



Active Involvement of Parents in Building Children's Empathy on Buru Island

Hasanudin Tinggapy¹, La Ode Alimin², Susiati^{2*}, Taufik²

¹FAI, Universitas Iqra Buru, Indonesia

²Sastra, Universitas Iqra Buru, Indonesia

*Korespondensi: susiatiuniqbu@gmail.com

Info Artikel

Diterima 26
August 2023

Disetujui 17
October 2023

Dipublikasikan 13
November 2023

Keywords:
Active Parental;
Involvement;
Empathy; Child

© 2023 The
Author(s): This is
an open-access
article distributed
under the terms of
the Creative
Commons
Attribution
ShareAlike (CC BY-
SA 4.0)



Abstract

The aims of this research are 1) to identify patterns of active parental involvement in building empathy in children in the post-pandemic period; 2) analyze the factors that influence the strength of parents' active involvement in building children's empathy after the pandemic. The method used in this research is a qualitative descriptive method with a phenomenological approach. Data was obtained from primary data and secondary data with data sources coming from parents, children and community leaders. The method in this research is non-participatory observation using field survey techniques, interviews, documentation studies and literature studies. The data analysis stage includes data reduction, data presentation, data verification, and data analysis. The results of the research prove that the pattern of active involvement of parents in building empathy for children in the post-pandemic period in Namlea Village is 1) monitoring children's activities at home, providing encouragement and support for children, fostering a sense of affection and role modeling; motivate children, foster a sense of sharing; guiding children to always worship, be good listeners; 2) school-based involvement; 3) involvement based on local wisdom. factors that influence the strength of the pattern of active parental involvement in building empathy for children in the post-pandemic period in Namlea Village, namely religious motivation, culture, social environment, perception of parental involvement, life context.

1. Introduction

The active role of parents in cultivating a child's empathetic character is mandatory for parents. The cultivation of empathetic character is none other than so that a child can carry himself in society. Buru Island has a philosophy of life as a reflection of community behavior, namely kai wai. The concept of kai wai has always been used in various dimensions of the lives of the people of Buru Island, both by *geba bupolo* (native Buru people) and *geba misnit* (migrants) (Amir et al., 2021). The

literal meaning of kai wai is the life of brothers. Kai wai is the concept of people's lives that the *basudara* bond does not look at differences in beliefs, ethnicity, or race. The concept of living in Basudara people is used as the basis and value of living together as a group of social communities (Susiati et al., 2020).

The involvement of parents in applying empathetic character to children is manifested in the *kai wait* philosophy where the form of the philosophy is seen in society, namely high mutual respect and respect, compassion, kindness, generosity, sense of responsibility, participating in feeling the anxiety and distress felt by others, please help, learn to sacrifice for others, and others. This attitude is hereditary in the Buru community wherever they are. The attitude or behavior of the Buru people reflected in kai wai means that the Buru people wherever and wherever they are will always coexist because they are equipped with a strong sense of empathy for their ancestors (Buton et al., 2020).

The manifestation of empathy in the people of Buru Island is working together. Working together, which is helping each other in doing work both individually and in groups without any reward. People not only work together with each other but are evenly distributed to other ethnic communities. The form of children's empathy that has been instilled by parents from an early age has been maintained from the emergence of the Covid-19 outbreak to the post-pandemic Covid-19 period. Thus, it appears in some sociable children, who are sociable, concerned for others, and have a high sense of social responsibility. On the other hand, empathy is fading due to the influence of the times that immediately change the social order in society. So, it has implications for changes in children's character gradually. Social values that have been considered to be decisive means in various activities have lost their function (Harahap, 2013).

To respond to the phenomenon in the post-pandemic era like this, the instillation of character education values in the child's psyche from an early age is needed. In that relationship, the family is expected to be the most basic social institution to realize the development of human quality in resilience institutions to realize a moral and moral society, one of which is through active parental involvement (parental involvement) because the family institution is the starting point of departure as well as the initial capital of their life journey (Indrasari & Laily, 2018). Epstein stated that active parental involvement is parental involvement in children's achievements at school through cooperation (collaboration) carried out with teachers, children, or other parties who can support academic performance. Parental involvement can be realized by parental involvement at school and parental involvement at home to their children (J. L. Epstein, 2010).

The previous research as reference material for this study, namely: In 2013, research conducted by Solfema entitled "Parenting, School Culture, Community Culture, and Adolescent Empathy". The results showed that parenting style variables contributed the most to empathy, followed by school culture, and the smallest contribution was given by community culture variables (Solfema, 2013). In 2017, research was conducted by Dadan Nugraha, Seni Apriliya, and Riza Kharisma Veronicha with the title "Early Childhood Empathy Ability". The results of this study showed that the empathetic ability of children aged 5-6 years in TK PGRI SID Sartika Cineam District included tolerance, care, and tolerance with an average number of items of 9.5 items/descriptor. With these results, it was concluded that the empathetic ability of children aged 5-6 years in PGRI SID Sartika Kindergarten,

Cineam District, received assessment criteria for Developing as Expected (Nugraha et al., 2017).

In 2022, research was conducted by Hasanudi Tinggapy and Susiati entitled "Active Parental Involvement in Building Children's Religiosity during the Covid-19 Pandemic in Buru Regency". The results showed that there were several patterns of active parental involvement in building children's religiosity during the COVID-19 pandemic in Masarete Village, namely home-based involvement, school-based involvement, and local wisdom-based involvement. Meanwhile, the factors that influence the strong pattern of active parental involvement in building children's religiosity during the Covid-19 pandemic in Masarete Village are religious motivation, perception of parental involvement, culture, social environment, and life context (Tinggapy et al., 2021).

The difference between the above research and this study lies in terms of material objects, this study will focus on children's empathy (early phase of entering school and the adolescent phase). Meanwhile, from a formal perspective, this study focuses on active parental involvement in building children's empathy. The objectives of this study are 1) identify patterns of active parental involvement in building children's empathy in the post-pandemic Covid-19 period; 2) analyze the factors that influence the strong pattern of active parental involvement in building children's empathy in the post-pandemic Covid-19 period.

2. Methods

This research is qualitative. This research will reveal what the pattern of active parental involvement in building children's empathy looks like post-pandemic covid-19 period in Buru Island and factors that influence the strong pattern of active parental involvement in building children's empathy during the post-pandemic covid-19 period on Buru Island. This study used a phenomenological approach. The phenomenological approach deals with the understanding of everyday, intersubjective worlds (living worlds). The data obtained are primary data and secondary data. The primary data used in this study is in the form of data obtained directly from the source, namely by directly observing the daily lives of parents and children. The secondary data used are data derived from interviews with parents and village officials. The source of this research data was taken from several informants, namely parents, children, and village officials. Meanwhile, to obtain accurate data, researchers use data validity checking using triangulation of sources and methods. The place chosen as the research location is on Buru Island, precisely in Namlea Village.

The data collection method in this study is the observation method. This method is used to obtain oral or written data, namely in the form of active parental involvement patterns in building children's empathy during the post-covid-19 pandemic period on Buru Island and factors that influence the strong pattern of active parental involvement in building children's empathy during the post-covid-19 pandemic on Buru Island. The techniques used to complement the observation method are field study, interviews, documentation, and literature.

Analyze the data obtained using the following steps: The first step, data reduction, is to centralize or sort "rough" data that arise from written records in the field regarding the pattern of active parental involvement in building children's empathy during the post-pandemic covid-19 period on Buru Island and factors that

influence the strong pattern of active parental involvement in building children's empathy during the post-pandemic covid-19 period on Buru Island. The second step, the data presentation stage, is to present data related to the pattern of active parental involvement in building children's empathy during the post-pandemic covid-19 period on Buru Island and factors that influence the strong pattern of active parental involvement in building children's empathy during the post-pandemic covid-19 period on Buru Island which has been obtained from the data reduction stage. The third step, the data verification stage, is the formation of theoretical truth, facts in the data in the form of patterns of active parental involvement in building children's empathy during the post-pandemic covid-19 period on Buru Island and factors that influence the strong pattern of active parental involvement in building children's empathy during the post-pandemic covid-19 period on Buru Island which have been collected for processing and analysis so that they can be tested hypothetically. Here is the flow chart in this study.

3. Findings and Discussions

3.1. Findings

Patterns of Active Parental Involvement in Building Children's Empathy in the Post-Pandemic Covid-19 Period

The results of the discussion in this study include two problems, namely 1) identifying patterns of active parental involvement in building children's empathy during the post-pandemic Covid-19 period; 2) analyzing the factors that influence the strong pattern of active parental involvement in building children's empathy in the post-pandemic Covid-19 period. The parenting theory used in this study is Hill and Tyson's parenting theory. The following is a pattern of active parental involvement in building children's empathy during the post-pandemic Covid-19 in Namlea Village, namely:

Home-Based Involvement

The pattern of home-based involvement is the involvement of parents at home in all children's activities to support the child, both academically, psychomotorically, and affectionally. Active parental involvement in Namlea Village during the post-pandemic covid-19 with a home-based involvement pattern can be seen when parents always give advice not to make noise during the day, namely when people around are resting, do not play loud music, always help people who need help, and others. Active parental involvement has a positive effect on the behavior and personality of children in Namlea Village, namely critical, obedient, disciplined, polite, and polite. In this home-based involvement pattern, there are several forms of active parental involvement in building children's empathy during the post-pandemic, namely

1. Monitoring Children's Activities at Home

Monitoring is an awareness of something you want to know. Parents in Namlea Village are very focused on the activities their children do at home, especially during the post-pandemic covid-19. The firm attitude of parents in educating children in Namlea Village can be seen in the cognitive and affective realms. Every parent in Namlea Village is quite concerned with the development of children's cognition and affection, especially when the child has entered formal school. The cognitive development and affection of children in the family today is quite maximum because

of the high awareness of parents in guiding and directing children. In the family, parents in addition to being busy with work activities outside their home also do not necessarily let go of the obligation to educate and guide children at home. Parents try to maximally give affection and attention to their children.

Parents closely monitor children's routines, such as prayer schedules, study schedules, mindsets, and behavior or attitudes of children in the house. In addition, parents always supervise children so as not to overuse devices that can affect new thoughts that can lead children to negative things. Parents try to build children's empathy from an early age starting from the family environment, namely by telling them to help with homework, helping with gardening, helping neighbors who are temporarily holding celebrations or events, and others. Education with dominant religious, social, and cultural values is seen in active parental involvement, especially in building children's empathy. These three educations are vital to be given to children because they can be a balancer in helping children to filter technological developments as they are now. Therefore, building children's empathy from an early age is highly expected by parents in Namlea Village.

Di sini, katong pung anak-anak itu dari kacil su bekal dong deng rasa kasihan par orang laen. Lia orang susah, katong juga harus susah, katong pi bantu dong, katong di sini, di Namlea sini harus baku jaga deng rasa basudara. Biar la katong pi manjual tetap pulang ka rumah itu katong jaga nasihat dong, kasi inga dong deng kalakuang yang bagus-bagus (Nt, 56 Tahun). (In Namlea village, children since childhood have been equipped with compassion for others. Seeing people in distress, we must also be empathetic, we must help them. We in Namlea must take care of each other with a sense of brotherhood. Even though we as parents go to sell/make a living when we return home, we always advise them (children), always remind them to be kind and polite to anyone).

Through the interview above, it appears that parents do not discharge their obligations in advising their children to have empathy from childhood, such if they see others experiencing difficulties or problems must empathize to help them. This is inseparable from the reflection of the people of Buru Island, namely *kai wait*, where people in Namlea although different ethnicities, religions, and cultures *hidop basudara* (brothers live) are so thick in their lives. In addition, parents at all times always advise their children to be kind to everyone wherever they are.

The above, is also clarified by the results of the interview below, namely

Pokoknya katong orang tua ini jaga ingatkan dong par sikap bagus-bagus ke semua oang, katong ini hidop sosial jadi jaga lia-lia orang yang susah, katong pi bantu, yang perlu bantuan mari katong bantu, supaya jika ada apa-apa deng katong, orang juga nanti bisa lia katong. Kalau beta anak jaga beta inga dong tiap hari jaga kas inga dong, soalnya deng pengaruh akang pergaulan di sekarang ini katong juga jaga tako dong (Am, 53 Tahun). (Anyway, we parents often remind them to be nice to everyone, we are social, for that often pay attention to difficult people, we go to help people who are in trouble, who need our help, we need to help so that if anything happens to us, people can also help us. For my children, I always remind/advise them every day because the influence of the current association is not good, so I must watch them often).

Based on the results of the interview above, it appears that there is active parental involvement, where parents are more careful with the development of their

children, especially during the post-pandemic Covid-19. Parents emphasize more to show an attitude of mutual help, please help, and tepa selire to others. This attitude is part of empathy. In addition, parental education to their children is dominant every day, namely by providing advice with the aim that their children become positive individuals in the family, community, nation, and state.

The involvement of parents in Namlea Village in guiding and educating children to increase empathy is quite visible when many children in the community help their parents such as seeking wages to work outside the home and their salaries are always set aside to be given to parents, helping parents' work, and being independent.

2. Encourage and support children.

A child always needs encouragement and support from parents. The support and enthusiasm obtained, also have an impact on the positive mindset of children. Building children's empathy can be through support and encouragement from parents at home. Support for children's actions, creativity, and mindset, such as wanting to join an organization, wanting to create humanitarian activities, and providing opinions/ideas. With the respect of parents for the child's actions, it will make children more confident and foster a more mature mindset so that in direct action positive traits will appear directly in the child's soul, especially empathy.

The involvement of parents in building children's empathy in the post-pandemic period in Namlea Village has an impact on the thinking potential and social development of a child, both within the family environment and in the community. The support and sense of enthusiasm that is always shown by parents make children an open and empathetic person to the problems faced by others.

Seharusnya orang tua itu jaga kasi dukungan dan semangat par anak, maksudnya katong jaga hargai juga dong pung arah pemikiran, jaga dukung dong pung kegiatan, apalagi itu kegiatan-kegiatan sosial misalnya, kan biasa itu dong iko-iko organisasi, la dong jaga bekeng penggalangan dana. Jadi katong orang tua jang karena dong itu di bawah katong la katong seng anggap dong pung pendapat. Seng boleh bagitu, justru deng katong jaga kasi dukungan dan semangat, insya Allah dong akang rasa senang dan pasti akan tambah percaya diri (Pr, 54 Tahun). (Parents should always provide support and a sense of encouragement to their children. That is, parents must always respect the direction of children's thinking, and always support every activity of children, especially social activities, such as activities in organizations such as fundraising. So, we as parents do not because they are younger than us, we even underestimate their opinions/directions of thought. It should not be like that, precisely by always supporting and encouraging them, God willing, they will feel happy and will be more confident).

Based on the results of the interview above, there is active parental involvement in encouraging and supporting children in every activity and idea that arises from the child. It can be seen that parents build empathy in children to remain positive people and see the community environment with all humility.

3. Cultivate a sense of affection

Children are raised affectionately from the age of 0 months. Guiding children requires hard work coupled with sincerity, love, sincerity, and affection. Building

children's empathy for parents in Namlea Village is one of them through affection. As revealed by the parents below

Setiap dong pulang dari bamain, beta suruh tidur siang dulu barang sabantar sa, setelah itu la sore baru pi bamain lai, deng siang bagini panas sampe... takut lai dong saki (Ts, 37 Tahun). (Every time they come home from playing, I always tell them to rest/sleep first even if it's just for a while, after that, in the afternoon just go to play again, noons like this are very hot... fear that later they will get sick)

From the results of the interview above, it appears that parents understand and understand the feelings and desires of a child so that indirectly children feel attention from their parents. The active parental involvement displayed will make children think that their parents understand and understand what they want and what they feel. With an active parental involvement pattern like this will teach children about empathy for what is felt by others.

4. Exemplary

The pattern of active parental involvement in building children's empathy in the post-pandemic period can also be through an exemplary attitude. That is, parents must be an example or benchmark for their children because parents are the first school for children to know and learn everything. Like the results of an interview with one of the parents below.

Katong para orang tua ini ibarat cermin par dong, apa yang katong kas lia dong di rumah pasti akan dong ikuti, jadi katong orang tua jua harus lebih hati-hati kas lia deng katong pung sifat, kasian dong. Beta kasian, usaha terus par bae di depan anak-anak, beta tako la nanti di luar da berulah deng orang karena dong lia katong pung perbuatan di rumah seperti apa (Sn, 45 Tahun). (We parents are like mirrors for children, whatever attitude we show at home they will follow, so we as parents must be more careful to show our attitudes/traits, and pity them. I feel sorry, trying to continue to be nice in front of the children, I am afraid that later outside the house they will be unkind to others because they see our attitude/nature as parents at home).

When parents exhibit aggressive behavior, no compassion, and do not think about the feelings of others, children will tend to imitate them. Therefore, parents need to set an example of positive behavior in the family environment. By setting an example for children, empathy will be indirectly awakened in these children. It's the same as expressed by one of the parents below

Anak harus dikasi contoh yang bagus, jang sering dipukul, hargai dia pung kemauan, jang sering dilarang, jang ditekan karena itu seng baik par dong (Jf, 39 Tahun). (Children should be set a good example, don't hit them often, respect what they want, don't forbid often, and don't put pressure on them because it's not good for them).

As in communication with children, parents should not be rude, or issue swear words or sentences in front of children, especially to the point of using physical beatings against them. If this happens, it will affect the character of the child, especially the character of empathy. How can children empathize with others when children never directly feel empathy from their parents?

5. Motivating children

The pattern of active parental involvement in building children's empathy in Namlea Village can be seen in motivating children. The motivation in question is to give a simple appreciation, appreciation, or praise when the child does good to anyone. As revealed by one of the parents below.

Beta jaga kasi apresiasi kepada anak. Beta bilang anak pintar, bae. Pokoknya beta puji deng apa yang dilakukan pada orang lain. Misalnya dia jaga berbagi makanan deng teman-temannya (Kr, 40 Tahun). (I as a parent often give appreciation to the children at home. I said "Smart boy", "good". Anyway, I always praise them every time they do something positive. Like, always sharing food with his friends).

Motivating children as above, will make children think that what they do has the approval of their parents so that the child will continue to do it. However, parents should not overdo praise because according to Eisendrath's research revealed that when children expect praise for every little thing, they do it will hinder their mindset.

6. Fostering a sense of sharing

Fostering a sense of sharing is a behavior that has an important value in aspects of children's empathy development, especially in the attitude of help. Sharing something that should belong to us with others is a form of helpful behavior, that is, behavior that benefits others. Here are the results of an interview with one of the parents.

Beta jaga ajarkan anak-anak di rumah, jika ada kamong pung makanan lebih kas bagi-bagi juga deng orang-orang di luar, tamang, yang seng mampu (Hj, 40 Tahun). (I teach the children at home that if there is more food they should share it with those around them, with their less fortunate friends).

Based on the results of the interview above, it means that children should be taught the value of sharing with others. Starting from sharing food, children learn about caring for others and thinking about others. Which is expected to be embedded in him and become a character that carries over until the child becomes an adult.

7. Leading Children to Always Worship

One of the active parental involvements in Namlea Village is always guiding children in worship. Leading children to always worship can foster empathy for children. By worship, indirectly an attitude of care, calm, and respect will arise in the child. Various forms of parental warnings to children in worship, namely leading children to worship on time and earnestly, teaching children to be disciplined in going to the mosque to pray five times, and teaching children to try to respect time by increasing worship.

Beta anak jaga ingatkan untuk sembahyang karena deng sembahyang dong perilaku bisa lebih tenang, deng jaga hormat deng orang, tetangga bikin acara dong pasti pi bantu-bantu (Vu, 38 Tahun). (I always remind my children to pray because praying can affect their behavior in a calmer direction. Always respect others, if neighbors hold celebrations, they always go to help).

Based on the results of the interview above, it was found that there is active parental involvement in building children's empathy in Namlea Village. Parents train

children in worship. By getting used to worship, children's behavior will be more sensitive, calm, and more respectful of others.

8. be a good listener.

One way to build children's empathy through active parental involvement in Namlea Village is that parents must be good listeners. Being a good listener is one way to show love for children because children need someone who can listen to all their desires and desires. That way, parents can freely create a comfortable atmosphere when advising children.

Komunikasi di rumah itu penting, katong orang tua harus dengar dong pung gagasan atau cerita-cerita karena itu akan buat dong senang deng nyaman deng katong otang tua (Ts, 46 Tahun). (Communication at home is very important, we as parents should hear their ideas or stories because it will make them happy and comfortable with parents).

Effendy (Baharuddin, 2019), revealed that one of the factors in determining child development is the presence of interpersonal communication in the family that is established. Communication is expected to be effective communication so that it can cause pleasure, understanding, good relations, and influence attitudes so that a harmonious relationship occurs.

School-Based Involvement

The pattern of school-based involvement is active parental involvement centered on children's schools. One pattern of parental involvement in building children's empathy in Namlea Village is working with school authorities. Parents' involvement with the school in the form of communication. Communication built by the school with parents related to the cognitive, psychomotor, and affective development of children. In addition, communication built by the school related to school activity programs and the spiritual and physical health of students.

The success of different types of parental involvement and the establishment of a good relationship between parents at home and teachers at school is largely determined by the quality of communication that occurs between both parties. As a result of this communication, parents will increasingly pay attention, supervise, and educate children at home so that with parental awareness of children's development at school, children will be more comfortable and happier because every child should always need attention from parents.

If it is fulfilled, it will indirectly be able to increase empathy in children. The fulfillment of character education is not only the task of teachers but requires many parties, the only collaboration of teachers and parents. As revealed by one of the parents below

Biasa guru-guru di sekolah beta pung anak itu jaga komunikasi deng katong orang tua ini, kadang datang di rumah, kadang juga lewat hp par biasa katong bicarakan masalah perkembangan anak di sekolah, anak-anak pung sikap (Ra, 36 Tahun). (Usually, the teachers at my child's school often build communication sometimes through mobile phones to talk about the development of children at school, related to children's attitudes).

Based on the results of the interview above, it can be concluded that active parental involvement in building children's empathy in Namlea Village is seen in

school-based involvement where parents collaborate with the school in educating and directing children to become students with character.

Local Wisdom-Based Involvement

One pattern of active parental involvement in building children's empathy in Namlea Village is local wisdom-based involvement. For the community, the form of local wisdom has become a tradition that is firmly embedded in life. The occurrence of differences in character and intensity of socio-cultural relations does not make people stay away from tradition because these people should be bound to the same vision in creating a dignified life. Local wisdom makes community members uphold social values and norms when in the process of interaction (Susiati et al., 2020). Buru Regency is a customary area where community governance is regulated by custom. The people of Buru Regency are no exception, people in Namlea Village believe that customary law is the highest law in solving a problem.

In Namlea Village, although it is ethnically diverse, the existence of Buru Island customs is still visible in every activity in the community. The philosophy of the people of Buru Island, namely *kai wait*, is implemented in people's daily lives. So that anyone who is on Buru Island will feel the warmth and comfort provided by the people of Buru Island. The sense of *basudara* (brothers) shown by the people of Buru Island, especially the people of Namlea village, is none other because in their hearts the feeling of *kai wait* has been ingrained since they were children. It is not surprising that the level of familiarity, the level of mutual help, and the level of like-mindedness among the community are so high.

Di sini mungkin orang kira katong basudara karas tapi bukan berarti hati katong juga karas, seng, tingkat bantu membantu di sini paling tinggi, pokoknya siapapun itu katong bantu, beta jaga kasi nasehat par anak-anak, inga siapapun orang di luar sana, dong itu katong pung saudara, katong samua basudara (Ra, 36 Tahun). (Here in Namlea, maybe most people think we are loud voices and have a hard heart too, even though here the level of mutual help is the highest, anyway. Whoever it is we help, I often advise my children, to remember whoever is out there, they are our brothers, we are all brothers)

Factors of Active Parental Involvement Patterns in Building Children's Empathy in the Post-Pandemic Covid-19 Period

The following factors influence the strong pattern of active parental involvement in building children's empathy during the post-pandemic Covid-19 in Namlea Village, namely:

1. Religious Motivation

The strong pattern of active parental involvement in building children's empathy during the post-pandemic Covid-19 period in Namlea Village is due to religious motivation. Religious motivation is a force or drive that moves a person's activities to direct and guide toward the goal of behaving by religious orders/recommendations (Najati, 2004). Armed with religious knowledge, parents always give advice or advice to their children to respect their elders/neighbors, help each other, be considerate, caring, humble, and so on.

2. Culture

One of the factors that influence the strong active parental involvement in building children's empathy during the post-COVID-19 pandemic in Namlea Village is culture. When viewed in the context of humans and culture, the Buru people have a culture (customs) that becomes a self-identity (philosophy), namely kai wait. Kai means brother and wait means sister. So, the meaning of kai wait is brother and sister. The concept of kai wait is often used in various living spaces of the Buru people. The people of Buru Island interpret kai wait as a reflection of the values of basudara between people (Masniati et al., 2021). Cultural factors are the habits of a society in responding to something that is considered to have values and habits, social position in society, knowledge of what is felt, and when receiving information.

The parents in Namlea Village are very strong in educating children, especially related to the formation of children's character, it has been passed down from their ancestors. The empathy of the children in Namlea Village is not only on empathy because of humanity but their empathy is also very great for the existence of culture and customs/traditions of Buru Island.

3. Social Environmental

The social environment is where daily activities take place. The role of the social environment in the strong active parental involvement in building children's empathy in Namlea Village during the post-pandemic COVID-19 period determines changes in parenting patterns in educating children. The social environment in Namlea Village is positive such as mutual respect, mutual respect for opinions, high familiarity between communities, reminding each other of kindness, helping each other, being polite, and friendly, and dressing modestly indirectly affects active parental involvement in building children's empathy.

4. Perception of Parental Involvement

Perception is a process that involves the entry of messages and information into the human brain, humans will continuously establish contact with their environment, where this relationship is carried out through the five senses, namely sight, hearing, smell, touch, and tasting (Slameto, 2010). The perception of parents regarding active parental involvement in building children's empathy in Namlea Village during the post-pandemic, namely parents must maintain, supervise, motivate, and support positive activities carried out by the child, and guide children to further improve positive character/behavior values.

This positive perception from each parent is certainly very desirable, especially for the development of psychology and the formation of children's character in a better direction. The parents are together in educating the child at home. The roles of Mother and Father are always balanced because with this togetherness children will feel happy, feel valued, and not alienated in the family.

5. Life Context

Life context plays an important role in processing life. The occurrence of various misunderstandings, chaos, and confusion in community life due to frequent visits to life contexts such as speaking, acting on, and feeling. However, it is different with the parents in Namlea Village who instill a gentle and caring attitude to anyone. The background, the situation behind it all, the experiences that have been experienced,

and the knowledge related are the context of life that always exists in every event and the self. This context will enrich humans in dynamic maturity in life so that life is more efficient and meaningful.

3.2 Discussions

Patterns of Active Parental Involvement in Building Children's Empathy in the Post-Pandemic Covid-19 Period

Active parental involvement in shaping behavior in children is very important, especially the empathetic attitude of children. Parents are the first party related to education in a child's life. Parents are also a reflection of children, what children will become depends on the ways and strategies of their parents' upbringing, especially how to apply children's empathetic character in society (Buton et al., 2020). Active parental involvement in shaping behavior in children is very important, especially the empathetic attitude of children. Parents are the first party related to education in a child's life. Parents are also a reflection of children, what children will become depends on the ways and strategies of their parents' upbringing, especially how to apply children's empathetic character in society.

The high sense of empathy that appears in children in Namlea Village is inseparable from the parenting style (active parental involvement). Active parental involvement is reflected in the philosophy of the Buru people (people of Buru Island), namely *kai wait*. This philosophy is the spearhead of all attitudes of the people on Buru Island (Buru Regency), especially in Namlea Village. Although the community consists of various ethnicities, they highly uphold the philosophy of the elders/ancestors on Buru Island until now. The term *kai wait* means *hidop orang basudara* (life of brothers), so the philosophy is interpreted by all the people of Buru Island that "even though we come from different ethnicities/tribes but we are still brothers". Indirectly, when parents implement this philosophy in the household, it has positive implications for children to care more about anyone regardless of ethnicity, religion, and customs.

Factors of Active Parental Involvement Patterns in Building Children's Empathy in the Post-Pandemic Covid-19 Period

The following factors influence the strong pattern of active parental involvement in building children's empathy during the post-pandemic Covid-19 in Namlea Village, namely: 1) Religious Motivation, 2) Culture, 3) Social Environmental, 4) Perception of Parental Involvement, 5) dan Life Context. By making the life context a reflection of attitudes in life, it will indirectly provide reflective and contextual life experiences. Similarly, active parental involvement in building children's empathy based on the life context will create a context of goodness in the child's life.

4. Conclusion

Based on the results of the research and discussion above, it can be concluded that several things are findings related to active parental involvement in building children's empathy during the post-pandemic covid-19 period in Namlea Village which relies on two problems, namely 1) identifying patterns of active parental involvement in building children's empathy during the post-pandemic covid-19 period in Namlea Village; 2) analyze the factors that influence the strong pattern of active parental involvement in building children's empathy during the post-pandemic covid-19 period in Namlea Village.

The pattern of active parental involvement in building children's empathy during the post-pandemic covid-19 in Namlea Village, namely 1) home-based involvement includes monitoring children's activities at home, encouraging and supporting children, fostering affection, example, motivating children, fostering a sense of sharing, leading children to always worship, be a good listener; 2) school-based involvement, namely the involvement of parents with the school in the form of communication. Communication built by the school with parents related to the cognitive, psychomotor, and affective development of children. In addition, communication built by the school related to school activity programs and the spiritual and physical health of students; 3) local wisdom-based involvement, namely the feeling of *basudara* (brothers) shown by the people of Buru Island, especially the people of Namlea village, none other than because in their hearts the feeling of *kai wait* has been ingrained since they were children. It is not surprising that the level of empathy such as familiarity, the level of mutual help, and the level of like-mindedness among people is so high.

Factors that influence the strong pattern of active parental involvement in building children's empathy during the post-pandemic Covid-19 period in Namlea Village are religious motivation, culture, social environment, perception of parental involvement, and life context.

Daftar Pustaka

- Amir, N. F., Buton, L. H., Susiati, S., Masniati, A., & Marasabessy, R. N. (2021). Kearifan Lokal Tardisi Masaurat. *Sang Pencerah*, 7(3), 451–464.
- Argata, P. E., & Suhanadji. (2021). Keterlibatan Orang Tua dalam Pembelajaran Jarak Jauh pada Pendidikan Anak Usia Dini. *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini*, 5(2), 134–142. <https://doi.org/10.31004/obsesi.v5i2.1116>
- Asih, G. Y., & Pratiwi, M. M. S. (2010). Perilaku Prososial Ditinjau dari Empati dan Kematangan Emosi. *Jurnal Psikologi*, 1(1), 33–42.
- Baharuddin, B. (2019). Pengaruh Komunikasi Orang Tua Terhadap Perilaku Anak Pada Min I Lamno Desa Pante Keutapang Aceh Jaya. *Jurnal Al-Ijtima'iyah*, 5(1), 105. <https://doi.org/10.22373/al-ijtima'iyah.v5i1.4207>
- Borba, M. (2008). *Membangun Kecerdasan Moral*. Gramedia Pustaka Utama.
- Buton, L. H., Susiati, S., Masniati, A., Tuasalamony, K., Hatuwe, R. S. M., Tahir, S. Z. Bin, Tenriawali, A. Y., & Marasabessy, R. N. (2020). Membangun Ketahanan Relegius Anak Melalui Active Parental Involvement. *Islam Nusantara*, 04(01), 111–125.
- F, I., & V, K. (2008). Empathy and emotional intelligence: What is it really about? *International Journal of Caring Sciences*, 1(3), 118–123.
- Hapsari, S. M., Sugito, S., & Fauziah, P. Y. (2020). Parent's Involvement in Early Childhood Education during the Covid-19 Pandemic Period. *Jurnal Pendidikan Progresif*, 10(2), 298–311. <https://doi.org/10.23960/jpp.v10.i2.202014>
- Harahap, S. (2013). *Konsep dan Implementasi Pemberdayaan* (3rd ed.). Tiara Wacana.
- Hill, N. E., & Tyson, D. F. (2009). Parental Involvement in Middle School: A Meta-Analytic Assessment of The Strategies That Promote Achievement.

- Developmental Psychology*, 45(3), 740–763.
<https://doi.org/https://doi.org/10.1037/a0015362>
- Hornby, G. (2011). *Parental Involvement in Childhood Education: Building Effective School-Family Partnerships*. Springer Science & Business Media.
- Indrasari, S., & Laily, A. (2018). Peran Persepsi Keterlibatan Orangtua Dan Strategi Pengasuhan Terhadap Parenting Self-Efficacy. *Psikologi Sosial*, 16(2), 74–85.
- J. L. Epstein. (2010). *School, Family, and Community Partnerships*. Westview Press.
- Kartono, K. (2012). *Bimbingan Belajar di SMA dan Perguruan Tinggi* (5th ed.). CV Rajawali.
- Marshall, I. A., & Jackman, G.-A. (2015). Parental Involvement, Student Active Engagement and the ‘Secondary Slump’ Phenomenon—Evidence from a Three-Year Study in a Barbadian Secondary School. *International Education Studies*, 8(7). <https://doi.org/10.5539/ies.v8n7p84>
- Mashar, R. (2013). Empati Sebagai Dasar Pembentukan Karakter Anak Usia Dini. *Pendidikan Anak*, 2(290–300).
- Masniati, A., Susiati, S., Tuasalamony, K., Hatuwe, R. S. M., Buton, L. H., Taufik, T., Bugis, R., Iye, R., & Harziko, H. (2021). Implementasi Nilai Budaya Lokal Sebagai Pengembangan Pariwisata di Kabupaten Buru. *Sang Pencerah*, 7(2), 292–310.
- Meidina, P., Sofia, A., & Anggraini, G. F. (2018). Pengembangan Empati Anak Usia Dini. *Jurnal Kultur Demokrasi*, 5(12), 1–12.
- Najati, M. U. (2004). *Psikologi dalam perspektif hadis al hadits wa ulum an*. PT. Pustaka al Husna Baru.
http://catalog.uinsby.ac.id/index.php?p=show_detail&id=21124
- Nugraha, D., Apriliya, S., & Veronicha, R. K. (2017). Kemampuan Empati Anak Usia Dini. *Jurnal PAUD Agapedia*, 1(1), 30–39.
- Nurhayati, S. (2021). Parental Involvement in Early Childhood Education for Family Empowerment in The Digital Age. *Jurnal Empowerment: Jurnal Ilmiah Program Studi Pendidikan Luar Sekolah*, 10(1), 54–62. <http://e-journal.stkipsiliwangi.ac.id/index.php/empowerment/article/view/2185>
- Pradevi, A. P. (2020). Hubungan pengawasan orang tua dalam penggunaan gadget dengan kemampuan empati anak. *Pendidikan Anak*, 9(1), 49–56.
- Şad, S. N., & Gürbüzürk, O. (2013). Primary school students’ parents’ level of involvement into their children’s education. *Kuram ve Uygulamada Egitim Bilimleri*, 13(2), 1006–1011.
- Saptono. (2011). *Dimensi-Dimensi Pendidikan Karakter: Wawasan, Strategi, dan Langkah Praktis*. Erlangga.
- Slameto. (2010). *Persepsi tentang Keterlibatan Orang Tua*. Rineka Cipta.
- Soekanto, S. (1990). *Sosiologi Keluarga tentang Ikhwal Keluarga, Remaja, dan Anak*. Rineka Cipta.
- Solekhah, Mudarisatus, A., Atikah, Pertiwi, T., Istiqomah, & Mufidah. (2018). Faktor-Faktor Yang Mempengaruhi Sikap Empati Terhadap Perilaku Prosocial

- Pada Anak Sekolah Dasar. Prosiding Seminar Nasional “Penguatan Pendidikan Karakter Pada Siswa Dalam Menghadapi Tantangan Global. *Prosiding Seminar Nasional*.
- Solfema. (2013). Pengasuhan Orangtua, Budaya Sekolah, Budaya Masyarakat, dan Empati Anak Usia Remaja. *Ilmu Pendidikan*, 19(2), 149–154.
- Susanto, D. (2019). *Anakku Hartaku Mengenali Kondisi Psikologis Anak dan Terapinya Yang Tepat*. PT Gramedia Pustaka Utama.
- Suardin, S., & Yusnan, M. (2021). Pengaruh Manajemen Waktu Belajar Terhadap Efikasi Diri Dan Motivasi Belajar Siswa Sekolah Dasar. *JEC (Jurnal Edukasi Cendekia)*, 5(1), 61-71.
- Susiati, S., Masniati, A., Iye, R., & Buton, L. H. (2020). Kearifan Lokal Dalam Perilaku Sosial Remaja Di Desa Waimiting Kabupaten Buru. *Sang Pencerah: Jurnal Ilmiah Universitas Muhammadiyah Buton*, 7(1), 8–23. <https://doi.org/10.35326/pencerah.v7i1.747>
- Syarbini, A. (2016). *Pendidikan Karakter Berbasis Keluarga*. ArrRuz Media.
- Tinggapy, H., Susiati, S., Goa, I., & Hajar, I. (2021). Active Parental Involvement dalam Membangun Religiusitas Anak pada Masa Pandemi Covid-19 di Kabupaten Buru. *Sang Pencerah*, 8(4), 465–475.
- Twiningsih, A., & H, F. T. (2019). *Ayah Terlibat Keluarga Hebat (Jurus Jitu Membangun Pendidikan Karakter pada Anak)*. CV Beta Aksara.