



RIAU MALAY ETHNOPARENTING ON CHILDREN AGED 4-6 YEARS IN THE BUKIT PAYUNG TRANSMIGRATION AREA IN KAMPAR

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ABSTRACT

This paper discusses the activities that are related to parenting, which is interrelated with a culture in order to be described through the point of view based on the indigenous people. The research uses a qualitative approach with ethnographic methods. Data were collected through an interview process and subsequently were analyzed by using the Nvivo 12.2 Software coding technique. The Malay ethnoparenting based on Tunjuk Ajar Melayu through the "Twenty-Five Principles" of parents in Bukit Payung village indicates a significant influence on children in socializing with people around them and the environment where they live. Parenting that was applied by people of different ethnicities has differences between families. Nevertheless, similarities that were found in the research were the values contained within and became the main values in the parenting process. The research result reveals that Riau Malay ethnoparenting, which was applied in the transmigration area of Bukit Payung village, specifically prioritized religious values as one of the main foundations, tolerance for differences, humility towards others, integrity and courage, and providing space for the social environment in forming a cultural identity for children.

Keywords: ethnoparenting, Riau Malay, transmigration area, early childhood

PENGASUHAN ETNIK MELAYU RIAU PADA ANAK USIA 4-6 TAHUN DI DAERAH TRANSMIGRASI BUKIT PAYUNG KABUPATEN KAMPAR

ABSTRAK

Artikel ini membahas aktifitas yang berhubungan dengan pola asuh yang memiliki kaitan dengan suatu kebudayaan untuk dideskripsikan melalui pandangan hidup dari sudut pandang penduduk asli. Penelitian menggunakan pendekatan kualitatif dengan metode etnografi. Data dikumpulkan melalui proses wawancara kemudian data dianalisis menggunakan teknik coding Nvivo 12.2 Software. Pengasuhan budaya Melayu berdasarkan Tunjuk Ajar Melayu melalui "Sifat Duapuluh Lima" orang tua di desa Bukit Payung menunjukkan pengaruh yang besar terhadap anak dalam bersosialisasi dengan orang-orang sekitar dan lingkungan tempat tinggalnya. Pengasuhan yang diterapkan oleh orang berbeda suku terdapat perbedaan antar keluarga. Akan tetapi, kesamaan yang ditemukan pada penelitian terletak pada nilai-nilai yang terkandung dan menjadi nilai utama dalam proses pengasuhan anak. Hasil penelitian menunjukkan bahwa pola pengasuhan budaya Melayu Riau yang diterapkan di daerah transmigrasi desa Bukit Payung secara spesifik mengutamakan nilai keagamaan sebagai salah satu pondasi utama, toleransi terhadap perbedaan, rendah hati terhadap sesama, jujur dan berani serta memberikan ruang pada lingkungan sosial dalam membentuk identitas budaya pada anak.

Kata Kunci: pengasuhan etnik, Melayu Riau, area transmigrasi, anak usia dini

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INTRODUCTION

Parenting is all the actions of parents in nurturing (giving affection), guiding (directing), and educating (applying rules) to children through verbal, exemplary and control approaches according to children's needs (Novianti & Maria, 2020). Through parenting can create and establish good communication between parents and the environment around the

child. According to Kgaan quoted by Lestari (2016) The task of parenting is to carry out a series of outreach activities for children. Furthermore, Siskawati (2019) argues that environmental changes can also be one of the reasons for maintaining cultural parenting. In 1980 a new term emerged in Indonesia namely

"local genius" which discussed cultural studies in Indonesia.

Ethnoparenting is a concept in parenting or parenting that is related to cultural values and traditions owned by a certain group of people or ethnic group. The concept of ethnoparenting states that the way to educate children must be adjusted to the cultural values and traditions that apply to this group of people. According to Rachmawati (2020) Ethnoparenting is a parenting activity based on a particular local culture or ethnicity. Then ethnoparenting as a concept and practice in raising children based on local culture, traditions, values, philosophies and habits in indigenous areas and/or based on certain ethnicities.

Like the community in Bukit Payung Village, Kampar Regency, it consists of indigenous people and immigrants from the transmigration program. Transmigration or a collection of residents created from the process of developing an area so that it has a variety of ethnicities, nations and cultures. Transmigration is one of the programs of the New Order government which is the government's attempt to equalize the population of Indonesia since 1905 and is able to survive as a government program, proof that transmigration is necessary for Indonesia, to develop archipelago areas, full of balanced population distribution. According to Marhaeni & Rustariyuni, (2013) Spread and prosper development outside of Java where the population is less dense (Rosidah Novaisil et al., 2017).

There was transmigration in Kampar Regency, to be precise in Bukit Payung Village, which began on December 12, 1982, with the majority being Javanese, North Sumatra, West Sumatra and several tribes which had led to assimilation and culturalization through social interaction and marriage. The local local culture, namely the Riau Malay culture and the culture of the transmigration group, interact harmoniously in all aspects of life, including family or parenting education. Parents from Java interact and have marital relations so as to create a mixed parenting or parenting style of the two cultures.

Based on the results of observations made in the transmigration area of Bukit Payung

Village, Bangkinang District, Kampar Regency, researchers found several problems in the parenting of Riau Malay culture in the transmigration area, including 1) the lack of implementation of Riau Malay elements in children's daily lives which caused several changes in parenting culture Riau Malay with environmental conditions where they live. 2) found social interactions in multicultural cultures towards early childhood parenting.

LITERATURE REVIEW

Ethnoparenting is a parenting activity based on a certain local culture and ethnicity. If defined, then Ethnoparenting is a concept and practice in raising children based on local culture, traditions, values, philosophies, and customs in indigenous areas that correspond to certain ethnicities (Rachmawati 2020). In practice, ethnoparenting may vary between ethnic groups and other groups. Therefore, it is important for parents to understand the cultural values and traditions prevailing in their community, so that they can provide appropriate care and help children build a strong and positive identity.

As a multi-ethnic and archipelagic country, Indonesia has a variety of ethnic cultures. One of them is the Malay tribe. This tribe is scattered in several areas in Indonesia, one of which is in Riau Province. Cultural beliefs, norms, and values in a particular society, are largely the goal of the approaches used by parents and child-rearing practices. In addition, culture provides guidelines for the social assessment of certain parenting behaviors, which in turn shape their significance for child development (Lamm et al., 2018). According to Novianti et al., (2023) instilling cultural values into modern parenting practices, such as the principles taught through Riau Malay teaching and learning can build relationships between parents and children.

One of the values of Malay culture is by using Effendy's Malay teachings cited by Susanti Kusomo (2017) which are all advice, Trust, role models, and advice that leads people to the straight path and is blessed by Allah, whose blessings save people in life in the future. the world and the hereafter.

In Malay culture the word "tunjuk ajar" is a compound word consisting of the two words "tunjuk" and "ajar" if you look at the dictionary it is a basic word which means "to show". In addition, there are many basic words that are born from derivative words and compound words, such as showing oneself (showing face), showing nose (directly saying who is wanted or suspected), showing face (showing oneself or face) as if facing someone who has position, show feelings (demonstration). The word "teaching" has the meaning of instructions given to people so that they are known. Teaching shows according to Effendy (2004) are all types of advice, advice, teaching mandates and role models that are beneficial to life and have a broad meaning (Susanti Kusomo, 2017). Meanwhile, Tunjuk Ajar Melayu is all advice, trust, role models and advice that leads people to the straight path and is blessed by Allah whose blessings save people in life in this world and in the hereafter.

In poetic strands, Tenas Effendy explains:
*"That's called teaching
tips bring blessings
trust brings luck
which is called the teaching of the old
the instructions contain luck
His teachings contain blessings
His trust contains wisdom
his advice contained faith
his manners contain virtue
for example in profanity
example in the way of God"*

The advice and teaching instructions explained by Tenas Effendy are so extensive in the teaching "Twenty-Fifth Characteristics" or "Twenty-Fifth Clothing" which is set forth in his essay entitled "Strongly Guarding Luck, Sitting Maintaining the Spirit of H. Tenas' Figure, Mind, and Devotion" Effendy, the researchers took 7 themes obtained from coding and thematic analysis using Nvivo 12.2 Software.

METHOD

This research was conducted in Kampar Regency, the research location was Bukit Payung Village, Bangkinang District, Kampar Regency,

while the research was carried out from March to June 2023. This type of research used a qualitative descriptive method with an ethnographic research model. Ethnography is an empirical and theoretical approach that aims to obtain an in-depth description and analysis of culture based on intensive field research (Ramdiani, 2014). Ethnographic research has the goal of providing a holistic picture of the research subject with an emphasis on capturing the everyday experiences of individuals by observing and interviewing those with whom they are connected.

The first respondent was NS who is a mother from the Malay ethnic group who married a man from the Javanese ethnic group. Their second religion is Islam. SR has 2 children, the first child is 6 years old, and the second child is 4 years old. NS's last education is Bachelor (S1) and works as an elementary school teacher, while her husband's last education is a Masters (S2) and works as a Government Employee. The second respondent was IN, who is a Sundanese mother who married a Malay man. Their second religion is Islam. IN has 2 children, the first child is 5 years old, the second child is 2 years old. AL's last education is bachelor's degree and she works as a housewife, while her husband's last education is bachelor's degree and works as village secretary.

In this study data collection is a continuous process. The concepts found through a series of data analysis are used by researchers as a process to guide data retrieval. There were three stages of coding which were carried out successively to analyze the data in this study, including Open Coding, axial coding, and selective coding (Zhou et al., 2021). In the data analysis process, the researcher begins by making open coding, which is coding data to compile certain themes or categories. Followed by making axial coding, namely the results of open coding are analyzed to make it a focus or core phenomenon (Yonefendi et al., 2018). The final stage is to make selective coding, link the themes or categories that have been linked to axial coding, and describe and collaborate with theory. The process of the stages of data analysis is illustrated in Figure 1.

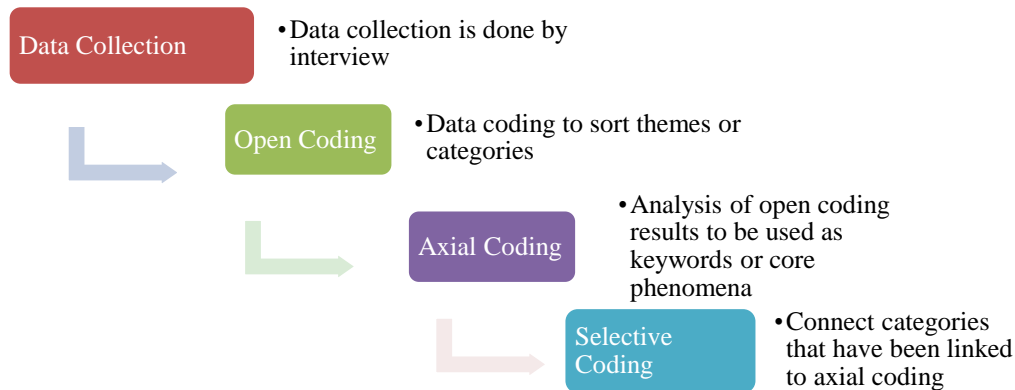


Figure 1. Data Analysis Stages

RESULTS AND DISCUSSION

Nature of Knowing Origin So, Know Holding on to One

This expression can also be interpreted as "whoever knows himself, then knows his Lord" which means to know oneself is one way to know God. In Malay culture, adhere to religious teachings so that life should be in accordance with the teachings of Shari'a.

...I teach my children as humans we must know who our God is, because we are humans who live by religion so it is very important for life so we must instill obedience to all orders and prohibitions imposed by religion...(interview quote NS, 14 April 2023).

As a human being who lives by religion, of course he believes in Allah, knows Allah by living life according to religious teachings and Shari'a. The Malay culture, which has strong Islamic nuances, certainly teaches to obey religion. Not only teaching to be obedient to God. However, religion also teaches to maintain relationships between fellow beings.

...the religion of Islam is beautiful, yes, it not only teaches to fear Allah but also teaches its followers to maintain relations between brothers and sisters and that is included in obedience to

their Lord, because they carry out Allah's commands...(In interview excerpt, 14 April 2023).

One of the most important things in culture is religious or religious values, where this element is believed to be a way of life, namely a belief in the form of the chosen religion. Ethnic differences do not make us different because each tribe adheres to religious values. Based on the results of the interviews with the five research informants above, it shows that parenting is related to the upbringing of Malay culture through local wisdom values as explained in Tunjuk Teaching and the Malay spirit in children by instilling piety values such as the sentence "know as long as you are, know how to stick to one".

Know-Return Nature

If we live to remember, we should know that we will return the favor, especially to our parents. In Malay culture, someone who is kind to others will become a title and memory in the memory of the person who received the favor even though the person who was kind is gone. In fact, being kind to someone and remembering someone's kindness are important things in Malay culture.

...I always say to my children that in life we must always remember the kindness of others to us, especially to be devoted to our parents, even

though we cannot replace what our parents have given us, but if we are kind to them life will be calm, So we have to instill this trait in our children, how to keep remembering people's kindness, don't be someone who doesn't remember people's kindness...(Interview quote NS, 14 April 2023).

...for me it is mandatory to obey my parents, there is no difference from every ethnicity or religion to disobey my parents...I always set an example for my children to obey their parents...respect to elders...yes I taught it since childhood so they remember if they are big for it... (quoted from IN interview, 14 April 2023).

The attitude of respect for elders is very important for the Malay community, parents used to always tell their children to respect their elders, not only that Malay culture in every culture definitely teaches them to look after their elders. Based on the results of the interview above, respect for parents is one of the important characteristics. Every ethnic group teaches to respect and submit to elders, especially parents. The Malay people uphold the etiquette of behaving toward their parents, as the elders used to say "whoever obeys their parents, is safe in this world".

Self-Knowing Nature is Stupid

Self-awareness in associating is important so that we can place ourselves in a position according to our own abilities. So that we are aware of all the shortcomings and weaknesses of ourselves. Malay elders say: "the worst Malays are Malays who are ignorant and ignorant".

... in different ethnic marriages there must be many differences... my husband and I are more open minded. (interview excerpt NS, April 14, 2023).

...disputes in educating children... like when teaching independent children, there are of course differences, but we don't mind, we just have to find a middle way.... Yes, later it will flow on its own what is the right way for children.... (quoted from IN interview, 14 April 2023).

Each tribe certainly has its own way of raising children, but each tribe certainly has similarities. To find out how and what are the similarities. if reviewed based on the questions above, which are in accordance with the core values of the Indonesian ethnoparenting model which can be interpreted as a form of mutual respect for the differences and uniqueness of each individual.

Nature of Self-Knowledge

When we socialize with the environment, low attitude is important for us to have. We should not have an arrogant attitude with why that has happened, because by being arrogant we can create distance in socializing.

...an example of a humble attitude is when my child can play with his peers and does not discriminate against anyone wanting to play with... (interview excerpt, NS, 14 April 2023).

...if I see a humble attitude there, it's not difficult for me to say excuse me if I pass in front of an older person, want to apologize if I'm wrong, thank you if I get something and want to share it with others, whoever it is if he can... (excerpt from interview EN, 14 April 2023)

IN revealed that if someone respects others, it is also easy to be respected. Expressing the word sorry, thank you, excuse me is one way to respect others in a simple way. Based on the results of interviews conducted by researchers with parents with different ethnicities, it was found that parents think humility is something that is important to teach their children.

Nature of Life Holds Trust

Life should be honest and straight or it is also said "speak straight speak the truth". The nature of holding the trust is one of the commendable and responsible traits. The Malay people really believe in the importance of living by holding on to the mandate because it includes being honest and responsible. Honesty can create good relations between people and create a sense of responsibility.

...this is one of the things that I warn my child the most because he tends to be forgetful...we are parents who keep reminding our children to keep remembering messages...in the past, when I was given a message from my parents, I kept forgetting it, I got angry, yes, even though Now I'm not angry, but I'll advise if someone sends a message, don't forget, if you can, deliver it right away.... (excerpt of NS interview, 14 April 2023).

NS revealed that instilling Trustworthiness in children is very important. Trustworthiness can also make children honest and responsible for what is given to them. Being honest can help a person become a person who can be trusted. With this attitude, it certainly makes children behave in sportsmanship, be responsible for what is given to them (Utami, 2013).

... nowadays it's really less to look for people who can be trusted... my husband and I always tell my children that life has to be honest if you're not honest then people won't believe us... we need to be honest there's no problem wherever we are... for now my child I always say what he does when he's outside the house. I hope that in the future, no one will hide it from me or his father... (quoted from IN interview, 14 April 2023).

Based on the results of the interviews above, it shows that for mothers and fathers, the nature of being trustworthy and honest is one of the most important traits and must be instilled as early as possible, as the old people used to say, to be admired and trusted. In addition, in Malay culture, it is very important to have trustworthiness, so teaching children to be trustworthy is very important.

Sun-Defying Properties

A person who never gives up (tough) is a character who does not feel weak against something that happens, is steadfast in facing adversity, is independent in life and tries, is not afraid to face challenges, dares to face death and is willing to sacrifice for what is right. For the

Malay people, this trait can make a person a person who works hard, is diligent and diligent.

...we don't have any differences in teaching children the same... ...if I see my child when he's already playing don't be disturbed he won't be bothered, what's more when he plays there's no fear sometimes I'm horrified to see him when he loses playing with his friends he can playing until finally winning doesn't want to give up on him... I as a parent am of course proud that my child has the courage to never give up as a parent. I just have to see how my child will be... (interview quote NS, 15 April 2023).

... my son, when he is playing with his friends, is very enthusiastic, sometimes when he plays, he fights or sometimes he falls, he doesn't cry. In the past, how can you win, don't want to give up, huh? So far, there's no difference between me and his father. I'm slowly teaching my son that when playing normally, there are winners and losers, but he said if my brother can win, why not, so I let it go I'm monitoring... (excerpt from IN interview, April 14, 2023).

Never giving up also reflects a positive spirit, self-confidence, and resilience in facing challenges. People who have an unyielding nature don't let failure or adversity get in the way of achieving their goals. They remain optimistic, persevere, and look for ways to overcome obstacles with creativity and persistence.

The nature of thrifty and careful

If we want to live in peace, we should be careful in making decisions and not follow momentary desires. As the old people used to say, "knows that saving lives counts, is wise in calculating time, carefully looks at profits and losses". In association, we should not follow momentary desires and wander in actions (Thamrin, 2018). Based on the results of the interviews it can be concluded.

...yes, small children, how do you know it's like that...slowly now, my husband and I are teaching children to think about what they need.... I teach them to be willing to save if there is

something they want... yes, even though later I will add it, at least they want to save money and know not to spend extravagantly if they have money, they have to pay close attention to whether what they buy is really useful or not... (quote from interview NR, 14 April 2023).

...sometimes it took them a long time to decide...in the beginning I gave them what they wanted, but how come the more they understood the more they didn't know okay finally I taught them how to save if they wanted something, right at the moment they opened a savings account and they could buy whatever they wanted they want to use their own money from there. I see that my

child always has considerations if he wants something... ask me or his father if he wants to buy... (quote from IN interview, 14 April 2023).

Based on the results of the interview above, the meaning of thrifty and conscientiousness in the teaching of Malay culture involves an attitude of respect for God's blessings, self-control, good quality work, and strong self-esteem. These two traits also help build an attitude of discipline, responsibility, and sustainability in everyday life.

Based on the research results, it can be concluded that the respondents grouped the research points structurally.

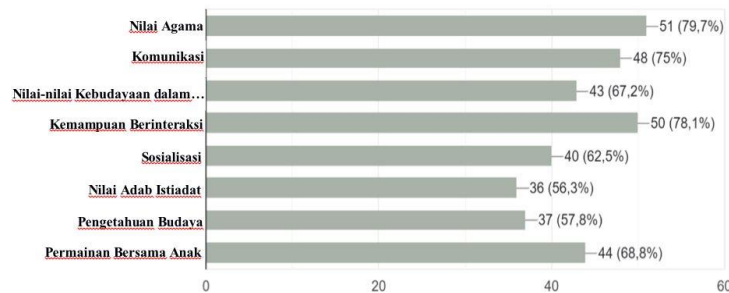


Figure 2 Thematic Analysis of Cultural Ethnoparenting in the Transmigration Area of Bukit Payung Village

As explained in the graphic diagram of cultural ethnoparenting in the transmigration area. Parenting applied by people of different ethnicities there are differences between families. However, in this study found similarities that lie in the values contained and become the main values in the process of parenting. This study shows that the parenting style applied to mixed-ethnic families for children does not matter which tribe is more dominant because each tribe has similarities in teaching cultural values. However, when it comes to teaching practice, they have the same perception.

Based on the results of the research, it was discovered how to raise children in the transmigration area of Bukit Payung village where parents have different ethnicities. It's important to have open and honest communication between parents to discuss cultural differences and how

that can impact parenting. Discuss values, traditions, and expectations that may differ between parents. This can help identify points of commonality and find ways to reach a mutually respectful agreement.

Understanding and appreciation is an effort to understand the cultural background of each parent and respect the values they inherit. Furthermore, Ana Mardiana et al., (2021) explained that teaching children about their culture in a positive and inclusive way can help children understand and respect cultural differences. Adopt the best values from two different cultures as an identification of good and relevant values from both parent cultures, and adopt these values in child rearing. This allows children to benefit from the richness of different cultures.

CONCLUSIONS AND RECOMMENDATION

Parents carry out the upbringing of Malay culture through the oral traditions of the Malay community, namely showing Malay teachings to children according to the description of Twenty-Five Characters. This is evident in how parents know children's behavior in accordance with the teachings given by parents to children. The existence of ethnic differences is not a problem for them to teach cultural values to children. This can be seen from the absence of which tribe is more dominant because each tribe has similarities in teaching cultural values. Parents are more flexible about the culture that is taught to children. For the mother or father of each party's culture is not the main thing that must be strictly maintained, this can be seen from how children are brought up with any customs according to their environment. Even so, parents still introduce language, habits, concepts of prohibition or pamali, and so on.

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*Research : How Do Faculty Members in
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Evaluate Good Research in Tourism and
Hospitality ?*