Optimizing Child Development Given Roscoe Pound's Social Interest Theory (Study at Alif Islamic Daycare)

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A B S T R A C T

This study aims to examine how to optimize children's development in the context of the Social Interest Theory promoted by Roscoe Pound, with a focus on studies studied at Alif Islamic Daycare. In the context of daycare institutions, social interaction, and care are the keys to understanding how social factors influence children's development. This research adopts a qualitative approach, in which the data collection method uses interviews, observation, questionnaires, and document analysis to explore the impact of applying social interest theory at Alif Islamic Daycare. The main participants targeted in the research are care staff, parents, and children attending Alif Islamic Daycare. The data is analyzed by referring to the concepts contained in social interest theory such as the influence of the social environment on morality, the balance between individual, public, and social interests in the concept of general security as well as social interests which refer to society's standards for individual life. The research results show that a social interests-oriented approach in managing Alif Islamic Daycare makes a significant contribution to optimizing children's development. Alif Islamic Daycare prioritizes Islamic values so that they can have a positive impact on children's social, emotional, and cognitive development. A supportive, safe, and comfortable environment as well as Islamic norms are a strong foundation for the development of children's personalities at Alif Islamic Daycare.

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Introduction

Child development is an important stage that every parent will experience. In general, children aged 0-6 years will experience a rapid development phase and this is usually known as the golden age. At that age is the right time to provide stimulus to children, so these times should not be missed because at that time the child will experience continuous and gradual development and maturation both in physical and physical aspects. For every parent, it is important to pay attention to this, because it will be related to how to help children undergo development according to their needs (Khaironi & Ilhami, 2018).

Along with the development of information technology and globalization, the lifestyle of the people in Indonesia is slowly entering the society of Eastern countries, such as the increase in women who have a double burden where the mother figure is not only a housewife but also a career woman. Due to the high economic demands and equality of roles between men and women, more and more women are working not only as housewives but also as career women (Hikmah, 2014).

The phenomenon of women as mothers who also work is something that is no longer taboo. Whereas the role of mothers is very large in the care for child development so if the mother works, the intensity of togetherness between mother and child will be reduced. Of course, if this is allowed, it will risk the development of children who are not optimal. For this reason, it is necessary to have substitute care for children carried out by an institution (Wahyuni & Rudiyanto, 2021). This institution is widely known to the general public as Daycare (TPA) or Daycare. Through this institution, parents who experience work demands can minimize the suboptimal care of children (Hamdiani et al., 2016).

Daycare is present as a fulfillment of the interests of parents who have to work and experience un optimality in ensuring child development (Wahyuni & Rudiyanto, 2021). Interest is a demand for a person or group that must be fulfilled. In the theory of social interests by Roscoe Pound, he classifies social interests into six social interests, namely social interests in public morals, social interests in public safety, social interests in public progress, social interests in the security of social institutions, social interests in individual development, and social interests in the conservation of social resources.

So Roscoe Pound's view of social interests when associated with family relationships is by the existence of Daycare to fulfill the interests of parents towards children. (Mawardi, 2003).

The previous research that the author felt had similarities with the problems the author studied was Reski's thesis, et al entitled "Rational Choice of Parents Leaving Children in Baby Daycare". The results of the study explain that parents as research subjects who leave their children in daycare argue that the absence of childcare at home is due to their conditions working for 8 operational hours. Baby Daycare Siti Walidah is one of the other alternatives chosen as a place to entrust their children. In determining the Daycare that parents choose, they consider the distance from the daycare location, safety, caregivers, and comfort (Reski et al., 2022).

Another research that the author refers to is an article by Kussanti, et al. The author explains that people in South Tambun have an unfavorable perception regarding the concept of daycare. The community argues that with a small income, leaving children in daycare is not a good solution because it can cause greater expenses. Daycare is also considered a means for parents in urban areas who are highly educated. Another reason that they disagree with leaving children in daycare is the assumption that parents who do not take care of their children are unwise (Kussanti et al., 2021).

The next article is the work of Hamer, et al. In this article, it is stated that working parents tend to choose daycare as an alternative for fulfilling children's rights. Parents who choose daycare argue that childcare with domestic assistants is less effective because ART performs supervisory tasks rather than teaching. In this article, parentsn in Metro choose Pertiwi Metro Daycare to entrust their children because this daycare has programs that are by the principles of the philosophy of education in daycare, namely Tempa, Asah, Asih, and Asuh (Hamer et al., 2020).

There is also an article from Monika that explains that with the program in the chosen daycare, parents believe that their children get enough stimulation in daycare. they leave their children in daycare with the consideration that CCTV can be an infrastructure to monitor their children indirectly. In addition to this, the fulfillment of aspects of children's language, communication, cognitive, affective, and socio-emotional development is one of the parent's expectation programs provided by

daycare centers. Parents also expect daycare centers to fulfill nutritional needs according to the age of each child so that children will also have their biological needs met (Monika, 2014).

Another article that the author also made as a previous study material was an article by Shabarina, et al. The results of the discussion in the article explain that authoritative parenting is a parenting pattern given by parents who leave their children in daycare Growing Tree and PUSPA Sehat UNPAD. Where authoritative parenting is considered a form of parenting that provides a balance between the application of affection and parental discipline. This pattern is more inclined to provide parenting in the form of warmth and control, namely warmth and high control over their children. This parenting pattern is considered better because parents will respond to children's questions by providing understanding regarding rules that children find unacceptable (Shabarina et al., 2018).

From some of the previous studies above, the authors are interested in examining issues related to optimizing child development by reviewing them using Roscoe Pound's social interest theory accompanied by field studies at Alif Islamic Daycare, Gresik. The selection of Alif Islamic Daycare as a research location is because of the curriculum, teaching methods, and environment in the daycare incorporate Islamic values in child care and education. In previous studies, the focus of the discussion lies on the underlying reasons for parents to entrust their children to daycare and the parenting patterns that parents apply to their children. So in this paper, the author will focus more on the developments that occur and their relation to the interests of parents towards children before and after being entrusted to daycare. This development can cover various aspects, including factors that influence the development of children and factors that influence the purpose of parents choosing Alif Islamic Daycare as an alternative to maintain the optimality of child development. From these two topics, the author will juxtapose the arguments of the existing problems using Roscoe Pound's social interest theory. In this case, the author will examine how the theory views this phenomenon.

Method

In this paper, the author adopts an empirical research type. This type of empirical or non-doctrinal research was chosen to explore theories related to legal events and functions in the context of social institutions. This research method focuses on collecting field data, such as through interviews and observations, to support the understanding of the legal process. The empirical research method in optimizing child development in Daycare refers to an approach that uses empirical data and evidence to develop and evaluate child education programs in Daycare. It involves data collection, observation, research, and analysis to understand how aspects of Daycare, such as teaching methods, the physical environment, and social interactions affect child development. The analysis technique used in this research is descriptive qualitative. With this technique, the author tries to describe and interpret the qualitative data obtained such as the results of observations, interviews, and document studies. The data collection method in this study involves the use of questionnaires and interviews. Questionnaires or questionnaires are used by including several lists of statements and questions related to the research subject. Respondents were asked to fill out a questionnaire to provide relevant information for the researcher. The questionnaire used in this study includes statements and questions related to the quality standards of daycare centers, both from the perspective of caregivers and parents (Arikunto, 2006). The respondents involved in this study were parents or guardians of children enrolled in Alif Islamic Daycare, teachers and caregivers, as well as the manager or owner of Alif Islamic Daycare.

In this article, the author uses a sociological approach, which is a method used in sociology to understand and analyze social phenomena. This sociological approach has research steps starting with the formulation of research problems, determining samples, measuring variables, collecting data, making analysis, and ending with conclusions. This approach focuses on the study of social interactions, social structures in Daycare, the influence of the social environment, and evaluating the social impact of educational programs. So the sociological approach in this article will help in understanding and improving social aspects that are relevant to optimizing child development in Daycare (Masruhan, 2014).

Results and Discussion

Alif Islamic Daycare as a Safety Alternative for Parents

One focus of Roscoe Pound's social interest theory is related to the concept of public safety. The meaning of social interest in public security here refers to the demands of society to be protected from behavior that threatens its existence. In this case, security has several forms, starting from physical security, public health, peace and public order, and many more. In the context of public security, Pound emphasizes the importance of maintaining a balance between individual, public, and social interests. The law must serve to protect these three aspects in a balanced manner, to create justice for the needs of society (Trevino, 1996). About daycare, career parents experience challenges in caring for their children, especially those who are still toddlers. Consequently, they must consider whether or not to give up half of their obligations as educators and primary caregivers, especially when their children are still toddlers. Especially in terms of safety, working parents cannot directly supervise their children. Supervision related to child safety at the age of 1-6 years is very crucial, because at this age children easily receive stimuli from their environment, both intentionally and unintentionally. So the physical and mental safety of children must be considered by parents. In the first five years of age, children must get assistance from both parents and teachers at school because in this period it is the beginning, base, foundation, and foundation of various other aspects of development (Montessori, 2016).

Some parents who do not have a direct opportunity to supervise their children choose daycare as a way out. With the daycare parents, This is because they feel that the security in daycare is more secure as an institution. When viewed from Roscoe Pound's theory, the choice of parents who entrust their children to daycare has a balance between individual interests and public and social interests. When viewed from the perspective of individual interests, the presence of daycare is a point to achieve a balance between work responsibilities and as parents so as not to neglect their children. Meanwhile, from public and social interests, children entrusted to daycare will help create peace in the community because of the minimization of

uncontrolled children's behavior because they are separated from their parents' supervision.

In line with these conditions, Alif Islamic Daycare is present as a solution for parents, especially in the area around Menganti, Gresik. Where these parents have individual, public, and social interests and want the three to be balanced so that they are not negligent in fulfilling their responsibilities to their children. Parents who make their choice to Alif Islamic Daycare to entrust the care of their children have several considerations, one of which is related to safety factors. Parents argue that one of the reasons they chose Alif Islamic Daycare is because the location of daycare in housing provides more feasible and promising security. Because residential locations tend to provide access restrictions to visitors and not many vehicles pass through residential locations (D dkk., komunikasi pribadi, Oktober 2023).

The main focus that should be an important benchmark by daycare owners and managers are related to child safety and security. Steelsmith explains that the space in the daycare must be conditioned to be safe when the child is doing activities or resting in the daycare (Steelsmith, 2001). Alif Islamic daycare in creating environmental security for children provides several facilities, each of which is supervised and always checked by caregivers and teachers. Alif Islamic Daycare as a child care, care, and teaching institution gives an impression of security in the community environment. The effect of the presence of Alif Islamic Daycare in the community can provide a safe and well-maintained environment for children. This can reduce the risk of accidents or potential dangers that may occur if children are left unattended in public places. Alif Islamic Daycare also exists as a crime risk reduction alternative meaning that through organized daycare, parents can ensure their children are not exposed to outside crime risks. This can reduce the likelihood of children becoming victims of crime or getting involved in dangerous situations on the street (D. N, komunikasi pribadi, Oktober 2023).

Development of Children's Morality in Alif Islam Daycare

In Roscoe Pound's social interest theory, there are concepts of public morals and conservation of social resources, both of which refer to society's views regarding the moral protection and development of minors (Lathif, 2017). Morality is defined as the

actions that a person takes in a positive sense, so if someone does not take positive actions he is considered not to have good morality good morality is something mandatory for a person to have, good morals are not directly owned by a person but obtained through education obtained at an early age. The positive actions of a moral person are actions that are acceptable to the living environment and by the rules that develop and apply to society (Wantu, 2020). At an early age, the development of morality is something that must be considered in depth where the education obtained by the child will affect his behavior, in the sense that if the child's age increases and his cognitive abilities increase, it will affect his behavior with good morality. The developmental stage of children's morality is passed through two phases, namely the phase of cooperation and autonomy. In the phase of cooperation morality, children will cooperate with people in their social environment, then in the phase of autonomy morality, children will adapt to some of the rules contained in their social environment. Where the development of morality is influenced by internal factors and external factors. Internal factors come from the child, where each child has been blessed with a different mind and conscience. External factors come from the child's external environment in the form of circumstances and ways of interacting with each other. Both factors are interrelated with each other, so it is necessary to have good control so that the development of children's morality develops optimally (Fitri & Na'imah, 2020).

Achieving behavior that is by the values that exist in society is the goal of developing moral values in children. In addition, the purpose of developing Children's morals is to grow into an independent and mature person, training children to distinguish between commendable and reprehensible actions. In principle, educators must create a comfortable inner atmosphere between students and themselves, then the teacher's behavior is used as an example of children's behavior through good invitations or orders, and when children show problematic behavior, the teacher's role is to guide, not punish. In implementing education for children's moral development, it is done flexibly and not rigidly. The development of moral values is carried out with several routine, spontaneous, exemplary, programmed activities, and moral development materials. The existence of morality cannot be separated from religious

values because good children's morality will always be based on the teachings of their religion and religions that are well-owned by children will produce good morality as well, this religious teaching aims so that children also have faith, practice worship and grow by the values of their religious teachings. The development of morality and religion can be summarized as knowing something good, thinking something good, feeling something good, and ending with acting well (Ananda, 2017).

In Alif Islamic Daycare moral and religious education is also one of the aspects that emphasizes education for students. Islamic religious teaching is the main point in the learning process of students at Alif Islamic Daycare, so the morality that is upheld and emphasized is an action or behavior that is not only by the views of society but also by the teachings of Islam. Teaching is through activities such as saying prayers and simple religious songs, imitating worship movements, recognizing and loving all the creations of God Almighty, and knowing manners and respecting others. Alif Islamic Daycare provides clear information through student development reports to student guardians each semester, where in the report one of the developmental aspects emphasized is the development of morality and religion experienced by each child and the program at Alif Islamic Daycare related to the development of morality and religion of children is also considered appropriate by student guardians according to the questionnaire distributed by the author (D. N, komunikasi pribadi, Oktober 2023).

Based on the student progress report that has been provided to the author, can be described as follows:

Table. 1 Development of Children's Morality

Child's Name	Recitation of Short Surahs and Hadiths	Daily Prayer and Prayer Practice	Reciting Tilawati	Singing Hijaiyah Letters, names of Prophets, Angels, and Attributes of God
XA (2 Years)	Able to listen to the recitation of short letters and hadiths	Able to listen to the recitation of daily prayers by the teacher well and follow the practice of prayer movements in an orderly manner.	Able to observe and listen to the teacher well	-

AB (4 Years)	Able to listen and follow the recitation of short Surahs and able to recite short hadiths	Able to imitate the teacher correctly and follow the practice of prayer movements in an orderly manner	Able to pronounce hijaiyyah letters well and loudly	Beginning to Recognize the names of prophets
US (5 Years)	Able to listen and follow the recitation of short Surahs	Able to listen and follow the recitation of daily prayers and able to follow in an orderly manner the prayer activities from beginning to end.	Able to follow the reading pointed out by the teacher correctly	Able to mention some names of Allah's angels

Tabel 1 is a report on the development results of Alif Islamic Daycare students (Prasetianingsih et al., 2022). Through the table above, it can be seen that each child has their own morality and religious development. It can also be understood that the development of moral behavior of children aged 0-6 years in Alif Islamic Daycare is obtained through their compliance with educators and imitating this behavior. It is also known that the methods used by Alif Islamic Daycare to develop students' morals and religion through storytelling, obedience, and singing, so the moral development program at Alif Islamic Daycare is by the age range of children in care, namely 0-6 years. Strengthening the development of moral and religious values is important to be given through education like what is in Alif Islamic Daycare, through existing educational programs and methods it is hoped that children can understand which behavior is good and bad, behave politely, and honestly, and have other good values by religious teachings, because good morals arise from understanding good religious values as well.

The Role of Alif Islamic Daycare as a Fulfillment of Life Behavior Standards

Alif Islamic Daycare is an educational service for early childhood from the age of 1 - 6 years non-formal which aims to help parents in terms of childcare who are left at work. The function of Alif Islamic Daycare is not just as a daycare by providing fulfill the interests of food and personal hygiene of children, but to provide education that allows children to play and learn according to their age, providing age-appropriate knowledge and building their character, the scope of child education from Alif Islamic

Daycare is expanded. The facilities provided by Alif Islamic Daycare include beds, bathrooms, study rooms, playgrounds, dining rooms, and prayer rooms (Leny et al., 2023).

Alif Islamic Daycare is a planned solution for caring for children outside the home environment for about 10 hours each day, especially when parents cannot be fully present to care for them throughout the day. The concept of care at Alif Islamic Daycare is linked to Roscoe Pound's social interest theory on the fulfillment of children's life behavior standards, where here Alif Islamic Daycare guarantees rights to children related to bare minimums in life. This means that children will have provisions and basic things to live their lives later so that their living conditions are guaranteed (Hikmah, 2014).

Educating children from an early age is a means to meet their needs and optimize their growth and development according to their age (Wahyuni et al., 2023; Wahyuni & Rudiyanto, 2021). Raising children from an early age can be said to prepare them for the future (Adriany & Newberry, 2022; Wahyuni et al., 2023). Alif Islamic Daycare is not just a daycare center but also offers various programs that support children's development in various aspects, ranging from physical, cognitive, and psychological aspects to behavioral education in children's lives (Fatimatuzzahroh, 2021).

As is known, motor growth is the growth of control over the child's body movements through coordinated activities. These activities begin with large-scale movements that affect the function of most of the child's body. There are examples of programs aimed at children between 1-6 years old that motivate their physical and motor growth. Alif Islamic Daycare can motivate physical growth and develop gross motor skills in children aged 1-2 years. For example, XA is 2 years old. He can jump 2 times, crawl, imitate animal movements, throw a ball, walk zigzag, and also walk on a footbridge; then in terms of fine motor, he can trace alphabet letters and trace straight lines and curves, assemble ab-ab patterns, tearing origami paper, sticking cotton on animal pictures and collage of house pictures. In addition, Alif Islamic Daycare also prioritizes physical motor growth and motivates gross motor progress in children aged 3-4 years. Like BL's 4-year-old son. Ananda can imitate simple gymnastic movements, walk on tiptoe, crawl, throw a ball, crawl, and walk zigzag freely; then in

terms of fine motor, Ananda can trace fruit images, track straight and curved lines, tear origami paper according to the direction of the caregiver or commonly called the teacher's mother. Finally, Alif Islamic Daycare prioritizes physical motor growth and encourages the progress of gross motor skills in children aged 5-6 years. Like our 5-year-old SA. Ananda can throw and catch the ball, crawl, walk, and run following the direction of the caregiver commonly called the teacher's mother; then in terms of fine motor skills, such as being able to trace words and pictures of houses, tracing zig-zag lines, cutting curved lines, matching and sticking fruits, drawing freely on paper, playing playdough (Fitriani, 2018).

Not much different from the program for implementing child development stimulation from the aspect of children's physical motor development, in Alif Islamic Daycare also provides a program for implementing child development stimulation from the aspect of cognitive development. By providing activities related to the teaching and learning process in remembering, making decisions, and solving problems. In the learning activities carried out at Alif Islamic Daycare, every child who is cared for gets significant cognitive development, such as 2-year-old XA. Where XA can recognize numbers 1-5, recognize fruit colors, attach geometric shapes so that they become perfect houses, arrange 2-piece puzzles, and group the same pictures. Not only XA, there is BL who is 4 years old. BL's children also experienced significant cognitive development where BL's children could count numbers 1-10, recognize the color of fruit, put together a 2-3 piece puzzle, recognize vocal letters (a, i,u,e,o), and group geometric shapes accordingly. And the last is SA who is 5 years old. Where SA also experienced significant cognitive development, namely by being able to recognize numbers 1-20 through number pictures, being able to recognize geometric shapes (triangles, circles, squares), being able to group objects according to their shape, sorting objects from smallest to largest, putting together a perfect 4 healthy 5 puzzle, completing and completing words (Setyaningrum et al., 2014).

Along with the physical development of motor and cognitive children who are cared for at Alif Islamic Daycare, children's psychological development also continues to develop where the determining factor for children's psychological development at Alif Islamic Daycare is seen in terms of children's social-emotional development. This

child's social-emotional development is one of the important aspects of his future factors. This is because emotion is an action that expresses the child's comfort or discomfort in the situation or relationship he is experiencing. Emotions themselves come in various forms, including happiness, fear, anger, hatred, love, and sadness. Children's emotional expressions are the basis for understanding children's intellectual and psychological development. Examples of programs to implement stimulation of children's psychological development from the aspect of children's social-emotional development at Alif Islamic Daycare. Like 2-year-old XA. Ananda experienced significant social-emotional development, where she was able to show smiling, laughing and able to respond when the teacher spoke, patient and independent. Although XA is still unable to control her emotions, she can show patience and independence in learning. Furthermore, SA is 5 years old. Ananda also experienced significant socio-emotional development where she could socialize with her friends and teachers, she also became more disciplined and liked to help friends, had an awareness of the importance of cleanliness, she showed actions such as washing hands before and after eating and throwing garbage in a predetermined place (Dewi et al., 2020).

The formation of behavior in children's lives provided by Alif Islamic Daycare by providing children's social development by applying the social skills needed by children such as the ability to build associations with others, carry out play activities, utilize leisure time, and overcome social behavior. With the acceptance of children at Alif Islamic Daycare, children have the opportunity to interact with children their age. This gives the child the opportunity to develop and improve his/her communication skills. If a child's first experience of social contact is more pleasant and satisfying, we can predict that the socialization process will affect the child's development for the better. There are many obstacles and difficulties in socialization but we rule out the possibility that the opposite will happen to the child (Melinda & Izzati, 2021).

The child's capability to deal with the social behavior he faces is also one of the ways to influence his behavior in life. Children's capability to deal with the social situations they face is closely related to their ability to form human relationships. Because of this situation, due to the social behavior faced by children where other

people are involved, inevitably children must be able to socialize, of which there are three processes in socializing. Each of these processes can be used for the development of socialization levels in children. The socialization process consists of children trying to adapt to social activities, they learn how to behave in an acceptable social context, perform social roles well, and hone social attitudes (Sari, 2019).

Alif Islamic Daycare provides an opportunity for parents to find out about their child's growth and development with the report card provided by Alif Islamic Daycare. This report card contains an evaluation and information about the progress of child development while entrusted at Alif Islamic Daycare. This report card provides benefits for parents and caregivers at Alif Islamic Daycare, where the benefits include improving teacher teaching, identifying learning models and caregiver behavior, identifying children who experience developmental delays, and increasing accountability and transparency in teaching child learning. This report card covers the development of religious and moral values, socio-emotional values, linguistic skills, physical motor development, cognitive values, and aspects of art (Hardiyanti, 2020).

Conclusion

Based on the results of the study, the optimization of child development in Alif Islamic Daycare has been run by the theory of social interests put forward by Roscoe Pound. In Alif Islamic Daycare, the individual interests of children to grow and develop optimally are pursued by providing a conducive environment, appropriate stimulation, and a curriculum that is by the child's developmental stage. From this, the significant development of children in Alif Islamic Daycare provides satisfaction for parents where Alif Islamic Daycare emphasizes Islamic values so that it can contribute to positive progress in the social, emotional, and cognitive aspects of children. A supportive, safe, and comfortable environment and Islamic norms that are applied become a strong foundation for the development of children's personalities at Alif Islamic Daycare. With the existence of Alif Islamic Daycare keeps parents away from worrying about the development of children who are far from supervision and provides a good bond between children and their parents because they have provided the best quality. From this research, it is hoped that there will be innovation in the form

of further research to measure the long-term impact of the application of Roscoe Pound's social interest theory in a wider scope of daycare.

Thank-you note

The author would like to thank the management of the journal Raudhatul Atfah: Journal of Islamic Education for Early Childhood who have assisted in the improvement process so that this article can be published according to the publication time. The author also would like to thank the participants who have contributed in providing the necessary information so that this article becomes a complete article.

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