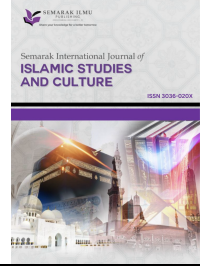




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The Influence of Mother's Culture (Semendo Ethnicity) in Parenting Patterns on Children's Academic Achievement: A Case Study of One Indonesian Mother

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ABSTRACT

Semendo culture is known to have a matrilineal system called *tunggu tubang* and strong values in maintaining honor, family responsibility, and educational traditions. Parenting patterns influenced by the Semendo mother's culture are believed to shape the character and work ethic of children. This study aims to understand in depth how these cultural values are applied in parenting patterns and their impact on children's academic achievement. The purpose of this study is to describe the parenting patterns carried out by mothers based on Semendo culture and to explore the relationship between these parenting patterns and children's academic achievement. This research method uses a qualitative approach with a case study type of research with the subject of one mother from the Semendo ethnic group who has a child with good academic achievement. Data collection techniques use in-depth interviews, contextual observation, and documentation. Data analysis techniques use thematic analysis based on Miles and Huberman's (2002) steps, namely data reduction, data presentation, and drawing conclusions. The results of the study show that Semendo culture forms a parenting pattern that is oriented towards responsibility, discipline, and family honor. The symbols of the Tunggu Tubang tradition of Semendo culture are Kujur (honest), Guci (secret), Jale (wise), Tebat (patient), Kapak (fair). "Tunggu Semendo" or the manners of the people of semendo is beganti, bepatian, besindat, bemalu, besingkuh, besundi. The mother as the central figure in the family plays a dominant role in directing children, especially in terms of education. Firm but loving parenting, along with high expectations for children's success, promote significant academic achievement. Culture is a strong foundation in the process of nurturing and shaping children's learning character.

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1. Introduction

Culture plays a crucial role in shaping individual values, attitudes, and behavior [24], including child-rearing practices [1]. In Indonesia's rich ethnic diversity, each community group has its own parenting style influenced by cultural values passed down through generations [21]. One ethnic group with unique cultural parenting practices is the Semendo, a subgroup in South Sumatra Province known for its matrilineal kinship system, values of mutual cooperation, and the strong role of women in the family. In Semendo culture, women often play a central role in the family and are entrusted with significant responsibilities, including childcare and education. This culture is believed to influence how mothers educate their children, both emotionally and socially, as well as in supporting academic achievement. The parenting style applied by Mrs. Semendo is inseparable from traditional values such as begawe, besan, and baco, which emphasize family honor and children's achievements [2].

Several previous studies on the Semendo ethnic group, such as Hasven Stama Dova [5] on the role of traditional figures in maintaining the Tunggu Tubang tradition in the Semendo community, Imam Mahdi [17] researched the concept of gender in the Semendo tribe's indigenous community in Muara Enim Regency, Yogi Vitagora [25] on the role, position and responsibility of Tunggu Tubang children in the Semende indigenous community in Muara Enim Regency. Fadhilah Hidayatullah [12] researched the art of Rejung as an ethnic narrative literature containing local cultural values, Widia Putri Utami [16] researched ethnobotanical studies on the traditional rituals of the Semendo tribe on birth and death, and Satrianingrum and Setyawati [21] on differences in parenting patterns in early childhood viewed from various tribes in Indonesia.

From several previous studies, not many studies have examined in depth how the cultural values of Semendo mothers are translated into daily parenting practices and how this impacts children's academic success [8]. In this context, it is important to understand how the influence of maternal culture (Semendo ethnicity) in parenting patterns on children's academic achievement more specifically, because this understanding can provide insight into how culture influences children's educational development. This research will focus on one mother from the Semendo ethnicity as a case study to explore in depth how the culture experienced and inherited by the mother influences the way she raises her children and encourages them to excel in academics. The focus of the research is the influence of Semendo ethnic mother's culture in parenting patterns on children's academic achievement. The sub-focus of this research is Semendo cultural values, parenting patterns, forms of educational support, the relationship between cultural application and children's academic success, maternal strategies in instilling cultural and religious values in children, communication patterns and decision-making in the family. A qualitative approach is used so that researchers can capture subjective meanings, hidden values, and the dynamics of the relationship between culture, parenting patterns, and children's achievements in real-life contexts.

2. Methodology

This research uses a qualitative approach with a case study design, aiming to explore in-depth and holistically the experiences of a Semendo mother in implementing parenting styles influenced by cultural values and their impact on her child's academic achievement. The case study was chosen because it allows the researcher to understand the phenomenon in a real-life context and from the subject's perspective directly.

This research design is a single case study chosen to comprehensively explore a single case, namely a mother of Semendo ethnicity who has a child with high academic achievement. Focusing

on a single case allows for more detailed and in-depth data collection on the cultural context, values, and parenting practices carried out. The research subject is a mother of Semendo ethnicity who has a child with high academic achievement at school level. The subject was selected purposively with the consideration that she represents the characteristics of Semendo culture and can provide rich information regarding the parenting practices applied. Data collection techniques used in-depth interviews to explore the mother's experiences, values, and motivations in parenting, participant observation to directly observe the interaction between mother and child and the atmosphere of daily family life, documentation such as the child's academic records, photos of family activities, or other relevant documents. This method was chosen so that the data obtained is triangulated and strengthens the validity of the findings. Data Analysis Techniques were carried out thematically based on the Miles and Huberman [18] model, which includes data reduction, namely sorting and simplifying data from interviews and observations, data presentation in the form of grouping information into certain themes or categories, drawing conclusions, namely the final interpretation of the analyzed data to answer the problem formulation. This process was carried out repeatedly and reflectively to ensure that the analysis reflects the actual reality. Data Validity To ensure the validity of the data, source and technique triangulation was carried out, namely comparing data from various methods and sources, member checking, namely asking for clarification and confirmation from the subject regarding the findings to avoid misinterpretation.

This study adheres to the ethical principles of qualitative research. Prior to conducting interviews and observations, the researcher obtained informed consent from the research subjects, namely the mothers of the participants, as well as verbal consent from the children for indirect involvement in the academic data collection process. Participants' identities were maintained through anonymity and the replacement of names with codes, to protect personal and family confidentiality. All data obtained was used solely for academic purposes and stored securely. The researcher also guaranteed that there was no coercion in the participation process and that participants had the right to discontinue participation at any time without negative consequences.

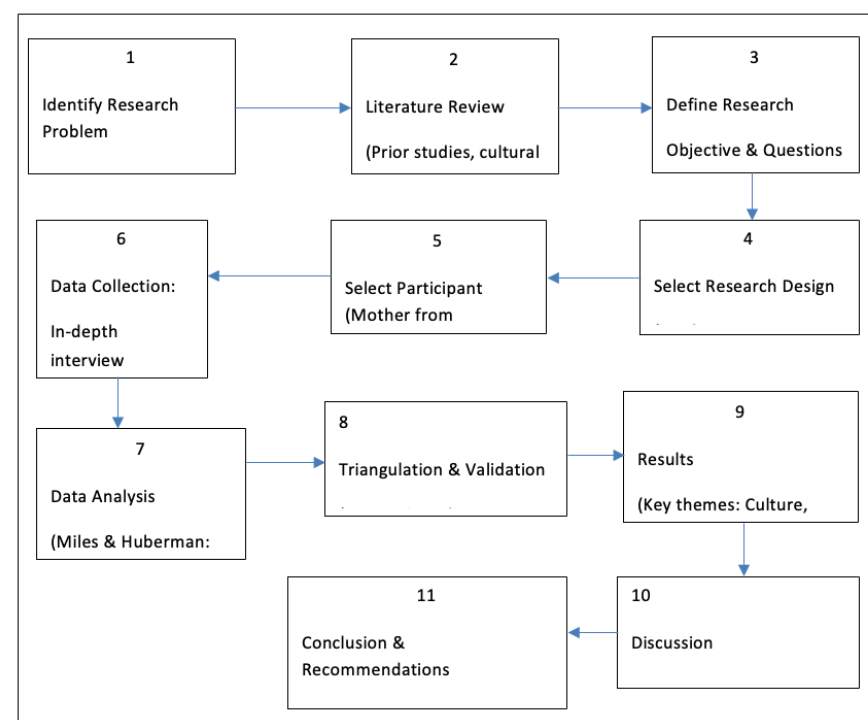


Fig. 1. Research steps

This methodology aligns with the research objective, which is to contextually and in-depth understand how the culture of Semendo mothers influences parenting patterns, which in turn impact children's academic achievement. This approach allows researchers to fully capture the subjective meanings and complexities of the relationship between culture, parenting, and achievement.

3. Results

This study found that Semendo mothers' parenting styles are strongly influenced by the Tunggu Tubang cultural values, which emphasize responsibility, religiosity, honesty, and discipline. These values are internalized through role models, habits, and open communication within the family. The parenting style applied is democratic, characterized by discussion, responsible freedom, and full support for children's education, both in the form of learning facilities, mentoring, and motivational strategies such as rewards. The findings indicate a close relationship between the application of Semendo cultural values and children's characteristics of hard work, discipline, and responsibility, which directly contribute to academic achievement. Based on data triangulation from interviews, observations, and documentation, several important findings were obtained, as follows:

Table 1
Data triangulation

No	Aspects Studied	Interview	Observation	Documentation	Triangulation Conclusion
1	Mother's profile and cultural context	Mother's family background and education	Family composition and status as the eldest child	Family photos, diplomas	Consistent, supporting the Semendo cultural context
2	Cultural values that are believed in	Wait for the tubang, Islamic values, customary values (motivation)	Honest attitude and traditional values	Proof of inheritance	Consistent, deeply embedded cultural values
3	Symbols of customs and principles of life	Explanation of the values of Kujur, Guci, etc.	Attitude according to customary principles	Daily behavior practices	Consistent
4	Cultural beliefs about mindset	Prohibited values and motivation of Jeme Semendo	Mother's social activities	Decree of the head of the religious study group	Consistently, culture shapes mindset and behavior
5	Moral and religious values	Emphasize honesty, discipline, etc.	Mother's practice of worship	Information about husband and children	Consistent
6	The cultural role of the mother	Mother as nurse, protector, successor of tradition	Mother protects the inheritance, educates children	Certificate of inheritance, family information	Consistent
7	The relationship between culture and parenting	Instilling positive character according to custom	Practice teaches cultural morals	Family information	Consistent
8	Parenting style	Bayan hati, discussion, not forcing. democratic	Children are given space to choose	Proof of course, child's statement	Consistent

Table 1 (Continued)

9	Assistance in decision making	Children are free to choose with guidance	Children are free to choose their courses and majors	Proof of college enrollment	Consistent
10	Internalization of cultural values	Forming children's character according to tradition	Direct practice of teaching values	Household schedule	Consistent
11	Educational support	Providing learning facilities	Study assistance and course fees	Family photo album	Consistent
12	Motivational strategies	Rewards for learning success	Gifts and recreation	Photos of family activities	Consistent
13	Children's motivational challenges	How to maintain children's motivation to learn	Children's study schedule	photo album	Consistent
14	The relationship between culture, parenting styles, and achievement	Cultural values support children's success	Practice cultural character values	Winner certificate, trophy	Consistent
15	Mother's views on education	Education is important for character and future	Children are sent to higher education	Diploma, family photo	Consistent
16	Mother's long-term vision	Successful, independent, useful children	Support up to Masters level	Diploma, photo album	Consistent
17	Preservation of Semendo culture	The hope is that children will continue the culture	Practice of the tube waiting system	Inheritance book, family photos	Consistent

To clarify the findings, the following is a table of main findings based on thematic categories:

Table 2

Key findings by thematic category

No	Main Theme	Findings Indicators	Data Proof
1	Culture as the basis of upbringing	The values of waiting tubang, honesty, responsibility, religiosity	Interviews, daily observations, heritage evidence
2	Internalization of cultural and religious values	Inculcating customary and Islamic values in children's daily lives	Household schedule, family details
3	Democratic parenting style	Bayan hati, open discussion, freedom of responsibility	Child's statement, proof of college registration, observation of family discussions
4	Child education support	Study assistance, course facilities, study motivation	Photo album, proof of course payment, mother interview
5	The relationship between culture, parenting styles, and achievement	A child's success is rooted in the cultural values implemented by the mother.	Champion certificate, diploma, family photo

Semendo Culture as the Foundation of Parenting

Semendo culture, particularly the "tunggu tubang" (waiting for tubang) value, forms the basis for child rearing. Subjects use values such as honesty, responsibility, discipline, and religiosity as guidelines for raising children. This is reflected in interviews and direct practice in daily life. Observations indicate that mothers are the center of values in the family and play the role of protector, director, and role model, in accordance with Semendo culture. Iskandar [13] explains the philosophy of the "tunggu tubang" custom, which is the center of the net, meaning it is where all family members gather. This symbolizes that "tunggu tubang," especially the home, is the place of return, that is, the gala wherever the family is. Therefore, "tunggu tubang" is a symbol for understanding the family's origins. The concept of "tunggu tubang" initially causes married boys to "scatter" for the family's livelihood, a local term called "anak ambur-amburan" or "semendo rajo-rajo." Associated with the philosophical values contained in the 'tunggu tubang' tradition, resulting in sons who have families trying to find new sources of livelihood or income. In general, the search for new sources of livelihood or income is very dependent on the forest, which is then encroached upon, this is forced to be done because of the lack of education and environmental awareness of the Semendo tribe in ancient times. The mayorat inheritance system in the Semendo traditional community in Palembang City today is a mayorat system that only delegates responsibility, namely responsibility for the inheritance of deceased parents to the eldest female (tunggu tubang).

Internalization of Cultural and Religious Values in Parenting

Mothers actively instill cultural and religious values through habituation, discussion, and role model. Values such as "besingkuh" (having noble morals), "bemalu" (a sense of shame in committing despicable acts), and "beteku" (mutual cooperation) are not only taught verbally but also practiced in household life. Khatulistiwa news (July, 2020) published the adab of the semendo/semende people, namely, "beganti" means being responsive, sensitive, alert, ready to defend one's family, relatives, property, and life in accordance with religious commands, protecting oneself and one's family from all kinds of external threats and challenges. "Bepatian" means having noble ideals, living within a pious plan, maintaining the dignity of one's family, religion, and tribe, having a passionate work ethic, and having the spirit of a heroic example in justice. Besindat is a form of etiquette in social interactions that prioritizes nobility, people who know the boundaries, who can distinguish between right and wrong, and behave correctly towards: old and young, big and small, male and female, husband and wife, in-laws and daughters-in-law, grandmothers and grandchildren, parents and children, older and younger siblings, teachers and students, imams and congregations, kings and people, merajeh and children, etc. Bemalu, meaning having a sense of shame is part of faith. Besingkuh is a rule in social interactions between men and women, both in conversation or in the way they act and do things. Both in their own families and with the outside community, the function of this Singkuh is to respect the dignity and self-esteem of men and women. With the existence of singkuh, free actions between young people can be avoided. Besundi is a continuation of the character of besingkuh in a higher level, namely in the example of parents, religious leaders and traditional leaders. Behaving as an example.

The Islamic parenting approach emphasizes honesty (siddiq) and responsibility (amanah), which align with Semendo values and need to be taught from an early age through role models. Evitasari [9] highlighted that the Tunggu Tubang tradition of the Semendo community contains Islamic educational values such as Birrul walidain (being kind to parents), Patience and Gratitude, Responsibility, Deliberation, and Maintaining ties of friendship. According to Rahman *et al.*, [19], Islam supports universal values such as justice, compassion, balance, and kinship and mutual

cooperation. These values are often already part of local culture and can be strengthened through a wise approach. Education that integrates Islam with local culture fosters children's adherence to customs and Islamic teachings.

Implementation of Democratic Parenting Patterns

The study found that subjects implemented a democratic parenting style, characterized by open communication, non-imposition of will, and giving children responsible freedom. Children were given space to choose their own educational paths with guidance and support from their mothers. This aligns with Baumrind's [3] parenting theory, where authoritative/democratic parenting is associated with good academic outcomes. Authoritative parenting is associated with reasonable control, open communication, and support, resulting in children with good social skills and academic achievement. Steinberg *et al.*, [23] showed that authoritative parenting is positively related to academic achievement, learning motivation, and psychological well-being of adolescents. Wasikin [26] stated that children imitate the values of their parents through observing their daily behavior, demonstrating the role of mothers as primary role models in instilling cultural and spiritual values.

Full Support for Children's Education

The subject provided learning facilities, accompanied the child, and used motivational strategies such as rewards and emotional support. This strategy has been proven to encourage children to achieve academic achievement, as evidenced by the success of the mother's children in completing their education up to the master's level. According to Fan and Chen [10], parental involvement, which includes providing learning facilities, mentoring, and emotional support, has a significant positive relationship with children's academic achievement. Parental support can also take the form of rewards as a form of appreciation. Wentzel [27] explains that appropriate rewards (e.g., recognition or symbolic gifts) can motivate students to maintain their academic performance, especially when accompanied by emotional support.

The Relationship Between Culture, Parenting Styles, and Academic Achievement

There is a clear link between Semendo cultural values internalized in parenting and children's academic success. Semendo values such as hard work, discipline, and responsibility, taught from an early age, have been shown to significantly support children's academic achievement. Duck [6] explains that character formation through values such as hard work, discipline, and responsibility is an important foundation for academic success. Duckworth *et al.*, [7] demonstrated that grit (a combination of hard work and perseverance) is a significant predictor of academic success.

Research findings indicate that Semendo cultural values serve as a strong foundation for maternal parenting. This aligns with Hofstede's [11] view that culture influences thought patterns, decision-making, and behavior within the family. Internalization of values through role models and communication also aligns with the concept of character education. The Tunggu Tubang tradition contains Islamic educational values such as birrul walidain, responsibility, and mutual cooperation, which can support children's character development [9]. The democratic parenting style supports children's academic achievement, in line with Baumrind's [3] theory and Steinberg *et al.*'s [23] research, which confirmed a positive relationship between democratic parenting, learning motivation, and psychological well-being. The educational support provided by mothers, both academic and emotional, reinforces Fan and Chen's [10] findings that parental involvement

contributes significantly to children's achievement. Democratic parenting also fosters high learning motivation in students [28]. Providing appropriate rewards can be an effective motivational driver when accompanied by emotional support [27].

Interpersonal Acceptance-Rejection Theory (IPARTheory) identifies four universal parenting patterns that influence child well-being: warmth/affection, hostility/disregard, neglect, and undifferentiated rejection [20]. Semendo's mother's parenting style demonstrated warmth (through modeling and open communication) and little to no rejection/hostility—thus, consistent with IPARTheory, which posits that warmth is positively correlated with child flourishing. Longitudinal, multinational studies also demonstrate that parental warmth consistently promotes child well-being, while hostility, rejection, and neglect are detrimental—and this holds across cultures. Lansford *et al.*, [15] emphasize the importance of normativeness—the extent to which a parenting style is considered “normal” in a given culture—which moderates the impact of parenting on children. In the Semendo culture, values such as discipline, responsibility, and religiosity are quite normative. Thus, the intergenerational transmission of maternal parenting styles (G1 to G2), and their positive effects on children's flourishing (G3), is likely stronger and more consistent.

Ruth K. Chao presents the idea that Asian parenting styles (e.g., Chinese) often considered authoritarian are actually imbued with affection and training goals, and are therefore more accurately categorized as culturally distinct forms of authoritativeness. Semendo's authoritative, nurturing, and loving parenting style aligns with Chao's view that a “tough” approach is sometimes disguised as cultural intimacy and a deep educational intention. Annette Lareau's concerted cultivation model depicts urban, middle-class parents actively shaping their children through school involvement, extracurricular organizations, and theatrical and verbal communication. In contrast to this model, Semendo's mother emphasizes internalizing cultural values through role models and daily practices, rather than formal activities. However, both emphasize parental involvement and the development of children's character/cognition—simply with different approaches and cultural contexts.

In individualistic societies, parents tend to encourage children to express emotions for self-development. Conversely, in collectivist cultures (such as Asian or perhaps Semendo cultures), parenting emphasizes emotional control to maintain social harmony. Semendo mothers' parenting styles—which emphasize discipline and responsibility for family harmony—align with this collectivist approach to emotional regulation, supporting children's social adaptation to community norms. Furthermore, the instilling of the values of hard work, discipline, and responsibility from an early age reflects the concept of grit [7] as a predictor of academic success. Thus, Semendo culture not only shapes parenting patterns but also serves as a source of learning ethics that foster children's academic success. Theoretically, these findings support Bronfenbrenner's view that the microsystem (family) and mesosystem (local culture) play a crucial role in child development. In this context, Semendo culture not only shapes parents' value frameworks but also serves as a source of effective parenting strategies to support children's academic success.

4. Conclusions

This study found that Semendo culture plays a fundamental role in shaping the parenting patterns implemented by mothers, which in turn contribute significantly to children's academic success. Traditional values such as *Tunggu tubang* (waiting tubang), honesty (*kujur*), responsibility, religiosity, discipline, and moral values such as *besingkuh* (being ashamed), *bemalu* (being ashamed), and *beteku* (being humble) are internalized through habituation, role models, and democratic communication. The parenting style used is democratic (authoritative parenting), characterized by

open communication, granting responsible freedom, and full support for children's education through learning facilities, mentoring, and motivational strategies.

The significance of these findings lies in their contribution to enriching understanding of the relationship between local culture and effective parenting practices. This research demonstrates that cultural values integrated with Islamic educational principles can provide a strong foundation for shaping children's character, learning ethic, and motivation to achieve academic success. These findings also support Bronfenbrenner's ecological developmental theory, Hofstede's cultural concept, and Baumrind's parenting theory regarding the positive impact of democratic parenting.

However, this study has several limitations. First, the focus on a single subject makes the findings difficult to generalize broadly to the entire Semendo community or other ethnic groups. Second, the data were obtained from a qualitative perspective without quantitative measurements that could provide objective validation of children's academic achievement. Third, this study did not compare parenting practices across ethnic groups with differing value systems.

Suggestions for further research include involving more participants from Semendo cultural backgrounds to gain a general overview of the pattern, integrating quantitative methods to statistically measure the relationship between culture-based parenting and academic achievement, conducting comparative studies across local cultures in Indonesia to broaden insights into the effectiveness of traditional value-based parenting, and exploring the role of external factors such as the school and community environment in strengthening the impact of culture-based parenting. Thus, this study emphasizes the importance of preserving and integrating local cultural values into modern parenting practices to support children's educational success, while maintaining the cultural identity of the community.

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