Ethnographic Study of Parenting Patterna for Prental Period to 3 Years on Sundanese Communities in Kampung Pasir Kaler, Cigugur, Kuningan

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***Abstract*— Indonesia is a diverse country with a rich cultural heritage that influences its people's lifestyles, including parenting practices. However, it appears that modern parenting influences the bulk of parenting styles in Indonesia. The purpose of this study is to investigate the practice of prenatal care up to the age of 3 in the Sundanese community of Kampung Pasir Kaler in Kuningan, West Java. An ethnographic study was employed to reveal the facts pertaining to the aforementioned emphasis. Four pregnant women and three children aged 0 to 3 years old were involved in this study. They were selected by using the purposive sampling technique. Observation, interviews, and documentation were exerted to solicit the required data. The data analysis technique used data display, data reduction and conclusions from Milles and Huberman's interactive model of data analysis. The findings revealed that cultural based parenting was still performed in the Sundanese community of Kampung Pasir Kaler and that there was considerable cooperation among father, mother, and the community. Penance honing, *silih asah, silih asih, and silih asuh* are essential values in culture-based parenting that provide distinctiveness and a clearer perspective of parenting practices that exist among Sundanese people in Indonesia. This study adds ethnoparenting data for future studies, especially parenting culture in Indonesia.**

***Keywords:* culture-based Parenting, ethnographic studies, prenatal age-to 3 years**

I. INTRODUCTION

Nowadays, parenting has been a popular research issue in early childhood education, family science, and child development. However, the scope of parental measurement remains limited. Generally, measurements that focus on parenting styles and their relevance to child development are often used in Indonesian studies (Latifah et al., 2016; Mardiana, 2020). Parenting is generally acknowledged to be one of the variables that influence the process of child growth and development. According to Shanker, Blair, and Diamond (2008), interpersonal relationships, including parenting, can have an impact on children's growth anddevelopment. Furthermore, parenting is a process of becoming a parent (Brooks, 2011, p. 10). In this regard, parents behave as individuals who nourish, protect, and guide their children from birth to adulthood.

Gaspar and Matos (2017) also emphasize the importance of parental understanding about how to practice excellent parenting for children. Parents who have a favourable view of parenting techniques will have an impact on their children's subjective well-being as well as their mental health on a worldwide scale. Parents' knowledge and skills in accompanying children need to be properly facilitated, because this has an impact on children's growth and development (Yulian et al., 2021).

The parenting process has begun while the child is still in the womb. The prenatal stage, which lasts until the child is three years old, is a crucial period in parenting. According to research by Barlow and Coren (2017), a good parenting program for children aged 0-3 years helps reduce behavioural aberrations. Healthy children, especially at that age, will have excellent cognitive and learning abilities, influencing social, economic, physical, and cognitive outcomes (Pem, 2015). Furthermore, culture influences parenting techniques in their implementation, and parental parenting is frequently determined by cultural background (Sahithya et al., 2019).

The existence of a culture in a society has an impact on daily behaviour, mindset, and lifestyle. This begins from the way of life in the family and socializing with the community. For example, in the practice of parenting, parents develop their children to become individuals who adhere to the existing norms and are trusted by the community. According to Kresnawati (2021), physical, emotional, social, and cultural factors are all aspects of anthropology. One of the cultural preservations is found in the Cigugur village, Kuningan Regency. Kuningan Regency is one of the West Java regencies with beautiful landscapes. Mayasih City Forest, Cigugur Fish Pond, Cipari Archaeological Site are some examples of tourist attractions in Cigugur sub-district that focus on the beauty of the universe.

The implementation of Sundanese culture in daily life is an interesting element that is still carried out by the villagers of Cigugur, Kuningan Regency in order to preserve culture. In terms of art and culture, Sundanese traditions such as the Seren Taun ritual, Buyung Dance, Goong Renteng, and many more can be seen in the Cigugur sub-district. The Seren Taun ceremony is an expression of gratitude and prayer for the Sundanese people for the joys and hardships they have encountered, particularly in agriculture, in the previous year and the next. Seren Taun is held on the 22nd of the month of *Raya Agung*, which is the last month in the Sundanese calendar calculation. Furthermore, the life of the people in Cigugur village is closely related to Sundanese cosmology, where the people, despite religious heterogeneity, live side by side in harmony. Several previous studies have discussed parenting practices in the Sundanese community, such as parenting in the Sundanese, especially in Kampung Naga, West Java. (Rachmawati, 2017; Ruqayah, 2015), parenting of Cireunde community in maintaining local wisdom in the era of globalization (Rina dan Nurrachman, 2021) and strengthening culture in the Sundanese community (Sardin, 2021). Based on previous studies, no one has discussed the influence of culture on parenting (ethnoparenting), especially those that focus on children in the womb until the age of 3 years in Sundanese society.

Then, how is the picture of the cultural concept found in the care of the Sundanese community in the Pasir Kaler village, especially in child care from the womb to the age of 3 years? Based on the above background, the purpose of this study is to analyze the points of cultural concepts that can describe the culture-based parenting pattern for children from the time they are in the womb to the age of 3 years in the Sundanese community, Kampung PasirKaler.

I.1 The Nature of Parenting

Parenting is defined as the process of becoming a parent (Brooks, 2011:10). Parents are people who nurture, protect, and guide their children from birth to adulthood. Furthermore, Berns (2013:115) says that parenting entails making a series of decisions concerning children's socialization, the things parents will do to mold their children to be responsible and become part of the community, and also what will be done when a child has emotional problems such as weeping, being violent, lying, or having academic difficulties. Sarwar (2016) discovered that parenting techniques influence the development of behavior in children. According to Zakiyah (2015), the more frequently parents employ positive parenting approaches (showing affection and enforcing reasonable and consistent rules), the less frequently the child displays temper tantrums (whining, crying, and screaming). Thus, the parenting has a pivotal role in developing the behavior and the characteristic of child

I.2 Prenatal Care to 3 years

Parenting a child is a long process that begins before conception and continues until the childreaches independence. The production of quality resources is aided by optimal family care (Cheng et al., 2017). The prenatal period, also known as early development, is a period in which humans experience development for the first time. This phase happens within a mother's womb and lasts around 9 months and 10 days, or 270 days. This prenatal period is absolutely vital because at this time the humans begin the process of formation and numerous characteristics of development such as intelligence, personality, abilities, talents, and so on. Parenting is done throughout the prenatal period by eating healthier foods that affect the baby's nutrition, such as vegetables, fruits, and other essential nutrients. Mental health during pregnancy has a significant impact on fetal growth.

I.3 Culture-Based Parenting

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In Western cultures such as the United States, the expected parenting goals are independence, individualism, social assertiveness, self-confidence, and competence (Rubin & Chung, 2006). An authoritative parenting style is considered to be the most effective way to instill these ideals. On the other hand, traditional Asian families are culturally collectivist, emphasizing interdependence, conformity, emotional self-control, and humility. These Asiancultural norms result in deeply embedded family values, such as a strong sense of duty and orientation toward the family, as well as respect and obedience to parents and elders (Chao& Tseng, 2002; Fuligni, 2007).

Despite the fact that studies on parenting differences between Western and Asian cultures have been conducted, Western parenting concept is frequently employed to measure parenting in existing studies. As a result, fundamental values in family parenting practices could be overlooked. As a consequence, further research is required on the influence of culture on parenting practices in people who live and practice this culture, particularly in Indonesia. The results of research on cultural-based parenting in Indonesia have been carried out, such as the results of a study from Fransiska and Suparno (2019) which shows that parenting in Dayak culture applies an authoritative (authoritative) style that teaches about freedom to children but children are still responsible, then upbringing in Javanese culture puts forward cultural values from the previous generation, namely respect, harmony, behavior control, "*nrimo*" (acceptance), discipline, honesty, and "*tresno*" (love) (Etikawati et al., 2019), and parenting of Bugis culture which shows that parents teach their children to speak and behave that puts values and morality in interacting with each other (Istiana, 2014). This is due to the fact that parenting in the Sundanese community differs from parenting in other communities. As a result, these distinctive values are significant discoveries in character education that can have an impact on the development of Indonesian national identity.

II. METHODS

II.1 Design of the Research

This study employs a qualitative research method with an ethnographic approach. Creswell, (2014) defines qualitative research as a method for explaining and understanding the meaning that individuals and groups have about social problems or individual difficulties. In the context of this study, the researcher attempts to describe the existing parenting habits. According to Knoblauch (2005), the ethnographic focus is distinguished by the short duration of field visits. Furthermore, Denzin and Lincoln (2011) argue that ethnographic research can represent social and cultural life in social interactions as a natural environment, with the objective of describing the phenomena that occur.

II.2 Subjects and Setting of the Research

Purposive sampling was utilized in this study, with specific criteria applied in accordance with the research objective. Pregnant mothers and children aged 0 to 3 years are the criteria used. Due to time constraints and research subjects who meet the criteria, the subjects of this study were four pregnant women and three children aged0 to 3 years old from the Sundanese community of Kampung Pasir Kaler. The setting of the research is in Kampung Pasir Kaler, Cigugur Village, Kuningan Regency, West Java. The study was conducted for about two months, from the beginning of July 2021 until the end of August 2021.

II.3 Procedure of the Research

This research procedure is generally carried out in four stages, namely the pre-field stage, implementation, data analysis, and report writing. The pre-research stage begins with an application to the Sundanese inhabitants of Kampung Pasir Kaler for permission. The initial observation of the study to gather research volunteers that satisfies the requirements is the next stage of implementation.

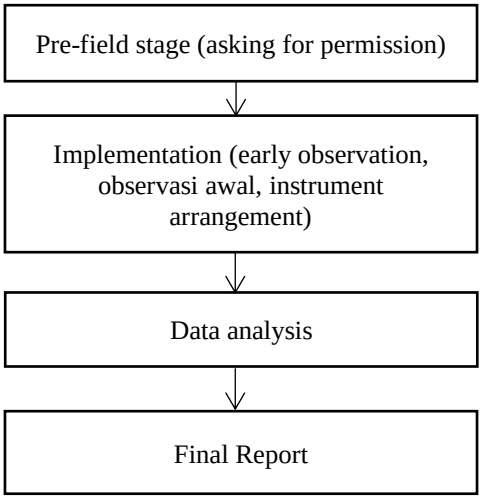


Figure 1. Tahap pelaksanaan prosedur penelitian

The following stage is the preparation of research instruments,which is accomplished in collaboration with the team and the Southeast Asian Minister of Education Organization Center for Early Childhood Care Education and Parenting (SEAMEO CECCEP). In addition, for two months, direct observation in the field was carried out. The third stage is data analysis, which is achieved through team discussion to reduce the amount of data that has been presented.

II.4 Data Collection and Analysis Techniques

Data was gathered by direct observation, participant observation, in-depth interviews, and the gathering of various parenting records. Informant and study subject interviews were conducted using an unstructured interview approach and an informal technique, as well as inductive data analysis. Furthermore, the outcomes of qualitative research prioritize meaningover generality. Meanwhile, the sources of data for this research include the cultural community, such as community leaders, traditional leaders, local communities, and the culture of the people of Kampung Pasir Kaler. Data analysis was performed prior to entering the field or preparatory research, during the field, and after the field. Data analysis is more focused throughout the field phase, along with data collecting, and the consequence of researchers' engagement in the field is data connected to the research topic. Data analysis begins with reading, examining, and analyzing data by using the interactive model of data analysis as proposed by Miles and Huberman (2014), which include 1) data collection; 2) data display; 3) data reduction; and 4) drawing conclusions (verification).

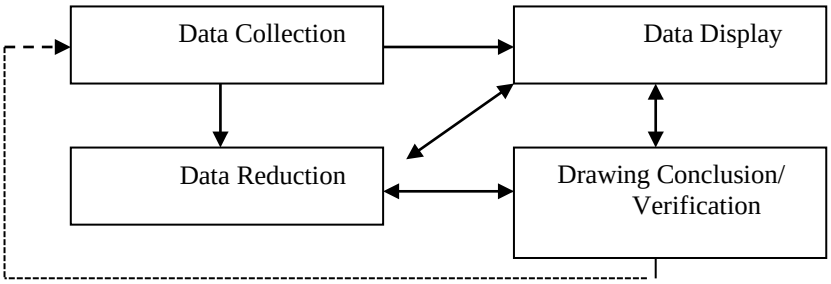


Figure 1.Miles et al. (2014, p.33) Interactive Model of Data Analysis

III. RESULTS AND DISCUSSION

III.1 Cosmology

The Sundanese community in the Kampung Pasir Kaler still strongly believes in the powerof nature. People have quite a life guide that claims if they are respectful to nature, nature will do the same for them by producing abundant harvests. Children are also taught from a young age to care for plants and the surroundings around them as a kind of respect for nature. This is consistent with Nichiren Daishonin's (Wilujeng, 2014) belief that the universeis always related to its significance for human life. From this perspective, the cosmos is frequently referred to as the environment. The hymn Sampurasun, which is frequently sung, conveys one form of societal obedience to God and nature.

As per the findings of interviews and an analysis of the meaning of the song Sampurasun, this song is an expression of human gratitude to God for all the blessings bestowed. Because the universe is also a creation of God, humanity must always care for and improve nature. Humans must constantly show respect to their parents (mother and father). Hopefully,humans will be able to take care of this wonderful world because it is a gift from God Almighty. This is consistent with Marlia's (2014) opinions in an article about humans' need to bring far more advantages to the natural environment. Consequently, the significance of being a human being who contributes multiple advantages not only to fellow humans but also to God's other creatures.

III.2 Philosophy of Human Development

Based on the findings of observations and interviews, there are numerous key themes that highlight the Sundanese people of Kampung Pasir Kaler's efforts to develop human identity. Firstly, individuals in Kampung Pasir Kaler are still accustomed to utilizing Sundanese in their daily lives, as well as when parents communicate with their children. This is implemented so that children can remain to master and pass on the Sundanese language fromgeneration to generation. In this instance, the mother's role as an agent who has the first opportunity to engage with and introduce language to children is fundamental. The most essential symbolic part of culture is language. Culture as a consequence of people's creativity, which is not a biological heritage, can learn the social standards that are recognized in society through the process of transmitting culture from one generation to the next. As according Haviland (1999), symbolic language is the basis on which human culture is created (Kustiyarini, 2017).

Second, in the process of naming children, the residents of Kampung Pasir Kelir absolutely cede to the elders. This is done so that the child will have a decent name and will meet the necessary expectations in the future. As evidenced by this, the bond between the community and traditional elders is still very much intertwined. Furthermore, the majority of children's names in Kampung Pasir Kelir are still inspired by the Sundanese language such as Cinde and Ujang, Cinde can be interpreted as a silk flower and is used for a girl's name, whileUjang can be interpreted as a boy. This shows how names can become a distinguishing feature or identity for the residents of Kampung Pasir Kaler.

Thirdly, the residents of Kampung Pasir Kaler have acquired a high level of tolerance even though they embrace different religions. Apart from displaying respect for the religion practiced, the strong attitude of mutual cooperation among residents demonstrates other aspects. When there are inhabitants who build houses, neighbouring fathers participate in theconstruction of the house, and the role of mothers assists in the preparation of food or cooking. Human development can be evident in the close ties that exist within the community, and in the participation of local citizens in assisting one another. This is similar to Abdullah's (2007) view that the key to the success of the community lies in the awareness of the community for whom the development is carried out and in the active involvement or participation of the community in supporting various ongoing development processes. In thiscase, the community in Pasir Kaler village has implemented it into an activity that is beneficial for the public interest.

III.3 Spirituality

Residents in Kampung Pasir Kaler are accustomed to religious variety because the community as a whole consists of more than one religion. Despite their diverse religions, they live in unity and serenity. This is evidenced by the absence of religiously driven conflicts in the region. Parents expose their children to variety at a young age through living socially with neighbours of many religions. According to Cahyaningrum, Sudaryanti, and Purwanto (2017), religious principles such as respect for one another, respect for the rights and obligations of others, tolerance, and living in harmony with various religions must be fostered from a young age. Another way mothers or parents introduce spirituality to their children at a young age is through songs that they frequently sing as a sort of spiritual growth for the Sundanese indigenous people in Kampung Pasir Kaler. A mother believes thatthe song is more acceptable to utilize as a medium for introducing religion because it is enjoyable and simple for children to follow. According to Qomarudin (2017), the singing method is one of the methods that children like because they tend to be active and bring a cheerful and happy atmosphere. Children are taught the rituals and attitudes associated witha prayer from a young age. Furthermore, before the age of 17, children are taught religion based on their parents' beliefs, but after the age of 17, children are free to embrace various religions.

III.4 Community Trust in Nature and the Environment Management

One of the manifestations of the Sundanese community's belief in nature can be seen in the livelihoods of the respondents, namely farmers and dairy farmers. This proves that people stand to profit from the existence of nature and other creatures in their daily lives. The warm interaction between humans and nature can also be seen in the village surroundings, which isdelightful because practically every house has plants that are well-cared for. Starting with ornamental plants such as various types of flowers, medicinal plants, and fruits, people also keep pets like dogs, despite the fact that dogs are considered unclean creatures to eat. Meanwhile, other animals are allowed, such as chickens, cows, goats, and pigs. Cattle and pig farms were also discovered at the research location.

This is similar to the findings of a study by Asmani as cited in (Ary Kristiyani, 2014, p. 253- 254) states one of the five main character values that must be instilled from an early age isthe relationship with the environment, where environmental awareness is cultivated byprotecting the surrounding environment and not causing natural damage to the environment. Protecting nature or creating a positive relationship with nature is a habit that parents model for their children from an early age, such as inviting youngsters to meticulously water the plants at home or bringing children to their parents' workplaces, such as cattle farms.

III.5 Parenting Traditions

III.5.1 Parenting during Pregnancy

The parenting process is carried out by parents from the time the child is conceived until the child is born and grows. Parents, particularly mothers in the Sundanese village of Kampung Pasir Kaler, have recognized their children's dietary and health needs when they were in the womb by consulting a midwife or hospital. According to the findings of the interviews,moms utilize social media as a medium to provide insight into the demands of their children's growth and development. This is similar to Siwi's (Goni, Laoh, and Pangemanan, 2013:5) research, which found that a mother's level of nutrition awareness is directly associated with nutrition fulfilment in pregnant women. On the other hand, there are various taboos and suggestions for parents to follow during pregnancy. Parents are not permitted to sit in front of the door, while parents are advised to dress carefully, eat on small plates, maintain good behavior, and multiply prayers. This is tied to the local community's trusted practices and culture, such as eating on a tiny plate so that their child is born with a size that is not too big to ease the birth process. Furthermore, it is intended that the infant born have a lovely face and healthy body in order to keep a neat appearance.

III.5.2 Child Care for Children Aged 0 to 3 Years

Several diverse cultures will greet the birth of a child, such as *opatty dinten* (a ritual 40 days after the birth of a child), which is carried out with *maras* activities, namely cutting the child's hair, and *tanggai*, which is cutting the nails of a newborn infant, and *dilibakan nganggo kembang tujuh rupi dilebetan koin*, which is bathing the baby with seven different kinds of flowers with coins inserted in its water. All of these rituals are supposed to bring thenewborn baby blessings in the future. All of these series aim to remove inborn hair, uterine nails, and purify the child from the rest of the congenital while the child is still being conceived, followed by a combined prayer led by the elders to ask God Almighty's blessing. However, despite the presence of traditional culture, parents' understanding of the value of parenting has improved. Based on the results of the interviews, it is obvious that parents recognize the importance of nutrition and children's health. This can be observed in the awareness of parents, especially mothers, who are pregnant on a regular basis, to check their contents at the midwife and public health center (Puskesmas).

III.6 The Roles of Fathers and Mothers in Parenting

Based on observations and interviews, the roles of fathers and mothers in parenting appear tobe balanced. Both parents provide positive support during the parenting process, particularly in providing character education to children. It is also for fathers and mothers to show affection and pay attention to their children. The closeness of children who are equally bonded to both their father and mother demonstrates this. Giving children attention has an impact on their development, one of which can encourage self-confidence in children (Fabiani & Krisnani, 2020). Furthermore, strong parental cooperation in parenting will affectand form the child's personality or character for the better. According to Rakhmawati (2015),a decent and successful father and mother who complement each other can establish a harmonic and wealthy family. In terms of parental involvement, mothers have higher motivational beliefs, in the context of life than fathers (Hernawati & Herawati, 2020).

Fathers and mothers in Kampung Pasir Kelir work well together in giving care and supervision to children, particularly in the division of time in carrying out the parenting duty.This is because father and mother work at different times. Because most husbands inKampung Pasir Kelir have to work, the children spend more time with their mothers when their fathers are at work. However, this could be anticipated because, in generally, the fathersin Kampung Pasir Kaler work close to home, especially on a cattle farm, or there are also as traders and farmers, so they can return home early in the afternoon or evening to interact with their wives and children.

III.7 The Role of the Community in Child Care

Through Paseban and Atikan Park, the community provides a place for its residents to learn more about Sundanese culture. The findings reveal that children are accustomed to socializing in the midst of the surrounding community from an early age through playing together at diverse age levels. The children develop a sense of affection for one another as a result of these activities. They care for and cherish each other despite the fact that they are not siblings but rather house neighbors. Similarly, the mothers there treat the youngsters around them as if they were their own. According to a study by Ditha Prasanti and Dinda Rakhma Fitriani (2018), the process of establishing the character of early childhood begins with the family, then moves on to schools and communities, and finally to early childhood. This indicates the importance of the role of the community or community in providing assistance for child care.

III.8 Study of Mythology

Some mythological influences can still be detected in the Sundanese people's lives in Pasir Kaler. They claim that the herbs offered by nature may cure diseases and protect them from spirits. The Banglay plant is one of them. Banglay is a medicinal plant with a unique fragrance that helps freshen the nose. People use Banglay as an alternative medicine to treat illnesses in children such as fever or flu. They blend Banglay with onions and coconut oil before applying it to the body of a sick child. According to Rosyadi (2015), local wisdom or traditional wisdom is knowledge that is unique to a particular society or culture and has grown over time as a result of the reciprocal relationships between the community and its environment. As a result, it is possible to conclude that the use of traditional medicines derived from nature is an example of a positive relationship between society and nature.

III.9 Common Values derived from Indonesian culture

The inhabitants of Kampung Pasir Kaler believe that their children are the Lord's provision. According to Purwanti and Sapriya (2017), the Sundanese are people who adhere to ancestral beliefs, such as traditional ceremonies, and who socially value *gotong royong* in establishing communal cohesion. This is evident through the community's beliefs and practices. They believe that if both parents are decent, their children would behave well. Therefore, they prepare before marriage, namely by choosing a proper partner. Other things that can be seen are: *gotong royong* attitude (like building a house together and assisting each other), *tolong-menolong* (parents look after each other's children when they play, evenif they are not their own children), *kasih sayang (*children are taught to love their friends or family and to have good manners from an early age), and *sopan santun* (children are taught to receive and give with the right hand, thanking and apologizing). From the habits and activities of the people of Kampung Kelir, it can be concluded that common values based on Indonesian culture have been developed from generation to generation in the people of Kampung Kelir so that they can play a pivotal role in the development of an Indonesian society with character and identity.

IV. CONCLUSION AND RECOMMENDATION

According to the findings of the investigation into culture-based parenting in the Sunda PasirKaler community, there are distinct Sundanese cultural values that are part of the community's way of life. These distinct values emerge from various dimensional studies, such as the cosmological dimension, the philosophical dimension of human development,the spiritual dimension, the community belief dimension in managing nature and the environment, the dimension of parenting traditions, the dimensions of fathers' and mothers' roles in parenting, the mythological dimension, the community dimension, and dimensions of general values based on Indonesian culture. In the cosmological dimension, it demonstrates that nature and humanity have positive relations. It is demonstrated in the dimension of human development philosophy that parents educate their children from an early age by being equipped with the cultivation of character qualities that are promoted by the community, such as *sopan santun* (civility), *kasih sayang* (compassion), and *gotong royong* (mutual cooperation). In the spiritual dimension, it demonstrates that children are introduced to and habituated to the customs of community worship from a young age. The dimension of community belief in managing nature and the environment outlines how children are taught from a young age to care for the environment or plants, beginning with their own backyard. In terms of parenting traditions, it demonstrates that parenting is carried out from the prenatal period to the age of three. Furthermore, a positive cooperative relationship was discovered in the aspects of fathers' and mothers' roles in parenting. Community participation in providing education for children, for example, is extremely visible in society. Meanwhile, the mythological dimension demonstrates that the reciprocal connection between humans and nature has a positive impact, as seen by the use of traditional remedies to treat various diseases. It was discovered that *gotong royong*, *tolong – menolong*, *kasih sayang*, *and sopan santun* are the key stimuli of character education in society in the dimension of general values (common values) based on Indonesian culture thatplay a role in the development of Indonesian society with character and identity.

This research contributes to existing knowledge of parenting patterns based on culture by providing parenting practice from the prenatal period to 3 years of age of the child. Given that this research was conducted during the Corona virus pandemic, the duration of the studywas limited, and researchers were only in the field for one month, it is strongly expected to conduct further studies working deeply on the implementation of parenting practice based onculture.

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