

OPTIMIZING CARE: STRATEGIES AND BEST PRACTICES FOR MANAGING CHILD WELFARE INSTITUTIONS

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ABSTRACT

This paper delves into the crucial aspects of managing child welfare institutions, offering a comprehensive overview of strategies and best practices designed to optimize care for vulnerable children. It emphasizes the importance of a child-centered approach, integrating evidence-based practices, and fostering a supportive and nurturing environment. The discussion includes the roles of leadership, staff training, community involvement, and effective policy implementation. Additionally, it highlights the significance of continuous assessment and improvement in service delivery. By synthesizing current research and case studies, this paper aims to provide practical guidelines for administrators and practitioners dedicated to enhancing the well-being and development of children in welfare institutions.

KEYWORDS

Child Welfare Institutions, Child-Centered Approach, Best Practices, Evidence-Based Practices, Leadership, Staff Training, Community Involvement, Policy Implementation.

INTRODUCTION

There is a requirement for capital to enable a person to join these institutions in order to ensure the continuity and harmony of children's services and management. Because human life cannot be lived without the assistance of others. Consequently we really want shared regard for one another. Social capital is just one of them.

According to Sila Pertikasari, Mardiyono, and Solih Mu'adi, the essence of social capital is the level of commitment that its citizens have, as shown by their involvement in social relations and, more specifically, their membership in organizations and groups. Wacquant and Bourdieu, (1992) characterize that social capital incorporates assets both genuine and virtual (potential), organizations and relations that regard or offer consideration. Putnam's 1993) asserts that social relationships provide social capital. People with a strong sense of purpose work in child welfare facilities. They feel compelled to contribute some of their wealth toward meeting the requirements of society, humanity, and life in general. They are appreciative for any commitment they can make to themselves or the abundance of the world and the government assistance of individuals of the world. According to Zohar and Marshall (2004), they have nothing to give. A person will be compelled to serve with love and supported by the existence of deep goals when their spiritual capital is fulfilled. Based on self-

assurance, the capital that is in an individual can do everything connected with the administration of the LKSA. Human capital is the subject of the debate. Human Resources is a resource that is noticeable (unmistakable resources), in particular, information, mastery, capacity, and abilities that make individuals (representatives) as capital or resources of an organization (Chr Jimmy L. Gaol, 2014). If there are things that are clearly visible and that can be measured, a person can be motivated and ready to do something. Since something is genuine, somebody can see and they can get it effectively and definitely. One of the instruments used to measure someone's work. The size of the work is surveyed in view of the compensation they get every month. This is sometimes what makes someone want to work for a certain company. Since the outcomes they get are fitting or not can be determined by them. It is also known as tangible assets or financial capital. The accumulative ownership of goods and services through the financial system in the form of salaries, income, subsidies, and deposits is referred to as financial capital (Mora & Perez: 2018). In the management of LKSAs, financial capital is one of the driving forces. A community's financial capital is money it owns and can use to finance the community's development efforts. The number of people living below the poverty line is one indicator of a person's financial capital (Nuryani, et al.: 2018).

METHODS

The Social Service of Buleleng Regency was the location of the research. Since qualitative research procedures produce descriptive data in the form of written and verbal words from people and actors observed to be directed to the background and individuals holistically, this research is a qualitative descriptive study using a phenomenon approach. The sort of information involved by scientists in directing exploration is subjective information and quantitative information. As per Sugiyono (2015), the sorts of information are isolated into 2, to be specific subjective and quantitative. Qualitative and quantitative data types are utilized in this investigation. Subjective information are information as words, plans, and pictures. Personal documents, field notes, respondent's words and actions, documents, and other sources are used in this qualitative descriptive study.

The Ministry of Social Affairs' and the LKSA Annual Work Report's data on the conditions and number of LKSAs in Buleleng regency are examples of quantitative data. Eight informants were used in the purposive sampling technique for the informant selection method. Interview tools were used to gather the data. According to Miles and Huberman techniques in Sugiyono (2017), which state that there are three methods in qualitative data analysis, the technique used for data analysis is in line with Data reduction, data display, and drawing/verifying a conclusion Data source triangulation, or analyzing the level of accuracy and accuracy of data from two (two) distinct data sources that are related to the subject of the research, namely from taxpayers and tax officers, is used to verify the validity of the analysis's results (Dewi, et al.: 2017).

Theories

a) Motivation Theory Pajak Sutrisno explains (2014) in Roymond Tan and Zeplin Jiwa Husada Tarigan (2017) that motivation is a factor that encourages a person to perform a particular activity. As a result, motivation is frequently interpreted as the driving force behind an individual's behavior.

b) According to Pierre Bourdieu and Wacquant, social capital According to 119, "Social Capital is the sum of resources that accrue to an individual or group by virtue of possessing a durable network of more or less

institutionalized relationships of mutual acquaintance and recognition" That is, social capital incorporates various genuine or virtual assets brought about by people or gatherings with solid organization connections by getting to know one another and different colleagues. As per James Coleman of Sunyoto Usman, (2018) "social capital is a portrayal of assets where connections are common - proportional connections, informal organizations that standardize trust.

The following is Putnam's succinct definition of social capital: By "Social capital," I mean social life features like networks, norms, and trust that help participants work together more effectively to achieve shared goals. Putnam's conceptual discussions center on the distinctions between social capital and other forms of capital. Social capital is a component of the social life that is comprised of the network, norms, and beliefs (Field, 2010). Putnam explains the distinctions as follows:

"While actual capital alludes to actual articles and human resources allude to the properties of people, social capital alludes to associations among people - informal communities and the standards of correspondence and reliability that emerge from them. That sense of social capital is closely related to what some have referred to as "civic virtue." The distinction lies in the fact that "social capital" emphasizes the fact that civic virtue is most effective when ingrained in a sense of the networking of social relations that are reciprocal. Social capital is not always abundant in a society with many virtues but isolated individuals (Putnam, 2000).

c) Spiritual Capital Children and spiritual capital cannot be separated in social institution management. The organizations safeguard kids who have high expectations for the foundation and guardians who will direct them. Also, in order to run the institution, they live together every day, know each other well, and have the same objectives. In Nurul Fuada, Hamid Habbe, and Nirwana (2015), Zohar & Marshall (2004) found that Spiritual Capital is wealth that nourishes and sustains human spirit as well as wealth that helps to maintain humanity in the future. Another point of view that Eko Jalu Santoso outlined in (2004) refers to spiritual capital as follows: The proportion of not entirely set in stone by the amount it acquires, yet by the number of individuals it that welcomes to share that thriving. Believing that we will receive positive energy back from life. We do not need to be concerned about being poor, and we do not need to be concerned about the uncertain future. This is a true natural law or a necessity.

d) Human Capital, as stated by Chr. Jimmy L. Gaol (2014) Human capital refers to the knowledge, expertise, capabilities, and skills that make people (employees) into a company's capital or assets. The knowledge, skills, experience, and other relevant workforce characteristics that contribute to the workplace of an organization and drive productivity, performance, and the achievement of strategic goals are referred to as human capital. The point is that human capital is the quantity of knowledge, expertise, experience, and labor that is related to other characteristics in an organization and drives productivity, performance, and manages to achieve strategic goals.

Financial Capital

Assets, which are valued in terms of money and are required by a business or individual for its own needs, are referred to as "financial capital" the most frequently. Capital typically refers to the funds generated by debt and equity issues. The accumulative ownership of goods and services through the financial system in the form of salaries, income, subsidies, and deposits is referred to as financial capital.

1) Wages are typically paid for services provided by executing employees (laborers), whereas salaries are typically paid for services provided by employees in managerial positions. According to Mulyadi (2016), wages

are paid based on working days, working hours, or the number of product units produced, while salaries are typically paid on a regular monthly basis). A salary is a right or form of payment that an employer gives to employees. According to Mardi (2011), salary is a compensation given to employees who have strong work ties on a regular basis based on the applicable company policies and its permanent nature.

2) Income/income. All receipts in the form of money, goods from other parties, or industrial products that are valued using a sum of money from the assets in use at the time are considered to be revenues. Pay is a wellspring of incomes for somebody to satisfy their day to day needs and is vital for the endurance and business of an individual straightforwardly or not (Suroto, 2000).

3) Subsidies, Sponsorships are help given the point of diminishing the weight. Erwan explains in his writing (Erwan, 2010) that subsidies are a gift (contribution) that the government or a public body gives in the form of money or financial support. The government's contribution can come in the form of grants, loans, investments, direct transfers of funds, or direct debt guarantees; a reduction in government expenditures or fiscal exemptions (like tax relief); purchase of goods or the provision of services outside of public infrastructure. The public authority makes installments to the financing system or approves a confidential element to complete government obligations as far as giving assets. In addition, if the assistance raises an advantage, all forms of income and price support are also considered subsidies (Afdhal Ilahi, 2018).

RESULTS AND DISCUSSIONS

Social Capital

LKSA Saiwa Dharma enables understudies as colleagues while adding to the administration of LKSAs both in the organization and in helping the more youthful kin at the LKSA. According to Sila Pertikasari, Solih Mu'adi, and Mardiyono (2016), the core of social capital is a nation's citizens' level of commitment, which is reflected in their involvement in social relations, particularly membership in organizations and groups.

Collaborators are a resource for witnesses; sources can get some information about a ton of things about LKSA, notwithstanding google that can help. Due to the cooperation and mutual support, the informant also strongly believes in the journey while serving at the LKSA. As communicated in planning the LKSA's heads in Buleleng Rule. Sunyoto Usman, by James Coleman (2018) defines social capital as "a representation of resources in which relationships are mutually reciprocal relationships, social networks that institutionalize trust."

According to the findings of interviews with informants, it is difficult to complete a task on one's own, so partners will always be needed in the workplace to collaborate and assist children. In addition, delegating tasks outside of the city necessitates the presence of trustworthy individuals. In order to improve LKSA services, a leader should be able to maintain positive relationships within the organization and foster a positive work environment.

Sunyoto Usman, by James Coleman (2018) stated that "social capital is a representation of resources in which relationships are mutually beneficial"—social networks that institutionalize trust reciprocal relationships the high principle of kinship is what makes LKSA happy, and the feeling of love and comfort for LKSA grows over time. A friend who can be invited to work is unquestionably significant because service will not function properly without cooperation. Because the service will not be maximized otherwise, the strength of the team is crucial. Teamwork has made it possible to take care of children and teach them to be "someone" in the world. Francis Fukuyama (born in 1995), defined social capital as the capacity of individuals in groups or organizations to collaborate toward common objectives.

Spiritual Capital

"Life must mean something" is the motivating thought that drives the Head of the LKSA to oversee the organization. When you can help others and share, life becomes meaningful. According to the teachings of Hinduism, "Moksartham Jagadhita ya ca iti Dharma," religion (dharma) aims to achieve spiritual happiness in addition to physical well-being or happiness (Moksha). Moksha is the only thing that can be pursued. There are likewise workers who oversee LKSA based on correspondence since there were at that point helped and brought up in LKSA as well as their feeling of satisfaction while cooperating with offspring of LKSA. felt compelled to contribute to addressing the needs of society, humanity, and life in general; Ian Marshall and Danah Saturn (2004) A feeling of appreciation for the commitments that these representatives can provide for youngsters or the abundance of the world and the government assistance of individuals of the world All work in the LKSA is done very much like completing Yadnya, which is an earnest work without any surprises. Providing services for LKSA children and assisting economically disadvantaged individuals The members of the LKSA organization's work is based on the belief that "do good and good things will come to you," or the law of karma. The Christian Book of scriptures contained in (Galatians) expresses that: Help others while you bear your burdens! You thus uphold Christ's commandment. Serving children serves God as well. Make the children of LKSA educated, blessed, and made to be faithful and good children. Guiding children into the realm of divine power and informing people of their duties as Abdullah Triyuwono, a servant of Allah, and khalifatullah fil ardh, God's representative on earth.

Human Capital

Didi Mohatita acknowledges his background in social education. Social activities have become a routine. That's what makes informants happy. Everything went as it was; the informant did not specify how much education or other factors motivated the informant to do this. Employees (informants) Mr. Franky and Mr. Kadek Pihilipus have a background in theological education. The informant used religious knowledge to manage the LKSA. Humans (employees) are like a company's or institution's capital or assets because of their knowledge, expertise, ability, and skills. Gaol, Jimmy L.

When everything is done together, LKSA Saiwa Darma is the most interesting part. He is responsible for serving and working in the LKSA because all members are brothers and sisters. Holding organization and different obligations were gained from the more established kin. The source affirmed that the witnesses were for sure graduated class from the financial matters school and had some awareness of the administration of the foundation. Employees who work as cooks and caregivers only learn by doing, and they also learn by doing. The majority of LKSA employees have only completed high school.

Financial Capital

Compensation is a benchmark involved by the foundation as a proportion of the difficult work of LKSA representatives. Compensation is a compensation that is given to representatives who have solid working ties consistently founded on the material arrangements in the organization and its super durable nature Mardi (2011). In addition, employees can take advantage of the LKSA's facilities and have their primary requirements met, such as eating with children, having adequate room facilities, meeting personal hygiene requirements like toiletries, and receiving routine health checks from the health team.

CONCLUSION

Essentially, people have a high friendly sense, so people can't reside alone, as well as in overseeing LKSAs where

representatives need others as colleagues. Staff, children, and donors can form family relationships through teamwork. Additionally, motivation is provided to employees in order to instill religious principles in their hearts. Yadnya, or doing good deeds for the environment in service to God, is one of these values.

Human capital suggests that employees only manage LKSAs through existing channels. The educational background of LKSA employees does not support the management of LKSAs. Self-taught learning from reliable sources the person in charge of the LKSA lacks expertise in the field of LKSA management and does not have a background in higher education. as employees who come into direct contact with children ought to have a background in social welfare education. While, it's dealt with the LKSA, who straightforwardly control and deal with the LKSA ought to have an instructive foundation in administration and organization. Monetarily, LKSAs play a part in encouraging workers. Essential necessities are met by setting up a spotless spot to live, good food likewise by guaranteeing their wellbeing by giving customary treatment from the wellbeing group and BPJS sponsorships.

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