Culture-Based Parenting and Early Childhood Psychosocial Development: An Indigenous Psychology Study in the Madurese Community

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Abstract. Baumrind's parenting models (authoritative, authoritarian, and permissive) were developed based on research on individualistic Western populations. The application of these models without adaptation to collectivist and religious societies risks labeling parenting styles that appear strict as detrimental to children, even though these styles have different meanings in certain cultural contexts. This research aims to analyze local culture-based parenting practices in Madurese society and their impact on the psychosocial development of early childhood, using an indigenous psychology perspective. An exploratory qualitative design was used in this research, with data collection through in-depth interviews and observations. Research findings show that child care in Madurese society occurs not only through the relationship between parents and children within the nuclear family but is also shaped by a wider cultural value system. This parenting practice is based on three main pillars, namely: *Bhuppa'-Bhâbhu'-Ghuru-Rato* (respect and obedience), *Tanèyan Lanjhâng* (collective kinship system), and the ethos of resilience and self-respect. These parenting practices influence children's psychosocial development: sense of security and trust; independence and initiative are fostered through the habit of responsibility; and regulation of emotions and morality. This research contributes to the development of contextual parenting models based on local wisdom. It offers practical guidance for counselors, educators, and parents on designing parenting interventions grounded in local cultural values.

Keywords: culture-based parenting, indigenous psychology, early childhood, psychosocial development, Madurese community

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1 Introduction

Psychosocial development in early childhood serves as the foundation for character formation, emotional regulation, independence, and an individual's capacity for socialization. Parenting style is a key predictor of a child's psychosocial development [1], [2]. Diana Baumrind's typology—which categorizes parenting into authoritative, authoritarian, and permissive styles—remains a primary reference in child development research; the authoritative style, characterized by both warmth and firmness, often serves as the benchmark against which other styles are evaluated. The authoritative style (warm and firm) is consistently associated with positive psychosocial development within Western individualistic contexts [3]. That benchmark was established based on research involving American middle-class families, yet its application may vary across other parts of the world. Parenting practices are deeply rooted in the cultural context, social norms, and local values embraced by a society. The effectiveness of a parenting style is closely tied to the social norms, local values, and environmental context of the community in which a child is raised [4].

A cross-cultural psychological perspective indicates that behavior perceived as authoritarian in one context may carry a different meaning in another. Research by Ruth Chao on Chinese immigrant families found that strict, structured discipline, accompanied by high levels of parental involvement, did not result in the negative outcomes predicted by Western typologies [5], [6]. Therefore, separating parenting practices from their cultural context will only result in biased labeling and the imposition of external standards.

Indigenous psychology departs from the premise that Western theories and constructs are unable to explain local phenomena, so new constructs must be explored from the cultural reality itself rather than importing existing categories [7], [8]. This approach treats local phenomena as the basis of reality to be explained in the language and categories of the people themselves, rather than testing whether they fit external typologies.

In this context, among participants in this study exhibits unique dynamics that need to be explored further. Family life on the island is woven through close kinship ties; daily routines are centered on Islamic practices; and children are raised not only by their biological parents but also by grandparents, aunts/uncles, and neighbors. Madurese family life is largely organized through the relationships of close relatives who live nearby and form daily solidarity [9].

Previous research on the internalization of values in the Madurese ethnic group relied on observations of family economic practices but did not link these practices to children's psychosocial frameworks [10]. Meanwhile, studies on parent-child coregulation that explain early childhood self-regulation were conducted with Western mother-child samples without considering collective parenting dynamics [11].

This research aims to explore culture-based parenting patterns in Madura from an indigenous psychology perspective, with two research questions: how are local culture-based parenting patterns applied in Madurese society, and what is the impact of these parenting practices on the psychosocial development of early childhood from an indigenous psychology perspective. This research does not attempt to test the suitability

of parenting patterns in Madurese society against existing conventional typologies, but rather to describe the dynamics of parenting within the cultural context and its impact on the psychosocial development of early childhood.

2 Method

This research uses an exploratory qualitative approach, with an indigenous psychology analytical framework, to examine the views, values, and practices of parenting from the perspective of local communities. Primary data were obtained through in-depth, semi-structured interviews with 5 parents or primary caregivers (grandparents/uncles) and 2 community figures (aged 26 – 55 years), residing in Pamekasan Regency, Madura. They were purposively selected based on the criterion of being biological parents or primary caregivers of a child aged 2–8 years living in a *Tanèyan Lanjhâng* communal settlement, and were also recruited with the assistance of local community leaders. Participatory observation was conducted in the Tanèan Lanjhâng traditional residential environment to directly observe social interaction patterns in early childhood. Secondary data were obtained from the literature on Madurese culture and child development theories. Data analysis was carried out thematically through the stages of data reduction, data presentation, and conclusion drawing.

3 Result and Discussion

3.1 Child-rearing within the Madurese Cultural Construct

The research results show that childcare practices in Madurese society occur not only through the relationship between parents and children within the nuclear family but are also shaped by a wider cultural value system. Parenting is the process of inheriting values, norms, ethics, and social identity that occurs through example, habituation, intergenerational interaction, and involvement in the child's social environment. Research findings identified three main characteristics of these parenting practices: respect and obedience, the kinship system in *Tanèyan Lanjhâng*, and the ethos of resilience and self-respect.

Bhuppa'-Bhâbhu'-Ghuru-Rato **(Respect and Obedience)**

First, respect for *Bhuppa'-Bhâbhu'-Ghuru-Rato* is the basis for the formation of children's obedience and morality. From an early age, children are accustomed to respecting and obeying parents, then teachers or kiai, and leaders. These values are instilled through example, familiarity with the language, politeness, and obedience to the advice of older people. This strengthens previous research, which states that parenting not only shapes individual behavior but also children's ability to situate themselves within the Madurese social and cultural structure [12].

Various informants consistently report this pattern: caregivers state that they routinely model respectful language use (such as employing polite speech registers with

elders) and correct children's behavior immediately—for instance, by instructing them to greet or bow respectfully to older individuals while saying "*tak langkong*" or "*ghlenon*" (meaning: excuse me). Several caregivers specifically link this practice to the expectation that a well-raised child reflects the family's reputation.

This was expressed most explicitly by informant (INF-01): "*Se paleng otama engghi paneka ta'atan ka agama bhan oreng toa. Mon pinter tapi ta' oning sopan santun ka bapa' bhu'na, sobung artena*" (The most important thing is devotion to religion and obedience to parents. If a child is clever but does not know manners toward their father and mother, it means nothing). She also stressed teaching the child *andhap asor* (politeness/humility), ex: "*tak langkong*" or "*ghlenon*" (excuse me) "so that they are not rude to those who are older". INF-06 described how this respect is enacted in practice: "Above all is respect for the kiai and for elders. If a kiai passes by or is at a gathering, the child is taught to sowan and kiss the hand. This is the foundation of the emotions and morals of the Madurese child".

The consensus among the informants supports the view that respect and obedience constitute a cultural pattern, rather than merely being findings unique to specific cases. The *Bhuppa'-Bhâbhu'-Ghuru-Rato* philosophy was also named directly as a parenting aspiration by INF-05: "I hope the child will keep putting forward the values of *bapa' bhu' guru rato* and not lose their Madurese identity, even if they become highly educated."

Tanèyan Lanjhâng (Collective Kinship System)

Secondly, the *Tanèyan Lanjhâng* fosters a collective child-rearing environment. The family settlement pattern, centered within a shared space, enables children to interact intensively with parents, grandparents, aunts, uncles, and other family members. Under this system, the responsibility for a child does not rest solely with their biological parents. INF-01 explained: "*Mon e reya, ta' kera kadhibi'… Mon sengko' sibuk, embo'na se grabhati*" (Here, the child will not be lonely or neglected. Why? Because there are many elders. If I am busy, it is the grandmother who watches over them). This arrangement transforms child-rearing into a communal process, in which values such as care, mutual cooperation, respect, and responsibility are passed down through intergenerational interaction [13].

The responsibility is felt to be shared to the point that ownership of the child becomes collective: "Every parent in the *Tanèyan* regards all the children here as their own children, so no one is jealous" (INF-07: *nganggep anak dibi'*). The same informant explained that this also shapes conflict resolution: "In the *Tanèyan*, we must not blindly defend our own child. If my child is at fault, I am the one who reprimands them and tells them to apologize. Figure 1 below shows the *Tanèyan Lanjhâng* building complex. The *Tanèyan Lanjhâng* influences the collective child-rearing practices of the Madurese community.



Fig.1 The *Tanèyan Lanjhâng* structure of the Madurese community

Observations of the *Tanèyan Lanjhâng* complexes reveal a recurring daily pattern: children move relatively freely between households within the same complex, and caregiving tasks—such as feeding, supervision, and discipline—are distributed among any available adult relatives rather than centering on a single primary caregiver. This pattern was observed in both *Tanèyan Lanjhâng* complexes and was corroborated by interviews with caregivers, who described the arrangement as a routine practice. INF-04 described this free movement as being socially protected: "Children do not need to be confined inside the house. They are free to move about the wide *tanèyan* yard, yet it is safe, because on the left and right are all relatives watching from their own houses." Another INF-02 added: "In this *Tanèyan*, children are not left on their own, so there are many who supervise".

The Ethos of Resilience and Self-Respect

Third, parenting instills toughness, independence, hard work, and self-respect through habituation and example in daily life. Children are encouraged to be responsible for their duties, face difficulties, and maintain the attitude and honor of themselves and their families. The independence formed is not individualistic but remains within the bonds of responsibility towards family and community.

This is reflected in how INF-02 framed independence: children "are taught to play independently, but always within the boundaries of the tanèyan". Apart from that, children are involved in several activities that teach the values of empathy and togetherness, such as taking part in *alabet* or *bheng-sombheng* activities, *tahlilan* for boys when someone dies, or ter-ater. Ter-ater culture is a tradition that involves children and teaches the values of togetherness, caring, and independence [14]. This practice teaches children to have a caring attitude, to socialize, and to be confident.

The caregivers—who served as informants in this study—explained that they assign age-appropriate, simple household chores from an early age; for instance, seven-year-olds are taught to sweep the yard and assist in preparing "*ter-ater*" offerings. Involvement in communal activities like "*ter-ater*" is described not merely as symbolic participation but as active task-sharing—where children help carry, distribute, or prepare items alongside adults—a practice that some informants directly linked to

increased self-confidence among the children in social situations outside the home. INF-04 gave a concrete example of such task-sharing: "The child is already given a small role, for example, delivering food to their uncle's house at the far end." Sharing was likewise taught from an early age: "From childhood they are already taught to share food if we have extra" (INF-03; *Dari kene' ampon eajjarin magih kakanan mon gadhuan lebbian*), and the core value is "discipline and a sense of kinship" (*taretan dhibi'*), in which siblings and relatives "must support and care for one another."

Strengthening family ties in collective care is central to managing family life and can strengthen kinship ties. Children who grow up in an environment rich in social interaction will naturally learn about togetherness, empathy, and social roles in society [15]. INF-03 captured this sense of togetherness: "Raising children here feels light… the child does not feel isolated. It feels very harmonious". However, these advantages are also accompanied by limitations of collective parenting; for example, there are inconsistent parenting patterns between the father/mother and other family members.

This inconsistency warrants serious attention rather than just a cursory glance. It manifests in areas such as meal and sleep routines, device usage, and discipline, ultimately causing the child to become inconsistent as well. However, such inconsistency can be minimized through communication among the caregivers involved in the *tanèyan lanjhâng* collective system, ensuring clear boundaries regarding what is permitted and what is not.

Overall, these three things show that the upbringing of the Madurese community is a process of intergenerational transmission of cultural values. Children are formed into individuals who are obedient and respectful of others, have resilience and independence, and still have strong ties to family, religion, and community. The religious dimension appeared concretely, INF-07 said: "From the age of five or six, the child is already taught to recite the Qur'an every *maghrib*, including in the *langghar* (prayer house)."

3.2 The Impact of Madurese Culture-Based Parenting on Early Childhood Psychosocial Development

The transmission of local cultural values forms a child's psychosocial structure in a comprehensive manner. Through an indigenous psychology approach, the involvement of local culture not only serves as a background for parenting but also as the primary mechanism for building resilience, self-regulation, and a sense of security in children. Research findings on the impact of Madurese culture-based parenting on the psychosocial development of early childhood highlight three main aspects: a sense of security and trust, independence and initiative, and emotional regulation and morality.

It should be reiterated that these three developmental psychology labels serve as interpretive bridges for situating local findings within a frame of reference comprehensible to a broader audience; the underlying constructs—as outlined below—are rooted locally in communal child-rearing practices within the *Tanèyan Lanjhâng* tradition, the instilling of a sense of responsibility, and the concept of *Bhuppa'-Bhâbhu'-Ghuru-Rato*.

Table 1. Mapping of indigenous constructs onto related developmental-psychology dimensions and their impact on children's psychosocial development

Indigenous Construct	Related Developmental-Psychology Dimensions	Impact on Child Psychosocial Development
Co-parenting in the *Tanèyan Lanjhâng*	Trust and Sense of Security	Children have extensive emotional ties and a high sense of social security
Getting used to a hard work ethic and responsibility from an early age	Independence and Initiative	Children show high fighting power (resilience) and do not give up easily.
Bhu' Pa' Bhābhu' Ghuru-Rato	Emotion Regulation & Morality	Children have good self-control and a strong respect for authority

First, trust and a sense of security develop through collective parenting patterns in the *Tanèyan Lanjhâng* environment. Children's closeness to parents and other family members fosters extensive relationships, enabling them to receive attention, assistance, and support from various caregiver figures. Informants described this in terms of both their own and their children's security. INF-05 recalled: "The first time raising a child, I felt anxious, but in this *Tanèyan*, there are many who guide me. Grandmother, aunts, older sisters, all care." "Children are cheerful and not easily frightened of outsiders who come, because every day they are used to meeting and interacting with many relatives. The child's emotions become more stable, and they enjoy making friends" (*senneng a-kancaan*). INF-03 similarly noted that "the child does not feel isolated". *Tanèyan Lanjhâng* facilitates shared parenting, intensive social interaction, and collective responsibility towards children [16]. This settlement pattern also allows for intergenerational interaction and strengthens the values of kinship, care, respect, and mutual cooperation [13]. Including, when parents migrate for work, child care is transferred to grandparents, uncles, aunts, or older relatives [17]. Thus, *Tanèyan Lanjhâng* is a social environment that supports the development of children's social skills, prosocial behavior, and emotional regulation abilities.

This dynamic is most evident in households where one or both parents work outside the village. In such cases, caregivers report that children show no signs of distress when transitioning between caregivers within the home environment; informants attribute this to the children's familiarity with various caregivers since infancy. This observation was reported among families with parents working outside the village as well as those who had migrated for work.

Second, independence and initiative are formed through getting used to responsibility, hard work, and children's involvement in family activities, for example, sweeping the yard in the morning, and *ter-ater* as mentioned previously. These values are passed on through example and daily practices so that children gradually learn to carry out responsibilities and face various environmental demands [18]. INF-04 said: "giving children 'small roles' and teaching them to be 'brave'" illustrates how initiative and

social confidence are built step by step, while INF-02's remark that children are taught independence in play "within the boundaries of the *tanèyan*" shows that autonomy develops inside a secure, bounded social space.

Madurese parenting, which balances firmness with compassion, helps children understand boundaries while feeling supported and safe, which is important for social and emotional growth [19]. The process of internalizing cultural values and habituation can support the development of children's self-regulation abilities, fighting power, and resilience. Thus, independence in the Madurese cultural context does not stand alone, but develops in relationships that remain strong with family and community.

Caregivers consistently view these daily tasks not merely as assigned chores but as a teaching method; some describe how they redirect a child who is performing a task incorrectly—rather than taking over the task themselves—an approach they link to building the child's sense of competence over time.

Third, emotional regulation and morality are related to the internalization of *Bhuppa'-Bhâbhu'-Ghuru-Rato* values. These values teach children to show respect and obedience to parents, teachers, and kiai, as well as to leaders, who hold moral and social authority. Internalization takes place through example, habituation, and rules of behavior in family and community life[12]. This process establishes guidelines for children to regulate their behavior, understand the boundaries of propriety, and position themselves appropriately within social relationships. Regulation is achieved through coregulation and guidance.

The findings indicate that Madurese-based parenting practices cannot simply be categorized as authoritarian—a classification derived from Western parenting typologies. Although deference to authority figures is a key element of Madurese culture, this value operates within a context of kinship, solidarity, social support, and the transmission of strong religious values. Consequently, obedience in the Madurese context should be understood as part of a moral-relational system that connects the child to their family, teachers, or Kiai (religious leaders), and community—a system that positively influences their psychosocial development.

4 Conclusion

This study demonstrates that child-rearing practices within Madurese society constitute a process of cultural value transmission shaped by three primary pillars of local wisdom: respect for *Bhuppa'-Bhâbhu'-Ghuru-Rato* (parents, teachers, and leaders), the *Tanèyan Lanjhâng* model of collective child-rearing, and an ethos of resilience and independence. These three pillars work in an integrated manner to shape a child's psychosocial development, fostering trust and a sense of security; independence and initiative—cultivated through the habituation of responsibility and hard work; and emotional regulation and morality—developed through the internalization of values regarding respect for authority. These findings underscore that Madurese child-rearing patterns cannot be reduced to the "authoritarian" style defined by Western typologies; the obedience taught is not an isolated trait but is accompanied by affection, community solidarity, and the transmission of strong religious values, thereby positively

influencing the child's resilience, independence, and moral adherence. The limitations of this study lie in the geographical scope of the sample, the lack of direct involvement of children, and the potential for researcher subjectivity bias. Therefore, future research is advised to directly measure the psychosocial impact on children, expand the sample's geographical scope, and examine the dynamics of parenting conflicts and the tension between adherence to tradition (*Bhuppa'-Bhâbhu'-Ghuru-Rato*) and child autonomy.

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