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Ethno-Parenting: A Model of Child Rearing Based on Local Malay Wisdom in Teluk Melano Village, Kayong Utara Regency

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ABSTRAK

Penelitian ini bertujuan untuk mengeksplorasi dan memahami model pengasuhan anak berdasarkan kebijaksanaan lokal Melayu di Desa Teluk Melano, Kabupaten Kayong Utara. Fokus utama penelitian ini adalah untuk mengkaji bagaimana komunitas lokal menjaga dan menerapkan praktik pengasuhan anak yang berakar pada nilai-nilai tradisional yang diwariskan dari generasi ke generasi. Pendekatan fenomenologis digunakan dalam penelitian ini untuk menggali pengalaman dan makna yang terkandung dalam praktik pengasuhan anak di komunitas Melayu ini. Data dikumpulkan melalui observasi partisipatif dan wawancara mendalam dengan pemimpin komunitas, tokoh agama, dan anggota keluarga. Temuan menunjukkan bahwa nilai-nilai seperti kerja sama mutual, penghormatan terhadap orang tua, dan pengajaran moral melalui adat istiadat, tabu, dan folklore memainkan peran penting dalam membentuk karakter anak-anak. Tradisi seperti Tijak Tanah, Belamin, Berzanji, dan dongeng seperti Pohon Pisang Jerenang dan Tok Bubot tidak hanya merupakan ritual budaya, tetapi juga berfungsi sebagai sarana pendidikan moral dan sosial. Penelitian ini berkontribusi pada pengenalan model etno-pengasuhan sebagai alternatif pengasuhan anak yang relevan dan adaptif di tengah modernitas. Signifikansi penelitian ini terletak pada kebutuhan untuk melestarikan kebijaksanaan lokal dalam pengasuhan anak guna memperkuat identitas budaya dan meningkatkan kualitas pendidikan karakter di masa depan.

ABSTRACT

This study aims to explore and understand the child-rearing model based on local Malay wisdom in Teluk Melano Village, Kayong Utara Regency. The primary focus of this research is to examine how the local community preserves and applies child-rearing practices rooted in traditional values passed down through generations. A phenomenological approach is used in this study to delve into the experiences and meanings embedded in the child-rearing practices within this Malay community. Data were collected through participatory observation and in-depth interviews with community leaders, religious figures, and family members. The findings reveal that values such as mutual cooperation, respect for parents, and moral teachings through customs, taboos, and folklore play significant roles in shaping children's character. Traditions such as Tijak Tanah, Belamin, Berzanji, and folk tales like *Pohon Pisang Jerenang* and *Tok Bubot* are not only cultural rituals but also serve as vehicles for moral and social education. This research contributes to the introduction of the ethno-parenting model as a relevant and adaptable child-rearing alternative amidst modernity. The significance of this study lies in the need to preserve local wisdom in child-rearing to strengthen cultural identity and enhance the quality of character education in the future.

Keywords: *Ethno-Parenting; Local Wisdom; Child Rearing; Teluk Melano Village; Malay Traditions*

Introduction

In contemporary times, the development of child-rearing practices has become one of the primary concerns in family education and welfare. Models of parenting that value local wisdom are increasingly relevant, as child-rearing based on traditional values has the potential to strengthen the social and cultural bonds that are increasingly eroded by modernization.¹ In the Indonesian context, models of parenting that preserve local traditional values are known as ethno-parenting.² Ideally, every community in Indonesia, especially those in coastal areas, should have the opportunity to apply parenting models that integrate religious principles and local wisdom, which have proven effective in shaping generations that are not only intelligent but also have strong character and a high social awareness.³

However, in reality, the massive influence of modern culture in rural areas, with the penetration of social media and globalization, threatens traditional values that have long been preserved. In Teluk Melano Village, a village rich in Malay traditions, child-rearing is often hindered by the perception that traditional parenting methods are no longer relevant in the modern context. Moreover, there is the influence of external parenting models that are more individualistic, which contrasts with the principles of cooperation and togetherness that are part of the local Malay wisdom. This reality, every day in today's era, shows an imbalance between traditional values and child-rearing practices that are heavily influenced by global trends, necessitating efforts to restore local wisdom in child-rearing.

Understanding and delving into the ethno-parenting model based on local Malay wisdom in Teluk Melano Village is important for preserving cultural traditions and strengthening the younger generation's character, enabling them to adapt to an ever-changing world. This local wisdom teaches values such as respect for parents, mutual

¹ Jahdiah Jahdiah, "Nilai-Nilai Kearifan Lokal Dalam Pola Pengasuhan Anak Masyarakat Banjar:Kajian Etnolinguistik," *PRASASTI: Journal of Linguistics* 7, no. 2 (November 2022): 166, <https://doi.org/10.20961/prasasti.v7i2.65642>; Nurhasanah et al., "Pola Pengasuhan Anak Dalam Pembentukan Karakter Berbasis Kearifan Lokal Nggusu Waru Di Kelurahan Sambinae Kota Bima," *Edu Sociata (Jurnal Pendidikan Sosiologi)* 6, no. 2 (December 2023): 920–25, <https://doi.org/10.33627/es.v6i2.1510>; Agnes Sri Wahyuni Situmorang et al., "Pola Pengasuhan Anak Usia Dini Berbasis Budaya Jawa," *Buletin Antropologi Indonesia* 1, no. 2 (June 2024): 10, <https://doi.org/10.47134/bai.v1i2.2724>; Bayu Suratman and Maemonah, "Traditional Parenting: Seeing Early Childhood Parenting of Sambas Malays," *At-Turats* 15, no. 1 (July 2021): 13–22, <https://doi.org/10.24260/at-turats.v15i1.1983>.

² Lina Amelia and Faizatul Faridy, "Desain Etnoparenting Berbasis Adat Alam Minangkabau Untuk Character Build Anak Usia Dini Di Era Digital," *Indonesian Journal of Early Childhood: Jurnal Dunia Anak Usia Dini* 5, no. 1 (January 2023): 75–88, <https://doi.org/10.35473/ijec.v5i1.2073>; Eti Nurhayati, Ina Anisan Napisah, and Suci Ramdaeni, "Etnoparenting: Pengasuhan Anak Usia Dini Berbasis Budaya Sunda," *Kiddo: Jurnal Pendidikan Islam Anak Usia Dini* 5, no. 2 (August 2024): 352–62, <https://doi.org/10.19105/kiddo.v5i2.14720>; Santi Yuni, Syamsul Kurniawan, and Pipit Widiatmaka, "Etnoparenting: Early Childhood Parenting in the Muslim-Malay Community in Kapuas Hulu," *AlBanna: Jurnal Pendidikan Islam Anak Usia Dini* 4, no. 1 (June 2024): 49–60, <https://doi.org/10.24260/albanna.v4i1.2053>.

³ Ria Mailinda, Muhammad Arwan Rosyadi, and Solikaton, "Pola Asuh Anak Pada Keluarga Nelayan Dalam Perkembangan Pendidikan Anak: Studi Kasus Pola Asuh Anak Pada Keluarga Nelayan Di Desa Kurangi Dalang Kecamatan Labuapi Kabupaten Lombok Barat," *Prosiding Seminar Nasional Mahasiswa Sosiologi*, 1, vol. 2 (June 2024): 109–26; Ratih Kusuma Ningtias, Wardatul Karomah, and Danang Eko Saputro, "Pola Asuh Orang Tua Nelayan Pesisir Lamongan Dalam Pembinaan Akhlak Anak," *Darajat: Jurnal Pendidikan Agama Islam* 6, no. 2 (2023): 156–67, <https://doi.org/10.58518/darajat.v6i2.2082>.

cooperation, and harmonious diversity, which serve as the foundation for holistic parenting.⁴ Therefore, it is essential to explore in more depth how child-rearing based on local traditions can have a positive impact on shaping individuals who are both character-driven and connected to the values of their ancestors. In this context, child-rearing in Teluk Melano can serve as a model for other regions, which are also struggling to cope with the encroachment of modernity on local culture.

This ethno-parenting model is highly relevant in addressing the socio-cultural challenges of the globalization era.⁵ The local wisdom in Teluk Melano, reflected in parenting practices based on values of customs, religion, and social interactions, forms a strength in educating children who are more respectful of the environment and others. In this context, the people of Teluk Melano have long practiced a model of parenting that emphasizes discipline, the introduction of religious values, and the importance of maintaining good relationships among individuals in the community. Therefore, understanding this local wisdom-based parenting model is crucial for producing children who are intellectually intelligent and emotionally and socially resilient.

This article is chosen to address the pressing need to explore and understand the local wisdom-based parenting model in Teluk Melano. This work not only focuses on child-rearing theory but also emphasizes practical applications inspired by the experiences of the local Malay community. The uniqueness of this article lies in its approach that combines both theory and practice in parenting, with a focus on local wisdom that is increasingly marginalized by the forces of modernization. Therefore, this article makes an essential contribution in reintroducing ethno-parenting as a relevant and sustainable parenting model.

Teluk Melano Village in Kayong Utara Regency was selected as the research location because it is a village with a unique Malay cultural heritage, which holds potential for deeper exploration, especially in child-rearing. The cultural diversity in this village, which includes customs, taboos, folklore, and traditional games, offers a unique and valuable perspective for research in the context of ethno-parenting. Theoretically, this village represents many coastal regions in Indonesia that face similar challenges in preserving local wisdom amidst the onslaught of globalization. By choosing this village, this study aims to provide deeper insights into how local wisdom-based child-rearing models can adapt and be implemented amidst rapid social change.

⁴ Amelia and Faridy, "Desain Etnoparenting Berbasis Adat Alam Minangkabau Untuk Character Build Anak Usia Dini Di Era Digital," 75–88; Eti Nurhayati, Ina Anisan Napisah, and Suci Ramdaeni, "Etnoparenting," 352–62; Nur Jannah et al., "Analisis Perkembangan Local Wisdom Di Bumi Nusantara Pada Era Disrupsi Teknologi," *Al-Qodiri: Jurnal Pendidikan, Sosial Dan Keagamaan* 23, no. 1 (April 2025): 156–67, <https://doi.org/10.53515/qodiri.2025.23.1.156-167>; Suratman and Maemonah, "Traditional Parenting: Seeing Early Childhood Parenting of Sambas Malays," 13–22; Yuni, Kurniawan, and Widiatmaka, "Etnoparenting," 49–60.

⁵ Amelia and Faridy, "Desain Etnoparenting Berbasis Adat Alam Minangkabau Untuk Character Build Anak Usia Dini Di Era Digital," 75–88; Eti Nurhayati, Ina Anisan Napisah, and Suci Ramdaeni, "Etnoparenting," 352–62; Suratman and Maemonah, "Traditional Parenting: Seeing Early Childhood Parenting of Sambas Malays," 13–22; Yuni, Kurniawan, and Widiatmaka, "Etnoparenting," 49–60.

Ethno-parenting is a continuously developing field that studies how beliefs, values, and cultural practices influence child-rearing behavior and development across various societies. Understanding these influences is crucial given the vast variation in parenting styles and their observed outcomes globally. For example, Bornstein emphasizes that a single cultural perspective hinders our understanding of how parenting affects children's mental health.⁶ In the context of Teluk Melano, this ethno-parenting model is highly relevant because child-rearing there is influenced not only by religious teachings but also by local wisdom passed down through generations by the Malay community. This indicates that understanding parenting in Teluk Melano requires an approach that integrates both religious and local traditions to create holistic child development.

Additionally, Senzaki et al. identified cultural differences in the process of socialization related to moral judgment, where Western cultures tend to emphasize dispositional attributions, while East Asian cultures give more consideration to situational factors. This highlights the importance of examining the moral and ethical foundations underlying parenting techniques within specific cultural contexts⁷. In Teluk Melano, the Malay community applies ethics and morality that are deeply influenced by Islamic teachings and local traditions that are integrated with each other. Child-rearing in this village is heavily influenced by moral teachings encompassing values such as respecting parents, mutual cooperation, and a sense of community, all of which are reflected in the customs and taboos observed by the society.

Research also shows variations in parenting within a single culture, indicating that even within the same ethnic community, differences in socialization goals and parenting attitudes exist.⁸ For instance, in Teluk Melano, although the majority of the population is Malay, there are variations in how parents raise their children based on generational differences and personal experiences. Some parents are more conservative in following traditional taboos, while others are more open to external influences. This variation reflects differences in social expectations and the parenting ideologies within the Malay culture itself.

Methodologically, there is a shift towards cross-cultural approaches that compare parenting across different societies. For example, research by Cheung and Lim on parenting styles in Singapore demonstrates how cultural nuances affect the effectiveness of various parenting practices.⁹ Similar research can be applied in Teluk Melano to explore

⁶ Marc H. Bornstein, "Parenting and Child Mental Health: A Cross-Cultural Perspective," *World Psychiatry* 12, no. 3 (2013): 258–65, <https://doi.org/10.1002/wps.20071>.

⁷ Sawa Senzaki et al., "Emotion or Evaluation: Cultural Differences in the Parental Socialization of Moral Judgement," *Frontiers in Human Neuroscience* 16 (2022): 1–8, <https://doi.org/10.3389/fnhum.2022.867308>.

⁸ Wolfgang Friedlmeier, Feyza Çorapçı, and Pamela M. Cole, "Emotion Socialization in Cross-Cultural Perspective," *Social and Personality Psychology Compass* 5, no. 7 (2011): 410–27, <https://doi.org/10.1111/j.1751-9004.2011.00362.x>; Sheryl L. Olson et al., "Parents' Ethnotheories of Maladaptive Behavior in Young Children," *Child Development Perspectives* 13, no. 3 (2019): 153–58, <https://doi.org/10.1111/cdep.12330>.

⁹ Hoi Shan Cheung and Elinor Lim, "A Systematic Review of Parenting in Singapore: Insights to the Culture-Specific Functions of Styles and Practices," *PsyArXiv* 1 (2021): 1–45, <https://doi.org/10.31234/osf.io/8xjzb>.

how local wisdom-based parenting practices can be adapted to a broader context, such as by integrating Islamic values and Malay customs present in the village. This adaptation is essential for designing effective interventions in child-rearing that are based not only on universal values but also on the local cultural context.

Ren et al. also identified that some parenting behavior patterns can be applied cross-culturally, while others highly depend on specific cultural contexts.¹⁰ These findings underscore the importance of a culturally sensitive approach in understanding child-rearing. In Teluk Melano, the local wisdom-based parenting includes patterns rooted not only in religion but also in the social norms prevalent in the Malay community. For instance, the taboos regulating the behavior of children and parents in daily life are imbued with moral and ethical values. This is also evident in parenting models in other areas of Kayong Utara, such as in Teluk Melano, where similar principles are applied in everyday life.¹¹

Findings from the literature on ethno-parenting have important implications for policy-making and intervention design. For example, understanding ethno-theories shared cultural beliefs about child-rearing can help design more effective parenting interventions¹². In the context of Teluk Melano, introducing ethno-parenting based on local wisdom can enrich educational and child-rearing interventions by considering the local cultural values and traditions. In this research, we also see the importance of understanding parents' perceptions of cultural suitability when applying parenting interventions, especially in communities where local culture is marginalized.¹³ The research on ethno-parenting in Teluk Melano aims to fill this gap by focusing on how the local Malay community preserves and adapts local wisdom in child-rearing while striving to integrate broader cultural aspects into the parenting process.

This study was conducted from 2024 through mid-2025 with the aim of examining the application of the ethno-parenting model in child-rearing amidst the cultural diversity of Indonesia. The research adopts a phenomenological approach, which focuses on understanding the subjective experiences of individuals within their social and cultural contexts.¹⁴ The phenomenological approach was chosen because this article aims to explore the meaning and essence of the local Malay wisdom-based child-rearing model in Teluk Melano Village, Kayong Utara Regency. In this approach, the researcher seeks to understand how this social phenomenon emerges in the everyday consciousness and experiences of the community, as well as how local wisdom-based parenting becomes an integral part of their lives. The main focus of this approach is to uncover how the

¹⁰ Huiguang Ren et al., "Parenting Measurement, Normativeness, and Associations With Child Outcomes: Comparing Evidence From Four Non-Western Cultures," *Developmental Science*, ahead of print, 2023, <https://doi.org/10.1111/desc.13388>.

¹¹ Samsul Hidayat et al., "Negotiating Taboos and Tradition: Multicultural Wisdom in the Coastal Muslim Communities of Pangkalan Buton Village," *IBDA: Jurnal Kajian Islam Dan Budaya* 23, no. 1 (June 2025): 113–34, <https://doi.org/10.24090/ibda.v23i1.13490>.

¹² See: Olson et al., "Parents' Ethnotheories of Maladaptive Behavior in Young Children," 153–58.

¹³ Anilena Mejia, Fiona Ulph, and Rachel Calam, "The Strengthening Families Program 10–14 in Panama: Parents' Perceptions of Cultural Fit," *Professional Psychology: Research and Practice* 47, no. 1 (February 2016): 56–65, <https://doi.org/10.1037/pro0000058>.

¹⁴ Mariasusai Dhavamony, *Fenomenologi Agama*, Cet. ke-7 (Yogyakarta: Kanisius, 2006), 42–43.

community constructs the meaning of the parenting model they implement and how these meanings reflect the cultural wisdom embedded in their society.

Data for this research was obtained through direct observation and in-depth interviews with various community members at the research site, Teluk Melano Village, in Kayong Utara Regency. The researcher engaged in participatory observation, actively participating in the daily activities of the community to gain a deeper understanding of how the child-rearing model is applied in their lives. Additionally, in-depth interviews were conducted with community leaders, religious figures, and local residents to gather their perspectives on the meaning of local wisdom-based parenting and how it relates to their cultural identity. The collected data were then analyzed using the analytical model developed by Miles & Huberman, which consists of three concurrent activities: data collection, data condensation, and data presentation.¹⁵

The analysis process began with data collection through interviews and observations. The collected data were then condensed by selecting and summarizing relevant information from interview transcripts and field notes obtained from observations. Next, the condensed data were presented in narrative and categorical formats, allowing for further analysis. The purpose of this data presentation is to facilitate an understanding of how local wisdom-based parenting functions in the lives of the people of Teluk Melano and how this reflects their cultural wisdom. Finally, conclusions and verification were drawn by comparing the findings and testing their consistency with existing theories and the collected data.

As Clifford Geertz has stated, ethos, differences in values, and the emotions that arise within various cultural settings can be studied. Through Geertz, we are taught to understand how a set of subjective thoughts from individuals can be explored and organized to build a more comprehensive understanding of the subject being studied, including child-rearing as a social phenomenon that exists within society. Geertz believes that religious expressions or experiences essentially emerge from an individual's ability to construct meaning within themselves, which he refers to as a system of symbols.¹⁶

Theoretically, Pierre Bourdieu's theory of Habitus is highly useful in describing and interpreting the data analyzed from this symbolic system. Habitus, as a system of dispositions formed by social and cultural experiences, provides a framework for understanding how local wisdom and cultural values become part of the behavioral patterns internalized within a society.¹⁷ This theory allows the researcher to see how parenting is not just a set of externally imposed rules but also a social practice that emerges from the habits and norms internalized within the society's habitus. By applying the Habitus theory, this research can delve deeper into how local wisdom-based parenting

¹⁵ Matthew B. Miles and A. M. Huberman, *Qualitative Data Analysis: A Methods Sourcebook*, Third edition, ed. Johnny Saldaña (Thousand Oaks, California: SAGE Publications, Inc., 2014), 33.

¹⁶ Clifford Geertz, "Religion As a Cultural System," in *Interpretation of Cultures*. New York (Basic Books, Inc., 1973), 90.

¹⁷ Pierre Bourdieu, *Outline of a Theory of Practice*, trans. Richard Nice, Cambridge Studies in Social and Cultural Anthropology 16 (Cambridge: Cambridge University Press, 1977), 77–78, <https://doi.org/10.1017/CBO9780511812507>.

functions to reinforce the social structure and cultural identity of the coastal community in Teluk Melano Village, Kayong Utara Regency.

Objective Conditions of Teluk Melano Village and its Malay Community

Teluk Melano is a small, yet bustling town that has become a trade center for several subdistricts, such as Laor, Simpang Hulu, Simpang Dua, and Sukadana. The town is located between the Melano River, not far from the mouth of the Karimata Strait. Teluk Melano is one of the villages in the Simpang Hilir Subdistrict, located in Kayong Utara Regency, West Kalimantan,¹⁸ with a population of 3,062 people, evenly split between 1,576 males and 1,576 females.¹⁹

Teluk Melano is known as a hub for scholars, particularly revered religious figures. Simpang Hilir, which was previously a single subdistrict, is now divided into three: Teluk Batang Subdistrict, with its capital in Teluk Batang; Simpang Hilir Subdistrict, with its capital in Teluk Melano; and Seponti Jaya Subdistrict, a newly established area inhabited by transmigrants, with its capital in Seponti Jaya. Historically, the capital of Simpang Hilir was the center of an ancient kingdom known as the Kingdom of Simpang. The town is also famous as a gathering place for scholars, including the prominent Sheikh Cobra. The name "Teluk Melano" is said to originate from the word "Maulana," reflecting the numerous well-known scholars in the area. The region still contains many historical sites, such as the royal palace remnants and scholars' tombs. The kings in this area held the title of "Gusti." In the future, this small town is expected to become a trading hub due to its strategic location as a transportation route connecting inland towns with coastal cities. However, the region struggles with access to clean water, as most villages and settlements are located near the coast, making them prone to saltwater contamination.

Teluk Melano is home to a diverse community, both religiously and ethnically. The majority of the population practices Islam, while a smaller portion adheres to other religions, including Christianity, Buddhism, and Confucianism. Ethnically, the Malay people are the majority, with other ethnic groups, such as Dayak, Madurese, Chinese, Bugis, and Javanese, constituting the minority. Approximately 99% of the population practices Islam, while the remaining 1% follows other religions. The religious life in this village is generally harmonious, despite the diversity of beliefs. This reflects a high level of tolerance among the community, which is one of the core social values in Teluk Melano.

Based on the researcher's observations and in-depth interviews with several key informants conducted at the research site between 2024 and 2025, the cultural landscape of Teluk Melano is predominantly shaped by the Malay community, which constitutes the

¹⁸ "Peraturan Bupati Kayong Utara Nomor 61 Tahun 2017," Pemerintah Daerah Kabupaten Kayong Utara, 2017, Pemerintah Daerah Kabupaten Kayong Utara, file:///C:/Users/USER/Downloads/PERBUP%20NO%2061%20THN%202017%20TIG%20BATAS%20DESA%20TELUK%20MELANO.pdf.

¹⁹ Badan Pusat Statistik Kabupaten Kayong Utara, "Jumlah Penduduk Menurut Desa (Jiwa)," Badan Pusat Statistik Kabupaten Kayong Utara, 2024, <https://kayongutarakab.bps.go.id/id/statistics-table/2/MTY4IzI=/jumlah-penduduk-menurut-desa.html>.

majority of the village's population. As a result, Malay customs, traditions, and cultural practices constitute the defining characteristics of the village. Nevertheless, several minority ethnic groups—such as the Dayak, Madurese, Chinese, Bugis, and Javanese—also contribute to the village's cultural plurality, although Malay cultural influence remains predominant. Interethnic relations in Teluk Melano are generally harmonious, sustained by deeply embedded values of *gotong royong* (mutual cooperation) and social cohesion upheld by the local community.

This diversity in social composition is likewise reflected in the occupational structure of the population. Residents of Teluk Melano engage in a wide range of livelihoods, including agriculture, entrepreneurship and trade, fishing, employment in private companies, civil service, military and police service, construction work, livestock farming, as well as occupations in the service and handicraft sectors. However, the majority of villagers are engaged in entrepreneurship or trading activities, underscoring the central role of commerce in sustaining the local economy.

Furthermore, the researcher's observations and interviews indicate that the people of Teluk Melano maintain a strong and enduring relationship with their natural environment. A significant portion of the population continues to rely on agriculture and animal husbandry as their primary sources of livelihood. The utilization of natural resources remains largely traditional in nature, although some community members have begun adopting more modern techniques to enhance productivity. Respect for nature and conscious efforts to preserve ecological balance represent salient features of everyday life in the village.

From a social perspective, the values of mutual cooperation and collective solidarity are deeply ingrained in the daily lives of Teluk Melano's residents. These values are manifested in various communal activities, such as *kenduri* (communal feasts), *kerja bakti* (collective voluntary labor), and the performance of traditional and cultural ceremonies. Such social harmony serves as a crucial foundation for maintaining unity within the village's diverse social fabric. Moreover, the extended family system continues to play a dominant role, with elders frequently serving as key figures in decision-making processes and mechanisms of conflict resolution.

Overall, Teluk Melano exemplifies a harmonious social order despite its ethnic and religious diversity. A way of life grounded in tolerance, the spirit of mutual cooperation, and reliance on local economic sectors constitutes the village's defining characteristics. The interplay between the dominance of Malay culture and the influences of other ethnic groups has shaped a distinctive local identity that remains resilient amid ongoing social and cultural change.

Customs and Their Influence on Ethno-Parenting in Teluk Melano Village

Based on observations and interviews conducted by the author with several informants at the research site between 2024 and 2025, customary ceremonies and cultural traditions play a crucial role in shaping the social and cultural structure of the Malay community. In Teluk Melano, these traditions, transmitted across generations, reflect not

only religious beliefs but also embody profound forms of local wisdom. Such practices function not merely as markers of communal identity, but also as significant mechanisms in child-rearing processes and the formation of social behavior. Ceremonies such as *Tijak Tanah*, *Belamin*, *Berzanji*, and *Mandi Shafar* serve as expressions of gratitude and reverence toward religious values, while simultaneously strengthening social bonds and institutionalizing parenting practices grounded in local wisdom.

1. *Tijak Tanah*: *Tijak Tanah* is a critical custom for the Malay community in Teluk Melano. This tradition is held for babies as a symbol of hope that they will grow to be valuable members of both their family and society. Each step in the *Tijak Tanah* ritual carries its own significance. The ritual begins with the baby's descent from the house, symbolized by Balai Jawe, marking the beginning of their life journey. The sugarcane ladder represents the ups and downs of life, and the six plates filled with various foods symbolize the bittersweet experiences of life. The minting nails represent prayers for strength to endure life's trials. The climax of the ceremony is the breaking of an egg on the ground, reminding that humans come from the earth and will return to it. Meanwhile, the sugarcane ladder contest signifies that fortune does not come easily; it must be earned through effort, thought, and hard work.
2. *Belamin*: *Belamin* is a tradition involving a young girl who has reached puberty. The girl is secluded in a designated room for a period of time, either for several months or days. During this seclusion, she is not only confined but also receives guidance from a special teacher to learn various skills such as reciting the Quran, embroidery, and maintaining cleanliness and personal tidiness. The seclusion process, known as *pingitan*, trains the girl in patience, maintaining her honor, and equipping her with household and spiritual skills. During this time, she is prohibited from speaking rudely or swearing and is not allowed to leave the room or be exposed to sunlight until the designated time ends. Various activities associated with *Belamin* hold valuable educational and moral messages.
3. *Berzanji*: *Berzanji* is a tradition involving the recitation of prayers and praises for the Prophet Muhammad SAW, and it is practiced not only at weddings or circumcisions but also as a way to teach children about the history and exemplary life of the Prophet. In the context of parenting, this tradition serves as a means of introducing moral and religious values to the younger generation. In this regard, child-rearing focuses not just on general knowledge but also on internalizing spiritual values that will shape the character of children in their lives.
4. *Mandi Shafar*: *Mandi Shafar* is a ritual performed to avoid misfortune believed to occur during the month of Safar, a month associated with calamities in the life of Prophet Muhammad SAW. While religious in nature, this ritual also serves an important social function, teaching children the importance of cleanliness, respect for tradition, and maintaining good relations with others by sharing food. This exemplifies how local wisdom-based parenting imparts social values relevant to daily life.
5. *Tepung Tawar*: *Tepung Tawar* is a safety ritual where a mixture of rice water and protective water is sprinkled on important events like childbirth, aqiqah, and circumcisions. This

tradition conveys a profound moral message about safeguarding safety and blessings in life, offering a sense of security for children undergoing significant life transitions. In the context of child-rearing, this tradition teaches children to appreciate the process of life and maintain good relationships with family and the community.

6. Marriage: Marriage in Teluk Melano involves various traditions such as the use of "*pacar kuku*" (nail polish) during the henna ceremony and the sprinkling of turmeric rice on the bride and groom during the Tepung Tawar ceremony. Beyond being a part of the cultural ritual, marriage teaches children about the importance of commitment, responsibility, and cooperation in building a harmonious family. In parenting, this serves as a real-life example of how to live a marital life based on religious and social values.

The customs passed down through generations in Teluk Melano provide a strong foundation for child-rearing. These traditions impart deep moral values that are not only traditional but also align with Islamic teachings. They serve as tools for teaching ethics and morality, which are integral to parenting. In Teluk Melano, local wisdom-based parenting teaches children to respect parents, maintain social relationships, and internalize religious values in their daily lives.

Furthermore, these traditions strengthen social identity. By practicing various cultural ceremonies, the community reaffirms its identity as part of the Malay community, upholding values of togetherness, mutual assistance, and spirituality.²⁰ This gives children a strong understanding of the importance of preserving culture and tradition as part of their identity. By continuing these traditions, the younger generation in Teluk Melano will be able to sustain and develop the noble values passed down by their ancestors.

Theoretically, Pierre Bourdieu's theory of Habitus is highly relevant in understanding local wisdom-based child-rearing. Habitus, as a system of dispositions shaped by social and cultural experiences, provides a framework for examining how inherited traditions and cultural values influence parenting patterns and social behavior.²¹ In this context, child-rearing in Teluk Melano is not just a set of externally imposed rules but also a social practice internalized through habits and norms within the community.

Taboos and Prohibitions

In Malay culture, taboos (*pantang larang*) play a crucial role in maintaining the social and cultural equilibrium of the community. These taboos are not merely rules transmitted across generations; rather, they embody profound meanings that reflect the moral, ethical, and religious values upheld by society. As cultural products that have evolved over time, taboos often function as normative guidelines in everyday life, reminding community members of practices to be avoided in order to prevent misfortune or adverse consequences. In this sense, taboos constitute an integral part of communal efforts to

²⁰ Hasse Jubba et al., "Social Construction of Islamic Local Tradition in Malay Community, Indonesia," *Islam Realitas: Journal of Islamic and Social Studies* 9, no. 2 (December 2023): 139–52, https://doi.org/10.30983/islam_realitas.v9i2.7551.

²¹ Bourdieu, *Outline of a Theory of Practice*, 77–78.

strengthen character formation, preserve social harmony, and ensure both social and spiritual well-being.²²

A similar pattern can be observed within Muslim–Malay communities in West Kalimantan. For instance, Soni Ardiansyah and Rois Nafi’ul Umam have explored the meanings of *pantang larang* traditions among the Malay community of Sekadau²³; Syamsul Kurniawan has examined comparable practices among Muslim–Malay communities in Sambas, particularly in Sepinggan Village,²⁴ and Samsul Hidayat and colleagues have documented related traditions among Muslim–Malay communities in North Kayong, with a specific focus on Pangkalan Buton Village.²⁵

The taboos in Teluk Melano, particularly in the Simpang Hilir Subdistrict, are deeply intertwined with the everyday life of the predominantly Malay community. The beliefs embedded in these taboos are greatly influenced by both cultural values and Islamic teachings, which work in synergy to shape the social behavior of the community. These taboos, handed down from generation to generation, contain teachings about politeness, respect for elders, reverence for nature, and fostering good relationships among people. For example, taboos such as "do not burn eggplants when cooking, as it could cause death," or "if a young girl sits at the door, it will prevent her from getting married" carry more than literal meanings; they convey moral messages urging the community to maintain harmony in their social interactions.

The taboos in Teluk Melano are closely connected to the social and cultural aspects that have developed in their environment. Many of these taboos regulate interactions among community members, such as prohibitions against acting disrespectfully in front of elders or failing to honor traditional leaders. In this sense, taboos act as reminders to uphold manners, respect societal norms, and preserve the value of togetherness within the community. This is reflected in the Malay community’s strong emphasis on politeness and proper conduct, which is clearly evident in the application of these taboos.

Taboos related to family life, such as the prohibition of crossing the sea after marriage, also reflect long-standing beliefs and customs within the community. These taboos often stem from a belief in the existence of supernatural forces or spirits believed to inhabit the surrounding environment, such as in the taboo "newlyweds should not cross the sea, as it could bring misfortune." Despite the belief in unseen entities, these taboos

²² Haris Firmansyah, "Nilai-Nilai Tradisi Pantang Larang Dalam Budaya Melayu," *Sosial Horizon* 10, no. 2 (September 2023): 172–81, <https://doi.org/10.31571/sosial.v10i2.6189>.

²³ Soni Ardiansyah and Rois Nafi’ul Umam, "Menggali Makna Tradisi Pantang Larang Pada Masyarakat Melayu Sekadau," *Jurnal Pendidikan, Kebudayaan Dan Keislaman* 3, no. 1 (May 2024): 44–54, <https://doi.org/10.24260/jpkk.v3i1.2189>.

²⁴ Syamsul Kurniawan, "Pantang Larang in The Sepinggan Village Muslim Community from The Perspective of Character Education," *Ta’dib: Jurnal Pendidikan Islam* 21, no. 2 (December 2016): 113–24, <https://doi.org/10.19109/td.v21i2.771>; Syamsul Kurniawan, "Pantang Larang and the Environmental Wisdom of Sambasness Malay in the Sepinggan Village," *Kalam* 12, no. 1 (July 2018): 87–104, <https://doi.org/10.24042/klm.v12i1.1882>; Syamsul Kurniawan, "Pantang Larang Bermain Waktu Magrib (Kajian Living Hadis Tradisi Masyarakat Melayu Sambas)," *Jurnal Living Hadis* 4, no. 1 (September 2019): 1, <https://doi.org/10.14421/livinghadis.2019.1629>.

²⁵ Hidayat et al., "Negotiating Taboos and Tradition," 113–34.

ultimately teach prudence and caution when making important life decisions, such as marriage or long journeys.

As the smallest unit in society, the family is critical in transmitting moral and cultural values to children. In this context, the taboos observed within the family not only aim to protect the family's well-being but also to educate children in respecting traditions, norms, and religious teachings. For instance, taboos such as "neither adults nor children should leave the house during a hot rain, as it may cause illness" impart lessons on the importance of maintaining health and safety, particularly for children who are more vulnerable. In this way, the family becomes the first institution where children learn to appreciate life, respect their elders, and value cultural traditions.

These taboos also serve as a means of instilling moral values in children, as seen in the taboo "do not speak ill in the forest, as the forest's guardian may become angry." This teaches children the importance of controlling their words and behavior toward others, as well as respecting nature as part of God's creation. In this context, taboos act as an important vehicle for teaching moral character from an early age.

Time discipline is also a crucial lesson that should be introduced to children, as exemplified by the taboo "do not go outside at Maghrib, as supernatural beings may hide you." The prohibition against leaving the house during Maghrib is an example of local wisdom that remains strongly maintained in the community, particularly in child-rearing practices. The taboo against going outside at Maghrib is not only a tradition passed down through generations but also carries educational, spiritual, and protective values vital for child development. Through this practice, children learn about the significance of time, religious observances, safety, and family values such as discipline.

From a sociolinguistic perspective, taboos can also be analyzed through their denotative and connotative meanings. The denotative meaning of a taboo is its literal or objective interpretation, derived from the direct relationship between a word or phrase and the object it refers to. On the other hand, the connotative meaning is the additional layer of meaning that relates to the emotional undertones and worldview of the community. For example, the taboo "do not burn eggplants when cooking, as it could cause death" has a denotative meaning that warns about the dangers of burning eggplants. However, its connotative meaning is an expression about the need to respect living beings and maintain harmony in social life.

The taboos in Teluk Melano also illustrate how language conveys cultural, religious, and moral values passed down from generation to generation. These taboos are not merely rules to be followed but are also integral to the community's cultural identity, reflecting its mindset and way of life.

The continued existence of taboos in Teluk Melano and its surroundings serves as evidence that, despite the passage of time, the community remains committed to preserving the noble values embedded in their traditions. As part of local wisdom, these taboos not only serve as moral and ethical guides but also strengthen the cultural identity of the Malay community. As Geertz argued, religious and cultural expressions arise fundamentally from

a person's ability to construct meaning within themselves, which then shapes social behavior patterns.²⁶

By maintaining taboos, the people of Teluk Melano not only preserve their traditions but also reinforce their social and cultural bonds in the face of globalization. These taboos serve as a form of protection for traditional values that have long existed and as a means to counteract rapid social changes. In the context of child-rearing, these taboos provide a strong foundation for educating the younger generation to respect traditions, religion, and social unity.

In Teluk Melano, taboos are not just rules applied in daily life but also serve as an essential tool in parenting. Through taboos, the community teaches deep moral, ethical, and religious values to the younger generation. These taboos act as guides for living a balanced life between the progression of time and the preservation of tradition. By maintaining and adhering to these taboos, the people of Teluk Melano strive to preserve the local wisdom that is an integral part of their cultural identity.

Folk Tales

Folk tales play an important role in shaping the social and cultural structure of a community.²⁷ In Teluk Melano Village, based on observations and interviews conducted by the researcher with several informants between 2024 and 2025, folk tales function not merely as forms of entertainment or bedtime stories, but also as important vehicles for the intergenerational transmission of moral, cultural, and religious values. Through these narratives, younger generations are taught the importance of politeness, cooperation, courage, and an awareness of their social environment. Folk tales may thus be understood as a symbolic system that reflects the patterns of thought, values, and meanings cultivated within the community. Accordingly, folk narratives do not simply recount entertaining events or legends; rather, they convey meaningful life lessons that shape individual character and social consciousness within the community.

1. *Pohon Pisang Jerenang*: The story of *Pohon Pisang Jerenang* indeed carries a profound message about nature's resilience and its potential to offer support in challenging times. It emphasizes that when nature is respected and nurtured, it can reciprocate in ways that are both symbolic and practical. The tale not only highlights the bond between humans and nature but also illustrates the power of hope and faith, even in the face of adversity. The mother's belief in her dream and the supernatural aid she receives reflect the spiritual and moral fabric of the community, which places value on trust, solidarity, and reverence for the environment. Through this story, the community learns the importance of maintaining hope, especially during difficult times, and how moral teachings can guide individuals in building resilience. The integration of such narratives into the cultural consciousness helps strengthen social bonds and collective identity.

²⁶ Geertz, "Religion As a Cultural System," 90.

²⁷ "Sociological and Cultural Implications of Folk Tales," *Pakistan Languages and Humanities Review* 7, no. IV (December 2023): 563–76, [https://doi.org/10.47205/plhr.2023\(7-IV\)49](https://doi.org/10.47205/plhr.2023(7-IV)49).

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2. *Tok Bubot*: The story of *Tok Bubot* teaches the values of courage and loyalty through the journey of a young man who gains supernatural powers from *Tok Awul*, a figure from the heavens. This tale carries a moral message about the importance of respecting ancestors and maintaining family honor, as well as how spiritual strength can help overcome obstacles. In this context, the folk tale functions as an educational tool, teaching the community to face life's challenges with courage while maintaining positive relationships with forces greater than humans.
 3. *Batu Belah Batu Betangkup*: The story of *Batu Belah Batu Betangkup* tells of a mother who loses her children due to their disobedience to her advice. This story conveys the importance of listening to parental guidance and respecting their sacrifices. In the context of parenting, this tale imparts lessons on loyalty and respect for parents, values highly cherished in Malay society. Additionally, it teaches the importance of responsibility in fulfilling familial duties, which forms part of the habitus of daily social interactions.
 4. The Tiger and the Kayong Cat: The story of the friendship between a tiger and a cat that ends in betrayal provides a lesson about the importance of maintaining trust in social relationships. The cat's betrayal of the tiger symbolizes disloyalty and dishonesty, which can ruin relationships that have been built. This story reminds the community of the value of trust, an essential element in community life and parenting. Through this story, people are taught the consequences of bad actions and the significance of building relationships based on mutual trust.
 5. The Friendship Between the Deer and the Monkey: The story of the friendship between the deer and the monkey, which endures despite the efforts of a wild boar to disrupt their bond, delivers a message about the importance of maintaining strong, resilient relationships through trials. The community can learn from this story that, despite many temptations or obstacles, friendships built on trust and mutual support will endure. In the context of parenting, this tale teaches values such as perseverance, loyalty, and the importance of nurturing positive relationships with others.

From Clifford Geertz's theoretical framework, folk tales can be understood as symbolic systems that reflect the worldview of the community. Each narrative embodies cultural values that are internalized within society and serve to reinforce its social and cultural structures.²⁸ In this sense, folk tales also function as a medium through which individuals develop a deeper understanding of their identity as members of the community and learn the appropriate ways of behaving in various life situations.

Theoretically, Pierre Bourdieu, through his concept of *habitus*, explains how the values embedded in folk tales become part of the behavioral patterns internalized within society. *Habitus*, which is formed through social and cultural experiences, shapes the ways individuals perceive, interpret, and act in their daily lives.²⁹ By applying this theoretical lens, folk tales can be understood as an educational medium that instills social and moral values

²⁸ Geertz, "Religion As a Cultural System," 90.

²⁹ Bourdieu, *Outline of a Theory of Practice*, 77–78.

in younger generations, thereby reinforcing the cultural identity of the coastal community in Teluk Melano Village.

Folk tales in Teluk Melano provide valuable lessons in child-rearing. Through these stories, children are introduced not only to entertaining tales but also to the moral values that are crucial in community life. Parenting based on folk tales teaches children the importance of respecting their parents, maintaining harmony in social relationships, and honoring the traditions and culture passed down. Thus, folk tales serve not only as entertainment but also as educational tools that shape the character of children and the community as a whole.

Folk tales in Teluk Melano play a significant role in shaping the character and social behavior of the community. Through these stories, children are taught values such as politeness, cooperation, bravery, and respect for elders. Furthermore, folk tales also serve as a medium to strengthen social bonds among community members and preserve local culture. In the context of parenting, folk tales function as an effective means of transferring moral and cultural values to younger generations, values that will continue to evolve and be passed on in their daily lives.

Traditional Games

Traditional games are a priceless cultural heritage that serves not only as entertainment but also as a means of transferring social, ethical, and educational values from one generation to the next.³⁰ In Teluk Melano Village, although modernization has influenced children's play habits, traditional games such as *jingkek* (hopscotch) and card games are still played. These games not only teach physical skills but also contain values related to social harmony and child-rearing.

1. *Pangkak Gasing: Pangkak Gasing*, is one of the traditional games still popular among children and teenagers in Teluk Melano Village. The tops used in this game are typically made of hard wood such as *ulin* or *meranti*, shaped like a round cone with a sharp point at the bottom, serving as the spinning axis. Their sizes vary, but they typically have a diameter of about 5–10 cm. To play, the top is tied with a string about one meter long, and then thrown to the ground in a spinning motion while pulling the string tightly to make the top spin rapidly. In Teluk Melano Village, the top is more than just a toy; it symbolizes tradition, identity, and a social learning medium for children in rural settings. Its existence demonstrates how traditional games can remain alive and relevant in educating the younger generation while preserving local cultural richness. From Clifford Geertz's perspective, we can see that the game of top spinning is a cultural symbol that reflects the ethos of the Teluk Melano community. As Geertz suggests, this cultural expression not only reflects physical activity but also deeper social meanings that are derived from interactions and parenting.³¹ This game serves as a tool to teach values

³⁰ Nova Helvana and Syarip Hidayat, "Permainan Tradisional Untuk Menumbuhkan Karakter Anak," *PEDADIDAKTIKA: Jurnal Ilmiah Pendidikan Guru Sekolah Dasar* 7, no. 2 (June 2020): 253–60, <https://doi.org/10.17509/pedadidaktika.v7i2.25623>.

³¹ Geertz, "Religion As a Cultural System," 90.

such as healthy competition, cooperation, and respect for rules to children, all of which are foundational to parenting based on local wisdom in this village.

2. *Bermain Kerang*: *Bermain kerang* is another traditional game commonly played by children in coastal areas, including Teluk Melano. This game uses cleaned and dried sea shells as the main tools. These shells are typically collected by children from the beach, especially after the tide has receded. In this game, children learn about turn-taking, strategy, and building relationships with their peers. Although the game relies on psychomotor skills such as speed in throwing and catching shells, it also creates space for children to hone their social abilities, such as negotiating, communicating, and cooperating within a group. This game demonstrates how traditional games based on local culture adapt to changing times. In this regard, Pierre Bourdieu's concept of habitus is highly relevant to understanding the shell game. Habitus, as a behavior pattern internalized within society, provides a foundation for children to learn social values such as cooperation, empathy, and respect. Even though this game uses sea shells, the values embedded in it still reflect the long-standing social and cultural practices of the community. This game also helps strengthen social bonds among children in an enjoyable way.

Traditional games like *Pangkak gasing* and the *Bermain Kerang* a vital role in child-rearing in Teluk Melano Village. In addition to teaching physical and social skills, these games also serve as tools for introducing values of togetherness, discipline, and self-control. In each game, children learn about the consequences of their actions, whether it is success or failure in following the established rules. This aligns with the goals of local wisdom-based parenting, which aims to nurture children who are not only intellectually intelligent but also possess strong and socially healthy personalities.

According to Geertz's theory, these traditional games are expressions of symbolic systems that reflect the cultural values of the community.³² The people of Teluk Melano teach their children through these games to understand the importance of social norms and rules, shaping their behavior in everyday social interactions. As cultural symbols, these games also strengthen the bond between older and younger generations, with the older generation passing on these values to the next.

As technology and social changes evolve, children in Teluk Melano are increasingly exposed to digital games and modern entertainment, which divert their attention from traditional games. However, even so, games such as top spinning and the shell game are still played by some children, although less frequently than in the past. This shows the importance of efforts to preserve traditional games as part of cultural heritage that not only teaches physical skills but also imparts important moral and social lessons.

In Bourdieu's framework, traditional games serve as part of a community's habitus, a behavioral pattern internalized in individuals that influences how they interact with their social environment. Therefore, even as these games are gradually replaced by modernization, the values they convey remain relevant and crucial in the child-rearing practices of Teluk Melano Village.

³² Geertz, "Religion As a Cultural System," 90.

Traditional games in Teluk Melano, though fewer than before, still play a significant role in child-rearing and character development. Through games like top spinning and the shell game, children learn physical, social, and cultural skills. In this context, traditional games serve as a medium for transferring local values that teach cooperation, discipline, and respect for social rules. Therefore, it is crucial for the community to continue preserving traditional games as part of their cultural heritage, which carries invaluable life lessons for future generations.

Conclusion

The research on the model of ethno-parenting based on Malay local wisdom in Teluk Melano Village, Kayong Utara Regency, demonstrates that child-rearing practices in the local community are significantly influenced by traditions and local cultural values. The study reveals that values such as *gotong royong* (mutual cooperation), respect for parents, and moral lessons passed down through customs, taboos, and folk tales play a crucial role in shaping the character of children. Cultural ceremonies such as *Nyapat Taon*, *Berunjong*, and *Berzanji* are not merely cultural activities; they also serve as means to teach discipline, spirituality, and social responsibility to the younger generation. Similarly, folk tales such as *Pohon Pisang Jerenang* and *Tok Bubot* impart values like loyalty, bravery, and respect for both parents and nature. Furthermore, despite the growing influence of modernization, these traditional values continue to endure and are applied in daily life.

In terms of character education, this ethno-parenting model based on local wisdom positively impacts shaping children who are not only intellectually capable but also emotionally and socially mature. Teaching respect for parents and others, the importance of community togetherness, and the integration of Islamic teachings into daily life all contribute to the development of positive behavioral patterns in children. Although there is an influence from more individualistic parenting styles from external sources, the community of Teluk Melano continues to uphold social values of interdependence in relationships among community members, as reflected in traditional games and cultural ceremonies.

The significance of this study's findings not only contributes to the development of child-rearing theories based on local wisdom but also provides deeper insight for the wider community regarding the importance of preserving cultural traditions in parenting. Amid globalization and modernization, preserving local wisdom is essential to ensure that younger generations remain connected to their cultural roots. In this regard, the ethno-parenting model can serve as a relevant alternative in addressing the increasingly complex social and cultural challenges.

In the context of education and socio-religious aspects, the findings of this study can serve as a foundation for designing educational interventions that focus more on strengthening children's character through well-established local values. Implementing a parenting model based on local wisdom can enrich educational policies by considering cultural diversity and countering the erosion of traditional values that are gradually undermined by modernity. Therefore, this research not only plays a role in understanding

the phenomenon of ethno-parenting but also offers practical recommendations for the development of education rooted in local culture and the relevance of religious values in child-rearing.[]

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