



Etnoparenting: Early Childhood Parenting in the Muslim-Malay Community in Kapuas Hulu

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Abstrak:

Tulisan ini bertujuan untuk mendeskripsikan etnoparenting, yang deskripsinya penulis ambil dari kasus-kasus pola asuh yang penulis temukan pada masyarakat muslim-Melayu Desa Nanga Betung Kabupaten Kapuas Hulu. Etnoparenting merupakan aktivitas parenting yang polanya dilandaskan pada kearifan lokal yang berkembang di daerah tersebut. Secara metodologi, tulisan ini menggunakan pendekatan kualitatif dengan metode deskriptif, yang data-datanya dikumpulkan melalui wawancara mendalam, observasi partisipan dan dokumentasi. Sementara analisis datanya, menggunakan model analisis data interaktif. Berdasarkan hasil penelitian bisa disimpulkan bahwa etnoparenting pada masyarakat muslim-Melayu di Desa Nanga Betung Kabupaten Kapuas Hulu sangat unik. Di desa ini pola asuh yang diterapkan orang tua pada anak usia dini mereka diterapkan secara bervariasi. Ada orang tua yang memberikan pola asuh secara demokratis, dan ada pula yang otoriter dan permisif. Dampak yang ditimbulkan dari pola asuh otoriter terhadap perkembangan emosional anak usia dini adalah anak menjadi penakut dan merasa terkekang. Sedangkan pola asuh permisif dapat membuat anak jadi profil yang kurang menghargai dan meremehkan nilai-nilai budaya sosial Desa. Sementara pola asuh demokratis yang diterapkan sebagian kecil orang tua membantu meningkatkan perkembangan emosional positif dan keterampilan sosial anak, terutama dalam sosial budaya. Hasil penelitian kami juga menunjukkan bahwa yang lebih dominan dari kesemua pola asuh yang dicirikan masyarakat muslim-Melayu di desa ini meskipun sama-sama berbasis etnoparenting umumnya adalah pola asuh otoriter.

Kata Kunci: *Etnoparenting, Pola Asuh, Perkembangan Emosional, Anak Usia Dini*

Abstract:

This paper aims to describe ethnoparenting, whose description the author takes from the cases of parenting styles that the author found in the Muslim-Malay community of Nanga Betung Village, Kapuas Hulu Regency. Ethnoparenting is a parenting activity whose pattern is based on local wisdom that develops in the area. Methodologically, this paper uses a qualitative approach with a descriptive method, whose data is collected through in-depth interviews, participant observation, and documentation. While analyzing the data using an interactive data analysis model. Based on the results of the study, it can be concluded that ethnoparenting in the



Malay-Muslim community in Nanga Betung Village, Kapuas Hulu Regency, is very unique. In this village, the parenting style applied by parents in their early childhood is applied in various ways. Some parents provide democratic parenting, and some are authoritarian and permissive. The impact of authoritarian parenting on the emotional development of early childhood is that children become timid and feel constrained. Meanwhile, permissive parenting can make children become profiles that lack respect and underestimate the social and cultural values of the village. While democratic parenting applied by a small number of parents helps improve the positive emotional development and social skills of children, especially in socio-cultural contexts, our results also show that the dominant of all parenting styles characterized by the Muslim-Malay community in this village, although both are ethnoparenting-based, is generally authoritarian parenting.

Keywords: *Ethnoparenting; Parenting; Emotional Development, Early Childhood*

Introduction

Early childhood is clearly a group of children who are in a unique process of growth and development (Aziz et al., 2024; Rahnang et al., 2022; Ravanis, 2022). Early childhood is often called the golden age, which has a sensitive period in its development, and there is a maturation of physical and psychological functions that are able to respond to stimuli from their environment (Charbonnet & Conzelmann, 2024; Khairi, 2018). This period is the most appropriate time to lay the first and main foundation for developing various physical, cognitive, language, artistic, social, emotional, spiritual, self-concept, and independence potentials and abilities (Leggett, 2024; Mulyasa, 2012). Early childhood education, according to Law Number 20 of 2003 concerning the National Education System, in Article 1, Paragraph 14, is a form of guidance aimed at children from birth to the age of six, which is carried out through providing educational stimulation to help physical and spiritual growth and development. so that children are ready to enter further education.

Early childhood education in the family environment clearly takes place from birth, so parents must be aware of this, especially when providing relevant parenting patterns to their children at that age (Aditya et al., 2022; Friend & Downes, 2024). We need to understand that this parenting style can basically determine the emotional development of students (Breeze & Halbach, 2024; Nuryadi & Widiatmaka, 2022). The way parents provide parenting to children who have different methods and different characteristics certainly has different impacts on the child's emotional development. This is because parenting requires socialization or interaction between parents and their children, which is reflected in the rules and attention parents give to their children (LaLiberte et al., 2024; Suteja & Yusriah, 2017). In its function, parenting style also shows how the parents' treatment has implications for the child's needs, provides protection, and, of course, educates the child in his daily life (Adiansyah & Widiatmaka, 2022; Pan et al., 2021).



It was also stated that parenting is the best way that parents can take part in educating their children as an embodiment of a sense of responsibility towards their children (Mansur, 2005). If this parenting style is associated with local culture that develops specifically in regional communities, this model is often known to us as ethnoparenting (Andana & Yusdiana, 2024; Rachmawati, 2020; Suratman, 2021; Tanu, 2017). Ethnoparenting is a parenting activity that is based on local culture that develops in that area, so that childcare in each region is different or has its own characteristics (Prawening & Aprida, 2021). The concept and practice of ethnoparenting in the education, upbringing, and care of children are based on a value system adopted by a community group in an area in which there are values that are believed to be true by that community. Community attitudes (religious systems, systems, knowledge, language, art, living systems, technological equipment, social organizations, and subsistence systems) that are believed to fulfill the lives of its citizens (Rachmawati, 2020).

The ethnoparenting used, of course, varies in pattern depending on the local culture that develops in the midst of the community. For example, the parenting style that develops in Bali, which prohibits certain activities on certain days, is called “seclusion day”. On seclusion day, Balinese people honor the gods and ancestors by performing religious ceremonies and activities that are considered sacred, such as the Nyepi Celebration (Wijaya, 2021). Balinese people carry out a tradition of staying silent for one day so that they are not allowed to do any activities, including working, playing, or even turning on the lights at home. Parents in Bali will teach their children to understand and respect this tradition, as well as explain why the celebration is held (Rahmah & Sulistyono, 2024; Rosalina et al., 2023). In this case of ethnoparenting in Bali, the parenting style used is an authoritarian parenting style, where parents give strict rules and force children to obey the tradition. However, parents will also provide an explanation of the importance of maintaining local beliefs and culture, as well as teaching the values of simplicity and discipline to children.

In addition, the tradition of Sundanese society prohibits children from eating spicy food. Sundanese people believe that young children have a sensitive digestive system and are prone to health problems, so they avoid giving them foods that can cause flatulence or other digestive problems. In this case, the ethnoparenting style applied is a permissive parenting style, where parents give the child the freedom to express their desires but still provide clear boundaries and rules. Parents in Sundanese will explain to children the importance of avoiding spicy and pungent foods, as well as providing safer and healthier food alternatives to consume.

The taboo of eating pork in the Muslim community in Aceh is another example. Parents in Aceh, who are Muslims, teach their children not to eat pork because the taboo has become part of the local cultural norms. Parents will provide briefings and explanations about the importance of maintaining cleanliness and halal in food. In this case, the ethnoparenting upbringing used is a democratic parenting style. Parents give children the freedom to speak and express their opinions, but still provide limits and



directions so that children can understand why the taboo must be followed. Children are expected to consider the options available before making a decision, but when it comes to taboo pork, they must adhere to the rules that are already in place (Sarmidi, 2015).

Although ethnic parenting has advantages in maintaining the sustainability of local culture and forming a good character in children, at the same time, this parenting style can also have a negative impact, especially if the cultural norms applied are considered incompatible with the child's development or not in harmony with universal values. Therefore, it is important for parents to consider these factors when implementing ethnoparenting parenting in children (Choi et al., 2024; Kealy & Devaney, 2024; Omar, 2014).

This paper aims to describe ethnoparenting, which the author takes from cases of parenting applied to the Muslim-Malay community of Nanga Betung Village, Kapuas Hulu Regency. In the social setting of the Muslim-Malay community in this village, the cultural roots and traditions that are still firmly held by many people have influenced the parenting style they apply to their children, although a small number of others have begun to abandon it. Not only wanting to describe the parenting patterns that develop in this village, the author also wants to see how much impact the parenting style applied by parents to the Muslim-Malay community in this village has on their early childhood emotional development.

Method

This paper is based on the results of the research using a qualitative approach with a descriptive research method for six months from the pre-research conducted. The social setting is the Muslim-Malay community of Nanga Betung Village, Kapuas Hulu Regency. The data collection technique in this study uses in-depth interviews, participant observation, and documentation. As for the data analysis, the author uses an interactive data analysis model that uses the Miles, Huberman, and Saldana procedures, which include data collection, data condensation, data presentation, and conclusion drawing (Miles, Huberman & Saldana, 2014).

Results and Discussion

A Glimpse of Ethnoparenting and Its Parenting Style

Ethnoparenting is a parenting activity that is based on local wisdom or a certain ethnicity. As stated at the beginning, Indonesia is a multiethnic country with a variety of local wisdom. Each region has its own peculiarities, including in terms of parenting, due to the implications of differences in ethnicity and local wisdom. If defined, then ethnoparenting can be interpreted as the concept and practice of raising children based on a certain ethnicity, with certain cultural characteristics as well. The concept and practice of ethnoparenting in education, parenting, and care for children are based on a value system embraced by certain community groups in an area in which there are values, attitudes, and community procedures (security system, knowledge system,



language, art, life system, technological equipment, social organization, and subsystem system) that are believed to be able to meet the lives of community members.

Ethnoparenting is also a model that has developed as a continuation of research on local parenting studies in Indonesia and can also be said to be indigenous parenting or childcare carried out based on local wisdom values. Parenting characterized by local wisdom is transmitted through the beliefs, knowledge, and traditions of parenting carried out by parents in a certain region or ethnicity (Suratman & Hamzah, 2020). Ethnic parenting has several characteristics, namely: one, the maintenance and development of local culture; two, improving children's skills in carrying out household chores. three, children's character education in complying with local cultural norms; four, improving children's social skills in getting along and interacting with adults and peers; and fifth, the granting of limited freedom and strict supervision to children. In the context of globalization and modernization, the use of ethnoparenting is declining and being replaced by a more universal parenting style (Ibrahim et al., 2012; Kurniawan, 2016, 2018).

Like most parenting models, ethnoparenting-based parenting can be divided into three patterns, namely authoritarian, democratic, and permissive. As the author has given an example before, what about in Bali, which prohibits certain activities on certain days called "seclusion day". On seclusion day, Balinese people honor the gods and ancestors by performing religious ceremonies and activities that are considered sacred, such as the Nyepi celebration. Balinese people carry out a tradition of staying silent for one day so that they are not allowed to do any activities, including working, playing, or even turning on the lights at home. Parents in Bali will teach their children to understand and respect this tradition, as well as explain why it is done. In this case of ethnoparenting in Bali, the parenting style used is an authoritarian parenting style, where parents give strict rules and force children to obey the tradition.

Furthermore, the tradition of the Sundanese people prohibits children from eating spicy food. Sundanese people believe that young children have a sensitive digestive system and are prone to health problems, so they avoid giving them foods that can cause flatulence or other digestive problems. In this case, the ethnoparenting style applied is a permissive parenting style, where parents give the child the freedom to express their desires but still provide clear boundaries and rules. Parents in Sundae will explain to children the importance of avoiding spicy and pungent foods, as well as providing safer and healthier food alternatives to consume.

The ban on eating pork in the Muslim community in Aceh is another example. For example, in the Aceh area, parents who are Muslims teach their children not to eat pork because the taboo has become part of the local cultural norms. Parents will provide briefings and explanations about the importance of maintaining cleanliness and halal food. In this case, the ethnoparenting upbringing used is a democratic parenting style. Parents give children the freedom to speak and express their opinions, but still provide limits and directions so that children can understand why the taboo must be followed.



Children are expected to consider the options available before making a decision, but in terms of eating pork, they must obey the rules that apply in the community (Sarmidi, 2015).

Ethnoparenting in the Muslim-Malay Community of Nanga Betung Village, Kapuas Hulu Regency, and Its Parenting Style

Based on the results of the interview, the author can tell that the ethnoparenting applied by the Muslim community in Nanga Betung Village, Kapuas Hulu Regency, tends to vary between authoritarian, permissive, and democratic. But of the three, the author found a more authoritarian dominant one. One of the markers is the existence of taboos. Examples of taboos that develop in this village include: It is not allowed to kiss the baby's navel. The taboo is usually expressed by parents to others. Semiotically, it can be understood from the intention of the baby's parents that this is not the slightest mistake that can hurt the baby. The baby's navel is clearly still vulnerable and is worried about getting dirty. We shouldn't kiss the baby's belly button.

However, there are some parents who practice permissive and democratic parenting. Parents who practice permissive parenting in Nanga Betung village. Based on the results of the study, it is typical of parents who tend not to want to restrain and give freedom to their children. This results in children not having good self-control, especially those related to social culture in the region, poor social skills, and feeling that they are not an important part of their parents. Children are less controlled by their parents, who make them not like their peers who are cared for by their parents.

In addition, there are also parents who apply democratic parenting by implementing rules that are not too strict for children so that children do not feel constrained or neglected by their parents. Of course, this is done by parents with the aim of providing warmth to children, attracting closeness between parents and children, providing the best direction for children, and teaching children to make their own choices. Parents who practice democratic parenting practice polite communication with their children and tend to provide freedom, although the nature of the freedom provided is not absolute. With the attentive guidance of parents, democratic parenting provides freedom not to cross the boundaries or rules set by parents. The characteristics of democratic parenting are generally characterized by an open attitude between parents and children; parents make rules with mutual consent; and children are given the freedom to express their opinions, feelings, and desires (Gunarsa, 2013; Lavrić & Naterer, 2020; Zhussipbek & Nagayeva, 2022).

Therefore, it is different from parents who apply authoritarian parenting. In authoritarian parents, children are given strict rules that must be obeyed; the language they issue sounds harsh, and sometimes parents often show an inability to control their emotions if their children violate the rules they set. Authoritarian parents do not hesitate to commit violent actions against their children as a form of discipline. Regulations applied by parents related to taboo culture, for example, such as when in the house one



must not whistle and so on, must be followed; if not obeyed, parents will give punishment to their children as a form of behavior to discipline and make children a deterrent.

Meanwhile, authoritarian parenting is very conditional, with rules that are sometimes made unilaterally by parents, and children, without compromise and without taking into account the child's circumstances, must obey. In this parenting style, parents are the ones who have the power to determine everything about the child, while the child is only the object of implementing the rules. If the children deny the words of their parents, then they do not hesitate to give punishment. In this case, freedom is very limited, and whatever the child does must be in accordance with the will or desire of the parents (Kong & Yasmin, 2022; Li et al., 2024; Roşca et al., 2024). This parenting style is what the author finds in ethnoparenting in the Malay Muslim community in Nanga Betung Village, Kapuas Hulu Regency.

The Impact of Ethnoparenting in the Kapuas Hulu Muslim-Malay Community on Early Childhood Emotional Development

Different parenting styles in nurturing and guiding children certainly have an impact on the child's personality and emotional development, so the parenting style applied by parents will affect the emotional development of the child itself (Kirby, 2019; Taib et al., 2020; Vasiou et al., 2023). Emotional development in childhood is the initial stage that determines their attitudes, values, and behaviors in the future. Emotional development is one of the developments that must be handled specifically because children's emotional development must be fostered in early childhood, which can be called the formative period. Early social experience is very important; a child's social experience greatly determines a child's personality after becoming an adult. The many unpleasant experiences in childhood will cause an unhealthy attitude towards children's social experiences; these experiences can encourage children to be unsocial, antisocial, and even unconfident (Amanullah & Kharisma, 2022; Lahtela et al., 2024; Saleem et al., 2024). Emotional development is the ability to control emotions in order to respond in a positive way to every condition that stimulates the emergence of these emotions. A child's social competence is also related to the emotional life of his parents (Firdausi & Ulfa, 2022).

The influence of parents on the formation and emotional development of early childhood is obviously very important. Many factors of parental parenting affect the process of child development, including social-emotional development (Firdausi & Ulfa, 2022; Shi et al., 2021). Thus, parental parenting has an important influence on children's emotional development, while emotional development is the most dominant factor in influencing their success in the future. The impact of parenting that is counterproductive to children's social-emotional development will affect their personalities. Prasetyawati, for example, argues that the toughness of a child's personality depends on the parenting style applied by his parents (Prasetyawati, 2019). What is the impact of ethnoparenting-based parenting on the Muslim-Malay community in Nanga Betung Village, Kapuas Hulu Regency, after we know the patterns above?



In the case of authoritarian parents, limitations in communication between parents and children and a lack of adequate explanation can make the child feel unappreciated and not allowed to express himself freely. This parenting style can affect their emotional development because it can trigger feelings of inferiority, anxiety, fear, and insecurity in children. Based on the research conducted by the author in this village, it shows how children with parents who apply authoritarian parenting tend to obey, tend not to dare violate parental orders, and become cowardly. Especially related to the *pantang larang* that parents internalize into them and make children who are raised with this pattern believe in the truth of the *pantang larang*. In addition, if the child violates the *pantang larang*, the child appears anxious, afraid of getting anger from his parents, and worried about the consequences of the *pantang larang*.

In the case of parents who apply permissive parenting, as in the case of parenting applied by a small part of the Muslim-Malay community with an upper-middle economic level, parents tend to rely on reasoning and manipulation, not using open space, so that children are more free to do things as they wish. Lack of parental control makes the child feel very free to do what he wants. Theoretically, the positive aspects of this permissive parenting style are that children become independent, creative, and initiative, while the negative aspects of permissive parenting can have consequences for children, such as children tending to get bored quickly in doing an activity, ask more for not wanting to try, and like to whine or get angry when their desires are not fulfilled (De Souza Fleith et al., 2024; Rathakrishnan et al., 2023; Subini, 2012). Thus, the impact is different from children who are raised with authoritarian parenting, who tend to lack initiative, are easily nervous, hesitate in acting, like to disobey, like to defy the authority of parents, and make children timid and obedient.

Finally, it is they (parents) who apply democratic parenting. In this case, the parents continue to provide briefing and teaching related to cultural values and social norms in their area, namely the cultural values and social norms of the Muslim-Malay community in Nanga Betung Village, Kapuas Hulu Regency, with the aim that their children know and appreciate and not underestimate the applicable norms. This shows that parents of this type are very concerned about their child's development. In contrast to authoritarian parents, whose way of educating their children is by banging, they do not even hesitate to act rudely to enforce the rules at home, making the child depressed, timid, and unable to express himself properly, or permissive, who is too liberating, so that the child becomes wild and difficult to control. Ethnoparenting in the Muslim-Malay community of Nanga Betung Village, Boyan Tanjung District, Kapuas Hulu Regency, with each of the above patterns, thus has a different impact on children's emotional development. The challenge now is how parents can become democratic profiles who apply democratic parenting but still guard local wisdom as the basis for their children's education at an early age.



Conclusion

The parenting style applied by parents among the Muslim-Malay community in Nanga Betung Village, Kapuas Hulu Regency, based on ethnoparenting tends to vary; some are authoritarian, but some are permissive and democratic. But the dominant one is the authoritarian one. Their parenting style has a significant impact on children's emotional development. Authoritarian parenting, for example, according to the results of the author's research, can trigger fear in early childhood so that children pretend to be timid and always feel constrained. In permissive parenting, early childhood children become wild, lack respect for their parents, and even seem to underestimate cultural values and social norms in Nanga Betung Village. While democratic parenting is much better, as it can help improve positive emotional development and social skills in children at an early age.

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