



Madura Ethnoparenting Between Tradition and Progress: A Critical Review by Teachers of Islamic-Based Early Childhood Education Institutions

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ABSTRACT

Child-rearing in the modern era faces significant challenges due to social and cultural changes. This study aims to examine the sustainability of child-rearing culture in Madura, specifically at TK ABA Socah, Bangkalan. The research employed a qualitative field-based approach, involving teachers at TK ABA Socah, Bangkalan as research subjects. Data were collected through in-depth interviews and documentation, then analyzed using the Miles and Huberman model, which includes data reduction, data display, and conclusion drawing. The validity of the data was ensured through source and technique triangulation. The findings indicate that parenting patterns in Madura have undergone a transformation from a strict and authoritarian approach to a more humanistic and dialogic method. However, values such as discipline, respect for parents, and a strong emphasis on religious aspects remain preserved. This shift aligns with the growing awareness of children's rights and the negative psychological impacts of authoritarian parenting. Efforts to preserve Madurese parenting culture are carried out through the early instillation of spiritual values, the introduction of traditional livelihoods, and the use of the Madurese language. Key factors supporting the sustainability of this parenting model include the role of parents, the social environment, and committed educators who uphold local values. These research findings can serve as a foundation for developing early childhood education curricula that integrate local cultural elements with more adaptive parenting approaches. Further research is recommended to compare Madurese ethnoparenting practices with those of other cultures to better understand evolving parenting models in the modern era.

INTRODUCTION

Child-rearing is a fundamental aspect of individual development, particularly in the context of early childhood education. Each region has distinct parenting patterns shaped by its unique culture and traditions passed down through generations. Likewise, every family adopts different parenting styles (Latif & Christine, 2021). Several factors—such as cultural values (Miranti et al., 2022; Rozie et al., 2022), and socioeconomic status (Haniyah et al., 2022) influence how parents and educators provide appropriate care and upbringing.

In Madura, particularly at TK ABA Socah in Bangkalan, parenting practices are still heavily influenced by ethnoparenting values rooted in local traditions. Ethnoparenting refers to a child-rearing pattern based on local wisdom inherited across generations (L. Rachmawati & Rudiyanto, 2018; Y. Rachmawati, 2020a). In the Madurese context, this form of parenting is deeply shaped by religious norms, values of independence, and obedience to parents and the community (Fitroh et al., 2025).

However, amidst modernization and technological advancement, the implementation of ethnoparenting in Islamic educational settings faces numerous challenges. Teachers at TK ABA Socah confront a dilemma: on the one hand, they seek to preserve Madurese parenting traditions grounded in Islamic and local cultural values; on the other, they must respond to the demand for modern, adaptive, and flexible educational methods.

Previous research has discussed ethnoparenting as a form of culturally-based parenting (Andriani & Rachmawati, 2022; Eti Nurhayati et al., 2024), yet a research gap remains in understanding how traditional Madurese parenting patterns (Amilia Febrian Mufarrohah & Raden Rachmy Diana, 2024) are adapted by teachers within Islamic educational environments—especially in the face of evolving societal contexts. Most prior studies have focused primarily on the role of parents in implementing ethnoparenting, while the role of teachers in aligning tradition with modern educational practices remains underexplored.

Therefore, this study aims to fill that gap by examining how teachers at TK ABA Socah bridge Madurese ethnoparenting practices with the demands of contemporary education. The novelty of this study lies in its in-depth exploration of how educators adapt ethnoparenting within an Islamic-based educational environment. It not only highlights tradition-based parenting patterns but also analyzes adaptation strategies employed to address modernization challenges.

Thus, this research is expected to contribute to the development of educational policies that are more inclusive of local cultural values without disregarding the imperatives of globalization. In doing so, this study offers a comprehensive exploration of the sustainability of parenting culture, the preservation of traditional practices, and the supporting factors that ensure the continued relevance of cultural child-rearing values.

METHODS

This study employed a qualitative research method as outlined by Bogdan and Biklen, consisting of both library research and empirical field research (Bogdan & Biklen, 2007). Qualitative research is grounded in the constructivist paradigm of knowledge (Emzir, 2015), aiming to explore various perspectives relevant to the focus of this study. The approach used is a case study, which involves investigating and understanding an event or phenomenon by collecting a wide range of relevant information (Louis et al., 2018). The subjects of this study are teachers who teach at TK ABA Socah, Bangkalan. The data collection techniques used in this study include interviews and documentation. In-depth interviews were conducted with teachers at TK ABA Socah to gain deeper insights into ethnoparenting practices in Madura.

Documentation was used to archive various cultural parenting activities in the region. Data analysis in this study followed the Miles and Huberman model, which consists of three

main components: Data reduction, which involves simplifying, selecting, and focusing data obtained from observations, interviews, and documentation; Data display, which organizes the data into descriptive narratives or matrices to facilitate understanding and further analysis; and Conclusion drawing, which interprets the analyzed data to identify patterns, meanings, and conclusions relevant to the study's objectives (Sugiyono, 2017).

RESULT

The Sustainability of Parenting Culture in Madura: Between Tradition and Transformation

The child-rearing culture in Madura, known as *ethnoparenting*, has undergone a significant shift in response to changing times. According to three interviewees, parenting patterns that were once characterized by strictness and rigidity are now beginning to transform. One respondent, identified as O, stated, *"Parenting in Madura used to be stricter, but now it has started to become less so."* This statement indicates a transformation in parenting practices in Madura, where traditional authoritarian values are gradually being relaxed under the influence of modernization and globalization.

A second interviewee, identified as N, added, *"Some aspects are still practiced, and some are not."* This highlights that not all elements of traditional Madurese parenting culture have been abandoned. Certain values and practices are still preserved because they are considered relevant and beneficial, while others have been left behind as they no longer align with today's social and cultural contexts. For example, values such as discipline and respect for parents continue to be upheld, but overly authoritarian or harsh parenting methods are increasingly avoided.

Meanwhile, another respondent, identified as U, emphasized, *"The emphasis on religious values is still maintained today, but the harsh parenting style is no longer practiced in some cases."* This statement underscores how Islamic religious values remain a foundational aspect of child-rearing in Madura. Values such as piety, honesty, and responsibility are still instilled in children, even though the methods used are now gentler than in the past. This illustrates the effort of the Madurese community to maintain a balance between preserving their cultural and religious identity and adopting more humanistic parenting approaches that align with contemporary developments.

This shift in parenting culture is influenced by globalization, modernization, and a growing awareness of children's rights. Like many other societies, the people of Madura are beginning to recognize that overly harsh parenting can negatively impact children's psychological and emotional development. As a result, they are moving toward more compassionate and dialogical approaches, while still preserving the core values passed down through generations.

Nevertheless, challenges remain. On the one hand, the Madurese community seeks to uphold its cultural identity and noble values. On the other hand, they must adapt to modern demands that call for more inclusive and child-friendly parenting approaches. This process is not easy, as it requires a delicate balance between preserving tradition and embracing change.

Efforts to Preserve Parenting Culture in Madura

Respondent O explained that one of the key efforts in preserving Madurese parenting culture is by *"instilling spirituality from an early age, introducing livelihoods by taking children to the sea or rice fields, familiarizing them with traditional foods and traditional clothing."* Instilling spiritual values from a young age is a fundamental aspect of child-rearing in Madura. This reflects the deep influence of Islam in Madurese society, where

children are taught to understand and embody religious values such as piety, honesty, and responsibility. In addition, introducing traditional livelihoods—such as fishing or farming—aims to cultivate appreciation and respect for the work that sustains the local community. By involving children in daily activities, parents not only teach practical skills but also foster a sense of responsibility and independence.

Respondent N added that efforts to preserve parenting culture are also carried out by *“applying strict parenting, but not beyond acceptable limits.”* This statement illustrates that while Madurese society is gradually moving away from overly authoritarian parenting practices, they still maintain a firm and disciplined approach. The goal is to shape children into resilient and self-reliant individuals without compromising their emotional well-being. This approach reflects a balance between preserving traditional values and adopting more humanistic parenting methods.

Meanwhile, respondent U emphasized the importance of *“teaching religious values and promoting the use of the Madurese language.”* Religious values, particularly those rooted in Islamic teachings, remain a central pillar in child-rearing in Madura. Parents actively instill these values through daily practices such as encouraging children to pray in congregation, read the Qur’an, and participate in religious activities. Furthermore, the use of the Madurese language in everyday life is another significant effort to preserve cultural identity. The Madurese language functions not only as a means of communication but also as a vehicle for transmitting values, local wisdom, and traditional stories across generations.

These efforts demonstrate that the people of Madura are not merely trying to preserve their parenting culture but are also adapting it to meet the demands of the present day. They recognize that some traditional practices may no longer be relevant to the current social context, yet core values such as spirituality, discipline, and cultural respect continue to be upheld. As a result, Madurese parenting culture not only survives but also evolves—creating a harmonious integration of tradition and modernity.

Support for the Sustainability of Parenting Culture in Madura

Respondent O emphasized that *“religious values and parental motivation play a major role in preserving parenting culture.”* Religious values, especially those rooted in Islamic teachings, have long served as the foundation of daily life in Madurese society. These values are not only taught theoretically but also practiced in everyday routines. For example, parents teach their children to perform congregational prayers, read the Qur’an, and behave in accordance with religious teachings. Moreover, the motivation of parents to pass down cultural and religious values to their children is a key factor. Madurese parents demonstrate a strong awareness of the importance of preserving their cultural and religious identity, and they actively strive to instill these values from an early age. This indicates that religious values and the active role of parents are not just forms of support, but rather, they serve as the driving force in sustaining the parenting culture.

Respondent N added that *“parents and the surrounding environment support the sustainability of the culture.”* This statement highlights the critical role of the social environment in maintaining the continuity of parenting traditions. In Madura, both family and community environments have a significant influence on child-rearing practices. Parents are not solely responsible for raising their children at home; they also collaborate with the surrounding community—including neighbors, teachers, and local leaders—to ensure that cultural and religious values are upheld. For instance, children are taught to respect elders, participate in communal activities, and maintain good relationships with neighbors. Such a supportive environment creates a conducive ecosystem for raising children who are deeply rooted in cultural values.

Meanwhile, respondent U pointed out the importance of *"human resources who continue to uphold cultural traditions."* Human resources in this context refer to parents, teachers, and community leaders who play a crucial role in preserving Madurese parenting culture. These individuals act as key agents in teaching, practicing, and passing down cultural values to future generations. For example, parents who continue to use the Madurese language in everyday communication, teachers who integrate local values into educational curricula, and community leaders who organize cultural activities such as traditional ceremonies or local festivals. The presence of committed human resources ensures that Madurese parenting culture will not disappear, even in the face of modernization challenges.

DISCUSSION

The findings of this study indicate that parenting patterns in Madura, which were previously characterized by strictness and rigidity, are now undergoing transformation. Nevertheless, core values such as discipline, respect for parents, and an emphasis on religious principles remain firmly upheld. This shift is influenced by globalization, modernization, and the growing awareness of children's rights. However, the Madurese community continues to strive for a balance between preserving tradition and adopting more humanistic parenting approaches that align with contemporary demands.

According to respondent O, *"Parenting in Madura used to be stricter, but now it has started to lessen."* This statement suggests a shift from authoritarian parenting toward a gentler, more dialogical approach. This aligns with global research findings, which indicate that authoritarian parenting can negatively impact a child's psychological and emotional development (Baumrind, 2013). In contrast, more democratic and responsive parenting styles have been shown to support healthier socio-emotional development in children (Darling & Steinberg, 1993).

Respondent N added, *"Some aspects are still practiced, while others are not."* This reflects the selective adaptation of traditional practices in the Madurese community. Values such as discipline and respect for parents continue to be preserved, whereas overly harsh parenting methods are being phased out. This phenomenon illustrates cultural adaptation, where societies retain practices deemed relevant while discarding those no longer suitable for the current social context (Berry, 1992).

Meanwhile, respondent U emphasized, *"The emphasis on religious values is still practiced today, but harsh parenting methods are no longer widely used."* Religious values—particularly those rooted in Islamic teachings—remain the cornerstone of parenting in Madura. This finding supports research by Saroglou, which highlights the significant role religion plays in shaping parenting values and practices (Saroglou, 2011). In Madura, values such as piety, honesty, and responsibility are instilled through daily religious practices like congregational prayer and reading the Qur'an.

Efforts to preserve Madurese parenting culture are carried out through various means, including the early instillation of spiritual values, the introduction of traditional livelihoods, and the use of the Madurese language. Respondent O explained that *"instilling spirituality from a young age, introducing traditional livelihoods by taking children to the sea or rice fields, introducing traditional foods, and traditional clothing"* are key strategies for maintaining parenting culture. The emphasis on early spiritual education reflects the deep Islamic influence in Madurese life. This is consistent with research by Park & Peterson, which shows that instilling spiritual and moral values early in life contributes to the development of children with strong character and integrity (Pearce & Lundquist Denton, 2011).

Furthermore, the introduction of traditional livelihoods, such as fishing or farming, aims to instill a sense of love and appreciation for the work that sustains the Madurese community. These practices not only provide children with practical skills but also foster responsibility and independence. This aligns with research by Lancy, which suggests that involving children in daily activities enhances their autonomy and sense of responsibility (Lancy, 2015).

Respondent N added that efforts to preserve parenting culture are also carried out by *"using a strict parenting style, but without going to extremes."* This approach reflects a balance between maintaining traditional values and adopting more humanistic parenting methods. This finding is consistent with research by Gershoff et al., which shows that firm yet loving parenting approaches can support optimal child development (Gershoff et al., 2018).

Meanwhile, respondent U emphasized the importance of *"teaching religious values and promoting the use of the Madurese language."* The use of the Madurese language in everyday life functions not only as a means of communication but also as a vehicle for transmitting values, local wisdom, and traditional stories across generations. This aligns with research by Fishman, which found that the use of local languages can be an effective tool for preserving culture and local identity (Fishman, 2013).

Support for the sustainability of parenting culture in Madura involves the active roles of parents, the social environment, and committed human resources dedicated to maintaining tradition. Respondent O stressed that *"religious values and parental motivation play a crucial role in preserving parenting culture."* Religious values—particularly those rooted in Islamic teachings—have become a foundational element of life in the Madurese community. This finding is consistent with research by Pearce & Denton, which demonstrates that religious values can serve as a powerful source of motivation for parents in raising their children (Pearce & Lundquist Denton, 2011).

Respondent N further stated that *"parents and the community support the sustainability of the culture."* The social environment—including family, neighbors, and community leaders—plays an essential role in shaping parenting practices. This is in line with Bronfenbrenner's ecological theory, which highlights how social environments significantly influence child development (Bronfenbrenner, 1981).

Meanwhile, respondent U highlighted the importance of *"human resources who continue to uphold cultural traditions."* Human resources, such as parents, teachers, and community figures, play a crucial role in preserving Madurese parenting culture. This finding corresponds with Bandura's research, which shows that role models can significantly influence the behaviors and values adopted by future generations (Bandura, 2014).

CONCLUSION

As the findings of this study suggest, the Madurese community is currently in the process of balancing the preservation of its cultural identity and noble values with the growing need for more modern and child-friendly parenting approaches. Parenting culture in Madura is not merely being preserved but is also evolving dynamically in response to the changing times. Support from parents, the social environment, and committed human resources plays a crucial role in ensuring the sustainability of this culture. Religious values—particularly those rooted in Islam—remain the fundamental foundation, while the surrounding environment creates a supportive ecosystem for children to grow up with strong cultural values. These findings imply the need for educational and outreach programs targeting parents and the broader community, highlighting the importance of integrating traditional values with modern and child-centered parenting practices. Future research is recommended to explore more deeply

the impact of cultural parenting transformations on child development, as well as the role of technology and media in shaping parenting patterns in Madura.

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