



# The Contribution, of Big Families in Supporting Children's Education from an Early Post-Pandemic (Local Wisdom from West Sumatra, Indonesia)

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**Abstract.** Instability conditions occur in various aspects of people's lives after the COVID-19 pandemic, due to restrictions on community mobility carried out in various sectors. This also has an impact on the shaky economic capacity of each family in meeting the needs of their family members. The movement to get back up to restore the family's economic life often results in reduced time and attention from parents in preparing education for their children. Whereas the education obtained by children in the early days of life is a strong foundation for the development of intelligence and abilities of children in the future. This study aims to reveal the potential of local wisdom of community kinship culture in West Sumatra, Indonesia, which has great potential in supporting the provision of education for children from an early age. Types of Research Literature study. The results of the study show that the people of West Sumatra (the Minangkabau tribe) have a very strong local wisdom culture that has been rooted since ancient times known as the slogan "Anak Dipangku, Kemanakan Dibimbiang, Urang Kampuang Dipatenggangkan (Children are carried, nephews are guided, village people are considered)". A local wisdom that strongly supports the implementation of non-formal and informal education. Where children's education is not only the responsibility of parents (father and mother only) but also the responsibility of a large family and even the community in the surrounding environment.

**Keywords:** The Contribution · Big Families · Supporting · Children's Education · Post-Pandemic

## 1 Introduction

Every child is a generation that will be the successor to the existence of a nation. Various research results conducted by experts related to the process of child growth and development show that the stimulation given to children from an early age contributes greatly to the optimization of the growth and development of each child (O'Keeffe, C., & McNally, S., 2021). Therefore, attention and stimulation must be given by the social environment around children from an early age, especially the closest social environment, especially

family (Dong, C., Cao, S., & Li, H, 2020). Family is the first and foremost environment that assumes responsibility for each of their children (McCulloch, H., Campbell-Yeo, M., Richardson, B., Dol, J., Hundert, A., Dorling, J., Whitehead, L., MacRae, G., Bishop, T., Afifi, J., Earle, R., Rose, A. E., Foye, S., Inglis, D., Kim, T., Leighton, C., Melanson, A., Simpson, D. C., & Smit, M, 2022). However, ideal and conducive conditions cannot always be provided in an effort to support children's growth and development, based on situations and conditions, as well as changes in the environment.

The impact of the COVID-19 pandemic phenomenon that occurred some time ago shows that many families are experiencing problems in maintaining the stability of daily life. The government's policy of restricting community mobility has an impact on the weakening of the economic capacity of the majority of the community. The long-term disruption of economic stability also has an impact on the ability of every family to provide the best service for children who are in need of attention and services from their parents. Not only the emergence of the problem of providing basic needs services (clothing, food and shelter) for children, but also providing adequate education services. The pandemic has caused unpredictable and unsure affects that can pose a chance to the wellness of the households. Pandemic has prompted mental fitness problems along with tension, stress, and depression. A healthful relationship, communique, religion-primarily based practices, a fantastic mindset, and constructing social aid are adaptive coping to reply to the disaster and adversity together (Gayatri, M., & Irawaty, D. K, 2022).

Recognizing the occurrence of problems that will have a negative impact on the preparation of the generation that will hold the relay in the future, it is necessary to find the best strategy or effort. Viewed from the point of view of non-formal education studies, efforts to provide an educational environment for children do not depend on both parents or the nuclear family alone. But education can take place anywhere, anytime and by anyone. Of the many approaches and strategies that can be taken in order to optimize service support and educational stimulation for children from an early age in the midst of parental difficulties to rise economically after the pandemic, utilizing local culture or local wisdom is an option. The ability to revive local wisdom that is conducive to providing educational services for children can also be used as a solution, because it is very possible to do so. For the duration of the COVID-19 period, we determined disparate influences on young ones according to household schooling stage, with greater dramatic and bad changes within the emotional properly-being of childrents from low/slight schooling families (Collier Villaume, S., Stephens, J. E., Nwafor, E. E., Umaña-Taylor, A. J., & Adam, E. K, 2021).

Furthermore, in this study, researchers are interested in digging deeper into the various local wisdom cultures that exist in the *Minangkabau* (west Sumatra) community that can support early childhood education services.

## 2 Method

The methodology to study literature used for this evaluation is described in this phase. The journal selection and filtering system began with a guide seek through net-based electronic journal databases the use of a hard and fast of search terms. The inclusion/exclusion

criteria were used to outline the boundary/scope for this evaluation. An information extraction and coding approach was advanced to classify the associated journal (Lai, N. K., Ang, T. F., Por, L. Y., & Liew, C. S., 2018).

### **Data Sources And Search Terms**

The quest became carried out via a web-based totally electronic magazine database associated with contributions, family schooling, mentoring, children's training, publish-pandemic. The data sources used in this examine had been obtained from the electronic magazine databases of the American Bodily Society (APS), education sources facts middle (ERIC), SAGE, science Direct, Scopus, SpringerLink, Taylor & Francis on-line and the Wiley on-line Library.

The quest phrases used inside the database search included terms related to contribution, circle of relatives education, Mentoring, infant schooling, submit Pandemic. Not unusual phrases along with 'family training' and 'publish-pandemic early formative years schooling. Extra precise terms which include 'creativity' and 'literacy' are used to define the scope of our definition of the observe of child development. Several keyword search standards had been carried out to help seek related guides which includes; kids, education, studying by way of playing, mentoring, circle of relatives schooling, Creativity, conversation, post-pandemic, and covid 2019.

### **Data Analysis And Synthesis**

As planned in our registered review protocol, studies were described by percentage and frequency and categorized according to similarities and differences. The exposure variable was considered COVID-19 and the results were Contribution, extended family, mentoring, child education, post-pandemic and we carried out a narrative synthesis of the findings from the included studies and created a summary table to descriptively measure the incidence of family education during the COVID-19 pandemic, examining factors that contribute to the development of family education in early childhood education during the COVID-19 pandemic. Pandemic, and identify relevant recommendations.

## **3 Result**

Important for parents to be aware of the difference they can make and set up a system that offers continuous encouragement and support according to individual needs and needs (Yan, Y., & Qi, S., 2021). Our consequences confirmed that each home- and middle-primarily based own family engagement predicted early improvement of emergent numeracy, emergent literacy, social-emotional competencies, and motor abilities even after controlling for an extensive set of character and contextual variables (Rey-Guerra, C., Maldonado-Carreño, C., Ponguta, L. A., Nieto, A. M., & Yoshikawa, H., 2022). Training and care of our youngest citizens became realised to be important, marketplace based care structures began to fall apart, the government poured greater subsidies into the machine, and educators and instructors watched as their roles were decreased inside the public's eye to childminders. Educators (Bryant, L., 2020).

Mochida, S., Sanada, M., Shao, Q., Lee, J., Takaoka, J. Ando, S., & Sakakihara, Y., (2021) a punitive parenting style had good sized correlations with extended mental and

bodily stress, a warm and permissive parenting fashion had advantageous correlations with increased good behavioral traits and behaviors of children even during the pandemic. Social guide stronger moms' self-esteem and wonderful perceptions amongst kids. These findings offer us with important clues to assist families, at some point of the generation of the COVID-19 pandemic. Pascal, C., & Bertram, T., (2021) children are expressing a desire to regain their day by day life and routines, be with their friends, have extended time to play, be outside, and feature true information. Practitioners and coverage makers must keep in mind those expressed needs from younger children as they expand their COVID responses. Malta Campos & Vieira, (2021) influences during the pandemic are four main aspects of this situation: (a) economic and social factors affecting families with small children during the pandemic; (b) early childhood education policies and initiatives during the period of school closure; (c) the new roles of teachers; (d) a number of narratives from small children experiences and feelings. The pandemic's effect on an individual's quality of life influences the sense of family coherence and the family climate which consists of cognitive cohesion, intergenerational authority, and relatedness in the family during the COVID-19 outbreak (Neyişçi, N., Erçetin, Ş., Açıkalın, Ş. N., Koçtürk, N., & Potas, N., 2022). One of them is the people of West Sumatra (Minangkabau Tribe).

The people of West Sumatra (the *Minangkabau* tribe) have a very strong local wisdom culture that has been rooted since ancient times known as the slogan "*Anak Dipangku, Kemanakan Dibimbiang, Urang Kampuang Dipatengangkan* (Children are carried, nephews are guided, village people are con sidered)". Based on research results (Armiati, A., Effendi, Z. M., & Efi, A., 2019) *Minangkabau* cultural values about community life, cooperation, courtesy and mutual cooperation have faded among today's young generation, including the younger generation in West Sumatra who are famous for their *Minangkabau* customs. The steps that can be taken to overcome this are by internalizing cultural values in learning, one of which is in economic learning.

Mother's brother, both brother and sister. Special Sacaro, An institution or agency that is responsible for the sustainability of matrilineal families in *Minangkabau*. It can also be interpreted as a leadership institution that takes care of matters related to *Minangkabau* people. Guiding a nephew is a *mamak* duty. *Mamak's* role is as follows; 1) *Mamak* is obliged to guide nieces and nephews in the field of customs, religion, and the field of daily behavior. If the niece makes a mistake, *mamak* will be embarrassed. 2) maintain and develop inheritance. The heirlooms are preserved so that they do not run out, are sold or pawned. *Mamak* only maintains it, while the owner is the mother (*bundo kanduang*). 3) represent the family in outgoing affairs. Things can get messy in things that are good or bad. *Mamak* will not think on behalf of the family and represent the family and will also not think on behalf of the family to solve a problem. Nephews and nephews are both needed in the *Minangkabau* family. The roles of the two in the family are different. The nephews have parans, among others; leading cadres *mamak* in the outage and assisting *mamak* in family matters. The niece has another role, mother to be *bundo kanduang*, prospective leader of heirlooms, successor to the generation, occupants of the *gadang* house. *Mamak* scope of leadership is highly dependent on his responsibilities. If he is the *mamak panghulu*, the nan people he leads. If he is like *mamak*

*tungganai*, ride on the top of the family he leads. If you are the *mamak* of the house, one house is the one he leads.

*Kamanakan barajo ka mamak, mamak barajo ka pangulu, pangulu barajo ka mufakat, mufakat barajo ka nan bana, bana badiri sandirinyo, Bana manuruik alua jo patuik, manuruik patuik jo* possible. The relationship between *mamak* and nephew is a blood relationship. Therefore, *mamak* and nephew are people of the same tribe. *Mamak* will act as the person who leads and the person who is led. The second relationship is a *sako jo pusako* relationship. *Sako* is an honorary title in *Minangkabau* and *pusako* is property in the form of objects and non-materials.

“*Anak dipangku*” [small responsibility] “*kamanakan dibimbing* [big responsibility], “*urang kampuang dipatengangkan*” is a *Minangkabau* man must be responsible and care for his nephew (the son of his sister), in addition to the responsibility for his own children (this is related to the matrilineal system that applies in *Minangkabau*). Based on research results Sukamto & Tyas suci, (2018) in relation to the *Minang* culture, the four women tend to maintain the egalitarian and democratic principles of the *Minang* tradition. In fact, the quality of maintaining and passing on the *Minang* culture to their children depends on the attachment of the women to the culture itself.

*Mamak* plays a role in guiding nephews, maintaining and developing the heirlooms of and, representing the family in external affairs. Guiding a nephew is a *mamak* obligation, whether it's a matter of attitude, education, social. *Mamak* has an important role in the future development of nephews. The results showed the *Minangkabau* culture (Ramanta & Samsuri, 2020) as follows (1) customary marriage within the *Minangkabau* community is identical with the existence of traditional ceremonies, that have many unique things and some regulations that need to be obeyed each based totally on standard provisions and Islamic teachings. The conventional wedding ceremony procession in *Minangkabau* custom has several conditions that need to be executed earlier than getting married. (2) The strategies for the conventional *Minangkabau* Baralek Gadang marriage ceremony include the instruction for the wedding, the implementation of the marriage, and the implementation after the marriage ceremony. (three) The values of neighborhood awareness contained in *Minangkabau* Baralek Gadang commonplace marriages include religious values, social values, understanding values, language values, and inventive values.

Rössler, R. B., Scheidecker, G., Jung, S., & Holodynski, M., (2013) *Minangkabau* subculture exerts a high-quality influence on the improvement of this precise type of emotion and its function in adapting kid's behavior and different feelings to the normative prescriptions of their subculture. The *Minangkabau* tribe, as one in every of tribes in Indonesia, stories very supportive social surroundings wherein entrepreneurial lifestyle is acknowledged as part of the manner of lifestyles. Consequently, *Minangkabau* tribe is known as one of the maximum entrepreneurial tribes in Indonesia. This paper considers perceived cost and cultural measurement that can convey result to entrepreneurial tradition of a society, with unique analysis to *Minangkabau* tribe in Indonesia (Rahman, 2016).

Based totally at the results of studies on *Minangkabau* lifestyle (Sukmawati, 2019) the *Minangkabau* kinship device uses a Gadang residence as its symbol. The inheritance inherited via the family within the shape of a Gadang house and assets in agriculture

and fisheries to be managed and applied together by way of one circle of relatives (saparuiik). Every lady lineage within the own family has the proper to live in a Gadang house and their kids are raised on investment from inheritance. The shared responsibility (communal) inside the Minangkabau matrilineal system is visible within the supervision model carried out in it, where the challenge of supervising and teaching children in the matrilineal own family is the mom and her mom's brothers mamak, as well as adults others in the gadang house.

## 4 Discussion

The people of West Sumatra (the Minangkabau tribe) have a very strong local wisdom culture that has been rooted since ancient times known as the slogan “*Anak Dipangku, Kemanakan Dibimbiang, Urang Kampuang Dipatenggangkan* (Children are carried, nephews are guided, village people are considered)”. A local wisdom that strongly supports the implementation of non-formal and informal education. Where children's education is not only the responsibility of parents (father and mother only) but also the responsibility of a large family and even the community in the surrounding environment.

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