

## Parenting Patterns of Sasak Parents in Sade Village Central Lombok Regency

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**ABSTRAK.** Penelitian ini bertujuan untuk mengetahui pola asuh orang tua yang diterapkan di Dusun Sade Lombok Tengah. Dusun Sade merupakan salah satu tempat yang dikenal dengan beragam keunikannya, salah satunya adalah Tradisi *Nyeseke*. Tradisi ini juga menjadi bagian dari pola asuh yang diterapkan oleh orang tua di Dusun Sade sehingga menarik untuk diteliti. Pendekatan penelitian yang digunakan yakni pendekatan kualitatif dengan paradigma *postpositivisme*. Metode pengumpulan data dilakukan dengan observasi, wawancara dan tinjauan pustaka dengan sumber data primer yaitu orang tua di Dusun Sade. Penentuan subjek dilakukan dengan teknik *purposive sampling*, yakni orang tua yang ada di Dusun Sade dan mempunyai anak usia 0-8tahun. Hasil penelitian menunjukkan bahwa orang tua di Dusun Sade menerapkan pola asuh otoriter, demokratis dan permisif dengan mayoritas penerapan pola asuh otoriter. Dampak pola asuh tersebut antara lain anak perempuan serius dalam belajar nyeseke ditandai dengan mampu mengenali alat-alat untuk nyeseke, sejak kecil anak perempuan mengetahui tradisi nyeseke sebagai warisan leluhur. Pola pengasuhan di Dusun Sade dipengaruhi oleh beberapa faktor antara lain lingkungan, budaya, pola pengasuhan yang didapat dari orang tua sebelumnya, serta kondisi ekonomi.

**Kata Kunci:** Pola Asuh, Tradisi Nyeseke, Dusun Sade

**ABSTRACT.** This research aims to determine the parenting patterns implemented in Sade Hamlet, Central Lombok. Sade Hamlet is a place known for its various unique qualities, one of which is the Nyeseke Tradition. This tradition is also part of the parenting style implemented by parents in Sade Hamlet, so it is interesting to study in more depth. The research approach used is a qualitative approach with a postpositivism paradigm. Data collection methods were carried out using observation, interviews and literature reviews with primary data sources, namely parents in Sade Hamlet. Determining the subjects was carried out using a purposive sampling technique, namely parents who were in Sade Hamlet and had children aged 0-8 years. The results of the research show that parents in Sade Hamlet apply authoritarian, democratic and permissive parenting patterns with the majority implementing authoritarian parenting patterns. The impact of this parenting style includes that girls are serious about learning nyeseke, characterized by being able to recognize the tools for nyeseke, apart from that, since childhood, girls know the nyeseke tradition as an ancestral heritage. Parenting patterns in Sade Hamlet are influenced by several factors, including environment, culture, parenting patterns obtained from previous parents, parents' educational background, and economic conditions.

**Keywords :** Parenting Pattern, Sucks tradition, Sade Hamlet

## INTRODUCTION

Indonesia is known as an archipelagic country with many tribes spread from Sabang to Merauke . There are no less than 1340 tribes recorded in Indonesia (Nurhanisah, 2023) . One of the interesting tribes to study is in Lombok with the name of the Sasak tribe located in Sade Hamlet . Sade is one of the tourist villages as well as a traditional village located in Rembitan Village, Central Lombok which has been visited by tourists, both domestic and foreign tourists, with the number

of visits reaching 200-300 domestic tourists per day. While the number of foreign tourists is no less than 50 people per day (Rosidi, 2022). One of the unique things in Sade Village is the shape of the residents' houses. The houses of the Sade residents consist of bamboo with roofs made of alang-alang leaves and floors made of dirt. Every week, people will mop the floor of the house using cow dung by spreading the dung all over the floor of the house. After that, the cow dung is left to dry, then after it dries it will be cleaned by sweeping. Another attraction is the fact that Sade women are required to be able to weave, or *nyesek* in the local language, as a condition for being granted permission to marry.

The *nyesek* tradition in Sade is a form of moral education for women, where a woman is considered unfit to marry if she cannot make *sesek* cloth. In addition, the beauty of Sade women will be seen from their skill in weaving or making *sesek* cloth. In addition, if a girl cannot make *penyek*, it means there is no marriage and becomes *isin penguinang* (talk of the town) in society. This tradition is followed by Sade women from generation to generation and is maintained through customary law that still applies so that the *nyesek* tradition in Sade is maintained until now. The *penyek* activity can also be one of the activities that helps the family economy, namely from the *sesek* cloth that is produced to then be sold.

Each tribe has different characteristics of parenting patterns, as does the Sasak tribe in Dusun Sade. It is known that parenting is the process of raising children carried out by parents from birth to adolescence (Rahmawati, 2015: 1-17). The childcare stage should be carried out optimally, namely at the early childhood stage so that all aspects of their development can develop well. Early childhood is children in the age range of 0-8 years. This is the initial stage of a child's age and supports the development of a child's life because it is considered a golden age, marked by the child's potential to develop very rapidly (Kuniati et al., 2021: 1101-1112). In addition, this golden period is also said to be a critical period, a golden period that will not be repeated. So that the role of parents and the environment is very much needed by children in stimulating optimal growth and development of children according to their age stages (Mukarromah, 2021:395-403). In the Sasak culture, child care is left to the mother, so that the mother has a dominant role in providing affection and feelings of love and passing on local wisdom values, while the father's role in the role of care occurs indirectly. In her daily life, the mother will wait for decisions and orders from the father if she is going to do something (Abdullah, 2023 : 6389).

Parenting consists of two words, namely pattern and nurture. In the Big Indonesian Dictionary, pattern means form, system, way of working, model and pattern. While a *suha* means caring for, guiding, educating, looking after children so that they can stand alone. According to Theresia, parenting can be interpreted as intensive interaction between parents and children in the family. This means how parents interact, educate, behave towards children which includes rules, values, attention, affection, good examples for their children (Siti, 2020:1). This is in line with Chabib Thoha's opinion about parenting, namely one of the manifestations and responsibilities of parents that can be taken in educating and raising children (Tridhonanto, 2014:4). From several theories above, it can be concluded that parenting is all interactions that occur between children and parents in order to guide and stimulate children with various methods that aim to educate, teach and guide children optimally so that they can become independent individuals and can stimulate growth and development in all aspects of child development and growth. Parenting patterns are closely related to the ability of parents and the surrounding environment in terms of providing support, attention and taking the time to meet the physical, social and spiritual needs of children who are in the growth phase which is influenced by the parenting patterns applied by

parents and has implications for children's behavior towards their physical and social environment, because parenting patterns are the beginning of laying the foundations for children's self-discipline.

## METHOD

This research uses a qualitative approach. This qualitative research emphasizes understanding the problems that exist in social life and is based on complex and detailed real conditions (Anggito & Setiawan, 2018). The paradigm used in this research is the *post-positivism paradigm*. The *post-positivism* paradigm holds philosophy deterministic where the cause determines the effect or result (Creswell, 2014:58). The determination of the research subjects in this study used *purposive sampling technique*. In this study, the research subjects were parents in Sade Hamlet and had children aged 0-8 years. The data collection method in this study was using observation, interviews and literature review.

## RESULTS AND DISCUSSION

### Parenting Patterns in Sade Hamlet

Each parent has a different parenting style in educating children and is usually inherited from the parenting style received from previous parents. The parenting style carried out by parents aims to form good behavior that is ideal according to the parents. Diana Baumrind in Santrock also defines parenting as parental control, namely how parents control, guide and accompany their children to carry out their developmental tasks towards the process of adulthood. In the Sasak tribe in Sade, the implementation of the parenting style carried out emphasizes more on preserving the *nyesek tradition*, especially for girls, and has even been introduced since toddlers. Meanwhile, for boys, parents give more freedom to learn other activities besides the *nyesek tradition* because there is no obligation regarding *nyesek* attached to boys. Parenting patterns applied by parents in Sade include :

*First*, Democratic parenting pattern. This parenting pattern describes parents who are open to their children. Parents who give children the opportunity to become their own individuals. Parents listen to what their children are talking about, such as expressing or submitting their desires or requests (Ayun, n.d.). Hurlock (Masni, 2017), argues that democratic parenting emphasizes the educational or educational aspect in guiding children so that parents often provide understanding, explanations, reasoning, to help children understand why this behavior is expected. In the *nyesek* tradition, parents in Sade Hamlet do not immediately force their daughters to learn *nyesek* (weaving) if their children are considered underage or too early. This is because children still cannot use *nyesek* tools because the ones usually used are not balanced between the volume of the child's hand and the *nyesek* tool. So parents provide other alternatives by teaching simpler things and by providing gradual training that is done slowly but consistently. For example, teaching children to make various patterns using coconut leaves

In addition to *nyesek* or *menenum*, Sasak parents in Sade also do not always limit the education of their children, both boys and girls. Girls who want to study outside the area are not made difficult by their parents on the condition that they must still master the technique *nyesek*. Syaiful who said that democratic parenting is a form of parenting that pays attention to and respects children's freedom, but that freedom is not absolute and with understanding

guidance between parents and children. In other words, this democratic parenting gives children the freedom to express their opinions, do what they want without crossing the boundaries or rules that have been set by their parents (Syaiful, 2014)

*Second*, Authoritarian Parenting Style. Authoritarian parenting is a way of educating children using authoritarian leadership. While authoritarian leadership is interpreted as a leader determining all policies, steps and tasks that must be carried out. As is known, authoritarian parenting reflects the attitude of parents who act harshly and tend to be discriminatory. This is characterized by pressure on children to obey all orders and wishes of parents, very strict control over children's behavior, children do not get enough trust from parents, children are often punished, if children achieve they are rarely praised or given gifts. Aumrind explains that authoritarian parenting is characterized by a relationship between parents and children that is not warm and often punishes. Authoritarian parenting is a parenting pattern that is characterized by a way of raising children with strict rules, often forcing children to behave like themselves (parents), freedom to act on their own behalf is limited, children are rarely invited to communicate and chat, tell stories, exchange ideas with parents.

Parents in Dusun Sade apply authoritarianism to their daughters in terms of nyesek, this is because nyesek is a tradition of Dusun Sade that must be maintained and women are not allowed to marry if they cannot nyesek. Another authoritarian attitude is seen when women outside Dusun Sade marry Sade men. Women outside Sade who marry Sade men must be able to nyesek or weave . Parents force their daughters to be able to nyesek from the age of 8-9 years. This is not just an order, but parents also teach and give examples to children about how to use nyesek tools and memorize the names of the parts of nyesek tools, such as *P enggulung* , *Lekot* , *Berire* , *Gun* , *Membangunng* , *Terudak* , *Jajak* , *Tutuk* , *Erek-erek* and *Apit* . In addition to memorizing the nyensek tools, a child must also know the names of the motifs on the cloth to be made. Where the motifs have their respective meanings , such as *the Kembang Komak Motif*, *Subabnale Motif*, *Selolot*, *Tapok Kemalo*, *Ragi Genep*, *Kain Bereng*, *Batang Empet*, *Krodat*, *Serat Penginang* and *Keker Motif* .

*Third*, Permissive parenting style. Permissive parenting is a parenting style that allows a child to do and behave whatever they want, where this parenting style will form an individual who cannot control themselves (asma fadhilah Hanifah et al., 2021). According to Widiyarini, parents who have a permissive parenting style try to accept and be positive towards their child's impulses (emotional urges), desires, and behavior, use little punishment, consult with children, give little household responsibility, let children regulate their own activities and do not control, try to achieve certain goals by giving reasons, but without showing power (Widiyarini, 2009).

There are several permissive parenting patterns carried out by parents in Dusun Sade. *First* , giving children the freedom to use gadgets. *Second* , parents in Sade do not set time limits for children to play. In fact, boys who are 10 years old are allowed to sleep outside the house at night. *Third* , not involving children in helping with housework. *Fourth* , following all the child's wishes, for example not limiting the child's desire to buy goods (something). The weak involvement of parents in regulating children's behavior and also the high response given by parents to children, this has a negative effect on the development of children's behavior. This pattern will trigger children to express their aggressive behavior if their wishes are not fulfilled.

## The Impact of Parenting Patterns in Sade Hamlet

Parenting can be interpreted as a way of educating, maintaining and guiding a family carried out by parents. As caregivers and guides in the family, parents must understand the stages of child development and educate children to become moral, ethical and well-behaved people so that they can be useful for themselves, their families and the community for future life provisions. Here are some of the impacts of parenting patterns applied by Sasak parents in Sade Hamlet: *First*, the impact of authoritarian parenting style. According to Hurlock, authoritarian parenting is a traditional discipline of authoritarian parents. In authoritarian discipline, parents set rules that must be carried out by the child without giving the child the opportunity to express their opinions on the rules that have been made by the parents (Hidayati, 2014). Authoritarian parenting and its impacts that occur in Dusun Sade can be seen from several things, such as:

1. Parents force their daughters to be able to nyesek since they were little from the age of 8-9 years. This is done to continue the family tradition and can help the family economy by becoming entrepreneurs. In addition, daughters must be able to nyesek because it is a requirement for marriage. If a daughter cannot nyesek when married, it will be a disgrace and also become the talk of the family. In this case, there are several impacts that arise, such as:
  - a) Viewed from the aspect of early childhood development, nyesek can stimulate cognitive, fine motor and artistic aspects. *The cognitive aspect* is seen from how children can understand and know something new such as how to use the nyesek tool, knowing the procedure for making and producing woven fabrics, knowing the variety of patterns and so on. *The fine motor aspect* is seen from how children use the nyesek tool which is predominantly used by moving all the fingers. This is one way to stimulate the fine motor aspect. By stimulating fine motor skills from an early age, it helps improve cognition by training small muscles and coordination between hands and eyes, children will be better able to learn to interact with others, be proactive, train creativity, and have empathy. *The artistic aspect* is seen from how children arrange and combine thread colors, precision and neatness in making each woven pattern.
  - b) Judging from the child's experience, although it seems to force or require children to weave from an early age. This can be a learning and experience for women in making and producing weaving which if done seriously will become accustomed and skilled in producing various patterns.
  - c) Being able to become an entrepreneur from an early age, this can be seen from how parents teach, guide and set an example for their children by selling the nyesek they have made, both in terms of how to interact with buyers who are mostly foreigners, increasing vocabulary, being able to understand buyers and so on.
2. Parents force their children to study, for example if the child does not want to go to school and go to study the Koran, the parents will be very angry with the child. In this case, there are several impacts that arise, such as:
  - a) As initial capital for children to explore and form beliefs in religion. Teaching children to recite the Koran from an early age can help form a sense of trust in Allah SWT and the Koran. Planting beliefs from an early age will help strengthen children's beliefs for future life.

- b) Can stimulate the cognitive aspects of children. In reading the Qur'an, children are taught about Arabic, developing language skills, writing and speaking in the language. This can improve children's memory and concentration.
- c) Children can learn time discipline. In the school environment and also in other places. studying the Koran are taught to follow the applicable rules.

*Second*, the impact of democratic parenting pattern. This parenting pattern prioritizes the interests of the child. Parents give freedom for children to be creative and explore, parents will care for and guide according to the child's abilities without any demands but that does not mean that this parenting pattern is without rules, this parenting pattern applies strict rules regarding what is and is not allowed to be done so that they are always in good and proper education . According to Syamsu Yusuf, democratic parenting will affect the nature and personality of children, namely being friendly, self-confident, able to control themselves, have a sense of politeness, want to work together, have a high curiosity, have clear goals and directions in life and are oriented towards achievement(Ayun, n.d.). Democratic parenting will influence the nature and personality of children, namely being friendly, self-confident, able to control themselves, have a sense of politeness, want to work together, have a high curiosity, have clear goals and direction in life and be oriented towards achievement (Yusuf, 2012). Democratic parenting and its impacts that occur in Dusun Sade can be seen from several things, such as:

1. Parents do not force their will beyond their child's ability. This happens in the tradition of nyesek for girls. Parents will not pressure their children to learn nyesek before the child is considered mature or under the age of 7 years, but parents still provide examples at certain times. This has an impact on several things as follows:
  - a) Harmonious relationship between children and parents.
  - b) Parents can understand their child's abilities.
  - c) Children can be more prepared and mature in learning to read because they are taught in stages.
  - d) Children absorb what their parents teach them more quickly because they are taught slowly.
2. Parents free their children to become entrepreneurs since childhood. Where children, both boys and girls, are taught to make bracelets and simple toys and then sell them, both inside and outside the hamlet. The impacts that arise are:
  - a) Children have direct experience related to entrepreneurship.
  - b) Children can be more creative in creating and producing bracelets and toys to sell.
  - c) Children have direct experience in socializing with other people.
  - d) Parents provide freedom in socializing. This is seen when parents allow their children to play anywhere, either with people outside the hamlet or inside the hamlet but still provide agreed time rules.

In addition, children in Sade hamlet also spend more time playing with children in the hamlet who are also their own family and relatives. The impacts that arise are: Children have good social interactions, Children can explore their living environment, Children are able to improve their communication skills, Develop interpersonal skills, Have positive relationships with peers and the community, Parents give their children the freedom to choose a place to study according to their wishes. This is based on

statements from two different sources who stated that children may study anywhere, either in the main mosque or in the homes of residents who are indeed trusted.

*Third*, the impact of permissive parenting style. According to Hurlock, permissive parenting is a parenting style characterized by not guiding children and approving all child behavior including immediate desires and not using punishment (Ni Luh Putu, 2014:346). Some of the impacts that arise include: Children are difficult to advise and teach good things; Children like to shout when they talk; Children like to shout and fight with their parents in everyday interactions; Children do not have a polite and courteous attitude, do not have respect for their parents, so they often curse their parents with harsh words and a loud voice; Children become individuals who are intolerant of their surroundings; Children become lazy individuals, both in matters of education and carrying out religious duties; Children become individuals who always want to be obeyed, are selfish and often control their parents; Children become individuals who lack patience.

### **Factors Influencing Parenting Patterns in Sade Hamlet**

In parenting patterns themselves, there are many factors that influence and underlie parents in implementing parenting patterns on their children. Here are some factors that influence parenting patterns in Sade hamlet, including :

*First*, community environment. The community environment is an area where a group of people who are relatively independent live together, have the same culture, and carry out most of their activities within the group (Latifah, 2020). The community environment is one of the factors that influences parenting patterns in Sade Hamlet, as seen when observing the community in Sade Hamlet carrying out joint parenting with the surrounding neighbors, so that children can eat and play at anyone's house without being worried by other parents. This happens because all residents in Sade Hamlet still have family ties. In addition to implementing joint parenting, the community in Sade Hamlet also works together to build businesses. There are kiosks selling woven fabrics which are a combination of several families, usually one kiosk contains two to four families. This woven fabric is obtained from the results of *nyesek* (weaving) carried out by Sade women. Only women are allowed to *nyesek* (weave) because it is considered a woman's job.

Based on the traditions of the Sade community, adult women are required to be able to *nyesek*, if they cannot, they are not allowed to marry. So that in their daily lives, Sade women take care of their children while *nyesek* and also staying up late. When tourists come to visit the residents' kiosks, it is not uncommon for parents in Sade to also give *gadgets* to their children so that they are quiet and do not disturb their customers. There are also those who entrust their children to substitute caregivers such as grandmothers and aunts . The condition of the community environment does indeed greatly influence parenting. This is in line with Slamet's opinion, namely that the community environment is all humans who are outside of a person who can influence that person either directly or indirectly; such as neighbors and peers in everyday life, their behavior automatically influences the child's behavior which can reflect the child's morals, good or bad (Raxsa et al., 2018).

*Second*, the Culture. Culture is a concept that arouses interest and concerns the way humans live, learn to think, feel, believe, and strive for what is appropriate according to the basic assumptions that are learned by groups through solving external adaptation problems that have the same goals, beliefs and values (Sagala & Sos, 2016) .The community still holds fast to the culture,

and is a legacy of ancestors that continues to be maintained until now, therefore the influence of customs is still very strong in the community in Dusun Sade. There are several cultures in Sade Village:

1. houses where the building is a legacy from ancestors so that until now it is still maintained and preserved. The building of the house is made of natural materials, namely bamboo with a thatched roof so that it makes the house look beautiful and natural. With the traditional shape of the building, it becomes one of the centers of attention of people so that the village is used as one of the traditional tourist attractions .
2. Nyeseke or weaving tradition. The nyeseke activity is only carried out by women in Sade Village so that the results of *nyeseke* (weaving) are sold in their home kiosks. The kiosks were built to sell handicrafts . The craftwork produced is not only from weaving, but there are also bracelets made from thread. If a girl cannot *weave* , then she is not allowed to get married because it is a culture and rule of the Sade Village community that must be obeyed and carried out from generation to generation . So that since the age of 5 or 6 years Girls in Sade Hamlet have begun to be taught *nyeseke* (weaving) which usually begins with using coconut leaves and is taught to make bracelets .
3. Mopping the house with buffalo dung. This is indeed also a tradition of the Sade people that is still carried out today. However, currently only a portion of the Sade people still maintain this tradition. The activity of mopping the house with buffalo dung is only carried out by women or mothers of the Sade community. The mopping activity is carried out once a week, the mopping activity with cow dung is carried out to avoid mosquitoes and so that the house building becomes strong .
4. The tradition of *merarik* is carried out in various ways, some do it by kidnapping. Kidnapping is one way or tradition carried out by men to secretly pick up the woman they love to take her to their house to get married.

*Third*, The parental educational background. Education has a role that greatly influences the development and quality of an individual, especially in determining the progress of development of a nation and state (Mohzana et al., 2024). Although classified as a traditional society, the people of Sade hamlet are already familiar with education, from PAUD to College. However , only boys are allowed to continue to college, while girls are only allowed to study up to high school. This is because at that age, girls are considered adults and have the obligation to take care of their families . Parents with a higher educational background are better able to protect and care for their children compared to parents with a lower educational background, this is shown by the attitude of parents who are S1 graduates who always take the time to play with their children, and are afraid to hurt their children. Compared to parents who are high school graduates and have not attended school who often scold and shout at their children and even pinch their children. Parents who have a limited educational background have limited knowledge and understanding regarding the needs and development of their children, so they show less understanding and tend to treat their children strictly and authoritarianly (Djamarah & Tua, 2014). In line with this, previous research also revealed that parents with low education have a great influence on children's development, especially on children's education. For example, families with low educational backgrounds will tend to focus more on fulfilling primary needs. While families with higher educational backgrounds will focus more on the development of their children (Atika & Rasyid, 2018). In line with that, in raising children, they are better prepared because they have a broad understanding, whereas parents who have a limited educational background have limited knowledge and understanding regarding



the needs and development of children so they show less understanding and tend to treat their children strictly and authoritarily (Syaiful, 2014).

*Fourth*, Economic conditions. Economics is an effort to formulate decisions and their implementation which is related to the allocation of limited household resources by reviewing the abilities, efforts and desires of each member (Hidayatulloh, 2021). Looking at the economic conditions of the Sade hamlet community, their livelihoods are as farmers, livestock breeders, weavers, tour guides, and accessory sellers. The majority of men work as farmers in the fields, while the women work as weavers. The residents' fields are usually outside the hamlet. The average crops planted in the fields are rice and soybeans. As an additional livelihood, they also make souvenirs in the form of necklaces, bracelets, and various other accessories to sell to tourists who come. The livelihoods of the Sade community are as farmers, livestock breeders, weavers, tour guides, and accessory sellers. The majority of men work as farmers in the fields, while the women work as weavers. Childcare is mostly done by women while men (husbands) only help care for children when they are not working. Parents who cannot care for them while working usually entrust their children to substitute caregivers such as aunts and grandmothers .

## **CONCLUSION**

Regardless of the parenting style applied, every parent expects their child to be a good child, have good morals and can be a source of pride for their parents. Therefore, it should start with the application of parenting styles given to the child. Parenting styles should be given by parents from before the child is born until adulthood. Parenting styles can be interpreted as efforts made by parents with all their abilities in shaping the child's behavior as provisions for future life. Basically, every parent has a different parenting style depending on the factors that influence it, for example the environment, culture, economy and so on. Parenting patterns can be divided into several types such as parenting patterns applied by parents in Dusun Sade, namely authoritarian, permissive, and democratic parenting patterns. Different parenting patterns will produce different impacts. Parents in Dusun Sade mostly apply authoritarian parenting patterns in terms of the tradition of nyesek for girls because if girls cannot nyesek then they are not allowed to marry. This is a hereditary tradition that has been carried out for a long time . The impact of this parenting pattern includes girls being serious about learning nyesek, marked by being able to recognize the tools for nyesek, since childhood girls know the tradition of nyesek as an ancestral heritage.

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