

Exploration Of Parenting Practices In The Na Kanab Liana And Eu Nakfunu Traditions In The Boti Tribe

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Abstract

One of the highlights is the impressions of tradition in the lives of children as the smallest members of society. The impression of tradition can be seen from childcare practices before, during and after the tradition. Of the many interesting traditions that exist in the Boti community, there are two very unique traditions, namely the *Na Kanab Liana* tradition and the *Eu Nakfunu* tradition. This study aims to explore and describe the deeper meanings and values of the *Na Kanab Liana* tradition and the *Eu Nakfunu* tradition as well as childcare practices before, during and after the *Na Kanab Liana* tradition and the *Eu Nakfunu* tradition in the Boti community. Qualitative research methods were used using data collection techniques, in-depth interviews with 15 people (1 Boti Tribe leader, 1 traditional leader, 2 community leaders, 2 educational leaders and 9 parents), participatory observation, and analysis of other documentation that answered the research objectives. The results revealed that the *Na Kanab Liana* tradition and the *Eu Nakfunu* tradition hold high family values and togetherness in parenting. The parenting practices include experiential learning, careful monitoring of children, and early responsibility. In addition, both traditions also emphasize the importance of character building and life skills relevant to the environment in which they live. The implications of this research include a deeper understanding of the diversity of parenting practices across cultures, as well as the potential to enrich parenting practices that can be used in modern life.

Keyword: childcare; parenting practices; children; tradition; culture

1. Introduction

The ability of the community to create and maintain culture is a form of creative thinking together. With this ability, the community can form a sustainable cultural system in the environment. As a result of the creativity of thinking, customs, norms or habits in the form of traditions that have become cultured (Pide, 2017). From the culture that has been formed, it will be passed down from generation to generation. Generally, the cultural heritage left by the ancestors is a tradition from the local culture (Muhdina, 2015; Agustina et al., 2021). For a society built by culture, traditions are very sacred and have become part of people's lives (Sahroni et al., 2023). Traditions that are born and rooted among the community then become an identity that distinguishes them from other communities. It is on this basis that people continue to pass on traditions from their ancestors (Pinusi, 2021). From the reality of society with all the cultural systems they have, it is a separate concern for intellectuals to explore traditions in every phase of community life (Dozan & Fitriani, 2020).

One of the most interesting is the impression of tradition in the lives of children as the smallest members of society. An example of the impression of tradition in childcare is found in a study conducted by Bandut et al. (2023), this study illustrates the impact of culture in the process of childcare. Parenting is determined by the way parents view children in the cultural context as a gift from God, as ordinary people or as part of family members who depend on parents. Parenting in this context refers to the practices and approaches used by parents in raising their children (Kelley, 1992). Children from the beginning have been prepared to inherit the culture that has been owned by their parents (Handini, 2019). The culture that is passed on to children is a shared pattern of attitudes, beliefs, self-identity, norms, values and other subjective elements of culture (Diener & Suh 2003; Liliweri, 2019).

An explanation of how a culture shapes human life can also be read in Mahdayeni's research (2019). Saying that the culture created by humans regulates human life to fit the ecosystem order in the environment. In line with Iswati (2017). Which states that culture influences a group of people by giving identity to cultural characteristics such as behavior, customary laws and traditions that are believed. These cultural characteristics are owned by every tribe in Indonesia as a country rich in local wisdom. These cultural characteristics also distinguish one tribe from another (Triana et al., 2022). This is the case with the Boti Tribe, which has its own cultural characteristics. The Boti tribe is the oldest tribe on the island of Timor, whose people still maintain the traditions of their ancestors with a very traditional lifestyle (Mage, 2018). The Boti people still hold cultural values systematically in the *Halaika* belief that still exists today (Ruku, 2017). Cultural values that continue to be maintained by the Boti Tribe are expressed through traditions that are still carried out in the lives of the Boti people (Tan et al., 2023).

The Boti tribe is an exclusive community unit located in hamlet A of Boti Village administratively. The people registered in Hamlet A of Boti Village are *Usif*, *Amaf*, *Meo*, *Mafefa*, *Mnane* and *Tho* as members of the Boti Tribe community who still adhere to the cultural values inherited by their ancestors (Naat, 2017; Mailani, 2021). They are united in one hamlet because they have their own social order. (UNB interview result, 02/01/24, 18:46 WITA). Apart from the social order, cultural wealth is one of the pride possessed by the Boti

Tribe. This is quite illustrated by the belief system that is firmly held by the Boti people, namely *Halaika* (Konay et al., 2020). The *Halaika* view can be referred to as the cosmology or philosophy of the Boti people, *Halaika* reflects and shapes the identity of the Boti Tribe that we know today (Rustyana, 2022).

Of course there are other products from the cultural wealth of the Boti people, namely the traditions they hold to this day. Of the many interesting traditions that exist in the Boti community, there are two very unique traditions, namely the *Na Kanab Liana* tradition and the *Eu Nakfunu* tradition. Both of these traditions are carried out by the Boti people to seal their children in order to clarify the status of the Boti children as descendants of the Boti people. With the creativity of thinking and the abilities of the Boti people, they maintain and preserve the *Na Kanab Liana* tradition and the *Eu Nakfunu* tradition professionally and remain based on the *Halaika* belief system. Behind the survival of the *Na Kanab Liana* tradition and the *Eu Nakfunu* tradition in the Boti Tribe, of course there are various elements that are indicators so that they can be classified as a tradition, namely the presence of figures or actors who carry out the tradition and are involved in the tradition, the next language used, knowledge, equipment, and finally art (Syakhrani & Kamil, 2022).

As one of the important elements in the *Na Kanab Liana* tradition and the *Eu Nakfunu* tradition, figures or actors will play a role according to their respective functions so that the traditions carried out gain legitimacy from the community, besides that the essence of the *Na Kanab Liana* tradition and the *Eu Nakfunu* tradition will also not come out of the *Halaika* belief system. The involvement of figures or actors in these two traditions gets special attention because one of them is the father or mother of the main character or actor, namely the child in the *Na Kanab Liana* tradition and the *Eu Nakfunu* tradition. It is a challenge for parents and figures or actors who are fully responsible for the lives of children (Jung, 2024), to direct, nurture, educate and pass on the culture they have to their children as a form of parenting (Chen, 2019). Parenting includes parental behaviors, practices and approaches in physical care, cognitive stimulation, affection, supervision, and discipline (Lansdord, 2022). Bali & Betty (2022) added that parenting also includes the father's role in accompanying and supporting children while learning from home.

Parents have their own functions and roles in parenting (Rakhmawati, 2015). Parents' actions that show affection, support, and involvement in their children's lives illustrate functions and roles in parenting (Pastorelli et al., 2015). As well as the way parents set parenting goals and interact with their children on a daily basis (He Huihua et al. 2021). In the Boti community, the functions and roles and parental care are not only interpreted and taken from the *Na Kanab Liana* tradition and the *Eu Nakfunu* tradition but can also be from various other traditions in the Boti Tribe but these two traditions are the first foothold for children in the Boti Tribe to start their lives in the world. Thus, the author is increasingly interested in exploring and describing the deeper meanings of the *Na Kanab Liana* tradition and the *Eu Nakfunu* tradition, so it is necessary to conduct research on the exploration of parenting practices in the *Na Kanab Liana* tradition and the *Eu Nakfunu* tradition in the Boti tribe.

2. Literature Review

2.1 Theory

The relationship between the meaning of tradition and parenting was analyzed using Steward's (2005) cultural ecology theory, which examines the interaction between individuals, their families and the surrounding community in a cultural context. In this theory, parenting is considered a product of the complex relationship between environmental, social, economic and cultural factors. Culture influences parenting because of parental beliefs and behavior patterns. Parental beliefs are considered important because they are part of the determinants of parenting practices (Sánchez et al., 2020). However, the standards and values of parental beliefs are not individually constructed by parents. They are shaped by a complex socialization process and adapted to current circumstances.

Research on cultural childcare has been conducted in various educator contexts. Rozie (2022) examined the adopted culture of early childhood care, character internalization and early childhood care. The study used a *grounded theory* design using *socio-cultural* theory to discover the diversity of childcare. The results showed that parenting in Kutai, Banjar and Dayak tribal families is influenced by religious beliefs, history of tribes, customs and habits of ancestors and internalization of parenting culture in the home environment.

Recent research by Teodosia, et al (2023) extends existing knowledge by examining the meaning of various activities contained in the *Manik Ke Pian* culture in the positive care of Early Childhood in Pauh Desa, Sintang Regency. The results of this study indicate that the implementation of the Manik Ke Pian culture is a form of request to the Almighty so that children are protected and protected from disasters and are showered with abundant blessings and their lives are accepted by the universe.

This research differs from previous studies by focusing on the meaning and deep values of the *Na Kanab Liana* and *Eu Nakfunu* traditions as well as parenting practices in the *Na Kanab Liana* and *Eu Nakfunu* traditions in the Boti community. Using qualitative research methods, this study will explore the deep values of the *Na Kanab Liana* and *Eu Nakfunu* traditions as well as parenting practices in the *Na Kanab Liana* and *Eu Nakfunu* traditions in the Boti community.

3. Material and Method

3.1 Design Study

The type of research used in this research is qualitative. The reason researchers use qualitative research methods is because this research is exploratory in nature with the aim of exploring and understanding childcare practices in the Na Kanab Liana tradition and the Eu Nakfunu tradition in the Boti tribe community. Researchers are directly involved in the in-depth data collection process in order to obtain accurate data about the phenomenon under study. The location of this research is Boti Village, Ki'e District, South Central Timor Regency. The reason researchers chose this location is that the existence of culture in Boti Village is still maintained, especially traditions related to childcare practices. These traditions are the *Na Kanab Liana* tradition and the *Eu Nakfunu* tradition.

In this study, researchers used *purposive sampling* technique for selecting research subjects. The subjects of this research were 1 Boti tribal leader, 1 traditional leader, 2 community leaders, 2 educational leaders and 9 parents in Boti Village who understood the practice of parenting in the *Na Kanab Liana* tradition and the *Eu Nakfunu* tradition in the Boti Tribe community. The object of research is the practice of parenting before, during and after the *Na Kanab Liana* tradition and the *Eu Nakfunu* tradition in the Boti Tribe community. This research uses source triangulation as a data collection technique. The use of this technique aims to deepen or improve the researcher's understanding of what has been found (Sugiyono, 2020). The data collection techniques used in this research are in-depth interviews with 15 informants, participatory observation, and analysis of other documentation that answers the research objectives.

3.2 Data Analysis

This study used thematic analysis to identify patterns and key themes from the in-depth interview data that had been collected. Thematic analysis allowed the researcher to explore the data in detail and discover the underlying meaning of the conversations. From the results and coding process, three parenting practices were obtained in the *Na Kanab Liana* tradition and the *Eu Nakfunu* tradition in the Boti community: Direct experience, careful monitoring and early responsibility.

4. Result

The practice of parenting in the Boti Tribe is as conservative as parenting in other regions. However, in the *Na Kanab Liana* tradition and the *Eu Nakfunu* tradition in the Boti community, the practice of childcare adheres to a primordialist view which is realized through collective actions by components from various existing social classes. Childcare practices are carried out jointly for decision making, action and the process of parenting. Each component of each class has its own role and function. The components involved are *Usif* (King), structurally *Usif* is at the top followed by *Amaf* (traditional elders), *Meo* (warlord), *Mafea* (spokesperson), *Mnane* (healer), and *Tho* (people). All components involved agree on and carry out values that are considered correct according to *Halaika* beliefs.

Halaika is a belief system that integrates animism, dynamism and totemism. Animism is reflected in the Boti people's belief that living and inanimate objects have spirits or souls. Belief in the spirits of natural objects such as trees, rocks, mountains and other objects known as *Uis Pah*. In addition, the Boti people believe in the existence of ancestral spirits which are believed to exist in the lives of the Boti people. Dynamism is reflected in the Boti people's belief in the existence of *Uis Neno* which affects human life and the universe. *Uis Neno* is not tied to a specific object. While totemism is seen from the beliefs of the Boti people who have spiritual relationships with animals, plants or other natural objects. This aims to maintain the existence of the Boti people. Three childcare practices in the *Na Kanab Liana* tradition and the *Eu Nakfunu* tradition in the Boti people:

a. Hands-on experience

Direct experiences are all interactions with the surrounding environment that are experienced or felt. Experiences can be events, occurrences or situations in various aspects of life. Experience provides each individual with knowledge, practices, skills and insights. This is shown by the informants from the interview results, one of the informants with the initials SB who said *"Children are used to working when we work. When we do something, the children are always near us. At first the child still observes first. Slowly they began to try to do a job and finally got used to working"*

This opinion was supported by an informant with the initials HB who said that *"We often tell the habits of our ancestors that we use until now. Habits that keep us alive until now. We tell them so that they know about life and want to try it for themselves. After the child is able to be taken to the garden, we take them to the garden. The child will observe and start learning slowly how to garden. Or girls are included in the weaving process. Which child can't work if they see and do it every day"*.

b. Careful monitoring

Components of the various social classes in the Boti Tribe direct and teach children to monitor carefully. This is a process that involves forming good habits, developing skills, and instilling values that are considered true to *Halaika* beliefs. This was shown by informant EK in the interview who said *"We teach children to do activities near us so they can see what we make. When my father makes handicrafts by weaving banyan roots, the child sits and watches. Sometimes we don't teach the steps of making handicrafts in detail but children can make handicrafts because they are used to observing directly and carefully"*.

This opinion is supported by the story of an informant with the initials TN who said *"When there is a traditional event we bring our 3-year-old child. We met many families, from children to the elderly. We greeted each other, gave betel nut to each other as a custom when we met. Our son saw this and when he played with his friends he copied our style of giving betel nut to each other."*

c. Giving responsibility early on

Giving early responsibility to children is carried out by components from various social classes in the Boti Tribe as one of the childcare practices. Giving early responsibility to children is important according to the Boti people because it has various benefits. This is shown through an interview with an informant with the initials MB who said that *"Young children who are involved in daily activities are given the responsibility to perform tasks according to their gender. Girls aged 3 years are accustomed to playing with cotton and ike and suti. This is done so that the child gets used to the objects that will be used for weaving because weaving is a woman's job."*

This opinion is supported by the informant with the initials BN who said that *"My first child can look after his baby sister when I weave. He holds his little brother near me, watching me weave. He plays together with his little brother when he is not crying when I am busy weaving. She can take care of her little brother because ever*

since he was born I told her that as a big brother you have to take care of your little brother. Looking after her sister when I am busy doing other housework".

5. Discussion

The Na Kanab Liana tradition is the tradition of giving names to children in the Boti Tribe, Na Kanab means giving names, Liana means children. the Boti people, so they maintain and preserve the Na Kanab Liana tradition professionally and remain based on the Halaika belief system. The next tradition that is equally unique is the Eu Nakfunu tradition, this tradition of cutting hair for children in the Boti Tribe. Eu means scissors and Nakfunu means hair. It is mandatory for this tradition to be carried out. (HB interview; 13/12/23; 15:15 WITA).

The parenting practices applied in the Na Kanab Liana and Eu Nakfunu traditions are through direct experience, careful observation and early responsibility. These three things are not solely done by the Boti people. The practice of parenting through these three ways is influenced by the deep meaning and value in the Na Kanab Liana and Eu Nakfunu traditions.

Meanings that can be analyzed based on; 1) Symbolic meaning 2) Word, phrase and sentence relationship meaning 3) Situational and conditional meaning 4) Background meaning 5) Orientation meaning. These five kinds of meanings help analyze and interpret in depth communication in various social and cultural contexts. There are four of the five meanings contained in the Na Kanab Liana tradition. The four meanings are symbolic meaning, situational and conditional meaning, background meaning and orientation meaning.

a. Symbolic meaning

The symbolic meaning contained in the practice of childcare in the *Na Kanab Liana* tradition can be seen from the name given to the child. The name given to the child is a name derived from animate and inanimate objects that exist around the Boti community in the Dawan language. The names of these inanimate and living objects are also often taken from symbols that exist in the Boti Tribe community and are used for generations. The use of names across generations aims to strengthen bonds between generations. In the *Na Kanab Liana* tradition, naming a child is marked when the child cries all day. Crying is not due to hunger or pain, so the cry is interpreted as a sign to immediately give identity to the child. Parents will respond by notifying components from various social classes in the Boti Tribe to carry out the *Na Kanab Liana* tradition because the time has come.

When all components from various social classes have gathered, the *Na Kanab Liana* tradition will begin. The tradition begins by placing a betel nut holder containing money to the component of the highest social class (*Na tek oko*). After doing "*Na tek oko*", the spokesperson (*Mafefa*) will start the customary conversation to convey to the component of the highest social class to ask permission for the *Na Kanab Liana* tradition to begin. After obtaining permission from the component with the highest social class, the elders (*Amaf-amaf*) begin to look at the *Kato* (an ancient bone calendar made by the Boti people). *Kato* contains the dates of death of the ancestors of the Boti people. The date of the *Na Kanab Liana* tradition is a reference for naming a child because many ancestors died on that date. *Amaf-amaf* looks at the *Kato* and begins to mention the names of the ancestors who died on that date. If the child's cry stops at one of the names mentioned that becomes the child's name. Examples of names used by the Boti people are *Sufa* which means shoot or bud, *Kauna* which means snake, and *Hue* which means eucalyptus.

b. Situational and conditional meanings

Situational and conditional meanings in the Na Kanab Liana tradition can be seen from the time, place and circumstances. The Na Kanab Liana tradition is carried out when the sun is still there. The Na Kanab Liana tradition can be carried out in the morning to evening time range. The Na Kanab Liana tradition is carried out in this time span to illustrate the full cycle of life. Morning is interpreted as the beginning or birth and afternoon is interpreted as closing or death. The place where the Na Kanab Liana tradition is carried out is the house where the child and his family live. This symbolizes family warmth, security, and comfort where the child will grow and develop. The Na Kanab Liana tradition is carried out when there is crying, which is interpreted as a sign to immediately give identity to the child and the gathering of components from various social classes in the family's house. This aims to maintain cultural values, spirituality, and social ties within the community that carries out the tradition.

c. Background meaning

The implementation of the *Na Kanab Liana* tradition is not only a habit of the Boti people because it is included in the *Halaika* belief system. However, there is already a sense of ownership of this tradition so that primordialism is created. This primordialism attitude is the basis for the views of the Boti people so that the *Na Kanab Liana* tradition continues to be carried out to this day while maintaining all the values in the *Halaika* belief system.

d. The meaning of orientation

The meaning of orientation refers to the view of the Boti people regarding the purpose of carrying out the Na Kanab Liana tradition. The Na Kanab Liana tradition aims to maintain the essence of the values contained in the Na Kanab Liana tradition in the Boti Tribe, strengthen the identity influenced by the entity in order to get blessings from "Uis Pah", a sense of togetherness in the Boti Tribe, upholding social values and showing respect and appreciation for their ancestors. Through the Na Kanab Liana tradition, the Boti people can preserve their past and ensure that the values believed and considered true remain alive and relevant in today's life.

The *Na Kanab Liana* tradition dominantly contains totemistic beliefs which are part of the belief system of the Boti people, *Halaika*. Totemism seen from the *Na Kanab Liana* tradition is the Boti people's belief in the existence of spiritual relationships with certain entities. Entities in the form of animals and plants used as the name of the Boti people. The *Na Kanab Liana* tradition in the Boti people has a deep and significant meaning in child development. The symbolic meaning in the *Na Kanab Liana* tradition is the most dominant meaning in influencing childcare practices in the Boti Tribe community. Some important aspects of the meaning of this tradition in influencing child development are:

a. Character building and moral values in children

The *Na Kanab Liana* tradition emphasizes the importance of building the character of children who respect their ancestors and all components of the various social classes that exist in the Boti Tribe. The use of an ancestor's name to name a child strengthens the bond between generations. It creates a strong sense of connection between children and their ancestors, even though they may never meet.

b. Education through direct experience and observation

The implementation of the *Na Kanab Liana* tradition involves children who have gone through the *Na Kanab Liana* tradition. Children as part of the components in the Boti Tribe are involved to see and observe how the tradition is carried out on children who will be named.

c. Identity reinforcement

Through participation in *Na Kanab Liana* traditions, children gain a deep understanding of their cultural heritage and history. This strengthening of cultural identity is important for building a sense of pride and appreciation for their origins, as well as strengthening ties to the community. It also helps children feel they have a meaningful place and role in the community.

d. Social and emotional development

The *Na Kanab Liana* tradition plays an important role in children's social and emotional development. Children's participation in the implementation of traditions carried out in the community teaches children about cooperation and harmonious social relations. Interaction with components from various social classes in the Boti community, including adults and peers. These interactions help children develop communication skills and build strong social networks.

e. Spiritual education

The *Na Kanab Liana* tradition teaches children about their relationship with nature and the spiritual entity known as *Uis Pah* in the *Halaika* belief system. This spiritual education helps children develop an understanding of the meaning of life, gratitude and respect for nature and life as a whole.

While in the *Eu Nakfunu* tradition there are four of the five meanings contained in the *Eu Nakfunu* tradition. The four meanings are situational and conditional meaning, the meaning of word, phrase and sentence relationships, background meaning and orientation meaning.

a. Situational and conditional meanings

The situational and conditional meaning of the *Eu Nakfunu* tradition can be seen from the time, place and circumstances. The *Eu Nakfunu* tradition is a hair cutting tradition for children in the Boti Tribe. Before they cut their hair, they must follow the *Eu Nakfunu* tradition. This tradition is carried out once in a lifetime for each individual, namely in childhood. The *Eu Nakfunu* tradition in children will be carried out when the child is 2-3 years old. 3 years of age is the maximum limit for the implementation of the *Eu Nakfunu* tradition.

Time estimation in the *Eu Nakfunu* tradition trains people to have situational and conditional managerial skills. The skills in question are time management, social relationship management and economic management, so that the smooth running of the *Eu Nakfunu* tradition is also influenced by the level of ability of parents because in the *Eu Nakfunu* tradition parents have to prepare a lot of everything needed.

The *Eu Nakfunu* tradition will be carried out earlier than the specified time limit if the mother of the child becomes pregnant again. When it is the right time to carry out the *Eu Nakfunu* tradition, the father will inform the family from the mother's side and the family

from the father's side. The father tells the child that the *Eu Nakfunu* tradition will be carried out because the time has come. In the *Eu Nakfunu* tradition, *Atoin Amaf* must cut the child's hair, no one else can.

The *Eu Nakfunu* tradition consists of two major stages, namely the *Lefi* stage or the *Nakfunu Leu* cutting stage and the *Eu Nakfunu* stage. The *Lefi* stage or the cutting of *Nafunu Leu* is the process of cutting four parts of the hair on the child. The four parts are the hair, the back hair, the right and left hair close to the ear. At the *Lefi* stage, the family from the father's and mother's side each prepare a female pig with black hair to be killed. While the *Eu Nakfunu* stage is the stage of cutting all the hair below the child from the womb. The place where the *Eu Nakfunu* tradition is held is the house where the child and his family live. This symbolizes family warmth, security and comfort where the child will grow and develop.

b. Meaning of word, phrase and sentence relationships

The meaning of word, phrase and sentence relationships in the *Eu Nakfunu* tradition can be seen from the use of figurative language and rhymes packaged in traditional language and spoken by *Mafefa* and all components of various social classes in the Boti Tribe. For example, the use of the term "*Oe Naek*" for the first child, means a source of fertility for parents. In addition to the term "*Oe Naek*" there are also other terms used in the *Eu Nakfunu* tradition. "*Nakfunu Leu*" is a term for the hair that is brought down from the womb, meaning that the hair that is brought down from the womb is hot or can bring disaster to the child. In addition to the term, the rhymes spoken at the *Lefi* stage during the *Eu Nakfunu* tradition take place.

Basically, this pantun (*Natoni*) uses a lot of polite language that is very constructive and respects every component of various social classes, the universe and other entities that the Boti people believe in. Thus, the use of this pantun (*Natoni*) aims to educate children and parents about morals and ethics.

c. Background meaning

The implementation of the *Eu Nakfunu* tradition is not only a habit of the Boti people because it is included in the *Halaika* belief system. However, there is already a sense of ownership of this tradition so that primordialism is created. This primordialism is the basis for the views of the Boti people so that the *Eu Nakfunu* tradition continues to be carried out to this day while maintaining all the values in the *Halaika* belief system.

d. The meaning of orientation

The meaning of orientation refers to the views of the Boti people regarding the purpose and expectations of carrying out the *Eu Nakfunu* tradition. The *Eu Nakfunu* tradition aims to maintain the essence of the values contained in the *Eu Nakfunu* tradition in the Boti Tribe, strengthen the identity influenced by the entity in order to get blessings from "*Uis Neno*", a sense of togetherness in the Boti Tribe, and uphold social values. The hope of doing the *Eu Nakfunu* tradition for children is that children get blessings, health from *Uis Neno* and avoid disasters. Through the *Eu Nakfunu* tradition, the Boti people can preserve their past and ensure that the values that are believed and considered true are still alive and relevant in today's life.

The *Eu Nakfunu* tradition dominantly contains dynamism beliefs which are part of the belief system of the Boti people, *Halaika*. The dynamism seen in the *Eu Nakfunu* tradition is the belief of the Boti people that they will get health, luck and welfare from *Uis Neno*. The *Eu Nakfunu* tradition is a practice that aims to control or interact with *Uis Neno* in order to obtain blessings and avoid disasters.

The *Eu Nakfunu* tradition in the Boti community has a deep and significant meaning in child development. The meaning of orientation in the *Eu Nakfunu* tradition is the most dominant meaning in influencing childcare practices in the Boti community. Some important aspects of the meaning of this tradition in influencing child development are:

a. Character building and moral values in children

The *Eu Nakfunu* tradition emphasizes the importance of building a child's character that respects all components of the various social classes that exist in the Boti Tribe.

b. Education through direct experience and observation

The implementation of the *Eu Nakfunu* tradition involves children who have gone through the *Eu Nakfunu* tradition. Children as part of the components in the Boti Tribe are involved to see and observe how the tradition is carried out on children who will carry out the tradition of cutting hair from the womb.

c. Identity reinforcement

Through participation in *Eu Nakfunu* traditions, children gain a deep understanding of their cultural heritage and history. This strengthening of cultural identity is important for building a sense of pride and appreciation for their origins, as well as strengthening ties to the community. It also helps children feel they have a meaningful place and role in the community.

d. Social and emotional development

The *Eu Nakfunu* tradition plays an important role in children's social and emotional development. Children's participation in the implementation of traditions carried out in the community teaches children about cooperation and harmonious social relationships. Interaction with components from various social classes in the Boti community, including adults and peers. These interactions help children develop communication skills and build strong social networks.

e. Spiritual education

The *Eu Nakfunu* tradition teaches children about their relationship with the spiritual entity known as *Uis Neno* in the *Halaika* belief system. This spiritual education helps children develop an understanding of the meaning of life, gratitude and respect for nature and life as a whole.

Values in the *Na Kanab Liana* and *Eu Nakfunu* traditions

The values contained in the *Na Kanab Liana* tradition and the *Eu Nakfunu* tradition are studied from the perspective of the functionalism theory proposed by Emile Durkheim. The values in tradition, according to Durkheim's functionalism perspective, are religious/spiritual values, social values, cultural values, economic values, ethical/moral values, aesthetic values, practical/functional values and historical values (Arif, 2020).

a. Religious/spiritual values

The Boti people from various social classes collectively carry out both traditions to strengthen social ties between components from various social classes in the Boti Tribe, as well as integrate each individual to live together in the Boti community. This can be seen from the involvement of each component in the implementation of traditions and building relationships with entities believed in the *Halaika* belief.

b. Social value

Togetherness between components from various social classes in maintaining the existence of the Boti Tribe community. In both traditions there is community interaction and cooperation in the process of implementing the tradition in accordance with the *Halaika* belief system.

c. Cultural value

The implementation of the *Na Kanab Liana* and *Eu Nakfunu* traditions is an effort to maintain culture. Both traditions aim to preserve the values, beliefs and cultural practices passed down from generation to generation in the Boti Tribe.

d. Ethical/moral values

The *Na Kanab Liana* and *Eu Nakfunu* traditions provide ethical and moral guidelines that help each individual to understand all that is considered right according to the *Halaika* belief system.

e. Practical/functional value

Fulfills the identity needs of each individual in the Boti Tribe who adheres to the *Halaika* belief system.

f. Historical value

The *Na Kanab Liana* tradition connects individuals in the Boti Tribe with their past, because the names used are names of animate and inanimate objects in the Dawan language that are used from generation to generation, across generations. As well as maintaining figurative language and rhymes in the process of implementing the tradition.

Value assimilation

Value assimilation is the process of fusing two or more original values from each culture and then forming new values. Communities agree to adopt values, norms and cultural practices from other communities through continuous interaction and contact. Value assimilation often occurs due to exchanges between communities with different backgrounds. Value assimilation can be both reciprocal and dominant. Reciprocity means that both communities influence each other while dominance means that one group is stronger in influencing the other.

This is the case in the Boti Village community. There is value assimilation between the Boti Tribe community who adhere to the *Halaika* belief and the Boti Village community who adhere to monotheism. These two communities have different characteristics that influence each other. An example of value assimilation that occurs between these two communities is that the Boti Tribe community who adheres to the *Halaika* belief allows their children who want to go to school, while the Boti Village community who adheres to monotheism has

adopted many cultural values from the Boti Tribe community who adheres to the *Halaika* belief. One of the cultural values adopted is teaching girls to weave cloth motifs.

6. Conclusion, Implication, and Recommendation

Childcare practices in the *Na Kanab Liana* and *Eu Nakfunu* traditions have very important meanings and values in the formation of children's character from an early age. The practice of childcare in the *Na Kanab Liana* tradition and the *Eu Nakfunu* tradition in the Boti community adheres to the view of primordialism which is realized through collective actions by components from various existing social classes. Parenting practices include experiential learning, careful monitoring, and early responsibility. In addition, both traditions also emphasize the importance of life skills relevant to the environment in which they live. The implications of this research for the field of Early Childhood Education include a deeper understanding of the diversity of parenting practices across cultures, as well as the potential to enrich parenting practices that can be used in modern life. It is recommended that future researchers increase the number of participants to include a better representation, as well as conduct research on the meaning of traditional parenting practices on children's development in the longer term.

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