

## Parenting Based On Cultural Values of the Muyu Tribe in Tanah Merah

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### Abstract

This study aims to find out about parenting done by parents of the Muyu tribe and to find out the supporting and inhibiting factors in parenting based on cultural values of the Muyu tribe in Tanah Merah. This study uses a qualitative approach, in which the researcher describes a problem found in the field and in depth with existing theories. Source of data obtained from six informants, four main informants and two supporting informants. Data collection techniques in this study used interviews, document analysis, and documentation. The data analysis technique in this study is the interactive model proposed by Miles and Huberman with 4 stages, namely data collection, data reduction, data presentation, and drawing conclusions. The results of the study show that the parenting style applied to the Muyu tribal family uses two mixtures style parenting that is democratic parenting patterns and pattern parenting authoritarian with prioritizing religious values as the foundation in children's lives and also naming cultural values to their children. Supporting factors namely: 1). Family. 2). Environment. 3). Culture. 4). Economy. 5). Religion. The inhibiting factors in parenting based on the cultural values of the Muyu tribe are 1). Parenting background. 2). Parent education. 3). Economic status. 4 other u). foreign culture / suc culture. 5). Technology.

### How to cite

## INTRODUCTION

Education has always been the basis of all efforts to achieve something, starting from the time a child is born until the end of his life. Primary education is first obtained by children starting from the family environment and their parents. Education for a child is one of his needs for the future. The first education that children receive at the beginning of their life comes from the family, especially parents, where the education provided can be in the form of parenting, attitude or behavior displayed by parents towards children in everyday life. Parents are expected to be able to apply parenting patterns that can develop all aspects of early childhood development, both cognitive, physical motor, language, arts and morals as early as possible. Erikson argues that human development goes through psychosocial stages and these developmental stages continue until the human dies (Wulan Adiarti, 2012).

United Children's Fund *Education Specialist* Nations - Nations (UNICEF) Indonesia, Nugroho Indra W, said globally there are 175 million child age early No own access to service education child age early (PAUD). Amount This equivalent half from amount population child age preschool, here become problem and it happened before the existence of the covid-1 pandemic (Aga, 2020). Nutritional health problems child every parent should too understand about good nutrition for child to child grow flower child walk optimally. Problem protection anka from violence. kindly national problem very many children happened in Indonesia following a number of problems that is nutrition bad become necessary problem get attention and handling hurry up and be work main government and state, based on prevalence data toddler not enough nutrition according to the weight indicator in Indonesia in 2010 showed 4.9 Indonesian toddlers were less nutrition from amount population child age early 0-4 years of 21,571,500 (Davit Setyawan, 2014) . neglect child become problem serious and be phenomenon continuing iceberg \_ point trend increase. need right foster child divorce become problem scramble right foster child. Marriage rate early childhood in Indonesia is very high ie reached 34.5% with amount number 2.5 million marriages partner per year. Violence in the environment education , the environment should be become place that can give comfort for child it turns out Not yet fully right . Access education and quality of human resources are not evenly, access education every area Still become constraint in realize quality education and Taran

between student (Davit Setyawan, 2014) . Problems in related care with mark culture that is wedding different ethnic group make child must learn two cultures different , marriage different religions, cultures foreign or another tribe entered the territory with The culture is very influential culture local , technologist.

The Muyu tribe is one of the tribes in Papua who inhabit the area around the Muyu River which is located to the northeast of Merauke. The language used is Muyu. There are two initial estimates of the emergence of the term "Muyu, first It is estimated that it appeared at the same time as the entry of the Catholic Mission brought by the Dutch priest Petrus Hoeboer, in 1933 (May, 2016) . Second, it is thought that the term "Muyu" arose because local residents called the Kao River in the west and Fly in the east with the term "ok Mui" or "Sungai Mui" to the Dutch. The mention was eventually changed to Muyu. The Muyu people also refer to themselves as "Kati". that is, a real human being. For the Muyu people, the family is the most important social and economic unit. The nuclear family consists of a man, wife and children. Various forms of life of the Muyu people show the important role of the nuclear family, the Muyu family lives socially among other families, and helps each other among human beings .

I chose the Muyu Tribe or muyu culture in my research for several reasons as *First* , the Muyu tribe is the first tribe to know religion compared to the five tribes in Boven Digoel. *Second* , the Muyu tribe is known as a hardworking tribe, and prioritizes education for their children. *Third* , The culture of the Muyu tribe is the culture that is most well known throughout the land of the island of Papua (such as the danda traditional dance, the traditional "sago sep" dance and the Muyu tribe's belief that Tamot believes in the spirits of the dead). *Fourth* , the researcher himself comes from the Muyu tribe , so the researcher wants to raise the culture of the Muyu tribe, especially in early childhood care in the Muyu people.

Parenting is an important human experience that can change a person's emotional, social, intellectual (Sari, 2013). Care or parenting can be interpreted as everything that includes what should be done by parents, in carrying out their duties, and responsibility for the development of children. (Purnama & Hidayati, 2020). Johnston is of the view that good parenting will stimulate the child's strengths in social situations so that the child can find himself (Musi & Amal, 2010). Parenting is closely related to the ability of a family and support or community in terms of providing

attention, time and support to meet the physical, mental and social needs of children. (Rakhmawati, 2015). Parenting is an important factor in the life of children, Parenting has an important role and is often used as a major determinant in research in the field of family science and child development. (Etikawati et al., 2019).

Authoritarian parenting style Authoritarian *parenting style* is parents who provide certain limits and strict rules for their children, but have low verbal communication. Parents want their children to accept whatever they say without explaining why those behaviors have to be done and avoided, they want their children to follow them unquestioningly, certain rules must be followed only because the children are told to do so. (Mukarromah et al., 2020) . Parenting with this style is restrictive and punitive, parents are not cooperative, apply rigid rules, make a lot of demands on children without giving children the opportunity to express their opinions. This places parents as the center and in control because parents exercise strict control over their children. Children raised in authoritarian families tend to feel depressed, and according to them, they are unable to control themselves. (Lidyasari, 2013) .

Permissive parenting style (*Permissive parenting style*). Permissive parenting emphasizes self-expression and self-regulation of children. Permissive parents make some rules and allow their children to monitor their activities as much as possible. Parenting with this style is less concerned about their children, pays less attention, releases control over children, and allows children to do whatever they want without the involvement of parents to direct them. Parents do less evaluation and control of children's behavior. Parents always follow the wishes of children. Most parents apply permissive parenting to educate based on excessive pity for children so that children tend to depend on their parents (Mukarromah et al., 2020) . So that the characteristics of this parenting pattern will form a child's behavior profile such as: being impulsive and aggressive, likes to rebel, lack of self-confidence and self-control, unclear direction in life, and low achievement.

Democratic parenting style (*authoritative parenting style*) authoritative style of parenting encourages children to be free but still provides limits and controls their actions. The existence of a warm and encouraging parental attitude to children, and free two-way communication make children more socially aware and responsible. Democratic parenting style is the best parenting style. On style parenting parents are cooperative

and encourage children to be independent but still provide limits and control over children's actions. Parents have broad opportunities to influence children in the early years of development, opportunities to always encourage and facilitate children's morals, as a whole or intact (Mukarromah et al., 2020) . So that the characteristics of this parenting pattern will form a child's behavior profile such as having self-confidence, be friendly, able to control yourself (*self-control*), be polite, willing to cooperate, have a high curiosity, have a clear purpose or direction in life .

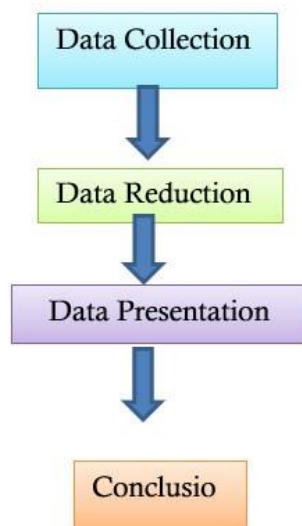
Cultural values are seen as important values that guide the life of a group or community (Musi & Amal, 2010) . Cultural values (ethics, rules, recipes, customary laws) are very important in the life of the community as local residents so that they are traditionally passed down or passed down from generation to generation (Rumansara, 2015) . According to Koentjaraningrat, cultural values consist of conceptions that live in the minds of citizens regarding things that they consider very noble. (Jember, 2018) . Value according to Alo Liliweri 2009 is an important concept in culture because values guide humans to determine whether something is permissible or not permissible (Liliweri, 2009, in Azeharie et al., 2019) . In social life, cultural values can be integrated and passed down from the younger generation through the family and the surrounding community. (Iskhaq et al., 2021) . Harkness & Super 2002 says culture is an object of concern in childcare, ( Andriani & Rachmawati, 2022) According to Potter and Samovar (Indriani & Mulyana, 2021) cultural values will define which behavior is important and which should be avoided. Based on the description above, it can be concluded that cultural values are a determining factor in our lives, and cultural values are also the result of one person's interactions with other people and cultural values also create a new culture in a pattern of parenting in an area and parenting produces culture in a culture in raising children. children .

Study This aim For to find out early childhood care in the Muyu people, to know the supporting factors in Muyu tribal cultural value-based parenting, to find out the inhibiting factors in Muyu tribal cultural value-based parenting .

## RESEARCH METHODS

Approach research used in study This use method qualitative. Sugiyono (2010: 15) explains that the qualitative research method is a research method based on the philosophy of positivism, used to examine the condition of natural objects.

According to Sugiyono (2016: 14) that qualitative research is often called a naturalistic research method because the research is carried out in natural conditions (natural settings). In study This the subject there are 6 people consisting from 4 parents original ethnic group Muyu who has child ages 0-6 years, and have level education 2 SMA, and 2 S1. 2 parents ethnic group Muyu, 1 person is chairman elema ethnic group Muyu, 1 is the only parent ethnic group muyu. Study This do it start from 01 April-10 May 2022 in the village of unity land red Boven Digoel Regency. Data collection techniques are researchers use that is interviews, documents, documentation. Techniques data analysis using theory Miles and Huberman. Data Validity Techniques use triangulation source and triangulation time.



**Chart 1.** Flow of Data Analysis

The four stages were carried out continuously during the research. In the first stage of the researcher collect data from six sources who have been interviewed , second reducing the data that has been collected from six sources to ensure that the data is fully collected and valid, then in the third stage the researcher presents the data arranged in a relationship pattern so that it is easy to understand from the results of data collection and data reduction, after that in the fourth stage the researcher provides conclusions from the results of the existing data.

## RESULTS AND DISCUSSION

### Parenting Based on Cultural Values Ethnic group Muyu

Based on results from research that has done style care applied to children age early insi-

de \_ family ethnic group muyu in Tanah Merah City Unity Village, Boven Digoel Regency use style combined parenting between style parenting *Authoritative* ( Democratic ) and *Authoritarian* ( authoritarian ) applied by parents in parenting children them . Parenting style Authoritative encourage children to be free but still place limits and control their actions. Parents with this parenting style still supervise their children whether they are playing at home or outside home and time play with friends his usual age done at noon or afternoon. parents with style parenting behave rational by giving an explanation to the child about what is meant by the rules that have been made and parents tend to direct children to comply with the rules that have been made with self-awareness in children. On the other hand, parents are smart about what the child's needs and thoughts are, and is always behave warm and full love unfortunately, parents also make themselves as role models for children so that children can follow attitude, and behavior of their parents, parents are realistic about children's abilities, of style parenting authoritarian parenting style (Authoritarian parenting style) parents ethnic group muyu more to firm in educate children and educate with method rude to children like give punishment physical in children who do error like pinch, hit child with rattan and pitched hard on kids . The results of this study are in accordance with the theory of *Elizaberth B. Hurlock* 1999 with aspects of the two parenting styles that are seen in the results of this study as follows: parents give freedom to children to choose and take action, and remain under supervision. Parents make themselves as role models for children. Parents are realistic about children's abilities. Parents are warm and try to guide the child. Parents provide an explanation of the impact of good and bad actions. Parents make rules in the house and outside the home (children's daily schedule of eating hours, study hours, playing hours and sleeping hours, etc.). Not having patience when children make mistakes. Parents give harsh punishments (say harsh, harsh tone).

In One family ethnic group muyu use two combinations style parenting that is parenting democratic and authoritarian in nurture and educate children they like parents still liberate children they in do activity What just However still they monitor it example let they play with Friend peer they However usually There is something the stuff that was contested and it happened fight between parents children direct separate them and ordered they request Sorry One each other. parents ethnic group muyu too often be a

model or role model for her children in matter kindness, parents ethnic group muyu often under children they follow various activity spirituality in the church nor environment they stay such as worship at church, environmental worship, worship rosary, and do activity pilgrimage spiritual Goa Maria, parents also teach they For life Afraid will God and always be a full person love to Who only and always help people in trouble in his life. parents ethnic group muyu is very firm to her children especially in matter education, and also discipline , the child who violates rule or oppose will be legal with hit child with wood or broom or scold child .

The role and function of the family really helps children in their growth both physically and mentally, so children really need good care from their parents in the process of becoming adults. According to Martin Luther (1483-15460) family is the most important agent in determining children's education, if parents can set a good example and role model for their children, then the child's attitude will not be much different from his parents. (Rakhmawati, 2015) or vice versa if parents have bad attitudes and actions, then their children will also be the same, as there is a saying fruit does not fall from the tree.

Based on the socio-cultural approach, the family functions as following and appropriate with results research that has done following a number of functions performed by parents \_ ethnic group muyu on the ground red as following : First Biological Function , Biologically, the family is a place to meet basic needs such as clothing, food and shelter for their children. According to education expert William (Megawangi 2003 in (Rakhmawati, 2015) the family is the earliest (Primary) and effective place to carry out the functions of the departments of health, education and welfare. In this case, parents must meet the needs of children such as providing adequate housing for children, feeding children nutritious food, balancing vegetables and fruit for children's nutrition and health, applying children to maintain children's personal hygiene. Second The function of education in the family is the first experience of childhood, ensuring the emotional life of children, instilling the basis of moral education, providing the basis of social education, laying the foundations of religious education for children. For the muyu people, education is very important for their children, and they also teach their children manners. Third Religious Function, parents are required to introduce, guide, set an example and involve religious teachings, and religious behavior in children, as a family should

carry out various ways of worship such as taking children to church and teaching children to pray. The Fourth Function of Socialization, at the beginning humans are born not social in the sense that they do not have the ability to interact with other people, one's experience is obtained from various opportunities and experiences associating with people in their environment, such as parents, siblings, peers, and other people. other adults. Parents are required to prepare children to become good members of society. Fifth Economic Function This function shows that the family is an economic unit, activities in the economic function are related to earning a living. In the family the father is the head of the family and provides for the needs of his children and wife. With jobs with various professions that are done by a father. However, in this day and age, a wife or mother also participates fairly in finding and earning money, in order to help and complete the fulfillment of family needs. Sixth The function of recreation in family upbringing must also function to provide a sense of comfort, peace for the soul and a peaceful atmosphere in the family. According to Megawangi, 2003:12 in Rakhmawati, 2015) . The way the parents of the Muyu Tribe carry out this function is in a simple way, such as harvesting or harvesting vegetables, fruit which they plant with their family in the garden, graves together while talking and joking, and even when eating there is a lot of talk, especially funny things. who just flow and always laugh together with family members, there are also times when watching together like watching funny movies will laugh together.

#### **Planting Muyu Tribe Cultural Values in Up-bringing**

The culture of the Muyu Tribe is a living culture that grows and develops among the Muyu people, this culture grows and develops continuously. In its development, the culture of the Muyu tribe itself consists of belief systems, livelihoods, arts, language, kinship, food, and customs. Every region in Indonesia is unique in preserving its regional culture. Cultural values are important values that guide the life of a group or community (Musi & Amal, 2010) . Cultural values or life values are very important to be instilled or taught to early childhood in the process of parenting in the family. Informant 1: Cultural values are the habits that we carry out (IU.01.PT) Informant 2: Cultural values are traditions that must be preserved (IU.02.MT) Informant 3: Cultural values are values that we teach to children -children like religious values, manners, responsibility, independence, and our habits in our lives (IU.03.IG)

Informant 4: Cultural values are values that govern our lives, or carry out those values values or customs that have been given to us by our parents (IU.04.YW) Informant 5: Cultural values and customs through daily life practices (IP.05.CB) Informant 6: Cultural values are customs in the culture of the Muyu Tribe or Tribe -other tribes have culture and customs (IP.06.PW)

Based on the results of these interviews, it can be concluded that cultural values are values that regulate human life on this earth, and also values originating from the cultural values of an area, especially the culture of the Muyu Tribe. continuously by a group, the culture of the Muyu Tribe is also formed from the habits of our parents and these habits are passed on to their children and grandchildren continuously. A culture will be formed from habits that are carried out continuously and periodically (Charles Duhigg, 2012 in Prawening & Aprida, 2021) .

The Muyu tribe calls themselves Kati or real humans, real humans, hard workers in working to find food, because according to the Dutch, the Muyu people are the smartest than other tribes on this continent or what is now Boven Digoel. The real human or Kati is a human who lives with love and peace between nature, humans and the creator.

Informant 5: Humans who live with love, peace, honesty, a sense of responsibility, hard work, helping each other to become true human beings have conditions and are perfected by traditional marriage religion (kokoro gibson), land of birth (okmin land), recognition mistakes (nakwarri), eating pork pamali (awet kakbari), traditional cremation (yawat kon yembino) prosperous families (kon buru kanburu), death (kombirimon) so these are the seven customary laws that apply, but now religion dominates so it's a bit rarely done by the Muyu Tribe (IP.05.CB) Informant 6: Humans who live in love in brotherhood (IP.06.PW).

Based on the results of interviews that the culture of the Muyu Tribe was very strong and thick in ancient times before religion entered the Muyu Tribe they lived their lives by seven customary laws, namely traditional marriage or now church marriage, land of birth or place of birth, confession of guilt or now it is called in the confessional catholic church, eating pemali meat or for men who want to be men The Muyu tribe must eat pork pemali so they can become real men until now it is still done for men who have faith and courage, meat This pig cannot be eaten by women and men who do not follow the conditions, traditional confirmation or currently in the Catholic Church, namely the reception of the

sacrament of Confirmation, a prosperous family is a family that lives in full simplicity but is still happy, and has enough to eat, drink, or now a happy life is living in the love of God .

N values in life always parents they apply in life personal they that is what is instilled in their children and becomes a guide in carrying out this life. And all these values are also regulated or taught in religious values so that children become good and virtuous individuals. The parents of the Muyu Tribe also have values that are instilled in them in living this life or become a guide for their life, namely as follows : God ye okpotom nine kane arinem (Believe/religion) . Kep kutok ne kutok (love). Kutok kai (honest). Neto kutok ann (sincerity/sincere). Konomono Ambange (hard work). Yewenup mo (help each other). Kutok moo (sincere). Kup ambanga verge of corruption ne ambangi-ambange (politeness). Ne kah ambangane tin (independent). These values are the life guidelines for Muyu Tribe parents in carrying out their lives, and also apply these values to their children.

The cultivation of cultural values cannot be separated from the role and function of parents. Here are several ways or methods of Muyu Tribe parents instilling cultural values in their children, namely: First exemplary / exemplary parents set an example to children through the way they behave and behave children will see and exemplify it such as parents going to church and doing church activities, speaking kind and polite words to people, dressing politely and neatly, Mrs. - Muyu Tribe mothers in Tanah Merah always involve their children in church activities or other activities, also use traditional clothes and sing regional songs on . The second tells that the parents of the Muyu tribe often tell their children about culture, such as telling stories about events that happened in the past to their children, and also telling about cultural customs or kinship between one tribe and another tribe or other clans who are still related to their children, parents the muyu tribe wants their children to know the family tree so that the children do not forget and know that they are related to anyone in one tribe or another, and also to tell their parents' hometown . Third, the advice of parents of the Muyu tribe is to always give advice when children make mistakes that violate house rules, or during family worship or family gatherings too, they will advise children if what you do is not a good deed . Fourth giving punishment is very common for the people of the muyu tribe, the way parents discipline their children is by giving punishment to their children, they very rarely beat their children with their own

hands. And some punishment or punishment in the upbringing of the Muyu Tribe that is scolding children, hitting children with hands or rattan, not giving pocket money , prohibiting children from watching television or playing video games , giving additional tasks at home such as sweeping the house etc. , prohibiting children from playing outside the home . Fifth habit \_ is an activity that is carried out continuously and is also carried out by Muyu Tribe parents for their children in developing or instilling religious moral values, social values, tolerance values, politeness values, and cultural values of the Muyu Tribe in their children, such as getting used to going to church, environmental worship, praying the rosary, praying basic prayers, and other services according to the age of the child, getting used to children helping others, getting used to children dressing politely and smelling good, getting used to children eating politely, speaking politely. Muyu's parents also accustom their children not to eat foods that are taboo, accustom their children to eating the typical Muyu Tribe sago, taro and other tubers, get used to calling children.

**Table 1.** Kinds of Cultural Values Ethnic group Muyu

Trust	Custom - ary law	Inheri - tance Culture	C u s - toms _	Values
Absti- nence food for children	Kokoro Gibson ( Marriage custom )	Inheri - tance land cus- tom	House tradi- tional House ) tall ( Ambib n o w , kutabob ambib )	Kep kutok ne kutok (Love love
F o o d that can eaten by children	O k m i n land (land birth )	Fam / clan in- heritance father	Clothes tradi- tional ( wonong )	Lord Ye okpotom nine ari- nem ( faithful / religious )
T y p e veg et a - bles and plants For drug	Na kw a r i ( Confes- sion error )	Inheri - tance of the fam/ m a m a clan	F o o d tradi- tional s a g o sep (uncle job)	Kutok kai ( Honest )
	Du r a b l e kakbari ( Eat meat cheater )	Inheri - tance m a r r y enter	Musical instru- ment tradi- tional T i f a (wot)	Net kutok ann ( Sincerity / sincere )

Trust	Custom - ary law	Inheri - tance Culture	C u s - toms _	Values
	Yawat con- yembino ( Chrism custom )	Inheri - tance sacrifice power	Dance tradi- tional ( yoke dance )	Konomo- no thresh- old ( work hard )
	Kon- hur- ry bluru ( Family prosper- ous )	Inheri - tance N a m e namesake ( B h s Muyu )	Tradi- tional l a n - guage ( B h s Muyu )	Yewenup mo ( mu- tual Help help )
	k a m b i Rimon ( Death )	Inheri - tance de- privation		Kotok mo ( sincere )

### Factor Supporters parenting Based on Cultural Values Ethnic group Muyu in Laterite

Factor supporters in parenting based mark culture Ethnic group Muyu as next. Family, Family is beginning education for child, child will grow and start Study from in family , and family become school First for child . Environment , environment become place Where child play and learn become a very warring place important in the process of upbringing Economy, money becomes factor important in fulfil need family in fulfil need tree child in the parenting process going on throughout life, culture local, a the culture in which the child stay very influential in the parenting process in matter support the parenting process, Religion, religious values influence very much important in support the parenting process child For grow become a believer and a fearful child will God and run internal religious teachings his life later .

### Factor inhibitor parenting Based on Cultural Values Ethnic group Muyu in Laterite

Factor inhibitor in parenting based mark culture ethnic group muyu as following , background behind parenting , parents will tend use style their care get from parents they in educate and raise they that's in style parenting that 's used For educate and raise children brand, parent education parenting , parental education is also one inhibitor in the parenting process child where parents with different high school education in educate child with parents with level S1 education , economic status , money is also very important in the process of parenting , where parents will distress in fulfil need child especially nowadays all need money for fulfil needs and wants child ., culture foreign / cultural ethnic group else, emergence cultures new in life children greatly inhibit their parents in educate child For know culture ethnic

group muyu in life everyday, technology, today technology matters a lot in life human, however become obstacles in the parenting process child where child affected For playing video games until forget time, no Study with well, make parents hard too conserve culture to her children

Existence values culture ethnic group muyu to parenting moment This start eroded finished with exists culture foreign or culture other tribes and also increasingly technology advanced in do What only. tribe muyu really appreciate other cultures and very tolerant with other cultures make parents forget teach culture original muyu to her children especially mother tongue ethnic group muyu Alone to her children make children . Now No Can speak use Language Mother they. excess children get good upbringing especially special upbringing related to religion because Love love become muyu people in undergo life them and children will more Afraid will God and be base child in undergo life them . Average kids succeed in education Good That high school/vocational school level even S1, S2. Become independent children , and workers hard . Lack with exists technology children become forget will cultures they , become forgotten children will time For do good stuff .

## CONCLUSION

Based on the results of research that has been done, the parenting style applied to early childhood in the Muyu Tribe family in Tanah Merah seems to use two parenting styles in caring for their children, namely the Democratic parenting style (Authoritative Parenting Style), and the Authoritarian parenting style that is applied. by parents in raising their children. Instilling cultural values of the Muyu Tribe in children through the following ways: First exemplary / exemplary , second story, third advice, fourth gift punishment , fifth habituator . Factor supporters First second family environment, third economy , fourth culture local, the five religions. Factor inhibitor First background behind parental care , both parental education third, economic status , fourth culture foreign / cultural ethnic group another , fifth technology .

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*BOOK 2 .*

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