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Madurese Migrants Socioculture and Early Childhood Parenting: A Case Study in the Sombo Kampong Sidotopo Sub District Semampir District of Surabaya, East Java, Indonesia

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Abstract

This study aims to analyze sosiokultur Madurese migrants in Sombo kampong, nurture their early childhood, and the construction of meaning model of early childhood care are regarded as unique. This research approach is qualitative case study type. Data were collected through interviews, observation, and documentation. The findings show that Madurese socioculture migrants in Sombo kampong can be seen from several aspects of life, that they are people who: (1) obey the teachings of Islam; (2) very obedient, submissive, and resigned and hierarchically to Buppa, (father), Babbu (mother), teachers or Kyai, and Rato (government leaders); (3) has a uniqueness in maintaining kinship, (4) in an effort to establish kinship done by following the recitation, tiba'an, and arisan; (5) irritable, loud, temperamental, vindictive, irritable, and easily suspicious of other people who were suspected; (6) to migrate to survivalitas and dignity; (7) working any lawful as long as it gets results; (8) live in rented rooms, a densely populated neighborhood, slum, and difficult access to clean water; (8) have the courage, firmness, and self-confidence to survive; (9) often received threats of physical violence from colleagues who continues with carok and mostly peacefully; (10) has the openness and honest; (11) said the language is straightforward and rugged; and (12) if receiving insults almost certainly upset with the various levels and forms.

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INTRODUCTION

Education in antropologis point of view is part of the civilizing process, inherited values and cultural norms of the nation to the next generation (Djumransjah, 2006; 22).

In education, early childhood should be a priority, because it is the mandate of the nations according to article 26 of the Universal Declaration of Human Rights and article 31 of the CRC. In addition UUSPN No. 20 th 2003 had not accommodate Early Childhood as elementary school age, led to the government's attention to her less proportionately than the formal education age children.

In early childhood education, parenting is very important because children get the first experience of the family, including socialization. Bronfenbrenner (1979) suggests that family environment is referred to as microsystem environment that provides a very strong influence in shaping the personality of the child. Though attitudes, knowledge, skills, and parenting behavior positively influenced by parental education (Smith, et al., 1994: 15). The education level Madurese migrants in Sombo kampong mostly just graduated elementary school, they are more time getting an education than their parents were mostly authoritarian rather than through formal education. They are very obedient to their parents. Therefore, the pattern of parenting tend to be authoritarian.

Authoritarian parenting produces karakteristik child timid, shy, introverted, do not take the initiative, likes to argue, like violating norms, weak personality, anxiety and withdraw from their social environment. In contrast, democratic Parenting produce independent child characteristics, can control themselves, have good relationships with friends, able to cope with stress, have an interest in new things and cooperative towards other people (Apriastuti, 2013). In contrast, democratic parenting can encourage the development of appropriate child development tasks (Rahmayanti & Pujiastuti, 2012).

Both theoretically and empirically, authoritarian parenting is a pattern makes disadvantages for children, less true, but children who receive wrong care his creativity score decreased by 90% at age 5-7 years, and continues until the age of 40 years only rest 2% (Howard, 1998).

In addition to education, the skills of parents in caring of children affected by the culture of the surrounding community. "culture plays a major overarching role in shaping the ecology of parenting and childhood." (Bornstein dan Cheah

dalam Rubin & Chung, 2006: 3). Cultural elements that influence on them when and how parents care for their children, the extent to which parents give freedom their children to explore himself, how parents nurture or restrict a child, what behaviors are emphasized to do children, and others (Benedict, 1938 ; Bornstein, 1991, Erikson, 1950 in Rubin & Chung, 2006: 7).

Madura community known for holding strong Islamic teachings in its patterns of life, distinct culture, unique, stereotypical, and stigmatic (Wiyata, 2003). Cultural specificity was seen among others in obedience, submission, and trust them hierarchically to the father, mother, teacher, and Rato (government leaders) (Wiyata, 2003). They are very appreciative of their ethnic dignity and self-esteem.

Do Madurese migrants socioculture in Sombo also has distinctiveness as it is, and whether the particularities socioculture affect their parenting, how advantages and disadvantages according to nurture them. This study was conducted to answer the questions

Research Purposes

This study aims to analyze: (1) Madurese migrants socioculture in Sombo kampong; (2) early childhood parenting; and (3) the construction on the meaning of model of early childhood care are regarded as unique.

Literature review

Related Studies

Kordi & Baharudin (2010) found an authoritative parenting style (democratic) associated with higher school achievement level of children. Turner et al. (2009) found an authoritative parenting continuous effect on students' academic achievement. Spera (2005) concluded that an authoritative parenting style is correlated with the higher level of student achievement although this finding is not consistent across cultural, ethnic, and socioeconomic status. Bibi et al. (2013) concluded that there are positive influence parenting style on learning achievement and psychological health of children, authoritative style can be improved through training and media promotion. Terry (2004) found parenting authoritarian highly correlated with the behavior of naughty children, especially for children temperament is not good and the family was not happy. Nyarko (2011) found the pattern authoritative parenting, i.e.: parents related to high academic achievement to their teenage children. Rahmayanti and Pujiastuti (2012) found that 70.3% of parents use democra-

tic parenting and 70.3 % of children are developed with the pattern of democratic in accordance with its development. There is a relationship between parenting with the development of preschool age children.

Teori Bronfenbrenner Theory (1989)

Parenting education is a strategic education, as parents become the first and main part in determining the child's life further. The first circle is known by the child is the parents.

There are three frame of thinking on the ecology of human development. First, human growth seen not only as a "empty slate" that only gives impact environmentally, but as an growing entity dynamically move into and restructure the environment in which he lives.

Second, because the environment also has influence it, requires a process of mutual accommodation, the interaction between the individual and the environment is seen as a two-way, because it is characterized by reciprocal relationship. Third, the environment is confirmed as the place where the process of individual development is not limited to a single setting and close, but expanded to combine to form a relationship between the various environmental settings, as well as external influences from the surrounding environment more broadly.

Based on this concept, environment ecology is considered in the topologically as a construct places defined as: (1) *microsystem*, nearby neighborhoods that interact directly and background to children life, the family and the school; (2) *mesosystem*, namely the relationship between the *microsystem*; (3) *ecosystems*, the system contains a number of conditions that affect the development of children, but these kids are not involved in a direct role, for example, the influence of TV; (4) *Makrosystem*, encircle system of *micro-meso*-and the *ecosystems* that represent the values, ideology, law, society and culture; (5) *kronosystem*, the time dimension of travel guides every level of the system from the *micro* to the *macro*.

Socioculture Theory

Tylor (Tilaar, 2002: 7) has established three human sense, society, and culture as the three dimensions of the same thing. Therefore, education can not be separated from the culture and can only be accomplished in a community.

According Yaqin (2005: 6) "culture is something general and specific at the same time". General in this case means every human being in this world has a culture, while specific means every culture in community groups varies between

one and the other. While Tylor (Tilaar, 2002: 39) argues "culture or civilization is a complex whole of knowledge, belief, art, morals, law, customs, and abilities and other habits acquired by man as a member of society".

Tilaar (2002: 41) argues that culture is a process humanizing, which means in the cultural life change, development, and motivation.

The importance of culture in human life is then underlying that culture can not be separated from education. Syamsul Maarif (2007: 90) argues that people should express their cultural education is society that objectively have members who heterogeneity and plurality. Based on this view, the *socioculture* parenting of Madurese migrants to their early childhood in Sombo can be understood.

Parenting Pattern

According to Indonesian Dictionary, patterns can be interpreted as a "model", patterns, systems, ways of working, forms (structures) that remain ". The word "custody" could mean keep (care for and educate) young children, guiding (help; train and so on), and lead (heads and holding) the bodies / organizations. "(Depdiknas, 2007: 73).

According to Ahmadi and Munawar (2005: 135) "Children learn what they live," that children learn from what they are experience and think. Therefore, parents are entitled to participate in choosing the education unit and obtain information about developmental children's education.

Baumrind (1991: 61) categorize parenting behavior according to the high-low demands and their response to his child. He created a three styles typology-parenting: authoritarian, authoritative and permissive. Each of these parenting styles reflect shortly naturally different parenting that is based on values, practices, and behaviors of parenting and a different balance between response and demands on children's behavior.

Permissive parenting is seen as more responsive than demanding child. According perspective Baumrind (1991: 62) permissive parents like spoil the child, gentle, not demanding maturity children's behavior, to allow children to make their own rules, and avoid confrontation. Authoritarian parenting, child's parents are very demanding, directive and unresponsive. They are oriented towards children and expect their orders to be obeyed without explanation. Authoritarian parenting aims to provide an orderly and structured environment for children well with the rules clearly stated.

Authoritative parenting in addition to providing high demands on children's behavior is also responsive. They monitor and provide clear standards for their children's behavior, assertive, but not to interfere and does not restrict children. Discipline methods they support, but not to punish. According Baumrind (1991: 62) These parents want their children to be assertive as well as socially responsible, and independent and cooperative.

Maccoby & Martin (1993) research on the categorization 4 parenting styles were developed from two dimensions, namely the prosecution and responsiveness. They stated that the authoritarian parenting style is high in the prosecution of child but low in responsive. However the low and high authoritative style on the prosecution of children is also high responsiveness. Maccoby and Martin took a permissive style one step ahead of Baumrind (1991). They split two permissive parenting style, which is permissive indulgent and permissive neglect, indifferent, reckless (permissive neglectful). Therefore, there are four models of parenting Maccoby and Martin (1993), namely authoritarian, authoritative, indulgent and neglectful.

Hauck (1993: 47) classifies parenting into four kinds of patterns, namely: (1) Crude and assertive, decisive and resolute rigorous rules that will not be changed and they build a master-slave relationship among themselves and with children their children; (2) Kind and not assertive, tends to produce bad kids are spoiled, weak and dependent, and infantile emotional; (3) Rough and indecisive, roughness usually shown with the belief that a child deliberately behaving badly and he could fix if he wishes; (4) Kind and assertive, parents do not hesitate to discuss with their children action against actions that they do not approve of. But in doing this, they create a boundary only focus is always on the action itself, never for child or his personality.

Early Childhood

Early childhood is children aged 0-7 years, their first-time to know the views of good and evil comes from the process of socialization in the family, then developed as the values that influence their mindset and attitude spawned which form a pattern of behavior in social interaction in the family and wider social environment. So through socialization, the child will internalize values and norms instilled in him (Horton & Hunt, 1991).

Hurlock (1978) suggested that the family is the most important part of the "social network" children, because family members are the

children and the environment are the most important during early years. Relationships with family members become the fundamental attitude towards people, objects, and life in general. This grounding influence attitudes and behavior patterns later on.

The importance of social interaction is aligned with one of the principles of child development underlying the approach BCCT (Beyond Centers And Circle Time) and early childhood education in general, that children learn through social interaction, both with adults and with peers in the environment (Diknas -Direktorat early childhood, 2006).

Social development is the acquisition the behaving ability in accordance with the of social demands (Hurlock, 1978), and as a sequence of continuous change in the behavior of individuals to become social beings that adults (Abin, 2002). The ongoing process of social development through the process of socialization throughout life (lifelong process), stems from the individual's birth until death. In this socialization process of children is monitored, limitations, restrictions and encouragement, stimulation and motivation from their social environment. Through experience and other human influences will shape a child into a private social, as responsible citizens (Vembriarto, 1990). Considering the family as "social networking" child's most important, it means having the responsibility most to the success of the child's socialization process that will determine whether the child will develop as a social man, a-social or anti-social.

Hurlock (1987) explains that because of social attitudes nurtured in early childhood or formative, early social experience will determine the personality after the child becomes an adult. Early social experience can be a relationship with family members or people outside the home environment. However as a general guideline, the experience in the home (family) is more important in the pre school, while the experience outside the home is more important after the child enters school. If the family is able to foster good social attitudes, most likely the child will be a social man, and vice versa. Therefore, the family is seen as the starting point of the social development of young children.

Framework of thinking

Madura has a specific cultural community, including irritability, obedient to the teachings of Islam, obedience to the Kyai or teacher "Ngaji", the elderly, and to the leader of the government. They put very high esteem, awareness of educa-

tion is very low, very high kinship, even a friend can be considered as a brother, the has a very strong relationship tribal.

Madura cultural unique can affect the model of parenting to their early childhood. Obedience to parents can lead nurturing plausible models derived from generation to generation. Obedience to the teachings of Islam also affect the expectations of parents to their early childhood and parenting models it uses. Low levels of education and lack of experience and training of parenting also affect the model of parenting that they do.

Parents who adhere to the teachings of Islam, have high obedience to their parents, but the low level of education and experience, nurturing will tend to use a model of care authoritarian, where parents have high expectations and strict rules against children, and to achieve expectations and rules, they exert strict control, failed to give freedom to the child's opinion and in determining their own playmates. Physical punishment becomes a tool to direct and enforce these rules if a child violates the rules made parents. As a result of such a model of care, the child is less able to develop itself in accordance with the potential and development tasks. Children become completely afraid to act and some of the results of research led to the child behaves naughty, more aggressive, and introvert.

Parents whose level of enough education, child care experience, grow and develop in a family environment that is democratic even though he has a strong belief in the teachings of his religion, and have obedience to parents is high, it will tend to use the model of authoritative parenting (democratic). Although they have expectations for the development of children, it gives freedom to the child to help determine what should do. He do in developing themselves. Controls remain to be done but are flexible, fixed penalty was given but didactic, not necessarily with physical punishment. He provides full support for the development of children and child Communication performed warmly. The model of parenting can improve children's academic achievement, child development can be done in accordance with its development tasks, communication with parents is done sincerely, there is no fear, and open.

Parents who are low education level, experience of care is low, although the has enough socioeconomic tend to use indulgent permissive parenting model. They tend to spoil, although the relationship with the child is done with warm, but he did not exercise control over the child's behavior. He did not put up criteria for the develop-

ment of children's behavior. As a result children tend to be less independent, emotional and social development of the less in line with development tasks.

Lastly, parents who are socially less well in economics, low education levels, low parenting experience, tend to use models permissive neglectful parenting (omission or negligence). There are several possibilities for parents opt for this model, may feel "negelectful" or no longer able to care for children according to his expectations, probably because children are too naughty, or because of his work, eventually the child is allowed to grow and develop without direction. Parents do not have the criteria on the child's behavior. The relationship of parents with children less warm, support is also very low. As a result children tend to be naughty, social and emotional development less in line with the developmental tasks,

Although various studies have shown the model of authoritative parenting is the best model for the child's development, but Christopher Spera (2005) found that these findings have not been consistent for all cultural, ethnic, and socioeconomic status of parents. Therefore Madura Migrant in Sombo Kampong are known to have cultural specificity and low socioeconomic certainly have unique parenting model, which is considered effective for children's development. Cultural unique certainly has a positive side and negative for the parenting for their children.

METHOD

The approach used is qualitative case study type. Data were collected through interviews, observation, and documentation. The research subject was determined by criteria have over 10 years of living in Sombo and have early childhood, determined by the snowball technique. Data were analyzed using procedures Yin (2011) with five stages, namely: compilation of data, demolition (disassembling), rearrangements, interpretation, and drawing conclusions.

RESULTS AND DISCUSSION

Madura Migrant Socioculture

Madura migrant communities in Sombo Kampung holds strong Islamic teachings in his life. It can be seen from the behavior of their "mahdoh" worship, orderly running a compulsory daily prayers, fasting romadhon, runs the pilgrimage for those who are able, to pay zakat to those who can, and wear muslimah clothes for woman. In the social behavior they are also bases

itself on the teachings of Islam. Halal substance become priority in earning even though his job as a pedicab brother, services of transport of goods from truck to warehouse, construction laborers, vegetable vendors, the driver of city transport, servant, selling food-beverages, guard, and small merchant.

Their adherence to the teachings of Islam were also seen interacting with their muslim brother/sister that puts together the courtesy and often follow "pengajian" or study Islamic religion of the village as well as tiba'an. For those who already run hajj often follow study their pilgrimage group. In dress they close the genitals to wear the hijab, a veil. In the role as housewives they perform her function as a Muslim housewife. Likewise in educating their child, they expect their children to be pious and sholehah children, can recite, may prayers. For that entire early childhood taught recite the Koran by themselves and were also told to study to "ustad" and "ustadah".

The study's findings would suggest that the Madurese ethnic known to hold strong Islam religion despite considered often found the discrepancy between the teachings of Islam with their daily behavior as found Wiyata (2003). The strength of those holding the teachings of Islam is also recognized by Rifai and Hendrowinoto (1991: 32) who said that the people of Madura are Muslim majority and even Madurese had been considered Islam since birth.

According Wiyata (2003: 41-42), the strong ethnic Madurese in holding the teachings of Islam than the Javanese because of Islamization in Madura been relatively "complete" so thoroughly that Islam, so Islam becomes the identity and tradition of the people of Madura in almost all layers, except among small non-Muslim citizens. Almost all social phenomena of religious and socio-cultural patterns in Madura takes place in the realm of culture of the Muslim community (Wiyata, 2003: 41-42).

Discourse that they have obedience, submission, and submission and hierarchically to Buppa, (father), Babbu (mother), teachers or Kyai, and Rato (government leaders) it is true, they are to obey, obey, and honor. This was in line with the opinion of Alwi (2001) and Wiyata (2003) who argued that the Madurese community known to have a distinct culture, unique, stereotypical, and stigmatic. The unique cultural seemed include obedience, submission, and trust them hierarchically to four major figures as mentioned above in daily life, especially in the religious praxis.

In Madura culture establish kinship "oreng

dhaddhi taretan, taretan dhaddhi oreng" (others can be brothers and sisters may be others) turned out to be true. Forms of efforts to socialize done by following the recitation event and "tiba'an", as well as gathering, and to marry a fellow relatives called *mapolong tolang*.

In history demography and development Madurese society follow their relatives who come earlier. Usually they stay not far from relatives. Sometimes gather in one house. If relatives rent the house usually they rent same house and in one complex. Gradually, their settlement patterns not much different from lanjeng taneyan substance (complex of houses and yards become one). As a result, it becomes Madura ethnic segregation of infiltration, invasion and succession is normal and natural.

The impact of such segregation, according to Hadi Susanto (2004: 50) the impact on the community Madura itself or on the non-Madura. Social impacts for the internal community of Madura is the strengthening of the identity of ethnicity, strengthening solidarity in the group, and the formation of social and economic networks. While the impact of the external community is the emergence of stereotypical, negative images settlements Madura, dysfunction of the social system, and the establishment of harmonious religious solidarity. Theory of Hadi Susanto are based on the phenomenon of Madura village in the north of Surabaya was also almost similar in that occurred in the Sombo kampung.

The research findings indicate that the view society's negative stereotypes about people of Madura as a person irritable, loud, temperamental, vindictive, irritable, suspicious of others turned out to be justified by most informants. This finding is consistent with the opinion of Wiyata (1995), which reveals that the public has a negative stereotypical views of people of Madura as a person irritable, loud, temperamental, vindictive, irritable, suspicious of others.

Nurturing Pattern

The primary caregiver early childhood in Kampung Madura emigrants Sombo is the biological mother, while the father was not much help because of busy work. Although most of the mothers also work, they bring their children while working. Sometimes nurtured the child's siblings, sometimes entrusted to a neighbor, and who have a maid more often entrusted to him/her

In the minds of mothers Madurese migrants in the Sombo kampung, nurturing should: (1) to supervise the child in playing with friends; (2) the child should be given a mild physical

punishment, such as ears pinched, pinched, or scolded when children make mistakes; (3) early childhood needs go to school to post Integrated early childhood education; (4) young children need to be taught the Koran itself or to a ustad / ustadhah; and (5) the child must be given a good example to behave according to the teachings of Islam.

When examined, children follow the values of parents and the tight supervision of parents of a child when the child is playing with his friends, and the imperatives of behavior that can and can not do the parenting mothers Madurese migrants in the Sombo kampong leaning on authoritarian parenting. Authoritarian parenting is parenting that gives many restrictions to the child and they have to enforce without exception without any understanding of the child (Baldwin in Gerungan, 2004: 203). Parents are always characterized by a rigid authoritarian, punitive, not showing affection and sympathy, does not entitle the child give opinions and express their feelings (Stewart, in the End of 1989: 12).

None of the informants view the importance of dialogue with children about the actions that can and can not do as well as to express his feelings. The impression that emerges is the parents require children as parents want, for example, children should be child-sholehah pious, obedient to their parents and teacher of early childhood must able read Koran, and in choosing playmates must conform parental choice. More than that the existence of several informants who see the importance of physical punishment adds to conclude that the pattern of parenting in Madurese ethnic migrants in Sombo on his child was authoritarian.

According Baumrind, (1991: 62) authoritarian parenting children are very demanding, directive and unresponsive. They are oriented towards children and expect their orders to be obeyed without explanation. Authoritarian parenting aims to provide an orderly and structured environment for children well with the rules clearly stated.

The clearer the pattern of authoritarian parenting on early childhood them if they are based on the opinion of Maccoby and Martin (1993) who argued that nurture authoritarian parents impose rules, expecting strict compliance, seldom explain why children must meet these regulations, and usually rely tactics such as the law's power to meet the needs.

When using views Hauck (1993: 47) pa-

renting mothers Madurese migrants in Sombo include rough and firm pattern, parents define the rules were hard and firm, it will not change, their relationship master-slave among themselves and between them with their children. Roughness and firmness is often manifested in anger and physical law if their children violate the provisions of the parents.

Authoritarian parenting styles were intentionally conducted on the grounds that the child be pious child not a disobeyed child of so that parents not to pull out the "swore" or "*e Besto*" as Madura culture.

Authoritarian parenting was worsened by poor efforts in improving the health and growing children. They lack knowledge of types and sizes of food, beverages and supplements for nutritional adequacy of their children. In their minds anyway child can eat in sufficient quantities, not to starve. Observations show in practice it turns out efforts to provide nutrition still less according to his knowledge, the children rarely even most never drink milk, rarely given vitamin or health food. Food and drinks are commonly given to children is corn rice, white rice, a side dish of tofu, tempeh, fish, peanut brittle and vegetables. Cook drinks water, tea, juice dele, and sometimes milk. Rarely children are given meat chickens, goats and cows. As a result of the children they were ever attacked by diseases of malnutrition or disease.

Judging from the provision of the neighborhood, they are often not able to provide healthy occupancy. They live in rented rooms of 3x4 meters size. The rented room used multi function (versatile), to receive guests or relatives (*taretan*), to eat and to sleep. When going to bed to stay on a mat and there is a thin mattress made of sponge, after sleeping mats or mattresses are folded and the room could be used for other purposes. The bathroom / WC, a wash clothes, and a place to cook provided in front of the house to be used interchangeably by all citizens in every boarding house boarding house. The neighborhood is very seedy, cramped and difficult to get clean water because it uses water from wells which were contaminated with sea water.

Judging from the pattern of health care and treatment if a child is sick they view the importance of traditional medicine, especially the use of services of a shaman if the child is ill with a cheap cost of reason and conviction children recover quickly. If it does not heal then goes to the clinic.

Perception Of The Meaning Of Early Childhood Nurturing Pattern, Which Is Seen As Unique

The unique of early childhood parenting by Sombo Madurese migrants mothers in the village is on its view of the child, as the basis of their parenting that child was like a talisman, then as *ratoh*, and if against parents the child will be cursed. That is, the child was born is still sacred talisman, then developed with the full willingness as *ratoh* (queen), here parents should direct it so as not to become a rebellious child. If any of educating, children can become disobedient to parents, mostly if it's like that parents will "curse" of his own son (*e bestoh*) with a sentence that painful, as has been "*the bene children pole*" (you are no longer my son), "*be'en kualat degi*" (you will have a bad luck later), and the other sentences. If it had been like that, they believe that the curse would become a reality that led to the child later life wretched. Cursed (*e Besto*) are usually difficult to control, spoken by itself if the anger of parents already peaked.

Concerns Madurese migrants mother in Sombo kampong about the worry of her child become disobedience that encourage parents to give *e Besto* that's what drives them strict upbringing to their children. Parents do not give freedom to the child in play with his friends. Parents install deeds to be done and who should be shunned. Parents require children to recite *ustad / ustadhah*, striving for school children to early childhood. If a child is sick, parents bring the child to the shaman *Saben* or shaman *Oleh*, and if it does not recover recently brought the child to the health center.

CONCLUSION

Madurese Sombo Migrant Socioculture

Madura migrant communities in Kampong Sombo holds strong Islamic teachings in his life, very obedient, submissive, and resigned and hierarchically to Buppa, ' (father), Babbu (mother), teachers or *Kyai*, and *Rato* (village administrator). Kinship ties are very strong. Kinship is formed by following the recitation event, *tiba'an*, gathering, and marrying their children with relatives. The character irritable, loud, temperamental, vindictive, irritable, and easily suspicious.

Survival effort to maintain their self-esteem and motivation is characterized by migration to Sombo kampong to earn a living in order to improve their lives. They work anything as long as it gets *halal* results.

Their home are mostly rent house the size of 3x4 meter which is versatile room. Densely

populated neighborhoods, slums, and difficult access to clean water. Source of their income from the work of husband and helped by wife. His income is used to meet the basic needs of everyday life, pays rent, gathering, and partly to buy livestock and fields to be developed in Madura origin.

In general, they have the courage, tenacity and confidence to survive in the Sombo kampong. The forms of physical violence and the threat of life that they face is the threat of conflict from co-workers and poverty. Their reactions in the face of physical threats are continuing with *carok*, then peace and partially forgive each other before going *carok*.

In general, they welcome in communicating and honest. Speech language they are quite straightforward, but a bit rough. Their reaction when receiving insults another person is angry with the various levels and forms.

Early childhood Nurturing Pattern

The primary caretakers of their early childhood is the biological mother, sometimes the child's older sibling, and entrusted to the neighbors, and entrusted to the maid for the one having a maid.

In the minds of their minds that things need to be done in parenting: (1) supervise when children play with her friends; (2) gave mild physical punishment when children make mistakes; (3) to send children to early childhood education; (4) children need to be taught the Koran itself or to a *ustad / ustadhah*; and (5) were given an example of good behavior according to the teachings of Islam.

Judging from their thinking in child care, the freedom child follows the values of their parents, and the tight supervision of parents of a child when the child is playing with his friends, as well as the imperatives of behavior that can and can not do, then parenting mothers Madurese migrants in the village Sombo tend to authoritarian parenting.

To train independence, they do not spoil the child, they train children to take bath themselves, dressing themselves, eating and drinking alone. To develop the social skills of children done to get children like to give to his friends and gave a chance to play with his friends although still need to be supervised.

The unique of early childhood nurturing pattern

Most Madurese migrants Mothers in Sombo less know the type and size of the food, beverages, and supplements for nutritional adequacy

of their children. Kids almost never been given to drink milk, are rarely given vitamin. Food and drinks were given to children less healthy living standards, as a result of their children no malnutrition or disease. They looked at the importance of traditional medicine, especially the use of services of a shaman if the child is ill with a cheap cost of reason and conviction children recover quickly, and if it does not recover to the health center.

The unique of their parenting lies in its view of the child as the basis of their care that the child is a *Jimat*, *anak ratoh*, and *child bestoh*. That is, the child was born is still sacred talisman, then developed with the full willingness as *ratoh* (queen), if any of educating children can be disobedient, then the parents "curse" of his own son (*e bestoh*) with painful sentence. The curse is believed to be true cause harm his child later. Their concern his son became unobedient upbringing that encouraged them tight enough, do not give freedom to the child in play with his friends, set deeds to be done and who should be shunned, order-the children recite to *ustad / ustadhah*, order goes to early childhood school, and if a child is sick, parents bring the child to the shaman *Saben* or *oleh*, and if it does not recover recently brought the child to the health center.

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