

# *The Role of Sundanese Parents in Ciptarasa-Ciptagelar Community on Ethnoparenting*

**Marina Trie Ramadhany Gunawan**  
Early Childhood Education  
STAI Sabili Bandung, Indonesia  
[marina.trie@staisabili.sc.id](mailto:marina.trie@staisabili.sc.id)

**Irfan Ansori**  
Research and Development Division  
SEAMEO CECCEP  
[Irfan.ansori@seameo-ccccep.org](mailto:Irfan.ansori@seameo-ccccep.org)

**Fatima Rahma**  
Research and Development Division  
SEAMEO CECCEP  
[fatimarahmah@gmail.com](mailto:fatimarahmah@gmail.com)

**Abstract—** Parenting in early childhood is very dependent on the values of parenting given by parents. Parenting values are often full of culture and ethnicity from where the child's parents come from. The background of parenting values possessed by parents provides different parenting patterns and outcomes for each child. The parenting process certainly involves fathers and mothers who play quite a big role. This research aims to reveal and describe the role of fathers and mothers in Ethnoparenting in the Sundanese Ciptarasa Ciptagelar Tribe. The data findings in this research were obtained through qualitative research methods with an ethnographic focus approach. This research succeeded in showing that the role of fathers and mothers in Ethnoparenting in the Sundanese Ciptarasa Ciptagelar Tribe is that parents play a role in domestic work, parents also play a role in implementing children's obligations and rights, apart from that parents also play a role in parenting which teaches character education to children.

**Keyword:** *Ethnoparenting, Early Childhood, Parenting, Parent, Ciptagelar*

## **I. INTRODUCTION**

Parents are one of the most crucial roles in the process of caring for a child at home, especially early children. In the early age phase, parents' presence intensely influences the development of the child's life. Aligned with Marliani, et al (2020) which stated that one child's development, in order to grow healthily, need to be taught and stimulated by parents to be aware of the norms within the societal environment (Damayanti & Nasrul, 2020).

Parents who are always ready to be there for their children can build attachment with children for whenever the child needs reinforcement. Attachment that is successfully built by parents by continuing to be actively involved in the child's life process will foster a strong sense of trust and security in the child (Jones, Cassidy, & Shaver, 2015). This sense of trust and security will make an important contribution to the child's emotional and social life in the future when living within the community (Lestari, Sofia & Irzalinda, 2022; Anggraini and Haryono, 2016).

The active involvement of fathers and mothers with children can be established through the process of daily life wrapped in habits, customs and culture. Culture is inseparable from the process of parenting parents and children. This is because in culture there are values that are often used as a

benchmark for determining standards of good and bad, allowed or not allowed, to be right or wrong (Fitria, 2016; Sahithya, Manohari, & Vijaya, 2019).

Culture emerges when parents interact with children. The manifestation of culture can be seen in how parents form parenting patterns with children, as well as how parents see and position children in the parenting process. Parents conduct parenting depending on their own culture. Usually, this culture will differ from one parent to another because however, culture will definitely be influenced by beliefs, ways of life and customs adopted (Oltedal and Nygren, 2015; Maida, 2016; Matsumoto, 2018).

This is also the case with Sundanese parents. The Sundanese tribe in Indonesia can be represented through various regions. One of them is the Ciptarasa-Ciptagelar Sundanese Tribe. The parents of the Ciptarasa-Ciptagelar Sundanese Tribe have their own beliefs, customs and ancestral values. For example, there is still the practice of Paraji, parents strongly believe in 'pamali' and 'karuhun' and the existence of rituals, whether it is birth and 'rice harvest'. This is the basis of the parenting pattern used by the parents of the Ciptarasa-Ciptagelar Sundanese Tribe to their children.

Based on the discussion above, it is important to see how parenting patterns are based on ethnicity or tribe. This is useful to illustrate how parenting based on ethnicity will provide different results according to their respective ethnic backgrounds.

## II. METHODS

This research was conducted for approximately 1 year, with data collection for approximately two to three months in the field. Data were collected through observation techniques and collected through field note instruments.

In addition, when collecting data in the field, the researcher realized that the data obtained through the observation technique was still lacking. Deficiency in this case means that there are still many field notes that require further information from research sources. So the researcher decided to add data collection techniques, namely through open interview techniques to the sources. The sources of this research consisted of parents, children and tribal leaders in the Ciptarasa area, Ciptagelar.

The selection of the locus in the study was carried out using a purposive sampling method, filtered based on the criteria of this research, namely indigenous groups who have early childhood aged 0-3 years who carry out ethnic-based parenting practices (Sugiyono, 2008). Based on this selection method, the researchers determined the preliminary research population, namely the Sundanese Tribe with the research locus in the Ciptarasa Traditional Village area, Kasepuhan Ciptagelar. The participants in this study were 10 families who had children aged 0-3 years. Some of the families consisted of father and child, some consisted of father, mother and child, as well as father, mother, child and grandfather.

Table 3.1 Table of Observation Respondents (Parents and Children)

| No | Parent's Name | Role        | Child's Name | Child's Age      |
|----|---------------|-------------|--------------|------------------|
| 1  | AA            | Father      | DD           | 1 year 8 months  |
| 2  | CK            | Father      | EK           | 2 years 4 months |
|    | AH            | Mother      |              |                  |
| 3  | ND            | Father      | RF           | 3 months         |
|    | IN            | Mother      |              |                  |
| 4  | AT            | Father      | FD           | 6 months         |
|    | SK            | Mother      |              |                  |
| 5  | UD            | Father      | FT           | 2 years 4 months |
|    | OO            | Mother      |              |                  |
| 6  | EM            | Mother      | SL           | 1 year 1 month   |
| 7  | UJ            | Father      |              | 7 years          |
| 8  | ED            | Father      | AU           | 5 years          |
| 9  | OM            | Grandmother | TN           | 2 years          |
| 10 | Paraji        | Mother      | MM           |                  |

*\*To implement the research code of ethics, all names displayed in the research are pseudonyms.*

### Father and Mother's Role

#### Father and Mother in Domestic Work

Fathers in Ciptarasa Sundanese families have a significant role in the childcare process. Fathers in Sundanese families believe that the presence of fathers in the parenting process is very important. This is implied by the findings of the observation when the researcher observed Mr. ND putting his child to sleep in front of the house porch. Mr. ND put his child to sleep by placing his child on a cloth swing made on the porch of the house deliberately and suddenly. The swing is made from a sling, one side of which is tied to the fence and the other side is wrapped around the father's neck. The following is documentation of the results of observations in the field.

*Picture 1 Mr. ND putting his child to sleep*



The findings in the observation above show how the father tries to put his child to sleep by using his neck to wrap the swing cloth as the child's bed. In addition to the observations, the researcher strengthened these findings by conducting an interview with Mr. ND, the following are the results of the interview with Mr. ND,

*Pami pengasuhan mah, sarua keneh, contona teh mepende budak, ngayun-ngayun dina sarung kebat anu di gantungkeun di tihang rumah, nyanyi lalanihan, "Ayun ayun aming di ayun-ayun"*

*dina sampling" (bulak balik), sampe si budak kapereuman. (Parenting is the same, for example, putting the child to bed, swinging in a sarong hung on a pole, singing "ayun-ayun aming, daiyun-ayun dina sampling" until the child falls asleep.). (Pak ND)*

The interview results show the same thing, the father tries to put his child to sleep by singing a song repeatedly so that the child can fall asleep. The parenting process carried out by Mr. ND can have a considerable long-term influence on the development and life of children (Novela, 2019). The child will grow into an individual who is attached to the father figure and can build respect out of reluctance rather than fear or pressure. Thus, good traits in the father can be imitated by children voluntarily because they feel that the father is a model figure who deserves to be emulated. This also strengthens the assumption that the task of caring for and even putting children to bed is not a task that can only be done by mothers, but a father can also carry out and carry out this task.

Contrary to the widespread stereotype in Indonesian society that men are considered strong enough and often labeled as rough (Gunawan & Yulindrasari, 2020), that they cannot be given roles that are considered gentle such as caring for or putting children to bed. Although natural tasks such as breastfeeding and giving birth are only owned by a woman or a mother, the findings in the field notes and interview transcripts above show that caring for and putting children to bed are not natural tasks that can only be done by a mother. Even a father can also carry out these domestic duties. Domestic tasks are often referred to as domestic work, which is work or activities related to the household, such as washing clothes, cooking, sweeping the house, washing dishes, ironing, or similar activities including caring for children (Yuwanto, 2014). This domestic work often will be attached to women only, this is because women are often considered unable to contribute actively to work outside the home, so women are more suitable to be given work limited to inside the home (Tuwu, 2018).

But even so, there are still certain roles or parts that must be done by women or mothers, and cannot be done by men or fathers. Household activities related to "rice", an item considered sacred in the Ciptarasa-Ciptagelar region, must be carried out by women or mothers. Women or mothers in this case must also be considered "holy", meaning that they are not in the menstrual period and have cleaned their bodies first before carrying out activities related to "rice". As the results of observations and interviews below,

*".....Ibu-ibu akan mandi bareng, bebersih, di WC dekat pak sekdes, sebelum masak, saat akan masak, saat akan membuat nasi, yang membersihkan juga harus bersih dari segalanya, tidak boleh yang sedang halangan, jadi disini mah yang harus di jaga jiwa dan zakat. Jadi zakat mah, ka negara iya, ke abah iya gitu..." (Bu YY)*

*".....The women will take a shower together, clean up, in the toilet near the village head, before cooking, when they are going to cook, when they are going to make rice, those who clean up must also be clean from everything, they cannot be obstructed, so here we must keep our soul and almsgiving. So alms giving for the state and also to abah..." (Mrs. YY)*

This thought may also be related to the concept of mother who is often considered a very important figure in the eyes of God and is the central figure in a family (Fisaria & Wulandarib, 2020; Lubis & Harahap, 2021). So that something sacred and holy in this case, namely "rice" in the Ciptarasa-Ciptagelar Sundanese Tribe, must be 'taken care of' and 'held' by a mother.

### **Obligations and Rights of the Child**

Children in the Ciptarasa Ciptagelar Sundanese Tribe are embedded with an obligation that is considered a hereditary identity by parents. This obligation is given implicitly by parents in the midst

of caring for children, through conversation or when giving advice. As the findings of the observation to Mrs. MM are as follows,

*“Tapi kalau minat dan bakat ini berhubungan dengan keluarnya seseorang (anak) dari desa adat, maka untuk anak laki-laki sebaiknya jangan, kalau anak perempuan nantinya akan dibawa oleh suaminya, maka mangga wae. Kalau lelaki mah bisa mencari, perempuannya nanti yang ditarik kesini.” (Bu MM)*

*“If interests and talents are related to the exit of a person (child) from the traditional village, then for boys it is not recommended, but if the girl will be taken by her husband, then go ahead. The man can look for it, and the woman will be drawn here.” (Mrs. MM)*

Mrs. MM's remarks above show how the parents of the Ciptarasa-Ciptagelar Sundanese Tribe actually pinned the obligation for boys to remain in the traditional village and not go out to other villages or other traditional villages. As research conducted by Prawening & Aprida (2021) shows that the existence of habits that form a culture of parenting in the family makes the family culture. So that for generations this obligation is remembered and felt by the children of the Ciptarasa-Ciptagelar Sundanese Tribe. This illustrates that boys inevitably have to live in the traditional village if they are married. Boys may be considered as one of the spearheads of the successor of tradition and culture in the traditional village as children in the Batak Tribe (Simamora, 2017).

Although the children of the Ciptarasa-Ciptagelar Sundanese Tribe are obliged by their parents, this study also found that fathers also have a role in efforts to implement children's rights at home. As found in the interview with Mr. AA in the Ciptarasa-Ciptagelar Sundanese Tribe, parents in the Ciptarasa-Ciptagelar area have never told their children to become a certain profession or figure, but parental control is still evident in parenting in the Ciptarasa-Ciptagelar area, one of which is related to the message that children should never forget Ciptagelar customs. As the following interview findings show,

Orang tua membebaskan, namun harus menjaga aturan-aturan disini..... Masalah bakat bebas mau inginnnya apa saja, asalkan tidak lupa dengan adat di Ciptagelar (Pak AA)

Parents are flexible, but must maintain the rules here..... They are free to want for whatever, as long as you don't forget the customs in Ciptagelar (Mr. AA)

Mr. AA's statement in the interview above shows how the father tries to provide opportunities for freedom to the child. This shows the potential for the realization of children's rights in the home. Fathers realize that every child should have the opportunity to express and realize their wishes (Law on Child Protection Article 23 and Article 24 of 2002). In this case, the father's attitude of giving freedom to children to choose "what they want to be" illustrates that the father opens opportunities for children to exercise their rights as human beings in the midst of their existence in the family. This will be very beneficial and useful for the welfare and development of the child's personality in the future (Gunawan, 2020).

Fathers do not just let children go without direction. Fathers guide children by embedding the phrase "as long as they do not forget the Ciptagelar custom". This means that whatever the child wants to become in the future, the child has the right to determine but there are still ancestral values from where he comes from (which in this case is Ciptagelar), which the child must still pay attention to. This is a form of gratitude and respect for ancestral orders that the Sundanese Ciptarasa-Ciptagelar people believe is one way to keep their lives protected by their ancestors (Prabowo & Sudrajat, 2021; Nuh, 2013).



### Character Education

Fathers also play a role in instilling character values. As with Mr. ED who said that related to the attitudes and morals of the Sundanese Ciptarasa-Ciptagelar tribe, they certainly have characteristics

*“Nah beda dengan tradisi mengenai pekerjaan yang turun temurun, tradisi ini mah dibilang ada tapi ga ada, dibilang ga ada tapi ada. Orang tua bisa jadi anak, anak bisa jadi orang tua. Kalau yang sudah tau, sudah ikut tatanan aturan disini, sikap dan akhlaknya juga akan berbeda.” (Pak ED)*

*"This is different from traditions about work that have been passed down from generation to generation, this tradition is said to exist but does not exist, said to not exist but does exist. Parents can become children, children can become parents. If those who already know, have followed the rules here, their attitudes and morals will also be different." (Mr. ED)*

Parents of the Ciptarasa-Ciptagelar Sundanese Tribe teach character values through the traditional values of the Ciptarasa-Ciptagelar Sundanese Tribe. This is illustrated through the words of Mr. ED who said that if you follow the rules in Ciptarasa-Ciptagelar, then one's attitude and morals must be different. This means that his attitude and morals will follow the customary rules in Ciptarasa-Ciptagelar. In addition, Mr. ED also said, parents can become children, children can also become parents. This means that in terms of attitude and moral rules, it is not seen from age. Even if someone is a child, he can still teach attitudes and morals to others.

### III. CONCLUSION AND RECOMMENDATION

The parents of the Ciptarasa-Ciptagelar Sundanese Tribe also have a considerable share in ethnic-based parenting in children. This is illustrated by several findings in the field, namely parents who still apply gender stereotypes, parents who implied obligations in the parenting process, parents who potentially fulfill children's rights and parents who pay attention to adapt as one of the important components in parenting.

### REFERENCES

- Anggraini, H., & Haryono, S. E. (2016). Hubungan Kelekatan Dengan Kecerdasan Emosi Dan Penyesuaian Diri Pada Anak Usia Dini. *Jurnal pedagogi*, 2(3).
- Damayanti, E., & Nasrul, M. A. (2020). Capaian Perkembangan Fisik Motorik Dan Stimulasinya Pada Anak Usia 3-4 Tahun. *As-Sibyan: Jurnal Pendidikan Anak Usia Dini*, 5(2), 67-80.
- Fisaria, N., & Wulandarib, Y. (2020). Sosok ibu dalam puisi Bunda Airmata Karya MH Ainun Najib dan puisi Ibu karya Widji Tukul: suatu kajian sastra bandingan. *Jurnal Genre (Bahasa, Sastra, Dan Pembelajarannya)*, 2(1), 36-41.
- Fitria, N. (2016). Pola Asuh Orang Tua Dalam Mendidik Anak Usia Prasekolah Ditinjau Dari Aspek Budaya Lampung. *Jurnal Fokus Konseling*, 2(2).
- Gunawan, M. T. R. (2020, December). Children's Rights Urgention in Early Childhood Learning During at Home (Pandemic Covid-19). In *1st International Conference on Early Childhood Care Education and Parenting (ICECCEP 2019)* (pp. 99-104). Atlantis Press.

- Gunawan, M. T. R., & Yulindrasari, H. (2020, August). Building-Blocks: Children's Reflection on Gender. In *International Conference on Early Childhood Education and Parenting 2019 (ECEP 2019)* (pp. 170-173). Atlantis Press.
- Jones, J. D., Cassidy, J., & Shaver, P. R. (2015). Parents' self-reported attachment styles: A review of links with parenting behaviors, emotions, and cognitions. *Personality and Social Psychology Review*, 19(1), 44-76. <https://doi.org/10.1177/1088868314541858>.
- Lestari, E. A., Sofia, A., & Irzalinda, V. (2022). Pentingnya Kelekatan Ibu Membangun Kecerdasan Sosial Emosional Anak Usia 5–6 Tahun. *Jurnal Pendidikan Anak*, 8(1), 9-16.
- Lubis, M. S. A., & Harahap, H. S. (2021). Peranan Ibu sebagai Sekolah Pertama bagi Anak. *Jurnal Ilmu Pendidikan*, 2(1), 6-13.
- Maida, N. (2016). Pengasuhan anak dan budaya 3s (sipakatau, sipakainge dan sipakalebbi) di perkotaan. In *Prosiding Seminar Nasional Himpunan Sarjana Ilmu-ilmu Sosial* (Vol. 2, pp. 327-334).
- Marliani, R., Ramdani, Z., Nurany, P. N., Irawan, F. I., Ekawati, R., & Nur, G. Z. (2022). Pengaruh demografi keluarga dalam pengasuhan pertumbuhan dan perkembangan jiwa anak usia dini. *Jurnal Ilmu Keluarga & Konsumen*, 15(1), 39-50.
- Matsumoto, D. (2008). *Pengantar Psikologi Lintas Budaya* (2 ed.). Yogyakarta: Pustaka Belajar
- Nuh, N. M. (2013). Paham Keagamaan Lokal (Studi Kasus di Kasepuhan Ciptagelar). *Harmoni*, 12(3), 96-109.
- Olteidal, S., & Nygren, L. (2015). Local family definitions matter. *Journal of Comparative Social Work*, 10(1), 1-5. <https://doi.org/10.31265/jcsw.v10i1.119>.
- Prabowo, Y. B., & Sudrajat, S. (2021). Kearifan Lokal Kasepuhan Ciptagelar: Pertanian Sebagai Simbol Budaya & Keselarasan Alam. *Jurnal Adat dan Budaya Indonesia*, 3(1), 6-16.
- Sahithya, B. R., Manohari, S. M., & Vijaya, R. (2019). Parenting styles and its impact on children-a cross cultural review with a focus on India. *Mental Health, Religion and Culture*, 22(4), 357-383. <https://doi.org/10.1080/13674676.2019.1594178>
- Simamora, H. (2017). Perbedaan Tingkat Kecemasan antara Ayah Suku Batak Asli dan Perantauan yang tidak Memiliki Anak Laki-Laki (Doctoral dissertation, Universitas Medan Area).