

# ETNOSIA: JURNAL ETNOGRAFI INDONESIA

Volume 10 Issue 1, June 2025

P-ISSN: 2527-9319, E-ISSN: 2548-9747



## Ethnoparenting Based on Local Wisdom: The Practice of *Manjujai* among Minangkabau Families in Nagari Kasang, West Sumatra

Wirdanengsih<sup>1\*</sup>, Gusmira Wita<sup>1</sup>

<sup>1</sup> Department Sosiologi, Fakultas Ilmu Sosial, Universitas Negeri Padang, Indonesia

\* Correspondence author: [gusmirawita@fis.unp.ac.id](mailto:gusmirawita@fis.unp.ac.id)

### ARTICLE INFO

#### Keywords:

*Manjujai, Ethnoparenting, Local Wisdom, Minangkabau, and Family.*

#### How to cite:

Wirdanengsih, W., & Wita, G. (2025). *Ethnoparenting Based on Local Wisdom: The Practice of "Manjujai" in Minangkabau Families in Nagari Kasang, West Sumatra*. *ETNOSIA: Jurnal Etnografi Indonesia*, 10(1), 113–130.

#### DOI:

<https://doi.org/10.31947/etnosia.v10i1.42603>

#### Article history:

Received: Dec 20, 2024

Revised: June 27, 2025

Approved: June 27, 2025

### ABSTRACT

Indonesia, with its diverse ethnicities, has a meaningful culture to support children's growth and development. This study will examine ethnoparenting of Minangkabau ethnic group, termed *manjujai*. A qualitative approach was used, conducted in Nagari Kasang, Batang Anai District, Padang Pariaman Regency, West Sumatra with data gathered from in-depth interviews with 20 informants, direct observation of interactions between children, parents, and extended family members. The findings reveal that *manjujai* serves as an effective medium for strengthening children's character. This tradition is expressed in various forms such as chants, songs, and simple games that holistically stimulate children's cognitive, motoric, emotional, and spiritual development. The Minangkabau's extended family system, which is based on a matrilineal structure, reinforces the effectiveness of *manjujai* by making early childhood caregiving a collective responsibility of the larger family network. Despite concerns about the tradition's potential extinction as a result of modernization, *manjujai* is still actively practiced in Nagari Kasang, demonstrating the community's social structure and collective awareness of the importance of cultural identity preservation. Thus, Minangkabau ethnoparenting in the *manjujai* tradition represents a sustainable caregiving practice that positively contributes to child development.

## 1. Introduction

Indonesia is an archipelagic country spanning from Sabang to Merauke, distinguished by its rich ethnic and cultural diversity. This diversity leads to distinct child-rearing practices in different communities. (Rahman, 2020:174). In Indonesia, parenting concepts and practices are based on the value systems, attitudes, and lifestyles of specific cultural groups, forming a framework known as ethnoparenting (ethnic-based parenting). Ethnoparenting (*manjulai*) is defined as caregiving that is rooted in the cultural systems of a particular ethnicity or local community (Andriani & Rachmawati, 2022:4669).

The formulation of ethnoparenting is built upon seven cultural elements: religious systems, knowledge systems, language, art, livelihood systems, social organization, and subsistence systems (Koenjaraningrat in Kistanto, 2017:7). These elements collectively shape parenting systems that reflect specific beliefs, religious orientations, parental perspectives, values, lifestyles, traditions, customs, habits, and lived experiences. While unique characteristics are reflective of its cultural origin.

Ethnoparenting has emerged as an alternative to parenting that combines local wisdom and cultural values. Studies in Indonesia have explored this concept among Muslim-Malay communities (Yuni et al., 2024:49) and multi-ethnic families (Andriani & Rachmawati, 2022:4469; Rahman, 2020:174). In particular, ethnoparenting in Indonesia emphasizes religious values, self-identity, environmental awareness, and community involvement in parenting (Rachmawati, 2020:1151).

Parenting patterns in each region in Indonesia are greatly influenced by different geographical and cultural backgrounds (Riany et al., 2017:2). Family plays an important role in children's education, with each region having its own unique culture in parenting practices (Satrianingrum & Setyawati, 2021:25). Childcare model that affects stimulation in children includes local wisdom in the community.

Indonesia, with its diverse ethnicities, has a meaningful culture to support children's growth and development. For example, in Aceh, it is known for the *tradition of doda idi*, where mothers sing verses that contain human and divine values so that their children can sleep well (Herman & Mukhlis, 2019:4344). In addition, Mahmud (2020:787) shows that the social skills of Bajo children in Marobo and Bajo Indah are influenced by the value of local wisdom contained in the concepts of *nganjama sbbea* (working together), *Guru Sibbea* (learning together), *Kukuri sibbea* (playing together), *situloh/sibantah* (protect each other). These values are implemented in the family and community environment, forming cultural identities and improving social skills.

Based on the above thoughts, it is important to explore and analyze parenting patterns that are identified as having local wisdom value. In this context, the study of *manjulai's* parenting patterns in Minangkabau becomes relevant. *Manjulai* is a tradition of childcare in Minangkabau families that is still practiced today. *Manjulai* is known for the way parents convey the value of kindness to their children through speaking, advising, and stimulating children through

stories and prayers of parents, such as through singing, playing, or praying to the prophet when the child is given or before going to bed (Sulaiman & Halidi, 2019). However, the existence of the *manjujai* tradition is slowly starting to disappear from people's lives due to social changes and technological advances, and modernization (Syahrul et al., 2023:341).

Previous studies on *manjujai* include the development of a patented model based on *manjujai* for stimulating children with stunting (Rahayu & Herwina, 2022:195), as well as the function of *manjujai* as a form of Minangkabau cultural expression and its correlation with universal values within the context of lullabies in West Sumatra (Syahrul et al., 2023:342). A more recent study by Helmizar et al. (2021:1), focused on the development of a psychosocial stimulation module grounded in Minangkabau local wisdom.

Distinct from previous studies, this research aims to conduct a specific and in-depth analysis of Minangkabau parenting patterns of Minangkabau (ethnoparenting), using an anthropological approach to understand culturally specific parenting practices. The primary focus of this study is the *manjujai* tradition, which continues to be practiced in Nagari Kasang, Batang Anai, Pariaman, West Sumatra. Thus, this study seeks to link locally based parenting patterns that encompass philosophy, beliefs, customs, traditions, and everyday child-rearing practices rooted in the local culture.

## 2. Method

This study employed a qualitative approach (Emzir, 2012:1). The research was conducted in Nagari Kasang, Padang Pariaman Regency, West Sumatra, a location selected due to the continued presence of the *manjujai* tradition in child-rearing practices. The study focused on families residing in the Nagari Kasang area. The conceptual framework adopted was ethnoparenting, which views parenting as an activity rooted in the local or ethnic cultural system. This framework was utilized to conduct an in-depth analysis of the *manjujai* tradition as a form of local wisdom in child-rearing practices within Minangkabau society.

The study involved 20 informants selected through purposive sampling. Informant selection was based on the following criteria: (1) Family members: This category included seven parents (father and mother), six grandmothers, and three aunts (the mother's sisters) who actively and consistently practice *manjujai* in daily childcare. They needed to have children or grandchildren of an age relevant to *manjujai* practices (toddlers or preschoolers), and (2) community figures, consisting of three traditional leaders and an early childhood teacher (*guru PAUD*) who possessed a direct understanding of experience related to the *manjujai* tradition within the Minangkabau cultural context in Nagari Kasang.

Data collection was conducted through in-depth interviews and observation. In-depth interviews were employed to explore the informants' understanding, interpretation, values, and practices related to *manjujai*. Observation focused on the interactive processes that occur during *manjujai* practices between children and parents or extended family members in various everyday situations.

To ensure data validity, this study employed triangulation techniques. Data were analyzed interactively following Miles & Huberman's model, which consists of

four stages: data collection, data reduction (selection, focusing, simplification, and abstraction of data), data display (organizing narrative information to facilitate interpretation), and conclusion drawing and verification (Miles & Huberman 1992:20). This analytical process was carried out continuously throughout the research to identify Patterns (various forms of *manjujai*, involvement of family members in *manjujai*, and interaction patterns in *manjujai*), themes (*manjujai* as a medium for strengthening children's character, ethnoparenting in the extended family system in Minangkabau, ethnoparenting on children's play in the *manjujai* tradition, and parenting and education of children is a shared responsibility, and meanings related to the *manjujai* practice in Nagari Kasang, Padang Pariaman).

This research is carried out by adhering to strict research ethical standards at every stage, starting from initial preparation, the data collection process, and data analysis. We turn off transparency in data collection and data analysis to avoid bias and ensure the accuracy of research findings. Respect for informants is carried out by providing accurate information about the purpose of the research, asking for the informant's consent orally before the interview was conducted, and disguising the informant's name in the publication carried out. Furthermore, we uphold the ethics of scientific publications by avoiding plagiarism and presenting data accurately.

### 3. Result and Discussion

#### • *Manjujai* as a Medium for Strengthening Children's Character

The *manjujai* tradition in Minangkabau functions as a medium for strengthening children's character. This aligns with the notion that family traditions can serve as a strategy for character education, embedding moral and educational values that reinforce the development of character in the next generation. The tradition incorporates activities, such as playing, singing, and storytelling, each carrying intrinsic values and meanings that contribute to character building in children and shape parental attitudes in nurturing. Concerning the *manjujai* tradition, the Head of the Tanah Datar District Bundo Kanduang Association, Gusnawilis, explained in an interview with Suara.com that *manjujai* involves engaging children in conversation, offering advice, and encouraging them. Gusnawillis explained that:

*Manjujai* is a generational tradition of the Minangkabau people in West Sumatra. It involves engaging children through speech, offering advice, and stimulating their development by expressing hopes and aspirations. The forms of *manjujai* vary widely, ranging from expressions, rhymed verses (*pantun*), songs, simple games, to slamic chants (*salawat*) recited while the child is being breastfed or cradled (20 November 2022).<sup>1</sup>

In addition, the Chairperson of Bundo Kanduang of West Sumatra, Prof. Dr. Ir. Raudha Thaib also emphasized the *manjujai* tradition as follows:

Parents and the family environment have practiced education within

---

<sup>1</sup> <https://www.suara.com/health/2019/11/20/073500/manjujai-budaya-minangkabau-yang-ampuh-tangkal-stunting-di-sumatera-barat?page=all>, accessed on 10 February 2024.

*manjujai* since the child is still in the womb, through stimulation in the form of songs and phrases that contain moral values. This tradition continues after the child is born, manifested in various traditional games such as *ciluk-ba*, *tapuak ambai-ambai*, *singing* lullabies, and other forms of interaction in the family environment. This activity aims to stimulate children's physical growth, motor skills, cognitive intelligence, and social intelligence (26 May 2023).<sup>2</sup>

Regarding this statement, Mr Yudi, a preschool teacher in Nagari Kasang, provided the following explanation:

The *manjujai* tradition is not merely a game but has become an integral part of the child-rearing pattern. Children raised with *manjujai* tend to be more socially responsive and develop strong emotional bonds with family members (12 May 2023).

This indicates that *manjujai* is a child-rearing tradition that has been passed down through generations in the Minangkabau community, centered on active efforts to stimulate child development through verbal interaction, advice, and the instillation of positive expectations. This tradition is manifested in various forms such as oral expressions, *pantun* (traditional poetry), songs, simple games, and even the recitation of *salawat* (Islamic praises). These activities demonstrate the flexibility and cultural richness in integrating character education, moral values, and spiritual aspects into daily caregiving routines.

The process carried out in the *manjujai* activity is referred to as local wisdom, which is defined as a worldview and body of knowledge, as well as various life strategies practiced by local communities to address various challenges in fulfilling the diverse demands arising from the dynamics of family and societal life. Local wisdom is implicitly manifested through traditions that develop within families and communities, including child-rearing traditions. According to Hersey and Blanchard (in Mualifah, 2008:100), child-rearing is a strategy employed by individuals to control, guide, and assist their children in accomplishing developmental tasks as they transition into adulthood. The family plays a crucial role in the growth and development of a child's personality. Traditions within the family and harmonious relationships among family members are important in setting examples for children. Patiently guiding children and fostering their happiness is a parental obligation, as parents continually strive to develop their children's potential (Ahmad & Anni, 2009).

This perspective aligns with the principles of parental guidance, which emphasize the impact of the caregiving environment on a child's character development, as expressed in Dorothy Law Nolte's poem entitled *Children Learn What They Live*.

If children live with criticism, they learn to condemn.

If children live with hostility, they learn to fight.

---

<sup>2</sup><https://www.antaraneews.com/berita/3557769/tokoh-adat-perempuan-minang-perlu-hidupkan-lagi-tradisi-manjujai>, accessed on 3 February 2024.

If children live with ridicule, they learn to be shy.  
If children live with shame, they learn to feel guilty.  
If children live with tolerance, they learn to be patient.  
If children live with praise, they learn to appreciate.  
If children live with acceptance, they learn to love.  
If children live with approval, they learn to like themselves.  
If children live with honesty, they learn truthfulness.  
If children live with security, they learn to have faith in themselves and others.  
If children live with friendliness, they learn the world is a nice place in which to live (Disdikpora, 2018)<sup>3</sup>

This poem emphasizes that every interaction and experience a child undergoes will be imprinted and contribute to shaping their soul. *Manjujai*, through its various forms of implementation in society, directly applies this principle by creating a positive environment in the process of character development in children.

In Nagari Kasang, the tradition of *manjujai* still persists and is practiced within the extended family parenting system. *Manjujai* is not carried out solely by the mother, but also involves grandmother and aunty in the child-rearing process. This involvement enhances the positive impact of the *manjujai* tradition on the child, as the child receives guidance and stimulation from multiple sources, thereby creating a supportive and nurturing environment that fosters the child's development.

#### • Ethnoparenting in the Extended Families

The effectiveness of *manjujai* as a medium for character formation within the Minangkabau community in Nagari Kasang is reinforced by the support of the extended family system. Child-rearing practices are not solely carried out by the nuclear family but also involve the broader extended family. This parenting pattern directly influences children's development and personality, as it occurs through continuous interactions among family members, both nuclear and extended fulfilling the needs of children's growth and development. This is illustrated by the statement of Mr. Dan, a prominent female figure in Nagari Kasang, as follows:

Children are never raised solely by their biological parents. From an early age, they are introduced to their extended family, including their maternal uncle (*mamak*), maternal aunt (*maktuo*), and grandfather (*inyiak*), all of whom are actively involved in their upbringing. Any member of the family holds the responsibility and authority to guide and correct them when necessary (8 May 2023).

---

<sup>3</sup> <https://disdikpora.bulelengkab.go.id/informasi/detail/artikel/anak-belajar-dari-kehidupannya-32>, accessed on 2 September 2025.

This is in line with what was conveyed by Mr. Rajo, a traditional leader (*penghulu*) in Nagari Kadang, as follows:

A child is not solely the responsibility of their father and mother. In our customary law, all members of the clan share the obligation to nurture and educate the child. If the child commits a wrongdoing, anyone may admonish them. This reflects the principle embodied in the saying *anak dipangku, kamanakan dibimbiang*, which signifies collective responsibility and communal guidance in child upbringing (9 May 2023).

In the Minangkabau ethnic community, parental child-rearing practices are differentiated according to the child's age, whereby parents assign responsibility to children deemed capable of acting independently, thus requiring only supervision (Rahayu & Herwina, 2022:205). In contrast, for early childhood, Minangkabau parents tend to provide full attention and supervision, not only from both the mother and father but also from extended family members such as grandparents and other relatives (Satrianingrum & Setyawati, 2021:28). This practice is inseparable from the Minangkabau's matrilineal kinship system, which traces lineage through the mother and emphasizes the extended family structure, thereby involving the entire extended family in child-rearing. This aligns with the Minangkabau philosophy of "*anak dipangku, kamanakan dibimbiang*," which denotes that the responsibility of a Minangkabau married man extends beyond raising his biological children to include the children of his maternal relatives.

Study of Eliza (2017:162) demonstrates that character formation can be effectively achieved through storytelling that conveys meaningful narratives and values of goodness. A similar practice is observed within families in Nagari Kasang, Batang Anai District, Padang Pariaman Regency, West Sumatra. As an effort to support children's character development, parents typically tell stories and narrate to help children understand their actions. This approach serves not only as verbal advice but also as guidance for children's behavior. In this regard, it is also evident that Minangkabau parents frequently provide advice as a means of teaching their children.

Early childhood in Nagari Kasang is taught specific ways of speaking according to social hierarchy, including *kato mandaki* (the etiquette of speaking to elders), *kato manurun* (the etiquette of speaking to younger people), *kato mandata* (the etiquette of speaking to peers), and *kato malereng* (the etiquette of speaking to respected individuals). This custom is reinforced by addressing people according to their status, such as *inyiak* for grandfather, *maktuo* for aunt, and so forth. In the child-rearing patterns of the Minangkabau ethnic group, there is a collaborative balance between religious teachings and customary traditions (Kosim et al., 2018). Consequently, in Nagari Kasang's upbringing practices, young children are encouraged to pray, motivated through giving, and taken to the *surau* (prayer house). Even at a young age, children are included in Nagari events as part of their internalization process.

- **Ethnoparenting on Children's Play in the *Manjulai* Tradition**

Play activities are activities that cannot be separated from the children's world (Almos & Ladyanna, 2021:230). Playing is important for the growth and development of children. Through games, children can learn many things, such as learning to accept, express feelings positively, learn confidence, social interaction, mutual respect, and problem-solving (Kamal, 2016:74).

One of the games that children can enjoy is traditional games. Traditional games are symbols of hereditary knowledge that have various meanings and functions. In addition to being a fun and joyful form of play for children, games have psychological and social aspects in children's self-development. Folk games, which are traditional games, are recreational activities and also tools to foster social relationships and communication as well as build social peace and comfort. Thus, games are community needs that become a cultural identity and has local wisdom that needs to be preserved.

The games played by children in the traditional game concept are games that have been played since time immemorial. This traditional game has meaning and benefits for people's lives, especially for children, and has unlimited benefits for the development of children's intelligence. These games are not only for entertainment, but also to train and develop children's intelligence, especially children's social-emotional intelligence.

Every child must receive stimuli in order to develop at an optimal stage of development. Stimulus is one of the environmental factors that affect children's growth and development. Stimulus is a child's learning that begins early. Children who receive stimuli in a directed and consistent manner will experience better growth and development than children who do not receive stimuli properly, meaning that every child must receive stimuli at all times and opportunities (Soetjiningsih, 2016).

In relation to the meaning of play for children expressed above, there are several games in the *manjulai* in the Minangkabau family. Games (which includes, songs, and stories) in the tradition of *manjulai* in Nagari Kasang, Batang Anai District, Padang Pariaman Regency, West Sumatra consist of playing *tapuak ambai-ambai*, waving hands, crawling, and finding out, which will be discussed as follows.

#### *Playing Tapuak Ambai-ambai*

The playing of *tapuak ambai-ambai*, including games carried out by extended families in Nagari Kasang, Batang Anai district, Padang Pariaman Regency, West Sumatra, in childcare. The way to play begins with having a conversation, then putting the child on his lap, then mentioning the words of grandma, mother, father, brother, and so on, while repeating them several times. According to Mrs. Linda: "To make the children happy, grandmother invites the grandchildren to clap while singing *tapuak ambai-ambai*" (1 September 2023). In line with this, Mrs. Rani, a housewife, revealed that: "We often invite children to sing *tapuak ambai-ambai*, while playing applause or running a little (see Figure 1 below). From there they learn to be patient, follow the rules, and be happy" (10 May 2023). This kind of game is carried out with the intention that children can learn to listen and

imitate the words introduced. Furthermore, through movements, children learn to clap their hands, which produces diverse sounds.

Figure 1. Children Invited to Play *Tapuak Ambai-Ambai*



Source: Personal Documentation, 2023

The playing of *tapuak ambai-ambai*, as seen in the figure above, gives children the opportunity to get stimuli to speak, sound, hear rhythm, as well as good values. Furthermore, this game also contributes to the development of children's emotional intelligence. *First*, this playful and attentive interaction can foster a sense of pleasure and excitement in children. This is important for children's mental health. *Second*, this game strengthens the emotional bond between the child and the parents or close relatives who invite them to play. Close physical contact when the child is in the lap, accompanied by warm hugs, singing, and responses given to the child, is an important element that can build a strong bond between the child and the parent, which is important for the emotional development of the child. *Third*, consistency of play in a supportive family environment can instil a sense of security and support the formation of children's cultural identity from an early age. *Fourth*, as an early form of social interaction, this game can help children understand and respond to the signals given, which is a form of emotional intelligence.

In addition to the emotional aspect, this game is also an effective means to stimulate the development of children's motor intelligence. *First*, children actively learn to coordinate the applause movements. It involves the coordination of both hands, the coordination of the eyes with the hands as the child observes movements, as well as the development of fine motor skills through controlled hand and finger movements. *Second*, the activity of clapping accompanied by singing helps children develop a perception of rhythm, this aspect is important for motor coordination and auditory perception. *Third*, physical interactions during play are carried out, including tactile and kinesthetic stimulation that are important for controlling children's movements. *Fourth*, children learn new activities, such as clapping their hands, through the process of imitating their parents, who invite them to play. Thus, *the playing of tapuak ambai-ambai* can be an activity that holistically supports children's development.

Furthermore, the figure above shows a toddler playing with *tapuak ambai-ambai* with a grandmother and two adult women. This shows that childcare is not only the responsibility of biological parents, but also involves the extended family as

an agent in the formation of generations. The presence of grandmothers in this interaction symbolizes a bridge of generations, where local wisdom, values, traditions, and parenting are inherited naturally. In the warm embrace of a grandmother while singing and clapping with her child, it implies an informal learning process and the formation of emotional bonds that are essential for children's growth and development, as well as the instilling of a sense of security and cultural identity from an early age.

In the context of Minangkabau culture, the image above shows the interaction of a baby with a grandmother in her lap. From an ethnopedagogical perspective, this moment identifies the existence of an intergenerational cultural transfer process. *Manjujai* activities, which include verbal transmission in the form of verses, humming, and narratives loaded with cultural philosophical values, as well as tactile and kinesthetic stimulation through playing *tapuak ambaik-ambai*, are facilitated in this intimate interaction. The emotional involvement emanating from the baby's figure and response indicates the development of bonding, which is important for the social-emotional development of a child. This is also the case in the interaction of a toddler with two aunts (the mother's sisters). The two adult women accompany children to play by providing verbal stimuli and gestures in directing and responding to children's play activities as part of the *manjujai* function. The short, simple instructions that contain the values that accompany the game are adaptive forms of *manjujai* that are appropriate to the child's developmental stage. Thus, the two figures above illustrate the flexibility and sustainability of the function of *manjujai* according to the stage of child growth and development to become an informal of pedagogis method in a more informal everyday context, which contributes to the formation of character and the development of children potential with the character of Minangkabau culture. The two illustrations above show the important role of *manjujai* as a dynamic and sustainable ethnoparenting instrument.

#### *Waving Hands*

Waving hands is another type of children game. In this waving hand game, children are invited to wave their hands to the people who come and the people who will leave with the words "*da dah..*" On the other hand, the guest also did the act of waving to the child by saying "*anak elok laku*" (good child). This phrase is repeated with the intention that the child knows himself better and prays that the child will be a good child. With this activity, children interact with others, their social-emotional skills are honed, and they hone their ability to respond to people.

The practice of teaching children to wave and interact with guests is a clear manifestation of ethnoparenting. This process is an active process of instilling cultural values such as politeness and hospitality through daily interactions. The involvement of guests in responding with positive words, "*children are good at it,*" shows the role of society in strengthening norms and providing positive affirmations to children with the aim of shaping children's character by the ideal culture. The repetition of this sentence, the purpose is for the child to recognize himself and, as a prayer, show a conscious ethnoparenting strategy in internalizing positive values and social expectations to the child, which

contributes to the sharpening of the child's social-emotional abilities and responsiveness in his cultural context. Furthermore, the essence of the *manjujai* is very thick in this interaction, although it is not in the form of songs or poems, the act of guiding the child to wave and use the child's sentences *is good*, as prayer and hope reflect the affective function of *manjujai*. *Manjujai* emphasizes the power of positive words and meaningful interactions to stimulate children's overall development.

### *Crawling*

Crawling is another game in *manjujai* that stimulates children's motor development, but also their cognitive development from an early age. This game process is usually carried out in the living room of the house or the family room so that children are easy to sit and move easily. According to a mother of a child named Mrs. Rahma:

We invite children to crawl usually in the living room, so that children can move easily. When the child starts moving, we encourage them by saying the words, Come on, Come on! We will continue to do this until the child gets closer to the toy (1 September 2023).

The process of this game begins by leaving the child in a prone position see Figure 2 below). Parents then place a unique object that sounds in front of the child as a visual and auditory lure, encouraging the child to move and try to get close to it. In addition, in the process of crawling, children are encouraged by using the words "let's go... come on..." or other similar words of encouragement and sound the toy until the child approaches the toy. With this process, children can do crawling activities well.

Figure 2: Children Play Let's Crawl With His Father



Source: Personal Documentation, 2023

Games like this are assumed to develop the left and right brains of the child they are invited to play, besides that there are also motor movements and create a sense of trust for the child, because of the encouragement or stimulation given by the parents until the child succeeds in getting the toy he is chasing. The let's crawl play activity can be seen in the following image.

The situation in the picture above is a form of *manjujai* practice: let's play, let's

crawl. In the picture above, a father is seen interacting with a child who is learning to crawl, he occupies a kneeling position on the carpet with attention focused on the baby's gaze while holding a brightly colored toy as a visual and tactile stimulus for the baby. Meanwhile, the baby who was in front of his father clearly showed that he was moving forward on all fours in response to the stimulus given to him. Contextually, the *manjujai* interaction seen in the image above is an important activity that supports the development of the baby. The father, who is taking care of his child, clearly intervenes to encourage the baby to perform the act of crawling and laughing. This practice will certainly contribute to the development of children's motor, cognitive, and emotional skills. In addition, the comfortable environment provided for children's activities, as seen in the picture, will also create optimal conditions for *manjujai*'s interactions with children. This is in line with the concept of ethnoparenting, this scene shows the application of local wisdom in stimulating children's motor development, where traditional parenting methods naturally into the daily routine, the involvement of family members with attentiveness and physical closeness also shows the importance of emotional bonds and a sense of security in childcare, as well as indirectly training the character of never giving up on children in the community in Nagari Kasang. Thus, the *manjujai* serves as a dynamic ethnoparenting instrument, supporting children's growth and development through family interaction and affection.

#### *Finding Out*

Finding out activity is another type of *manjujai*, played by children. This was carried out with children sitting on the floor while giving them some preference toys. Parents were distracted and then hid one of the games, and then invited the children to look for it. According to a mother of a child, named Mrs. Linda:

In parenting, I sometimes invite children to look for toys that I deliberately hide. I played together, looking for the toy by humming "Come on, Come on, where are your toys? Come on, come on, find the toy!," I continue to give the fishing spirit<sup>4</sup> to know it (1 September 2023).

The activity of parents who invite their children to look for hidden toys while singing and motivating children, "*let's find, let's find your toys,*" is a concrete representation of *manjujai* in Minangkabau ethnoparenting. These activities also effectively stimulate the cognitive, motor, and emotional development of children. Through this simple game, which is rich in verbal and affective interaction through loving slapping, parents not only train their child's problem-solving skills and focus, but also instil the values of perseverance and never giving up. This is a form of local wisdom in parenting that is passed down from generation to generation, showing how the culture of the Minangkabau people packages early childhood stimulation in the form of simple and fun games. The role of parents in this activity demonstrates their position as the main agents of ethnoparenting that directly applies *manjujai* practices and daily life and

---

<sup>4</sup> Fishing spirit is a spirit giving to children to find or know the objects they are asked to reach or look for.

transmits patterns of interaction and cultural values to future generations.

- **Parenting and Education of Children is a Shared Responsibility**

The *manjujai* tradition in the context of childcare is carried out in Nagari Kasang continuously by extended families, as expressed by Grandma Lah that: "Grandma is like this every day, grandma plays with grandchildren, playing, singing, clapping hands, telling stories, so that this grandma is smart and has a good personality later" (1 September 2023). This statement not only underlines that *manjujai* is carried out continuously and consistently, but also explicitly expresses its philosophical purpose, to stimulate intelligence and shape the character and personality of children from an early age. The active involvement of the extended family, as reflected by this grandmother's role, emphasizes that nurturing in the *manjujai* is a collective responsibility that serves as a mechanism for the informal and sustainable transmission of values and local wisdom from one generation to the next. The involvement of extended families, especially grandmothers, is also seen in the following figure.

Figure 3. The Role of Grandmothers in *Manjujai*



Source: Personal Documentation, 2023

Figure 3 above is a representation of the involvement of a member of extended family in the parenting and education of children. Where the care and education of children through *manjujai* is a shared responsibility in the extended family in Minangkabau, especially in Nagari Kasang. This condition is reinforced by the following statement from Mr. Rajo that: "In our custom, everyone in the tribe has the responsibility of raising children. If the child is wrong, he can be reprimanded by anyone" (9 May 2023). In this matrilineal society, Mr. Pono emphasized that: "As a *mamak* (uncle), I have to pay attention to the children of my younger sister. If they do deviant actions, I, as a *mamak*, feel responsible for it" (10 May 2023).

The sustainability of *manjujai* practice and the active involvement of extended families in childcare in Nagari Kasang are inseparable from the unique characteristics of the Minangkabau kinship system. The maternal lineage is the basis for a strong extended family structure, where the responsibility for early childhood care is considered a shared responsibility of extended family members and close relatives. This is in line with the Minangkabau people's philosophy of

life "*barek samo dipikua, ringan samo dijinjiang*" (heavy is the same as being carried, light is the same as being carried), which concretely explains the principle of togetherness in bearing burdens. Therefore, *manjujai* is not only a tradition carried out by individuals, but also a culture that is supported and carried out jointly by the community. The goal is none other than to ensure that every child receives comprehensive stimulation and guidance from the family.

In this context, the *manjujai* tradition is a form of ethnoparenting that is integrated with Minangkabau family in Nagari Kasang, showing the important role of local wisdom in parenting. This is in line with the view of Riany et al. (2017:19), which highlights how traditional cultural values shape parenting practices in Indonesia. In addition, it was identified that *manjujai* is not just a parenting pattern, but a mechanism of character education and stimulation of children's character as a whole, which includes emotional, motor, spiritual, and intellectual aspects through games and songs that are full of values. This is supported by the findings regarding the ethnoparenting of the Hulu Kapuas Malay Muslim-Malay community, which also shows that traditional parenting integrates religious values and self-identity. Furthermore, the analysis of *manjujai* practices such as *tapuak ambai-ambai*, waving hands, crawling, and finding out shows how these games functionally stimulate various children's character development. This concept is in line with Bronislaw Mainowski's functional perspective that children's play is a vehicle for enculturation and internalization to prepare children for roles in adulthood (Ahimsa-Putra, 2006: 210). These findings are also supported by research by Senese et al. (2012:187), which discusses parents' beliefs in childcare that shape parenting behaviors and help determine and regulate children's cognitive and emotional growth.

Furthermore, parenting in the tradition of *manjujai* in Nagari Kasang is the collective responsibility of the extended family. The active involvement of grandmothers and relatives is strengthened by the Minangkabau matrilineal system, and the philosophy of "*anak dipangku, kamanakan dibimbiang*", and "*barek samo dipikua, ringan samo dijinjiang*" not only shows that parenting is a joint effort of extended family, but also shows strong solidarity. These findings strengthen the argument of Bornstein (2017:198), regarding how acculturation affects cognition and smuggling practices. The importance of extended family role in the growth and development of children is also mentioned by Sumargi et al. (2014:186) that those who examine parenting in Indonesia in general emphasize that family is one of the most important responsibilities for parents.

Although previous research by Syahrul et al. (2023:342), highlighted the fear of the loss of *manjujai* tradition due to modernization, the findings of this study in Nagari Kasang are still sustainable and carried out consistently by extended families in early childhood parenting patterns. This phenomenon shows that there are supporting factors that allow *manjujai* to survive, and survive. *The first*, the strength of the matrilineal kinship system and the participation of the extended family in upbringing, and *the second*, public awareness of the value and benefits of *manjujai* as long as there is. This can be seen from the routine carried out in parenting. The preservation of *the manjujai* in Nagari Kasang is a reflection of the strength of the social structure and collective consciousness of the

community in maintaining its cultural identity in the midst of changing times.

Furthermore, the consistency of stimulus provision in *manjujai* is believed to develop language, motor, social-emotional, and spiritual skills. The findings of this study are also in line with the findings by We & Fauziah (2020:1349-1350) that the *manjujai* tradition is not only to stimulate aspects of children's development, but can also be used to encourage cognitive, linguistic, motor, social-emotional, and moral-spiritual development. It also has a positive relationship with previous research supported by human ecological theories that emphasize the influence of social interactions from various environments on children's growth and development (Kurniati et al., 2021:585). This confirms that ethnoparenting, such as *manjujai*, is not only a cultural practice, but also a strong foundation for the development of children as a whole.

#### 4. Conclusion

Minangkabau ethnoparenting, which follows the *manjujai* in Nagari Kasang, is a long-term caregiving practice that fosters cognitive, motor, emotional, and character development. This tradition combines verbal interaction with simple play activities that promote early childhood development. *Manjujai* is more than just a caregiving model; it also provides a comprehensive mechanism for children's character development and intellectual stimulation.

*Manjujai* is more than just a caregiving model; it also serves as a comprehensive mechanism for character development and intellectual stimulation in children. The strong kinship system and active involvement of the extended family in child-rearing within the Minangkabau community ensure the long-term viability of the *manjujai* practice. The concepts of "*anak dipangku, kamanakan dibimbiang*" and "*barek samo dipikua, ringan samo dijinjiang*" clearly demonstrate that caregiving is a shared responsibility of extended family that serves as an informal and continuous internalization of cultural values and local wisdom across generations.

However, this study has limitations. In order to enrich our understanding of ethnoparenting in diverse cultural contexts, we recommend to conduct additional research in a broader geographical context. Furthermore, it is also crucial to examine the adaptation of *manjujai* in urban contexts or outside Minangkabau regions to uncover the relevance and sustainability of this local wisdom in contemporary Minangkabau society.

#### Conflicts of Interest

The authors declare that there is no conflict of interest.

#### Acknowledgment

The research team would like to thank those who have contributed to this research. Especially the research informants in Nagari Kasang, who have been willing to provide the data needed in this study. This research would not have been completed properly without their voluntary participation.

## References

- Ahimsa-Putra, H. S. (2006). *Strukturalisme Levi-Strauss Mitos dan Karya Sastra* (Cetakan Pertama). Yogyakarta: Kepel Press.
- Ahmad, R. ahmad, & Anni, C. T. (2009). *Psikologi Pendidikan*. Semarang: UPT Unnes Press.
- Almos, R., & Ladyanna, S. (2021). Leksikon Klasik pada Permainan Anak di Masyarakat Budaya Minangkabau. *Jurnal Antropologi: Isu-Isu Sosial Budaya*, 23(2), 230-239, <https://doi.org/10.25077/jantro.v23.n2.p230-239.2021>, accessed on May 3, 2025.
- Andriani, F., & Rachmawati, Y. (2022). Etnoparenting: Pengasuhan Orang Tua Perkawinan Multi Etnis. *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini*, 6(5), 4669–4680. [6b1b44e850feb41a675e2a0e71d0caa907f1.pdf](https://doi.org/10.25077/jantro.v23.n2.p230-239.2021), accessed on May 3, 2025.
- Bornstein, M. H. (2017). Parenting in Acculturation: Two Contemporary Research Designs and What They Tell Us. *Current Opinion in Psychology*, 15, 195–200, <https://doi.org/10.1016/j.copsyc.2017.03.020>, accessed on May 3, 2025.
- Disdikpora. (2018). *Anak Belajar dari Kehidupannya | Dinas Pendidikan Pemuda dan Olahraga*. <https://disdikpora.bulelengkab.go.id/informasi/detail/artikel/anak-belajar-dari-kehidupannya-32>, accessed on May 3, 2025.
- Elfisha, M. (2023). Tokoh Adat: Perempuan Minang perlu hidupkan lagi tradisi “Manjujai.” *Antara News*, <https://www.antaraneews.com/berita/3557769/tokoh-adat-perempuan-minang-perlu-hidupkan-lagi-tradisi-manjujai>, accessed on February 3, 2025.
- Emzir. (2012). *Metodologi Penelitian Kualitatif Analisis Data*. Jakarta: Rajawali Pres.
- Helmizar, H., Gafar, R., Sawirman, S., & Rahmy, H. (2021). Module Development of Psychosocial Stimulation Manjujai for Parenting of Stunting Children in West Sumatra. *ICGCS*, <https://doi.org/10.4108/eai.30-8-2021.2316302>, accessed on May 10, 2025.
- Herman, & Mukhlis. (2019). Inspirational Stories in The Hikayat Prang Sabi as Character Education That Souls Jihad Aceh. *Psychology and Education*, 58(2), 4344–4360, <https://doi.org/10.17762/pae.v58i2.2814>, accessed on May 3, 2025.
- Kamal, M. (2016). Penerapan Permainan Tradisional “Manjalo” Sebagai Upaya Menumbuhkan Keterampilan Sosial Anak Sejak Dini. *Jurnal Educative: Journal of Educational Studies*, 5(1), 51-56, <https://ejournal.upi.edu/index.php/cakrawaladini/article/view/10496/6483>, accessed on May 10, 2025.
- Kistanto, N. H. (2017). Tentang Konsep Kebudayaan. *Sabda: Jurnal Kajian Kebudayaan*, 10(2), 1-11, <https://doi.org/10.14710/sabda.10.2.%p>, accessed on May 3, 2025.
- Kurniati, E., Sari, N., & Nurhasanah, N. (2021). Pemulihan Pascabencana pada Anak Usia Dini dalam Perspektif Teori Ekologi. *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*, 6(2), 579–587, <https://doi.org/10.31004/obsesi.v6i2.1026>, accessed on February 10, 2024.
- Mahmud. (2020). *Psikologi Suatu Pengantar*. Yogyakarta: Andi.

- Miles, M.B. & Huberman, A.M. (1992). *Metode Analisis Kualitatif*. Jakarta: Universitas Indonesia.
- Mualifah. (2008). *Psycho Islamic Smart Parenting: Pola Asuh Cerdas, Pembentuk Jiwa Besar Optimis dan Positif Anak Anak Anda*. Yogyakarta: DivaPress.
- Rachmawati, Y. (2020). Pengembangan Model Etnoparenting Indonesia pada Pengasuhan Anak. *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini*, 5(2), 1150–1162, <https://doi.org/10.31004/obsesi.v5i2.706>, accessed on February 10, 2024.
- Rahayu, S., & Herwina, H. (2022). Pengembangan Model Parenting Berbasis Manjulai. *Jambura Early Childhood Education Journal*, 4(2), 195–206, <https://doi.org/10.37411/jecej.v4i2.1420>, accessed February 10, 2024.
- Rahman, M. H. (2020). Orang Tua Multi Etnik di Kota Tanjung Balai: Gaya Pengasuhan dan Perkembangan Sosial Emosional Anak Usia Dini. *Awlady: Jurnal Pendidikan Anak*, 6(2), 173-191, <https://doi.org/10.24235/awlady.v6i2.6311>, accessed on February 10, 2024.
- Rahmawati, A. (2018). Profil Kesiapan Sekolah Anak Memasuki Sekolah Dasar. *Jurnal Pendidikan Usia Dini*, 12(2), 201-210. <https://doi.org/10.21009/JPUD.122.01>, accessed on May 5, 2024.
- Riany, Y. E., Meredith, P., & Cuskelly, M. (2017). Understanding the Influence of Traditional Cultural Values on Indonesian Parenting. *Marriage and Family Review*, 53(3), 207–226, <https://doi.org/10.1080/01494929.2016.1157561>, accessed on February 10, 2024.
- Satrianingrum, A. P., & Setyawati, F. A. (2021). Perbedaan Pola Pengasuhan Orang Tua Pada Anak Usia Dini Ditinjau Dari Berbagai Suku Di Indonesia: Kajian Literatur. *Visi: Jurnal Ilmiah PTK PNF*, 16(1), 25–34. <https://doi.org/10.21009/jiv.1601.3>, accessed February 10, 2024.
- Senese, V. P., Bornstein, M. H., Haynes, O. M., Rossi, G., & Venuti, P. (2012). A cross-cultural comparison of mothers' beliefs about their parenting very young children. *Infant Behavior and Development*, 35(3), 479–488, <https://doi.org/10.1016/j.infbeh.2012.02.006>, accessed on February 10, 2024.
- Soetjningsih. (2016). *Tumbuh Kembang Anak*. Medan: EGC.
- Sugiyono. 2012. *Metode Penelitian Kualitatif*. Bandung: Alfabeta.
- Sulaiman, M. R., & Halidi, R. (2019). Manjulai, Budaya Minangkabau yang Ampuh Tangkal Stunting di Sumatera Barat. [Www.Suara.Com.](http://www.suara.com), <https://www.suara.com/health/2019/11/20/073500/manjulai-budaya-minangkabau-yang-ampuh-tangkal-stunting-di-sumatera-barat?page=all>, accessed on February 10, 2024.
- Sumargi, A., Sofronoff, K., & Morawska, A. (2014). Parenting Practices and Parenting Programs in Indonesia: A Literature Review and Current Evidence. *Indonesian Psychological Journal*, 29(4), 186–198. <https://doi.org/10.1007/s10826-013-9821-3>, accessed on February 10, 2024.
- Syahrul, N., Suyami, S., Sumarno, S., & Ajisman, A. (2023). Manjulai : Social Functions, Local Cultural Values , and Universal Lullabies from West Sumatra, Indonesia. *Migration Letters*, 20(5), 340–353, <https://doi.org/10.59670/ml.v20i5.3548>, accessed on May 5, 2024.
- We, A. Y., & Fauziah, P. Y. (2020). Tradisi Kearifan Lokal Minangkabau “Manjulai” Untuk Stimulasi Perkembangan Anak Usia Dini. *Jurnal Obsesi :*

- Jurnal Pendidikan Anak Usia Dini*, 5(2), 1339–1351.  
<https://doi.org/10.31004/obsesi.v5i2.660>, accessed on February 10, 2024.
- Yuni, S., Kurniawan, S., & Widiatmaka, P. (2024). Etnoparenting: Early Childhood Parenting in the Muslim-Malay Community in Kapuas Hulu. *AlBanna: Jurnal Pendidikan Islam Anak Usia Dini*, 4(1), 49–60.  
<https://doi.org/10.24260/albanna.v4i1.2053>, accessed on February 10, 2024.