

# Social childcare concept: Social community as a childcare partner for working parents

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## Abstract

In today's era, it has become easier for working parents to find childcare services because of the growing number of childcare institutions or services. However, limitations in a rural environment require parents, especially working mothers, to find caregiver substitutes in their social environment. This study aims to describe the concept of social care occurring in rural communities. This exploratory-descriptive qualitative research was carried out in Malang Regency, East Java, using the selected sample and snowball technique. The method used is semi-structured interviews conducted with three people involved in childcare services for preschool children, and the data analysis model is taken from Miles and Huberman. The research results show that the social care concept has three dimensions: the mutually beneficial relationship of social exchange between caregivers and parents; the carefree parenting strategies; and co-parenting mechanism. The partnership is performed voluntarily by offering strategies to find caregivers by increasing social cohesion in the community and involving children in activities with the social community. This study offers the strategies that can be implemented by working parents in finding caregivers in the social community by prioritizing informal kinship relations.

## Keywords

childcare, preschool-aged children, rural, social community, working parents

## Introduction

The need to work for parents, especially for a mother who has the primary role and is responsible for traditional childcare because the parents cannot afford to look after their children while working (Hong & Lee, 2018). This mainly happens when they have full-time jobs outside the house. Meanwhile, parenting activities are related to the process of socialization carried out by the adults in providing children with the needed knowledge and accompanying their growth and development so that children can be responsible for their life when they become adults (Utami & Mubarak, 2018). This process requires the parents to accompany their children at home, which will take more time. However, economic needs are seen to be the most urgent needs, so parents need to divide the time between working and taking care of their children.

Every parent certainly feels uncomfortable when they leave their preschool-aged children who cannot be independent at home alone while the parents are working. Hence, they need a caregiver so that children are taken care of while the parents are working. In this case, childcare services, such as childcare institutions and household personal assistants, can help parents.

From year to year, the need for babysitters continues to increase, including daycare services have become a new consumption trend item since 2020 among the people in Malang and Indonesia (Gayati, 2020; Febrianto, 2020). Some people involved in the services are Daycare/TPA, Babysitters or household personal assistants, and even the children's grandparents eventually become involved in parenting activities as caregivers (Sulaiman, 2017).

The involvement of other people in parenting activities certainly differs according to the socio-demographic conditions of the community. Lack of access to childcare institutions (Badan Pusat Statistik, 2022) and cases of violence against children by household personal assistants or babysitters give more consideration to parents to seek childcare services provided by orphanages and babysitters/household personal assistants. Those who are unable to involve the members of the family, like grandparents, may choose a social community as a partner in childcare.

In developed countries like South Korea, at least 10.8% of busy working mothers involve their neighbors and friends/acquaintances in raising their children (Jiyoung et al., 2020). Although the social environment, such as neighbors, co-workers, or acquaintances, is considered a factor that influences the parenting process (Soekanto, 2004), these people can be considered fictitious families, which are minority parties who can provide childcare services for children (Lee et al., 2016).

Rural community environments that tend to have a good social relationship also forms social community or associations (Luthfia, 2013). It develops and creates an informal kinship relationship among the community members (Mardhotillah, 2016). Through this kinship relationship,

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**Table 1.** Participant Data

Participants	Age	Gender	Occupation
AK	19 years old	Male	Student
MF	50 years old	Female	Housewife
IM	24 years old	Female	University Student

community members become a choice for the parents to work as babysitters.

This study aims to find out how the concept of social childcare occurs in rural communities. Several studies have discussed kinship care carried out by grandparents or other family members, such as aunts, uncles, or others (Lee et al., 2016). However, informal kinship care carried out by the members of the social community has not been conceptualized well in terms of a socio-demographic factors in rural communities. Therefore, it is crucial to find a conceptual depiction of social care that occurs in rural communities.

Theoretically, this research is expected to contribute knowledge about the concept of social childcare, how social communities can become partners in childcare, and how it can be one of the literature references for future researchers. Practically, this research is expected to help parents and caregivers carry out the parenting process with the help of a childcare partner.

## Method

### Research design

This study used a qualitative research design with an exploratory-descriptive approach to explaining the facts and data about the involvement of the community members in taking care of the children of working parents. The research aims to find out the concept of social childcare that occurs in rural communities.

### Research subject

The participants in this study were three people involved in taking care of children whose ages range between 2 to 6 years old (preschool age), who live in Malang, are involved in the social community, and have a job. These are the criteria of the participants, and the selection was carried out using a purposive sampling technique and snowball sampling. In detail, the participants' data can be seen in Table 1.

AK takes care of the child of his community member, whose initial is CC when there are joint activities with the community. They met in a music community that became a regular or daily activity involving gatherings, playing together, social service events, and Muslim forums or Quran recitals. Now, they have grown significantly closer to each other as childcare partners since they help each other and have a good affinity, especially in caring for CC's child. IM is raising two children with her mother, whose initial is MF. They became caregivers after meeting the child's parents in a social community.

### Data collection technique

The data collection was carried out using a semi-structured interview method. The interview was conducted by asking questions concerning the people working as caregivers. It's

about the close relationship with the parents of the children, the warm relationship with the children, benefits and profits gained during the childcare activities, and the opinion of each participant regarding the role and responsibilities as caregivers.

The interview was conducted with three selected participants based on the determined criteria, IM, MF, and AK, for 40-50 minutes individually. IM and MF take care of two children, whose parents are their neighbours who have full-time jobs whereas, AK babysits the child of CC. The questions given can be about their background or how they started working as babysitters. Then, the participants were asked to explain their relationship with the community members, especially with the parents of the children they care for. Afterward, more detailed information regarding the close relationship with the children, benefits, and advantages obtained while taking care of the children, and the opinions of each participant regarding the roles and responsibilities of caregivers are found.

Before conducting interviews to collect the primary data, the researcher first conducted pre-test research to find out the facts about a community's support for childcare activities and the difficulties faced by the participants in determining the right caregiver. Pre-research was conducted by interviewing a mother (CC) and her husband. Both of them work and choose to involve the community members working as a babysitter for their children. The interview with CC about 25 minutes, resulting in data about CC's activities with the social community. In her community activities, CC revealed that the association is not only a space to do her hobby but also a place to establish friendships. CC, who always brings her child during the community activities, also draws the attention of the community members to take care of CC's child by taking him/her to play, holding him/her in her arms, and buying them food.

### Procedures and Data Analysis

The data analysis process begins when the researcher collects data in the field using the interactive model proposed by Miles and Huberman. The process of analyzing the qualitative data consists of three stages: 1) The first stage is reducing the data obtained from the interview data in the form of verbatim transcription tables. The results of dialogues are labeled or numbered, to ease the process of identifying the problems and answers that have been found. 2) The second stage is displaying data that have been summarized in the form of a table containing interrelated conversations; then, a theme is determined to represent the meaning of the expression of the dialogue. 3) The third stage is concluding the classification of relationships between phenomena in the form of flowcharts. The predetermined themes are formed into a conceptual framework. After that, data verification was carried out by confirming the findings to the participants and the team, then the validity and reliability of the data were carried out in consultation with professional research supervisors, child psychologists, parents, and the community.

## Result

After the verbatim and coding processes were carried out, several themes depicting the concept of social care were found.

Based on the data obtained from the interviews conducted with 3 participants, it was found that their childcare activity started with participation in a community affiliation which then created a close relationship between the caregiver and the parents of the children being taken care of. The participants think that a good relationship between the two can be helpful for the achievement of childcare. Of the 3 participants, IM, MF, and AK, some stated that they are involved in childcare programs because of personal needs; for example, the need to have friends, love, and cherish; thus, love parenting activities. All participants in this study considered that taking care of other people's children to become embedded in their customs and culture. It starts from active involvement in a forum created to allow interactions between community members in many activities. Working mothers do not only actively participate in community affiliations, but they also strive to connect their children to a community by taking their children to a community activity.

The close relationship of all participants with children and their parents is not the only positive thing; they also experience stress during childcare activities. Two participants shared that their closeness with their foster children exceeded their closeness with their siblings. One participant feels that he/she has greater affection towards his/her nephew than the affection he/she has for the child he/she looks after. All participants shared that the stress they experienced during childcare activities was due to the difficulty in handling the child's behavior, such as when a child throws a tantrum because of something he wants, and the caregiver is unable to calm him down. Meanwhile, two other participants expressed their difficulties in dealing with the children's excessive attachment to them, a greater one than the attachment the children feel toward their parents; so, they have to limit interactions. From the data analysis carried out, 9 themes can be drawn into the concept of social childcare.

### *Theme 1: Connecting children with the social environment through the role of the mother*

All participants considered that the presence of children who joined their mothers in an affiliation could make them involved in childcare. The example of participants' statements stating the participation of mothers and children in community affiliation is;

At first, he was brought home, he was still a baby, his mother brought him, she was working I met her when she was pregnant, having her first child (MF, MF: 129)

Once a week, our community holds regular meetings. There's CC too. I take her daughter, sometimes she attends the meetings herself, and sometimes her husband also comes along (AK, AK: 29-32)

The mother initially participated in activities as a community member; then, it became a custom. Examples of the customs are *rewang* (the neighbors help each other) and regular community meetings. The mothers bring their children and participate in activities along with the community; afterward, some community members take care of the children voluntarily.

### *Theme 2: An environment that offers social support can help build an attachment or close relationship between the caregiver and the children*

In addition to the mothers' enthusiasm in introducing the people living in the social environment to their children, a social community that creates a close relationship among community members also affects the candidates or future caregivers to form a secure attachment with the children.

Since regular meetings are held every week, I often meet Kiya (the child he looks after); usually, when the members celebrate an event, we all attend to help; gathering activities (*silaturrahim*) are always held on every big day, Eid al-Fitr for an example, everyone will visit each person's (member of the community) house (AK, AK: 102)

When his parents moved here, I helped clean up; I used to like to be a social butterfly, meeting many people who came to help (*rewang*); those neighbors; so, their child also stayed at my house for some time; his house was still being repaired, his son eventually did not want to be separated from me (MF, MF: 277)

In addition, social support such as *rewang*, Thursday praying, and *tahleel*, as disclosed by a participant whose initial is MF, become the social and cultural/customs of the members of the social community.

People in the neighborhood, including me, help each other in events such as Javanese baby showers, routine *tahleel*, mourning ceremonies, and routine Thursday praying (communal feast) (MF, MF: 84-89).

### *Theme 3: The closeness of the caregiver and parents based on the need of each other*

All participants state that they like and need the activity of child caring. Therefore, the mother and caregiver need each other. The participant reveals that the mother needs a caregiver because she has to work.

Because her house is nearby, I come to her workplace in Polindes to look after the child, since he is a baby (MF, MF: 131)

The mother was still in college, while she worked in puskesmas, even though she had her clinic, she worked in puskesmas. Her husband worked in Aceh, so I look after her third child. If she were unemployed like she was with her first child, she could look after the child herself (IM, IM: 20)

In addition, the participants also express that they take care of the children because they need friends and their interest in children. MF enjoys being a caregiver since she gets a friend and entertainment. Meanwhile, AK likes children and is glad to be a caregiver, but he is troubled when the child cries.

There is no one looking after the child, luckily, I am alone. My husband works in Saudi. My children stay at an Islamic boarding school. Then, I look after the child to accompany and entertain me. (MF, MF: 272)

Initially, I am the one who is interested in looking after the child. Then, I ask the child to follow me, Kiya is cute. She is talkative and she sometimes laughs when she is with me. (AK, AK: 97-100)

#### ***Theme 4: Mother plays a more prominent role in childcare than father does***

All participants state that most of the childcare plan is controlled by the mother than the father, for example, when the mother asks AK not to smoke during childcare. While the father does not request or give any regulation to AK during childcare. On the other hand, the mother asks IM to accompany the child when they study, and the mother asks MF to take care of her child directly.

The mother asked me not to smoke around her child. (AK, AK: 64)

But the father said nothing when I smoked around his child. He did not even ask me not to do that (AK, AK: 118)

Sometimes, the mother asked me to teach her child to recite Quran and school materials. She wanted her child to be intelligent (IM, IM: 88b)

#### ***Theme 5: The child's social exploration leads the caregiver to build a positive relationship with the child***

All participants mentioned that they involve the children to socialize and know their environment. The children were enthusiastic about exploring new things in their environment. IM states that she often brings the child to walk around the village, play in the park, and meet her friends. She also gets the child to socialize in the village activities.

Yes, playing around. Sometimes, I bring her to visit my friends, I introduce the child to them, sometimes we go to the local playground, the village has a playground (IM, IM: 24-26)

I bring the child around when I have to see my family, in Pagak, I bring the child, also when I go to Gondang Legi meeting people. The first child I am responsible for is close to my parent. The child does not want to go home when I bring him to spend a night in my parent's house (MF, MF: 153)

Furthermore, the participant, AK, also states that the child is eager to explore the environment when he or she is with the participant.

When I carry the child, I just follow the child's instructions. When the child asks me to go to a place, I will follow anything her instructions and keep myself by her side. (AK, AK: 34)

#### ***Theme 6: Childcare cooperation occurs when the caregiver and the child create their bond***

The childcare cooperation between the social community and parents occurs when the children meet the social community and create their bond. AK considers that he and the parent agree on the childcare plan since he meets the child in affiliation, and they make a bond. IM was also asked to teach the child to recite Quran and school materials. It also happens to MF when she wants to cook a meal for the child.

The mother asked me to teach her child reciting and school materials. She wanted her child to be intelligent (IM, IM: 88b)

Mbak Ica asked me not to smoke around her child (AK, AK: 64)

In the childcare activity, the mother asked me to look after the child and manage the process myself (AK, AK: 152)

Usually, when I cook some meals for the children, their mother asks me "Are you cooking, Buk?" Furthermore I answer, "Yes", "That's, Buk" pointing out her refrigerator; the foodstuffs are provided there."(MF, MF: 149)

The childcare relationship involves the closeness between the caregivers and the parents. In this case, IM, MF, and AK consider the children and their parents as siblings.

It is common. When I need anything, I just consider them as my siblings (MF, MF: 83)

Yes, they (the family of the child) are just like my siblings (IM, IM: 88)

I will buy anything for the child as long as I have money. I feel that the child is my child. I do not consider the child as other people's children (MF, MF: 109)

The participant also mentions that she takes the child's study report and take the child to school even though the child is with his parent. It shows flexible cooperation so the parent can ask for the caregiver's help anytime.

Sometimes the child only wants to be taken to school by my mom, and my mom also takes the study report (IM, IM: 14)

#### ***Theme 7: The attitude of a child who receives two different parenting styles becomes a predictor of the caregiver's stress source.***

All participants consider that their childcare activities cause them exhausted. For example, AK is troubled when the child is difficult to calm. IM also think that the child she looks after is stubborn.

I like to look after children, but I am dissatisfied when she is difficult to compromise. She just cries and does not want to do anything. It's terrible (AK, AK: 70)

Sometimes I feel exhausted (laughing). When I want to rest for a while, the children come around.

They are always clingy, and actually, I need me time (IM, IM: 138)

The participant IM and MF reveal their problems dealing with children who are too dependent on them. Therefore, they restrict children's dependency and imitate the authoritarian parenting style. They realize that children's dependent attitude reflects their unfulfilled needs on their parents.

I condition Kevin, the second child I look after, that he is not always with me so that he is not like the first child I took care of before. I can go nowhere; I cannot even leave him for a while to a nearby place. It isn't easy, it is complicated (MF, MF: 155)

Yes, that's true, so he is not clingy like the first child that I look after, that follows me everywhere (IM, MF: 157)

### *Theme 8: The caregivers consider parents having full responsibility for the parenting style*

When IM, MF, and AK feel stress in looking after the children, they believe that parents have full authority and responsibility for their children. AK stated that he returns the child to his parent when he feels overwhelmed by the child's behavior. IM and MF feel annoyed and pity for the children since they think the parent is authoritarian. The caregivers can do nothing when the parent scolds the child in front of them. They feel that they have no rights as their parent have.

One day, when the child was learning to write something, he made a mistake. His father swatted him with a broom, kicked him, and slapped him using a stapler. I cried. I feel pity for him. Nevertheless, I can do nothing since he is not my child. At that time, he did not want to go home with his father. He wanted to stay with me. If I were his mother, I would directly retaliate the punishment (MF, MF: 178-180)

Sometimes I feel pity when he cries, and I cannot buy him snacks. He is like my son/daughter (IM, IM: 108)

Yes, when he/she cries I take him/her directly to his/her mother (AK, AK: 71-74)

### *Theme 9: The caregiver is paid using facilities and support, instead of money*

All the participants do not expect a salary and even refuse money or help from their parents. IM and MF state that the parents have helped them due to their closeness and childcare support.

When my child was hospitalized, and when I got problems like accidents and quarrels, they helped us. The father is in the army. When we need to go somewhere, the family will drive us there. For example, they also drive us when we need to go to Lumajang to visit my daughter/son's house for two weeks (MF, MF: 134-137)

No, we are not relatives, I do not even get a salary for the childcare, but they always help us and give us a stock of groceries every Eid Al-Fitr (IM, IM: 16)

People in the neighborhood, including me, help each other in events such as rewang, the Javanese baby shower, routine tahleel, mourning ceremony, and routine Thursday praying (communal feast) (MF, MF: 84-89).

In brief, the description of social care with the social community is shown in the following Figure 1:

## **Discussion**

The research defines Social Childcare as a form of childcare arrangement with a social community, voluntarily, based on an agreement between parents and the caregiver to ensure they carry out their roles and responsibilities.

Social Childcare is conceptualized as an interaction between caregiver and parent involving three dimensions: The first dimension relates to the social exchange between parent and caregiver, including the caregiver's willingness to look after the child, social support for both parties, and sufficient childcare facilities. The caregivers have fulfilled their role in looking after the children and getting adequate related facilities. Meanwhile, the parents get a volunteer caregiver. The second dimension relates to the childcare environment system, which has social cohesion and is accessible without the protection of legal institutions or children's welfare. It is in the same community as the parents, guardianship rights remain in the hands of the parents, and childcare rules are under the agreement of both parties. The third dimension relates to the childcare mechanism by both parties. It includes the childcare style chosen by both parties according to the boundaries of their proper roles and responsibilities.

In general, the conceptualization of Social Childcare can be illustrated in figure 2 as follows.

Social Childcare begins with growing community-based care, a form of fulfilling the needs of parents and prospective caregivers to partner with each other in voluntarily raising children. Starting from an informal relationship that developed gradually, culture shapes childcare practices through social activities with the children of their community members in rural society. It is a form of local wisdom for community members to play a role and be more responsible for the children in their environment. So even if parents try to ask or not, community members can help the childcare process become joint childcare, even though the children are not their biological children.

The selection of caregivers in this type of childcare is not integrated into a unique community that concentrates on childcare interests. However, it concentrates on several people in a social community generally, and it has an interest in the childcare process. Caregivers interested in childcare while parents work can cooperate in the childcare process. Legal guardianship is still in the hands of the parents.

The social community becomes the second topological construct that can affect parenting style and childcare processes (mesosystem) (FKIP, 2020). The environment with



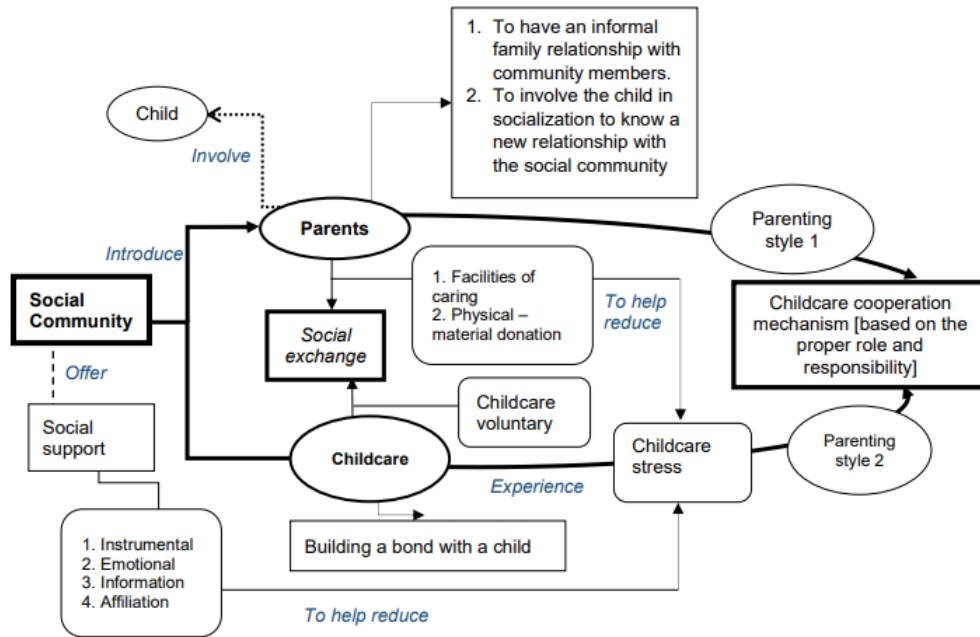


Figure 1. Prediction-Observation Graph and Dependency Level ROC Curve

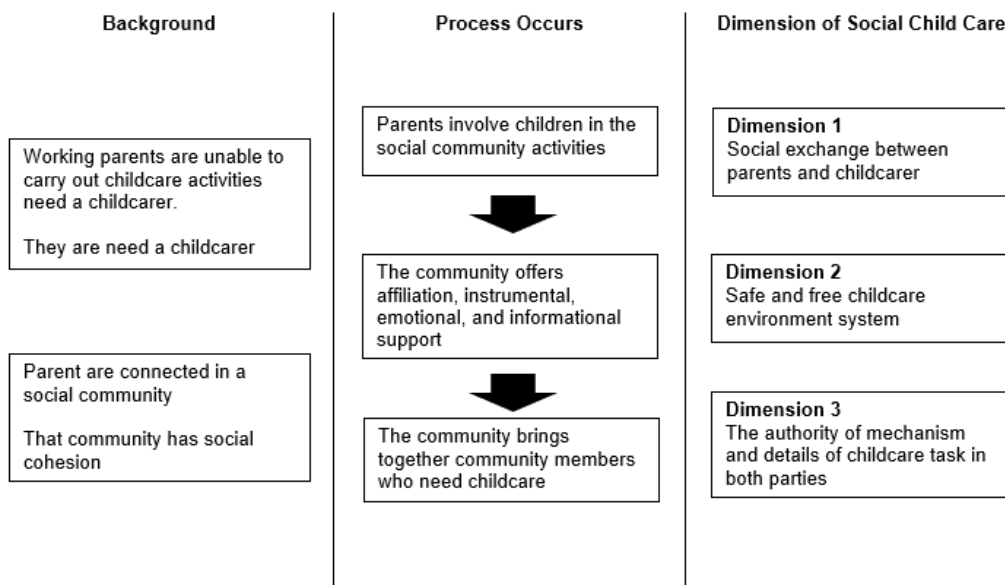


Figure 2. Conceptualization of Social Childcare

the culture and values espoused also contribute to socialization and children’s development.

Culture can affect change in environmental ecology from people’s behavior in making rules for their survival (Izzaty, 2013). By embracing culture and habits with values, the rural community also forms a variety of affiliations as a place for them to internalize culture and interact with each other among members, such as social service events, recurring community gathering events, *Selamatan*, and prayers together. A variety of affiliations formed and followed by members of the social community can help them to intertwine with each other closeness between individuals in their environment. It is called social cohesion (Barnhart & Maguire-Jack, 2016). This process is also based on the intention of *silaturrahim* as

an activity to gather. Establishing communication with them is also done by parents who are used to following community activities (Darussalam, 2017). Rural communities are still dominant in holding east culture, which emphasizes the importance of harmonious and interdependent relationships (mutual dependence) with other people (collectivist value) so that they try to direct the child to be well-received in the environment (Wiswanti et al., 2020). It is meant to involve their children in the activities of the social community to introduce children to their environment.

The relationship of "closeness" among members in the social community is based on individual involvement and attention to culture, dynamics, and practices in everyday life (Connolly et al., 2017). This kinship relationship is marked by

a willingness to pay attention to each other and help each other, so the social community offers more support in emotional support, affiliation, instrumental, and information (Barnhart & Maguire-Jack, 2016; Hong & Lee, 2018). If viewed from an informal perspective, kinship relations can be established as inter-relationships between friends, neighbors, and the community (Mardhotillah, 2016).

In childcare partnerships with the social community, arrangements must be made regarding childcare goals, details of tasks to achieve goals, and a suitable attachment with children as a top priority (Rees, 2020). Parents, significantly working mothers, partnering with the social community in childcare need to set rules so that the childcare goals are achieved according to a plan or mutual agreement with prospective caregivers.

Child attachment/bonding as a top priority for the implementation of childcare depends on the potential of parents to socialize children with the social environment directly, such as involving children in an affiliation (face-to-face activity together) of the social community. The extent to which parental sensitivity during social interaction with children is an essential domain in childcare. This domain is called parenting social interactive (Hong & Lee, 2018). This sensitivity can dynamically develop self-regulation and language (Oh et al., 2021), which are essential for developing children's readiness to build new relationships with the environment outside the home. Generally, in preschool age (after entering the age of 2-3 years), the children's dependence on caregivers is less critical for them (Ereky-Stevens et al., 2018). It shows that early relationships during infancy are influenced by parental interaction patterns and sensitivities toward children because prejudice formed from experience in early relationships with parents is very influential in developing the next attachment (Thomson & Jaque, 2017; Rees, 2020). Simultaneously attachment (bonding) can also be established between children and other people. Generally, the primary attachment figure is the mother, but it is not always certain. Attachment figures can also be caregivers (Thomson & Jaque, 2017), so social community members can become figures of child attachment.

Differences in parenting styles between parents and caregivers result in children feeling chaotic and having tantrums to elicit new emotional or behavioral signals. So this is a challenge for caregivers to balance parenting styles. Thus, the children's behavior patterns change in certain emotional situations, and conditions create stress for caregivers. Childcare stress makes caregivers do separation of attachment by reducing contact with the children. It is related to the level of care behavior in children that is lower than before (Pereira et al., 2012). Besides, It has an impact on caregivers' stress, and excessive attachment of children to caregivers also has an impact on reduced attachment between children and parents. However, the reduction of contact or separation of attachment children can be a source of stress for the children themselves (Jimenez-Etcheverria & Palacios, 2020). Childcare stress generally occurs due to a lack of resources such as facilities for childcare and full-time childcare (Goh, 2009). However, in social childcare in rural communities, informal kinship relation that offers a variety of childcare assistance and facilities from parents can reduce the caregiver's stress. The risks for caregivers and parents

from different childcare styles also impact the relationships between the two. In this case, social cohesion and informal social control community groups play an essential role in the stability of relationships. Informal social control and social cohesion can also reduce childcare stress due to increased feelings, social support, and making the environment safer (Barnhart & Maguire-Jack, 2016).

Fundamental differences in social childcare compared to some services childcare such as daycare or babysitter are in childcare roles that are done voluntarily. In exchange for commensurate, the parent's need for a caregiver when they are at work is fulfilled, with the help of staples and childcare facilities as a substitute for caregiver volunteers. As for caregivers, the self-need to be able to care for children is fulfilled too. Some social support obtained by caregivers is divided into two types; (1) Proper care facilities, in the form of tools needed by the children with the caregivers; (2) Assistance with basic consumption tools or materials to help complete daily needs. Besides that, the informal kinship of the two parties can offer a variety of assistance, such as informational, physical, instrumental, and emotional assistance.

This concept of childcare is similar to informal kinship care. Parents make the setting continuity of care with permanent custody without the involvement of institutions, children welfare, and juvenile court, but this type of care method does not involve both parents and caregivers in the same environment and at the same time, so the caregiver can temporarily replace guardianship until the parents return to caring for their child (Child Welfare Information Gateway, 2016). In contrast, in the concept of social childcare, caregivers can be people (who are non-family members) in the same environment and at the same time.

## Conclusion

Rural communities with good social ties and deep concern for children can be a step for working parents, especially mothers who are more responsible in childcare, in finding caregivers, by staying connected in a rural community affiliation like a social community. Accomplish caregivers together with the community easily formed by a safe relationship (attachment) between children and community members. Parents who involve community members in childcare involve their children more in activities in the social community. It helps the child establish new, secure relationships. This collaboration impacts fellow members' social community, i.e., the creation of informal kinship relations as capable fictitious relatives provide social support.

Social childcare is a type of childcare that continues to carry out childcare with parents with a free system. The concept of social childcare includes social exchanges between caregivers and parents, whose relationship is mutually beneficial. Caregivers care for them by volunteering, providing proper caring facilities, and physical and material assistance, and feel fulfilled the need for their role in rearing children. While parents get a 'nanny' free of charge, parents provide some assistance in the form of primary materials as a form of gratitude towards the 'nanny.' This social childcare environment system is accessible without protection laws or child welfare agencies. Both are in the same community

sphere as parents, so guardianship rights remain in the hands of the parents. In contrast, childcare regulations are the details of tasks determined under the agreement of both parties without crossing the boundaries of roles and moral responsibility.

This research is expected to offer strategies for finding caregivers by establishing relationships with the social community. Working parents in a rural community that involves the social community as a caregiver are expected to be able to establish an informal kinship relation well and provide mutual social support to caregivers and members of the social community. Based on the limitations of this research process, further researchers are advised to review the concept of cross-socio-cultural social childcare throughout Indonesia. This research is expected to add several participants with various categories with different social and cultural backgrounds.

## Declarations

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### Author contributions

The author(s) conducted the entire study involving literature studies, data collection, data processing, data analysis, reporting, and publication.

### Conflict of interest

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