



Portrait of Parenting for Extended Family Through the Tradition of "Turun Mandi" in Minangkabau

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ABSTRACT

Tradition is a valuable treasure in every culture that should be preserved and maintained. One tradition still being applied in Minangkabau is *turun mandi*. Minangkabau is known for its ethnicity that uses the mother's lineage; this system allows children to be born and grow up in their mother's family and will have less time with their father's family. For this reason, the tradition in Minangkabau called *turun mandi* regulates the involvement of the father's family in parenting. This article aims to describe the father's family's involvement in the extended family's care through this tradition. This study uses a literature study approach that uses various related articles as data sources, and this study also uses content analysis and descriptive analysis in analyzing data. The results of the research are divided into three parts; Portraits of extended families in parenting in Indonesia, family gratitude for the birth of a child, involvement of an extended family since the birth of a child in Minangkabau, a gift from the father's family (*bako*) as a guide for the child.

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1. INTRODUCTION

Indonesia is a country rich in culture, in this culture there are values that they believe in and become guidelines in carrying out their daily lives. The values in this culture are important because they affect the nature of behavior, a person or group during life in society (Santyaningtyas, 2019; Hindaryatiningsih, 2016). One of the cultural assets is tradition, the community has many traditions related to significant life events and have their significance and diversity (Taylor, 2013). This statement is also reinforced by the opinion Lubis and Dahlia (2020) that a tradition is a form of Indonesian culture that is closely related to the order of people's lives in the form of a knowledge system, value system, education system, and customary law system, belief system, which makes patterns of community behavior that have been carried out from generation to generation which are presented by the community as a legacy that should always be maintained or also preserved so that it is not lost by the times.

Traditions carried out continuously eventually make an impression and become a value understood and maintained by the community. Apart from that, customs can also be interpreted in line with this statement Shidqiyah (2016) also states that tradition is a form of unity that has been organized, categorized, and used as a hereditary heritage that must always be preserved following the meaning and purpose of the custom Implemented. So many traditions are made a special pride in carrying out these cultural traditions for the people of Indonesia. Like the cultural tradition of the Minangkabau people, namely the *turun mandi* tradition. Research on the tradition of *turun mandi* primarily discusses the implementation of *turun mandi* from a religious perspective food and a series of events served during the *turun mandi* tradition (Januar, 2015; Lubis and Dahlia, 2020; Irdawati, 2017). However, research on the involvement of extended families in parenting through the tradition of *turun mandi* in Minangkabau customs still needs to be completed.

2. METHODS

The method used in this research is qualitative with literature study, the literature study is literature research is a study through similar research to obtain a foundation for the problem under study, related to culture, values, and norms that develop in the social situation under study (Sari and Asmendri, 2018). This method is following the purpose of this study, namely to gain a better understanding of the tradition of *turun mandi* bathing in the care of extended families in the form of induak bako's involvement in caring for her *anak pisang*. The analysis technique uses content analysis; researchers can use this technique to examine human behavior indirectly through articles; in this study, the authors collected various literature on the tradition of *turun mandi* in Minangkabau customs through a search tool, namely google scholar. The number of references read was around 30 articles, and the writer found as many as ten articles that met the criteria and were used as research data.

3. RESULTS AND DISCUSSION

Based on the literature study of 10 articles that have been analyzed, there is a common thread found that all articles discuss how the values and meanings contained in the *turun mandi* tradition and how to carry out *the turun mandi* process in different studies. However, the author has yet to find a research focus on the involvement of extended families in

parenting through the *turun mandi* tradition. Furthermore, the findings of this study will explain how the tradition of *turun mandi* becomes part of parenting by involving extended families, namely bako in Minangkabau culture, which is divided into three sub-chapters, namely:

3.1.1 Portrait of Extended Family Involvement in Caregiving in Indonesia

Parenting is the process of educating, teaching character, self-control, and shaping behavior by local culture parenting includes activities or ways that parents use to achieve development (outcomes) in children (Ngewa, 2021; Rahayu et al., 2022). Indonesia has a philosophy of *gotong royong* so that people are collected in every aspect of their lives (Alfaeni and Rachmawati, 2023). The existence of culture in a society has an impact on the parenting that is applied, collective culture tends to emphasize membership in a group or their relationship with others, including in parenting practices, the involvement of extended family is the involvement of relatives in parenting, such as grandmothers, grandfathers, nephews, cousins, uncles, aunts, etc (Andrisyah et al., 2022; Hidayat, 2014; Fatmawati et al., 2022).

The family form must be distinct from the culture of the surrounding community where they live. In contrast, in Eastern society, the concept of family members consists not only of the nuclear family but includes extended family members (Yulion, 2013). In connection with this, an understanding of ethnic culture that is rich in local wisdom values and a discussion of the issue of local collective consciousness that reflects the identity of an ethnic group or nation is very relevant to be raised to the surface along with various changes that occur in the life of the nation and state (Suparno et al., 2018). Collectivity is also a behavior embedded in the Indonesian nation; collectivity is a culture of *gotong royong* that characterizes the Indonesian nation's local wisdom and shows social cohesion in social solidarity and social interaction (Rahmat et al., 2020). The collective culture encourages people to develop themselves to be interdependent, they see themselves as interdependent and interconnected with people close to them, while in individual culture, people are encouraged to develop independence, which is very typical for everyone to think about themselves, develop goals, motivations, and one's personality (Cohen et al., 2016).

Extended family involvement in parenting is still one of the parenting cultures in Indonesia. The involvement of extended family in caregiving is also called extended family; extended family is a large family consisting of not only a father and mother but also grandmothers, grandfathers, aunts, uncles, and relatives who are related by blood (Djuwitaningsih, 2018; Wahyuni and Abidin, 2015; Imtihanah, 2016). The involvement of extended family in caregiving in Indonesia also shows how the culture of *gotong royong* and mutual family ties in Indonesia, where a person does not live individually but helps each other and lives interacting with each other. In Indonesian caregiving, grandmothers and grandfathers tend to help and provide advice when their children have children with the experience gained by people. Towards self-generativity, the involvement of grandmothers and grandfathers will provide a benchmark for maintaining and continuing family values that should be maintained and applied. The involvement of grandmothers and grandfathers in the care of their grandchildren also provides happiness in their old age, providing a good meaning of life for their old age. Likewise, grandchildren will learn how to achieve social roles (Wahyuni and Abidin, 2015).

In addition to grandparents' involvement, siblings from the father or mother also participate in caregiving in Indonesia. In West Sumatra, the Minangkabau custom regulates the involvement of *mamak* and *bako* in the Minangkabau parenting culture. In the Minangkabau custom, the descent is taken from the mother's lineage, and when a marriage occurs, the male party will come and live with the female family. Therefore marriage is considered very important in Minangkabau because it is a significant moment in maintaining the customary structure (Maharani and Hudoyo, 2022). According to Immerry and Dahlan (2017), the relationship between *bako* and *anak pisang* is the kinship between a person and his father's sisters or a woman's relationship with her brother's children. The sisters of a father are the *induk bako* of his children. The children of a father are the *anak pisang* of his father's sisters. The daughters of the father's sisters are his "*bako*".

3.1.2 Family Gratitude for The Birth of a Child

Minangkabau customs, marriage is an essential part of the culture. Because marriage, it becomes a life cycle in maintaining values and culture, where the formation of a new group in the form of a small family is a life preserver (Asmaniar, 2018). The family eagerly awaits the birth of a child because the birth of a child is a source of peace in the family, meaning that parents will feel complete and happy in the social environment if they have children (Fahmi and Pinem, 2018).

Through marriage, new community members will be added when a child is born. The birth of a child in a family is one of the reheat and grace that every family looks forward to because it is a way to continue offspring and maintain culture. Each region has its traditions in welcoming a child into the world. Traditions are prepared and carried out by a family as a form of gratitude to welcome the birth of a new family member. One of the traditions in the form of family gratitude for the birth of a child is the tradition of *turun mandi*. *Turun mandi* is a custom and culture related to the early days of a human being introduced to a broader social life, this event is held when the child is 0-7 days old or after the release of the umbilical cord. *Turun mandi* is a ceremony to express gratitude to God Almighty and introduce the newborn child to the community and other relatives (Multiara et al., 2022).

3.1.3 Extended Family Involvement Since the Birth of a Child in Minangkabau

The *turun mandi* tradition strengthens the relationship with relatives, especially children with *induk bako* (Family from the father's side) (Khatimah and Rivauzi, 2022). The tradition of *turun mandi* as a form of family gratitude for the birth of a child is also one of the traditions in Minangkabau that brings the extended family closer according to their respective roles. The tradition of *turun mandi* begins after the child is born, then the family of the father of the child (*induk bako*) is informed about the birth and gender of the child. Next, the child's father's family comes to see the child and brings various luggage. The father's family will bring *katuk* leaves to be sown by the child's mother to stimulate and launch the mother's milk (Irdawati, 2017).

As new parents, knowledge and experience from families who already have more experience are indeed needed by young mothers. Based on the results of research conducted by (Fatonah et al., 2020; Firdaus et al., 2018) state that *kate* leaves (*Sauropus androgynous*) are high-antioxidant plants. The leaves of this plant contain sufficient amounts of macronutrients. In it, bioactive compounds have high antioxidant, antimicrobial, and anticancer activities. This content can increase and accelerate the release of breast milk

(breast milk) (Firdaus et al., 2018). Giving *katuk* leaf extract does not make a difference to breast milk's protein and fat content, so the content remains the same (Fatonah et al., 2020).

The involvement of the extended family is in the form of the *bako* giving *katuk* leaves to the mother of the *anak pisang* to help and ensure that the *anak pisang* gets enough milk from his mother. The day the baby returns from the hospital or clinic, the first sling used is given by the *bako*; this is an effort to approach the *bako* towards the *anak pisang*. *Bako* will carry his *anak pisang* to the home of the woman's family (his mother). The action of the *bako* in carrying his *anak pisang* will be an example and teaching material for the baby's biological mother when he grows up, "When Mommy is still not strong enough to carry you, *bako* will carry you to get home. So do not be a bad child because your *bako* also carried you first". This is how the biological mother teaches her child by involving the role of *bako* since the new *anak pisang* is born so that the child knows the critical position of *bako* in his life. After arriving home with the *anak pisang*, the *bako* family is treated to cakes and *juadah* by the host family. It is customary in the family to do banquets for the *bako* family, even with simple side dishes (three kinds). This is a form of respect for the *induk bako* family, who have helped a lot since the birth of the banana child (Immerly and Dahlan, 2017). Then after the child is 15 days old, the mother will notify the *induk bako* about the plan to *turun mandi* after the day is agreed upon (Irdawati, 2017).

Then after the child is 15 days old, the mother will notify the *induk bako* about the plan to *turun mandi* after the day is agreed upon (Irdawati, 2017). Gifts from the Father's Family (*bako*) as a Child's Handle: HandleThe tradition of *turun mandi* contains a series of values and philosophies that the Minangkabau people maintain. In addition to the values held and prayers for children, *bako* also prepares various luggage for their banana children as provisions and handles (Immerly and Dahlan, 2017), including:

a. *Tawa nan ampek*

Cikumpai, cikarau, sidingin, sitawa are traditional herbs used as medicine for children.

b. *Anak pisang sinbatu (kepok banana)*

This sunbath banana child is brought by *bako* to be planted by the child's parents; the meaning of planting this sunbath banana is expected that the child grows up to be a cooler for the whole family, either the mother's family or the *bako* family. The philosophy of the sunbath banana is that if the banana stem is cut down and made a niche, it will soon be filled with water, which can be used as the coolest medicine and delicious taste. This is also true with the birth of banana children in the world. Another philosophy is that the place where the "*sinbatu*" banana child usually grows always grows around the mother stem *sinbatu* symbolizes that the *anak pisang* can be a fence for the mothers and the *bako* families. *Anak pisang* child should not become or imitate a *batu lado (cobek)* child, which means that it only consumes its parents. Physically, there is a philosophy that the child will not be far from its mother as the banana child grows around the mother banana.

c. *Anak karambia (coconut)*

Similar to banana child coconut child must also be planted. Symbolically, it can be interpreted that children grow up to be valuable like coconut trees, where all components of coconut trees can be used, be it coconuts, leaves, or even the trunks of coconut trees can still be used.

- d. Banana manih satandan and rice, animals with life
The animal selection depends on the bako family's economic capacity, such as buffalo, goats, or chickens of at least three heads.
- e. *Ameh* (gold) rather than *samiang*
Samiang is a tiny size, usually used for gold, considering this precious metal price is quite expensive. They call *anak pisang* using math because the bako family gives them a little gold (tip of gold). This gold gift is usually given as jewelry, namely bracelets or rings. All gifts from the bako family symbolize a lasting relationship that can be used as a provision or initial capital for the banana child's life.

4. CONCLUSION

The culture of collectivity is one of the characteristics of Indonesia, which is also reflected in parenting with the involvement of extended families in Minangkabau customs manifested in the tradition of *turun mandi* where the father's family, namely *Induak bako*, carries out this tradition for his *anak pisang* as a form of extended family involvement in parenting in Indonesia, as a gratitude of the extended family for the birth of a child and the involvement of extended families since the birth of a child in Minangkabau through the tradition of *turun mandi*.

Based on the results of this study, the researcher recommends that the involvement of extended families in various traditions that are part of parenting in Indonesia needs to be explored more deeply as a form of local wisdom that must be preserved.

5. AUTHORS' NOTE

The authors declare that there is no conflict of interest regarding the publication of this article. Authors confirmed that the paper was free of plagiarism.

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