

## **Exploration Of Parenting Practices In The Na'apu Liana, Nahoni Liana And Napoitian Liana Traditions Of The Boti Tribe**

**Ayu Patrisia Afi<sup>1</sup>, Engelbertus Nggalu Bali<sup>2</sup>, Kristin Margiani<sup>3</sup>, Theodorina N. Seran<sup>4</sup>  
Angelikus Nama Koten<sup>5</sup>, Credo G. Betty<sup>6</sup>**

<sup>1</sup> Department of Early Childhood Education Teachers Training, Nusa Cendana University, Indonesia

<sup>2</sup> Department of Early Childhood Education Teachers Training, Nusa Cendana University, Indonesia

<sup>3</sup> Department of Early Childhood Education Teachers Training, Nusa Cendana University, Indonesia

<sup>4</sup> Department of Early Childhood Education Teachers Training, Nusa Cendana University, Indonesia

<sup>5</sup> Department of Early Childhood Education Teachers Training, Nusa Cendana University, Indonesia

<sup>6</sup> Department of Early Childhood Education Teachers Training, Nusa Cendana University, Indonesia

### **Abstract**

Childcare practices in the na'apu liana, nahoni liana, and napoitian liana traditions carried out by the Boti tribe community are ancestral heritage that is maintained to this day. This study aims to explore and describe childcare practices in the na'apu liana, nahoni liana, and napoitian liana traditions in the Boti tribe community. Qualitative research method using data collection techniques in-depth interviews with 15 people (1 Boti chief, 1 traditional leader, 2 community leaders, 2 educational leaders, and 9 parents) and participatory observation for 1 month. The results showed that childcare practices in the Boti tribe are closely related to cultural values and traditions that are rich in values and traditions. The na'apu liana tradition is a tradition carried out when pregnant women, the Boti people believe that the rituals performed in this tradition can provide special care for pregnant women with a focus on health, and spiritual preparation to welcome the presence of the baby. The nahoni liana tradition is a tradition carried out when the mother is in labor, emphasizing emotional, spiritual, and physical support to the mother and baby. Meanwhile, the napoitian liana tradition is a tradition carried out at the post-birth stage, this ritual is carried out to introduce the baby to the Boti community about the baby's presence. These findings illustrate the complexity and depth of the parenting system in Boti culture that reflects the harmony between tradition, the environment and the needs of child development.

**Keywords:** parenting practices; children; tradition; culture

## 1. Introduction

Caregiving is an important part of a child's development and life (Pertiwi et al., 2023). It involves the process of educating, guiding, providing attention, affection, as well as shaping desired behavioral values (Vinayastari, 2015; Andriani & Rachmawati, 2022). Parenting also involves parental actions that demonstrate affection, support, and involvement in children's lives (Pastorelli et al., 2016; Brauchli et al., 2024).. The parental role in caregiving includes raising and educating children as well as dealing with daily challenges and stress. (Ren et al., 2024). Lansford (2022) added that parenting includes parents' behaviors, practices, and approaches to physical care, cognitive stimulation, affection, supervision, and discipline. In addition, parenting also includes the father's role in accompanying and supporting children while learning from home. (Bali & Betty, 2022)

Sholichah & Ayuningrum, (2021) explains that the early stages of parenting are not only when having children, but long before everyone decides to build a family. Parents must think carefully about the care that will be given to their children later. (Candra et al., 2017). When a mother is pregnant that is where parents must be sensitive to childcare (Vinayastari, 2015). Parents' awareness and preparation in understanding the concept of parenting from the beginning will create a strong foundation in providing care and education that suits the needs of the child, ensuring a positive environment that supports the child's development and provides a quality future for the child. (Côté-Arsenault et al., 2015).. Because through parents, children learn to become a developed person, be it physically, emotionally, socially and intellectually (Fitria et al., 2016). (Fitria et al., 2016).

Parents' understanding of parenting and child development is a major factor in shaping children's futures. (Soge et al., 2016; Bani et al., 2021) . Through daily interactions, parents can provide the right stimulus to help children develop physical, emotional and intellectual skills (Sholichah & Ayuningrum, 2021; Rahayu, 2023). In addition, good parenting also provides a solid foundation for the formation of children's behavior, good personality, and social and emotional development (Candra et al., 2017). According to (Putri, 2012) Effective parenting can form a strong character in children, increase mental resilience, and prepare them to face the challenges of life. Conversely, ineffective parenting can make children vulnerable to stress and prone to negative behavior. Therefore, it is important for parents to know the things that influence when parenting (Subagia, 2021).

Culture has a major influence on parental childcare. Ainun Undol et al., 2022 stated that culture is knowledge that is learned and passed down through certain habits, including values, beliefs, rules of behavior, and lifestyles that guide a group in thinking and acting. (Amalia et al., 2023) adds that culture is formed from people's behavior and refers to the traditions that create and preserve these values. The parenting culture applied by parents has a significant impact on parenting styles. (Andriani & Rachmawati, 2022). The parenting patterns received by parents will be passed on to the next generation forming a strong basis for the next family's parenting style. (Alfaeni & Rachmawati,

2023).. Cultural values and social norms strongly influence parental socialization goals and parenting practices. (Lansford, 2022)

East Nusa Tenggara Province is one of the provinces with cultural diversity that is still preserved today. According to statistical data for 2020-2023, NTT has 3353 villages that have unique customs and traditions. The Boti tribe is a tribe that still maintains cultural values. The Boti tribe community is located in Boti village, Kie sub-district, South Central Timor district, East Nusa Tenggara province. Administratively, the Boti tribe community is located in hamlet A of Boti village. The people of hamlet A still adhere to the halaika religion (the belief of the indigenous Boti people) and customs for generations. They believe in usif neno, the Lord of the sky and usif pah, the Lord of the earth. (Sonbay, 2022). The leader of the Boti tribe is Usif (King), then under the king there are amaf - amaf (traditional elders), meo (warlords), mafefa (spokesman), mnane (healer), tho (people). (Usif interview result, 02/01/24, 18:46 WITA)

The unique culture of the Boti tribe is reflected in the various traditions they carry out. (Andung & Nope, 2017). These traditions are not just rituals, but also active efforts to maintain and pass on the cultural values that already exist in their community. Through these practices, the Boti tribe tries to maintain their cultural heritage from generation to generation. (Suminar, 2018). The life of the Boti people who are still based on ancestral beliefs and traditions is a strong guideline for parents in nurturing and educating their children. The values embedded in ancestral beliefs and traditions become a moral and ethical foundation that is upheld in the education of children (Andung, 2010). (Andung, 2010). Parents are not only physical mentors, but also guardians of cultural heritage, explaining the meaning and importance of each tradition to the next generation.

In this study, researchers want to focus on the traditions of the Boti tribe community related to childcare. Based on the results of initial interviews with Usif Boti and several communities, it was explained that in raising children, the community has traditional traditions that are usually carried out starting from the Na'apu Liana tradition (a tradition carried out when the mother is pregnant), the Nahoni Liana tradition (a tradition carried out when the mother gives birth) and the Napoitian Liana tradition (a tradition carried out to remove the mother and child from the traditional house). Based on this explanation, the purpose of this research is to explore and describe the calm childcare practices in the Na'apu Liana, Nahoni Liana and Napoitian Liana traditions of the Boti tribe.

## **2. Literature Review**

### **2.1 Theory**

The ecological systems theory proposed by Urie Bronfenbrenner (Härkönen, 2007) explains that children's development is influenced by various interacting environments, ranging from their immediate environment to more distant ones. Culture is the outermost layer that plays a role in child development. Interactions between cultural environments can influence parenting by parents. This includes belief systems, traditions, social policies and other social factors that influence how parents care for their children. Satrianingrum & Setyawati, 2021 in his research

explains that one of the factors that influence parental care of children is culture. The values, norms, beliefs, and traditions understood in culture become the basis for parents to care for their children. The essence of the concept of culture is that people with different cultures have different values, beliefs, and motives and behave differently. In line with this, the parenting practices of each culture vary, ranging from parenting, stimulation patterns, hygiene, toy selection and so on (Bornstein in Wollo 2022).

From the understanding of the ecological system theory introduced by Urie Bronfenbrenner and Satrianingrum & Setyawati's research, 2021, it can be concluded that culture plays a central role in childcare. The values, norms, beliefs and traditions reflected in culture become the foundation for parents in caring for their children. As a result of cultural differences, parenting practices also vary, including parenting, stimulation, hygiene, choice of toys, and other aspects.

### **3. Material and Method**

#### **3.1 Design Study**

This research is quantitative research. Qualitative research is derived from an inductive thinking approach, which is based on objective and participatory observation of a social phenomenon (Nasution, 2023). It is based on the fact that this research aims to explore every social phenomenon that occurs in the life of the Boti tribe that affects childcare practices as well as traditions, and inherited cultural values. This research was conducted in Boti Village, by conducting interviews and participant observation with 15 resource persons selected through purposive sampling technique where the researcher intentionally selected participants based on certain criteria relevant to the research objectives. (Lenaini, 2021). The criteria used are Boti tribal leaders, traditional leaders, community leaders and parents who have early childhood.

The process of selecting research subjects was carried out by going to the leader of the Boti tribe at his residence to conduct interviews and asking for recommendations for further informants according to predetermined criteria. The number of subjects we will interview is 15 people, namely 1 Boti tribal leader, 1 traditional leader, 2 community leaders, 2 educational leaders and 9 parents. The object of research is how the practice of parenting in the Na'apu Liana, Nahoin Liana, Napoitan Liana traditions of the Boti tribe community. Then the researcher analyzed the research data by analyzing and organizing the interview and observation transcripts. Furthermore, researchers read the data collected to find out what data sources were obtained, researchers conducted coding to classify in themes.

To test the validity of the data, researchers used triangulation techniques. In this context, researchers will compare various data obtained from interviews regarding the value and meaning of the na'apus li'ana, nahono li'ana, and napoitan li'ana traditions in childcare practices in the Boti tribe community. This approach helps researchers identify possible consistencies or differences in the data, which in turn can provide diverse viewpoints on the phenomenon under investigation. Furthermore, researchers will test the reliability of data obtained from various sources. Data from these

different sources will be described and categorized, allowing the researcher to explore both uniform and divergent views, as well as specific data from each source.

### **3.2 Data Analysis**

The author analyzed and organized the raw data collected in the form of interview transcripts and observation results. I collected a total of 15 interview transcripts. The next step is for the author to read the data that has been collected to find out what data sources I have obtained by understanding the data that has been obtained. The researcher coded the data to classify it into themes. Based on these themes, the researcher then compiled a brief and structured description to explain the resulting themes more clearly. then the themes obtained became research findings. To test the validity of the data, the researcher conducted a credibility test using triangulation techniques to test the data that had been obtained.

## **4. Result**

Based on the results of interviews conducted with 15 informants, it is said that the na'apu liana tradition is a tradition carried out when the mother is pregnant. This tradition begins when a mother finds out that she is pregnant. There are several stages carried out in this na'apu liana tradition. (1) When a wife reaches four or five months of pregnancy, the parents of the husband will bring a female pig with black hair that has never given birth to the wife's parents' house. They come to pray to the ancestors and ancestors of the woman's side. The woman's parents also bring a black sow for the communal prayer ceremony. (2) Prayer and Sequencing Ritual, after the prayer, a sequencing ritual is performed for pregnant women. Before starting the massage, a natoni ritual is performed by wrapping a candlenut in swaddling cloth. After natoni, the candlenut is split to determine the sex of the baby. If the contents of the candlenut remain intact, the baby is expected to be a boy, if the contents are broken, the baby is expected to be a girl. The split candlenut is then used by the shaman to massage the pregnant woman. During the first sequence, a pig is slaughtered, but during subsequent sequences, only candlenuts are used. (3) Calculation of time to give birth, the calculation of time to give birth is not done by date and month, but by counting every time the crescent moon appears. One month is counted each time the crescent moon appears, and this process continues up to nine times. (4) Preparations Ahead of Birth, before the time of birth arrives, the parents of the husband and wife will gather to pray to the ancestors. They also do "natoni neo haot ma kanaf bonif" which is natoni for food and clan so that the birth process takes place without obstacles. Before giving birth, the husband has to gather large wood, so that after giving birth it is used for roasting in the round house. The wood used for roasting is kesambi wood and large cassowary wood, which cannot be replaced with other types of wood.

After the na'apu liana tradition is carried out, it will be followed by the nahoni liana tradition, which is a tradition carried out when a wife is about to give birth. When the time comes for a wife to give birth, the husband must go to the house of his wife's parents to deliver the news. However, he should not directly say that his wife is about to give birth because this will incur a fine. Instead, the husband should use the symbolic phrase,

"boko in tabun an tia ma boko mas on han pe" which means "it is time for the gourd to burst." Once the message is delivered, the woman's parents, including the father, mother, and first brother, will come to accompany and wait for the birth together. If any obstacles occur during the birthing process, they will perform the "natoin nao haot ma kanaf, mabonif, and naketi" rituals, which are confessions of sins or mistakes they may have committed that displeased God and the ancestors. Once the natoni and naketi rituals are completed and obstacles are overcome, the birthing process is expected to go smoothly. The place to give birth is in the roundhouse, where the mother does not lie on the new birthing bed, but sits on a rock and ties a rope over the dedegu for grip. This process is assisted by a shaman. After giving birth, the shaman will cut the umbilical cord with the size of four adult fingers. Then, the child will be bathed in warm water, wrapped in swaddling cloth, and placed on the bed then the mother will also be bathed in hot water and then raised on the bed. Atoin amaf (the mother's brother) would light a fire in the kitchen, and the embers would be placed under the bed to keep the mother and baby warm. Meanwhile, the placenta is kept in the kulat. The next day, the atoin amaf will bring the placenta in the kulat to be hung on one of the large kusambi trees. The kusambi tree is then called "u'saip usaf". After hanging the placenta and returning home, they start counting the days to get the wife out of the house round the clock.

After the nahoni liana tradition is completed, four days (eight days if the mother's health has not improved) after the mother gives birth, the napoitan liana tradition will continue. The napoitan liana tradition is a tradition carried out to remove the mother and child from the "uma kbubu" or "round house" occupied by the mother and child during the postpartum treatment period. There are several preparations that need to be made. The husband must prepare betel nut and areca nut, set up a mortar beside the house filled with a piece of kesambi wood, light a fire in the mortar by crossing the fire wood, one from front to back and the other from back to front. On the following day, the brother enters the round house to give betel nut and areca nut to the sister in the kitchen. Next, preparations are made by selecting a man and two women in full traditional dress to welcome the mother and baby out of the kitchen. One of the women will carry the baby and the other will bring corn and beans from the kitchen. In front of the kitchen, a mat will be spread out for them to stand on. In addition, there is a woman and a man prepared for questions and answers; the woman will ask questions and the man will answer.

Question:

Woman: "where did oo come from"

Male: "we come from Lunu Niaman".

Woman: "where do we come from?".

Male : "I came from usapi fla'a and came to hand over betel nut".

Woman: "Who are you looking for?"

Male : "came looking for Benu and Tefa Mnasi"

Woman: Please come in and sit down because all the parents are here.

Male : good



women: come spinning yarn or spears and machetes. If a girl is born, the answer is to come and bring a spinning wheel, but if a boy is born, the answer is to come and bring a spear and machete.

After that, the people who have been prepared to dance get up and accept all the preparations they have brought from inside the round house, namely the betel nut holder while dancing to welcome the mother and baby who are brought out of the round house. Inside the betel nut holder there is also a piece of dried coconut. After finishing the dance, the contents of the betel nut are taken out and presented to the parents of the woman and then distributed to the other parents while the coconut in the betel nut is distributed to the children to eat. The betel nut presented to the woman's parents will be rewarded with Noin Solo (coins). After serving betel nut, the baby and the other parents go back into the kitchen, while the atoin amaf will take the mother to the water (small river) that flows to step on the water and there are those who shout flood, flood, flood ... but must not move places, then they return home and the mother of the mother who gave birth will bring corn and beans that have been prepared and take them home and after arriving home will shout again flood, flood, flood, .... The corn and beans are salted and the place is filled with betel nut and cotton, then they return and take the child out of the round house to tie the thread on the hand, if the child is a boy then the atoin amaf of the man will tie it on the right hand, and if the baby is a girl then the atoin amaf of the woman will tie it on the left hand. After tying the string on the hand the baby will be brought back into the round house, and they will boil rote bananas in a pot that is usually used to cook hot water to bathe the mother and baby. The cooked banana will be placed in a nyiru and then they will call the children to come into the round house to sit together and eat the banana so that the newborn baby can grow and develop well.

## **5. Discussion**

Traditions are not just traditional rituals, but also a vehicle for instilling values of togetherness, responsibility, spirituality and respect for culture. Through a deep understanding of the meaning behind each tradition, we can see how the Boti build a strong foundation in parenting and create a supportive environment for their children's development. This analysis will reveal the important role each element of the tradition plays in shaping the character and well-being of children in the Boti community.

### **1. Na'apu Liana Tradition**

The Na'apu Liana tradition is a cultural heritage rich in social and spiritual values and plays an important role in the life of the community. Not only does it serve as a rite that marks an important stage in the life cycle, but it also reflects the fundamental principles of parenting embraced by the Boti. The Na'apu Liana tradition contributes to the formation and maintenance of parenting values, encompassing an understanding of how each ritual, belief or action in the tradition shapes the values considered important in guiding and caring for children.

One of the main aspects of the Na'apu Liana tradition is the active involvement of the extended family and community in the process of pregnancy and birth preparation that occurs in the Na'apu Liana tradition which has a

significant impact on care to maintain fetal health. In the Boti community, fetal health care is not only the responsibility of individuals or couples who are experiencing pregnancy, but also the shared responsibility of the entire family and community. Pregnant women receive support during pregnancy including physical aspects in the form of traditional care given to mothers during pregnancy and emotional support that is important for maintaining the mental health of pregnant women, which also directly impacts the health of the child.

Physical care and emotional support carried out by the Boti tribe community in the Na'apu Liana tradition is the time of ritual prayer and ritual massage by the shaman. Joint prayer rituals involving extended families, directly provide emotional support to pregnant women who have a good impact on the health of babies in the womb. Physical care is given to pregnant women during the massage ritual using candlenuts. Before the ritual is carried out there is a process to check the sex of the child using candlenuts wrapped in swaddling cloth then prayed for and then thrown to the ground if the candlenut does not break then the type of children is male otherwise if the candlenut breaks into two the sex of the child is female. then proceed with the ritual using the candlenut that was used earlier. Sequencing rituals are believed by the Boti tribe to provide comfort to pregnant women and babies in the womb, reduce pain, improve blood circulation and improve sleep quality, this has a good impact on babies in the womb.

Rituals such as prayers to ancestors and the use of candlenuts in baby sex prediction strengthen the bond between the physical and spiritual worlds. Children growing up in this environment learn to respect tradition, recognize spiritual power, and understand that they are part of a larger lineage. In addition, the role of the shaman and ritual sequencing in Na'apu Liana also demonstrates the importance of holistic health in childcare. Shamans not only act as physical healers but also as guardians of the spiritual and emotional balance of pregnant women and their babies. Through this practice, children are taught to value physical, mental and spiritual well-being and the importance of maintaining this balance in daily life. This holistic approach helps to create individuals who are healthy overall and able to better face the challenges of life.

The Na'apu Liana tradition offers a deep insight into the values and practices of parenting within the Boti tribal community. Through family and community involvement, respect for ancestors, and a holistic approach to health, this tradition forms a strong foundation for character building and child well-being.

## **2. Nahoni Liana Tradition**

The Nahoni Liana tradition in the Boti community has a deep meaning in the context of childcare. This tradition not only functions as a series of rituals leading up to birth, but also contains the values and principles of parenting that are instilled early on. This tradition emphasizes the importance of family togetherness and support in facing the moment of a child's birth. The active involvement of the extended family in this important moment instills the values of togetherness and



mutual cooperation in childcare. Children learn that they are always supported by their extended family in any situation, which strengthens their sense of security and emotional attachment.

The use of the symbolic phrase "boko in tabun an tia ma boko mas on han pe" teaches children about the importance of respecting customs and traditions. This tradition teaches that every action and word has meaning and should be done with full respect for social norms. Through this practice, children are taught early on that every action and word in their lives has deep meaning and should be carried out with respect. This instills a strong sense of cultural identity and appreciation for ancestral heritage.

Rituals of confession reflect collective responsibility and the importance of self-introspection. Boti people believe that obstacles in the birthing process can be the result of mistakes made by family members, so it is important to apologize and repair relationships with God and ancestors. This tradition reflects strong spiritual values, teaching the importance of connection with God and ancestors. It helps instill respect and trust in spiritual forces that provide protection and guidance and also the practice teaches children the importance of introspection, acknowledgment of mistakes, and efforts to correct them. Through this ritual, children learn about collective responsibility and the importance of maintaining harmony with others as well as with spiritual forces. The process of bathing the mother and baby after delivery is a postnatal care. It not only ensures physical hygiene but has a long-term impact on the health of both mother and baby.

The Nahoni Liana tradition in the Boti community serves not only as a series of rituals leading up to birth, but also as a medium to instill important values in parenting. Through extended family involvement, respect for customs and traditions, confessional practices, and spiritual values, children learn about the importance of family support, collective responsibility, respect for culture, and a strong connection to spiritual forces. All of this forms a strong foundation for raising children who are responsible, respectful, and ready to become good members of society.

### **3. Napoitán Liana Tradition**

The Napoitán liana tradition in the Boti tribe has a rich significance in child rearing, forming an important foundation for their moral, social and cultural development. By being welcomed and introduced to family and community members soon after birth, the child feels that he or she is accepted and loved by his or her surroundings. This helps build a sense of security and attachment that is important for their emotional and social development. When the child is treated as an important member of the family and community from the beginning of his or her life, the child learns about the importance of connectedness between individuals in society.

The meaning of the conversation that men and women have before removing the child from the roundhouse is "omen no mu ko kau me yo leko" or "where did

you come from" indicating that the child is recognized as an integral part of the community. Children's origins refer not only to their physical place but also to their cultural identity and ancestry. Children are taught that they are part of a social network that has its own role and contribution to the community. The next question to inform outsiders of the sex of the child is "neu omen mek ike suti ai aunim suni" or "come with a spinning wheel or spear and machete". This question is symbolic of the child's duties and role in society.

The items below (spears and machetes for boys, yarn and cotton for girls) reflect the community's expectations of the children's future roles. Spears and machetes are tools used for hunting and gardening. This shows that boys are expected to be the providers and protectors of the family, engaging in physical activities and work related to farming or hunting. This teaches the child the values of courage responsibility and resilience. Thread and cotton symbolize work related to handicrafts and textiles. Girls are expected to be skilled in chores and arts that support family life such as weaving and weaving of various types. This teaches the values of patience, accuracy and creativity. The conversations are a reflection of the community conveying nurturing values and ensuring that each child grows up with a deep understanding of their identity, roles and responsibilities in society.

The process of eating bananas together as part of the tradition shows that children have a role in the tradition. The role of children shows that cultural values and traditions play a role in shaping the ways in which parents and communities care for children. This shows that parenting is not only about practical aspects, but also about cultural identity and values shared by families and communities.

As such, the Napoitan Liana tradition provides opportunities for children to feel accepted, valued and connected within their social and cultural environment from early in life. This forms a strong foundation for the development of the child's identity, self-confidence and emotional attachment within their family and community.

## **6. Conclusion, Implication, and Recommendation**

Through this research, it is clear that the Na'apu Liana, Nahoni Liana, and Napitan Liana traditions are not only part of the birth ceremony, but also a means of teaching important values that form a strong foundation for parenting in the Boti community. Valuing, preserving, and integrating these traditions into modern parenting practices will provide significant benefits to the well-being of children and the community as a whole. The implication of this study is that the preservation and application of Na'apu Liana, Nahoni Liana, and Napitan Liana traditions in parenting will strengthen cultural identity and improve family well-being as well as mental and spiritual health in the Boti community. Recommendations for future researchers are expected to research for a longer period of time and increase the number of participants so that the information obtained is more extensive.

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