

Integration of Local Wisdom in Digital Parenting Practices in Early Childhood: A Case Study of the Community of Long Nyelong Village, Samarinda

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ABSTRACT

Effective digital parenting practices ideally balance the utilization of digital technology with the preservation of local cultural values. However, in areas with strong local wisdom such as Long Nyelong Village, Samarinda, the integration of digital parenting practices and traditional values remains a challenge. This study aims to analyze the integration of local wisdom in digital parenting practices for early childhood in Long Nyelong Village. The research employs a qualitative approach with a case study method. Data were collected through in-depth interviews, non-participant observation, and document analysis. Research subjects were selected using purposive sampling technique, involving parents with children aged 2-6 years who have access to digital technology and still adhere to local wisdom values. The results indicate that the Long Nyelong community has successfully adapted parental mediation strategies while maintaining traditional values. Parents have created unique forms of digital parenting, such as "Digital Behalai" and the use of local narratives for online safety education. Nevertheless, challenges such as intergenerational technological knowledge gaps, value conflicts, and infrastructure limitations persist. These findings emphasize the need for a culturally sensitive approach in developing digital parenting strategies, particularly for communities with distinctive characteristics.

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1. INTRODUCTION

The digital era has brought about major changes in human life, including the way parents take care of children. The presence of *gadgets*, the internet, and various digital platforms is now an inseparable part of daily life, even for early childhood (Frahasini et al., 2018). Data from the Indonesian Internet Service Providers Association (APJII) shows that in 2022, internet user penetration in Indonesia reached 77.02% of the total population, with

25% of them being users under the age of 19 (Asosiasi Penyelenggara Jasa Internet Indonesia (APJII, 2024). This figure illustrates how digital technology has become an important element in early childhood life in Indonesia.

Increasing access to and use of digital technology in early childhood brings with it a range of opportunities and challenges (Khalaf, 2022). Digital technology opens the door to access to a wide range of information and knowledge, which makes learning more interactive and personalized, and develops the digital skills needed in the modern era (Arabiat et al., 2023). Research Sitanggang et al., (2024) Regarding students' perception of the use of smart phones for English language learning supports the concept of technology integration in parenting practices, indicating students' positive perception of the use of smart phones for language learning.

However, the integration of technology in early childhood care and education also poses challenges. A case study in Long Nyelong Village on the integration of local wisdom in digital parenting reveals the complexity of balancing the benefits of technology with the preservation of traditional values. This is in line with the finding that excessive exposure to digital content can pose risks, including gadget addiction, *cyberbullying* (Astuti, Erni Munastiwi, et al., 2022), exposure of inappropriate content (Maisari & Purnama, 2019), and a decrease in in-person social interaction (Ulfah et al., 2021).

Facing this reality, the role of parents in guiding and supervising the use of digital technology in early childhood is very important. The concept of *digital parenting* emerged in response to this need (Küçükoba, 2023). *Digital parenting refers to* parenting practices that involve understanding, supervising, and guiding parents towards the use of digital technology by early childhood (Astuti, Hijriyani, et al., 2022). This practice covers various aspects, from scheduling device use, selecting appropriate content, to educating about *online safety* (Ingrassia & Massimo, 2020).

Although the concept of *digital parenting* has been widely discussed and applied in various countries, its application in Indonesia, especially in areas that are still thick with traditional values, requires a more contextual approach. Indonesia, with its cultural diversity and local wisdom, has great potential to integrate traditional values into *digital parenting practices*. Indah & Rohmah (2022) defines local wisdom as local ideas that are wise, full of wisdom, good values, that are embedded and followed by members of the community. These values can be a strong foundation in shaping *digital parenting practices* that are in accordance with Indonesian culture.

Several previous studies have shown the potential for the integration of local wisdom in various aspects of modern life, including in education and childcare (Hidayati et al., 2020). Kertih (2018) demonstrate how Balinese local wisdom values can be integrated into character education in schools. Meanwhile, Armawi & Limbongan (2022) revealing the important role of local wisdom in building family resilience during the COVID-19 pandemic.

However, studies that specifically examine the integration of local wisdom in *digital parenting* practices are still limited, especially in rural communities in Indonesia.

This research gap becomes even more pronounced when considering the unique characteristics of rural communities in Indonesia, such as Long Nyelong Village in Samarinda, East Kalimantan. This village, like many other villages in Indonesia, faces a dual challenge: on the one hand it has to adapt to the development of digital technology, but on the other hand it also seeks to maintain traditional values that have long been entrenched. How the people of this village respond to and implement *digital parenting*, as well as how they integrate local wisdom in the practice, is a question that has not been answered in the existing literature.

Based on the research gap, this study aims to analyze the integration of local wisdom in *digital parenting* practices in Long Nyelong Village, Samarinda. More specifically, this study seeks to identify *digital parenting* practices applied by the people of Long Nyelong Village, explore the values of local wisdom relevant to childcare in the digital era, analyze the process of integrating local wisdom into *digital parenting practices*, and evaluate the impact of the integration on the effectiveness of *digital parenting*.

2. METHOD

This study uses a qualitative approach with a case study method to explore the integration of local wisdom in *digital parenting practices* in early childhood in Long Nyelong Village, Samarinda. The selection of qualitative approaches is based on the research objective of understanding in depth complex social phenomena in their natural context (Moleong, 2014). The case study method was chosen because it can intensively investigate a particular case by considering various relevant variables (Lavarda & Bellucci, 2022).

The subject of this study is parents who live in Long Nyelong Village, Samarinda. The selection of research subjects is carried out by *purposive sampling technique*, where the researcher selects participants based on certain criteria that are in accordance with the research objectives (Creswell, 2015). Subject selection criteria include: *First*, families with children aged 2-6 years; *Second*, having access to digital technology, and *Third*, still holding the values of local wisdom. The number of research subjects will be determined based on the principle of data saturation, where data collection will be stopped when no more new information is obtained.

The data collection techniques used in this study include in-depth interviews, non-participant observations, and document analysis. In-depth interviews were conducted with parents to obtain information about *digital parenting* practices and the integration of local wisdom in early childhood care. Semi-structured interview guidelines are developed based on literature review and adapted to local contexts. Non-participant observations were carried out to observe the interaction between parents and children on the use of digital technology and the application of local wisdom values in daily life. Document analysis involves reviewing relevant documents, such as parents' diary, rules for using gadgets at home, and documents on local customs related to childcare.

The research procedure begins with the preparation stage, which includes preliminary studies, development of research instruments, and the management of research permits. Furthermore, the data collection stage was carried out through a field visit to Long Nyelong Village. In-depth interviews and non-participant observations were conducted simultaneously over a period of time to gain a comprehensive understanding of the

phenomenon being studied. The analysis of the documents was carried out both during the field visit and afterwards. Once the data collection is complete, the data analysis phase begins.

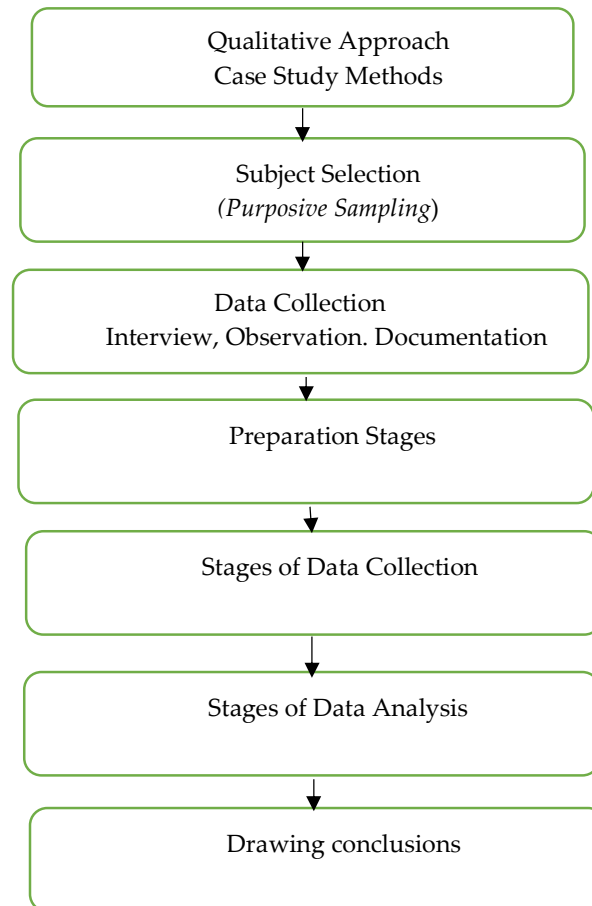


Figure 1. Research Flow

3. RESULTS AND DISCUSSION

Digital parenting practices implemented by parents

This study revealed that *the practice of digital parenting* in early childhood in Long Nyelong Village featured variations that could be analyzed using the "parental mediation" framework developed by Livingstone and Helsper (Nielsen et al., 2019). Of the four main strategies identified in the theory (*active mediation, restrictive mediation, co-use, and monitoring*) (Ho et al., 2020), three of them are seen being applied by parents in Long Nyelong, with unique adaptations adapted to the local culture. This phenomenon suggests that although the theory of *parental mediation* has universal application, its implementation is heavily influenced by specific socio-cultures.

The "restrictive mediation" strategy appears dominant in the form of limiting the time spent on digital devices (Fitzpatrick et al., 2023). Parents in Long Nyelong generally set strict daily time limits for *the* use of gadgets in children. Interestingly, these restrictions have a deeper dimension than just conventional parental controls. In addition to aiming to reduce exposure to inappropriate content or avoid addiction to technology, this time restriction is also intended to maintain a balance between digital and traditional activities. This reflects the integration of the value of "Belian Bawo" - the concept of balance in the

local culture into digital *parenting practices*. This approach illustrates how traditional values can be creatively applied in facing the challenges of the digital age, creating a unique form of restrictive mediation that focuses not only on restrictions, but also on holistic balance in children's lives.

"Active mediation" is also widely practiced in Long Nyelong, with parents actively involved in the selection and screening of digital content accessed by children. This filtering process has a different nuance from what is generally understood in the Western world. In addition to the general consideration of age-appropriate content, the screening process in Long Nyelong is also heavily influenced by local values such as "Tatang Larang". This concept, which traditionally regulates taboos and taboos in society, is now being adapted into the digital realm. Content that is considered to violate cultural norms or contradict traditional values is also restricted in digital use. This illustrates how *active mediation* in Long Nyelong not only serves as a tool to protect early childhood from harmful content, but also as a mechanism to preserve and transmit cultural values in the digital age. This approach results in a more holistic form of *active mediation*, which considers both *online safety* and the preservation of cultural identity.

The "co-use" or "co-viewing" strategy was also found to be applied in Long Nyelong, where parents often accompany their children when using digital media. The practice of co-use here has a deeper dimension than just passive supervision or mentoring. Parents in Long Nyelong take advantage of these co-viewing moments as an opportunity to connect digital content with traditional values and practices. For example, when watching educational videos together, parents often insert explanations about how the information presented relates to local wisdom or traditional community practices. This approach creates a unique *form of co-use*, functioning not only as a tool for supervision or co-learning, but also as a mechanism to bridge the digital world with local cultural heritage. This shows how *co-use* strategies can be adapted to meet the specific needs of communities, in this case the need to maintain the relevance of traditional values in the digital age (Baranauskas & Raišienė, 2022).

Interestingly, the "monitoring" strategy, which is the fourth component of Livingstone and Helsper's theory, is less prominent in Long Nyelong. This may be due to limited technological infrastructure or a lack of technical understanding among parents to conduct effective digital monitoring. However, the absence of monitoring technology appears to be compensated for by the strengthening of traditional forms of surveillance and the emphasis on the values of trust and honesty in the family. This phenomenon describes how people can adapt and compensate for limitations in the implementation of certain *digital parenting* strategies by relying on the strength of their social structures and traditional values.

Local Wisdom Still Held by the Community

This study found that the Long Nyelong community maintains a wealth of local wisdom that can be analyzed in depth using the concept of "indigenous knowledge systems" developed by Dei (Made & Breakfast, 2023). These findings show that the Long Nyelong people not only retain their traditional knowledge as cultural artifacts, but actively adapt and integrate it into daily life practices, including in facing the challenges of the digital age. This illustrates how *indigenous knowledge systems* can be dynamic and adaptive, not static or rigid as is often assumed.

The concept of "Belian Bawo" or maintaining balance emerged as a central principle that shaped the response of the Long Nyelong community to digital technology. This concept can be analyzed using the "habitus" theory developed by Bourdieu (American Journal of Sociology, 2019). In Long Nyelong, "Belian Bawo" serves as a profound habitus, shaping the disposition and tendency of people's actions in the face of new technology.

This principle of balance is not only applied in the regulation of everyday use of technology, but also forms a broader philosophy of how society should interact with modernity.

For example, in *digital parenting*, "Belian Bawo" translates to an effort to balance the benefits of digital technology with the preservation of traditional practices. Parents do allow children to use digital learning apps, but also ensure that they still participate in traditional rituals or activities of the community. This approach shows how habitus can adapt to significant social changes (in this case, the digital revolution) while still retaining its cultural essence (Levin & Mamlok, 2021). It also illustrates how local wisdom can be a valuable resource in facing the challenges of modernity, providing a conceptual framework for communities to negotiate with change without losing their cultural identity (Sumartias et al., 2020).

The concept of "Tatang Larang" or taboo is also still firmly held by the people of Long Nyelong, and its application in the digital world provides interesting insights into how traditional values can adapt to the new environment. This phenomenon can be analyzed in depth using the theory of "cultural transmission" developed by Cavalli-Sforza and Feldman (Miton & Dedeo, 2022). In Long Nyelong, "Taboo" is not only transmitted traditionally such as rituals or direct social interactions, but is also adapted to regulate behavior in the digital world. For example, the traditional prohibition on the use of abusive or profane language has now been expanded to include *online* communication and the use of social media. Similarly, taboos related to respect for older people are applied to online interactions, such as in family or community chat groups. In fact, several new "Taboos" have emerged specifically for the digital world, such as the prohibition of sharing sensitive family or community information on social media.

The adaptation process of "Tatang Larang" shows how cultural transmission can be dynamic and responsive to technological and social changes. It also illustrates how traditional societies can use existing conceptual frameworks (in this case, taboo systems) to understand and navigate the new challenges presented by the digital age. This phenomenon suggests that local wisdom is not only about preserving past practices, but also about using traditional principles to shape responses to contemporary realities (Diab et al., 2022).

In addition to "Belian Bawo" and "Tatang Larang", this study also identifies several other elements of local wisdom that influence *digital parenting* practices in Long Nyelong. For example, the concept of "Pekasih" or gotong royong, which traditionally refers to cooperation in agricultural activities or village development, is now adapted in the collective supervision of the use of technology in early childhood. Parents often share information and help each other understand and overcome the digital challenges faced by children. This shows how communal values can be applied in the face of challenges that are often perceived as individual or family problems in a more individualistic society (Asmal & Latief, 2023).

Forms of Integration of Local Wisdom in Digital Parenting Practices

This research reveals several innovative forms of integration of local wisdom in *digital parenting* practices in Long Nyelong, which can be analyzed in depth using the concept of "cultural hybridity" developed by Bhabha (Jiang, 2023). In Long Nyelong, *the practice of digital parenting* becomes a unique "third" space, where traditional values and modern practices not only coexist, but interact dynamically to create a completely new and unique approach.

One of the most prominent examples of this integration is the application of the concept of "Belian Bawo" in the timing of gadget use. This practice reflects what Rogoff conceptualizes as "guided participation" (Prieto et al., 2020). In Long Nyelong, parents use this traditional concept of balance to guide children's participation in the digital world.

They not only set limits on the time of using *gadgets*, but also actively direct children to engage in traditional activities as a counterweight. For example, some families implement a system where each hour of *gadget* use must be balanced with an hour of traditional activities, such as helping out in the garden, learning local crafts, or participating in community rituals.

This approach shows how *guided participation* can be applied in the digital world to not only regulate the use of technology, but also to ensure the transmission of traditional knowledge and skills (Rego, 2023). This approach also creates space for intergenerational dialogue about traditional and modern values. As early childhood transitions from digital to traditional activities, there is a natural opportunity for parents to discuss the differences and similarities between the two worlds, helping children build a more nuanced understanding of their place in a rapidly changing world (Lehrl et al., 2021).

The integration of the value of "Tenguyun" or respect for nature in *digital parenting* practices also provides an interesting example of *cultural hybridity*. In Long Nyelong, digital technology is becoming a new cultural tool used to mediate learning about traditional values, creating a new form of interaction between local wisdom and modern technology. This practice can be analyzed using the concept of "cultural mediation" in learning developed by Vygotsky (Irshad et al., 2021). For example, some parents use online apps or videos to teach their children about traditional medicinal plants or local farming practices. They then follow up on this digital learning with hands-on practice in the garden or forest. This approach not only allows the transmission of traditional knowledge using media that appeals to children, but also creates a bridge between the digital world and nature, helping children understand the relationship between the two realms.

Some families in Long Nyelong have developed a practice they call "Digital Behalai", an adaptation of the traditional concept of "Behalai" or deliberation. In this practice, families regularly hold meetings to discuss the use of technology, establish common rules, and evaluate its impact on family life. Interestingly, these discussions often involve the use of digital technology itself, for example by reviewing browsing history together or discussing social media content.

This practice of "Digital Rewards" illustrates how traditional decision-making principles can be adapted to address contemporary challenges. It also shows how technology can be used as a tool to reinforce, rather than weaken, traditional family communication practices. Furthermore, the practice of "Digital Behalai" also reflects an adaptation of the concept of "family media agreements" that is often advocated by *digital parenting* experts in the West, but with strong local nuances. This shows how the people of Long Nyelong are able to adopt modern practices while retaining the essence of their culture, creating a truly hybrid approach to *digital parenting*.

Another interesting form of integration is the use of local folklore and myths as a tool to teach *online* safety and digital literacy. Parents in Long Nyelong often adapt traditional stories to explain concepts such as online privacy or the dangers of interacting with strangers on the internet. For example, a story about a forest spirit that tricks humans might be adapted into a story about an "internet ghost" that represents *an online predator*. This approach not only makes online safety concepts easier for children to understand and remember, but also helps preserve local storytelling traditions in a new context.

These practices show how the Long Nyelong community managed to create a "third space" in the Bhabha sense, where elements of traditional and modern culture not only coexisted, but mixed and evolved together. The result of this process is a unique form of *digital parenting*, which is neither entirely traditional nor fully modern, but is a creative synthesis of both.

Challenges and Obstacles in Integrating Local Wisdom with *Digital Parenting*

Although there are various innovative forms of integration, this study also identifies several challenges and obstacles in efforts to integrate local wisdom with *digital parenting* practices in Long Nyelong. These findings can be analyzed in depth using the conceptual framework of the "digital divide" developed by van Dijk (Farooqi et al., 2022). Van Dijk conceptualizes the digital divide not only as a gap in physical access to technology, but also as a gap in the skills, uses, and benefits obtained from digital technology (Bravo & Libaque-Saenz, 2019). In Long Nyelong, we see the manifestation of these different levels of digital divide, each of which presents a unique challenge in the integration of local wisdom with *digital parenting*.

The intergenerational technological knowledge gap in Long Nyelong is one of the main challenges, reflecting what Prensky calls the difference between "digital natives" and "digital immigrants". Parents, most of whom are digital immigrants, often have difficulty understanding and supervising the digital activities of their children who are *digital natives* (Prensky, 2001). This gap not only creates practical obstacles in the implementation of *digital parenting* strategies, but can also create tension in family dynamics. For example, some parents report feeling helpless or frustrated when trying to understand or regulate their children's use of social media. The inability to effectively monitor or guide children's online activities can create anxiety and strain in parent-child relationships. Furthermore, this knowledge gap can also threaten the traditional authority of parents, who are usually considered the main source of knowledge and guidance in Long Nyelong culture.

This challenge is compounded by the fact that many commonly recommended *digital parenting* strategies, such as the use of monitoring software or complex privacy settings, may be beyond the technical capabilities of many parents in Long Nyelong. As a result, they may feel incapable of protecting their children from potential online dangers, which can lead to feelings of helplessness and anxiety.

The conflict between traditional values and the demands of the digital age is also a significant challenge, which can be analyzed using the concept of "disjuncture" in the global cultural current theorized by Appadurai (Lama, 2023). The people of Long Nyelong often face a dilemma in balancing the desire to maintain traditional values with the need to adopt modern technology and prepare children for a digital future. For example, traditional values such as respect for parents and authority are at odds with the expressive and egalitarian culture often associated with social media. Similarly, the traditional emphasis on in-person interaction and communal engagement may be threatened by the individual and virtual nature of many digital activities. Parents often face a dilemma in balancing the preservation of traditional values with the need for children to actively participate in the digital era.

The limitations of digital infrastructure in Long Nyelong are also a significant obstacle, which can be analyzed through the concept of "infrastructural divide" proposed by Graham (Chen et al., 2023). Unstable internet connections and limited access to the latest digital devices make it difficult to implement some *digital parenting* practices consistently. For example, the inability to access online resources on *digital parenting* or the inability to use sophisticated online monitoring tools can limit parents' ability to effectively supervise and guide their children's use of technology. These infrastructure limitations could also widen the digital divide between early childhood in Long Nyelong and their counterparts in more urban areas, potentially limiting their access to future educational and economic opportunities. This creates a dilemma for parents who want to limit their children's use of technology in line with traditional values, but also worry that the restrictions could harm their children in the long run.

Another challenge identified is the lack of educational resources that integrate local wisdom with digital literacy. The majority of available educational materials on online safety and *digital parenting* do not take into account the local cultural context, making it

sometimes difficult for local people to understand or accept. This creates a gap between the available *digital parenting* guidelines and the socio-cultural realities in Long Nyelong. In addition, this study also identifies the resistance of a small part of the community to the integration of technology in traditional parenting practices. Some members of society, especially the older generation, view digital technology as a threat to the preservation of local culture. This resistance can create intergenerational conflicts and hinder efforts to develop *an integrated* digital parenting approach.

These challenges illustrate the complexity of integrating local wisdom with *digital parenting* practices in the digital era. They show how the digital divide can have a much broader and deeper dimension than just access to technology that includes gaps in skills, cultural understanding, and the ability to meaningfully utilize technology in a local context.

These findings also highlight the need for a culturally sensitive approach in the development of *digital parenting* strategies. Parents point out that the "one-size-fits-all" solution often advocated in *the digital parenting* literature may not be appropriate or effective in the context of a community like Long Nyelong. Instead, a more nuanced approach is needed that takes into account the richness of local wisdom, traditional values, and the specific infrastructure challenges faced by communities.

4. CONCLUSION

The results of this study show that the people of Long Nyelong Village have integrated local wisdom into *digital parenting* practices innovatively. Parents are adapting *parental mediation* strategies while maintaining traditional values, creating unique approaches such as "Digital Behalai" and the use of local narratives for online safety education. This phenomenon illustrates the ability of traditional societies to adapt to the digital era without sacrificing cultural identity.

However, the study also identified various challenges in the integration process, including intergenerational technological knowledge gaps, value conflicts, and infrastructure limitations. These findings underscore the need for a culturally sensitive approach in developing *digital parenting strategies*, especially for communities with distinctive characteristics such as Long Nyelong, as well as providing insight into the role of local wisdom as a resource in facing digital challenges, while underlining the complexity of bridging tradition and modernity in childcare.

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