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Unveiling Ethnoparenting in Early Childhood Education: Parenting Culture and Religious Values in Madura, Indonesia

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ABSTRACT

Despite growing concerns about child protection in Bangkalan, Madura, limited research has examined how culturally grounded parenting practices shape collaboration between families and Islamic early childhood education institutions. This study aims to explore the practice of ethnoparenting in Islamic Early Childhood Education institutions in Madura, particularly focusing on child-rearing practices that emphasize religious values, moral discipline, and home– school collaboration. This study employed a qualitative multiple-case study design involving seven parents selected through purposive sampling from three Islamic Early Childhood Education (ECE) institutions in Madura: TK ABA Socah, TK Muslimat NU Darunnajah Kamal, and TK YKK 1 Bangkalan. Data were generated through in-depth interviews, observations, and document analysis, and were examined using thematic analysis to identify patterns of ethnoparenting practices and their perceived implications for child development within Islamic educational contexts. The findings reveal that ethnoparenting is operationalized through the integration of local Madurese traditions and Islamic teachings in both parental practices and school routines. Religious and cultural values are systematically internalized through moral habituation, dialogical discipline, and sustained home–school collaboration. This approach contributes to the development of children’s moral awareness, social responsibility, and respectful behavior, particularly in relation to elders and community norms. The study offers implications for culturally grounded and faith-based child-rearing policies in Islamic ECE contexts. However, as the research was conducted in a single region and institutional type, the findings may not be fully transferable to other contexts. This study contributes to the limited scholarship on ethnoparenting in Madura by demonstrating how religious and cultural values are operationalized in everyday pedagogical practices within Islamic ECE institutions.

Keywords : *early childhood education, ethnoparenting, parenting culture, religious values*

INTRODUCTION

According to data from the Online Information System for the Protection of Women and Children, between January and June 2024, there were 11,850 reported cases of violence against women and children in Indonesia, with 5,246 cases categorised as sexual violence (Kementerian Pemberdayaan Perempuan dan Perlindungan Anak, 2024). Data from the Dinas Keluarga Berencana, Pemberdayaan Perempuan, dan Perlindungan Anak (DKB P3A) Bangkalan show that hundreds of cases of violence against women and children were recorded between 2021 and 2023. Specifically, 32 cases were reported in 2021, increasing to 37 cases in 2022 and 40 cases in 2023

(Dinas Keluarga Berencana, Pemberdayaan Perempuan, dan Perlindungan Anak (DKB P3A), 2023).

The high incidence of child violence in Bangkalan not only reflects challenges in child protection but also underscores the need to strengthen parenting systems at both family and school levels as the primary foundation for children's character formation and moral regulation (Mustarsida et al., 2023; Umar et al., 2025). Within the religious and communal socio-cultural context of Madura, parenting interventions cannot be detached from local values and Islamic teachings that have long shaped everyday educational practices. Therefore, ethnoparenting is positioned not merely as an alternative approach, but also as a contextual strategy that is culturally and religiously grounded to reinforce violence prevention and foster a more sustainable child protection system. Furthermore, a study has demonstrated that parenting interventions can significantly reduce both physical and emotional violence against children, with their effects sustained for up to 24 months after the intervention (Backhaus et al., 2023).

This case adds to the growing data on violence in Bangkalan, Madura. Therefore, parenting becomes a crucial issue, particularly in Madura, as a preventive measure against violence and crimes involving children. The family, as the primary environment where children grow and develop, plays a vital role in supporting their physical, social, emotional, and moral development (Dwi Aprilia et al., 2025; Li et al., 2024; Pic et al., 2025; Trisetiawati et al., 2025). The roles of mothers, fathers, and other family members are critical in shaping children's character and values (Bornstein et al., 2025; Jia et al., 2024; Rosbiyarti & Fadryana Fitroh, 2024; Vásquez-Echeverría et al., 2022). Every family has a distinct parenting style (Aghnaita & Murniati, 2023; Dwinandita, 2024; Nur Endah Sary, 2020; Ratna Komalasari et al., 2022), which significantly influences children's development, particularly during their early years.

Parenting during early childhood is a highly significant period, as it lays the foundation for children's holistic development (Andrina et al., 2024; Mariyana & Betriana, 2024; Widyawati et al., 2021). Appropriate parenting practices not only foster children's physical, cognitive, social, and emotional growth but also equip them with essential skills such as independence, decision-making, and emotional resilience. These skills play a crucial role in helping children navigate daily challenges while protecting them from potential harmful events, including violence, neglect, and sexual exploitation (Rohinah, 2017). Thus, parenting practices are directly linked to both supporting child development and preventing risks that may endanger them.

In the context of Madurese culture, parenting practices are implemented through an ethnoparenting approach, which is grounded in local traditions and values. This culturally grounded parenting is believed to stimulate various aspects of children's development (Etikawati et al., 2019; Mahatmaharti & Dinarti, 2023). Additionally, child-rearing in Madurese culture is heavily influenced by Islamic teachings, which serve as the foundation of life for the Madurese community (Hidayat et al., 2023). Parenting that combines Madurese cultural aspects with Islamic values aims to develop children who are not only intellectually intelligent but also possess good morals, a sense of responsibility, and high social skills (Noor et al., 2026; Nuriman et al., 2024; Sumartias et al., 2020).

The practice of *ethnoparenting* in the context of early childhood education in Madura not only highlights the integration of Islamic values but also reflects the preservation of cultural identity amidst societal changes. This approach involves teaching children essential virtues such as respect, responsibility, and compassion through daily routines, traditional rituals, and communal interactions. By instilling these values, ethnoparenting helps children understand their cultural roots and religious obligations, fostering a sense of identity and belonging (Fatmawati, 2021). However, the challenges posed by globalisation and modernisation threaten the preservation of these practices. The increasing influence of modern parenting styles, often characterised by individualism and materialism, may lead to a diminishing role for community and traditional values in child-

rearing. Parents may feel pressured to adopt contemporary child-rearing methods, perceiving them as more effective in preparing children for a competitive global environment (Bali & Susilowati, 2019; Ulum, 2017). However, within socio-cultural contexts such as Madura, where parenting practices are deeply embedded in Islamic teachings and local traditions, the relevance of culturally grounded approaches remains underexplored in institutional early childhood settings.

Although previous studies have examined parenting styles, religious education, and cultural values separately, limited research has specifically examined how ethnoparenting is operationalised within Islamic Early Childhood Education institutions, particularly in terms of parental practices and home–school collaboration. This gap is significant, given the rising concerns about child protection and moral development in rapidly modernising contexts.

Therefore, this study aims to examine how ethnoparenting practices are enacted within Islamic-based early childhood education in Madura, focusing on parents' child-rearing practices and their collaboration with schools. It further explores how these practices are grounded in Islamic values and local cultural norms, and how culture- and religion-based parenting is positioned as a strategy for fostering not only cognitive competence but also strong moral character from an early age.

RESEARCH METHOD

This study employed a qualitative multiple-case study design within a constructivist paradigm to explore the practice of ethnoparenting in early childhood education in Bangkalan, Madura, and its contribution to the development of religious values. The constructivist paradigm guided the research in understanding participants' perspectives and the meanings they construct through their lived experiences (Creswell & Poth, 2025). The multiple-case study design allowed the researchers to examine ethnoparenting practices across different early childhood education settings and to capture variations in how cultural parenting traditions are implemented.

The primary data for this study were collected through field research. Field data were collected from parents of young children in Bangkalan, Madura, who were purposively selected using predefined criteria, including their involvement in culturally rooted parenting practices as identified through initial screening and local informant recommendations. The selection of three early childhood education institutions, TK ABA Socah, TK Muslimat NU Darunnajah Kamal, and TK YKK 1 Bangkalan, was conducted purposively by considering variations in institutional characteristics as well as the representation of the social context of the community in Bangkalan Regency, Madura. These three institutions were chosen because they represent different institutional backgrounds, namely a school affiliated with the Muhammadiyah Islamic organisation (TK ABA Socah), a school affiliated with the Nahdlatul Ulama Islamic organisation (TK Muslimat NU Darunnajah Kamal), and a school managed by a general educational foundation (TK YKK 1 Bangkalan). These institutional differences enabled the researchers to obtain a more comprehensive understanding of family-school collaboration practices in early childhood education within diverse social and institutional contexts.

In addition, these institutions possess characteristics that are relatively representative of early childhood education conditions in the Bangkalan region, particularly in terms of the number of students, the level of parental involvement in school activities, and communication practices between teachers and families. Therefore, the selection of these institutions was expected to yield relevant data to understand the dynamics of collaboration between families and schools in supporting child protection efforts.

The participants in this study consisted of seven parents whose children were enrolled in the three institutions. The inclusion of seven participants was considered sufficient for this qualitative multiple-case study because the aim was to obtain in-depth, information-rich insights rather than statistical representation. The number of participants was determined based on the

principle of data saturation, meaning that data collection continued until no substantially new information or themes emerged from the interviews, indicating that the data were adequate to address the research questions. Parents were selected as the primary participants because ethnoparenting practices are rooted in family-based cultural traditions and directly implemented in everyday parenting at home, making parents the most relevant informants for understanding how these practices contribute to the transmission of religious values in early childhood. The majority of participants were mothers who served as primary caregivers in their families. The participants ranged in age from approximately 25 to 40 years and had diverse educational backgrounds, ranging from secondary education to higher education. Their occupations also varied, including homemakers, small-scale traders, and informal-sector workers, reflecting the local community's socio-economic conditions. All participants were from local Madurese families residing in the Bangkalan area. Meanwhile, the children who became the focus of the study were within the early childhood education age range, approximately 4 to 6 years old. The diversity of these backgrounds was considered sufficiently representative to capture parents' experiences and perspectives in building collaboration with schools to support child protection efforts within early childhood education settings.

The participants were drawn from three institutions: TK ABA Socah (3 participants), TK Muslimat NU Darunnajah Kamal (2 participants), and TK YKK 1 Bangkalan (2 participants), in alignment with the objectives of the study. Data collection was conducted using three main techniques: observation, interviews, and documentation (Sugiyono, 2017). The data collection process was conducted between September, October, and November 2024. Interviews were carried out face-to-face with participants using the Indonesian language to ensure clarity and comfort during the communication process. Each interview lasted approximately 30–60 minutes and was conducted by the research team, consisting of a lecturer and a graduate student. The semi-structured interview format allowed the researchers to explore participants' experiences and perspectives in greater depth while maintaining flexibility during the conversation.

Observations were conducted through direct visits to the participating schools in October and November 2024 to understand the context of family–school interactions and to observe ethnoparenting practices in early childhood education settings in Bangkalan. These observations provided insights into parenting practices that support the transmission of religious and cultural values. Each school was visited several times, resulting in a total of ten observation sessions conducted at the school sites. In addition, home visits were conducted to gain a deeper understanding of the family environment, with approximately 3 observation sessions at each participant's home.

Document analysis was also employed to complement the data obtained from interviews and observations. The documents examined included teachers' anecdotal records and parent–teacher communication books, which document children's daily activities and ongoing interactions between parents and teachers. These materials provided additional contextual information regarding patterns of communication and forms of collaboration between families and schools.

The use of multiple data collection techniques enabled the researchers to obtain a richer, more comprehensive understanding of ethnoparenting practices and family–school collaboration in supporting child development and protection in early childhood education contexts in Bangkalan.

For data analysis, this study adopts thematic analysis (Braun & Clarke, 2006), which involves several systematic and iterative stages. The first stage was data familiarisation, in which the researcher carefully transcribed, reviewed, and repeatedly read the results of observations and interviews to gain a comprehensive understanding. In the second stage, initial codes were generated by identifying and labelling meaningful data units. These codes were then collated and organised into preliminary categories that highlighted recurring patterns across the dataset.

In the third stage, the researcher examined the relationships among categories to identify broader themes that reflected significant aspects related to the research objectives. These themes were subsequently refined to ensure internal consistency and distinctiveness. To support the accuracy and transparency of the analysis, the process was facilitated using NVivo 12 software, which helped manage the dataset, streamline coding, and systematically organise the emerging themes. A detailed illustration of this analytical workflow is presented in Figure 1.

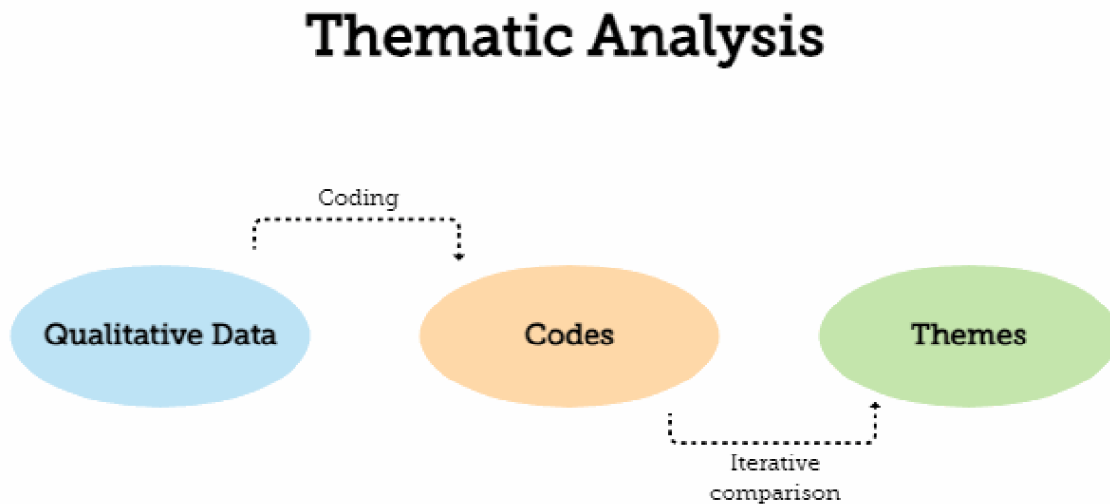


Figure 1 : Research Data Analysis

In the final stage, the identified themes were reviewed, clearly defined, and named to ensure conceptual clarity and coherence. These themes were then interpreted and linked to the research questions, forming the basis for the presentation of the study's main findings. The validity of the data in this study is tested using triangulation, which involves cross-checking information from various sources and techniques. Two types of triangulation are employed: source triangulation, which involves verifying data from different sources, and technique triangulation, which uses various data collection methods for validation (Sugiyono, 2017).

This study was approved by the Research Ethics Committee of the University of Trunojoyo Madura with approval number B/0036/UN46.4.1/PT.01.01/2024. All participants provided written informed consent before data collection, and their identities were protected in accordance with strict confidentiality principles.

FINDINGS AND DISCUSSION

Findings

1. Transformation of Parenting Practices in Madura: From Authoritarian Discipline to Dialogical Approaches

Parenting practices in Madurese society have traditionally emphasised strict discipline, obedience, and respect for elders as core cultural values. Parental authority was often expressed through firm rules and, at times, physical punishment, which was widely perceived as an effective means of instilling discipline, responsibility, and behavioural boundaries. One parent reflected:

“In the past, our parents were very strict. If we broke the rules, we were immediately scolded and could even receive physical punishment. However, it made us more disciplined and aware of our boundaries.” (Interview, Parent A, TK ABA Socah).

This perspective indicates that strict discipline was understood not merely as punitive action, but as a form of moral education aimed at shaping obedient and resilient individuals while transmitting cultural values across generations.

However, the findings reveal a gradual shift toward more communicative and reflective parenting approaches. Parents increasingly emphasise explanation and understanding over mere obedience. As one parent explained:

“When my child makes a mistake, I explain why it is not allowed and ask them to think of a solution themselves so that they learn responsibility.” (Interview, Parent D, TK Muslimat NU Darunnajah Kamal).

This shift reflects a movement from punishment-centred practices to dialogical approaches that encourage children’s critical thinking and personal responsibility. Observations in TK ABA Socah further support this finding, showing that schools actively promote positive discipline based on communication, empathy, and explanation (Observation, October 2024), highlighting the role of educational institutions in shaping parenting transformations.

Overall, these changes represent a process of cultural adaptation influenced by increasing awareness of children’s emotional well-being and contemporary educational perspectives. Despite methodological shifts, core values such as respect, responsibility, and obedience remain central. Thus, the transformation of parenting in Madura reflects not a replacement of tradition, but a dynamic negotiation between cultural continuity and modern, child-centred approaches.

2. Religious and Cultural Values as the Foundation of Children’s Character Formation

Religious values constitute a fundamental component of parenting culture in Madurese society, functioning not only as spiritual practices but also as a moral framework guiding family education. Parents introduce religious values from an early age through activities such as Qur’anic recitation, participation in neighbourhood *pengajian*, and involvement in religious rituals at school. One parent stated:

“I have taught my child to recite the Qur’an since the age of four. Almost every evening after the Maghrib prayer, we study the Qur’an together. I want him to be close to religion from an early age so that he understands what is right and what is wrong.” (Interview, Parent C, TK YKK 1 Bangkalan).

Another parent emphasised children’s participation in community-based religious activities:

“Whenever there are religious activities such as *muludan* around our neighbourhood, I always take my child along. This way, he becomes accustomed to a religious atmosphere and learns to respect the traditions that exist.” (Interview, Parent F, TK Muslimat NU Darunnajah Kamal).

Observations further show that children are actively involved in school-based religious routines, including collective prayers, Qur’anic recitation sessions, and religious holiday commemorations (Observation, November 2024). Documentation from teacher–parent communication books also indicates that schools systematically integrate religious practices into daily learning, such as habituation to prayer, storytelling about religious figures, and reflective moral activities.

These findings suggest that religiosity in Madurese parenting functions as an ethnopedagogical mechanism for value transmission. Through repeated religious practices in family and community contexts, children internalise core moral values such as honesty, patience, responsibility, and respect. From a cultural education perspective, this process reflects value internalisation through social practice, where children actively experience and embody moral teachings in everyday life.

The integration of religious practices at home and at school demonstrates strong synergy between families and educational institutions, reinforcing consistency in moral socialisation across

contexts. Therefore, religious values in Madurese parenting represent a central element of ethnoparenting, sustaining cultural continuity while shaping children's character through practices that are organically embedded in daily social and cultural life.

3. Socialisation of Politeness and Social Harmony in Family and School Settings

One important element of parenting practices in Madurese society is the strong emphasis on politeness and social etiquette. Children's character formation is not limited to cognitive development but also includes the cultivation of respect, humility, and harmonious social relationships, particularly toward elders. From an early age, these values are internalised as part of children's social identity within the community.

Observations in school settings indicate that such practices have become part of children's daily routines. Children are accustomed to demonstrating respect toward older individuals in both family and school contexts:

“Parents here place strong emphasis on etiquette. Children are accustomed to asking permission before entering a house and kissing the hands of parents or teachers.”
(Observation, TK ABA Socah, November 2024).

The practice of kissing elders' hands functions not only as a symbol of respect but also as a mechanism for socialising hierarchical and harmonious relationships. Additionally, the traditional settlement pattern known as *Tanean Lanjeng*, where extended family members live in a shared compound, provides a social environment that facilitates intensive interaction and early social learning. Within this setting, children develop social skills such as cooperation, sharing, conflict resolution, and respect through everyday interactions. As one parent noted:

“Children in Tanean Lanjeng quickly learn to socialize because they play with their cousins almost every day.” (Interview, Parent E, TK YKK 1 Bangkalan).

Beyond the family and community, early childhood education institutions also reinforce these values. Schools function as spaces for cultural socialisation, where politeness and social harmony are practised through daily routines such as greeting teachers, asking permission, and engaging in cooperative activities.

These findings suggest that politeness and social harmony in Madurese society are collective cultural norms reproduced through continuous socialisation across family, community, and school contexts. From the perspective of educational anthropology and family sociology, such practices represent an ethnoparenting system that sustains cultural values and social cohesion. Thus, the socialisation of politeness serves not only to shape individual ethics but also to maintain social stability and strengthen community solidarity, highlighting the strong socio-cultural dimensions of parenting in Madurese society.

4. Cultural Traditions and Adaptive Strategies in Maintaining Ethnoparenting Practices

Cultural traditions constitute an important mechanism for transmitting parenting values in Madurese society, extending beyond direct parent-child interactions to include rituals, symbols, and community-based activities. One such tradition is *Toron Tana*, a ritual performed when a child begins to walk, symbolising gratitude for developmental milestones while introducing the child to the social environment. Although often simplified today, this ritual is still maintained by some families through modest prayer gatherings, reflecting cultural adaptation while preserving core meanings.

Another important tradition is *Muludan*, the commemoration of the Prophet Muhammad's birth, which serves as a space for the socialisation of moral and religious values. Through activities such as communal prayers, shalawat recitation, and food sharing, children gain direct experience of togetherness, social care, and generosity. As one parent explained:

“We involve our child in distributing food during *Muludan* so that they learn to care for others.” (Interview, Parent G, TK ABA Socah).

Children’s participation in these traditions reflects participatory learning, in which values are practised in everyday life rather than merely conveyed verbally. Schools further support this process by integrating cultural and religious activities into learning, such as traditional dress days, Qur’anic recitation, and storytelling with moral lessons. This indicates that educational institutions act as agents of cultural transmission, reinforcing values introduced within families and ensuring consistency across social contexts.

Findings also show that parents actively adapt traditions to contemporary conditions through simplifying rituals, adjusting school schedules, and using new social spaces. As one parent noted:

“We preserve our traditions, but they must also adapt to the times.” (Interview, Parent F, TK ABA Socah).

These results demonstrate that ethnoparenting in Madurese society is dynamic and adaptive, involving a negotiation between cultural continuity and modernity. From the perspectives of educational anthropology and cultural sociology, traditions function not only as symbols of identity but also as flexible mechanisms for responding to social change. By maintaining core values such as togetherness, gratitude, solidarity, and care, cultural traditions continue to serve as pedagogical and social instruments in shaping children’s character and sustaining cultural continuity in everyday life.

The findings reveal variations in ethnoparenting practices across three educational settings: TK ABA Socah, TK Muslimat NU Darunnajah Kamal, and TK YKK 1 Bangkalan. In terms of parenting transformation, TK ABA Socah highlights the strong role of schools in promoting positive, communication-based discipline. At the same time, TK Muslimat NU Darunnajah Kamal reflects the increasing adoption of dialogical and reflective approaches in everyday practices by parents. Meanwhile, TK YKK 1 Bangkalan demonstrates continuity of traditional values, particularly in religious practices and family-based social interactions.

Regarding religious and cultural values, all cases show consistent patterns with different emphases: TK YKK 1 Bangkalan emphasises family-based religious practices, TK Muslimat NU emphasises community-based religious engagement, and TK ABA Socah reinforces these values through structured school programs. In the domain of politeness and social harmony, TK ABA Socah exhibits more structured habituation through school routines. In contrast, TK YKK 1 Bangkalan reflects the strong influence of the *Tanean Lanjeng* environment. In terms of cultural traditions, all cases demonstrate adaptive strategies, with TK ABA Socah showing a more explicit integration of traditions into formal learning activities.

The findings indicate that the continuity of ethnoparenting practices in Madurese society involves a process of selective preservation and adaptation of cultural traditions. Elements preserved include the core cultural values embedded in traditions, such as gratitude, togetherness, social solidarity, religious devotion, and communal participation. These values remain central in rituals such as *Toron Tana* and *Muludan*, where families continue to emphasise collective prayer, food sharing, and children’s involvement in social and religious activities. However, several elements of the traditions have been modified to accommodate contemporary social conditions. These modifications include simplifying ritual procedures, reducing the scale of ceremonies, adjusting the timing of cultural events to fit children’s school schedules, and using smaller family-based gatherings instead of larger community ceremonies. Such adaptations demonstrate that while the symbolic and moral foundations of the traditions are maintained, their practical implementation evolves in response to modern social, educational, and economic contexts. In this way, ethnoparenting practices in Madurese society illustrate a dynamic process in which cultural

continuity is sustained through adaptive strategies that ensure the relevance of traditional parenting values in contemporary life.

Table 1 : Integrated Table of Findings and Data Quotations

Theme	School	Key Findings	Data Excerpt
Transformation of Parenting Practices.	TK ABA Socah.	Schools actively promote positive discipline and reduce punitive approaches.	“In the past, our parents were very strict... could even receive physical punishment” (Parent A).
	TK Muslimat NU Darunnajah Kamal.	Parents adopt more dialogical and reflective parenting approaches.	<i>“I explain... so they learn responsibility.”</i> (Parent D).
	TK YKK 1 Bangkalan.	Shows gradual transition while maintaining traditional values	—
Religious and Cultural Values.	TK YKK 1 Bangkalan.	Strong emphasis on family-based religious practices.	“I have taught my child to recite the Qur’an since the age of four...” (Parent C).
	TK Muslimat NU Darunnajah Kamal.	Emphasis on children’s participation in community religious activities.	“I always take my child to muludan...” (Parent F).
	TK ABA Socah.	Schools reinforce religious routines through structured activities.	(Observation, November 2024).
Politeness and Social Harmony.	TK ABA Socah.	Structured habituation of politeness and respect in school routines.	“Children are accustomed to... kissing the hands...” (Observation).
	TK YKK 1 Bangkalan.	Strong influence of <i>Tanean Lanjeng</i> in shaping social skills.	“Children... play with their cousins almost every day.” (Parent E).
	TK Muslimat NU Darunnajah Kamal.	Supports social values through communal activities.	—
Cultural Traditions and Adaptation.	TK ABA Socah.	Active integration of cultural traditions into school activities.	“We involve our child in Muludan.” (Parent G).
	TK Muslimat NU Darunnajah Kamal.	Adaptation of traditions to contemporary contexts.	“We preserve traditions but adapt them.” (Parent F).
	TK YKK 1 Bangkalan.	Preservation of traditions within family practices.	—

Discussion

The findings of this study indicate that parenting practices in Madurese society are not merely family traditions passed down from generation to generation, but rather constitute a socio-cultural system that functions as a mechanism for moral socialisation and the formation of children's social identity. From an ecological perspective on child development, parenting practices are shaped by interactions among families, communities, and broader social institutions (Keller, 2018; Nasir et al., 2020; Nurfadilah et al., 2025). Thus, ethnoparenting in Madurese society can be understood as part of a cultural ecosystem that holistically shapes children's developmental processes.

1. Ethnoparenting as a System of Moral Regulation

The findings reveal that parenting practices in Madurese families have historically emphasised strict discipline to instil values such as obedience, responsibility, and respect for elders. In cross-cultural developmental psychology literature, such parenting practices are commonly found in collectivist societies that emphasise social harmony and communal responsibility (Cabrera, 2022; Lansford, 2022).

Within this context, parental discipline is not merely understood as behavioural control over children, but rather as a strategy for shaping moral character and social awareness. Cross-cultural studies suggest that the primary goal of parenting in collectivist societies is to cultivate individuals who are capable of maintaining social balance and respecting community norms (Dwi Aprilia et al., 2025; Rahimah & Sukiman, 2020).

Nevertheless, this study also identifies a shift in parenting practices. Parents increasingly adopt a more communicative approach, providing explanations for the rules they impose on their children. This change reflects an adaptive process influenced by the growing knowledge of child development as well as broader social modernisation. Recent studies indicate that in many traditional societies, there has been a transformation from more authoritative parenting patterns toward more dialogical approaches without abandoning the underlying cultural values (Leany & Ahnan 'Azzam, 2024; Smetana et al., 2019).

Thus, ethnoparenting in Madurese society reflects a process of cultural continuity through adaptation, in which core cultural values are maintained even as parenting practices transform.

2. Islamic Early Childhood Education as an Agent of Moral Socialisation

The findings of this study also show that Islamic-based early childhood education institutions play an important role in strengthening children's moral and religious development. Activities such as Qur'anic recitation, collective prayer, and moral storytelling are integrated into daily learning routines. These practices demonstrate that educational institutions function not only as spaces for academic development but also as environments for children's character formation.

Research in the field of Islamic education indicates that religious education plays a crucial role in shaping children's moral character from an early age, as religious values often serve as the foundation for ethical behaviour and social conduct (Ab. Musyafa Fathoni et al., 2024; Huda et al., 2025). Islamic early childhood education emphasises the habituation of religious practices as the primary method for cultivating moral character among children ('Aziz & Aditya Hidayah, 2024; Suryani et al., 2025).

Consistency between religious practices at home and those implemented within educational institutions allows children to experience a stronger process of value internalisation. Previous studies have shown that collaboration between families and educational institutions is a key factor in the success of character education in early childhood (Aliyatuz Zulfa et al., 2024; Otero-Mayer et al., 2025). Therefore, Islamic early childhood education institutions in Madurese society can be understood as moral communities that reinforce the process of socialising religious values initially introduced by families.

3. Cultural Traditions as Informal Learning Environments

This study also demonstrates that cultural traditions such as Toron Tana and Muludan play a significant role in children's social learning processes. These traditions offer children opportunities to engage in community activities rich in cultural and religious values.

From the perspective of educational anthropology, children's learning processes do not always occur through formal instruction but often take place through their participation in everyday social and cultural activities (Lathifah et al., 2025; Wheaton et al., 2024). Through observation and

participation in cultural practices, children gradually develop an understanding of the values that operate within their communities.

Children's participation in cultural activities helps them understand the meanings of social solidarity, respect for traditions, and collective identity. Research on culturally based education suggests that children's involvement in local cultural practices can strengthen social identity and enhance socio-emotional development (Niman, 2025; Sakti et al., 2024; Shih, 2022). Thus, cultural traditions in Madurese society function not only as expressions of cultural identity but also as informal pedagogical spaces that facilitate the intergenerational transmission of values.

4. Communal Settlement Structures and Children's Social Learning

The findings also indicate that traditional settlement structures, such as Tanean Lanjeng, foster a social environment that supports children's development. In this settlement pattern, extended families live in close proximity, enabling frequent interactions across generations.

Such social environments allow children to learn from multiple adult figures beyond their parents. Research in developmental anthropology suggests that in many traditional societies, child-rearing is collective and involves extended family members as well as the broader community (Berry, 2022; Wang & Endo, 2024, 2025).

Intensive social interactions within communal environments enable children to develop social skills such as cooperation, empathy, and respect for elders. Therefore, communal settlement structures can be understood as part of the social ecology of child-rearing that naturally supports children's social development.

5. Adaptive Negotiation Between Tradition and Modernity

The findings of this study further indicate that modernisation does not necessarily eliminate traditional parenting practices. Instead, communities engage in a process of negotiation between traditional values and the demands of modern life. In many traditional societies, social change often leads to the reinterpretation of traditions so that they remain relevant within contemporary contexts (Kagitcibasi, 2005; Lew-Levy et al., 2023). Traditions are not entirely abandoned; instead, they are adjusted to accommodate new social needs.

This adaptive process demonstrates that ethnoparenting in Madurese society possesses a high level of cultural resilience. Core values such as respect for elders, community solidarity, and religiosity continue to be preserved even as parenting practices evolve.

This study makes a significant contribution to the international literature on parenting and early childhood education. First, it demonstrates that ethnoparenting practices are shaped not only within family environments but also by educational institutions, cultural traditions, and community social structures. Second, it highlights the role of Islamic early childhood education institutions as partners of families in the formation of children's moral character. Third, it emphasises the importance of understanding cultural environments as part of the ecological context of child development.

By situating parenting practices within the cultural context of Madurese society, this study underscores that effective early childhood education approaches must take into account local cultural values that shape children's developmental experiences.

CONCLUSION

This study demonstrates that ethnoparenting in Madurese society operates as a culturally and religiously grounded parenting framework that integrates local traditions and Islamic values within family practices and early childhood educational settings. The findings indicate that moral and religious values are internalised through everyday parenting practices, including moral

habituation, dialogical discipline, and consistent religious routines supported by both families and educational institutions.

Rooted in local traditions such as Toron Tana and communal living systems such as Tanean Lanjeng, ethnoparenting reflects broader cultural principles of communal responsibility, respect for elders, and social harmony. These practices function as informal learning environments that facilitate children's socio-moral development through participatory and experience-based processes within family and community contexts.

The study reveals that ethnoparenting is not static but undergoes a process of adaptation and transformation. Traditional values are selectively preserved, while parenting practices evolve toward more dialogical, child-centred approaches in response to contemporary social and educational influences. This dynamic negotiation between cultural continuity and modernity highlights the relevance of culturally responsive parenting frameworks in supporting children's moral and social development.

Future research should examine the long-term developmental implications of ethnoparenting practices and explore how culturally grounded parenting approaches can remain adaptive amid ongoing social transformations, including urbanisation and technological change.

DECLARATIONS

Author contribution statement

Muhammad Abdul Latif conceived the study and conducted the data analysis. Siti Fadjuryana Fitroh was responsible for the research methodology. Chikuvadze Pinias contributed to the conceptual development of ethnoparenting and religious values. Tarich Yuandana contributed to the theoretical development of early childhood education. Jelita Trisetiawati and Winda Dwi Aprilia were responsible for data collection. All authors participated in the discussion of the findings and contributed to the final version of the manuscript.

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Data availability statement

The dataset generated and analysed during the research is available from the corresponding author upon reasonable request.

Declaration of interests statement

All authors declare that they have no financial or personal interests that could influence the work presented in this manuscript.

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