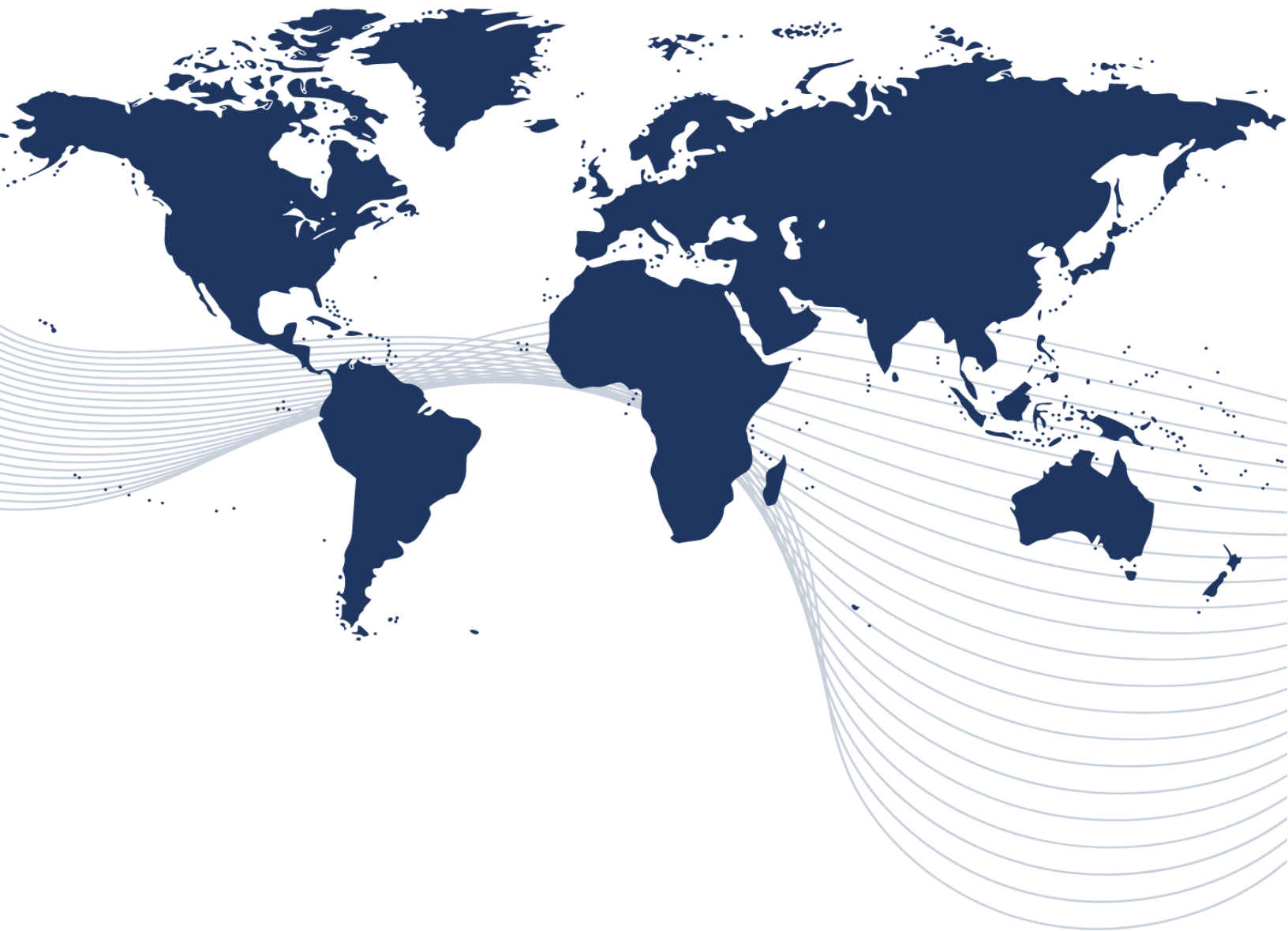


JOURNAL OF SOCIETY INNOVATION AND DEVELOPMENT



Ngengkun Method for Children of Farming Families in Gayo Lues Culture

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Abstract

Ngengkun comes from the Gayo language which means parenting. Children are entrusted by God to parents to be educated and guarded so that they grow and develop into good children, parents are leaders in the household for their children to educate their children. However, in caring for children, problems often occur due to the lack of economy and knowledge of both parents, which results in a lack of guidance and guidance, causing children to be disobedient and unmotivated in education. The formulation of the problem in this study is how the parenting pattern in Tengkereng Hamlet and how the efforts of parents in Tengkereng Hamlet in parenting children. This research uses a qualitative method with a descriptive approach that describes accurate phenomena about the facts found in the field. The data obtained in this study are based on the results of in-depth interviews with research respondents, observation, and documentation. The results showed that parents in Tengkereng used primitive and authoritarian parenting.

Keyword: Ngengkun Method; Family; Culture; Gayo Lues

Article Info: Submitted 12/01/2021 | Revised 07/02/2021 | Accepted 25/03/2021 | Online first 20/10/2021

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 <https://doi.org/10.63924/jsid.v3i1.34>

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INTRODUCTION

Considered as the main social institution in charge of early socializing and child education is the family everywhere. Parenting techniques defined as the procedures and actions used by caregivers to nurture, guide, and punish children play a major impact in determining a child's cognitive, emotional, and moral development within this close environment (Hurlock, 1972; Santrock, 2007). Rich in cultural variety, Indonesia is a nation where parenting is a fundamentally cultural process ingrained in local customs, values, and belief systems rather than only a psychological or educational one.

Parenting is summed up in the Gayo Lues area of Aceh, Indonesia, in the Gayo word "ngengkun," which generally describes the act of raising and tending to children. Unlike traditional parenting methods that are sometimes classed into authoritarian, authoritative, permissive, and neglectful types (Baumrind, 1991), ngengkun reflects the spiritual values and socioeconomic reality of agrarian communities by means of a culturally distinct set of activities. The demands of subsistence farming, the community structure of rural living, and the Islamic perspective that penetrates everyday life all help to form these activities. Previous research on the link between parenting styles and child outcomes in different settings (Widowati, 2013; Jannah, 2012) underline the effect of socioeconomic level, parental education, and cultural standards. But most of this research is focused on metropolitan or semi-urban populations; rural, agricultural communities where traditional values endure little attention is paid. Furthermore, little studies on indigenous parenting ideas like ngengkun – which might not fit neatly with Western-derived typologies but are nevertheless important for understanding child development in non-Western environments exist.

Though an increasing amount of research on parenting in Indonesia, our knowledge of how parenting is carried out and conceptualized in rural, culturally unique areas like those in Gayo Lues still lags greatly. More especially, the ngengkun approach has not been methodically examined within the prism of sociological or anthropological research. Given the particular socio-cultural and financial circumstances of Gayo Lues, where most families depend on agriculture for their living and where children are often included into the workforce from a young age, this absence is especially remarkable.

In addition to limiting our theoretical knowledge of parenting variety, the lack of scholarly attention to ngengkun stunts the growth of culturally sensitive policies and interventions meant to raise child welfare and education in rural Indonesia. Efforts to foster child development may unintentionally impose outside norms that are incompatible with community beliefs and reality without a sophisticated respect of local parenting techniques. This study intends to close the above-described void by offering a thorough analysis of the ngengkun parenting approach followed by Dusun Tengkereng, Gayo Lues, agricultural households. The particular goals of the study are to investigate the socio-economic, religious, and cultural elements influencing and sustaining ngengkun as a method of culturally embedded parenting; furthermore, to pinpoint and characterize the forms and features of this practice.

To evaluate ngengkun's effects on child development especially in terms of morality development, health, and education especially in terms of moral development. This study provides a culturally grounded vision of parenting that questions universalist presumptions and emphasizes the contextual character of child-rearing by using a qualitative, descriptive approach anchored in fieldwork, interviews, and participant observation. The results add a

localized, culturally unique model that stretches the typological limits of current frameworks, therefore supporting the larger conversation on parenting. Moreover, this study has pragmatic ramifications for social workers, teachers, and legislators serving rural Indonesia. By highlighting the actual reality of parenting in rural areas, it offers a basis for creating treatments that not only work but also honor regional customs and beliefs. By doing this, the study supports a more inclusive and sensitive to culture approach of child development and family assistance in many socio-cultural environments.

METHOD

Using a qualitative descriptive research approach, this study investigated the culturally ingrained parenting techniques known as *ngengkun* among Dusun Tengkereng, Gayo Lues, Aceh, farming households. The qualitative method was selected to enable an in-depth knowledge of the lived experiences, values, and social dynamics influencing parenting practices in this rural agricultural environment. Adopting a descriptive approach, the subtleties of *ngengkun* as both an educational and cultural tool were methodically recorded and interpreted. The main source of data for this study came from first-hand reports of parents especially mothers who are actively raising children in agricultural homes. Purposively picked based on the following criteria were twenty informants in total: (1) Dusun Tengkereng inhabitants; (2) actively involved in agricultural activity; and (3) have at least one child under six.

These criteria guaranteed the participants' direct and pertinent knowledge of the parenting techniques under examination. Local administrative records, demographic studies, and pertinent parenting, rural sociology, and Gayo cultural tradition related secondary data were gathered. These materials helped triangulation during the study process and offered contextual background. Three main instruments were applied for data collecting: Designed to elicit thorough stories regarding parenting practices, disciplinary techniques, cultural rituals, and perceived difficulties in child-rearing, semi-structured interview guides Used during field trips to record parenting practices, family dynamics, and interactions between parents and children in natural settings, observation checklists help to document these areas. Applied to local records and cultural materials, document analysis techniques help to find allusions to conventional child-rearing standards and practices.

Developed in Bahasa Indonesia, all instruments were tailored to the local dialect where needed to guarantee cultural and linguistic appropriateness. Fieldwork in March 2018 took five days. Before data collecting, informed permission was acquired from every participant and ethical clearance was obtained from the pertinent university committee. Depending on their availability, participants' houses or surrounding fields were the venues for the 30-to-60-minute interviews. With permission, all interviews were audio recorded; field notes complemented them. Daily farming operations and household chores were observed by participants, therefore enabling the researcher to see parenting techniques in situ.

This immersive technique helped one to grasp how *ngengkun* is performed in daily life. To further frame the results, pertinent information like village demographic data, medical records, and educational statistics were examined. Under the direction of grounded theory, data analysis used a thematic approach. The procedure started with open coding of field notes and interview transcripts to find repeating trends and categories. These first codes were then arranged into more general categories covering parental techniques, cultural values,

socioeconomic limitations, and child development results. Data triangulation cross referencing observable results with documentary sources was used to improve analytical rigor by means of Selected participants underwent member checking as well to confirm the validity of the results and validate interpretations. Using rural family studies and sociocultural theory as a framework, the last topics were seen to fit both emic (inner) and etic (outer) points of view, hence guiding the study.

FINDING AND DISCUSSION

Finding

This study revealed numerous important aspects that define the ngengkun parenting style as followed by Dusun Tengkereng, Gayo Lues, rural households. Four main topic categories conceptualizations of children, parenting styles and cultural practices, socioeconomic influences on parenting, and obstacles in child-rearing – form the organization of the results. Direct quotes and fieldwork-generated observational data help to substantiate every theme. Children are seen by Dusun Tengkereng parents as both a continuation of family history and a divine trust – titipan Allah.

Their sense of responsibility and emotional bond to their children is shaped by this dual view. One mother said, "Children are gifts from God." They are handed to us; hence we have to take care of them and nurture them properly. They are not ours. 30-year-old Kasmawati Others underlined how young people carry familial identity: "They are our blood. Raising them properly will help them to proudly carry our name. (Jub Aidah, 40) Even in the midst of financial difficulty, this spiritual and genealogical perspective of childhood supports the moral need to raise, defend, and mentor children. Not a single parenting approach, the ngengkun method is a culturally ingrained system of care combining aspects of permissiveness, authoritarianism, and communal duty. While some parents let their children explore and learn by observation, others impose rigorous behavioral expectations, especially in regard to religious practice and respect of elders. Lullabies and religious chants are used regularly in culture as part of caregiving. "La ilaha illallah Muhammadur Rasulullah... may your life be long and your sustenance easy," mothers sometimes say to their children in a rhythmic recital.

Another important custom is the turun mani, or ceremonial bathing of infants, which represents the official joining of the kid into the society and is said to provide strength and spiritual protection. On the seventh day, we bring the infant to the water. To help them not to panic over thunder, we sliced a coconut above their head. Our blessing for them comes from here. Sahinar, 45 These methods support the moral and spiritual aspects of parenting by reflecting a blending of Islamic ideas with ancient rituals. Parenting practices are much shaped by the financial reality of subsistence farming. Usually bringing their young children with them, most parents spend lengthy hours in far-off fields.

Consequently, elder siblings or members of extended family often share caring responsibilities. "I pick chilies on my back carrying my baby. Should I fail, no one else is there to see her. (22 Aisah) This labor-intensive way of living reduces the time and energy parents can commit to planned learning opportunities. While some parents try to teach religious knowledge or basic reading at home, many rely on schools and religious teachers to close this void. "After the fields, we are too worn out. We appreciate it if the youngsters pick up knowledge in the mosque or in the classroom. Semah 39, (39) Parents constantly express a

want for their children to seek education and escape the challenges of farming despite these limitations. Under these circumstances, parents must raise children facing several difficulties. Common problems are behavioral ones like emotional volatility, disobedience, and violence. Several mothers said they struggled to control their children's temperaments: "He throws stones when he gets furious. I have no idea how to cool him off. (27-year-old Siah) Others pointed up how media and peer behavior shape their children's perspectives, especially in the lack of tight supervision: "They watch too much TV. When we spend all day in the fields, it is difficult to control them as they replicate what they observe. (Isah,38) Economic difficulty hampers parenting even more.

Many parents battle to satisfy their children's financial needs, which can cause shame and frustration: "Sometimes they ask for toys or snacks, and I have to say no. I find it heartbreaking. Sidah, forty Notwithstanding these challenges, parents show resiliency and a strong dedication to the welfare of their children often sacrificing their own comfort to make sure their children have food, clothing, and education.

Discussion

Examining the ngengkun parenting approach used by Dusun Tengkereng, Gayo Lues, farming families revealed a culturally ingrained system of child-rearing combining spiritual, community, and pragmatic aspects. Four main themes surfaced from the data: (1) the conceptualization of children as both divine trust and lineage, (2) the hybrid nature of parenting styles rooted in cultural and religious traditions, (3) the influence of socio-economic constraints on caring practices, and (4) the difficulties parents have in balancing agricultural labor with child-rearing responsibilities.

The results imply that ngengkun is a whole perspective including Islamic beliefs, ancestral rituals, and the reality of rural life, not only a set of parenting practices. Shaped by both need and belief, this kind of parenting is flexible, strong, and very relational. The findings of this study complement and expand body of knowledge already in publication on parenting in rural and culturally unique areas. Previous studies underline how cultural standards and socioeconomic level shape parenting approaches (Baumrind, 1991; Santrock, 2007). Particularly studies by Widowati (2013) and Jannah (2012) have revealed that, depending on the family's educational background, financial situation, and cultural orientation, parenting in Indonesia often displays a mix of authoritarian and permissive components. But this study offers a fresh viewpoint by recording a localized parenting model ngengkun that defies easy fit into Western typologies. Though elements of authoritarianism e.g., strict discipline, religious expectations as well as permissiveness e.g., limited supervision due to labor demands ngengkun is best understood as a culturally situated practice that emphasizes moral development, communal responsibility, and spiritual well-being. This result speaks to the work of Harkness and Super (2002), who contend that since shared ideas about child development, social roles, and the goal of education shapes parental practices, they should be seen within their cultural setting.

Regarding Gayo Lues, parenting is a community and spiritual obligation ingrained in customs like turun mani and daily religious chanting during caregiving, not a personal one. Furthermore, the study validates past findings by Dariyo (2007) and Djamarah (2014) that rural parents may rely more on informal, experiential knowledge than on official schooling in raising their children. This reliance reflects the socioeconomic and educational constraints

experienced by many rural households rather than sign of neglect. Notwithstanding these limitations, Dusun Tengkereng's parents show a significant dedication to their children's welfare, frequently at great personal sacrifice. The results of this work have various significant ramifications for theory, policy, and practice. First theoretically, the study questions the universality of mainstream parenting styles and emphasizes the need of culturally sensitive frameworks.

The ngengkun approach shows how, influenced by local norms and environmental pressures, parenting may be both normative and adaptable. It challenges academics to rethink the relevance of Western-derived labels in non-Western settings and to create more inclusive models considering cultural diversity. Second, the study has relevance for educational initiatives in rural Indonesia as well as for child development projects. Policymakers and practitioners have to understand that structural constraints include poverty, restricted access to education, and the demands of agricultural work limit parenting in communities like Dusun Tengkereng not by indifference but rather because Interventions lacking consideration for these facts run the danger of being useless or alienating from culture. Promoting early childhood education, for instance, calls for support systems that reduce the care-taking load on working parents such as mobile learning units, flexible school schedules, or community-based childcare.

Likewise, instead of imposing outside norms that might be inaccessible or culturally inconsistent, health and nutrition programs can rely on current traditions including the utilization of local foods and natural treatments. Third, the research emphasizes the need of including cultural knowledge into parenting instruction. Development initiatives should interact with local wisdom such as the moral lessons ingrained in lullabies or the symbolic meanings of rites like turun mani as essential tools for enhancing child well-being, not see traditional practices as outmoded or inferior. This study has certain limits even if it provides insightful analysis of the ngengkun parenting style.

First, the sample size was really small just one village in Gayo Lues. Though the results are rich and contextually based, they might not be applicable to other parts of Indonesia or to different ethnic groups. Comparative studies between many rural communities should be taken into account in future studies to investigate the variety of parenting approaches and their cultural foundations. Second, the study mostly depending on participant observation and self-reported data. These techniques have prejudices like social desirability and selective remembering even if they are suitable for qualitative research. Some individuals might have omitted sensitive material or glorified their parenting methods. Future research could be more robust if triangulation that is, using other data sources such as child outcomes, school records, or longitudinal observations. Third, the study concentrated mostly on mothers, who in rural homes usually serve as the main caretakers. Although this emphasis is fair, it might ignore the part dads, grandparents, and other community members play in the parenting process.

A more inclusive approach capturing the larger caring network would offer a more complete knowledge of ngengkun as a communal practice. Based on the results and constraints of this work, numerous directions of next research are advised. Future research could carry comparative ethnographies of parenting methods among many ethnic groups in Aceh or other Indonesian regions. Such studies would highlight the variety of parenting and help to provide a more complex national perspective on child development. Given the scant

attention paid to dads in this study, future studies could investigate the part males play in raising children in rural areas. Masculinity and fatherhood What are dads' views on their obligations? How do they manage caring and work? Which cultural scripts define their involvement? Future studies might include the voices of children to better grasp how they perceive and interpret ngengkun, even while this study concentrated on parent narratives. This child-centered approach would offer insightful analysis of the emotional impact and successfulness of conventional parenting methods.

Longitudinal studies could evaluate the developmental results of children grown using the ngengkun approach. Such studies could look at variables including educational level, emotional resilience, social conduct, and health state, therefore tying parenting techniques to quantifiable child well-being. 5. Policy-oriented research Applied research is therefore essential to convert cultural findings into practical policy suggestions. How many local governments remove structural obstacles and support conventional parenting? How many schools, NGOs, and religious organizations help rural family systems be strengthened? Ultimately, this study has clarified a long-used but seldom recorded culturally rich and contextually anchored parenting style. The ngengkun approach best captures the moral depth, inventiveness, and fortitude of rural Indonesian parenting. Scholars and professionals both can help to create a more inclusive, courteous, and efficient approach to child development one that honors both local knowledge and global standards by appreciating and supporting such approaches.

CONCLUSION

This study aimed to investigate the ngengkun method of culturally integrated parenting among Dusun Tengkereng, Gayo Lues farming households. By means of qualitative study anchored in interviews, observations, and cultural documentation, the research revealed a rich, multifarious system of child-rearing firmly anchored in local values, religious beliefs, and the socioeconomic reality of agricultural life. The results show that ngengkun is a lived manifestation of cultural identity and spiritual responsibility rather than only a parenting approach.

Children are seen as holy trusts from God, worthy of care, direction, and moral training in addition to heirs to family history. In this setting, parenting techniques are defined by a mix of permissiveness and authority, usually mediated by communal norms and rituals including religious lullabies and turun mani. These methods show a perspective in which providing care is both a spiritual deed and a family obligation. Simultaneously, the research draws attention to the systemic difficulties parents in rural farming communities experience. Long hours, restricted access to formal education, and financial difficulty all limit the time and resources accessible for raising children.

Notwithstanding these constraints, parents show incredible resiliency and dedication; often, they nurture their children using traditional knowledge and community assistance. These results have important ramifications. They advocate a more culturally sensitive approach to child development policy and one that honors regional customs while confronting structural disparities. Development initiatives should interact with the strengths and wisdom ingrained in indigenous parenting systems like ngengkun rather than depending just on deficiency models. This will help them to produce for rural Indonesia children and families more inclusive, efficient, and sustainable results. By opposing the predominance of

Western-centric models and supporting the acceptance of several cultural models, this study also adds to the larger conversation on parenting.

It underlines that the capacity to raise, protect, and guide children inside the moral and financial reality of one's community defines successful parenting rather than any set of guidelines. Finally, ngengkun reminds us strongly that parenting is a spiritual and cultural practice as much as a private act of caring. It is evidence of the ongoing power of tradition in forming human growth even under contemporary demands. Scholars, practitioners, and legislators would do well to pay closer attention to the voices of communities like Dusun Tengkereng where parenting is not only taught but also lived with dedication, dignity, and great cultural meaning as they attempt to support families across many settings.

DECLARATION OF CONFLICTING INTEREST

The author(s) declared no potential conflicts of interest with respect to the research, authorship, and/or publication of this article.

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