



The Identification of Wotu People's Local Wisdom Values and Their Role in Indigenous Parenting

Nur Mawakhira Yusuf^{1*}, Subekti Masri², Kasmi³, Salmiati Ali⁴, Ais Nur Ilahi⁵, Gunter Dress⁶

^{1,2,3,4,5} Institut Agama Islam Negeri Palopo, Palopo, Indonesia

⁶ Senior Experten Service, Bonn, Germany

¹nurmawakhira@iainpalopo.ac.id, ²subekti_masri@iainpalopo.ac.id, ³kasmi@iainpalopo.ac.id,

⁴salmi@iainpalopo.ac.id, ⁵aisnurilahi21@gmail.com, ⁶g.dress@t-online.de

*Correspondence

Abstract

Article Information:

Received: February 2025

Revised: April 2025

Accepted: April 2025

Published: April 2025

Keywords:

Indigenous, Parenting,
Indigenous Parenting, Local
Wisdom, Wotu People

Indigenous parenting is a parental attitude towards children that creates an emotional experience for children based on their cultural values. This research was conducted to find out the value of local wisdom that is still maintained in the life of the Wotu community in indigenous parenting. This research is a qualitative research based on data obtained in the field using observation, interview and documentation methods. The results showed that there are several parenting cultures that exist in the Wotu community related to the identification of local wisdom values of the community and their role in indigenous parenting, namely *awa itaba la awai assangoatta*, *lalembata tarantajo*, and *sinunu isinunui* which have an important role in family or social relationships that exist in the Wotu community. The results of this study contribute to the traditional parenting of communities that embrace local wisdom values in shaping the emotional climate between parents and children amid the influence of modernising culture.

INTRODUCTION

Indonesia as one of the archipelagic countries with an area of 1.905 million km² with a population of 255 million makes it one of the countries known as a multicultural society (Kahmad et al., 2024). Multiculturalism is cultural, so the concept of multiculturalism society cannot be equated only with the concept of ethnic diversity that makes it a feature of plural societies, because multiculturalism society emphasises the acceptance of religious, ethnic, cultural and linguistic realities that exist in every society (Huda et al., 2021; Tobari, 2018; Widodo et al., 2022).

How to Cite this Article

Yusuf, N. M., Masri, S., Kasmi, K., Ali, S., Ilahi, A. N., & Dress, G. (2025). The Identification of Wotu People's Local Wisdom Values and Their Role in Indigenous Parenting. *Al-Musyrif: Jurnal Bimbingan Dan Konseling Islam*, 8(1), 62–75. <https://doi.org/10.38073/almusyrif.v8i1.2450>

Humans and culture are two components that are interrelated and influence each other. Every individual usually behaves according to the prevailing culture in their environment. One of them can be seen in the province of South Sulawesi. South Sulawesi province is also famous for its culture which has many dances, languages, traditional ceremonies, rituals and other cultures (Satrianegara et al., 2021). One of the areas that is thick with culture in the province of South Sulawesi is East Luwu Regency. This region has various ethnicities, including: Javanese, Bugis, Makassarrese, Balinese, Lombok, Toraja, Madurese, Sundanese, Chinese, Pamona, and Wotu.

Wotu is one of the sub-districts in East Luwu Regency, located at the northern end of Bone Bay and the western end of the Kalaena River. The Wotu ethnic community is spread across two villages, namely Lampenai Village and Bawalipu Village. Similarly, the religions adopted by the Wotu community are quite diverse, namely Islam, Christianity (Catholic and Protestant), Chinese, Hinduism and Buddhism, and the most widely adopted is Islam (Syahmuddin, 2010).

Wotu with local wisdom derived from ancestral heritage has various forms of rituals that have nuances of religious moderation, including Motengke which is a cultural ritual that aims to heal sick people with various preparations such as *walasuji* and food such as *sokko*. This activity is usually carried out for 7 consecutive days. Furthermore, *Mobilolla* is a ritual associated with eating together, this ritual aims to strengthen friendship at events that involve many people such as *gotong royong*. *Mobissu* is an ancestral heritage that is no longer performed, there is not much information about this, it is explained that someone who performs *mobissu* will usually experience possession. Furthermore, *Motambulilli* is a ritual before performing *mocera tasi* (sea thanksgiving), this ritual is carried out by going around the village. In addition to the cultural heritage that has been mentioned, there are philosophies or values taught by parents for social relations among humans, including *awa itaba la awai assangoatta*, *lalambate tarantajo*, and *sinunu isinunui* (Mustafa, 2020).

Lalambate tarantajo is one of the philosophies that means cue which linguistically means ready to do. *Lalambate tarantajo* is usually mentioned when pushing a boat, this philosophy is spoken to prepare all those present to get ready, this philosophy teaches the community about the importance of mutual cooperation, helping each other in life and maintaining unity. Next, *sinunu isinunui* which means one for all or together, and the last is *awa itaba la awai assangoatta* which means unity or not discriminating against others and appreciating the differences that exist.

In line with the local wisdom above, parenting is a factor that cannot be separated in people's lives (Khosyi'ah & Rusyana, 2022). Some of the factors that influence parenting are cultural differences, differences in habits, differences in beliefs, and parents' personalities (Satrianingrum & Setyawati, 2021). The parenting style applied by parents differs from one parenting style to another (Liahaugen Flensburg et al., 2023; Zakaria et al., 2022).

Parenting patterns applied by parents each have different characteristics and characteristics (Tripon, 2024; Yaffe, 2023; Yang et al., 2023; Zimmer-Gembeck et al.,

2022). The concept of Baumrind (1966) is known as the tripartite typology model which distinguishes parenting into three types, namely authoritarian, democratic and permissive parenting; authoritarian parenting has the characteristics of parents making all decisions (Baumrind, 1971, 1996), children must submit, obey and not ask questions; democratic parenting has the characteristics of parents encouraging children to discuss what they want; permissive parenting has the characteristics of parents giving full freedom to children without rules, control, or punishment (Baumrind, 1997; Rahmat, 2018; Zhussipbek & Nagayeva, 2022).

Andini and Ridjal's (2019) research found that authoritative/democratic parenting is optimal for child development, but this was not found in populations with different cultures. The influence of cultural factors on parenting beliefs and goals then gave rise to a contextual perspective on parenting. This contextual perspective has resulted in a number of indigenous parenting concepts, such as in China, Japan, India and the Philippines (Etikawati et al., 2019).

Parenting is a constellation of parental attitudes towards children that form the emotional climate of parents and children, while parenting practices are the ways in which parents achieve parenting goals (Jannah, 2021). Parenting patterns describe the constellation of parental attitudes or the emotional climate of parents and children in various situations, whereas parenting practices describe more the ways in which parents achieve certain socialisation goals (Polontalo, 2021). Parenting goals include a number of skills, self-regulation, and values related to parental beliefs or principles influenced by societal expectations and cultural factors (Yusuf et al., 2024).

This is in line with research (Rerung, 2021; Trudgett & Grace, 2011) which says that indigenous parenting has an important role in the social structure and childcare of indigenous peoples, including the Wotu community. Research (Sakti et al., 2024; Utama & Dea, 2023) says that values such as gotong royong, respect for parents, customs, the use of local languages, and the involvement of traditional and religious leaders play a key role in shaping children's character and education from an early age.

Previous research relevant to this study covered the Tana Luwu region, including several tribes (Bajo, Bugis, Toraja) or mixed customs (Nurjannah, 2023). It also emphasised general character education, culture-based curriculum, and social change (Murcahyanto & Mohzana, 2023; Rozie et al., 2022; Wandu & Gistituati, 2022). Whereas this study is specific only to the Wotu indigenous community, which is a minority and unique community in coastal East Luwu and focuses on Wotu indigenous children and indigenous parenting including the role of family, traditional leaders, and the environment.

There has been little research exclusively on the Wotu community. This research brings to light a rare and under-exposed indigenous community, thus contributing to the documentation and preservation of local cultures that are on the verge of extinction. Most cultural studies only touch on adat in a general or ritualised context. This research specifically explores how Wotu customary values are applied in childcare, ranging from norms, prohibitions, the role of mothers and fathers, to character building rituals.

Based on the explanation above, this research is considered important to do to find out the role and values of local wisdom in indigenous parenting that are still maintained in everyday life in shaping children's better character.

METHOD

This research was conducted using qualitative methods with descriptive analysis techniques (Creswell & Creswell, 2020). This research attempts to describe the cultural values of Wotu that are applied in the process of parenting by parents. This research was conducted by interviewing and direct observation to 5 parents who have different occupational backgrounds and statuses but live in Wotu sub-district (Balcom et al., 2021; Deterding & Waters, 2021). The selection of 5 parents who became research subjects was carried out using purposive sampling technique because through several considerations such as the subject is a housewife, a housewife who has another profession, a housewife with single parent status, a housewife who is a local traditional leader, and a housewife who has grandchildren. These considerations were taken so that the data obtained were more complex and had strong value comparisons. The data obtained was then analysed using the Miles and Huberman model which analyses by first reducing the data, then presenting the data, then drawing conclusions and verifying the data that has been obtained using the triangulation method (Campbell et al., 2020; Sugiyono, 2017). Through this process, the data is then described so that it is easily understood by the reader.

RESULTS AND DISCUSSION

Local Wisdom Values of the Wotu Community

1. *Awa itaba la awai assangoatta*

a. Wotu traditional leader's housewife

The values of *awa itaba la awai assaoatta* are also applied in social life and interacting with others as Mrs Masriah as a traditional leader in Wotu, also applies the values of *awa itaba la awai assaoatta* in her daily life, especially in interacting with people around her. As a traditional leader in Wotu, Ibu Masriah also teaches their children to always share or give to others and always maintain good relations with the people around them. This is evidenced by Mrs Masriah's confession when met at her residence who said that:

"So my child, sir, there are 4 of them, always ask me if we are children, we must know how to carry ourselves and if someone needs help, if we can help, we must help and maintain relationships with other people, for example with friends, neighbours or other people."

The statement is an application of the value of *awa itaba la awai assangoatta* where one needs to respect each other and help each other and maintain social interactions with others. In early childhood, social interaction is very much needed because children will later be taught how to live in society,

then children will also be taught various roles that will later become their identification, besides that, when carrying out social interactions, children will obtain various information around them (Tabi'in, 2017).

Not only that, people in Wotu are also actively involved in mutual help and support activities such as helping neighbours in need and maintaining good relationships with family members and the community. By applying the values of *awa itaba la awai assaoatta* they ensure the spirit of solidarity and caring remains alive in every aspect of daily life. This is evidenced by the confession of Mrs Masriah when met at her residence who said that:

“So we are always working together, in the past, usually if someone came from fishing, the people around here always worked together to bring down the fishermen's fish. Not only that, for example, if my house runs out of chili, the children here are usually sent to their neighbours' houses to ask for chili, so we rarely buy it”.

The statement is an application of the value of *awa itaba la awai assangoatta* where one needs to help each other. With co-operation and mutual help in maintaining traditions, this will strengthen the sense of unity in the community and will create a good environment for the development of each individual (Manuputty et al., 2024).

b. Housewife

As it has been explained that *awa itaba la awai assangoatta* means unity or mutual respect and does not discriminate, this value is applied to one of the families in Wotu sub-district. Mrs HG's family, who is a native of Wotu and was born and raised in Wotu, is a portrait of a family that applies Wotu traditional values in nurturing, educating and raising their three children. The value of *awa itaba la awai assangoatta* is applied as a form of equality between their three children, meaning that this family tries to be parents who are always present to try the best for all their children. The meaning of *awa itaba la awai assangoatta* itself is something that is commonly applied in modern parenting today, this value can be found in democratic parenting which in essence is to give space to children and requires the role of parents such as not discriminating against children in meeting their needs both in the social, academic, emotional and physiological spheres (Marintan & Priyanti, 2022). The application of the value of *awa itaba la awai assangoatta* obtained in democratic parenting in Mrs HG's family can be seen from the cooperative attitude of parents in giving freedom to each of their children's choices as long as it is still within a reasonable stage that does not violate the norms that refer to the true meaning of unity, namely living and doing activities together (Ryan, 2019) then this family can be said to be a family that does not apply the value of *lalembata tarantajo*. The things that underlie this argument are:

"I have three children, but one lives with her aunt because she hasn't been around since her grandmother died."

However, if we look at the implicit meaning of the *lalembata tarantajo* value of maintaining unity, then this family still applies this value by maintaining communication and visiting each other.

"..but she always come here to the house, or we go there because it's very close from here and then there is also a mobile phone used to call stories."

From this, it can be seen that the maintenance of communication between family members is proof that this value is still maintained despite the rapid development of the times. In the parenting pattern explained earlier, the value of *lalembata tarantajo* is included in all forms of parenting, namely authoritarian, permissive, and democracy because all of its meanings refer to a family that is united (Ailincal e2018). This is evidenced by the confession of Mrs HG when met at her residence who said that:

"Alhamdulillah, my children are doing well, although not all of them live with me, but I always try my best for all of them."

This form of recognition is an implementation of the meaning of *awa itaba la awai assangoatta* which means unity and does not discriminate. This means that Mrs HG's family remains united even though one of her children lives with her grandmother, but still maintains communication to maintain equal position between children and tries to be present as a parental figure for all her children.

What happened in Mrs HG's family is one of the applications of good parenting, as we all know that a good form of parenting is one that is able to keep up with the times even though it was born from strong indigenous values (Muir et al., 2019). This means that good parenting in relation to indigenous parenting is the role of parents who maintain the traditional values that have existed before but do not close their eyes in following the times that have a great influence on child development. This is certainly what is applied by the family of Mrs HG and her husband in their role as parents who really focus on carrying out their role as housewives without other professions and her husband works as a casual labourer.

c. Single parent housewife

As it has been explained that *awa itaba la awai assangoatta* means unity or mutual respect and does not discriminate, this value is also applied to one of the single parent housewives in Wotu sub-district. This is evidenced by the confession of Mrs RS when met at her house, she said that:

"My late mother-in-law said; if you cook rice, recite Al-Fatihah 3 times so that your child's heart is soft, Don't put too much pressure on the child, don't scold too often. So I just relaxed in taking care of my child."

From here we can see how communication in the house can be well established, between in-laws and sons-in-law then become a good reminder which is expected to have a positive impact on survival. The value of *awa itaba la awai assangoatta* applied by Mrs RS can also be seen in how Mrs RS tries her best to fulfil the needs of her children. This is evidenced by Mrs RS's confession when met at her residence who said that:

"My son, if there is a desire he says first like I want to buy this mum, so I say iye be patient for a while son, find money or we help mi tie up later there is money then I buy it."

d. Housewife with another profession

As explained, *awa itaba la awai assangoatta* means unity, mutual respect, and not discriminating. This value is also applied to JI's mother who works as a teacher in educating her children. This is evidenced by Mrs JI's confession when met at school who said that:

"Yes, it is applied to children if we have a little problem, we will unite the term, don't say ah my problem, don't interfere, it can't be like that, we have to help each other."

The statement explains the application of *awa itaba la awai assangoatta* values in educating children, as taught by Mrs JI regarding cooperation and mutual help in solving family problems. This is good parenting, as it helps her children find solutions to their problems. Parents have an important role in preparing children's independence to overcome problems in life (Indarto, 2015).

2. *Lalembata tarantajo*

a. Wotu traditional leader's housewife

Lalembata tarantajo is one of the customs adopted by the people in Wotu, and has an important role in every traditional activity carried out in the Wotu area. *Lalembata tarantajo* means united we stand, divorced we fall, more precisely, mutual cooperation. According to the customary leader Mrs MH, *lalembata tarantajo* also means an instruction, when the leader says *lalembate* then those who help simultaneously say *tarantajo*. Furthermore, according to the customary leader, this term is often used as a signal to push a large boat to the beach. Not only that, the term *lalembate tarantajo* has a very deep meaning concerning social relations with fellow humans, namely the importance of helping each other, working together and maintaining togetherness and unity. In indigenous counselling, helping is known as helping, this is done to help the counselee solve the problems they have. Counsellors in the local care domain are advised to confer and collaborate with local caregivers in providing psychological health services by placing cultural context in the counselling process (Hotifah, n.d.).

b. Genuine housewife

Wotu's traditional value of *lalembata tarantajo* is one value that has a very

important meaning in every traditional activity. As explained earlier that *lalembata tarantajo* means giving signals or instructions, but it turns out that the meaning is getting wider which can also be interpreted as unity. The use of the word *lalembata tarantajo* is usually used in large activities that require many people such as moving or pushing a boat into the sea. *Lalembata tarantajo* is used as a sign that the activity is about to begin and will be guided by one leader. In the indigenous counselling process, leading activities are known as leading to bring the counselee into the counselling process and refocus the counselee on the problems faced and the goals to be achieved. While in another meaning, maintaining unity is part of the parenting that must be applied by every parent. Every parenting pattern at its core cannot be separated from the unity of all family members (Ulfah & Fauziah, 2020)

c. Single parent housewife

The traditional value of wotu *lalembata tarantajo* means giving signals or instructions, but it can also mean unity. *Lalembata tarantajo* is used as a sign that the activity is about to begin and will be guided by one leader. When seen in domestic life, the leader referred to here is a husband who acts as the head of the family. The application of the value of *lalembata tarantajo* adopted by Mrs RS's family as she admitted when met at her house is as follows:

"Alhamdulillah, my husband used to be considerate, he used to be a husband, he didn't, take it easy, his teachings used to be that if we can work, we just work. So before he died, the deceased often if also went to help look for so when he died I was not too worried because I did not depend on my new husband for money."

d. Housewife with another profession

Wotu's traditional value, *lalembata tarantajo*, is an important principle in every traditional activity. As explained earlier, *lalembata tarantajo* means giving signals or instructions. However, its meaning is broader, including as a symbol of unity.

However, not all people understand the meaning or values of the *lalembata tarantajo* philosophy. One of them is Mrs JI, a migrant who chose to settle in Wotu, who said that the meaning of the term was not understood by her. This is evidenced by Mrs JI's confession when met at the School who said that:

"awa itaba la awai assangoatta that's what I know if lalembata tarantajo don't understand the meaning either."

This statement explains that not all people in Wotu understand the meaning of the term *lalembata tarantajo*, especially people who are not native to Wotu.

3. *Sinunu isinunui*

a. Wotu traditional leader's housewife

Sinunu isinunui means that small and big are equally carried or can be

interpreted as togetherness. The values of this philosophy are also applied by customary leaders in their lives. This is evidenced by the confession of Mrs MH when met at her residence who said that:

“So here, during the fruit season, because there are many fruits like lanceolate, people are usually invited to come to harvest, and they usually throw lanceolate here.”

The values of *sinunu isinunui* are also applied by the wotu traditional leader's mother in educating her children. This is evidenced by the recognition of Mrs MH as a traditional leader when met at her residence who said that:

“My children, if they want to go out, have to report to me first and Alhamdulillah, none of my 3 sons smoke, and if there is a problem, my children always say that they have to tell their parents so that we find a solution together.”

From the above statement, the Wotu traditional leader's mother teaches her children to be open and communicate about everything with their family. Communication is the best way to get to know someone's personality, including in a family (Sobandi & Dewi, 2017).

b. Genuine housewife

The fact that Mrs HG's family does not live together under one roof does not diminish their sense of togetherness. As the value of *sinunu isinunui* which means one for all or together, Mrs HG and her husband try to be fair to all their children so that no one feels alienated or ignored, which is done with good communication between family members, which is in accordance with previous research that communication is the key to family togetherness (Ducu et al., 2023; Nedelcu & Wyss, 2016). However, in terms of the deeper meaning of *sinunu issnunui*, Mrs HG as an informant did not know the value in depth. It was explained that although she came from a Wotu family, Mrs Hadenang had begun to abandon some values, some of which she had never even heard of. This includes *sinunu issnunui*.

“..I just heard this Sununu issnunui, maybe if you explain its meaning you can understand. But I don't really know much about the culture here in Wotu even though I'm originally from here.”

c. Single parent housewife

The traditional value of wotu, *sinunu isinunui* means small and big together we carry or can be interpreted as togetherness. Although not a native of Wotu, Mrs RS also applies this traditional value in her daily life with her family. This can be seen from her statement which states that:

“If I am closer to my son, my daughter is closer to her father, so my

daughter is spoilt by her father, maybe because she feels protected by her father. If it's my son, he likes to be like that, whether he wants to be lifted up or kissed."

d. Housewives with other professions

The value of *sinunu isinunui*, which means one for all or together, is also not understood by Mrs Jumarani as she stated that:

"awa itaba la awai assangoatta that's what I know if lalambata tarantajo I don't understand the meaning as well as sinunu isinunui I also don't know it."

From the statement above, Mrs JI explained that the values of the term *sinunu isinunui* were not understood by her even though Mrs JI's husband was born and settled in Wotu but he never explained the meaning of the term *sinunu isinunui*.

CONCLUSION

Based on several cultures that exist in the Wotu community related to the identification of local wisdom values of the community and their role in traditional childcare, there are several patterns, namely first; *awa itaba la awai assangoatta* value which means cooperation and help between families, second; *lalambate tarantajo* which means united we stand but sometimes also means the importance of helping each other and working together and maintaining unity and togetherness, and the third; *sinunu isinunu* which means small and big together we carry or we can interpret it as togetherness. Based on some of these local wisdom values, it has an important role in family or social relationships such as maintaining the togetherness and unity of the Wotu community, implementing and helping to maintain existing culture from generation to generation.

ACKNOWLEDGMENT

The author would like to thank the Islamic Guidance and Counseling Study Program, Faculty of Ushuluddin, Adab, and Da'wah, Institut Agama Islam Negeri Palopo for providing financial support for this community service program.

REFERENCES

- Ailincal, R., Ali, M., & Alby, S. (2018). Epistemic Activities, Schooling and Parenting Styles: A Case Study in French Guiana Rural Contexts. *Contextes et Didactiques. Revue Semestrielle En Sciences de l'éducation*, 12, Article 12. <https://doi.org/10.4000/ced.1119>
- Andini, M. J., & Ridjal, T. (2019). Pengaruh Pola Asuh Orang Tua Autoritatif Terhadap Perilaku Prosocial Siswa SD. *Jurnal Thalaba Pendidikan Indonesia*, 2(1), 77–93.

- Balcom, S., Doucet, S., & Dubé, A. (2021). Observation and Institutional Ethnography: Helping Us to See Better. *Qualitative Health Research*, 31(8), 1534–1541. <https://doi.org/10.1177/10497323211015966>
- Baumrind, D. (1971). Current patterns of parental authority. *Developmental Psychology*, 4(1, Pt.2), 1–103. <https://doi.org/10.1037/h0030372>
- Baumrind, D. (1996). The Discipline Controversy Revisited. *Family Relations*, 45(4), 405. <https://doi.org/10.2307/585170>
- Baumrind, D. (1997). The discipline encounter: Contemporary issues. *Aggression and Violent Behavior*, 2(4), 321–335. [https://doi.org/10.1016/S1359-1789\(97\)00018-9](https://doi.org/10.1016/S1359-1789(97)00018-9)
- Campbell, R., Goodman-Williams, R., Feeney, H., & Fehler-Cabral, G. (2020). Assessing Triangulation Across Methodologies, Methods, and Stakeholder Groups: The Joys, Woes, and Politics of Interpreting Convergent and Divergent Data. *American Journal of Evaluation*, 41(1), Article 1. <https://doi.org/10.1177/1098214018804195>
- Creswell, J. W., & Creswell, J. D. (2020). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. SAGE Publications.
- Deterding, N. M., & Waters, M. C. (2021). Flexible Coding of In-depth Interviews: A Twenty-first-century Approach. *Sociological Methods & Research*, 50(2), Article 2. <https://doi.org/10.1177/0049124118799377>
- Ducu, V., Hărăguș, M., Angi, D., & Telegdi-Csetri, Á. (2023). Asserting children's rights through the digital practices of transnational families. *Family Relations*, 72(2), 458–477. <https://doi.org/10.1111/fare.12828>
- Etikawati, A. I., Siregar, J. R., Widjaja, H., & Jatnika, R. (2019). Mengembangkan konsep dan pengukuran pengasuhan dalam perspektif kontekstual budaya. *Buletin Psikologi*, 27(1), 1–14.
- Hotifah, Y. (n.d.). *Penyelesaian Permasalahan Santri Melalui Peer Helping Indigenius*.
- Huda, M., Mustafa, M. C., & Mohamed, A. K. (2021). Understanding of Multicultural Sustainability through Mutual Acceptance: Voices from Intercultural Teachers' Previous Early Education. *Sustainability*, 13(10), 5377. <https://doi.org/10.3390/su13105377>
- Indarto, W. (2015). *Peranan Keluarga Dalam Mempersiapkan Kemandirian Anak Untuk Menghadapi Masalah-Masalah Dalam Kehidupan*. 4(2).
- Jannah, R. R. (n.d.). *Pola Asuh Anak Dari Perspektif Sosial Budaya*. Retrieved May 20, 2024, from <https://osf.io/preprints/4j3rh/>
- Kahmad, D., & Rusliana, I. (n.d.). *Direktorat Pendidikan Tinggi Keagamaan Islam Direktorat Jenderal Pendidikan Islam Kementerian Agama Ri Tahun 2018*. Retrieved August 27, 2024, from https://digilib.uinsgd.ac.id/32362/1/MENJADI_GURU_PAI_MODERAT.pdf
- Khosyi'ah, S., & Rusyana, A. Y. (2022). Inheritance settlement of descendants of children and siblings in Islamic law with local wisdom in Indonesia. *Cogent Social Sciences*, 8(1), 2126615. <https://doi.org/10.1080/23311886.2022.2126615>

- Liahaugen Flensburg, O., Richert, T., & Väfors Fritz, M. (2023). Parents of adult children with drug addiction dealing with shame and courtesy stigma. *Drugs: Education, Prevention and Policy*, 30(6), 563–572. <https://doi.org/10.1080/09687637.2022.2099249>
- Manuputty, F., Afdhal, A., & Makaruku, N. D. (2024). Membangun Keluarga Harmonis: Kombinasi Nilai Adat dan Agama di Negeri Hukurila, Maluku. *Jurnal Ilmu Sosial dan Humaniora*, 13(1), 93–102. <https://doi.org/10.23887/jish.v13i1.73080>
- Marintan, D., & Priyanti, N. Y. (2022). Pengaruh Pola Asuh Demokratis terhadap Keterampilan Sikap Toleransi Anak Usia 5-6 Tahun di TK. *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*, 6(5), 5331–5341.
- Muir, N. M., Bohr, Y., Shepherd, M. J., Healey, G. K., & Warne, D. K. (2019). Indigenous Parenting. In *Handbook of Parenting* (3rd ed.). Routledge.
- Murcahyanto, H., & Mohzana, M. (2023). Evaluation of Character Education Program Based on School Culture. *IJE: Interdisciplinary Journal of Education*, 1(1), 38–52.
- Mustafa, M. S. (2020). Awa Itaba La Awai Assangoatta: Aplikasi Moderasi Beragama Dalam Bingkai Kearifan Lokal To Wotu. *Al-Qalam*, 26(2), 307–318.
- Nedelcu, M., & Wyss, M. (2016). ‘Doing family’ through ICT-mediated ordinary co-presence: Transnational communication practices of Romanian migrants in Switzerland. *Global Networks*, 16(2), 202–218. <https://doi.org/10.1111/glob.12110>
- NURJANNAH, N. (2023). *Analisis Perubahan Sosial Ekonomi Masyarakat Desa Loeha Kecamatan Towuti Kabupaten Luwu Timur (Kajian Pada Keberadaan Pt Puma Jaya Utama Dan Pt Sinar Sentosa Utama)* [PhD Thesis, Institut Agama Islam Negeri Palopo]. <http://repository.iainpalopo.ac.id/id/eprint/7871/1/NURJANNAH%20%28EKIS%202019%29.PDF>
- Polontalo, M. A. (n.d.). *Pola Asuh Anak Dari Perspektif Sosial Budaya*. Retrieved May 20, 2024, from <https://osf.io/preprints/akzp9/>
- Rahmat, S. T. (2018). Pola asuh yang efektif untuk mendidik anak di era digital. *Jurnal Pendidikan Dan Kebudayaan Missio*, 10(2), 143–161.
- Rerung, A. E. (2021). Menciptakan self-efficacy pada anak usia 19-22 tahun dengan menggunakan pola asuh teori psikososial erik erikson di gereja toraja jemaat sion lestari klasis wotu. *Masokan Ilmu Sosial Dan Pendidikan*, 1(2), 91–109.
- Rozie, F., Kartika, W. I., Nurhaliza, T., Amalia, R., & Gunawan, M. H. (2022). Keragaman Budaya Pengasuhan Anak Usia Dini di Kalimantan Timur: Kajian Grounded Theory Keluarga Kutai, Banjar, Dayak. *Pratama Widya: Jurnal Pendidikan Anak Usia Dini*, 7(2), 151–162.
- Ryan, T. (2019). Living Unity—What Can Come from Living and Studying Together. *Journal of Ecumenical Studies*, 54(2), 168–185.

- Sakti, S. A., Endraswara, S., & Rohman, A. (2024). Integrating local cultural values into early childhood education to promote character building. *International Journal of Learning, Teaching and Educational Research*, 23(7), 84–101.
- Satrianegara, M. F., Juhannis, H., Lagu, Abd. M. H. R., Habibi, Sukfitrianty, & Alam, S. (2021). Cultural traditional and special rituals related to the health in Bugis Ethnics Indonesia. *Gaceta Sanitaria*, 35, S56–S58. <https://doi.org/10.1016/j.gaceta.2020.12.016>
- Satrianingrum, A. P., & Setyawati, F. A. (2021). Perbedaan pola pengasuhan orang tua pada anak usia dini ditinjau dari berbagai suku di indonesia: Kajian literatur. *JIV-Jurnal Ilmiah Visi*, 16(1), 25–34.
- Sobandi, O., & Dewi, N. (2017). Urgensi Komunikasi Dan Interaksi Dalam Keluarga. *Atthulab: Islamic Religion Teaching and Learning Journal*, 2(1), 51–62. <https://doi.org/10.15575/ath.v2i1.2722>
- Sugiyono, P. (2017). *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif, Dan R&D*. Alfabet.
- Syahmuddin, S. (2010). *Pengembangan Kawasan Perumahan Dan Permukiman Pada Kota Terpadu Mandiri (Ktm) Mahalona Kabupaten Luwu Timur* [PhD Thesis, Universitas Diponegoro]. <http://eprints.undip.ac.id/23690/>
- Tabi'in, A. (2017). Menumbuhkan Sikap Peduli Pada Anak Melalui Interaksi Kegiatan Sosial. *IJTIMAIYA: Journal of Social Science Teaching*, 1(1). <https://doi.org/10.21043/ji.v1i1.3100>
- Tobari, T. (2018). Pendekatan filosofis terhadap multikulturalisme indonesia. *Risalah, Jurnal Pendidikan Dan Studi Islam*, 4(2, Sept), 54–63.
- Tripon, C. (2024). Nurturing Sustainable Development: The Interplay of Parenting Styles and SDGs in Children's Development. *Children*, 11(6), 695. <https://doi.org/10.3390/children11060695>
- Trudgett, M., & Grace, R. (2011). Engaging with early childhood education and care services: The perspectives of Indigenous Australian mothers and their young children. *Kulumun: Journal of the Wollotuka Institute*, 1(1), 15–36.
- Ulfah, A. A., & Fauziah, P. Y. (2020). Identifikasi Pola Asuh Orang Tua Tunggal Pada Anak Usia Dini: *JIV-Jurnal Ilmiah Visi*, 15(2), Article 2. <https://doi.org/10.21009/JIV.1502.7>
- Utama, F., & Dea, L. F. (2023). Alternative Early Childhood Moral Development: Parenting Through The Local Wisdom Of Lampung People. *Journal of Childhood Development*, 3(2), 180–187.
- Wandi, J. I., & Gistituati, N. (2022). Preparing the Community Based Education of Socio-Cultural Oriented for Children in the Industrial Revolution Era of 4.0. *International Journal Of Humanities Education and Social Sciences*, 2(1). <http://ijhess.com/index.php/ijhess/article/view/205>
- Widodo, A., Rahmad, A., & Rachman, E. S. (2022). Konsep Konseling Lintas Budaya. *Jurnal Al-Irsyad: Jurnal Bimbingan Konseling Islam*, 4(2), 271–284.

- Yaffe, Y. (2023). Systematic review of the differences between mothers and fathers in parenting styles and practices. *Current Psychology*, 42(19), 16011–16024. <https://doi.org/10.1007/s12144-020-01014-6>
- Yang, D., Chen, P., Wang, K., Li, Z., Zhang, C., & Huang, R. (2023). Parental Involvement and Student Engagement: A Review of the Literature. *Sustainability*, 15(7), 5859. <https://doi.org/10.3390/su15075859>
- Yusuf, W. O. Y. H., Bustaming, W. W., Rahmatia, F., Zanurhaini, Z., Salawati, A. N., Yeni, Y., Rini, R., & Maliati, M. (2024). Pengasuhan Ideal Bagi Generasi Alpha. *ARDHI: Jurnal Pengabdian Dalam Negri*, 2(1), 32–45.
- Zakaria, E., Kamarudin, N. N., Mohamad, Z. S., Suzuki, M., Rathakrishnan, B., Bikar Singh, S. S., Ab Rahman, Z., Sabramani, V., Shaari, A. H., & Kamaluddin, M. R. (2022). The Role of Family Life and the Influence of Peer Pressure on Delinquency: Qualitative Evidence from Malaysia. *International Journal of Environmental Research and Public Health*, 19(13), 7846. <https://doi.org/10.3390/ijerph19137846>
- Zhussipbek, G., & Nagayeva, Z. (2022). The Need to Bridge the Gap between Research on Children's Rights and Parenting Styles: Authoritative/Democratic Style as an Acultural Model for the Child's Well-Being. *Social Sciences*, 12(1), 22. <https://doi.org/10.3390/socsci12010022>
- Zimmer-Gembeck, M. J., Rudolph, J., Kerin, J., & Bohadana-Brown, G. (2022). Parent emotional regulation: A meta-analytic review of its association with parenting and child adjustment. *International Journal of Behavioral Development*, 46(1), 63–82. <https://doi.org/10.1177/01650254211051086>