in a 'pampered' way, ages 6-15 years by being treated like slaves, over 16 years of age, cared for by friends. What is meant by being spoiled, is more in the context of caring and fulfilling compassion, and not engaging in physical and psychological violence, while what is meant by treating 'like a slave' means to teach discipline and responsibility as a form of self-*dharma*. The pattern of parenting done by parents in Kuta District is more dominant to the authoritative parenting pattern. Parents are confident and confident can take good care of children, give children freedom of expression, but still provide reasonable supervision.

Third, the role of educators: parents understand the physical and mental development of their children, and habituation of stimulus based on culture. The majority of parents understand that children experience four stages of development, namely from the sensorimotor stage to formal operations. Early childhood, learning while playing with unstructured forms of play to build creativity and responsibility. Parents emphasize respecting guru, which in this case is assisted by the child's grandparents and immediate family as his control. Parents are advised to give the child follow the stages of *upanayana* before starting school in the new school year as a new student, so that children avoid or be able to overcome learning problems on their way later in formal school.

Finally, the role of religious guidance: children are involved as much as possible in a variety of traditional activities, in order to know the culture and understand the teachings of their religion. Some simple methods that are trained by parents in the Kuta District are by being an example of diligent *punia* funds, and discipline in *trisandhya puja* every day, building relationships, energy contact with the child from the womb, and then completing the ceremony for the children from birth to urinating.

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