

# The Local Wisdom of Madura in Ethnoparenting for Shaping Early Childhood Emotions

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## ABSTRACT

**Background of the study:** Parenting styles are deeply influenced by cultural values and traditions. Ethnoparenting refers to parenting practices rooted in local wisdom and passed down through generations, which significantly shape children's emotional development. In Madura, particularly in the Bangkalan area, parenting practices are strongly embedded in local traditions, which influence how children learn to manage and express their emotions. However, research on the impact of Madurese ethnoparenting on early childhood emotional development remains limited.

**Aims and scope of paper:** This study explores how Madurese ethnoparenting stimulates the emotional development of young children. It seeks to identify traditional parenting values and practices that contribute to children's emotional intelligence, including empathy, self-confidence, and social skills.

**Methods:** This research utilizes a qualitative approach using a case study method in several Madurese families that implement ethnoparenting. Data collection was conducted through in-depth interviews, observations, and documentation. The collected data was then analyzed to identify recurring themes and patterns in ethnoparenting practices.

**Results:** Findings indicate that ethnoparenting in Madura significantly contributes to early childhood emotional development. The practices of loving discipline, learning through cultural traditions, and emphasizing community values help children develop emotional regulation, social adaptability, and self-confidence. Parents instil emotional resilience by teaching respect, responsibility, and empathy through everyday interactions and traditional customs.

**Contribution:** This research highlights the importance of integrating local wisdom into parenting to foster children's emotional growth. It emphasizes that parents, educators, and the community should preserve and adapt cultural values to enhance emotional intelligence in early childhood. Understanding the role of ethnoparenting can help shape policies and programs that support culturally responsive child development practices.

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## INTRODUCTION

Early childhood is a stage of life with immense potential that requires optimal development. According to the National Association for the Education of Young Children (NAEYC) (National Association for the Education of Young Children, 2020), early childhood refers to individuals aged 0–8 years who need educational services tailored to their developmental stages (Eti Nurhayati et al., 2024; Pebriana, 2017). Early childhood education aims to provide stimulation that supports children's growth and development, preparing them for formal education (Fauziddin, 2016). This period, often referred to as the "golden age," is when children can absorb information and adapt to their environment. During this critical stage, parental upbringing significantly influences the formation of personality and overall child development. Parenting styles vary across regions, influenced by local cultural values, religious beliefs, geographical conditions, and society's prevailing philosophy of life. One form of culturally based parenting is ethnoparenting, which refers to child-rearing practices rooted in a community's local wisdom (Sundari et al., 2023).

With the progression of time, modernization and globalization introduced new challenges to parenting, particularly with the increasing use of technology. Parents are increasingly relying on electronic devices such as televisions, mobile phones, and tablets to educate and entertain their children. Consequently, direct parent-child interactions have diminished, potentially hindering children's emotional development. Emotional development refers to a child's ability to recognize, manage, and express emotions appropriately, ultimately shaping their future attitudes and behaviour (Sari et al., 2020; Sukatin et al., 2020). Therefore, an in-depth study is necessary to explore culturally based parenting models that can support children's emotional development in the modern era.

Previous studies have highlighted the crucial role of parents in children's emotional development. Miller and Venketsamy emphasized that the family serves as the first school for emotional learning and support for their young children and, therefore, acts as primary coaches in their children's emotional and social development (Miller & Venketsamy, 2022). Young children tend to mimic their parents' emotional behaviours, making it essential for parents to set a positive example (Widya Dewi Asy-seams & Eva Soraya Zulfa, 2022). Research has also shown that fathers and mothers play complementary yet distinct roles in parenting. Sukatin et al. found that the father figure contributes to building a child's empathy, attentiveness, and social relationships, while mothers predominantly shape daily habits that influence a child's character and personality (Amilia Febrian Mufarrohah & Raden Rachmy Diana, 2024; Sukatin et al., 2020). Similarly, Karisma et al. supported the notion that parental stimulation in everyday activities significantly contributes to children's emotional development (Karisma et al., 2020).

Within the context of local culture, the Indonesian ethnoparenting model is based on core values from various regional parenting practices (Andriani & Rachmawati, 2022; Eti Nurhayati et al., 2024). Local cultural values can serve as a foundation for shaping societal value systems and supporting children's social and emotional development. Although numerous studies have emphasized the role of parents in children's emotional development and the importance of culturally based parenting, gaps remain in the research. Most studies focus on general parenting styles without deeply exploring how specific cultural traditions contribute to children's emotional development. Research on ethnoparenting in Indonesia is still largely conceptual, lacking empirical analysis of its implementation in fostering children's emotional development. Furthermore, few studies have examined how modernization and technology affect the effectiveness of ethnoparenting practices in shaping children's emotional growth.

Given these research gaps, this study aimed to explore how the concept of ethnoparenting based on local culture can be adapted to stimulate early childhood emotional development. This research focuses specifically on the Madurese community, with the Tanèyan Lanjhang tradition as the subject of study. This tradition creates a unique social space where values such as responsibility, respect for rules, discipline, and assertiveness are taught through direct interaction within an extended family community. However, with the increasing prevalence of technology

and globalization, ethnoparenting practices in Tanèyan Lanjhang face challenges. Reduced family social interactions due to changing modern lifestyles may hinder children's emotional development. Therefore, this study seeks to explore the extent to which the ethnoparenting concept in Tanèyan Lanjhang remains relevant and how its implementation can be adapted to current conditions.

The objectives of this research were to analyze how the ethnoparenting concept in Tanèyan Lanjhang is applied in early childhood parenting within the Madurese community, investigate the role of the Tanèyan Lanjhang tradition in shaping children's emotional development, identify challenges in implementing culturally based parenting in the modern era and providing strategic recommendations for parents and educators in adapting ethnoparenting values to support children's emotional growth.

## **METHODS**

### *Research Design*

This study employed a qualitative research approach. Qualitative research is used to investigate, discover, describe, and explain the quality or uniqueness of social influences that cannot be explained, measured, or depicted through a quantitative approach (Sulistiyo, 2019). A case study method was adopted to explore in depth how Madurese ethnoparenting stimulates early childhood emotional development by considering local cultural values.

### *Participant*

This study's participants were 15 members of the Madurese community residing in Bangkalan, particularly mothers aged between 30 and 50.

### *Data Collection*

This study's primary data collection instruments included observations, interviews, and document analysis. Observations were conducted to assess direct interactions between parents and children, while semi-structured interviews with open-ended questions focused on parenting practices, cultural values, and their impact on children's emotional development. Additionally, documentation reviews were performed by analyzing existing records, personal narratives, and previous research related to ethnoparenting in Madura.

### *Data Analysis*

The collected data was analyzed using the Miles and Huberman framework, which consists of three stages: data reduction, data display, and conclusion drawing (Sugiyono, 2017). Data reduction involves selecting, simplifying, and organizing raw data from observations, interviews, and documents. The data is then displayed in a structured format, such as matrices or narratives, to facilitate interpretation. Finally, conclusions are drawn and verified by identifying patterns and relationships based on the collected data. The authors adhered to this process with fidelity.

## **RESULT**

The findings of this study indicated that a distinctive Madurese ethnoparenting practice, particularly the Tanèyan Lanjhang tradition, plays a crucial role in stimulating children's emotional development. Most respondents reported that this tradition fosters emotional growth through daily activities, customs, and social interactions. The Tanèyan Lanjhang environment allows children to grow in a close-knit communal atmosphere, where interactions with extended family members help them recognize, manage, and express emotions appropriately. For instance, when a child becomes angry over a toy dispute with a sibling or peer, family members—especially parents typically intervene with firm, loving and affectionate guidance. Rather than simply scolding the child, they explain the importance of sharing and encourage the child to mend the relationship through gestures such as shaking hands, hugging, or playing together. This process

enables children to identify their emotions, empathize with others, and learn constructive conflict resolution strategies, thus creating a harmonious relationship.

Furthermore, discipline and assertiveness are fundamental values in Madurese parenting, aimed at shaping children's character. Parents consistently instil a sense of responsibility through strict rules and clear consequences. The assertiveness in parenting is evident in the way parents provide instructions authoritatively yet affectionately. When a child breaks a rule, parents enforce appropriate consequences, such as withdrawing privileges and reducing playtime. However, this firmness is balanced with a nurturing approach, ensuring that disciplinary measures do not feel punitive and instead serve as learning opportunities for the child's holistic development. Parents help children understand and accept rules by explaining their reasons and making them feel respected. Therefore, this approach equips children with the skills to manage emotional consequences, such as disappointment, and reinforces that these emotions can be regulated through improved future behaviour. The Madurese ethnoparenting model, which integrates discipline, affection, and strong social interaction, creates a supportive environment that optimally fosters children's emotional development.

The role of the Tanèyan Lanjhang tradition in shaping children's emotional development is further reinforced through structured interactions within the extended family unit. In this communal setting, grandparents, aunts, uncles, and cousins are actively involved in child-rearing practices. Such interactions expose children to diverse perspectives and emotional expressions, enabling them to develop emotional intelligence from an early age. Unlike nuclear family structures where parents primarily provide emotional guidance, the extended family in Tanèyan Lanjhang ensures that children receive emotional support from multiple caregivers. This collective upbringing strengthens children's ability to understand and regulate emotions by observing and mimicking various adult behaviours within the family network.

Furthermore, the communal lifestyle in Tanèyan Lanjhang encourages cooperative behaviour and mutual respect. Through daily activities, children are consistently taught the values of patience, sharing, and social harmony. Celebrations, religious rituals, and communal gatherings provide children numerous opportunities to practice emotional regulation in social settings. These interactions also enhance their ability to communicate effectively and resolve conflicts peacefully, essential skills for their future social and emotional well-being.

Despite the benefits of ethnoparenting in Tanèyan Lanjhang, several challenges arise in implementing culturally based parenting in the modern era. One significant challenge is the increasing influence of modernization and technology, which alters traditional family dynamics. The widespread use of digital devices such as televisions, smartphones, and tablets has reduced direct parent-child interactions. Many parents rely on electronic media to educate and entertain their children, leading to decreased opportunities for emotional bonding. This shift poses a risk to children's emotional development, as excessive screen time may limit their ability to recognize and respond to real-life emotional cues. Unlike face-to-face interactions within the Tanèyan Lanjhang tradition, digital engagement does not provide the same depth of emotional learning, potentially hindering children's ability to develop empathy and social skills.

Another challenge is the gradual shift from communal living to more individualistic family structures. Economic and social changes have led some Madurese families to adopt nuclear family arrangements, distancing themselves from the traditional extended family model. As a result, children may have fewer opportunities for rich, multi-generational interactions that are fundamental to the Tanèyan Lanjhang tradition. This transition challenges the sustainability of ethnoparenting practices, as children raised in nuclear families may not receive the same level of collective emotional guidance as those in extended family settings.

To address these challenges, strategic recommendations for parents and educators are necessary to adapt ethnoparenting values to support children's emotional growth while accommodating modern influences. *Firstly*, parents should actively balance technology use with direct emotional engagement. This can be achieved by setting limits on screen time and prioritizing family interactions, such as storytelling, shared meals, and traditional games. By

integrating cultural values into modern parenting strategies, families can maintain the essence of Tanèyan Lanjhang while adapting to contemporary lifestyles.

*Secondly*, educational institutions should incorporate elements of ethnoparenting into early childhood curricula. Schools and community centres can organize activities that reflect traditional Madurese values, such as cooperative play, storytelling sessions, and mentorship programs involving elders. By bridging home and school environments, children can continue developing emotional intelligence in formal and informal settings.

*Thirdly*, community leaders and policymakers should promote initiatives that preserve the Tanèyan Lanjhang tradition. Encouraging intergenerational interaction through community events, cultural workshops, and support programs for young parents can help sustain ethnoparenting practices in modern society. These efforts can strengthen the communal bonds essential for children's emotional and social development.

## DISCUSSION

Based on the research findings as explained above, it is evident that the ethnoparenting practices of the Madurese community utilize two main elements: Tanèyan Lanjhang as a social caregiving environment and the values of discipline and firmness in child-rearing. Tanèyan Lanjhang is a unique cultural tradition of Madura. The term "Tanèyan" refers to the space between the yard and the house, while "Lanjhang" describes the elongated shape of the courtyard. Thus, Tanèyan Lanjhang is a settlement consisting of multiple houses, each occupied by family members related by blood (Ali, 2022). This tradition embodies numerous cultural values, including social, moral, family bonds, cooperation, and more.

In the context of ethnoparenting, Tanèyan Lanjhang plays a crucial role in stimulating children's emotional development. This culturally-based caregiving model provides an environment that fosters social interaction between children and their extended family members. Several roles of Tanèyan Lanjhang in stimulating children's emotional growth include:

*Interaction with the extended family.* Since Tanèyan Lanjhang consists of closely situated family houses, it facilitates intense communication and interaction between children and their grandparents, uncles, aunts, and cousins. This close relationship helps children feel loved, cared for, and emotionally supported by multiple family members, fostering a sense of belonging and appreciation.

*Fostering a sense of togetherness.* The sense of unity within Tanèyan Lanjhang is influenced by the Madurese kinship concept, which emphasizes "guyub" (harmony and togetherness). As stated in Hidayatillah's research, the Tanèyan Lanjhang settlement serves as a binding thread that strengthens kinship and family ties among descendants living within the same housing pattern (Hidayatillah, 2017). Furthermore, Susanto (Hakim et al., 2021) explain that kinship values become even more profound when family relationships are actively maintained daily. In Madurese culture, kinship is known as "beleh" (relatives) and "taretan dhibi" (siblings or close family members). These bonds become even more meaningful through shared experiences, mutual assistance, and maintaining good relationships in communal living.

Family members often serve as significant role models for children, playing a crucial role in shaping their social, emotional, and moral development. Children tend to imitate the behaviours and attitudes of their parents or other family members. Hakam and Nurdin describe "live models" as real-life examples from daily interactions with parents, teachers, peers, or others (Muhammad, 2021). These models provide concrete and observable examples, making it easier for children to be influenced and adopt such behaviours. Therefore, as family members, it is essential to set the best example for children, especially in managing emotions.

In addition to the Tanèyan Lanjhang tradition, Madurese parents implement a unique disciplinary approach to child-rearing. This approach is instilled early through cultural values, traditions, and parenting styles that balance firmness with affection. Madurese parents

consistently enforce rules in their children's daily lives. This firmness is intended not only to instill discipline but also to teach responsibility.

Parental firmness aims to ensure children's well-being in their future lives. However, the strictness of Madurese's parenting differs from the present era. Nowadays, strictness is applied within certain boundaries, particularly in training children to be disciplined in learning, religious practices, and following family rules (Gede Agung et al., 2024). Despite being authoritative, Madurese parenting still considers children's emotional needs. Parents make every effort to clarify the rationale behind rules and the consequences of violating them (Fitroh et al., 2025). When children violate rules, parents tend to engage in dialogue to help them understand their mistakes. This approach helps children develop emotional regulation skills. Firmness is also necessary for child-rearing, as parents must guide children to be disciplined in all aspects of life (Jeyral et al., 2023).

Thus, Madurese ethnoparenting plays a significant role in stimulating the emotional development of young children (Suratman, 2021). Cultural values such as firm yet affectionate discipline, learning through traditions, and social interactions within extended family environments like Tanèyan Lanjhang provide a foundation for children to recognize, manage, and express their emotions in a healthy manner (Bornstein, 2012; Gay, 2018; Gede Agung et al., 2024; Jia et al., 2024). The support of the extended family within Tanèyan Lanjhang fosters disciplined children with strong emotional and moral intelligence. These ethnoparenting practices reflect local wisdom that remains relevant in supporting children's growth and development.

Considering these various roles, local traditions and cultural values should be preserved and optimally utilized in child-rearing. These traditions and values represent Madurese cultural identity and contribute to shaping children's emotional, moral, and social intelligence. By integrating local cultural values into parenting practices, society safeguards cultural heritage and adopts practical solutions for optimal child development. Therefore, it is crucial for both families and educators to incorporate local cultural values into parenting models and educational systems.

#### *Implications*

The results of this study highlight the significance of ethnoparenting in shaping children's emotional well-being. Integrating cultural traditions into parenting practices serves as a sustainable method to nurture emotional intelligence and social competence in children. Additionally, preserving these traditions ensures that children grow up in environments enriched with moral guidance and emotional support, fostering their holistic development.

#### *Research Contribution*

This research contributes to the field of child development and cultural studies by providing empirical evidence on how ethnoparenting within the Madurese community influences emotional growth. It offers researchers, educators, and policymakers valuable insights into designing culturally sensitive parenting models that align with contemporary societal changes. The findings may also reference other Indigenous communities aiming to balance traditional values with modern parenting approaches.

#### *Limitations*

While this study provides valuable insights, it has several limitations. The sample size was limited to 15 Madurese families in Bangkalan, which may not fully represent the diversity of the Madurese community. Additionally, the study focused primarily on qualitative data, which, while rich in depth, lacks the generalizability that quantitative research could provide. Future research should expand the sample size and incorporate mixed-method approaches to gain a more comprehensive understanding of ethnoparenting.

#### *Suggestions*

Future studies should explore the long-term effects of Tanèyan Lanjhang-based parenting on children's emotional and social development. Additionally, research should investigate how

modern technology can be effectively integrated into traditional parenting practices without diminishing the cultural values embedded in them. Further collaboration between educators, parents, and policymakers is also essential to develop programs that help sustain cultural-based parenting in contemporary society.

## CONCLUSION

The implementation of ethnoparenting has a significant impact on children's emotional growth. Through the application of local cultural values—such as discipline with affection, the teaching of traditions, and social interactions within the Tanèyan Lanjhang tradition—children are guided in learning how to manage and express their emotions. This ethnoparenting practice also helps children develop empathy, self-confidence, and social skills. These findings suggest that culturally based parenting can serve as a strong foundation for early childhood emotional intelligence. Future research is recommended to further explore the relationship between ethnoparenting practices and children's emotional development, particularly in measuring its influence on their emotional intelligence. Additionally, longitudinal studies could provide deeper insights into how these cultural parenting approaches shape children's emotional resilience over time.

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## AUTHOR CONTRIBUTION STATEMENT

JT conceived the idea and conducted data collection, SFF, MAL, and TY contributed to the literature review. MRSA and RV contributed to proofreading and drafting the manuscript. All authors reviewed and approved the final version of the manuscript.

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