

## Children's Caregiving to Elderly Parents Based on *Baserap* Culture In Christian Families of Toulour Sub-Ethnicity In Minahasa

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### Abstract

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*The purpose of this study is to describe and explain children's caregiving to elderly parents based on Baserap culture in Christian families of Toulour sub-ethnicity in Minahasa and analyze children's caregiving to elderly parents based on Baserap culture of Toulour sub-ethnicity in Minahasa based on Christian theological values to be applied to Christian families in general. The method used is a qualitative research method with an ethnographic approach. In the process, the researcher conducts extensive observations of Christian families involved in the Baserap culture, where the researcher will observe the behavior and investigate the meaning of the behavior of the Baserap culture actors. The researcher engages in the informants' life activities and then conducts interviews and observations. Ultimately, the researcher will analyze the behavior to get the meaning of the base rap culture actors. The results of this research study explain that caregiving in the Baserap tradition has cultural values such as respect, obligation, and devotion of children to their parents as well as Christian values, which state that children who provide caregiving to elderly parents are God's orders with the value of respect and obedience manifested by love, patience, perseverance, joy, gentleness and loyalty in carrying out caregiving to elderly parents.*

**Keywords:** *child caregiving, elderly parents, baserap culture, Christian family*

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### Introduction

The family is society's most minor but crucial institution. A family consists of a father, mother and children. But those who live together in one house in one family usually not only consist of a father, mother, and child but other siblings live and live together and become a family. The family is a social force in society (Clara Evi et al. 2020: 10). It is called this because families can influence people's lives. Each family member has roles and responsibilities following their roles and functions. Parents play a role in maintaining, educating and raising their children because there is no other institution that exceeds the rights of parents in educating their children (Nuhamara, 2009: 60), and children learn to respect parents and help their parents. These roles and responsibilities must be carried out to the best of their ability based on the love of God.

The responsibility of children towards their elderly parents in this day and age has started to diminish. In general, this is due to various factors that affect children's



moral values, such as work mobility, inability to support parents due to economic factors, taking care of parents is seen as a heavy burden, deliberate disconnection of communication and relationships with parents and the helplessness of children not to obey the wishes of elderly parents who want to live apart from children, because they do not want to burden the lives of children who have families, resulting in parents having to be entrusted in nursing homes. In rural communities, successful children generally live far away from their parents and forget about them, leaving their parents dependent on others or the local community. There is resistance to taking care of parents in the family due to economic factors, busy work and other factors such as the lack of family knowledge and skills in caring for elderly parents at home because some people still think that the decline in physical and mental functions that occurs in elderly is a natural thing to happen.

Elderly parents experience physical changes covering all body systems, including nerves, hearing, vision, and other systems, as part of the ageing process (Tamher S and Noorkasiani, 2009: 23-24). They also experience psychosocial changes related to several things, including retirement, awareness of death, changes in lifestyle, changes in economic conditions due to termination of employment or retirement from work, the presence of chronic diseases, and other factors that indirectly affect the psychosocial state of the elderly (Kaunang V.D. et al., 2019: 2). The physical and mental changes experienced by elderly parents cause several health problems, including falling quickly, getting tired easily, chest pain, acute mental disorders, shortness of breath when doing physical work, joint pain, insomnia, sleep disturbances, and headaches. Physical problems in the form of health problems and even mental disorders that arise in elderly parents result in dependence on others, especially children. Elderly parents as individuals must still live a decent life, including in their health services. Meanwhile, living conditions in the family are very influential for elderly parents with children. Elderly parents need the significant role of the family in maintaining their survival. Lack of attention to elderly parents is perceived as neglect. We can see it in children's indifference caused by troublesome, fussy, and temperamental elderly parents and a lack of attention to elderly parents because they are busy working (Hidayaah N., 2015: 4). Problems that occur in the responsibilities of children with elderly parents become children's problems that must be resolved. Children have an essential role in caring for elderly parents at home. Children must show care, warmth, attention, love, support, and respect for elderly parents.

In general, as a result of demographic changes, more and more people live to old age and become dependent on others and need care, but more and more of them do not have it, so this has led to various forms of care and efforts in caring for elderly parents in various places. Although children's caregiving to elderly parents exists in other regions, it has a different pattern because the context is also different. The base rap culture is one culture that still maintains cultural values and Christian faith. This base rap culture contains noble values that are patterned and lived by Christian families of the Toulour sub-ethnicity who live around Lake Tondano in Minahasa. The researcher sees that there needs to be a study on children's caregiving to parents oriented towards cultural values and Christianity as found in the Toulour sub-ethnicity in Minahasa.

## **Research Method**

This research uses a qualitative approach of the ethnographic method type. The ethnographic method focuses on discovering how various communities organize their culture in their minds and then use that culture in life (Mulyadi Seto et al., 2019: 134). In this case, researchers try to get the meaning of *baserap* culture based on the views or perceptions of the Toulour sub-ethnic community as the community under study. Therefore, in the process, the researcher conducts extensive observations of Christian families involved in the *baserap* culture, where the researcher will observe the behaviour and investigate the meaning of the behaviour of the *baserap* culture actors. The researcher engages in the informants' life activities and then conducts interviews and observations. Ultimately, the researcher will analyze the behaviour to get the meaning of the base rap culture actors.

## **Discussion**

### **a. Christian Religious Education in the Family**

Christian Religious Education is often viewed as a cramp because it is only known as one of the subjects in formal education. The term Christian Religious Education is seen as an abbreviation of Christian Religious Education. According to Borong (2002:108), Christian Religious Education is one of the many tasks of the church. The field of activities of Christian Religious Education includes all Christian education and or training services for all ages under the responsibility of the church, which the church organizes regularly, purposefully and continuously. The subject of Christian Religious Education at school or college is only a small part of Christian Religious Education, but it reaches a considerable mass. At the same time, from its origins and history in Western Europe, church citizen formation efforts have, from the beginning, focused on teaching and or training adult church members (adult Christian education).

The purpose of Christian Religious Education, according to Yudo, as cited by Simatupang (2020:19), is to develop the full potential of both children and adults (student skills) in obedience to the word of God according to the teachings of the Christian religion based on the Bible and whose obedience and righteousness are expressed in daily life both in the family, church, and society.

Cully (2006:25) suggests that the context of Christian Religious Education is the church and its community. In this case, the church is not seen as a social institution, but it exists because of its people who love God and want to live a shared life of mutual love. The church becomes a fellowship that the Holy Spirit moves to witness to the world around it. Sijabat (1996:82) asserts that the church consists of families where the quality of family faith determines and influences the church's life. So the family is also the context of Christian Religious Education. Christian Religious Education takes place in the family, where parents carry out the formation of children's personal

identity. Understanding the context of Christian Religious Education cannot be separated from understanding the concept of personal identity because Christian Religious Education leads to the formation of personal identity. According to Jenkins (2014:11-12), the social environment is naturally one of the aspects that influence the formation of personal identity. The socialization process concerns the belief system, value system and social behavior that occurs in externalization, objectification and internalization. So the social environment is the context of Christian Religious Education itself. In addition, in formal education such as schools, Christian Religious Education is not only a theoretical study that needs to be developed in the search for breakthrough thinking that fits the context but also an effort to form faith, which Harianto calls the independence of faith (Harianto, 2017: 103). So it can be said that the context of Christian Religious Education is church, family, school and society.

#### **b. The Role of Parents**

Nuhamara (2009: 65-66) suggests that the Christian socialization process occurs in the family, so there are several things that parents can do in educating their children, namely:

- 1) Peacemaker. Parents create an atmosphere commonly referred to as "home" for each family member, where there is acceptance, warmth and love. Parents have an essential duty to show affection to their children and help them grow into good people who follow God's teachings. Respond by meeting children's needs materially, socially, and mentally and having an effective and enjoyable time together with children.
- 2) Being an Example. As parents carry out their educational role towards their children, they learn to grow in faith, action, attitude and even knowledge. Parents should imitate Christ and set an example for their children (Elis V et al., 2021: 90-106). Set a good example for their children by showing them the right attitudes and actions. It will help them grow up to be healthy and happy. Parents are responsible for helping their children mature and have faith in God. It does not happen naturally, but this process happens because of God's gifts to parents. (Thomas Garry L, 2015:11). Only with God's help can parents gain the skills to guide their children to mature in faith. As children mature, they will act as they have seen and modelled by their parents. Parents' faith experiences become role models for their children in the future.
- 3) Containment of Faith Formation. Parents lead each family member to read the Bible, pray, and praise God diligently. Even if the children do not understand what they are doing, socializing with them will become a more formal education. It will encourage a spirit of fellowship and mutual respect and become a binding and unifying force. (Sukarman Timothy, 2012:25). The practical form is motivating children to actively participate in fellowship, worship, teaching, Sunday school in the church and service in the community. Having a solid foundation of

faith, children can be strong and confident in their beliefs and show their love for God through their actions and attitudes, even if they are young.

**c. Responsibility of Children towards Parents**

**1) Honoring Parents**

Honoring parents is God's commandment. Several passages in the Bible emphasize God's command to honor parents. Exodus 20:12 reads: "Honor thy father and thy mother, that thy days may be prolonged in the land which the Lord thy God giveth thee" The word "honor" in the KJV translation uses the word honor. Honor means great respect given as a right, showing high regard and hence being considered valuable, valued or respected; To show respect to someone is to recognize their value as a person (and if they are a parent, to recognize the validity of their role and their authority) ((Webster's II, New Riverside University Dictionary, 1984). It shows how vital the commandment to honor parents is. Children who honor their parents are honoring God. In Jewish customs, a child who is violent to his father brings shame to his family (Proverbs 19:26), a child who curses his parents has effectively rejected his parents (Deut 27:16). Their sign has denied their obligation to care for them (King Philip, 2021:36). Meanwhile, Rosenshein Julie J. (2013:19-20) in her book writes that as God's chosen people, every family, especially parents, are given the task of passing on the riches of faith as people whom God has saved, to children from generation to generation. After Israel became a nation and was freed from slavery in Egypt, the family became the basis of culture, the place to educate children and build a new culture based on the Ten Commandments. Leviticus 19:32 "You shall rise before the grey-haired, and you shall honor the aged, and you shall fear your God". This text affirms that honoring elders is a "law" or "commandment" that must be obeyed. The command "get up" in this text shows us how to be respectful to someone who is old. This text also shows us that someone should be honored not in their wealth and name but in their longevity, as this is a gift from the Creator, the Owner of life to elderly parents.

**2) Obeying Parents**

In Ephesians 6:1-3 "Children, obey your parents in the Lord, for this is how it should be. Honor your father and mother - this is an important commandment, as is evident from the promise: that it may be well with you. You may live long on the earth." In The Interlinear Greek-English New Testament (1958), the word "obey" uses the word *hupakouete* (Greek), which in English uses the word "obey". "Obey" means "to listen" or "to hear" or means 1. To carry out or yield to the command, authority, or instruction of, 2. To carry out or comply with (e.g., a command or regulation). -To behave obediently. -Beyer n

(Webster's II, New Riverside University Dictionary, 1984). It means to act following a rule, request, order or fulfill a request without protest. It also refers to good behavior. Obedience here means a necessity that is right, just, and reasonable to do in God's sight. Compare Deuteronomy 6:1-25, that obedience is a form of meeting between the attitudes of "love and fear" in the relationship with God. Obedience is the key that opens the doors of happiness, longevity, family descent, prosperity, economic development and welfare (Chaims I.J., 2006:140-41).

It confirms that the obedience God requires of children to their parents is not just a command but also contains God's promise of prosperity that will be received by children who honor their parents. In this passage, the position of parents is also given a place of honor, not as God or "master" over the lives of their children, but the location of their honor is in their role as parents, as guides in the lives of children to be able to have a living relationship with God.

#### **d. Caregiving Children to Elderly Parents**

The term caregiving is an English term applied to the task of care. There is no standard definition of the word caregiving consistently. But if you look at the word "caregiving" in the Indonesian Dictionary, it means the process, way, or act of caring. This term appears and is more widely used in the task of care. Caregiving involves at least two people: the person receiving care and the caregiver providing care. Caregiving is imposed when the family provides attention or care to other family members, including husbands, wives, parents, children, and even relatives who need health assistance. Ory Marcia G. et al. (2000: 6-7) state that caregiving and receiving care can occur at any point in the life course and is usually associated with chronic illness or disability resulting in loss of independence and function.

Caregiving from one family member to another is a normative and pervasive aspect of human interaction. Providing help to chronically ill or disabled family members is sometimes not very different from the tasks and activities that characterize family interactions in the absence of illness or disability (Schulz R., & Quittner, A.I., 1998:107-108). Assistance in certain activities within the family cannot be categorized as caregiving. But when a family member is ill, and other family members assist in personal care activities such as bathing or dressing, this is more clearly seen as caregiving. The defining difference is when family members help with complex medical procedures reflecting care that goes beyond what is normative or from the usual responsibilities of the family. It is called caregiving. Caregiving is done formally and informally. Formal caregiving is carried out by professionals and financed. In contrast, informal caregiving is mainly carried out by the family or closest relatives of the person being cared for or the sick as a voluntary action or because they feel they have no other alternatives or what is called family caregiving (Schulz Richard, 2000: 8).

**e. Elderly Age**

Social scientists divide the elderly into three groups, "young old", "old old", and "oldest old" (Papalia, Diane et al. 2008: 845). This division is made not only based on age but also on the classification of how valuable a person is in their environment. In young old, the age between 65-74 is grouped as people who are still healthy and still active; old, old, old age 75-84 is grouped with people who are physically starting to experience weakness and oldest older adults who are no longer fit and need other people in their daily activities. It can be said that elderly parents are in the age group starting from 60 years and above.

**f. Changes that Occur in the Elderly**

**1) Physical Changes**

Aging causes physical changes, where the skin begins to turn pale and less, and with the wrinkling of the muscles and muscles so that the skin becomes wrinkled, the hair on the head begins to turn white and thinner and body hair becomes sparse. Older adults become shorter as their spine weakens, and their hunched posture makes them smaller. The thinning of the bones causes the dowager hump at the back of the neck, especially for women with osteoporosis; the chemical composition of the bones also changes, creating a greater risk of fractures (Tandra H, 2009. 12-14). These are visible and physical changes in internal organs and body systems such as the brain, sensory, motor, and sexual functions (Papalia, Diane E. et al. 2008: 856). Physical changes occur with age, characterized by decreased muscle density, joint stiffness and frequent shaking of the hands, head and lower jaw.

**2) Organizational and Systemic Changes**

There are changes in systemic and organic functions that, although they vary from person to person, cause the body system to experience a sharp decline and affect various vital organs.

**3) Aging of the Brain**

Changes in the brain cause a slowdown that significantly affects physical coordination and cognitive function or shrinkage of the brain structure or nerve cells in the brain. It mainly affects people who need to be educated. Erikson stated about the part of the brain related to learning and remembering (Papalia, Diane E. et al. 2008. 858). In elderly parents, it affects their mobility and memory of things around them.

#### **4) Loss of Sense of Smell and Taste**

Elderly parents will generally experience the loss of these two senses due to aging, disease, and drug use. The olfactory bulb is the organ responsible for smell and taste that is damaged (Schiffman, 1997:278). Elderly parents will begin to complain that the food they taste is not good. Sensitivity to foods that taste sour or salty, or bitter begins to decrease because the taste buds at the tip of their tongue are no longer working correctly.

#### **5) Strength and Endurance Balance and Reaction Time**

In this aspect, the elderly experience limitations because, reaching the age of 70 years, activities that require strength and endurance can no longer be done. This loss of strength makes them unable to walk some distance, and they quickly fall and lose fitness and flexibility, which is called a loss of balance.

#### **6) Sexual Function**

Sex in late adulthood differs from that in younger times (Papalia, Diane E. et al.2008. 864). For older men, it takes a long time to erect and ejaculate. For this reason, they need more manual stimulation and experience longer intervals between erections. It is, of course, possible if sexual activity remains consistent over time and in good health. As for older women, sexual arousal signals are reduced.

#### **7) Physical and Mental Health**

Elderly parents usually have one or more chronic conditions or physical disabilities as they age. Therefore, the lifestyle of elderly parents will significantly affect their health.

#### **g. Baserap Culture**

In its development, the cultural value of Mapalus becomes a form of praxis that contains the Minahasa cultural value system: Maleo-loosen (loving attitude), makes-Asian (we have to unite), magenang-genangan (we have to remember each other), masawang-sawangan (we have to help each other), matombo-tombolan (we have to carry each other's burdens), Malingalingan (we listen to each other) in various kinship ties, organizations and community activities in the Toulour sub-ethnicity. Mapalus activities carried out are diverse, such as based on needs and mutual agreement to care for and help each other. *Baserap* culture is the local wisdom of one of the Minahasa sub-ethnic groups, the Toulour sub-ethnic group. "*Baserap*" in the Toulour language means "moon", which is worn as "guard time or guard turn time" in



the act of guarding parents. "*Baserap*" is one of the manifestations of the value of "Mapalus". This culture lives and takes root in the family and becomes a rule that has been highly upheld in Toulour sub-ethnic families for generations. This opinion is in line with what was said by (Fallon, O'Keeffe, & Sugai, 2012), who said that culture is closely related to individual groups, especially verbal behavior learned over generations. Caring for parents is a submissive attitude (Li, J., Liu, H., Van Der Heijden, B., & Guo, Z., 2021: 1-14), a positive state in which children find themselves being kind to parents by meeting the needs of parents with friendly actions and gentle speech, sacrifice paying for their needs, giving respect, affection, giving money and being fully responsible (Pratiwi I., Agung I.M., 2022: 47). "*Baserap*" in Psychology is known as filial piety as the filial duty of children to their parents (Pratiwi I., Agung I.M., 2022:47-58). In this culture, when parents feel they can no longer take care of themselves, the task is left to the children. Children's responsibility to their parents is to help their parents, significantly when they can no longer move, either due to illness or because they are already elderly. Children's respect for their parents is needed so that they will never forget and continue to respect and appreciate their parents in any situation.

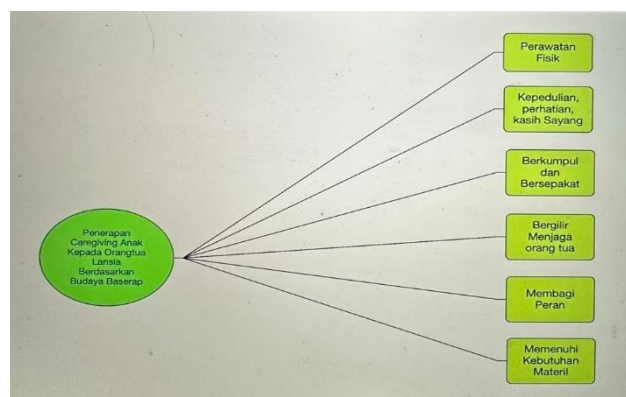
## Results

In the findings, the base rap tradition is a culture still maintained in the Minahasa community, especially in the Toulour sub-ethnic community. It is also in line with what Lumintang (2015:76-79) said in *The Face of Minahasa History in the Eyes of the World* that even though Minahasa people are becoming a modern society in globalization, this culture is still maintained and not erased. This culture starts from the work ethic of the Minahasa people since long ago who carried out their work in Mapalus in agriculture and other fields, such as building houses. Still, helping each other in the family community and life of helping or kinship becomes essential to the Minahasa people of the Toulour sub-ethnicity. These cultural values greatly influence the Minahasa community. Therefore, the researcher agrees with Soerjono Soekanto (2004: 30-31) in his book *Family Sociology*, which states that the function of kinship groups is still influential in rural areas (unpretentious - traditional society) in Indonesia. This kinship is centered on a culture that continues to be maintained for generations, as with the base rap culture. Caregiving of children to elderly parents in the *baserap* culture of the Toulour Minahasa sub-ethnic group has become a way of life for the people of Pacheleten, Tounalet and Kaleosan Villages. This *baserap* culture is maintained in the Toulour Minahasa sub-ethnic community living around Lake Tondano. In the base rap culture, children care for their parents, both those who are still healthy and those who are incapacitated and need help due to illness and limitations. In general, this takes place when the parents are in their old age, and caregiving is done out of love for the parents. In the findings, some caregiving actors in the base rap culture also consider it a form of attention, care and reciprocation for having educated and raised children with love so that it becomes an obligation of children towards their parents. This finding aligns with Lestari Sri's research (2012: 87-89) on value education,

that values such as responsibility, compassion, obedience to God, and obedience to parents owned by children are the result of education and moral guidance instilled by parents in the family. Various expressions of the base rap culture are implemented in various activities of children who look after and care for elderly parents.

Based on observations and research findings, it is found that the form or action in the base rap tradition activity has the same purpose and action, namely taking care of parents. Elderly parents live together with one of their children, so the base rap process occurs directly. Taking care of parents covers all aspects of their lives. They are starting from various physical, mental and material needs. A child lives with the parents and takes care of their parents, but some elderly parents live and are looked after by relatives or close relatives because their children live and work outside the area. Such *baserap* processes mainly occur only in the form of indirect attention and care. Elderly parents only get direct physical care from relatives or close relatives from their families.

The actions in the absorbing process have a sense and form of action where the family who acts as a caregiver corresponds to the various actions performed by children in absorbing activities. Through Nvivo 12 plus software, the findings are obtained with the results in the following figure.



Caregiving by children to their elderly parents can be seen in various applied values can be seen in various applications of values as follows:

- 1) Physical Care, where the moral responsibility of children to elderly parents is to provide the best service to parents in old age. In *baserap* culture, elderly parents with illnesses or physical limitations due to age are cared for directly by their children by regularly giving them food and drink daily. If any symptoms occur due to illness, they are

immediately taken to the hospital and cared for directly by their children. Elderly parents who are seriously ill and cannot get out of bed will be fully served by their children by providing food and drink, changing clothes, to bathing them. Children's services to elderly parents who do not have illnesses and only have limitations due to age and physical factors will be served by preparing food and drink, washing clothes and fulfilling requests for their parents' needs.

- 2) Care, Attention and Affection that a child who takes care of their elderly parents will care, pay attention and give affection to their parents. Care, attention and affection are manifested in various caregiving activities, such as gently asking parents about their needs for food and water, health care needs and various other needs. Children's care, attention and affection will also arise automatically even though no specific request from their parents is conveyed directly. This finding is in line with Vitara Wahyu Astuti's research (2010: 78-84) on the Relationship between Family Support and Elderly Depression that family attention and affection in serving elderly parents is an integral part of making elderly parents live their old age with a sense of comfort because someone cares. For example, when children see the time has shown the time to eat or drink medicine, children will spontaneously remind or serve directly to give food and drink to their parents.
- 3) Fulfillment of Material Needs, children who have the ability financially will be very concerned about the care needs of their elderly parents. It can be seen that when elderly parents are sick and need treatment, the cost of medical check-ups and daily living needs are the responsibility of the children. The initial agreement to look after and care for their parents will fulfill material needs also applies when parents are in a state of illness and must be hospitalized. Other needs to make their parents happy are always met by celebrating the parents' birthdays, buying clothes, shoes, and sandals, taking family vacations and recreation, to buy certain jewelry.
- 4) Gathering and Agreeing that "caregiving" to elderly parents begins with parents gathering children, and then children will discuss everything arranged to meet their parents' needs. The agreement among children to care for their parents is a sign of togetherness as a family. In the researcher's findings, the application of children's caregiving to elderly parents occurs because of the value of helping the family so that there is a sense of mutual love among children; this is in line with Gunarsa Y Singgih (2000: 106) argues that good communication quality will result in effective interpersonal relationships and openness to understand each other. When parents call and gather children, openness and cooperation are sought in taking care of parents. The encouragement and enthusiasm of children's devotion to people gave birth to an agreement from children to take care of their parents.
- 5) Taking turns looking after elderly parents, children's caregiving to elderly parents in the base rap culture is taking turns looking after elderly parents. Children will remind each other of their respective

responsibilities when it is time for their turn to take care of their parents. A sincere willingness to shoulder the burden together even though the economy of each child is different from one another, but other children will try to understand and help as a family in taking care of parents. The desire to bear the burden of caring for parents includes sacrificing time and tenacity for children. Gunarsa Singgih Y (2000: 26) mentions children's actions in the family as a form of maturity. Children will assume all responsibility for their duties and obligations as adults.

- 6) Dividing Roles in carrying out children's caregiving to elderly parents, as caregivers, married children need support from their family members, in this case, their husband or wife and children. Family support is not only in understanding each other but also in dividing roles within the family. In the base rap culture, rotating time in taking care of parents makes children have to be together with parents. Not just accompanying them for a few hours but even staying with them. Especially if the parents are sick and desperately need the children's time and presence. Then children will leave their duties and roles in the house and be replaced by other family members.

### Conclusions and Suggestions

Children's caregiving towards elderly parents in Minahasa, especially in the Toulour sub-ethnicity, is carried out in the cultural tradition of *baserap*, which is a cultural heritage that has been carried out for generations as an obligation, devotion, respect, and reciprocity of children towards parents. This application of child caregiving can be a pattern of caregiving in Christian families in general. The pattern includes all aspects of parental needs as a child's moral responsibility to parents. Its application can be seen from the values of 1.) A sense of responsibility with children responsible for maintaining parents' health condition, both mentally and physically. 2.) care, attention and affection of children, 3.) Fulfillment of material needs where children meet financial needs for daily life and in times of illness or treatment and medicine, 4.) The occurrence of an agreement is a sign of children's willingness to help each other, love each other, and help each other in taking care of their parents. 5) Each family member divides the role, and 6) is carried out in rotation.

Children who take care of their parents when they are elderly in the *baserap* tradition are caregiving children as a manifestation of respect and obedience to the Word of God. Christian theological values are implemented in children's caregiving attitudes, such as love, patience, joy, gentleness and self-control. The cultural values inherent in the base rap tradition, such as respect and obedience to parents, are authentic to the fundamental Christian theological value of obeying the Word of God. The base rap culture becomes a theological and educative culture. It can be a pattern of parenting for elderly parents in a typical Christian family.

Caregiving patterns based on the base rap cultural tradition can be adapted to the context and needs of Christian families today. The church can facilitate training for Christian families to become caregivers for the elderly.

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