

THE VALUE OF LOCAL WISDOM 'BEKTI' AND 'KASEDHAK' ON THE CARE OF COMMERCIAL SEX WORKERS CHILDREN IN PARANGTRITIS, BANTUL, YOGYAKARTA

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ABSTRACT:

Commercial Sex Workers (CSWs) is a kind of job which is considered to deviate from social norms, especially for CSWs who are married. This study aims to determine how the value of the local wisdom *bekti* and *kasedhak* affect the care of children of CSWs in Parangtritis, Bantul. The method used in this research is descriptive qualitative. Data collected by observation, documentation and in-depth interviews, and literature study data analysis techniques in the form of qualitative descriptive analysis. The results showed that the PSK family care model is almost the same as the family in general, namely, there is communication between family members. Some of the CSWs from the research location found that the CSW children who were still in school-age were taken care of by their parents, some were deposited in Islamic boarding schools, and some were entrusted to their grandmothers in the yard. The values of local wisdom in Parangtritis namely *bekti* and *kasedhak* affect the prostitution of child care activities. PSK families take good care of their children, so that the children then thank or do their best. Whereas the value of *kasedhak* is instilled by the families of CSWs so that their children do not behave badly towards them.

Keywords:

CSWs, Parenting, Children, Bekti, Kasedhak.

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INTRODUCTION

Yogyakarta is a city of culture that is rich in local wisdom. Local wisdom is understood as a "tool" of knowledge and practice that can be used to solve problems in a good and right way (Ahimsa & Shri, 2007). Meanwhile, according to Ridwan (2007) local wisdom is the values that apply in a society. These values are believed to be true and serve as guidelines for daily acts. Yogyakarta's local wisdom is an understanding and behavior that can be seen from (1) prevailing norms, namely abstinence and obligation, (2) rituals and traditions (3) folk songs, legends, myths, and Javanese folklore (4) data information and knowledge gathered from the community elders (5) manuscripts or ancient books believed to be true (7) ways of local Javanese communities in fulfilling their daily lives, (8) tools and materials used for certain needs, and (9) the condition of natural resources or the environment that is commonly used by the community everyday (Sartini, 2004).

Prangtritis Beach is one of the beaches in Bantul Regency, Yogyakarta Special Province. On the south coast including the Parangtritis beach, there is some local wisdom including the legend of NyiRoroKidul. The emergence of the myth of NyiRoroKidul is influenced by public beliefs related to animism and dynamism that existed before the advent of Hinduism, Buddhism and Islam (Suwahyudi, 1987). NyiRoroKidul is depicted as the queen of the southern seas who protected the king of Mataram in governing Java. Based on the research of Andayani and Jupriono (2019) NyiRoroKidul in the Central Java and Yogyakarta regions is known as a beautiful queen of the south coast and fell in love with Sutowijoyowich was the founder of the Mataram Sultanate with the title of PanembahanSenopati. NyiRoroKidul then supported the Sultanate of Mataram and ordered the controller of Mount Merapi to support Sutowijaya. In addition, the Mataram army is also supported by a small gong known as "bendhekyai becak". When the gong was

beaten then in the war Mataram army was supported by the demon army NyiRoroKidul. These troops made Mataram always win in war. Based on the records of the Babad Tanah Jawi (Olthof, 2012) Myths about NyiRoroKidul developed when the Senopati worship met NyiRoroKidul. NyiRoroKidul then promised to help the king and his descendants rule in Java (1585-1601).

Based on this legend, various other local wisdom developed (Raden, Budiningtyas, & Shri, 2018) including the *bedhaya* religious-magical dance created by Sultan Agung (1613-1646) to commemorate the love story between the Panembahan Senopati and NyiRoroKidul. In addition to dance, there is also local wisdom in the form of Labuhan custom, which is a ritual as a form of "bukti" or gratitude to NyiRoroKidul who has protected and preserved the Kasunanan palace and was held in Parangtritis, Bantul, Yogyakarta. Labuhan is conducted on Tuesday Kliwon in the month of Sura or Sapar (Javanese Calendar) in honor of NyiRoroKidul or the South Java Sea ruler who has been guarding fishermen and communities on the south coast of Java. In addition, there is also local wisdom in the form of abstinence norms and obligations, namely that fishermen on the beach of Parangtritis must build a house facing a certain direction to the south side to avoid backing NyiRoroKidul as the ruler of the southern coast. If abstinence is not carried out then the community will be affected by 'kasedhak' or karma (Abdullah, 2015).

The value of *bukti* and *kasedhak* is then internalized within the Parangtritis community and serves as a guideline for the community in behaving. When you do good to others, that other person will do your deeds as thanks. If you do bad things to others, you will get a spiritual punishment or get *kasedhak*.

In this Parangtritis area, there are many local and foreign tourists visiting it every day, so that this area has many illegal night karaoke establishments, inns and hotels where prostitution is happening (Oduh, Agboola, & Ironua, 2020). The results of observations are known that every

Tuesday night Kliwon and Friday night Kliwon PSK in Parangtritis will get more customers than on normal days because there are more Parangtritis visitors on that day. Since ancient times, prostitutes have always been condemned or condemned by society, because of their immoral behavior and is considered to pollute the sacredness of sex (Tek, 2011).. They are referred to as people who violate norms, customs and religion and cause the spread of venereal disease. As for the reasons for the CSW to go into prostitution for various reasons, one of which is economic factors and personal problems. One of the easiest job choices for women with low skills and education, but with the hope of getting a decent life is to undergo the profession as a Commercial Sex Worker (CSW). Kairupan (2016). The family is the first and foremost educational institution for child development. The family is expected to always try to provide needs, both biological and psychological for children, as well as caring for and educating them. The family is expected to be able to produce children who can grow up to be personal, and be able to live in the midst of society. The family is the first and most important institution for a child's growth and development. Overall, all beliefs, traditions, norms that apply, individual and social nature are taught in the family to children, because the family is the first place of socialization for children. Besides family, the environment also plays a major role in the development of children's personality. A good environment will have a positive impact on the character of children, and vice versa, an environment that is not good, will bring negative impacts for a child (Yuniasanti & Abas, 2019).

Education is a human right guaranteed in Law No. 39 of 1999 that concerning on Human Rights which states that every child has the right to education as well as commercial child sex workers. The type of work a parent should not be a factor that can interfere with children's education. However, based on Farooq, Chaudhry, Shafiq, and Berhanu (2011) research which examines the influence of education, employment

and socioeconomic status of parents on children's education, it is found that these three factors have a very significant impact on the progress of children's education. This is consistent with research conducted by Shah and Anwar (2014) that work and parental income have a large impact on children's education. Parents with good jobs and high incomes can provide good facilities. While parents who have low jobs have less income and have to work long hours to meet the needs of family life. Parents with low work cannot pay attention to the child's development and have no awareness of children's education.

Based on observations and interviews it is known that CSWs in the Parangtritis coastal area have elementary, junior high, high school and vocational education qualifications. CSWs are also occupations that have poor socio-economic status in the community and are considered as a low type of employment. In the beach area of Parangtritis, there are seen many children who roam during school hours. For this reason, the study of how child care for CSWs is linked to the culture of local wisdom that exists in Yogyakarta's Parangtritis beach is very interesting to do.

METHODS

This research is descriptive qualitative research design. This research was conducted at Parangtritis Beach with purposive sampling and snowball sampling techniques. The subjects of this study were 8 informants who had been selected by researchers and were considered to be able to answer some of the problems that had been determined, the informants were 7 CSWs who were married, 1 pimp / pimp, and 3 community leaders. Data collection is based on appropriate situations and conditions without any intervention. Researchers enter the field directly related to the subject under study. Methods of data collection through 1) Observations made by researchers plunging directly in the field of seeing, observing the daily activities of CSWs, children, and communities around Prangtritis Beach so that researchers get a realistic picture. 2) In-depth interviews (depth interviews) are used to obtain

and explore information about the experiences of informants in CSW issues. To strengthen the quality of the data obtained in addition to primary data also requires secondary data. Secondary data obtained through literature study, searching for data that comes from official sources such as applied books, journals, internet sites, and others. Secondary data is useful to add and strengthen and clarify the analysis of the phenomenon of the care of commercial sex workers children of in Parangtritis, Bantul, Yogyakarta.

RESULTS AND DISCUSSION

Based on research it is known that CSWs education qualifications in ParangtritisBantul are as follows.

Table 1. Data on the Qualification of CSWs Education in Parangtritis, Bantul

No.	Name	Age	Educational Qualification	Type of work
1.	T	50	Junior high school	Trader and pimp
2.	E	38	Junior high school	Trader and CSW
3.	W	40	elementary School	Trader and CSW
4.	G	29	vocational high School	CSW
5.	TY	27	Junior high school	CSW
6.	A	32	elementary School	CSW
7.	N	32	Senior High School	CSW

Based on the results of interviews, CSWs families in the Parangtritis beach area of Bantul, Yogyakarta are no different from other parents in educating their children. The model of family education of commercial sex workers towards their children is even closer, because the intensity of children's meetings with parents is very frequent, especially during the daytime At night, commercial sex workers will leave the house without the knowledge of their children and husband to work in the ParangtritisBantul beach area. The parents' activities are still unknown to their children and extended family. Some of the children of commercial sex workers have been entrusted to their neighbors, relatives and grandmothers. Whereas children who are not

entrusted with the care of a CSWs family tend to be released but are still controlled by their parents. The release of the child does not mean he is left alone but is free to create according to the talents of the child so that the child does not feel pressured (Agus & Samuri, 2018). Some of these CSWs prefer to take education and educational facilities according to their parents' abilities. But besides that there are also CSWs who send their children to Islamic boarding schools in order to guarantee education, religious understanding and children's morals.

The model of prostitution of family carers for children in the field of education runs as usual, children who are still in school-age by their parents are schooled as they should, with the reach of schools that are close to where they live. Parents also pay attention to student safety by picking up and dropping children off at school. While related to pocket money, parents' income also prioritizes in terms of children's needs in the form of pocket money, the need for books and other school needs.

Based on interviews with pimps and CSWs, if there are new CSWs who come to bring their children, pimps always suggest that their children should be admitted to the cottage. This was also reinforced by an interview with one of the community leaders who explained that CSWs had sent their children to the boarding school. Most of them do that because they are left behind by irresponsible husbands, children can be entrusted by Islamic boarding schools because if the needs of the children in the cottage are guaranteed. Because there are several boarding schools that are free, parents do not pay a monthly fee.

For children who are cared for themselves, in terms of mentoring learning to children, parents of children who work as CSWs provide certain times to assist children when learning. 18.00 o'clock is the time that is usually used by parents who work as CSWs to assist children in learning. Learning assistance to children is usually done by a mother, because at this hour has not worked, while the husband is still working. Learning assistance for children is also done when children watch

television, directly parents provide examples that the acts aired on television are good improvements and so on. The pattern of upbringing of CSWs families towards children in the ParangtritisBantul Yogyakarta coastal area takes place normally. Closeness between children and parents is well established. Meetings between children and parents are more frequent in the morning until late afternoon, when in the evening parents who are prostitutes in the Parangtritis beach area will leave the house quietly.

In terms of educational patterns, CSWs as parents prepare all the needs related to the child, when the child is going to school, the parents prepare breakfast and pocket money as a provision for children at school. when the child is attending elementary school, parents pay more attention by delivering the shuttle for the safety of their children. Another form of attention of parents who are CSWs in the field of children's education is to always set aside the results of their work for children's school needs.

Tutoring outside formal school learning is also a prostitute given to children in the hope of mastering more subject matter and gaining additional knowledge. Assistance to learning for children is also given by parents when children gather, the usual time used is in the range of 18.00 to 19.00 parents provide assistance to study especially for children whose children face national exams.

The care of PSK families towards children in the field of religion is also realized in the case that children are included in the al-Quran Education Park located around the ParangtritisBantul beach area in Yogyakarta. In the afternoon, children from prostitutes come to the mosques to recite the Koran, to mingle with their peers. In addition to being included in the al-Quran Education Park, there is one CSW who put his children to study religious knowledge in one of the boarding schools in Kulonprogo. Parents who are CSWs realize that their knowledge of religious knowledge is still lacking, on the basis of which their two children are put in boarding schools.

CSWs in educating matters of religion towards their children are prioritized in the process of assessing children and children's understanding of religious values. To introduce religious teachings to their children, parents place their children in a landfill located in the Parangtritis beach area. To better understand about religion, not a few of the CSWs families put their children to study religious knowledge at Islamic boarding schools in the Kulonprogo area and the Bantul area of Yogyakarta. The purpose of parents sending their children to Islamic boarding schools is to introduce religion to their children so that they grow and develop into useful children for their parents, pray for their parents to be forgiven by their Lord for the work they have taken.

In the case of religious education, children are included in the nearest Islamic boarding school even though in reality children from prostitute families know that their parents work as commercial sex workers. In terms of education, no children from CSW families have gone to university, the maximum education of children is only up to junior high and high school. Parents who are CSWs in the ParangtritisBantul beach in Yogyakarta admit that after children have graduated from high school they do not choose to go to college because of financial reasons. After the children graduate from high school, they will immediately work around the coastal area. Working as a parking attendant and selling food and trinkets for the beach is a choice of work. From these results, it is known that CSWs continue to take good care of their children. They believe the teachings if the child is well cared for, the child will serve both parents no matter how bad the parents' social status is. This is the influence of the local wisdom value 'bukti' which is embedded in the understanding of the Parangtritis community. Children who get good care will do 'bukti' or thank their parents.

Bukti values will also be created because parenting is influenced by Indonesian cultural values where there is a hierarchy in parent-child relationships. In the value system, parents are always in a position as a giver. While the child is

in the position as a recipient. In the position of the recipient, the child is responsible for returning what he has received. This hierarchy becomes a continuing cycle for the lives of parents and children (Mulder, 1992). Parents are responsible for taking care of children then after adulthood children are responsible for taking care of their parents. That responsibility is *bukti* (Serad, 2012). *Bukti* is a child's loyalty which is done in return for parental care. *Bukti* is gratitude for the sacrifice of parents in educating children. *Bukti* is generally implemented by being kind and always praying for good things for parents. In addition, child prostitutes are also inculcated *kasedhak* or *karma* values that no matter how bad their parents are, they should not abuse their parents. This is influenced by the value of local wisdom *kasedhak* / *karma* that if children do not accept parental advice, or hurt the feelings of parents, they will receive a "spiritual" punishment by God. So that the child prostitutes in Parangtritis beach really respect their parents. According to Mulder (1992) in the value of local wisdom in Indonesia, parents occupy an important position and must be respected. If children do not respect their parents, they will experience *karma* (Widayanti et al., 2011). *Karma* refers to the principle of cause and effect where a person's negative intentions and actions will be rewarded with negative consequences for themselves or someone else (for example their children).

But there are also CSWs who are not properly cared for. One of the factors that hampered the process of education and growth of children from CSWs families was that parents had previously been divorced. In this case, the children of CSWs families prefer to live with their grandmothers and not follow their mothers to be in the Parangtritis beach area. In addition, there are several prostitutes whose children are entrusted by their parents in their hometowns, so that communication is only done by telephone/cellphone. Meetings with their children are still held periodically, for example, every two months, or every Eid. This certainly has a negative impact on children's growth and

development, because in this case the child will rarely meet with his mother and receive less attention. In the case of parenting, of course, this is bad for the child because the mother does not give full attention.

This study is in line with the research of Riany (2016) that the values of traditional Indonesian culture tend to influence childcare activities. Local cultural value systems serve as guidelines for parents to support and monitor their children. In addition, Serad (2012) also states that in parenting, parents in general in Indonesia are influenced by traditional values. This awareness shows that care is also carried out to instill cultural values in their children. Parents perceive that the application of traditional values is important in parenting so that their children have good manners.

But the results of these studies are very different from studies related to the education of CSW children in India. Based on research conducted by Adhikari (2013) at the bowbazar of the Indian city of Kolkata, it was found that 1557 female sex workers had children where children grew up without proper care of their mothers. Only 36% of their children go to school. The daughter of the female sex worker only finishes her education up to grade 10 and then becomes a trader in the area where she lives. Meanwhile, according to research by Sircar and Dutta (2011) on the education of female child sex workers in India, it is found that the children of female sex workers generally drop out of school due to poor supervision by their mothers. The child plays on the streets and becomes a local gang or club group at their location. In India, the children of sex workers bear the terrible social burden of their mother's work. In addition, poor care and supervision due to their mother's work prevented them from completing their education. In line with the study, Dutt, Roopesh, and Janardhana (2017) found that children of sex workers in the cities of Pune and Delhi India were marginalized because of their mother's profession and lived in special conditions where access to education was minimal. These children go to schools run by NGOs or

government schools. This is in accordance with research conducted by Yerpude and Jogdand (2012) and Shohel (2013) who found that CSWs in Bangladesh and India did not provide good education for their children so that various non-governmental organizations (NGOs) developed and then opened schools in the area where a CSW lives or sends CSW children to a government school. Some NGOs even took up caregiving roles by acting as child care centers so that their mothers could leave their children and work.

Although Indonesia and India are both developing countries, the care of prostitutes in Indonesia is different from that in India. Parenting especially in the Parangtritis coastal area is still influenced by local wisdom values. The value of local wisdom is then a guide for parents to do good care for their children even though they have a low social status and marginalized.

CONCLUSION AND LIMITATIONS

The problem examined in this study is related to how the concept of bekti and kasedhak culture influences the care of children of CSWs in Parangtritis beach. The findings in this study are that the values of local wisdom in Parangtritis namely bekti and kasedhak influence the prostitution of child care activities. CSWs families take good care of their children, so that the children then thank or do their best. Whereas the value of kasedhak is instilled by the sex workers so that their children do not behave badly towards them.

However, the findings of this study are limited to the scope of CSWs ParangtritisBantul and cannot be generalized. For that reason, further research related to the value of work and kasedhak in the care of child sex workers can be continued with a broader scope for comparative studies in other areas.

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