

The Concept of Ethno Parenting Early Childhood in The Samawa Tribe

Siti Zubaedah^{1*}, Nur Hafidz², Yuyun Ayu Lestari³ and Emi Fatmawai³

Corresponding author. Email: nurchafidz135@gmail.com

¹1st Universitas Negeri Yogyakarta, Indonesia

^{2,4}Universitas Nahdlatul Ulama Purwokerto, Indonesia

³Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia

Abstract

Indigenous culture has always been an interesting thing to research. This is because certain ethnic groups are located in Sumbawa, such as the Samawa tribe. This tradition that has been attached will be difficult to remove. The Samawa tribe has ethno parenting for early childhood to do things from an early age with a tradition of trust, such as Pay Intentions, Biso' Tian, Besunat, Entek Beng, and Bequris. These five things are done from an early age in parenting since childhood which has become a Sumbawa culture. From here, this researcher focuses on analyzing the concept of ethno-parenting for early childhood in the Samawa tribe. This study uses a qualitative descriptive study in West Nusa Tenggara which is located in the Sasambo tribe and is divided into three tribes, namely the Sasak tribe, the Samawa tribe, and the Mbojo tribe. This research uses observation, interview, and documentation techniques. The data source uses secondary data and primary data. Observations in 5 Samawa families in parenting, interviews with parents who use the five traditions in parenting, documentation in the form of photos and other writings as supporting references for researchers. The results of this study indicate that there are five ethno-parenting activities for early childhood in the Samawa tribe, namely, (1) Pay Intentions, (2) Biso' Tian, (3) Besunat, (4) Entek Beng, and (5) Bekuris. These five rituals are carried out by the Samawa tribe in the development of children from an early age to maximize their potential, and skills, and preserve the culture of the Samawa tribe

Keywords: ethno parenting, early childhood, samawa tribe

1. Introduction

Indonesia is a large archipelagic country with a diversity of cultures and ethnicities. This cultural and ethnic diversity as a paradigm finds uniqueness in the identity of each region. So that each region emerges a belief of different beliefs. Like the symbol of Bhineka Tunggal Ika "different in diversity". Because the culture is different in each region, the upbringing and traditions are also different. Indonesian parenting styles are developed according to the adaptation to their respective regional environments. This is a habit and tradition that is ingrained in children. But in today's developments, traditions and habits of parenting often have discolouration from technological developments that have entertained children to forget the traditions of their ancestors (Suratman, 2021). For example, the tradition of playing congklak, eggrang, and other games. From here, developments in this digital era have transformed the pattern of human life in digital form, making information easier, practical, and efficient.

West Nusa Tenggara is one of the provinces of domestic and foreign tourist attractions. In addition to being used for tourism, the people of West Nusa Tenggara are also rich in customs, traditions and culture. NTB has various islands, including the island of Lombok and Sumbawa Island. The other island is a small island with a few people and the tradition is still strong. There are three tribes in West Nusa Tenggara that take shelter. This tribe is usually familiar with the SASAMBO tribe which means the Sasak tribe, the Samawa tribe, and the Mbojo tribe. The Mbojo and Samawa tribes are located in the

Sumbawa region, while the Sasak tribe is located in Lombok. Although both are located on the island of Sumbawa, the adherents of this belief are different. The Samawa tribe is embraced by the Sumbawa people and the Mbojo tribe is embraced by the Bima Dompu people.

Etymologically the Samawa tribe comes from the Sanskrit word meaning various directions. The relationship between the Samawa tribe and other tribes has been established for a long time, influenced by the Makasarese tradition and the Bugis tradition. But this Sumbawa culture is more of an impression of a strong Malay influence. The Sumbawa people of the Samawa tribe believe in tradition with an agreement on the development of local wisdom that has more functions. This is because the Samawa people have a self-concept by prioritizing a sense of *seleng* and *ilaq* (self-esteem), living in harmony and harmony (Mantja, 2011). The people of Sumbawa are dominated by Islam because there was a post-conquest of the Hindu Utan kingdom from the Gowa-Sulawesi kingdom. There is a unique tradition of the Samawa tribe in early childhood parenting, namely, (1) Bayar Niat, (2) Biso' Tian, (3) Besunat, (4) Entek Beng, and (5) Bekuris. These five things will become the study of this research in the results and discussion in more depth.

Early childhood parenting is an educational activity for parents (father and mother) to children supported by intense caregiving services by providing love, guidance, and harmony so that children can grow and develop optimally. Parenting is very concerned with children's attitudes, child nutrition patterns, and life patterns from the age of zero to six years of early childhood (Lestari, 2008). From here, the role of the family is very important in shaping and influencing the character and personality of children. Children's character can be seen from the pattern of children's activities during play and study at home, school, and the community. Likewise, the tradition of the Samawa tribe which familiarizes the tradition of parenting is always applied consistently from time to time until the child forms a superior and intelligent personal character.

This research enhances other research so that there is the knowledge that must be developed continuously. In Rani Handayani's research, she examines the characteristics of early childhood parenting in the family. Rani H. researched parenting as an interaction between children and parents during parenting, in her observations parents give rewards, rules, and punishments, and how show their authority by paying attention to children (Handayani et al., 2021). In contrast to this new study, it will discuss the tradition of parenting that focuses on beliefs in the Samawa tribe in Sumbawa. In another study, Musyafa Ali and M. Hamid S. analyzed early childhood care in the ancestral speech of the Aboge community. As a result, early childhood care in the Aboge community believes in and applies *pititur* with verbal advice. As for parenting, it is carried out with a firm and hard attitude, both giving advice, habituation or habituation, and affection (Ali & Mukhamad, 2021). In this way, the picture tradition is taught by parents to children, which can be concluded that parenting uses democratic and authoritarian parenting. Not only that, but Agus Hermawan also strengthens the parenting pattern of children starting from parental responsiveness and parental demandingness in the family room which results in three parenting patterns in the family, namely, democratic parenting, permissive parenting, and authoritarian parenting. These three are what

strengthen this new research (Hermawan, 2018). Agus Hermawan's research on growth and development from birth to the age of 18 years. This is a very long processing long period using the third model of parenting. So there is a form of the family curriculum to create normal child self-control through a series of guidance, teaching, and self-control.

From here, by looking at the different patterns of early childhood parenting applied by parents, this influences a job, geography, and the success of parents in educating their children. The Samawa tribe in Sumbawa is the type of society to maintain the heritage of their ancestors and maintain their traditions. The best way to preserve the traditions and heritage of the ancestors starts with the living room itself. The introduction of ethno parenting to children becomes a reference in educating children and passing on culture in family traditions. From here, researchers are interested in conducting research related to ethno-parenting for early childhood in the Samawa Sumbawa tribe.

2. Research Methods

This research is using qualitative research methods field researchers with a qualitative descriptive approach. This study presents the data obtained through research techniques in the form of observation, interviews, and documentation. Researchers observed, directly and indirectly, Samawa tribal families about ethno parenting for early childhood (Sugiyono, 2013). Interviews with Samawa Tribe families, both parents and family members. Documentation in the form of news, info, photos, and descriptions from data archives via the internet and corroborated by other documents. This data analysis uses the Miles and Huberman technique through reduction, data presentation, and data verification for the accuracy of the data.

3. Results and Discussion

Tribe The Samawa tribe is one of the tribes in West Nusa Tenggara located on the island of Sumbawa. Besides the Samawa tribe, the island of Sumbawa is also inhabited by the Mbojo tribe. The boundaries of the Samawa and Mbojo tribes are, the Samawa tribe covers the areas of Sumbawa Regency and West Sumbawa Regency, while the Mbojo tribe includes Bima and Dompu. The origin of the Sumbawa people is Tau Samawa, Tau means people and Samawa means Sumbawa. The

daily language uses the Sumbawa regional language and the majority are Muslim. Regarding the kingdom, Sumbawa has several kingdoms such as the kingdoms of Bima, Dompu, Sanggar, Tambora, Seran, Taliwang, and Jereweh. The spread of Islam under the leadership of the King of Sumbawa was carried out through syiar. The three tribes in NTB are famous for their customs and culture, as can be seen from the spread of Islam that was carried out during the leadership of the king of Sumbawa. Until now, traditional rituals still exist (Mantja, 2011).

During the Dutch colonial period, Sumbawa was formerly known as Zhambava which, along with the local people's tongue, became Sumbawa. It's the same with Java being Java. In addition, the origin of the Sumbawa people is from various versions, one of which states that the Sumbawa people came from Gowa Makassar and immigrated. It can be seen from the traditions, customs (traditional clothes) and culture of the Sumbawa people which have similarities with Makassar. Until now, historical relics from the time of the Sumbawa kingdom can still be traced. One of them is the Dalam Loka Palace a trace of the Royal Palace of the Sumbawa Sultanate. The still sturdy Dalam Loka Palace was founded in 1885 by Sultan Muhamad Jalaluddin III (Sumbawa, 2011). Various local community activities still follow the customs that have existed since the time of their ancestors, so they are full of cultural heritage. Some have been eroded by outside culture, due to several reasons, migrants and community marriages from outside Sumbawa who entered Sumbawa.

3.1. Ethno Parenting Through Biso' Tian

Biso' Tian is a 7-month custom for women or mothers who are pregnant (pregnant). Almost all Muslim communities do 7 monthly activities, it's just that in the Sumbawa area of the Samawa tribe, 7 monthly events have their customs. The 7-month ritual is accompanied by necessary equipment, such as dapang clothes (white clothes for the biso tian event), kere' pituq yeast (7 kinds of colourful sarongs), ketupat setalang, making rujak, yellow rice, sticky rice made like tumpeng 3 colours and placed on top of the nare. At the biso tian procession, pregnant women will be bathed and sit on a toto kapet (special mat for biso tian events). Biso tian is assisted by a traditional Tamang or Sandro, and special equipment will also be prepared in the pregnant woman's room.



During the biso tian process, pregnant women will rub their stomachs with the aim that the child in the stomach is in the correct position and does not have problems during delivery. After the pregnant woman is bathed with flower water, the pregnant woman will be clothed with 7 colours of cloth gradually, then will be in odak (scrub). After that, they will be dressed in dapang clothes. The biso tian ritual is believed to be a joint thanksgiving and prayer to welcome the baby who will soon be born. The ritual process is also carried out as a repellent for reinforcements or bad things that could happen during the delivery process. People believe, if the 7-month event is not held, then when the child is born and is experiencing a period of growth, something will happen or rebuyaq. This is because when in the stomach, the child lacks *aiq of wood* (flower water for bathing), so biso tian must be done. But biso tian must be done in the first pregnancy, after the next pregnancy, it can adjust to the family's economy.



3.2. Ethno Parenting Through Entek Beng

Entek beng is the custom of the Samawa tribe, namely riding a swing (entering a swing). This custom is performed at the time of welcoming the birth of a baby at the age of 1 week. Entek beng is characterized by the independence of the baby to sleep not on the mother's lap or arms, but on or in the swing. The swing used is not an *outdoor*, but a swing or drum made from the baby's father's sarong. The Sumbawa people are famous for their wooden houses which also have pillars. So that a beng or baby swing is made and hung on the wood of the house. Inside the beng (swing) there is 1 mattress, 1 pillow, cloth and a special baby bolster. Additional equipment such as a comb, mirror, and al-Qur'an which is placed on the baby's head (at the end of the pillow). It is useful to keep the baby from spirits. In addition, the manufacture of kiping (a typical snack) is made from fried sticky rice and coconut. Kiping along with rangap (heirlooms) will be hung on the swing and also serves as a repellent for spirits or something bad in children. Beng or swing serves as a place to put the baby to sleep, so the baby can sleep soundly and rock. When the baby is asleep, the mother can do other work.

3.3. Ethno Parenting Through Bekuris

Bekuris or *feather scissors* comes from the Sumbawa language which means haircut or in Islam means aqiqah. Bekuris is carried out in the same way as Islamic law, except that it is added to the traditional Sumbawa ritual or procession. There is a procession of slaughtering goats (*Semele bedes*) which is believed to be a provision for children to ride while in Heaven someday. The kuris procession is usually carried out simultaneously with going down tanak (down the ground) which is the first time the child steps on the ground. Usually done at the age of the baby 7 days, according to the condition or ability of the baby's family. The adat kuris is assisted by a *tamang* (traditional elder) in the process and the provision of goods needed during the curried process. In the frozen process, many things need to be provided, both equipment and food.



The first thing that needs to be provided is equipment during the feather-cutting process. Such as *buah bulu* made of gold, silver or brass leaf-shaped and made small and thin which will be strung and hung on a thread. The thread will then be attached with glue made from honey bee droppings or wax so that it can be hung or tied to the baby's hair. *Buaq feathers* don't have to be a lot, they can be 5 pieces and even more, as a symbol of cutting a baby's hair. In addition to *buaq bulu*, what needs to be prepared are scissors, comb and *yir ivory* (small yellow young coconut) which is still filled with water. The coconut is cut with jagged edges which in the Sumbawa language is *tumpal* (*tumpal shoots of bamboo shoots*) and is inserted into the flower setaman (various types of flowers). Additional equipment according to the gender of the child, if the girl is added with glass, powder, and lipstick. Some of the equipment will be placed on a tray.



In addition to the equipment in the feather shearing ritual, things that need to be provided are in the form of food. The baby's family will prepare some special foods that are made in the procession of curries. Such as ketupat thousand (ketupat setalang), kiping (food made from rice flour and white sticky rice), peser or jajan pillow (made from white sticky rice mixed with coconut and salt and wrapped with coconut leaves), ancan berne (rice in sangria and mixed with coconut milk), sugar), unripe bananas, ripe bananas and various fruits. All the food will be placed on a tray or nare.



In the feather clipping process (bekuris), the baby will be carried by the father or guardian and accompanied by one person carrying a plate containing scissors and coconut. Previously, all the guests and even village elders had stood while reading dhikr and prayers (beserakal). Then the baby is carried and brought first to the traditional elders or religious leaders who will cut the hair as well as the feathers hanging on the thread. The hair that has been cut will be put in coconut water. After that, it will continue to other community leaders until the feathers run out. Coconuts containing children's hair and feathers will be thrown by the baby's parents into the river, but the feathers will be stored and can be reused.

Various things regarding the knick-knacks or equipment provided above, of course, have implied meanings and hopes for the baby and his family. The snacks and fruit provided are symbolic of the produce of the earth that God has given to humans to be enjoyed together. Feathers or hair that has been cut and put into a coconut means that every human being born is expected to grow and be placed in a good environment. Setaman flower means that the child in the future will lead an independent life, have broad and clear thinking, can solve problems, see things from a broad perspective and can achieve the happiness of fame in his life. The contents plate that is brought when the child's haircut contains children's equipment according to gender, which means that these items will be used when the child grows up.

After the feather shearing process is complete, it is continued with the Turin or Down Tanak process (down the ground). Some things that need to be prepared are fishing nets (nets in West Sumbawa language and ramang in Sumbawa Besar languages) and edges or tampi (containers for cleaning Sumbawa rice) which contain clean soil. In the past, the Samawa people generally had a stilt house design. The house is made of wood and has pillars that support it and stairs that are also made of wood. Over the years, most of the houses have been renovated into brick houses. However, not everyone has switched to modern houses, some still stick with houses on stilts. For those who still use the house on stilts, the child will be brought down to the ground through the stairs. Until the bottom of the stairs (aden), has provided an edge filled with soil that will be stepped on by children and children and their parents will be pelted with nets.

Some areas in Sumbawa have slightly different customs when a child's footsteps are on the ground. First, under the soles of the child's feet will be placed gold which then immediately steps on the ground. Second, above the 'edge' (a container for

cleaning rice) will be stored gegauk (food made from rice flour which is roasted and steamed, then mixed with coconut) and the child will be seated by the parents on the edge' while in a net (net). Other areas also use eggs as a substitute for gold, with the child's foot stepping on the egg until it breaks (with the help of parents), and only then does the child step on the ground. Childbirth means that the child is ready to grow and unite with nature and the earth where his feet stand. The net or net is meant to catch the disease and bad things that happen so that the child (in particular) and his parents will be protected from disease and all harm. After the event is over, the guests will be given a banquet which can be in the form of qurban aqiqah meat or other special foods.



3.4. Ethno Parenting Through Besunat

Besunat means circumcision which is usually done by the Muslim community. Besunat the custom of the Sumbawa people is carried out according to the customs of the Samawa tribe. Performed on both boys and girls. Usually done in the age range of 3 years and over, because the child can already ride the animal to be slaughtered. Various series of events or rituals are carried out such as *entek bedes* or riding a goat (ritual of riding a goat before slaughter), flower bathing, barodak, procession, circumcision, and thanksgiving (eating). Circumcision or circumcision aims for the health and hygiene of the child and indicates that the child can be delivered to the Koran. Entek bedes or riding a goat is an early ritual in the circumcision procession, usually carried out in the morning. Where the goat is believed to be a ride for children in heaven and will be food or dishes at banquets. For the first time riding a goat, the child will feel afraid, but after being helped slowly, the child will be brave. So during the ritual of riding the goat, the child will be trained for courage.



In the afternoon, the child will begin to be bathed in a cubicle made of small poles, surrounded by white cloth and attached with young coconut leaves. As the base, use *laser* made of wood or bamboo. Before bathing, Sandro (shaman or traditional elder) male and female tamang will prepare some equipment for bathing. The form of water, according to many children, has been filled with various kinds of flowers (flowers). Then the child will be lined up facing west and immediately bathed. The child is faced with the west, so in his life, the child always worships God with a western orientation. When bathed, the child will be put on a white sarong. Then they are brought into the house to wear traditional clothes.



Barodak is generally done after the flower bath ritual. Barodak in the Sumbawa language means, scrub, but with natural ingredients, such as pounded rice or other ingredients. Barodak is performed according to the family's economic capacity, it can be made lively with the accompaniment of Sakeco Dance, Serune (traditional Sumbawa music), Gongs, Gendang Beleq, or directly on the odak by Sandro and Tamang. After the barodak the children will be paraded around the village, this is also according to the ability of the family, it can be with odong-odong (toy vehicles that are liked by children), or with *minion jaran* (false horses) which are lifted on the shoulders of adults. This is a joy to reward the child for having dared to be circumcised. Scrub is made as a unit with bath water which functions as a drug to distribute the child's strength before being circumcised.



Circumcision is usually done before dawn or after the dawn prayer. So the child is ready to wear a white sarong. Children are brought to the circumcision table accompanied by prayers or readings of verses by religious elders. The more people pray (Sanji), the stronger the child endures pain or screams. With the development of the times, circumcision can be done by expert doctors in the circumcision section using a laser. The use of lasers makes the circumcision process faster and healing is also faster. When the morning comes, the family home for the circumcision will perform a begawe meal, as a thanksgiving for the completion of their child's circumcision obligations. Guests will eat and give gifts to children who are circumcised.

3.5. Ethno Parenting Through Bayar Niat (Bayar Nazar)

Paying intentions is a custom that is familiar in the Sumbawa area. Traditional activities that have been passed down from generation to generation are carried out and still exist (still being carried out) to this day. Paying intentions are not specific to a certain age, but any age can. It's just that, paying for intentions is mostly done in the age range of 2 to 8 years or early childhood and elementary school children. Because at that age, the child is experiencing a period of growth and his body responds if something does not match or does not fit. This is called *rebuyaq* or search, which means that an adult must make a vow for the child to go to a sacred place. Paying intentions is almost the same as paying for vows according to Islamic law, but the difference in Sumbawa custom is in the ritual or process. Customs pay more for the ritual of visiting sacred graves to carry out the ritual as promised. *Paying the intention* is done after a promise made by an adult, for example, if a

child is sickly, then promised to be bathed in a sacred grave if the child recovers, then when the child recovers, the intention must be paid. The promise made is called *ente intention* (take or make an intention).



Sacred tombs as a place to bathe children or someone who has been promised is the tomb of pious people or tombs that have been sacred according to the beliefs of the local community. The Sumbawa area, precisely in West Sumbawa, has a tomb or several places that are usually used as a place to pay intentions, such as the *Sacred Grave of Gani*, the *Tomb of King Lalu Muspakil* or the *Tomb of Seran*, *Buen Banyu*, and the *Tomb of Dedara Pitu*. Paying intentions is not only done when the child is sick but also when the child is promised if he passes the exam or wins the class. In addition, payment of intentions is also made to children who do not match the name given by their parents, which causes the child to itch or grow lumps around his body. This will interfere with the growth and development of children. So there must be an adult or an elder who promises or *you intend* if the child is cured.

Paying intentions to have elements that must be fulfilled and brought during the process of paying intentions. These elements such as *ente intentions*, places to pay intentions, pay intentions, caretakers, bore, topat (ketupat) and peser (pillow snacks), bathed in sacred places, and eating together. As explained earlier, before paying the intention is fulfilled, first, you do the intention or take the intention. The intention stated is more or less like the following, "*hope you get well soon, get well soon, let's take a bath in the grave of Seran*". It is not only intended from home, the intention can be done when it is at the grave directly. For example, some children are deliberately brought to pay for events for other people's intentions. When you are at the tomb, there is an activity or habit (other than the one who pays the intention) to stick a piece of wood or twig collected around the tomb near a stone or tomb board. The length of the wood is about one inch. Then wait about 30 minutes or adjust to the event the procession takes place. When the wood is taken, the person will measure it again with the initial size. People believe that if the wood is longer than the initial size, then their wishes will be achieved. Then the person makes an intention (*ente intention*), if you live long, the desire is achieved then it will come back to pay for the intention.

A second element is a place or tomb where the intention is paid in a sacred place. The place can be on a hill which is only occupied by one sacred grave. It could also be in a public graveyard where sacred graves are separated more prominently from other graves, such as being given a wall or railing. It could also be a grave beside the lake river so that when the procession is complete, the child or anyone who pays the intention can immediately bathe in the river. The third element is the intention to pay. Paying the intention does not have to be done in a hurry, like when the child has recovered. But it is done when the parents or those who make the intention are able and ready to perform the ritual of paying the intention. For example, when you already have enough time and money or when the promised child is off from school, many people will pay intention. Paying intentions is usually done in groups, so many people join in praying and rejoicing over the promised healing of the child.

The fourth element, namely the caretaker or sandro, is a person who helps the procession of paying intentions or intermediaries for people who pay intentions with a sacred tomb. So, pay intent will not be valid or successful if it is not through the caretaker. Every time the procession pays the intention, the caretaker will always come along and recite certain incantations or readings at the sacred tomb. The caretaker will ask the family who paid the intention to bring some items such as *topat* (ketupat) and *peser*, flowers and special water for baths, chicken or goat if they can be slaughtered during the procession of paying the intention. The caretaker will also prepare several things to be brought to the sacred place, such as a bore (a special item or amulet). The procession of paying the intention is carried out by starting with a prayer by the elder or sandro, then the child is bathed by sitting on a little gravestone, slaughtering animals (chickens), and finally eating together.

Customs are hereditary habits that are always used by the next generation. Adat is not only related to ancestral or religious events but also parenting. Each tribe or region has a different parenting culture. One of them is the Sumbawa area with the Samawa tribe having a nurturing culture with local customs. All elements in life have their traditional rituals. Starting from marriage, pregnancy, childbirth, growth period, repellent reinforcements or spirits, and circumcision, until the child remarries. All have strong customs and traditions (Abdul Rahmat, 2015). But with the development of the times, little by little began to experience changes and some even did not use tribal customs.

Parenting according to local culture is a custom that is the belief of the local community. Certain ethnic groups or tribes believe that humans are still connected to their ancestors, related to nature, and most importantly related to God. This belief can be seen from the cause and effect that occurs. If a person or a group does not carry out certain rituals or stages in their lives, it will have a bad impact and bring disaster or sanctions. This is what the Samawa people believe. If one ritual is not performed, the child or someone will look for (rebuyaq) to perform the ritual that has been missed (Setiady, 2008).

The Samawa tribe is also known for the existence of customary law, for those who do not keep their promises. The law is not written but is believed to be the law or regulation of a tribe (Ardinarto, 2009). The basis for carrying out this nurturing culture is that people still believe in supernatural powers, between ancestors and nature as well as blessings from God. Second, there are the interests of everyone that must be fulfilled immediately. It can be from the promise made or it is time to carry out the ritual. The third is the plea for prayers that are asked to be desired, trying to do something and hoping for the results of the realization of the desire (Muhammad, 2002).

Ethnoparenting is a local culture, which in the Samawa tribe contains from children still in the womb (biso' tian), born (entek beng), haircut or aqiqah (bekuris), circumcision (circumcision), to paying intentions. The series of rituals ends with paying intentions, because every child's growth and development always encounters obstacles, whether intentionally or not. So that it is done to pay the intention, as a fishing rod to heal and be healthy again. As of today, many children are stunted, malnutrition, maternal and child mortality, disability and other problems. It is believed in the local culture that something is missed in the customs of the Samawa Tribe. Therefore, the importance of ethnoparenting in the Samawa tribe (Siti Fadryana Fitroh, 2020).

4. Conclusion

The Samawa Tribe community in Sumbawa is one of the communities that still preserves ancestral traditions to this day, especially early childhood ethno parenting. This preservation process is carried out through the social sphere and early education, namely the family towards early childhood. The process of early childhood parenting in the Samawa tribal family applies the principles of childcare since din, this has become a tradition of the samawa tribe, namely, (1) Bayar Niat, (2) Biso' Tian, (3) Besunat, (4) Entek Beng, dan (5) Bekuris. The five ethno parenting implemented by the Samawa tribal community in Sumbawa through the type of society preserves the heritage of the ancestors and maintains its traditions. The best way to do to preserve the traditions and heritage of the ancestors starts from the living room itself. The introduction of ethno parenting to children became a reference in educating children and passing on the culture in the family tradition.

References

- [1] Abdul Rahmat, S. M. (2015). Tradisi Potong Rambut Gorontalo (Hunding). *Ibda' (Jurnal Kebudayaan Islam)*, 13(2), 277–289. <https://doi.org/https://doi.org/10.24090/ibda.v13i2.663>
- [2] Ali, M., & Mukhamad, H. S. (2021). Pengasuhan Anak Usia Dini Berbasis Pitutur Leluhur Masyarakat Aboge. *Annual Conference on Islamic Early Childhood Education (ACIECE)*, 5, 65–72. <https://conference.uin-suka.ac.id/index.php/aciece/article/view/633>
- [3] Ardinarto, E. (2009). *Mengenal Adat Istiadat Hukum Adat di Indonesia*. UNS Press.
- [4] Handayani, R., Sultan Syarif Kasim Riau, U., Kunci, K., Pengasuhan, P.-P., & Usia Dini, A. (2021). Karakteristik Pola-pola Pengasuhan Anak Usia Dini dalam Keluarga. *Kiddo: Jurnal Pendidikan Islam Anak Usia Dini*, 2(2), 159–168. <https://doi.org/10.19105/KIDDO.V2I2.4797>
- [5] Hermawan, A. (2018). Urgensi Pola Asuh Anak dalam Keluarga di Era Globalisasi. *Interdisciplinary Journal of Communication*, 3(1), 105–123. <https://doi.org/10.18326/INJECT.V3I1.105-123>
- [6] Lestari, P. (2008). POLA ASUH ANAK DALAM KELUARGA (Studi kasus pada pengamen anak-anak di kampung Jlagran, Yogyakarta). *Dimensia: Jurnal Kajian Sosiologi*, 2(1), 51. <https://doi.org/10.21831/DIMENSIA.V2I1.3398>
- [7] Mantja, L. (2011). *Sumbawa Pada Masa Dulu Suatu Tinjauan Sejarah*. Samratulangi.
- [8] Muhammad, B. (2002). *Asas-Asas Hukum Adat (Suatu Pengantar)*. PT Pradnya Paramita.
- [9] Setiady, T. (2008). *Intisari Hukum Adat Indonesia (Dalam Kajian Kepustakaan)*. Alfabeta.
- [10] Siti Fadryana Fitroh, E. O. (2020). Peran parenting dalam meningkatkan literasi kesehatan ibu terhadap stunting di Bangkalan Madura. *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*, 4(2), 610–619. <https://doi.org/https://doi.org/10.31004/obsesi.v4i2.415>
- [11] Sugiyono, P. D. (2013). *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif dan R&D*.

- [12] Sumbawa, D. (2011). *Sejarah Singkat Sumbawa*. Dunia Sumbawa.
- [13] Suratman, B. (2021). Etnoparenting Di Masa Sekarang: Menggali Model Pengasuhan Tradisional Etnis Melayu Sambas. *Annual Conference on Islamic Early Childhood Education (ACIECE)*, 5, 12–25. <https://conference.uin-suka.ac.id/index.php/aciece/article/view/628>