

Research Article

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Early Childhood Education: Manjujai as an Early Childhood Care Practice in Minangkabau

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Abstract

Background/purpose. This study investigates *manjujai*, a traditional Minangkabau parenting practice, as a culturally embedded method of early childhood care and education. The research aims to uncover the meaning and function of *manjujai*—specifically its role in transmitting cultural values, historical narratives, and emotional bonding between mothers and children. It responds to the need for culturally relevant parenting approaches within the Minangkabau society in Padang, West Sumatra.

Materials/methods. The research employed a qualitative case in the working area of Puskesmas Belimbing, Kuranji District, Padang. Data collection techniques included participant observation, in-depth interviews with six mothers practicing *manjujai*, two supporting informants, and two key informants, as well as documentation and literature analysis. The researcher acted as a participant-as-observer, observing *manjujai* before, during, and after sessions.

Results. Findings show that *manjujai* functions not only to strengthen mother-child bonding but also to transmit knowledge, cultural identity, and historical awareness. Mothers prepare for *manjujai* by revisiting ancestral narratives and engaging with elders, integrating *tambo* into the caregiving process. Children aged 4–6 are introduced to their identity as *urang Minang* through playful storytelling and singing (*badendang*), enhancing both emotional connection and cognitive development.

Conclusion. *Manjujai* serves as an effective and culturally rich form of early childhood parenting within Minangkabau society. It not only strengthens the emotional bond between mother and child but also acts as a medium for transmitting local knowledge, oral traditions, and cultural identity. The findings suggest that *manjujai* contributes significantly to the cognitive and emotional development of children through familiar and meaningful storytelling practices, making it a valuable tradition to preserve and integrate into modern parenting approaches.



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1. Introduction

Parenting can be understood as the application of a series of decisions about the socialization of children, the things parents will do to shape children into responsible individuals who are part of the community. Culture is one of the factors that influences the form of child-rearing (Dayakisni & Yuniardi, 2012). Parenting can also be defined as what parents will do when faced with a child experiencing emotional problems, such as crying, being aggressive, lying, or experiencing difficulties at school (Berns et al., 2012). Based on this, the foundation of parenting for children is largely taken over by the role of the mother. The parenting carried out by the mother is a psychosocial parenting pattern in the form of providing stimulation that will influence the child's development. Psychosocial stimulation is a series of stimulating activities (sight, speech, hearing, touch) that come from the child's environment and aim to help the child reach an optimal level of development. Bradley states that psychosocial parenting includes emotional reactions, positive encouragement, a comfortable atmosphere, and affection shown by parents, as well as facilities for growth and learning. Providing psychosocial stimulation to children during parenting can improve their motor, cognitive, socio-emotional, and moral/character development (We, A. Y., dan Fauziah, 2020).

The developmental psychology expert Erikson focused on psychosocial development, which consists of eight stages. In early childhood, Erikson's theory has three stages: trust vs. mistrust, autonomy vs. shame and doubt, and initiative vs. guilt (We, A. Y., dan Fauziah, 2020). Armed with self-confidence and in line with physical, cognitive, and language development, children begin to explore their environment, thus experiencing freedom. Along with this, the second stage crisis also develops within the child. This crisis is marked by the beginning of the development of feelings of shame in the child. This feeling of shame is the beginning of early childhood sensitivity to what is wrong and what is right. Young children also learn from how others respond to their emotions. Social-emotional skills are closely related to a child's family, cultural background, and early experiences, ethnicity, and socioeconomic status, where children learn by interacting and forming relationships with family members, school, and their community (Mansur, Purwasetiawatik,, dan Rakhmat, 2021). This reinforces the idea that stimulation is very much needed by children, especially when they are in their early years. Chamidah (2012) mentions that young children who receive directed stimulation will develop faster than children who receive less or no stimulation.

Thus, it can be explained that the parenting provided by mothers to young children involves affection, comfort, and can encourage the child's growth and development according to their age stage. In early childhood parenting in the Minangkabau community, known as *manjujai*, forms of psychosocial stimulation are found to be given to children, as it involves a series of stimulating activities including sight, speech, hearing, and touch (Helmizar, Gafar, Sawirman, dan Rahmy, 2021). *Manjujai* is one form of positive activity in the overall growth and development of children. *Manjujai* activities support children's physical and emotional development.

The purpose of *manjujai* as a form of early childhood care in the Minangkabau community involves various aspects, including: creating a safe and comfortable environment for children to grow and develop, teaching religious, moral, and ethical values, and creating a bond between children and mothers. This process will later bring children's growth and development, consciously or unconsciously adopting the values and norms that exist in *manjujai* activities. Furthermore, in internalization, children become more accustomed to and accept moral messages in the form of songs/chants; in fact, the songs/chants have a meaning that is inseparable from the child's identity as a cultural heir.

2. Literature Review

The definition of *Manujai* / *Mandjoedjai* is found in the *Woorden Boek "Minangkabausc – Maleisch – Nederlandsch"* edited by J.L. Van Der (Toorn, 1981) :

Djoedjai-Mandjoedjai: uitlokken ; iets doen, met het doel, dat een ander ook iets doen zal ; b.v. iets doen, om een ander aan het lachen te maken

Djoedjai-Mandjoedjai: to provoke; to do something with the intention that another person will also do something; for example, doing something to make another person laugh.

In line with the definition above, *Manujai* is an activity that stimulates the development of early childhood through singing, body movements, facial expressions, and words. *Manujai* is a form of communication between a mother and child that provides comfort. Interestingly, the mother uses her native language (the language of emotions) to *manujai* the child, which enhances the bonding between the mother and child (Syahrul et al., 2023). The *Manujai* activity is commonly performed by mothers in the Minangkabau community to lull their children to sleep, comfort children who are sad or crying, and even engage them in play, singing, and storytelling. *Manujai* can enhance the child's motor skills (Helmizar, Gafar, Sawirman,, dan Rahmy, 2022).

According to the Chairperson of *Bundo Kanduang* of West Sumatra Province, Puti Reno Raudha Thaib, *manujai* is one form of local wisdom in Minangkabau culture—a parenting pattern used to educate children (Thaib, 2017). According to Helmizar, *manujai*, which is carried out in a directed manner, can stimulate 4 aspects of early childhood development, namely: language and learning skills, social and emotional skills, body movement skills (gross motor skills), and hand movements (fine motor skills) (Helmizar, Gafar, Sawirman, S., dan Rahmy, 2022). According to Article 28, Paragraph 1 of the National Education System Law No. 20/2003, the early childhood age range is 0-6 years. Therefore, *Manujai* is carried out on children aged 0-6 years and takes place during every opportunity to interact with the child, such as breastfeeding, feeding, bathing, putting to sleep, and during playtime. This ensures that the child's growth and development are continuously optimized.

2.1. The Theory of Learning Cultures and Teaching Cultures by Margaret Mead

Mead's view on "learning culture" makes it very possible for a child to "capture" the cultural heritage from their parents, so that the parents make a "conscious" effort to transfer it, and likewise, a conscious effort by the child to follow it and eventually pass it on to the next generation (Fleet, 2016). The author's research on "When *Manujai* is Applied in Early Childhood Parenting Practices in Minangkabau" can be further understood through the theory of Learning Cultures and Teaching Cultures proposed by Margaret Mead (Margaret Mead, 1980). This is because *manujai* serves as a medium for learning for young children in the education of value internalization, where the mother engages in communication with the child, participates in play, understands the facial expressions of the mother while *interacting with* the child, and appreciates the child's responses.

All of these activities foster bonding between the mother and child through interactions such as songs, stories, lullabies, or rhymes filled with moral values. Furthermore, *manujai* can stimulate physical, motor, cognitive, and social development in early childhood. Through this theory, Mead explains that *learning cultures* take place throughout a person's life in the form of daily activities from childhood to adulthood. In this process, there is a transmission or transfer of cultural values based on the life experiences of individuals or groups. Furthermore, *teaching cultures* can be found in sociocultural education delivered effectively. *Learning cultures* and *teaching cultures* occur simultaneously. This means that the existence of *learning cultures* is part of *teaching cultures*, and the occurrence of *teaching cultures* is also part of *learning cultures*. Therefore, this theory can be used as a lens to examine *manujai* as an early childhood parenting practice in Minangkabau.

2.2. Masyarakat Minangkabau

According to Joselin, Minangkabau, or Minang for short, refers to a cultural and geographical entity characterized by the use of language, customs that follow a matrilineal kinship system, and an Islamic religious identity (Savory, Joselin, dan Walton, 1960). The Minang language has a Malay accent, which is quite similar to the language of its neighbor, Malaysia. Geographically, Minangkabau covers the mainland of West Sumatra, part of the Riau mainland, the northern part of Bengkulu, the western part of Jambi, the west coast of North Sumatra, the southwest of Aceh, and Negeri Sembilan in Malaysia. This region is surrounded by hills and mountains, making the land fertile and agriculture the main livelihood of its people. In addition to fertile land, Minangkabau is also bordered by the sea and has beautiful lakes, making fishing another significant source of livelihood for the Minangkabau community. Alongside agriculture and marine resources, the Minangkabau people also benefit from mining, including coal, gold, and cement, which also support the local economy. The abundance of agricultural and marine produce has made cooking an important part of their culture. Among the many traditional Minangkabau dishes, *Rendang* is the most famous; it is beloved around the world and has been listed by UNESCO since 2013 (UNESCO, 2013)

Referring to Aveling, in everyday conversation, Minangkabau people are often referred to as "Padang people," referring to the name of the capital city of West Sumatra Province, which is Padang. However, they usually refer to themselves as *urang awak*, which essentially means the same as Minang people. This perception is also common among outsiders, who often assume that all Minangkabau people live in Padang (Kingsbury & Aveling, 2003). In fact, Padang is only one of 19 regencies and cities in West Sumatra, namely: Padang City, Pariaman City, Pariaman Regency, Padang Panjang City, Tanah Datar Regency, Bukittinggi City, Agam Regency, Payakumbuh City, Lima Pulu Kota Regency, West Pasaman Regency, Pasaman Regency, Pesisir Selatan Regency, Solok City, Solok Regency, South Solok Regency, Sawahlunto City, Sijunjung Regency, Dharmasraya Regency, and the Mentawai Islands Regency.

Each regency and city has its own distinct customs and dialects. Moreover, the differences are not only at the city or regency level—within each district, communities have their own unique routines, traditions, and crafts. This can be seen in embroidery activities such as *kerancang* embroidery, which is typical of the people in Bukittinggi, Agam Regency, while weaving is a distinctive craft of Pandai Sikek in Tanah Datar Regency. According to Evers and Ong, the Minangkabau remain the largest matrilineal society in the world (Creed, 2019). The principles of Minangkabau custom are expressed in the phrase *Adat Basandi Syarak, Syarak Basandi Kitabullah* (Custom is based on religious law, and religious law is based on the Qur'an), which means that Minangkabau customs are founded upon Islamic teachings. The meaning of this philosophy is that no one can claim to be Minangkabau without being a follower of Islam (Chițu et al., 2023).

Graves observed that the Minangkabau people are highly prominent in the fields of commerce, the professions, and intellectual pursuits. They are heirs to the long-standing traditions of the Malay and Srivijaya kingdoms, known for their enthusiasm in trade and dynamic nature (Graves, 1981). In addition, one of the most well-known aspects of Minangkabau society is *Merantau*. *Merantau* refers to the Minangkabau tradition of living outside one's hometown. For Minang men, *merantau* is a source of pride, as expressed in the Minangkabau proverb: "*Karatau madang di hulu babuah babungo balun, marantau bujang dahulu di rumah baguno alun*"—an encouragement for young men to venture out before settling at home. In this context, the meaning behind the phrase "*Satinggi-tinggi tabangnyo bangau, baliaknyo ka kubangan juo*" (No matter how high the stork flies, it will return to its pond) should be developed and understood. This expression reminds men who go abroad to always remember their homeland. According to Mochtar Naim, in his dissertation on *merantau*, the term is inherently associated with Minangkabau men (Naim, 1979). Migration is defined as the tradition of leaving one's hometown to seek a better life. Migration contains six main elements,

namely: 1) Leaving one's hometown, 2). Of one's own free will, 3). For a long or short period of time, 4). With the aim of seeking a livelihood, studying or seeking experience, 5). With the intention of returning home, and 6). Migration is defined as a tradition and process of a person with society. According to Tsuyoshi Kato, the Minangkabau people adhere firmly to the patrilineal Islamic religion, but at the same time also adhere to the matrilineal system.

They are educated and entrepreneurial, yet they also maintain traditions that seem "ancient". They like to migrate with high mobility, while still maintaining a strong identity rooted in their homeland (Kato, 2006). Minang identity is seen from the matrilineal identity, where the matrilineal system is a kinship system, and descent is determined from the mother's side (Pollmann, 2015). According to Westenenk, in Minangkabau society, three pillars build and maintain the integrity of culture and customs. They are the ulama, the pandai pandai and the ninik mamak, known as the three-pillar stove. The three complement each other and work together in the same high position. In the democratic and egalitarian Minangkabau society, all community affairs are discussed by these three elements by consensus (Westenenk, 1918).

3. Methodology

This research was conducted using a qualitative approach. The choice of this method is closely related to the research problem and objectives, namely to uncover a deep understanding of *manjujai* as a form of early childhood caregiving in Minangkabau society. To reach such understanding, the researcher selected a qualitative research method because it allows for the opportunity to obtain data or information directly through interaction with informants in a more detailed and thorough manner. This is made possible because the data collection in field research employed techniques such as participant observation, in-depth interviews, and data triangulation with selected informants serving as data sources. The use of the qualitative method in this research is based on the consideration that the researcher highly needs data related to activities, cultural values, and traditional wisdom. This qualitative research process involves crucial efforts such as posing questions systematically, uncovering meaning and processes, and collecting data from informants regarding the application of *kaba*, *tambo*, *pantun*, and *dendang* in *manjujai* within the Minangkabau community (Danandjaya, 2002). In this case, the social functions include serving as a projection system, an educational tool, and early childhood recreation; *manjujai* also functions as a legacy of oral tradition (Santamaria-López & Ruiz, 2023). In this study, to explore the data, the researcher used a case study approach. Sugiyono states that in a case study, the researcher conducts an in-depth exploration of a program, event, process, or activity involving one or more individuals or groups (Ye & Shih, 2020). A case is bounded by time and activity, and the researcher collects detailed data using various data collection procedures over a continuous period (Sugiyono, 2019). Using a case study approach means that the researcher aims to explore information in a holistic, descriptive, and specific manner about "*When Manjujai is Applied in Early Childhood Parenting in Minangkabau Society.*"

Through a case study, specific aspects can be carefully selected and examined in detail, allowing the underlying meaning to be accurately uncovered. In this context, the case study is planned to be conducted in the area or working region of the Belimbing Public Health Center (Puskesmas Belimbing), Kuranji Subdistrict, Padang City, West Sumatra. Through a study conducted by Delima et al. in 2019, titled "*Health Education on Manjujai for Children: Its Effect on Mothers' Knowledge and the Motor Development of Children Aged 12–24 Months,*" it was found that in the working area of the Belimbing Public Health Center (Puskesmas Belimbing), Kuranji Subdistrict, Padang City, West Sumatra, there are mothers who practice *manjujai* with their children. These mothers were guided to actively engage in *manjujai*-based caregiving for early childhood, which was then followed by stages of child growth and development evaluations carried out by the team at Puskesmas Belimbing (Delima, 2019). Based on the data from the study conducted by Delima et al. regarding "*Mothers' Knowledge and the Motor Development of Children,*" it was found that in the working area of

Puskesmas Belimbing, Kuranji Subdistrict, Padang City, West Sumatra, there are mothers who practice manujai with their young children.

This confirms the presence of mothers implementing manujai within the Puskesmas Belimbing's coverage area. Administratively, Padang City consists of 11 subdistricts (kecamatan) and 104 urban villages (kelurahan). There are three manujai mentoring groups located in Sei Sapih, Gunuang Sarik, and Kampuang Tengah. Kampuang Tengah is the most active among these groups and serves as a model for other subdistricts and urban villages in Padang City. It is also located within the working area of Puskesmas Belimbing, Kuranji Subdistrict (Belimbing Health Center Information System, 2023). Therefore, this location was selected as the case site for the research, as it aligns with the research title: "Revisiting the Naming of Minangkabau and the History of Earthquake Disasters in the Practice of Manujai as a Form of Childcare in Minangkabau Society."

The technique for determining informants is purposive sampling. This is a sampling technique that involves making judgments based on the researcher's criteria for selecting samples from the population. In this study, six informants have direct experience practicing manujai with children, two supporting informants, and two key informants. Based on the explanation above, the researcher found alignment with what Margaret Mead has stated — that a child's primary source of learning is their parents, and this learning often takes place through observation. This observational learning process is directly related to Mead's theory of Learning Cultures and Teaching Cultures. Mead emphasized children's ability to "absorb" their culture while playing or assisting with age-appropriate household tasks. Cultural learning, therefore, occurs naturally — through continuous observation, comparison, imitation, repetition, and role-playing — in a manner that is effortless and organic. Mead also highlighted how children's learning interests tend to focus on simple tasks, which, when done repeatedly and consistently, form the foundation of cultural understanding (Margaret Mead, 1980).

According to Mead, it is during such moments that the transmission of knowledge occurs from parents to children. From the explanation above, it can be understood that parents—especially mothers—when engaging in the manujai caregiving practice with young children, are often unknowingly passing on cultural values to their children. Furthermore, the researcher assumes that by using a qualitative research method, there is a greater opportunity to gain a deeper understanding of manujai, including the motives and emotions experienced by the informants. The data obtained in this study take the form of words, attitudes, expressions, and actions performed by the informants, which the researcher seeks to understand holistically through a qualitative approach. This approach allows for a "lens" through which manujai can be examined as a form of early childhood caregiving within Minangkabau society. Through this approach, the researcher conducted participant observation with the research subjects in the field to understand their social world (Creswell, 2014).

Table 1. Key Informants

No	Name	Age	Child's age	Manujai Duration
1	Ms Pi	35	0-4 years old	15-20 minutes
2	Ms Ri	25	4-6 years old	20-25 minutes
3	Ms Ra	35	3-6 years old	15-20 minutes
4	Ms Ea	33	3-6 years old	10-15 minutes
5	Ms Yi	26	3-5 years old	10-15 minutes
6	Ms Ma	33	3-6 years old	10-15 minutes

Table 2. Supporting Informants

No	Name	Age	Informant Category
1	Ms Dr. Hr, KM, M.Biomed	50 years old	Education Practitioner
2	Mr Dr. MRN, Lc.,MA	53 years old	Education Practitioner
3	S	39 years old	Health Practitioner
4	Ms Da, M.Kes	55 years old	Education Practitioner

3.1. Data Collection Techniques

Data collection techniques are considered a strategic step in a research study, as they serve the primary purpose of obtaining data (Sugiyono, 2019). There are several data collection techniques commonly used in qualitative research, including observation, interviews, and documentation. Below is a detailed explanation of each:

3.1.1. Observation

Observation is an essential and necessary process for the development of knowledge (Lincoln, 2009). In practice, observation not only serves as the earliest and most fundamental technique in research, but it is also the most frequently used technique in participant observation, research design, interviews, and Focus Group Discussions (FGDs). In this study, the researcher acted as a participant as observer—an observer who is part of the group being studied (in this case, mothers who practice *manujai* with their children), while still maintaining boundaries and avoiding deep involvement in the activities of the observed group. The research was conducted before *manujai* activities began, during the sessions, and after they ended. This study was carried out intensively from early February 2023 to the end of June 2023.

3.1.2. In-Depth Interview

Interview is a communication or interaction process between researchers and informants as research subjects by conducting questions and answers to collect information related to the form of early childhood care. In this study, researchers employed in-depth interview techniques, which involve directly engaging with informants to gather detailed information. This approach aims to analyze *manujai* as a form of early childhood care within the Minangkabau community in Padang City, West Sumatra. Interviews can be conducted with mothers (informants with children aged 0-6 years) before and after they have left their children. This aims to ensure that the *manujai* process does not interfere with the bonding between mothers and early childhood children (Saglam et al., 2023). The questions asked of informants and discussed among informants include: how do mothers implement *manujai* as a parenting practice in the education of children of this age?, what methods do mothers use when implementing *manujai* in early childhood? Are there any obstacles when accompanying early childhood children? How do mothers feel when accompanying early childhood children? How do mothers feel when they have not accompanied their early childhood children that day? How do early childhood children respond to their mothers when accompanying them? How long does the interaction last?

3.1.3. Focus Group Discussion (FGD)

FGD was conducted with a group of mothers who foster early childhood as informants obtained through observation and interviews, to establish openness, trust, and understand the perceptions, attitudes, and variety of experiences possessed by informants, thus enabling researchers and

informants to discuss intensively about very specific and constructive issues with informants. These namely groups of mothers foster early childhood. The diversity of experiences of fostering, as described by informants in the FGD session, is expected to enrich the data findings of researchers in the field and provide a space for exchanging ideas among mothers who foster their children.

3.1.4. Documentation

Documentation in this study is used to collect various information and data in the form of photos and recordings during the research process of *manjujai* as a form of child care in the Minangkabau community in Padang City. Then it explains that documentation is data in the form of notes, transcripts, books, newspapers, magazines, agendas and so on that are related to research (Suharsimi, 2006). Interview guidelines were used by researchers at the research location so that data could be obtained accurately. Then, data on the number of children aged 0-6 years who received the form of *manjujai* care were obtained from the Kampung Tengah Health Post, Kuranji District, Padang City, West Sumatra.

3.1.5. Data Collection Instruments

1. Interview Guide:

This instrument is a list of open-ended questions that are semi-structured or unstructured. Used in in-depth interviews. (1) How did you feel as a mum when you *manjujai* your child for the first time? (2) Were there any obstacles when you *manjujai* your child? (3) How did your child respond during the *manjujai* activity?

2. Observation Checklist or Field Notes:

Used to record behaviour, interactions, or events in a natural context. (1) Forms of social interaction (co-operation, play) (2) Emotional reactions (laughter, curiosity) (3) Use of space

3. Documentation (Documents and Artifacts):

(1) Researchers collect and analyse relevant documents (2) Past stories from elders (3) Historical photographs

4. Daily Journal or Ethnographic Notes:

Informants are asked to record their experiences, feelings, or activities in a certain period. (1) Record the mother's daily activities in doing *manjujai*. (2) Write personal reflections every night (3) Describe the interaction with her child

5. Focus Group Discussion (FGD) Guide:

A guide for focus group discussions that explore collective views on an issue. Trigger questions: (1) What do you think about your children's response to the *manjujai*? (2) How does this *manjujai* activity affect the closeness between you and your child?

3.2. Data Analysis Techniques

This research is a descriptive study, with more descriptive nature from the results of interviews with selected informants and from the results of documentation. The data that has been obtained, both primary data and secondary data, are analyzed qualitatively and described in descriptive form. Data analysis is "the process of arranging the sequence of data, organizing it into a pattern, category and basic description". This definition provides an overview of how important the position of data analysis is in terms of research objectives. The steps taken in this data analysis are data reduction, data display, and data verification. This data reduction process begins at the start of data collection and involves sorting, classifying, and adding necessary data. At this stage, the researcher initially sorts the data according to the data category. Similar data is collected in one group so that a

comprehensive understanding of the data group can be obtained. In addition, the researcher seeks to gather more relevant data to complete the analysis and eliminate less pertinent information about Manjujai. Data display is a step taken by researchers to present data in a narrative form, according to its pattern and classification, so that complete and clear information can be obtained from the focus of research on manjujai as a form of early childhood care in the Minangkabau community. In this data display, researchers aim to present and explain data systematically, comprehensively, and clearly for each group or classification of research focus, enabling the understanding of the meaning within each focus group of the research.

Meanwhile, data verification is a step taken by researchers to re-check the data that has been presented comprehensively regarding manjujai as a form of early childhood care in the Minangkabau community and ultimately formulate a brief and clear conclusion on the results of the research. With this qualitative description, it is hoped that it can provide comprehensive information and can be accounted for in the focus of the study in the research, namely, analyzing how manjujai is a form of early childhood care in the Minangkabau community.

3.3. Data Validity and Reliability

In order to guarantee the results of data processing at the qualitative stage, data validity is carried out by referring to credibility standards through triangulation techniques. This is done so that the research results have a high level of trust in accordance with the facts in the field. The data obtained is compared and tested using multiple data collection techniques and cross-referenced with other data. In data triangulation, data generated from interviews is compared with observation results. Likewise, primary data collection is also compared with secondary data. Likewise, secondary data is also compared with primary data. As for the reliability of qualitative data, it is carried out by referring to three aspects, namely; 1) stability (consistency), meaning that measurements are carried out repeatedly so that they provide the same results, 2) accuracy or precision of the object being studied, and 3) homogeneity, where the main elements of the research are closely related to each other and contribute to a complete understanding of the main problem being studied (Bungin, 2001)

4. Results

Through *manjujai*, a mother not only strengthens her emotional bond with her young child, but also enhances both her own and her child's intellectual development. Ideally, *manjujai* is performed spontaneously, but there are times when a mother must prepare herself beforehand. This preparation may include recalling historical events, consulting with elders (such as asking her own mother or grandmother, referred to as *anduang*), or enriching her knowledge through reading. Today, access to a wide range of reference materials makes this process easier and more varied. *Manjujai*, which incorporates historical storytelling, is typically introduced to children aged 4 to 6 years. At this age, children begin to learn that they are *urang Minang* (Minangkabau people), and this is where the mother's role in *manjujai* becomes crucial in helping the child understand the origin of the name "Minangkabau." This *manjujai* activity usually takes place during the daytime, after the child has had lunch and before naptime. It is commonly done on weekends, as the time is more flexible. In this activity, mothers often begin by asking the child's name and origin in the form of *badendang* (a traditional singing or chanting style).

Oii sayang., anak gadih/bujang si a ko, nak?

Si a namo ibu jo ayahnya, nak?

Rancak/gagah bana awak ko, nak

Lai tantu sia datuaknyo, nak?

Apo sukunyo nak?

Oh dear... little girl/little boy, who is this, my child?

What are your mother's and father's names, my child?

You are so beautiful/handsome, my child.

Do you know who your *datuk* (grandfather) is, my child?

What is your ethnic group, my child?

After beginning with that *dendang* (traditional chant), the informant will then proceed to *manjujai* by telling the story of the origin of the name "Minangkabau."

4.1. Manjujai About the Origin of the Name Minangkabau

The story of the origin and past events that occurred in Minangkabau is called Tambo. According to Navis, Tambo comes from Sanskrit, *tambay* or *tambe*, which means: the beginning or beginning of the origin of something. Tambo is one of the very important cultural heritages of Minangkabau. Tambo is a story that is conveyed orally by *tukang kaba*, namely people who go around telling stories about something from one nagari to another. Tambo is categorized into two types: *tambo alam*, which recounts the origin of the ancestors and the Minangkabau kingdom, and *tambo adat*, which details the customs, systems, and rules of the Minangkabau government in the past (Navis, 1984). One of the efforts to help children understand the history of the Minangkabau name is through *manjujai*. As conveyed by one of the informants about the origin of the name Minangkabau, the mother will *manjujai* her child by starting the story of two *datuk* or *datuak* in Minangkabau, namely: *Datuk Ketumanggungan* and *Datuk Perpatih nan Sabatang*. *Datuk Katumanggungan* is the title of one of the children of King Sri Maharaja Diraja, the compiler of Minangkabau customs. The customary system compiled by *Datuak Katumanggungan* is known as *Lareh Koto Piliang*. Different from *Datuak Perpatih Nan Sebatang*, he compiled a customary system known as *Lareh Bodi Caniago*.

Based on the informant's explanation, the following flow of early childhood *manjujai* about the history of Minangkabau names begins with the arrival of an army led by *Anggang* (a name with a vague name, described by sarcasm as an animal) from the sea who wanted to conquer the two *datuaks*. Seeing the strength of the army, the two *datuaks* agreed to fight the strong army with trickery. So the trick that was planned was to pit the buffaloes. Whichever side's buffalo won, then that side was the winner. The proposal was accepted by the incoming troops. On the long-awaited day, the enemy brought a very large buffalo, the distance between the two ends of the trunk was four fathoms. This condition made the two grandfathers realize that there was no buffalo to match it. Furthermore, *Cati Bilang Pandai* (the name of a legendary figure who is often referred to as a wise man in Tambo Minangkabau) suggested that the large buffalo be fought with a suckling buffalo calf. Before the buffalo calf is released into the arena, the calf does not suckle from its mother for several days. A pointed piece of iron is tied to its nose. The iron is called *Minang*. At a predetermined time, the enemy released its large buffalo into the arena. Then the buffalo calf that had been prepared by the two grandfathers was also released into the arena. When the buffalo calf saw the big buffalo in the arena, it ran towards the big buffalo which it thought was its mother. The starving buffalo calf immediately ran and butted into the belly of the big buffalo to suckle its mother, which pierced the belly of the big buffalo. He ran away in pain, then in a village *Simpuruik* (unraveled) his stomach contents. The village was then named *Simpuruik*. However, the big buffalo kept running and reached another village, where it collapsed and died. The people took the buffalo's skin, and the village was named *Sijangek* (*Jangek*=skin). Since the victory, the place of the arena became a village named

Minangkabau. This is the story of the origin of the name Minangkabau based on the tambo. Based on the explanation from when the mother *manjujai* her child, early childhood looks enthusiastic listening step by step this storyline. Especially when the mother occasionally *manjujai* by imitating the sound of a buffalo. During this *manjujai* process, the bonding between mother and child feels warm and close, and the value of historical education is also obtained by early childhood.

4.2. Early Childhood Education Through Manjujai about Earthquakes as Disaster Mitigation

The earthquake that occurred off the coast of West Sumatra on September 30, 2009, at 17:16:10, with a magnitude of 7.6 on the Richter Scale caused massive damage and left deep trauma for the people of Padang, West Sumatra. According to data from the Disaster Management (Sakorlak), a total of 6,234 people died as a result of this earthquake spread across 3 cities and 4 regencies in West Sumatra, 1,214 people were seriously injured, 1,688 people were slightly injured, 343 people were missing. Meanwhile, 135,448 houses were severely damaged, 65,380 houses were moderately damaged, and 78,604 houses were lightly damaged (<https://www.padang.go.id/>, 2019)

The community's memory of the earthquake 14 years ago is still strong. It was found from informants that the 2009 earthquake became a history as well as a lesson on 'disaster mitigation' from mothers to early childhood in the form of *manjujai*. This education on earthquakes is also taught by mothers to children during *manjujai*. According to the informant, the right age for children to *manjujai* about earthquakes starts from the age of 3, because Padang is a frequent earthquake area, so children are given the knowledge about earthquakes as early as possible. The informant will *manjujai* about earthquakes when the weather is rainy, so at the same time he introduces natural phenomena or he deliberately chooses to *manjujai* about earthquakes. The informant explained that we must remain calm when an earthquake occurs, if possible, immediately leave the house and look for a place of height. The informant also describes the atmosphere of an earthquake to his child with a serious face, while demonstrating people running around shouting "gampo..gampo..gampo" (earthquake..earthquake..earthquake) and these sounds will echo each other as if signaling that people must immediately save themselves. The following is a rhyme about earthquake mitigation based on experience in the memory of the 2009 earthquake

Pai ka kadai mambali tali

Tali dibali surang diri

Kok tibo gampo bumi

Lakeh lari cari tampek nan tinggi

Go to the stall to buy rope

Rope bought alone

If an earthquake comes

Quickly run to find a high place

Jikok bumi taraso baroyak

Raso cameh ka ma badan ka di baok

Usah takuik usahlah cameh

Ancak batanang badoa ka Allah

If the earth feels shaky

Feeling anxious about where this body will be saved

Do not be afraid, do not worry

It is better to stay calm and pray for protection from Allah

Pantai Padang taduah jo awan

Indak pueh mato mamandang

angkek minuman jo makanan

baok sarato mangungsi jo tas sandang

Padang Beach is shaded by clouds

Can't get enough of the view

Pick up drinks and food (which have been specially provided)

Take refuge with a backpack

According to the informant, the pantun above “teaches” the memory of the earthquake in September 2009 to be prepared and not to panic in the face of an earthquake. This can be seen from the advice to evacuate to a high altitude because it was feared that after the earthquake, tsunami waves would follow. Some supplies for evacuation were also prepared in special bags. By preparing for disaster response, the community will be better prepared in the event of an aftershock or tsunami. After an earthquake occurs, the community is also made aware of a change/post-earthquake or disaster, it can be seen from the rhyme below:

Sakali aia gadang, sakali tapian barubah

Sakali musim batuka, sakali caro baganti

The meaning of the saying is that in life there is always change, nothing is fixed, and as humans we must be able to adapt to these changes in order to survive. Although after the earthquake everything was devastated, but humans must immediately rise, rest assured that God will help His servants who are in trouble. The effort to rise from this test is strengthened by prayer and surrender to Allah Subhanahu wa ta'ala. The mandate to surrender to Allah is found in the rhyme conveyed by the informant when manjujai his child, and according to him manjujai with this theme is suitable for children starting from the age of 3 years;

Laka jo dulang di dalam lubuak

Pandan baduri malendo sawah

Mako aka hilang paham tatumbuak

Basarah diri kapado Allah

This rhyme means that if you encounter great difficulties in life, after making efforts and praying, the best way out is “Basarah diri kapado Allah”. Do not despair, or resort to doing harmful things, let

alone commit suicide. Remember Allah, the Almighty God through dhikr and pray to Him. The decision is in the hands of Allah. Humans can only plan and try. If Allah wills it, anything can happen. As humans, do not oppose His will. Then continue with the rhyme below:

Indaklah dapek sarimpang padi

Batuang yo dibalah kaparaku

Indaklah dapek bak kandak hati

Kandak Allah-lah nan balaku

This rhyme indicates how great the power of Allah Subhanahu wa ta'ala is. Humans cannot do whatever they want, because everything in the heavens and the earth is created and under the power of Allah Subhanahu wa ta'ala. Humans can only plan and make efforts, the results are determined by Allah Subhanahu wa ta'ala. This rhyme also indirectly contains a message that humans always remember Allah Subhanahu wa ta'ala in any condition. Whatever humans do is because of Allah Subhanahu wa ta'ala. Whatever humans do, is always seen by Allah Subhanahu wa ta'ala, and whatever will happen is by the will of Allah Subhanahu wa ta'ala.

5. Discussion

5.1. Moral and Ethical Education Values

One of the moral and ethical education values in *Manjujai* is honesty. Children are taught to always tell the truth and not lie, as found in the traditional advice: "*Kato nan ampek, kato nan bana, kato nan bakato, kato nan patuik, jo kato nan aluih*" (There are four kinds of words: the right word, the reasonable word, the proper word, and the gentle word). (Hendrizar et al., 2022). This expression not only teaches children to speak honestly, but also instills the value of wisdom in communication from an early age. Next is the value of responsibility. Children are introduced to the consequences of their actions, both to themselves and the environment. Through stories and advice in *kaba* and *tambo*, they learn that every action has consequences, so it is important to think before acting and be responsible for the results. The values of gotong royong and caring are also an important part of ethical education. Through folktales that are full of cooperation between characters, early childhood is taught the importance of togetherness, helping each other and living in harmony in society. This strengthens children's social character and fosters empathy for others.

Politeness and manners are also a major concern. *Pituah* and traditional rhymes are used to instill the importance of respecting parents, *ninik mamak*, teachers and fellow community members. Children are taught to be polite, not rude, and show respect in their daily speech and behavior. This shapes the character of children who have noble character, in accordance with the Minangkabau philosophy that upholds ethical values in social life. Minangkabau oral traditions such as *kaba*, *tambo*, *pantun*, and *gurindam* contain various socio-cultural values that are passed down from generation to generation as part of the early childhood care process (Rahayu & Herwina, 2022). This tradition is not only for entertainment, but also as an educational tool to shape children's character and identity from an early age. Kinship System and Social Roles - Children are introduced to the typical matrilineal kinship system in Minangkabau (Lestari et al., 2023). Through folktales, children understand the importance of the role of *mamak* (maternal uncle), *bundo kanduang*, and the relationship between the *kaum* and *suku*. This builds a sense of belonging to the community as well as appreciating the role of each member of the extended family (Asifa, 2021). Cultural Identity and Pride - Oral traditions serve as a medium to introduce the history and greatness of Minangkabau culture (Lange et al., 2019).

Children learn about the origins of the *nagari*, traditional leaders, and noble values such as courage, justice and deliberation (Garcia et al., 2020). This builds pride in their identity as *urang*

Minang. Values of Deliberation and Democracy - In traditional stories, the values of deliberation and consensus are taught as a way of solving problems collectively (Dong et al., 2023). Phrases such as "*bulek aie karano pambuluah, bulek kato karano mufakaik*" become the basis in shaping the character of children who are open to the opinions of others and able to live in a democratic community. Appreciation of Art and Aesthetics - *Pantun, dendang, and gurindam* used in parenting also foster children's appreciation for the art of oral literature (Novianti et al., 2023). Beautiful rhythms and language teach children to love art, and train their sensitivity and creativity from an early age. Strengthening the Value of Gotong Royong and Social Solidarity - In various folk tales, it is described how people help each other in difficult situations (Han et al., 2023). The values of *sakato, sabatang taruih* (in agreement and in line) are instilled to foster a sense of togetherness, empathy and social responsibility in children. These findings support Mead's (1934) concept of cultural learning, which emphasizes that values and social knowledge are acquired through everyday interactions, particularly within the family unit. In the context of *manujai*, the mothers' storytelling practices serve not only as bedtime routines but also as meaningful educational processes rooted in Minangkabau tradition (Duncan et al., 2009). This contrasts with studies such as Duncan et al. (2009), which predominantly emphasize formal early childhood education in institutional settings (Duncan et al., 2009). Unlike structured curricular programs, *manujai* operates within the intimate setting of the home, offering children cultural narratives embedded in emotional bonding. Moreover, the adaptation of *manujai* into digital e-comics aligns with the growing body of research on digital storytelling as an effective pedagogical tool (Putra & Kasmiarno, 2020), demonstrating that indigenous values can be preserved and revitalized through modern technology to meet the needs of today's digitally native generation (Navida et al., 2021).

From the above findings, it is in line with Mead's opinion that parenting is a unique cultural and cultural process, always occurring in a cultural context in society and will differ from one society to another according to their cultural value system (Margaret Mead, 1928). The value system of each culture is different, differentiating the way of parenting and educating children (Linton, 1962). As stated by Goode, the learning that parents apply to their children is based on cultural values. This is found in *manujai* activity, where this activity is full of cultural values that are passed down from generation to generation. This is also in line with Goode, that the habits passed down by everyday parents also stem from cultural values (Goode, 1985).

5.2. Ethical Value in Manujai

Speech Ethics - In early childhood care, *Manujai* emphasizes the importance of using kind and polite words in communication. Children are taught that speech reflects the personality and honor of the family. Therefore, they are educated to avoid harsh words, lying, or hurting others, and prefer soft, friendly, and respectful language. Social Ethics - Traditional values in kaba and tambo teach how to behave in social life. Children are guided to understand the norms that apply in society, such as respecting differences, maintaining order, and contributing to social and traditional activities (Abubakar et al., 2023). This strengthens children's sense of social responsibility and involvement in their community from an early age (Bahdanovich Hanssen & Erina, 2022). Family Ethics - For example, young children are taught how to respect their parents and take responsibility for their family (Duncan et al., 2009). They are also given an understanding of roles within the extended Minangkabau family, including relationships with *mamak*, *bundo kanduang* and tribe members. Thus, children not only understand the social structure of their family, but also the moral values contained in it such as mutual respect, patience, and help (Korostelev et al., 2019). In addition, *Manujai* also contains lessons on the importance of maintaining self-respect and the good name of the family through good behavior (Zhou et al., 2024).

It includes the realization that individual actions impact the image of the family and the community, so children are nurtured to have self-control and think wisely before acting. Speech

Ethics - In early childhood care, Manjulai emphasizes the importance of using language that is polite and does not hurt others (Syahrul et al., 2023). Phrases such as “ulek kato indak manyakiti, karajo indak mambantah” (choose words that do not hurt, work without arguing) become guidelines in instilling politeness values from an early age. Social Ethics - Traditional values conveyed through kaba, tambo and gurindam shape children's social awareness. Children are introduced to the principles of peaceful co-existence, such as not hurting each other, working together, and maintaining the good name of the hometown. This is in line with the Minangkabau principle of “adat basandi syarak, syarak basandi Kitabullah” which makes social ethics part of religious morals. Ethics in the Family - Children are taught to understand their roles and responsibilities within the family environment. Respect for parents, love for siblings, and obedience to the advice of mamak or niniak mamak are key values (Hendrowibowo & Kristanto, 2024). In addition, the value of shame (positive shame) is also instilled as self-control, so that children do not commit despicable acts that can tarnish the honor of the family. Ethics towards Nature and Living Things - In some folktales and traditional advice, children are also introduced to the importance of protecting the environment and living things. For example, in stories about the relationship between humans and nature in the tambo, it is taught that destroying nature means disturbing the balance of life. This forms the basis of the values of sustainability and ecological responsibility.

6. Conclusion

Manjulai is a form of stimulation in the form of songs, poems, or words with good values that are very important to provide stimulation in achieving optimal early childhood development according to age stages. In addition, this study found that manjulai emphasizes aspects of spirituality and social relations through customs that emphasize their religious identity. Where a child is taught to submit and obey customs which contain ethical values to appreciate, respect and be friendly with others and the universe. This is contained in kaba, tambo, pituah, pantun, and dendang when manjulai is performed by the mother, to internalize noble values starting from early childhood. In addition, the implementation of manjulai can be seen in several phenomena, namely manjulai as a means of learning natural disaster mitigation, history and the process of preparedness for things to be faced in the future. The values of early parenting contained in Minangkabau oral traditions such as manjulai, kaba, tambo, and pantun are cultural heritage that is full of educational meaning and character building. This tradition is not just a form of entertainment or a means of communication between generations, but an effective medium of moral, ethical and social learning for children from an early age. Through stories and advice delivered orally, children are introduced to the values of honesty, responsibility, politeness, speaking ethics, as well as the importance of mutual cooperation and respect for others. Furthermore, the socio-cultural values instilled through this tradition help shape children's identity as part of the Minangkabau community that upholds customs, norms, and religious values. This local culture-based nurturing process shows that character education does not always have to be based on the formal system, but can also grow strongly and take root through local wisdom that has been passed down from generation to generation. Therefore, preserving and integrating the values of oral tradition in today's parenting practices is very important in building a generation with character and culture. In addressing the research questions, this study found that manjulai conveys a range of cultural and educational messages rooted in Minangkabau oral tradition. These include moral teachings, disaster preparedness, social roles, and identity formation conveyed through storytelling by mothers to their children. Furthermore, the practice of manjulai has been effectively adapted into digital formats through e-comics, making the transmission of these traditional values more engaging and accessible in the context of early childhood care in the technological era. Oral traditions are an integral part of humanity's cultural heritage that spans the globe, including Minangkabau. The oral tradition contained in this manjulai activity plays an important role in transmitting values, knowledge, and cultural identity. with oral tradition, it can

create the preservation of cultural identity, education, creativity development, and community strengthening, especially in Minangkabau.

7. Limitations of the Study

This study has several limitations. First, it focuses on a single community in Padang City, which may limit the generalizability of the findings to other Minangkabau or Indonesian communities. Second, the study adopts a qualitative case study design with a small number of informants, which provides rich contextual insights but cannot be generalized statistically. Third, the effectiveness of the e-comic was assessed based on perceptions rather than measurable educational outcomes. Future research could expand the participant base, apply mixed methods, or evaluate the impact of e-comics through experimental designs. And this research shows that *manjujai* not only serves to strengthen mother-child bonds, but also to transmit knowledge, cultural identity and historical awareness. Mothers prepare for *manjujai* by revisiting ancestral narratives and engaging with elders, and integrating tambo into the parenting process. Moreover, the narratives can also be adapted in a contemporary way so that children aged 4-6 are introduced to their identity as *urang Minang* through fun tales and songs (*badendang*), which enhance emotional connection and cognitive development.

8. Suggestion

Apart from being a form of communication between generations, Manjujai has a strategic role in the process of internalizing cultural values to children from an early age. In this tradition, children not only listen to stories, but also actively experience the process of character building through warm and meaningful interactions with parents or other family members. Manjujai becomes a safe space for children to ask questions, imitate, and absorb values such as compassion, patience, and respect in a family atmosphere. This process strengthens the emotional attachment between children and caregivers, while enriching children's understanding of their identity as part of the traditional Minangkabau community. Thus, Manjujai is not only a routine activity, but a local wisdom-based parenting strategy that is relevant in today's parenting that tends to be more individualistic and fragmented by technology.

Declarations

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Ethical Approval. This research has been conducted in accordance with the principles of research ethics, including maintaining data confidentiality, obtaining informed consent from participants, and respecting the rights of interviewees. Researchers did not take actions that harmed participants in any form. Where necessary, ethical approval was obtained from relevant institutions/institutions prior to data collection.

Data Availability Statement. The data that support the findings of this study are not publicly available due to [reason, such as privacy or ethical restrictions]

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Appendix I.

Glossary

Manjujai: which is a parenting pattern in Minangkabau that creates bonding between mother and child, through the interaction of songs, stories, lullabies or rhymes that are full of moral values. Manjujai can stimulate physical, motor, intelligence and social growth in children

Pantun: is a rich cultural heritage of Minangkabau. This pantun holds the beauty of language and deep meaning in each set of words. It is also holds wisdom about life.

Kaba (bakaba): Kaba is traditional Minangkabau literature. Kaba takes the form of lyrical prose with each line consisting of several sentences and one sentence consisting of three to five words.

Tambo: Tambo is one of the most important cultural heritages of Minangkabau, because Tambo tells the story of the beginning or the origin of something.

Pituah: has the content of advice, good teachings in the form of advice, moral education, and includes indirect orders, which are intended for many people, and to be used as a foothold and one of the guidelines in living life.

Dendang: dendang is one of the traditions of singing with tones whose words are issued repeatedly, causing a special rhythm containing advice or stories

Shalawat Nabi: The presentation of the life of the prophet Muhammad, stories praising the prophet, or stories related to Islamic religious issues accompanied by the rhythm of the beat

Minangkabau: Minangkabau or Minang for short, according to Joselin, refers to a cultural and geographical entity characterised by the use of language, customs that adhere to a matrilineal kinship system and Islamic religious identity.

Bundo Kanduang Limpapeh Rumah nan Gadang: this means that a mother has an important position in the family and her people including an important role in caring for and educating her children.

Tungku tigo sajarangan: is a leadership term in Minangkabau that is needed to regulate government and norms in society Tungko tigo sajarangan consists of penghulu, alim ulama, and cerdik pandai

Matrilineal: which means that the hereditary system draws the lineage from the mother's side