COMMUNITY-ORIENTED PARENTING CULTURE FRAMEWORK FOR EARLY CHILDHOOD EDUCATION IN INDONESIA: A SYSTEMATIC LITERATURE REVIEW

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ABSTRACT

This study contributes to the conceptualization of community-oriented parenting towards the context of early childhood education in Indonesia. It was based on a literature analysis of multicultural community care practices as a characteristic of Indonesia. The research design used a systematic literature review which selected 136 articles for analysis using a thematic approach. The theme narrated was how to describe the process of community care culture as identity and negotiation of community care culture within the ethno-parenting framework in early childhood education. This research proposed that the definition of parenting in Indonesian society could be used as material for the development of sustainable parenting education, especially the dimensions of ethno-parenting and multicultural education.

Keywords: *Community-Based Care; Systematic Literature Review; Ethno-Parenting; Multicultural Education*

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INTRODUCTION

The issue of multicultural-based education emphasizes the process of forming the character and ideology of a nation which is internalized in the implementation practices in educational institutions (Adeniyi Adeyemi & Olabisi Salawudeen, 2014; Datta, 2018; Kana'iaupuni et al., 2017) At the same time, the transformation of cultural values in society also has a partial impact on teaching practices because it is influenced by the historical background of the existence of society, technology and the progress of global civilization, especially in curriculum development. (Owens, 2015; Sianturi et al., 2018).

The process of character formation based on the local wisdom of a nation, although influenced by strong ideology and beliefs, in the dimension of early childhood care also reconstructs the ways parents care for babies up to 8 years old. (Brenner et al., 1999; Day et al., 2022; Wight et al., 2022) and inherit the values of the principles adhered to (Bornstein, 2012, 2022). However, to avoid a negative review of multicultural-based education in community care practices, researchers focused on the results of a cultural review of community-based care practices in the context of early childhood education in Indonesia. A review of several research studies concluded that Indonesia had a variety of diversity originating from 1300 ethnicities, tribes and cultures which form unique differences between each other in the context of parenting which originates from policies and beliefs that are believed in (religion) in the practice of implementation in society (Palar & Rasiah, 2019; Parker & Hoon, 2013; Raihani, 2011, 2018; Spinner-Halev & Parekh, 2002).

Therefore, based on the results of the conceptual review of "Indonesia", researchers felt they wanted to continue the conceptual review within the boundaries of community-based early childhood care practices. This literature review aims to introduce cultural values that are oriented towards upholding good manners and virtuous character through the habits of caring for children from an early age from various tribes and ethnic groups in Indonesian society. In the last two decades, research on the culture of community-based early childhood care is very limited and this shows that cultural shifts are increasingly occurring in the current globalization which has the impact of not facilitating the mediation process of preserving local cultural values in a particular country. (Kealy & Devaney, 2023; Keller et al., 2004; Ramaekers & Vandezande, 2013; Reynolds, 2003; Ronaasen et al., 2021; Talbot, 2013; Wang et al., 2021). Researchers want to explore the culture of community-based early childhood care in the cultural context of Indonesia. Next, the specific research question that researchers ask is what the culture of community-based care in Indonesia in the context of early childhood care.

To answer this question, researchers systematically reviewed empirical studies that investigated early childhood care in various ethnicities in Indonesia with unique characteristics and can provide new insights for readers. So that the results of the review are not biased and inconsistent, the researchers added additional questions as follows:

- What are the practices of implementing community-based care in Indonesia?
- What aspects of parenting are investigated?

METHODS

The purpose of conducting SLR is to identify, evaluate and summarize all research findings according to the research question themes that have been prepared by the researcher (Gray & Crosta, 2019). The researchers aim to produce an academic review that can be used by policymakers or academics transparently regarding the conceptualization of community-based care oriented towards the context of early childhood education in Indonesia. Therefore, researchers involved several other authors to avoid individual bias errors when analyzing research findings sourced from references in the education field (Zawacki-Richter, 2019).

An overview of the study carried out has been summarized in diagram 1. In line with this, the researcher created inclusion and exclusion criteria towards the navigation process for the

articles to be reviewed. The inclusion criteria: all research related to parenting based on multicultural education and ethno-parenting. Meanwhile, exclusion criteria: Articles or reviews that do not describe authentic evidence and are not appropriate to the topic of the researcher's question.

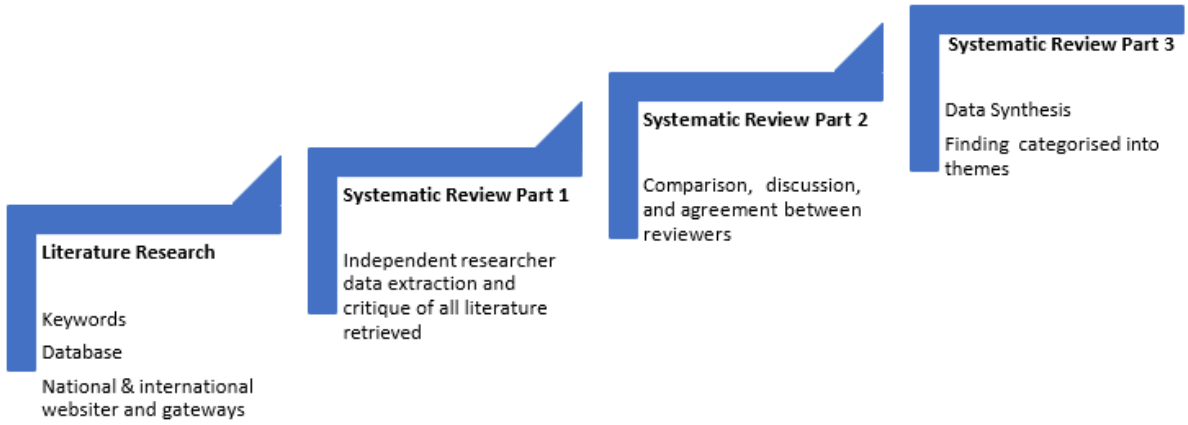


Diagram 1. Systematic Literature Review Process (Adapted in Morag & Lucilla, 2018)
Literature Search Strategy

The tracking of the primary articles through standard databases (N= 136). Therefore, a list of search keywords and themes is provided in **Tabel 1.** A strategy designed to facilitate navigation of references sourced from journals, conferences, scientific papers (undergraduate thesis, thesis or dissertation) and research reports in Indonesia. The article tracking period is from 1995 – 2023, both from domestic and foreign sources. Researchers utilize one of Elicit's AI (Artificial Intelligence) platforms to create article summaries and Publish or Ferish as an application that makes it easier for researchers to collect the right articles.

Literature tracking found 136 articles. All articles found were reviewed, rejecting 37 articles because they were not relevant to the research topic, leaving 99 articles to be reviewed based on the keywords that the researcher had determined.

Table 1. List of search terms used in literature searching.

Search Term	
▪ Multicultural Education ▪ Parenting Based Culture ▪ Ethno-Parenting	▪ Google Scholar ▪ Database Taylor and Francis, Sage, Willey, *Eric* and etc

RESULT AND DISCUSSIONS

The main idea of culture-based parenting is the core of implementing diverse community-based early childhood education in Indonesia. The transformation of cultural values in the context of upbringing adopted by various ethnicities in Indonesia becomes a navigation for the development of multicultural education which is built on the principles of equality and social justice for society as an "agent of change". Cultural diversity in Indonesia is seen as intellectual property and a legacy of civilization to be known from an early age and taught in the family environment (Nur et al., 2022). The arguments are proposed from evidence and facts through selected literature studies **(see table.2).**

Table 2. Overview of the type of evidence provided by the literature

Literature Review (n=10)	*Qualitative Descriptive/ Conceptual (n=41)*	*Case Study (n=4)*
Content Analysis (n=1)	*Quantitative (n=16)*	*Mixed Methods (n=9)*
Ethnography (n=12)	*Phenomenology (n=2)*	*Grounded Theory (n=2)*
Foccus Group Discussion (n=2)		

Thema 1: Practices of Providing Community-Based Care in Indonesia

Community-based early childhood parenting practices in Indonesia reflect each other's ethnic diversity (Amirin, 2013; Sipuan et al., 2022). The researchers would describe various results of literature studies that would be compared with various developed and developing countries in the dimensions of culture-based early childhood care (Parenting Based Culture).

Sahitya et.al. (2019) explores parenting practices in India that apply the habit of living with parents to jointly care for extended family members such as grandparents, aunts and uncles. Mothers in India are also required to give exclusive breastfeeding to their babies from birth to 6 months of age (Keller et al., 2004). Uniquely, children in India were accustomed to sharing a bed with their parents, which aims to increase attachment and provide a sense of security. Apart from that, parenting practices in India are still gender separatist between fathers and mothers, which emphasizes the function of fathers working more outside the home and mothers dominating housework along with caring (Barnhart et al., 2013). So, in Indian children's point of view, the mother figure is more authoritative and permissive than the authoritarian father. In other words, as a result of the upbringing that occurs in India, many girls are taught to work at home which forms independence and boys interact intensively with the outside environment to provide work experience as adults. (Batra & Reio, 2016; Priti Jha & Niti Nagar, 2015).

Meanwhile, the Javanese & Sundanese ethnic groups in Indonesia have a culture of early childhood care that is almost similar to India in the context of gender differentiation which shapes how family members function in the home environment. (Gunawan et al., 2020). The Javanese ethnic group emphasizes the substantive values of respect, behavioural boundaries, discipline, tresno (love), while the Sundanese ethnic group prioritizes the values: *silih asah* (repairing each other), *silih asuh* (protecting each other) and *silih asih* (loving each other). (Dewanggi et al., 2015; Ekadjati, 1995; Etikawati et al., 2019; Gunawan et al., 2020). In other words, the mother figure in the Javanese and Sundanese ethnic groups shows the characteristics of nurturing, loving and caring for the children at home. Meanwhile, the father figure is responsible for earning money and providing an example for his children, involving himself (Hoover-Dempsey et al., 2005) to help the mother take care of the household. So the culture of mutual cooperation is visible in early childhood care as a form of balancing work and home life (Clark, 2001) Javanese and Sundanese ethnicities. The culture of welcoming children from birth is similar. Sundanese parents use the term *opatty dinten* (ritual 40 days after the birth of the child) which is carried out by *maras* activities, namely cutting the child's hair, and *tanggai*, that was cutting the nails of a newborn baby, and involving *nganggo kembang tujuh rupi dilebetan koin*, that is bathing the baby with seven different kinds of flowers and placing coins in the water. (Andrisyah et al., 2022)

Next, childcare practices in Korea and China are reviewed as pluralistic societies that often involve immigrants from several developed countries. Religion serves as the basis for how to raise Korean and Chinese children. Research by Trigwell et al. (2015) reported that Chinese parents raising children prioritize physical activity as a role model and work ethic. The

findings of this study emphasize that Chinese children are restricted from playing outside the home after school, which also applies to children from other Asian communities such as Bangladesh, Pakistan and Yemen while living in England as immigrants. They emphasized religious practices (Confucianism and Islam) as the main parenting values which are believed to be a culture to shape children into independent and collaborative individuals in their environment (Vuorinen, 2018) In addition, Chinese toddlers show high activity and latency with mothers in play activities at home Chen et al. (1998) in his research report found that Chinese toddlers interact more often with their mothers than Canadian toddlers. As a result of this parenting, Chinese children have high cultural resilience competencies to adapt to racism/stereotypes (Solorzano & Yosso, n.d.; Ungar, 2008). Research from Chao,(2001) also narrates the existence of ethnic Chinese who apply authoritative parenting in the education process from an early age until adolescence to become successful in forming a character that is easy to adapt to in a cross-cultural environment (Baumrind dalam Sorkhabi & Larzelere, 2019). Ethnic Chinese children are also taught to prioritize family first, uphold respect for elders and respect family authority (Zhou & Wang, 2019).

Kim & Cho (2017) argue that Korean parents show a culture of romanticism in caring for children from the time they are in the womb until birth, which is done together, from bathing the baby to massaging and caring for them with love. However, the results of research studies by Farver & Lee-Shin (2000) found that Korean parents' parenting habits consider play as not important for children's development & get used to keeping their distance from children. In other words, Korean parenting culture tends to increase co-ethnic attachment and foster pride in one's culture.

Meanwhile, the Banjar, Dayak and Kutai ethnic contexts in Indonesia in their child-rearing practices are influenced by the religious values and habits of their ancestors. Several studies (Astuti, 2021; Aulia & Agustin, 2020; Fatimah & Aliyah, 2019; Rozie et al., 2022; Sada et al., 2019) describe the parenting culture of Banjar, Dayak and Kutai ethnic groups are related to each other. Dayak is the oldest ethnic group in Kalimantan, Indonesia, which has experienced a lot of assimilation and enculturation to become Banjar ethnic group for some Dayak ethnic groups because they adhere to Islamic beliefs in East Kalimantan and South Kalimantan. (Rozie et al., 2022)Meanwhile, Kutai ethnic parenting practices still maintain the culture of eating sitting together with children and parents served on a long cloth (*beseprah*) from the oldest kingdom in Indonesia which is often displayed in Erau traditional events. (Dhia Ulhaq Azzuhdi, 2022). In other words, the parenting practices of Banjar, Dayak and Kutai ethnic groups have similarities with China that originate from beliefs as a guide in raising children in the family.

Generalizing the concept of parenting practices that occur in the Western world is unable to summarize the goals of life that exist in the Eastern world in the context of multi-ethnic diversity in Indonesia. As the results of parenting review practices of several ethnicities in Indonesia above (Javanese, Sundanese, Banjar, Kutai and Dayak), several other ethnicities are also interestingly presented narratively in this review article.

The Minangkabau Ethnic group is Malay (Gustiani, n.d.; Nurhayani, 2019) in Padang implements parenting with four basic values (core values) contained in divine values *ka unduang-unduang ka Madinah, payung panji ka sarugo dan ambun puro*; the value of protecting nature is demonstrated by safeguarding inheritance to protect nature and descendants. The value of mutual cooperation is found in categories *impapeh rumah nan gadang, ambun puro pegangan kunci, pusek jalo pimpunan ikan, sumarak dalam kampuang dan hiasan dalam nagari* merupakan wujud dari budaya kolektivitas ; is a manifestation of collectivistic culture; The value of national identity is demonstrated by the role and position of Minangkabau women as heirs to the tribe *limpapeh rumah nan gadang*, inheritance fortune to

ambun puro key handle and *mande sako pada nan gadang basa batuah*. Muharrahman et. al (2023) also explained that the Malay ethnic group in Palembang (the Ogan tribe, the Penesak tribe and the Pegagan tribe (Ulu and Ilir)) still implement the *Ayonan/buaian kopek* for babies made of sarongs hung in the room or living room. This parenting also has similarities in the Banjar ethnic group, which is called *dipukung* (Rozie et al., 2022). Nurhaliza et al. (2023) also researched ethnic Malays in Riau regarding early childhood care activities related to *Tunjuk Ajar Melayu melalui"Sifat Duapuluh Lima"* about how to socialize in the surrounding community.

Nirwana & Irmayanti (2022) . also released the results of his research on the Bugis ethnic group in the Karampung Traditional Village, Sinjai Regency, South Sulawesi, that parents are required to believe in *pamali* and prioritize ethical values in older people such as the *tabe* culture and ask for guidance from the *puang gella* to ask about a good day to hold a special event for pregnant women until giving birth, also for a baby until the baby was three-year-old.

What exists in Indonesia in terms of culture-based early childhood care practices is not the same as in developed countries. In the current 21st century, several studies in Qatar, England, Singapore and the USA have concluded that cultural attribution and diversity this formation occurred due to the existence of a cross-cultural perspective, the lives of immigrants and multi-ethnic marriages that influence child rearing practices and policies in these developed countries (Bianchi & Milkie, 2010; Bornstein, 2012; Bornstein et al., 2011; Bowie et al., 2013; Chao, 2001; Farver & Lee-Shin, 2000; Lari, 2023; Perry-Jenkins & Wadsworth, 2017; Rojas-McWhinney & Bell, 2017; Zhou & Wang, 2019).

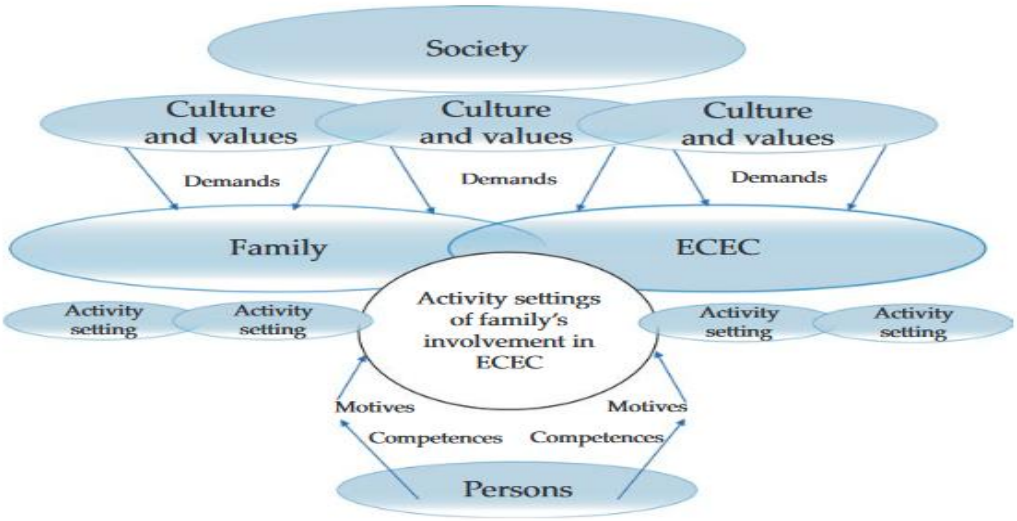


Figure. *Activity settings of families' involvement in ECEC*(Sadownik & Višnjić Jevtić, 2023)

Thema 2: Negotiating Ethno-parenting as a Core Value of Community Culture-Based Parenting in Indonesia

Answering the second question, the researchers review the concept of ethno-parenting which was introduced in Indonesia in 2019 by Yeni Rachmawati. He defined ethno-parenting as parenting activities based on the values of local wisdom, culture and certain ethnic groups (Rachmawati, 2020). She revealed that the ethno-parenting formula was developed into a parenting system including beliefs, religion, parental perspectives, values, lifestyle, traditions, customs and experiences of certain ethnic groups in Indonesia.

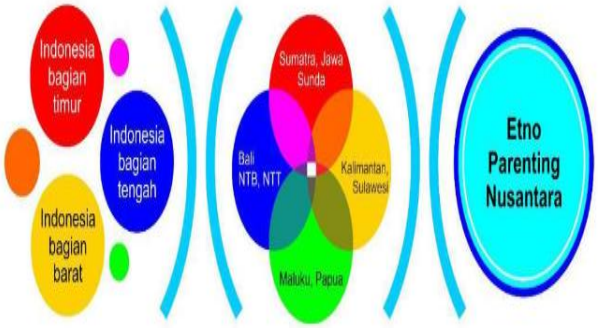


Figure 2. The Process of Forming Indonesian Ethno-parenting (Rachmawati, 2020)

The core values built from this study resulted in a formulation **(see figure 2.)** which is based on "Bhinneka Tunggal Ika" as the identity of the Indonesian (Rachmawati & Komariah, 2016; Rahmawati. Yeni; Yi-Fong, Pai; Chen, 2014). Apart from that, the Indonesian ethno-parenting model is relevant to Bronfenbrenner's concept of ecological theory as the shaper of early childhood which consists of micro, meso, exo and macro. (Kealy & Devaney, 2023). He proposed focusing on proximal processes (micro and meso) conceptualized to increase the closeness of child-parent interactions originating from home and neighborhood (Bronfenbrenner & Morris, 2007; Hayes et al., 2018). This could be an alternative for early childhood care in Indonesia, according to studies Alfaeni & Rachmawati (2023) looking at three aspects including, Indonesian society and its culture, the culture of collectivism & individualism and the diversity of Indonesian ethno-parenting practices Riany et al. (2017) also suggested understanding the influence of traditional culture in parenting in Indonesia which is very significant towards the role of religion in completely shaping Indonesian people, even though the practices carried out by some parents often adopt contemporary habits from Western theories and the flow of modernization.

From the literature review, the researchers argued that aspects of parenting in Indonesia seemed as an effort to strengthen national unity and foster a sense of love for the nation forming a simplified identity in parenting practices in the family environment. For example, the practice of *Mee buu* (seven months pregnant women) from Aceh can be collaborated with in socialization programs to prevent stunting from the time of pregnancy (Alfaeni & Rachmawati, 2023; Bornstein, 2012; Dara et al., 2021). The issue of stunting is connected to ethno-parenting practices which will become a handling strategy for Indonesian society in 2025 because stunting occurs in the first 1000 days of birth. (Haskas, 2020; Jezua et al., 2021; Nirmalasari, 2020).

What is no less important is the negotiation that is offered on the issue of community-based parenting in Indonesia within the ethno-parenting framework is also seen as a material framework for developing quality human development that has noble value, high integrity, love for the country and as a form of the Language Agency's formative strategy *Utamakan Bahasa*

Indonesia, Lestarikan Bahasa Daerah, Kuasai Bahasa Asing" ("Talk in Bahasa Indonesia, Preserve Regional Languages, and Master Foreign Languages")(Alfarisy, 2020; Noortyani et al., 2023) which is implemented in the context of multicultural education in the early childhood education program (PAUD) setting. So it's not just getting to know one culture of a particular ethnicity in learning practices in the classroom for early childhood (Junanto & Fajrin, 2020; Multazam & Setiasih, 2023; Nur et al., 2022).

CONCLUSION

Our research focuses on community-based parenting practices and aspects of childcare in the form of negotiating the concept of ethno-parenting in Indonesia. Our literature synthesis reveals that parenting practices in Indonesia are influenced by certain ethnic traditions which are recognized in the form of core values that bind national unity (Bhinneka Tunggal Ika) and are not the same as implicit comparisons with the depiction of early childhood parenting in other countries. The researchers also think that the findings of this research can help further develop the theoretical framework of Ethno-parenting in Indonesia (Rachmawati, 2020).

Table 3. Negotiating Aspects of Ethno-parenting Based Child Care on Indonesian

- Integration of health promotion and awareness of stunting among pregnant women when carrying out traditions before birth
- Internalization of character values according to religion-based ethnicity, parental perspective, traditions, customs and experiences
- Actualization of Bhinneka Tunggal Ika in multicultural learning in PAUD institutions
- Child care education programs for parents are held by LPTK and PT

From our reflections in this paper, the researchers found that childcare practices in Indonesia (**see table.3**) need to be published in the form of academic texts and best practices in an integrated manner. This will benefit as a reading reference for observers, lecturers, PAUD teachers, students and Indonesian society. This is done to preserve the local wisdom of 1300 ethnic groups spread across Sabang-Merauke.

For the future research, it needs to consider multi-ethnic groups resulting from inter-ethnic marriages in Indonesia and between other countries in the dimensions of parenting based on the 21st century and the digital era, so the contribution of this research is as an initial framework.

In conclusion, the researchers believe the results of an international-based systematic literature review can provide initial descriptions of parenting practices in Indonesia and encourage readers to disseminate the concept of ethno-parenting in Indonesia.

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