

Grandparenting Practices in Shaping Early Childhood Resilience: A Case Study in Lampung Province, Indonesia

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Abstract

In Indonesia, there are many cases of care by grandparents. Many things can cause this to happen, such as parents working outside the home, commuter families, parental divorce, maternal depression, parental death, and economic problems that drive parents to work abroad. A child's childhood experiences and nurturing environment are determinants of well-being throughout the life course. In addition to parental care, nurturing and close grandparent-grandchild relationships in childhood are particularly important as these lay the foundation for strong relationships in adulthood. The purpose of this study was to analyze the relationship between grandparenting practices and early childhood resilience. This study used quantitative methods. The research location was in Lampung Province, Indonesia. The sampling method used snowball sampling method. The number of respondents was 75 grandparents and 75 early childhood children, with the condition that families who live with grandparents (grandparenting) and have early childhood aged 1-6 years. Data collection methods using survey techniques using a questionnaire scale. Data analysis using descriptive test and spearman correlation test. Based on the results of the analysis, it can be concluded that the largest percentage (49.3%) of respondents have grandmother's age in the young elderly category (60-69 years). The largest percentage (32.0%) of grandmother respondents had an elementary school education level. The largest percentage (72%) of respondents had moderate grandparenting practices with an average of 57.4 percent. The largest percentage (92.0%) stated that early childhood resilience was in the high category with an average of 88.6 percent. Based on the relationship analysis, it is known that there is a positive significant relationship between the positive encouragement dimension variables and the individual dimensions of children's resilience. There is a positive significant relationship between the variables of positive encouragement and grandparent-grandchildren relationship with the dimension of relationships with caregivers. In addition, there is a relationship between positive encouragement and grandparent-grandchildren relationship variables with child resilience variables.

Keywords : early childhood; child resilience, grandparent-grandchildren relationship, grandparenting practices, positive encouragement

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Introduction

Indonesian society is culturally still very thick with patriarchal culture. Patriarchy is a concept used in the social sciences, especially in anthropology. Patriarchal culture has for generations shaped differences in behavior, status and authority between men and women, the distribution of male power has advantages over women in one or more aspects such as; determination of lineage (exclusive patrilineal and carrying last names), firstborn rights, personal autonomy in social relations, participation in public status and politics (Israpil, 2017). Where patriarchal culture divides the husband's duties as the main breadwinner, while women's duties are only reproductive duties (giving birth) and related to domestic affairs (housekeeping and childcare) (Sastrini, 2023). In Indonesia, women who work outside the home will have an impact on changes in the implementation of women's domestic roles, especially childcare. The change in the mother's role from the domestic sector to the public sector results in the takeover of the care role from the mother to other caregivers.

In Indonesia, there are many cases of mothers taking over their parenting role to the care of grandparents. Caregiving by grandparents is common in Indonesian society. Many things can cause this to happen, such as parents working outside the home (Putrihapsari & Fauziah, 2020; Zakaria, 2019), commuter families, parental divorce (Hermayanti & Syamsudin, 2023), maternal depression, parental death, and economic problems that encourage parents to work abroad (Haryani, et al., 2022; Fono et al., 2019).

The challenges of the industrial revolution, among others, have triggered an increase in the number of Indonesian women who work outside the home. The emergence of gender equality issues has also resulted in many mothers working outside the home either because of the demands of life or self-actualization. The increase in women's education in Indonesia has led to an increase in the female labor force participation rate. The Directorate of Population and Labor Statistics [BPS] (2023) stated that the percentage of working women in Lampung province was 50.95% (2019), 54.13% (2020), 52.36% (2021) and 53.54 (2022) of the total female population in productive working age. The percentage of women working in urban areas is 44.74%, while in rural areas it is 51.10%. Women in Indonesia work in the agriculture, forestry, hunting and fishing, wholesale, retail, restaurants and hotels sectors.

Based on this data, working women are women who work outside the home.

Several previous studies in various countries found positive and negative impacts of working mothers. Similarities in the negative impacts of working mothers in various countries with Indonesia include low quality of care for preschool children (Dimova & Wolf, 2010), maternal parenting fatigue and stress (Cooklin et al., 2011; Saputra, 2021), misbehaving children, difficulty eating and reduced affection for mothers and some child development that has not been achieved (Saputra, 2021), problems with child attachment (Huerta, et al., 2011), negative effects on children's physical and mental health (Goldberger & Brenznitz, 1982; Butcher, et al., 2008). In the end, it has an impact on parental competence and satisfaction in the parenting role (Cooklin et al., 2011). The positive impacts of working mothers in Indonesia include shaping the learning environment of children (Hanum, 2015), the independence of preschool children (A'la et al., 2023; Saputra, 2021), being able to socialize well (Saputra, 2021). Therefore, in order for the care of preschool-age children to take place optimally, support from those closest to them is needed, especially close family. In some countries, the takeover of care roles from working mothers and fathers to grandparenting is a growing phenomenon (Bol & Kalmijn, 2016; Dunifon, et al., 2018; Mehta & Thang, 2012; Schatz & Seeley, 2015).

Ideal guidance and nurturing should be done by parents to their children. However, Indonesian families today show that many parent couples work (A'la et al., 2023). This more or less affects the process of parents in guiding and caring for their children (Dhiu & Fono, 2021), so that sometimes in parenting parents need support from others and require children to get care from their grandparents (Ingersoll-Dayton et al., 2020). This transition of care to grandparents can be in the form of regular routine care, or as a substitute caregiver for the child (Zakaria, 2019). Regardless of temporary or comprehensive care by grandparents, more or less able to affect the development of children (Haryani, et al., 2022; Dhiu & Fono, 2021; Haryani; Latifah, et al., 2016). In fact, preschool age is a critical period in the development of a person's life cycle. If at this age the child is not properly nurtured, the child will experience developmental disorders both emotional, social, mental, intellectual, and moral which will determine the attitude and value of one's behavior patterns in the future (Idris, 2012).

Grandparenting in Indonesia cannot be separated from the prevailing culture in Indonesia,

where generations help and support each other in caregiving (Rari et al., 2021). Panggabean et al. (2014) explained that “guyub” is one of the most substantial cultural standards of Indonesian society. Cultural standards are the characteristics of a cultural group that build the general characteristics of society, formed and developed through the cultivation of norms, values and habits that are passed down from generation to generation and carried out by individuals since childhood. The Indonesian cultural standard “Guyub” is described by Panggabean et. al. (2014) as a comfortable and harmonious group atmosphere where all components of social aspects are aligned (e.g., roles, status) and group members uphold the value of relationships. Guyub is often associated with the term ‘kinship’, a familial group atmosphere with strong warmth and cohesiveness, with conditions of interdependence and mutual support. Guyub in this case can provide comfort for individuals through a sense of acceptance, absence of conflict, and even fulfillment of social and emotional support. The presence of grandparents can provide a sense of security from threats to the external environment, both physically and psychologically. This is often found in developing countries such as Indonesia, which is known to have very strong kinship and family values (Ahmad et al., 2016).

Then, there are other challenges, namely in Indonesia's population structure, the elderly are a "burden" age group, which means they are dependent on the productive age group. The increasing number of elderly people has an indirect social and economic impact on individuals, families and the social environment. The elderly are also a vulnerable population group. Bloom, et al (TNP2K, 2020) mentioned that there are three main factors that make the elderly vulnerable, namely no longer economically productive, health problems, and need a companion as a caregiver (Directorate of Population and Labor Statistics [BPS], 2021). According to the Directorate of Population and Labor Statistics [BPS] (2021), the number of elderly people in Lampung Province is among the top 10 provinces in Indonesia, which is eighth (10.8%).

In addition, behind the success of increasing life expectancy are challenges that must be watched out for, namely in the future Indonesia will face a triple burden, namely in addition to increasing the birth rate and the burden of disease (infectious and non-communicable), there will also be an increase in the burden of dependence of the population of the productive age group on the unproductive age group so that it will affect the resilience of children

(Infodatin Kemenkes, 2014).

Based on the above phenomenon, the increase in working mothers and the problems of the elderly themselves indirectly affect children, including children's resilience and well-being. Children's resilience according to Ungar and Liebenberg (2011) is the ability of children to survive in the face of physical, social, emotional challenges and their stage of development. According to Onder, et al., (2018) resilience of preschool children is an important foundation in determining the quality of individual development, and has a continuous influence on the life span from childhood to adulthood. In Tschann et al.'s (1996) research, it is stated that the impact of weak resilience in early childhood can form adolescents with personalities that tend to be difficult to follow rules, emotionally unstable and weak in academic and spiritual terms. Therefore, early childhood really needs attention to the process of forming resilience, especially on factors that can affect it. Factors that influence children's resilience include parenting practices (Zakeri et al., 2017).

Children's childhood experiences, especially those related to the nurturing environment, are determinants of well-being throughout the life course (Britto et al., 2017; Pérez-Escamilla et al., 2018). In addition to the importance of the mother-child relationship, paternal involvement impacts children's physical, social, emotional, behavioral and educational outcomes over time (Panter-Brick et al., 2014). Also the importance of grandparents' role in caring for grandchildren, and the impact on children's health and development (Goodman, 2012; Dunifon et al., 2018; Xu, 2019). Parenting and close grandparent-grandchild relationships in childhood are particularly important as they lay the foundation for strong relationships in adulthood (Geurts et al., 2011).

Several literature studies found grandparenting practices include feeding (Rogers et al., 2019; Liu et al., 2018), playing (Liu et al., 2018), and dropping off (Liu et al., 2018), providing advice, suggestions, and material support (Attar-Schwartz & Huri, 2019), nurturing, financial transfer, or companionship (Fruhauf, et al., 2006; Huo, et al., 2018). Based on the results of literature studies, it reveals the positive impact of grandparents' involvement in care for children, including reducing children's behavioral problems (Macnab, 2004; Sadruddin et al., 2019), child quality (Deleire & Kalil, 2002; Xie et al., 2018), emotional closeness and independence (2018), emotional closeness and independence (Wetzel & Hank, 2020; Shorey & Debby, 2022), child nutrition and health (Kasedde et al.,

2014; Courtin & Avendano, 2016; Hayslip et al., 2017; Hawkes et al., 2017; Komonpaisarn & Loichinger, 2019). Although grandparents can also exert a negative influence through their behavior or advice, or by interfering with parenting (Chase-Lansdale, et al., 1994; Dunifon, et al., 2014), grandparenting tends to be more permissive, which will inhibit their grandchildren's independence and cognition (Mattanah, 2005; Viguer et al., 2010; Huerta et al., 2011), and obesity (An et al., 2020).

Based on the above background, there is still limited research on grandparenting practices in shaping children's well-being and resilience. Therefore, this study will examine the relationship of grandparenting in shaping children's resilience character. In addition, this study seeks to answer how grandparenting practices improve children's resilience.

Literature Review

Child resilience

Resilience is in everyone from birth (Zolkoski & Bullock, 2012). Resilient children work, play, love and hope well (Zolkoski & Bullock, 2012). Resilient children typically have five characteristics: social skills, problem-solving skills, critical consciousness, autonomy, and life purpose (Bernard, 1995). Characteristics such as empathy, caring, flexibility, communication skills, and sense of humor are part of social competence (Bernard, 1995). Children with social competence will build positive relationships with adults and peers, which helps them make connections with family, school and society. When problem-solving skills are combined with the ability to think abstractly, children can create alternative solutions to cognitive and social problems. Two important problem-solving skills are planning and ingenuity in asking others for help. Critical consciousness means having a deep understanding of how atrocities happen and making plans to deal with them. Autonomy is someone who has a sense of identity, the ability to act independently, and the ability to control their environment. Finally, a sense of purpose is defined by Bernard (1995) as having educational aspirations, goals and a belief in a bright future.

According to Zolkoski & Bullock (2012), resilience is optimized when protective factors

are strengthened at all interactive levels of the socio-ecological model (i.e., individual, family, and community). Downie et al., (2010) state that three main protective factors work in combination to produce resilience: (i) individual personality and temperament; (ii) family relationships; and (iii) external community support, such as church, school, and neighborhood. Within these three groups, Downie et al. (2010) categorize factors related to the development of resilience in children, including: the presence of well-developed cognitive skills, a positive sense of self-worth, family cohesion and the presence of emotionally sensitive and responsive caregivers, a sense of family belonging, positive relationships with adults outside the family, and beneficial involvement in the community.

Resilience, conceptualized as the process and capacity to adapt successfully when faced with adversity (Masten 2016), may serve as an underlying mediator of the relationship between grandparent-grandchild relationship quality and subjective well-being. According to a systematic framework on resilience, the resources that contribute to resilience are distributed across internal and external levels, as well as their interactions with each other (Masten 2016). According to Zhou et al., (2021) at the internal level, personal qualities, such as extraversion, self-efficacy, and acceptance of change have been found to be associated with higher resilience and better adjustment across various at-risk populations. As for external resources, high-quality family relationships were found to facilitate resilience in disadvantaged individuals. Researchers also found evidence that mutually supportive relationships between children and grandparents would serve as an important external protective barrier to resilience for both generations, thus strengthening their ability to bounce back from stress (Xu and Chi 2011). However, the relationship between the quality of the grandparent-child relationship and children's resilience remains unclear.

Method

This study used a quantitative research design. The subjects of this study were families who lived with grandmothers and had children aged 1-6 years. The research location was in Lampung Province, Indonesia. The number of respondents in this study was 75 grandparents and 75 early childhood children, with the condition that families live with grandparents

(grandparenting) and have early childhood aged 1-6 years.

The sampling method uses the snowball sampling method. The data collection method uses a survey technique using a questionnaire scale. The grandparenting practices questionnaire used The Parenting and Family Adjustment Scales (PAFAS) questionnaire. The researcher modified the measurement instrument to focus on grandparents' parenting practices. Therefore, the dimensions of the Parenting Scale were modified into the Grandparenting Scale. The Grandparenting Scale dimension consists of 16 items that measure four dimensions of parenting namely, grandparental inconsistency, coercive grandparenting, positive encouragement, and grandparent-grandchildren relationship. There are four answer options, namely, never, rarely, sometimes and always. This measurement tool has high validity and reliability with a Cronbach's alpha value of 0.704.

Ungar's (2016) child resilience questionnaire was adapted from the CYRM 26 (child youth resilience measurement) instrument. This instrument has three dimensions, namely individual, relationship with caregivers, and context. In the individual dimension, there are three factors, namely individual skills, peer support, and social skills. While in the dimension of relationships with caregivers there are two factors, namely relationships with psychological and physical caregivers, and in the context dimension there are three factors, namely culture, education and spirituality. There are 15 questions with three answer options, namely no, sometimes and yes. The reliability of this instrument is 0.781.

Data analysis used descriptive and inferential tests. Descriptive tests included analysis of mean percentage, category percentage, standard deviation, and minimum and maximum percentages. Meanwhile, the inferential test used the spearman correlation test. For the tables, please follow the below table style. Make sure to follow the correct format of the title as well.

Results

Family and Child Characteristics: Grandmother's Age

The results of the analysis stated that the largest percentage (49.3%) of respondents had a grandmother's age in the young elderly category (60-69 years). A total of 32 percent of

respondents stated that they had a grandmother's age in the old adult category (<59 years). As many as 16 percent of respondents stated that they had a grandmother's age in the middle elderly category (70-79 years). The remaining 2.7 percent of respondents had a grandmother's age in the old age category (>80 years). On average, respondents had a grandmother's age of 62.5 years with a minimum age of 45 years and a maximum age of 80 years. Details can be seen in Table 1.

Table 1. *Distribution of respondents based on grandmother's age*

No	Category	Frequency	
		n	%
1	Older adults	24	32.0
2	Young elderly	37	49.3
3	Middle elderly	12	16.0
4	Elderly	2	2.7
Total		75	100.0
Mean $\pm$ Std		62.5 $\pm$ 7.3	
Min – Max		45 – 80	

Grandmother's Education

Based on the results of the analysis, it is known that the largest percentage (32.0%) of grandmother respondents have an elementary school education level. In addition, the education level of the respondents is high school / equivalent (26.7%), bachelor's degree (14.7%), junior high school / equivalent (12.0%). There are still respondents who did not graduate from elementary school as much as 5.3 percent. Only 5.3 percent of grandmother respondents graduated from S2. And the smallest percentage (4.0%) of respondents had an education level of Diploma. In detail can be seen in Table 2.

Grandparenting Practices

The dimensions of grandparenting are grandparental inconsistency, coercive grandparenting, positive encouragement, and grandparent-grandchildren relationship. Based

Table 2. *Distribution of respondents based on grandmother's education*

No	Category	Frequency	
		n	%
1	Not graduated from elementary school	4	5.3
2	Graduated elementary school	24	32.0
3	Junior high school/equivalent	9	12.0
4	Senior high school/equivalent	20	26.7
5	Diploma	3	4.0
6	Graduate	11	14.7
7	postgraduate	4	5.3
Total		75	100.0

on the results, it shows that the positive encouragement dimension has an average of 81.3 percent. This means that the positive encouragement (positive encouragement) carried out by grandmothers in the good category. In the Grandparent-Grandchildren Relationship dimension, respondents have an average of 57.4 percent. This means that the relationship between grandmother and grandchildren is in the moderate category. Meanwhile, the Grandparental Inconsistency dimension has an average of 38.9 percent. This means that grandmother respondents have low category inconsistency parenting. On the other hand, the Coercive Parenting dimension of respondents stated that it had an average of 23.1 percent. This means that grandmother respondents have coercive parenting in the low category. In detail can be seen in Table 3.

Table 3. *Distribution of respondents based on grandparenting practices*

No	Dimensions	Mean (%) $\pm$ Std
1	Grandparental Inconsistency	38.9 $\pm$ 24.9
2	Coersive Parenting	23.1 $\pm$ 17.9
3	Positive Encourageme	81.3 $\pm$ 18.8
4	Grandparent-Grandchildren Relationship	57.4 $\pm$ 12.1
Total Grandparenting Practices		57.4 $\pm$ 12.1

When the data is analyzed by category, it is known that the largest percentage (72%) of respondents have grandparenting practices in the medium category. As many as 24 percent

of respondents stated that they had grandparenting practices in the low category. Meanwhile, only 4 percent of respondents had grandparenting practices in the high category. The average respondent's grandparenting practice was 57.4 percent. Details can be seen in table 4.

Table 4. *Distribution of respondents by category of grandparenting practices*

No	Category	Frequency	
		n	%
1	Low	18	24.0
2	Medium	54	72.0
3	High	3	4.0
Total		75	100.0
Mean $\pm$ Std		57.4 $\pm$ 12.1	
Min – Max		0 – 83	

Early Childhood Resilience

Children's resilience in this study consists of individual dimensions, dimensions of relationships with caregivers, and context dimensions. Based on the results of the analysis, it is known that the average individual dimension is 80.2 percent. The average dimension of relationships with caregivers is 95.8 percent. The average context dimension is 91.3 percent. In addition, the total average of children's resilience is 88.6 percent. Based on the data above, all dimensions and total child resilience are good. In detail can be seen in Table 5.

Table 5. *Distribution of respondents based on children's resilience*

No	Dimensions	Mean (%) $\pm$ Std
1	Individual Dimension	80.2 $\pm$ 16.7
2	Dimension of Relationship with Caregiver	95.8 $\pm$ 6.8
3	Context Dimension	91.3 $\pm$ 18.5
Total Child Resilience		88.6 $\pm$ 10.6

When the data were analyzed by category, it was found that the largest percentage (92.0%) stated that early childhood resilience was in the high category. In addition, 6.7 percent of

respondents had early childhood resilience in the medium category. Only 1.3 percent of respondents had early childhood resilience in the low category. The average resilience of early childhood is 88.6 percent. So it can be concluded that early childhood resilience is good.

Table 6. *Distribution of respondents based on child resilience category*

No	Category	Frequency	
		n	%
1	Low	1	1.3
2	Medium	5	6.7
3	High	69	92.0
Total		75	100.0
Mean $\pm$ Std		88.6 $\pm$ 10.6	
Min – Max		43.0 $\pm$ 100.0	

The Relationship Between Grandparenting Practices and Early Childhood Resilience

Based on the results of the correlation analysis, it is known that there is a positive significant relationship between the positive encouragement dimension variable and the individual dimension of children's resilience ($r = 0.256$, $p = 0.027$). This means that the higher the positive encouragement given by grandmothers to grandchildren, the more the individual dimensions of children's resilience will increase. Other results also show that there is a positive significant relationship between the variables of positive encouragement ($r=0.250$, $p=0.030$) and grandparent-grandchildren relationship ($r=0.427$, $p=0.000$) with the dimension of relationships with caregivers. This means that the higher the positive encouragement and grandparent-grandchildren relationship, the more it will improve the dimension of relationships with caregivers. In addition, the results of the analysis show that there is a relationship between the positive encouragement variable ($r=0.267$, $p=0.021$) and the grandparent-grandchildren relationship ($r=0.291$, $p=0.011$) with the child resilience variable. This means that the higher the positive encouragement and grandparent-grandchildren relationship, the more resilience of early childhood will increase. In detail can be seen in Table 7.

Table 7. *Relationship between grandparenting practices and children's resilience*

	Individual Dimension	Dimensions of Relationship with Caregivers	Context Dimension	Early Childhood Resilience
<i>Granparental Inconsistency</i>	-0.204	-0.137	-0.143	-0.185
<i>Coersive Parenting</i>	0.023	-0.225 (p<0.01)	-0.094	-0.042
<i>Positive Encouragement</i>	0,256* (p<0.05)	0,250*	0.035	0,267*
<i>Grandparent-Grandchildren Relationship</i>	0.191	0,427**	0.136	0,291*
<i>Grandparenting practices</i>	0.131	0.138	0.013	0.164

Discussion

Based on the results of the analysis, it is known that the factors associated with early childhood resilience are positive encouragement and positive grandparent-grandchild relationships. In grandparents' parenting practices in Indonesia, the positive relationship between grandparents and grandchildren is close because Indonesian society is known to have very strong kinship and family values (Ahmad et al., 2016). Caregiving practices that create positive relationships between grandparents and grandchildren in Indonesia, such as providing lessons and experiences by telling stories, inviting grandchildren to play, feeding, taking to school, accompanying naps, and inviting recreation. The results of this study are supported by Fauziningtyas et al. (2018) revealed that the role of grandparents in Indonesia is to help meet the physical needs and educate their grandchildren. These findings are also consistent with research conducted by Leung and Fung (2014) on Chinese families. In the study, the researchers found that grandparents' experiences in caring for grandchildren were a mix of fun and hard work. Grandparents told fun stories and they enjoyed being close to their grandchildren (Leung and Fung, 2014).

Other researchers have found alternative parenting practices in Indonesian society, which is seen from the historical foundation of Indonesian society and culture, embracing a culture of collectivism in parenting, and ethnoparenting (Alfaeni & Rachmawati 2023; Rachmawati, 2020; Riany et al., 2017). The view of collectivism is a view that prioritizes values and goals for the group, whether an extended family, ethnic group, or other collective society (Triandis,

2019). Indonesia has a philosophy of gotong royong in its life, so people are collective in every aspect of their lives. The ideals of collectivist culture hold harmony, mutual respect, and mutual assistance that are reflected in Indonesian society (Puspitasari et al., 2020). Previous studies have shown that collective actions, such as gotong royong and community groups, serve as social capital to increase resilience (Taylor & Peace, 2015) and overcome poverty (Sibarani, 2018).

Childcare practices in Indonesia relatively involve extended family such as grandmothers or grandfathers because they replace the role of parents when working and there is economic and emotional dependence on extended family (Pagarwati & Rohman, 2020). These examples show that collective values in parenting are strongly embedded in Indonesian society. Cultural values that are modeled and passed down by parents are one of the factors in the formation of collective attitudes in Indonesian society.

The reasons why grandparents care for their grandchildren vary depending on the culture. Due to the diverse cultures in Indonesia, the parenting methods applied by parents vary in each region. The cultural background of the family is one of the factors that influence differences in parenting methods. As shown by research conducted by Satrianingrum and Setyawati (2021), parenting is different in every tribe in Indonesia. These differences include the values and culture embraced by parents, the formation of children's character, and the coaching patterns carried out for children according to the cultural rules and values of their parents. The way parents raise their children can be influenced by their habits. According to Setianing (2018), the way children are educated in the family is influenced by the way of thinking that results from the culture they adhere to. Parents' parenting methods are shaped by their culture, which is then carried on by their grandchildren (Bornstein, 2012).

In Asia, such as in China, grandparents usually prefer to care for their grandchildren due to traditions that support family harmony and collective well-being, including intergenerational exchanges, family responsibilities and social expectations (Chen and Liu, 2012). Studies in Indonesia found that grandparents prefer to care for their grandchildren themselves rather than having them cared for by others. They fear that their grandchildren will be abused, taught the wrong manners, and be closer to the caregiver than their parents (Wahyuni and Abidin, 2015). This is reinforced by research by Fauziningtyas et al. (2018) revealed that grandparents themselves decided to help their children by helping to take care

of their grandchildren. In addition, grandparents want to share the responsibility of caring for grandchildren. Grandparents hope to help their children by looking after their grandchildren. They do not want their grandchildren to be cared for by others.

The results of this study found that grandparents' parenting practices are inconsistent and coercive. This indicates that grandparenting practices in respondents' families are democratic and consistent in helping parents in parenting early childhood. The results of this study support Dunifon's (2012) research when grandparents provide emotional or instrumental support to parents. This can reduce parental stress or improve parental emotional health, which in turn will result in positive development for the child.

In addition, the results of this study show that grandparenting practices in respondents' families provide positive encouragement in parenting involvement and have a good relationship between grandmothers and grandchildren. The results of this study are in line with research by Moffat et al. (2013) states the grandparent-grandchild relationship as a relationship that offers an important source of reciprocal social support that is different from other family relationships. For grandparents, this relationship can be a source of joy and pride, as well as an opportunity to contribute to something meaningful, which helps create a sense of continuity and purpose (Kemp 2005; Peterson 1999). For grandchildren, these relationships provide an opportunity to build deeper family bonds over a long period of time. These relationships are often a source of stability, guidance and encouragement (Moffat et al., 2013). Grandparenting can influence their grandchildren in different ways. Grandparents can have a direct influence on grandchildren through their interactions with grandchildren. They can serve as role models for their grandchildren, discuss appropriate behaviors, encourage academic or other successes, help with homework, and provide advice and emotional support. In addition, involved grandparents can work with parents to enforce consistent norms and monitor children's activities (Coleman, 1988; Dunifon, 2012).

The results of this study are in line with Becker & Steinbach (2012) who found that grandparent-grandchild relationships are largely independent of personal resources such as employment status, but are related to social resources, namely the relationship between grandparents and parents, and the status of grandparent partnerships. When parents' employment leads to difficult situations, the role of grandparents is crucial in family life. The relationship between grandparents and grandchildren depends heavily on the quality of time

spent together, i.e. on its content and emotional value (Lako, 2014).

Resilience is the capacity to endure and deal with physical, social, and emotional challenges (Ungar & Liebenberg, 2011; Ungar 2015). Some resilient individuals not only survive but also thrive. They will develop ways to turn stressful circumstances into opportunities for personal development (Çelik et al. 2015). Thus, in the end they will be better than before. From the various definitions of resilience above, it can be concluded that resilience is the ability to survive and not despair from bad events or disasters and can take lessons from what happened to get back up (Krishna et al. 2018).

The results of the study state that there is a relationship between positive encouragement and grandparent-grandchildren relationship with early childhood resilience. The results of this study support Geurts, et al., (2011) and Dunifon (2012) stated that close grandparent-grandchild interactions and relationships in childhood are very important because this is the basis for solid relationships in adulthood. These results are also supported by the positive relationship between grandparent involvement and child well-being, including prosocial behavior, academic engagement, self-confidence, mental health, and maturity (Elder & Conger, 2000; Ruiz & Silverstein, 2007; Yorgason, et al., 2011; Sampson & Hertlein, 2015). Other research suggests that grandparent involvement may protect children from harsh parenting behaviors from mothers (Barnett, et al., 2010; Sampson & Hertlein, 2015) or depression (Silverstein & Ruiz, 2006; Dunifon, 2012).

The implications of grandparent care on positive development for grandchildren in Indonesia include independence and discipline (Dhiu & Fono, 2021; Hermayanti, & Syamsudin, 2023). The experience of caring for grandchildren can be both positive and negative, depending on cultural aspects and the family system as a whole. Thus, grandparents need health services and informal support to maintain their health.

Limitations of this study include using the snowball sampling technique. So that the results of this study only portray the research family and cannot represent an area. This is because there is no definite population so it is not available to use random sampling techniques.

Conclusion

Based on the results of the analysis, it can be concluded that the largest percentage (49.3%)

of respondents have a grandmother's age in the young elderly category (60-69 years). The largest percentage (32.0%) of grandmother respondents had an elementary school education level. The largest percentage (72%) of respondents had moderate grandparenting practices with an average grandparenting practice of 57.4 percent. The largest percentage (92.0%) stated that early childhood resilience was in the high category with an average early childhood resilience of 88.6 percent. Based on the relationship analysis, it is known that there is a positive significant relationship between the positive encouragement dimension variable and the individual dimension of children's resilience ($r=0.256$, $p=0.027$). There is a positive significant relationship between the variables of positive encouragement ($r=0.250$, $p=0.030$) and grandparent-grandchildren relationship ($r=0.427$, $p=0.000$) with the dimension of relationships with caregivers. In addition, there is a relationship between the variables of positive encouragement ($r=0.267$, $p=0.021$) and grandparent-grandchildren relationship ($r=0.291$, $p=0.011$) with the variable of child resilience.

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