

Interaction between Caregivers and Children with mild Developmental Disabilities: Study of Social Behavior in the Saint Vincentius Orphanage Foundation Merauke Branch

Teresia Noiman Derung*, Bonaventura Ngarawula and
Budhy Prianto

Abstract--- *The general objective of this study was to determine the interaction between caregivers and children with mental retardation at Bhakti Luhur, Merauke. The specific objective is to analyze and describe the interactions between caregivers and mild mentally retarded children at the St. Vincentius Merauke Orphanage, to analyze and describe the factors that become internal and external impetus in the interaction between caregivers and mild mentally retarded children who are in the St. Vincentius Orphanage Foundation Bhakti Luhur Merauke Branch. This research used descriptive qualitative approach. The location or place of research for this dissertation was the St. Vincentius Orphanage, Jalan Domba No.3 Rimba Jaya Village, Merauke District. The Key Informant was a servant mother as the Head of the St. Vincentius Orphanage, the Merauke Bhakti Luhur Foundation, which is fully responsible and directly involved in education, guidance, and services for children with special needs. The other key informant was the researcher themselves, because the researchers explored various sources, through participant observation through in-depth observation, in-depth interviews. Data analysis techniques followed the theory of Strauss & Corbin, opening coding, axial coding, selective coding. The study found that interactions between caregivers and mild mentally retarded children in St. Orphanage Vincentius Yayasan Bhakti Luhur Merauke Branch in reading activities is a continuous mutual interaction. Caregivers accompany children with mild mental retardation in reading activities carried out step by step until they can read fluently. Caregiver assistance for mild mentally retarded children in reading activities takes longer because the children's ability to learn under the normal children and the children also learn to adjust. Factors that encourage caregivers to interact with mild mentally retarded children are internal factors and external factors. This study recommends further research on educational models for mild retarded children.*

Keywords--- *Interaction, Caregivers, Children with Mild Developmental Disabilities, Social Behavior, Orphanages.*

I. INTRODUCTION

Bhakti Luhur Foundation is a social foundation that is open for the public, which gives particular attention to people with disabilities, who are poor, displaced, and marginalized in society. The foundation was founded since Father Janssen interacted and was moved to see the social condition that occurred in Kediri in 1951, as written by

Teresia Noiman Derung, Ph.D Student, Merdeka Malang University. E-mail: teresiaderung@gmail.com
Bonaventura Ngarawula, Political and Social Science, Faculty of Merdeka Malang University.
Budhy Prianto, Political and Social Science, Faculty of Merdeka Malang University.*

Rosmawaty in the 50th book of ALMA (2010: 21). At that time, the Indonesian people had only been independent for 6 years from the colonization of foreign countries, namely the Netherlands and Japan. The situation in Kediri was the reality of poverty and suffering in each village. Many people, especially children who were sick to severe disabilities, did not get proper health services. Children looked emaciated due to malnutrition, they lied with wounds, which ulcerate to the bones, disabled children were displaced, and no one helped. Tropical malaria was rampant causing people to become blind and deaf. Hunger occurred everywhere because rats ate up all the crops in the farmer's fields. A variety of disease outbreaks had also arisen, which led to more people being taken to the grave.

The scene that took place in Kediri seemed to be a "natural" sight, considering that many corners of Indonesia lived under the same condition. Father Janssen was very concerned about the situation and the needs of the people, especially those who were weak and neglected. He tried to seek help from the church and all the religious organizations but got difficulties since the parties already had their services. Father Janssen did not remain silent, he went to each village to look for the sick, disabled and displaced. He established a polyclinic and collaborated with Dr. Soetomo Hospital of Surabaya for the community treatment. In the search for children with disabilities, suffering, and illness, Father Janssen discovered a new reality; some children could not be helped in their own homes because they were living in severe suffering, with parents and families dying on the battlefield, no one was paying attention to them. Gradually, the need for treatment for those with the most severe conditions arose. Slowly but surely, the number of children who must be treated in the guesthouse increases. They stayed at the guesthouse for a certain time to receive treatment. When they were a little stronger, and their health was better, they went home to their parents. Children who did not have parents and families ended up staying at the guesthouse. Father Janssen sought a solution for them by renting a small guesthouse in the village of Mojoroto, Kediri. The selection of this place was based on technical reasons, there were cheap houses that could be rented, and this place was near the presbytery. Father Janssen was assisted by a doctor from the Public Hospital of Dr. Soetomo Surabaya, named Thiele. Dr. Thiele had difficulty walking, so Father Janssen looked for a guesthouse where the car could get in so the doctor did not need to go too far. This place fulfilled all the required criteria so it was the first guesthouse, the forerunner of other guesthouses, which will later become part of the history of the Bhakti Luhur. Paul Janssen was also looking for teachers from the Stella Duce Jogjakarta School of Religious Teachers (SGA), owned by caretakers Carolus Boromeus (CB). Sr. Katrin, CB sent Mrs. Mujiyah and several female teachers and followed later the male teachers from Muntilan.

The guesthouse for children who do not have parents and families began in 1957, caregivers who lived and cared for children in this guesthouse were Mrs. Mujiyah and several female teachers from Jogjakarta. They also taught in elementary and junior high schools, established by Father Janssen. Mrs. Mujiyah became the leader and first servant of a "disabled" children's home, which is now called a Wisma (guesthouse/dormitory) for children with special needs. This place was the center for the work practices of the students of the B1 Science Education course, founded by Father Janssen. Mrs. Mujiyah was a B1 student. Father Janssen believed that students who wanted to become educators must know the life and reality that existed, also knew the suffering of the people (<http://www.bhaktiluhur.org/>).

From this house, they were able to develop a "children's village" with several guesthouses for children alongside the school established by Father Janssen for children in the village. In addition to actively caring for sick and special needs children, Father Janssen also established schools that were very rare at that time. For him, to advance the nation, education must take precedence. He got a half-hectare land in Gringging near the market, which was formerly a factory. There was where the school was built. He made the building design and implementation assisted by the surrounding community. Building funds were obtained from the diocese and families in the Netherlands.

There were many poor children from other villages who wanted to go to school, so guesthouses were built for them to be able to go to school without having to go home far away. They did not need to pay tuition, only pay for food or bring their own food. Their simple lives relied solely on the mercy of fellow human beings in the form of generous contributions from parents of students and the community. Most of the food donation was corn. Other guesthouses were then built spread around the school. The number of children with disabilities and poor children, who were accommodated was increasing. They numbered ten children, living in one guesthouse. Children with special needs only mingled with poor children who wanted to go to school. The children's village became a paradise for the children, without them knowing, they were the first inhabitants of the Bhakti Luhur embryo, ahead of their friends at other guesthouses throughout the archipelago. The first embodiment of Inclusive Education was born. Children with special needs were not singled out but go to school with other children with special coaching with the Montessori system and for the Dalton Middle School system. The coaches, in this case, Mrs. Mujiyah and several female teachers live in the same room with them, in the same community, one soul. From this situation, the service of love was born in togetherness with those with special needs, poor and suffering who were later developed into Bhakti Luhur.

As a Catholic priest, Father Janssen was obedient to the vows of purity, poverty, and obedience. Based on vows, he was always ready to be sent anywhere by his superiors. In July 1959, Father Janssen was moved to Madiun to establish a university that dared to fight Communism ideology, which was named the Widya Mandala Catholic University. Responsibility and activities in higher education did not lessen his concern in caring for children with special needs, poor and displaced. His mind was struggling about how to care for these children. He requested permission from the leadership of the Surabaya Diocese's Catholic Church to bring the children at the Kediri guesthouse to Madiun.

In Madiun, Father Janssen tried to find a suitable place for children, even though the city of Madiun was then controlled by the Indonesian Communist Party (PKI). The homes of children with special needs, poor and displaced, were obtained from one family who owned a hardboard company in Jogjakarta and lived in the warm city because it did not survive the presence of the Indonesian Communist Party. This house was located on Jln. Wilis No. 21, which is now Jln. Ahmad Yani No.17. All residents moved and lived in the house that, according to Paul Janssen, was very modest and uncomfortable. Every rain falls, it was almost certain that the hardboard wall would expand, and rainwater would penetrate the house. The gratitude to God's grace, the children got one more house on Jln. Willis 39. For these children's dwellings or homes to be legally clear, Paul Janssen ought to establish the Foundation as the name of the owner. Bhakti Luhur was chosen with deep reflection; "Bhakti" means work, and "Luhur" means noble. Thus, Bhakti Luhur means Noble Work.

Located in Madiun, on 5 August 1959, the Bhakti Luhur Foundation was officially established. Based on deep reflection on the needs of children, on September 27, 1960, Father Janssen founded ALMA, which at that time was an abbreviation of the Academy of Lay Missionary Institutions. In the mind of Father Janssen, lay missionaries were missionaries who were not paid by the Church, they had their profession but could serve the Church and society. For ALMA to exist, they ought to work as employees at the Bhakti Luhur Foundation; as caregivers, teachers, fathers or housemothers, and so on (Theresia, in REINHA, 2018).

In the beginning, the inaugural members of the ALMA were 12 people, consisting of 3 males and 9 females. They were initiated at a simple liturgical ceremony, coincided with the anniversary of the Bhakti Luhur. Since the beginning, the ALMA was established, not as a nun or priest congregation who lived in monastic life but as a lay missionary. Its members were not monks or nuns, but religious, lay sons and daughters, who were called and sent to be present and to work amid the world. They surrendered themselves completely to the lay apostolate, manifested God's love for others, especially to children and people with special needs.

The specialty of ALMA members was that they lived in the same house, shared a room and table with children with special needs. Female ALMA members who were commonly called "mothers" by children in Bhakti Luhur did not have a special home for caregivers, nor did they had private rooms. The house and rooms of Female ALMA members were houses and rooms of children. ALMA members lived in one house and one room with children with special needs, they were like parents in general. When it came to eating, what children ate was is what ALMA members ate. They became parents for children with special needs so that whatever happened to children, an ALMA would know for sure.

ALMA members pledged themselves in three vows, namely purity, poverty, and obedience. Vows of purity meant that they were willing to surrender totally to God in freedom, without coercion from any party for the children entrusted to them. The vows of poverty meant leaving all personal property, leaving parents, family and living together in a community and the vow of obedience meant being sent wherever needed.\

In 1962, as Father Janssen's participation in the Second Vatican Council, the name "Academy" was changed to "Association". Association means a collection of people who have a common interest, institution means the container or basis of the association. Missionary means the person who is called and ready to be sent wherever needed. Layman means the core group, those who give their whole life to God (not married) to serve children and people with special needs. The call of the female to the needs of the community developed rapidly so that on September 8, 1963, the female ALMA was born to coincide with the birth of the Feast of the Virgin Mary. The Female ALMA Statute (ALMA PUTERI, 2013: 1) written about the ALMA female's identity is part of a lay movement called "Association of Lay Missionary Institutions". Within it, they were the service of consecrated life driven by a great desire to realize the good news of Christ to the poor, disabled and displaced. They surrendered entirely with full awareness to participate in the Evangelization of the poor, disabled and displaced, by living in the same house, rooming, dining table with them, in and by concrete situations today.

The ALMA Female's vision is a movement of female laypeople who are called to realize the effective and real message of the gospel of Jesus Christ for the poor, displaced and special needs with universal love. Universal love

means love given to all people, regardless of ethnicity, religion, and race of people served. ALMA Princess's mission is; (1) evangelizing the poor, (2) realizing the gospel for the poor, disabled and neglected in the mission of faith and love mission, (3) serving the poor and living with them, (4) participating in the mission of the people (*Missio ad populum*) and complete it with lay missions to strengthen and sustain the results of the mission of the people, and hold lay missions in a station where necessary, (5) shape God's people especially lay people in the proclamation of the gospel and bring them to take part more fully in the realization of the gospel for the poor and displaced.

Every person who wants to surrender himself to God in the ALMA must know that his main work is a lay mission namely the mission of faith and the mission of love. The mission of faith means to build the faith of the people in the neglected station and the mission of love means to serve children with special needs in the Bhakti Luhur guesthouse and their respective homes in accordance with the motto of ALMA Female, namely Love to Build a New World. This motto means where there is love present, the new world is built. When an ALMA was sent somewhere, there was Bhakti Luhur and his work was because an ALMA could not be separated from Bhakti Luhur.

By the time goes, ALMA and Bhakti Luhur developed rapidly so that in 1973, the Center for Bhakti Luhur Foundation was moved to Malang, East Java. Officially, the deed of establishment of the Bhakti Luhur Foundation is based on the Decree of the Minister of Justice of the Republic of Indonesia No. SK.Y.A.7 / 17/9 / PPAT dated November 6, 1975, and the Decree of the Minister of Home Affairs No. 236 / DJA / 1983.

Based on the Female ALMA's vision, Father Janssen and his followers formulated the Vision of the Bhakti Luhur Foundation, which is empowering people with disabilities due to one or several reasons such as physical, psychological, mental, socio-economic factors that cause retardation in their development to achieve independence in the family and community. While the Mission of Bhakti Luhur Foundation is to reach the unreached through rehabilitation carried out within institutions and in the community. Bhakti Luhur Foundation not only empowers children, who are in the guesthouse but also the community.

The caregivers in the guesthouse are equipped with the knowledge and skills to deal with children with special needs, both in inclusive schools, in the guesthouse, and among the community through search, develop, and rehabilitate (CBR) activities. In detail, the mission of the Bhakti Luhur Foundation can be described as follows; (1) being a servant for persons with disabilities who are disadvantaged, unable and helpless, (2) empowering and rehabilitating persons with disabilities so as to achieve independence, (3) becoming one of the power of change in society, so that it becomes an inclusive society for persons with disabilities in aspects of life, (4) becomes the initiator, motivator and motor in the implementation of community-based rehabilitation programs.

Concern for the Bhakti Luhur Foundation as a social institution for children with special needs continues to this day and is expected to last for ages because children with special needs will continue to exist at any time. The Bhakti Luhur Foundation service is open to all strata, all tribes, and religions, not distinguishing children who are cared for or served. The foundation accepts children with several types of disabilities, namely blind, deaf and mute, dyslexia, disabled, impaired and mentally retarded, double disabled, and epilepsy. Besides, the Foundation also accepts poor children and elderly displaced.

Children with special needs, who are served in each Bhakti Luhur guesthouse are classified into 3 levels of ability. First, children who are able to be cared for. Children who are classified as being able to be cared for, are children who cannot do their activities and must be fully assisted by caregivers for 24 hours, ranging from self-help in the form of bathing, dressing, eating, and defecating. They are only trained for socialization in the form of contact with caregivers. The average IQ of children at this level is 20-35. Second, children who are able to be trained or who are classified as medium disabled. Children who can still be trained through practical exercises and also other skills. The average IQ of children able to train is 35-50. Third, children who are able to be educated or are classified as mild disabilities. Children who can be educated in school according to their calendar age. The average IQ of these children is 50-70. With the classification of children as mentioned above, the interaction patterns for each child also differ according to their individual needs.

Services for children with special needs are also carried out in the community, through the search, develop, and rehabilitate (CBR) programs in their homes, run by field officers who have been trained by the Bhakti Luhur Foundation. In addition to the CBR, services are carried out in the parents' association of children with special needs formed by Bhakti Luhur specialists by involving parents and the community. Parents are trained in groups according to the child's disability and appropriate programs, and finally, a joint evaluation is conducted on the development of children trained by parents in collaboration with specialists from the foundation.

Based on the database of the number of orphanages in Merauke Regency, there are 18 Orphanages with their respective fields of work, namely 10 formal orphanage fields of education, orphans 4 orphanages, 2 orphanage for Human Immunodeficiency Virus (HIV) or Acquired Immuno Deficiency Syndrome (AIDS), poor child 1 orphanage, and children with special needs in 1 orphanage, namely St. Vincentius Orphanage, located at Jalan Domba No.3, Kampung Baru Kelurahan Rimba Jaya Merauke.

Based on the background outlined above, the researcher formulated the main problem regarding the interaction between caregivers and children with special needs in the St. Vincentius Orphanage, Bhakti Luhur Foundation Merauke Branch. This problem was formulated in two questions, namely: (1). What is the interaction between caregivers and children with mild mental retardation in the St. Vincentius Orphanage, Bhakti Luhur Foundation of Merauke Branch? (2). What factors are internal and external impetus in the interaction between caregivers and children with mild mental retardation at the St. Vincentius Orphanage Foundation, Merauke Branch?

II. LITERATURE REVIEW

2.1. Social interactions

The main theory in this dissertation is the theory of social interaction. Social interaction, according to Shaw [1], is an interpersonal exchange characterized by each person showing their behavior in their presence, and each behavior influences each other. In this case, the action taken by a person in an interaction is a stimulus for another person who becomes his partner. Homans [1], defines interaction as an event when an activity carried out by a person towards another person is rewarded or punished by using the action of another person as his partner. This concept implies that interaction is an action carried out by a person.

Meanwhile, according to Shaw, social interaction is an interpersonal exchange, where each person shows their behavior in each other in their presence, and each behavior influences one another. Similarly, Thibaut and Kelley also stated that that social interaction as an event affects each other when two or more people are present together, they create an outcome or communicate with each other. So in the case of interactions, each person's actions aim to influence other individuals. According to Bonner [1] interaction is a relationship between two or more persons, where a person's behavior influences, changes or influences other persons or vice versa.

Social interaction can also be interpreted as a process in which a person acts and reacts with one another [2]. Bonar defines social interaction, as quoted by [3] as the relationship between two or more persons where a person's behavior influences, changes or improves one another. Gilin and Gilin, quoted by [4] interpret social interaction as a dynamic relationship, involving relationships between persons, between human groups as well as between the person and human groups.

Johnson(1986) says so; in society, social interaction is a reciprocal relationship between a person and the other persons, the persons and groups, and vice versa. Social interaction enables society to proceed in such a way as to build a relationship pattern.[6] states that in general, Sociologists classify forms and patterns of social interaction into two, namely associative social process and dissociative social process. The forms of associative social processes are: 1) Cooperation, is a form of social process where two or more individuals or groups carry out joint activities to achieve the same goal. This form is most common among people to achieve and improve material and non-material achievements. 2) Assimilation, derived from the Latin assimilate, which means to be the same. 3) Accommodation, derived from the Latin word *acemodare*, which means to adjust. The Sociological definition is a form of social process, in which two or more individuals or groups try not to interfere with each other by preventing, reducing or stopping the tension that will arise or already exist.

Social interaction comes from two words, namely interaction and social. Interaction means a reciprocal relationship between persons, person to group, and group to group [4]. The conditions for social interaction consist of social contact and communication. Social contact transpires because there is a response to one's social actions. The word "contact" comes from Latin, which is con or cum, which means together and tango which means overall. Social contact takes place in 3 forms; 1) between persons is a process in which a new community member learns the norms and values of the community, in which the person is a member.

2.2. Theory of Formal and Informal Education

Education is defined as a human endeavor carried out by a person or group of people to reach adulthood and reach a higher level of life mentally [7]. Education is the learning of the knowledge, skills, and habits of a group of people who are inherited from one generation to the next through teaching, training, or research. Education often takes place under the guidance of others but is also self-taught. Education, in a narrow sense, is a human effort to foster his personality in accordance with the values in society and culture. Educational or pedagogical experience of development means Guidance and assistance given by adults so that one day, the children become adults.

According to Langeveld in [7], Education is "Every effort, influence, protection, and assistance given to the child is aimed at the child, or more precisely helps him to be sufficiently capable of carrying out his own life's duty. The

influence comes from adults, such as books, rounds of daily life, and so on and is aimed at people who are not mature yet". The definition of Education, according to Law No.20 of 2003 is "conscious and well-planned effort in creating a learning environment and learning process so that learners will be able to develop their full potential for acquiring spiritual and religious strengths, develop self-control, personality, intelligence, morals, and noble character and skills that one needs for him/herself, for the community, for the nation, and for the State".

Education is defined by Bratanata [8] as a deliberate effort either directly or indirectly to help children in their development of reaching maturity, while John Dewey defines education as the process of forming fundamental dispositions, intellectual and emotional, toward nature and fellow men. According to Brown [9], education is the consciously controlled process whereby changes in behavior are produced in the person, and through the person within the group. From this view, education is a process that begins at birth and lasts throughout life.

Ahmadi & Uhbiyati(2007), suggest that education is essentially a conscious and deliberate activity, as well as overall responsibility carried out by adults to children so that interaction arises from both of them so that children reach maturity aspired and continued. Education in John Dewey's view cannot be separated from his interest in Philosophy. He argued that philosophy is a solution or answer to the problems of human life, while education can train humans to solve life's problems every day. Considering philosophy and education are very important, the two cannot be separated [10]). Philosophy is the basis of educational theory.

John Dewey put forward that the keyword in philosophy is as a whole and not just in his educational philosophy of experience. Experience is an overall complex and multi-faceted activity and outcome of active human interaction, as a conscious and growing living creature, with the environment around it that is constantly changing in the course of history[11].

Against various forms of dualism, for Dewey, experience always includes the poles of subjects with all their desires, interests, feelings, history, culture, and background knowledge and objects with all its complexity, mental or physical, rational and empirical.

2.3. Theory of Education

The theory of education, which was discussed in this study, is the theory of behaviorism, which includes connectionism theory, classical conditioning theory, operant conditioning theory, Cognitivism Theory, Constructivism, and Humanistic Theory.

1) Behaviorism Theory

Behaviorism is a philosophical belief that says to transform as a science, psychology must focus more attention on something that can be examined by the environment and behavior rather than focus on what is available in the individual, perceptions, thoughts, various images, feelings, and so on. The framework of behaviorism education theory is empiricism [12]. The philosophical assumption of behaviorism is the nature of the human being. The basis of empiricism is how we know what we know. According to this belief, knowledge is basically obtained from empirical experience. The behaviorism is based on changes in behavior that can be observed. Therefore, this school of thought attempts to explain how the environment influences behavior change in learning.

2) *Constructivism Theory*

Based on the constructivism theory, the grounds for students to gain knowledge is due to their activity itself. The concept of learning according to his theory is a conditioning process of students to carry out an active process of building new concepts, and new knowledge based on data. Therefore the learning process must be designed and managed in such a way as to be able to encourage students to organize their own experiences into meaningful knowledge. So, from the viewpoint of constructivism, the role of students is very important to have a way of thinking, then it is needed freedom and attitude to learning. According to this theory, it is also important to realize that students are the main subjects in the discovery of knowledge. They organize and build knowledge through various experiences that allow the production of knowledge. They have to go through various experiences themselves which ultimately give thought about certain knowledge. The most important thing in learning is students need to master how to learn. By doing that, he can become an independent learner and discover for himself the knowledge he needs in life.

Constructivism theory believes that knowledge has properties: non-objective, temporary, constantly changing. Meanwhile, learning is the meaning of knowledge. The meaning of knowledge occurs individually to each person. Therefore, the learner can have a different understanding of the knowledge learned.

3) *Humanistic Theory*

This theory basically has a goal to humanize humans. Therefore the learning process can be considered successful if the learner has understood the environment and himself. In other words, the learner, in his learning process, must strive so that he can gradually achieve self-actualization as well as possible. The main goal of educators is to help students to develop themselves, namely to help each individual to recognize themselves as unique human beings, and to assist in realizing the potentials within themselves.

4) *Theory of Training*

The human person is always expected to improve, and it does not happen once but proceeds in a pilgrimage. Personal growth can occur if each person develops himself until the end of life [13]. Human personal training does not stop at a certain point but is done continuously because humans are dynamic creatures that always move from time to time. Training according to Mathis and Jackson (2002: 112) is a process whereby people acquire specific capabilities in an organization. This process is related to various organizational goals.

Ivancevich(2008), formulates training as an effort to improve employee performance in his current job or in other jobs that will be held. In this definition, Ivancevich put forward a number of important points namely; first, training is a systematic process of changing the work behavior of a person or group of employees towards improving organizational performance. Second, training is related to the skills and competencies required for the ongoing works. Third, training is oriented to the present and helps humans to master specific skills and competencies to be successful in their work.

Mathis & Jackson(2002), also suggests four main stages for developing a strategic training plan. First, strategize. This stage is intended so that HR and training managers work closely with the management of an organization to

determine how the training will be strategically linked to strategic business plans, to improve employee and organizational performance.

Second, plan, namely plan must be aimed to present training that will bring positive results to the organization and its employees. As part of the plan, the objectives and expectations of training should be identified and specific measurable learning objectives created to identify the effectiveness of training. Third, organize, namely, the training should be organized by deciding how it will occur and develop training resources. Fourth, justify, involve measurement and evaluation to what extent the training has met the goals. Errors that occur can be identified at this stage and can increase the effectiveness of future training. The training pursued certainly has a purpose, namely; a) to develop skills so that workers can complete their work faster. b) to develop knowledge, so that workers can complete their work rationally, and c) to develop attitudes, arouse the willingness to cooperate with fellow employees and with good management (leaders).

5. Behavioral Theory

Behavior is any action carried out by living creatures. Behavior is an action or deed. (Notoatmodjo, 2010,) argues that human behavior is all human actions or activities, both those observed directly and those that cannot be observed by outsiders. Skinner in Notoatmodjo (1987) asserts that behavior is a person's response or reaction to external stimuli. The behavior occurs through a process of stimulus to the organism, and then the organism responds.

Kwikk (1972) in [17], formulating behavior is the action or activity of an organism that can be observed or even studied. Behavior is the act or activity of humans themselves who have a very broad range, among others; walking, talking, crying, laughing, working, lecturing, writing, reading, washing, typing, and so on. From this description, it can be concluded that what is meant by human behavior is all human actions or activities, both those that are directly observed or those that cannot be observed by outsiders [16]. Forms of human behavior can be observed through attitudes, gestures, and actions (activities).

2.4. The Concepts of Mentally Retarded Children

Mental Retardation is a term used to refer to children who have below-average intellectual abilities [18]. In the foreign language literature, the terms mental retardation, mentally retarded, mental deficiency, mental defective, et cetera., are used.

The terms have the same meaning, which explains the condition of a child whose intelligence is far below average and is characterized by limited intelligence and disability in social interactions.

Children with mental retardation or also known as mentally retarded because of limited intelligence makes it difficult for them to follow the classical education program in formal schools, therefore, they need special education services that are tailored to their ability [19]. Mental retardation is also defined by [20], as adults or children who are not growing as they should, they grow abnormally. In terms of intellectual ability or emotional control, they are not equal to people of their age. And because their development is slow, imperfect and unbalanced, they need special treatment.

2.5. The Concepts of Disability

For Indonesian people, the term "Difabel" may be less familiar than "Penyandang Cacat", which the later are known and are often used by society. The term Difabel is an Indonesian word derived from the English word Disability (plural: disabilities). Persons with disabilities can mean individuals who have physical, mental, and intellectual deficiencies.

In Law of Republic of Indonesia No. 4 of 1977 mentioned about "Persons with Disabilities". Persons with disabilities as if legal subjects are seen as less empowered. The term "disabled" connotatively negative. The word "person" gives a title to a person with a negative mark or label of being disabled in the whole person. However, the reality is that a person with a disability can only have certain physical deficiencies, not a disability as a whole. For this reason, the term "cacat" was changed to "difabel", which is meant more on a whole disability.

The United Nations (UN) Convention on December 13, 2006, defines persons with disabilities as those who have long-term physical, mental, intellectual or sensory impairments which in interaction with various barriers may hinder their full and effective participation in society on an equal basis with others. (wordpress.convention-rights-persons-disabled.pdf).

The World Health Organization (WHO) defines disabilities in 3 classifications, namely impairment, disability, and handicap. Impairment is referred to as an abnormality or loss of psychological or anatomical structure or function. While disability a restriction or inability to perform an activity in the manner or within the range considered normal for a human being, mostly resulting from impairment. In Government Regulation No. 36 of 1980 concerning the Social Welfare Efforts of people with disabilities, states that a person with disabilities is a person who according to medical science is declared of having a physical or mental disorder, which is, therefore, barriers for him to carry out an activity properly, consisting of persons who are physically disabled, mentally disabled, blind person, deaf, and disabled persons of chronic diseases.

III. METHODOLOGY / MATERIALS

This study used a qualitative descriptive approach, by the reasons as stated by [21], as follows: first, the focus of the problem examined is about social interaction, which is only understood when the researcher conducts in-depth interviews. The focus of the problem in this research is the interaction between caregivers with mild retarded children. Second, research conducted aims to find out the meaning of a particular social phenomenon or situation. The location or site of research for this dissertation was the St. Vincentius Orphanage, Jalan Domba No.3 of Rimba Jaya Village, Merauke Regency. The St. Vincentius Orphanage of Bhakti Luhur Orphanage Merauke branch, was chosen for several reasons. The key informant was Mrs. Caregiver as the Head of the St. Vincentius Orphanage, the Merauke Branch of Bhakti Luhur Foundation, which is fully responsible and directly involved in education, guidance and services for children with special needs. Besides, the informants were also the researchers themselves, because the researchers explored various sources, through interviews and participant observation. Data collection in this research used In-depth observation, In-depth interviews. According to [22], [23], qualitative data analysis, especially in grounded theory research, consists of three main types of coding, namely opening coding, axial coding, and selective coding.

IV. RESULTS AND FINDINGS

4.1. Interaction between caregivers and mild retarded children in formal education

Based on the results of research in the field, the interaction between caregivers with mild retarded children in formal education using social interaction theory suggested by Weber. According to Weber, social interaction emphasizes the importance of a reciprocal relationship between an individual with another individual, an individual with groups, and groups with groups. In an effort to find out the interaction between caregivers with mild retarded children in formal education, the Orphanage and Caregiver Board did not directly talk about reading, writing, and counting activities, but through a process of interaction, as Weber called as subjective individual actions directed towards others on the basis and conscious consideration related to the action, and the availability of the tools used to perform it.

The subjective actions referred to here are actions taken consciously by the Management of the St. Orphanage Vincentius and caregivers to identify children's disability, including children who have mild mental retardation, to achieve certain goals using certain tools. The findings from the field indicated that every child who came to the St. Orphanage Vincentius Bhakti Luhur Foundation, Merauke Branch, was not simply entered into formal schools, but their abilities were initially identified so that the next treatment given could be based on the disabilities occurred.

Weber, in his theory, strongly emphasized the tools used to achieve goals. A tool for detecting mentally retarded children is Normal Child Development/PAN. The Vincentius Orphanage used this test because PAN was the standard test tool provided by the Bhakti Luhur Foundation. The management of the orphanage and caregivers also considered the PAN test in its simplest and easiest way. Besides, the test is a comprehensive test involving 4 areas, as outlined by Darmana (2017), namely cognitive, social, motor, and self-help.

The process of detecting the type of children's disability and the appropriate level of ability requires such time and method. According to officials who detected disability and level of ability of children, the normal child development test (PAN) requires the right time and accuracy so that the accurate test results and the treatments given are correct. It was stated by Johnson (1988) that social interaction in society allowing society to process in such a way that a patterned relationship. The relationship meant is a reciprocal relationship between one individual with another one or between individuals with groups and vice versa.

Based on Johnson's definition, the researcher analyzed that the interaction that occurred between caregivers and children with mild mental retardation required such time and process in the detection. The time needed to detect a child was approximately two weeks, and the process used 2 methods that required perseverance and regularity. When a child's disability was detected with mild mental retardation Bhakti Luhur did not enter the child into an Extraordinary School (SLB) because children with mild mental retardation are able to be educated in inclusive schools, it means that children with mild mental retardation can be educated in formal schools.

Formal education is very useful for everyone so that they can grow and develop properly according to their abilities. Children with mild mental retardation also have abilities that need to be cultivated and developed through formal education with an inclusion system. Every child who enters the orphanage in Bhakti Luhur is always detected in terms of disability, ability, and mental age.

This detection is very helpful for the child's next educational process.

Detection of children was done with a normal child development program (PAN) that has been prepared by Bhakti Luhur with 4 test areas, namely cognitive, social, motoric, and self-help. If the child is a baby of 0-6 years old, there is an additional motivation for the baby. Detection of children was handled by caregivers who had received formal education for 4 to 5 years coupled with taking 8 packages of courses of mild mental retardation children. The number of caregivers who could implement the detection process was 5 people but in the institution meeting, it was decided 2 people to facilitate coordination. The detection process also requires a long time and perseverance of caregivers to be accurate in analyzing the disability of children. As a result of the disability detection, children with mild mental retardation were admitted to formal school and then reading, writing, and counting activities were put implemented.

4.2. Interaction between caregivers and children with mild mental retardation in daily activities

Daily activities are part of education, as stated by the National Education System Law Number 20 of 2003, which formulated education in 3 channels, namely formal education, informal education, and non-formal education. Day-to-day activities for children with mild mental retardation at St. Orphanage Vincentius, Bhakti Luhur Foundation, Meruke Branch, included in the informal education, namely the channel of family and environmental education. Government Regulation Number 17 of 2010 Article 116, states about informal education carried out by families and the environment.

The Bhakti Luhur Foundation established a residence or family home. The guesthouse becomes a residence for children with special needs, such as in a family. Family and guesthouse differences are in family structure and blood relations. The role of caregivers in training children for daily activities becomes very important. Interaction between caregivers with mild mental retardation children in daily activities according to Mardi Prasetyo aims to direct human beings, in this case, mild mental retarded children, to always develop themselves in accordance with their abilities so that they grow into a whole person. Mathis and Jackson's theory of the development of a person that says that the development of the person does not stop at a certain point but proceed meaningfully carried out continuously because humans are dynamic creatures that move from time to time.

Interactions between caregivers with mild retardation children in daily activities are also described by Tangdilintin. Social interaction aims to empower and to encourage people to play an active role in utilizing all abilities that exist within themselves and build self-confidence to develop better. Children with mild mental retardation have abilities and the Bhakti Luhur Foundation strives to develop their abilities so that they can be empowered according to their abilities. The efforts carried out by the St. Orphanage Vincentius Bhakti Luhur Merauke Branch in empowering mentally retarded children through daily activities carried out by arranging a schedule by servant mother and other caregivers to the evaluation of daily activities for the sake of creating a balance so that all activities can go well. George Ritzer emphasizes order in functional structural theory. The servant mother as the person in charge of the orphanage works closely with caregivers, children, and all parties so that all elements can run well and in an orderly manner. Conflicts also occur in the process of social interaction at the Orphanage, but they seek a way out through joint meetings so that everything can go in balance.

4.3. Interaction between caregivers and mild mental retardation children in the Master Program

The Master is a very basic program to achieve the goals of child empowerment at the Bhakti Luhur Foundation, including mild mental retarded children at St. Vincentius Orphanage of Bhakti Luhur Foundation, Merauke Branch. There are certain components that must be owned by individuals or groups so that the empowerment goals can be achieved as explained by Mangkunegara. These components, namely first, the goals and objectives must be clear and measurable. Speaking of objectives, each master's program in the form of activities always has goals that can be measured through changes in behavior. Behavior, according to Notoatmodjo, is all actions or actions carried out by living creatures. Human behavior is all human activities or activities, both those that are directly observed and those that cannot be observed by outsiders. Kwick defines behavior as actions or actions that can be observed rather than learned, for example laughing, crying, working, learning, sweeping, providing food, and many other activities.

The second component expressed by Notoatmodjo is the trainer. The trainer referred are qualified caregivers in the domain of children with special needs. The caregivers were specially educated at the Bhakti Luhur Malang Foundation both formal education at the vocational level, higher education as well as courses, to hone their abilities. The third component is that the training process must be clear. In the Master program, the training process has been made systematically since children with special needs come to the orphanage until he becomes independent in the community. This process occurs from waking up to sleeping at night, like in the main family. The fourth component is participants, which are children with special needs, and the fifth component is an evaluation that was measured in behavior and valued by caregivers.

Masters held in Bhakti Luhur according to the child's disability, theme of activities, contained clear goals, caregivers who trained the masters' activities were highly qualified as they were educated in formal education for 4-5 years, the process of implementing clear masters and evaluations were carried out routinely, starting from 17:00 WIT up to 18:00 WIT. Evaluations were conducted by caregivers every month. There were 2 forms of master applied by the Orphanage, namely Egatrop and PTBL. Egatrop, according to the caregiver's explanation, is a program given to children aged 0-6 years, while PTBL is a program made for all ages, with almost the same master's field.

4.5. Interaction between caregivers and children with mild mental retardation in administration

The word administration comes from Latin, *ad*, which means intensive, and *ministrare* means to help, serve, fulfill. Administration, according to George Terry means the activities or efforts carried out by a person or institution to assist, serve or direct all activities so that they can run in accordance with their aims and objectives. Ulbert defines administration as systematic preparation and regular recording to provide complete and clear information about the subject in accordance with the objectives to be achieved.

The understanding put forward by Ulbert fits perfectly with the administration at the Bhakti Luhur Foundation, which is a regular and systematic recording of children with special needs both at the guesthouse and in the community, carried out by caregivers of their foster children. Servant mother's records are stored in a folder for each child placed in a safe place in the office. Based on interviews with BNN and HS as caregivers, things recorded by caregivers in the administration of children in the form of protocols, masters, daily observation books, weight and

height books, financial books, clothing inventory books, medical books, school report books, menstrual books, and quarterly progress reports.

4.6. Factors that encourage caregivers to interact with mild mentally retarded children

a. Internal factors

Children with special needs can be served and empowered because there is a great force that supports the work of the Bhakti Luhur Foundation. This force lies in the presence of caregivers. The definition of caregivers according to Paul Janssen are those who live with children with special needs day and night, take full responsibility for the child, care for, feed, bathe, educate, teach, and train the child entrusted to them so that the child is empowered. Caregivers at St. Vincentius Orphanage of Bhakti Luhur Foundation, Merauke Branch, consists of members of the Association of Lay Missionaries (ALMA) who are the owners of the Bhakti Luhur Foundation and employees who are educated by the Foundation as co-workers in carrying out the work of the Foundation.

The caregivers at the Orphanage come from various cultural backgrounds, languages, and origins. Speaking of origin, caregivers at the Orphanage come from Java, Sumba, Flores, and Sumatra. They gather in one forum called the Bhakti Luhur Foundation and provide services to children with special needs. Services provided by caregivers at the St. Orphanage Vincentius Bhakti Luhur Merauke Branch is inseparable from internal and external factors.

Louis Stern described internal factors mean factors that originate from within the caregiver to serve children with special needs. In interviews with three caregivers, internal factors that are driving forces for caregivers in serving children with special needs vary. VK, a caregiver, initially did not realize the internal force within her, she only realized the internal factors of service to children with special needs after joining or living with children with special needs. After living with children, VK felt of having a passion to serve. After joining the Bhakti Luhur Foundation and serving children with special needs, FK felt a call to be an ALMA member who wanted to give his whole life to these children by not getting married. Internal factors within VK emerge because she knows that children do not have parents. She wants to be a complete parent to them. A caregiver with the initial N discovered an internal factor in her because she was a child of the Orphanage of Bhakti Luhur Foundation. She has a passion to serve younger brothers and sister who are in the same boat.

Researchers analyze the internal factors that exist in the caregiver. Caregivers feel they have a calling and enthusiasm to serve children and give a few years of their lives and some even intend not to get married because they see the situation of children with special needs in the orphanage. It happens after the caregiver lived with the children and experienced life with them. Socially, caregivers have the responsibility to give their lives for several years serving children with special needs. From an economic perspective, there was a caregiver who said that he wanted her younger siblings (not based on bloodlines) to be as successful as herself. The caregiver felt she was successful in economic terms so she wanted to give herself to her younger siblings who were in Orphanage.

b. External Factors

External factors are factors that encourage caregivers to provide services to children with special needs. Based on interviews with three caregivers, various reasons that encourage them from an external perspective. VK, who

came to Bhakti Luhur because there was a promotion about tertiary education at the Bhakti Luhur Foundation in Malang, using a dormitory system and official bond. FK was moved to serve children with special needs and even promised not to marry because she saw the condition of her mother and wanted to look after her by herself. When there was her sister who replaced her, FK was attracted to the Bhakti Luhur Foundation because of the promotion of vocational level education, which had a dormitory system and official bond. FK takes the system of official bonds because of the economic condition of her parents who cannot afford her school tuition. N can serve children in St. Orphanage Vincentius Bhakti Luhur Foundation Malang because it was assigned by the Bhakti Luhur Foundation in Merauke. Despite facing very different cultural, linguistic, community and character challenges, N continues to struggle to serve children so that they also succeed in education and economics so that children with special needs become empowered. The researcher analyzes the external factors that encourage caregivers to interact with mildly mentally retarded children at St. Vincentius Orphanage of Bhakti Luhur Foundation, Merauke Branch, which is the promotion of education in Bhakti Luhur with the dormitory system and official bonds. Behind all this, researchers see that the external factors are the basis for caregivers to provide services to children because of the economic factors of parents in financing children's education at both the vocational and college levels. There are also other external factors where the caregiver feels Bhakti Luhur is her own home so she wants to serve children with special needs to be successful.

V. CONCLUSION

1. Interaction between caregivers and children with mild mental retardation in formal education. Interaction between caregivers and mild mentally retarded children at St. Vincentius Orphanage of Bhakti Luhur Foundation Merauke Branch in reading activities, which is a reciprocal interactions that take place continuously. Caregivers accompany children with mild mental retardation in reading activities carried out step by step until they can read fluently. Caregiver assistance for mild mental retarded children in reading activities takes longer because their ability to learn is under normal children, and the children also learn to adjust.
2. Interaction between caregivers and children with mild mental retardation in daily activities. Routine activities are activities that take place regularly every day at certain hours. Routine activities are regularly scheduled by caregivers at the beginning of the year meeting, which includes getting up early, bathing, dressing, and eating. Interaction between caregivers with mild mentally retarded children in daily activities with this first indicator is an interaction that is carried out regularly and continuously to achieve balance in carrying out daily activities.
3. Interaction between caregivers and children with mild mental retardation in the Master. Interaction between caregivers and children with mild mental retardation in the master's guideline is a latent interaction, which is indirect or hidden because caregivers interacted with mild mentally retarded children indirectly, but the master's guidelines are very important and useful for fostering independence of mild mentally retarded children in the middle of the community.
4. Interaction between caregivers and children with mild mental retardation children in administration. Interaction between caregivers and children with mild mental retardation in administration is an indirect

interaction or called latent interaction. The administration is regularly recording, to provide complete and clear information about the subject in accordance with the objectives to be achieved. Administration is filled with caregivers based on observations of children in protocols, masters, daily observation books, weight and height books, financial books, clothing inventory books, medical books, school report books, menstrual books, and quarterly progress reports

5. Factors that encourage caregivers to interact with mild mentally retarded children. After the caregiver experiences living with children with special needs, they feel the passion to serve children with special needs at St. Vincentius Orphanage of Foundation Bhakti Luhur Merauke Branch. Interactions that occur in these internal factors are direct interactions and occur every day since caregivers entered the Foundation. Interaction between caregivers and mild mental retardation children in external factors occurs indirectly because the interaction comes from the promotion of education in the Bhakti Luhur Foundation. External factors that occur in caregivers are due to economic factors, the promotion of education, and because of the tasks assigned to them.

REFERENCES

- [1] M. Ali, Guru Dalam Proses Belajar Mengajar. *Bandung: Sinar Baru Algensindo*, 2004.
- [2] R. Munch and N. J. Smelser, Theory of Culture. *California: University of California Press*, 1992.
- [3] W. A. Geruangan, Psikologi Sosial. *Bandung: Refika Aditama*, 2004.
- [4] S. Soekanto, Sosiologi suatu pengantar. *Jakarta: Raja Grafindo Persada*, 2012.
- [5] D. P. Johnson, Teori sosiologi klasik dan modern. *Jakarta: Gramedia*, 1986.
- [6] O. C. Hendropuspito, Sosiologi agama. *Jakarta: Kanisius*, 1983.
- [7] Hasbullah, Manajemen berbasis sekolah. *Jakarta: Raja Grafindo Persada*, 2006.
- [8] Ahmadi and Uhibiyati, Ilmu Pendidikan. *Jakarta: Rineka Cipta*, 2007.
- [9] A. Ahmadi, Psikologi Umum. *Jakarta: Rineka Cipta*, 1998.
- [10] I. Muis, Sad, Pendidikan Partisipatif. *Yogyakarta: Safiria Insania Press*, 2004.
- [11] J. Sudarminta, 'Epistemologi Dasar: Pengantar Filsafat Pengetahuan', *Yogyakarta: Kanisius*, 2004.
- [12] T. Triwiyanto, Pengantar Pendidikan. *Jakarta: Bumi Aksara*, 2015.
- [13] M. Prasetyo, Unsur-Unsur Hakiki Dalam Pembinaan. *Yogyakarta: Kanisius*, 2004.
- [14] J. Ivancevich, Perilaku dan Manajemen Organisasi. *Jakarta: Erlangga*, 2008.
- [15] Mathis and Jackson, Manajemen Sumber Daya Manusia. *Jakarta: Rineka Cipta*, 2009.
- [16] S. Notoatmodjo, Metodologi Penelitian Kesehatan. *Jakarta: Rineka Cipta*, 2010.
- [17] H. Ngusmanto, Teori Perilaku Organisasi Publik. *Jakarta: Mitra Wacana Media*, 2017.
- [18] S. Somantri, Psikologi Anak Luar Biasa. *Bandung: Refika Aditama*, 2012.
- [19] Purwanta, Modifikasi Perilaku. *Yogyakarta: Pustaka Pelajar*, 2012.
- [20] Lianta, Darmana, Kurnia, and Yovita, Anak Berkebutuhan Khusus Dengan Ketidakmampuan Intelektual. *Malang: Pusat Pengembangan Rehabilitasi Bersumberdaya Masyarakat*, 2011.
- [21] S. Nasution, 'Metode Penelitian Kualitatif', Tarsito, Bandung, 1992.
- [22] A. Strauss and J. Corbin, Dasar-Dasar Penelitian Kualitatif: Tatalangkah dan Teknik-Teknik Teoritisasi Data. *Yogyakarta: Pustaka Pelajar*, 2003.
- [23] L. J. Moleong, Metodologi Penelitian Kualitatif. *Bandung: Remaja Rosdakarya*, 2011.