

A STUDY QUALITATIVE ETHNO-PARENTING COMMUNITY OF CASCADE MAHAKAM, EAST KALIMANTAN, INDONESIA

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Abstract

The author's research explores the existence of the Cascade Mahakam in the context of early childhood care, focusing on the environmental care behavior of the Cascade Mahakam community. The study used a qualitative descriptive approach to examine themes related to caregiving in the Mahakam cascade community and the impact of caregiving culture on caring for the natural environment for children aged 6-8 years in Jantur Baru Village, Muara Muntai District, East Kalimantan. The study included 6 parents, 6 children aged 6-8 years, 1 kindergarten principal, 1 third-grade elementary school teacher, three kindergarten teachers, and 2 local community leaders, such as the Head of RT 07 Kampung Baru, Jantur Baru Village, and a religion community leader (Ustadz) who migrated from Banjarnegara and has been a resident of Jantur Village for 25 years. Data was collected through semi-structured interviews and photo voice documentation to explore the background of the Mahakam Cascade, the community's social life as fishermen, interactions between children and their parents, the educational environment, and the community's promotion of environmentally conscious behavior. The research findings revealed that there is a need to improve awareness of the natural environment, particularly within the educational framework of Jantur Village's values-based curriculum development program. Additionally, parents are observed to instill values of respecting elders and involving children in activities such as catching and cleaning fish, while also setting examples of responsible behavior by not littering. However, there is a lack of specific curriculum and learning content related to the lives of fishermen in Jantur Village. The research suggests that it is important to integrate environmentally conscious behavior into kindergarten and elementary school curriculum programs to support and reinforce parenting practices within fishermen's families in Jantur Village.

Keywords: Qualitative Research; Ethno-Parenting; Cascade Mahakam; Environmental Care Behavior, Child Care.

INTRODUCTION

During the ages of 6 to 8, children undergo a phase of self-actualization through the process of internalizing their environment. Their perceptions are shaped by real-life experiences and the way they acquire knowledge and develop behavioral attitudes through interacting with various elements in their surroundings (Heagle et al., 2017). This is an indication of the extent to which the importance of the child's perspective is realized in activities that originate from the natural environment as a source of learning (Lu, 2022; Smith et al., 2005; Trott, 2022). Skarstein & Ugelstad (2020, p. 7-8) believe that everything in nature is a learning resource to foster environmental awareness in children. In other words, the environment can shape the identity and meaning of the values of a civilized society.

If you refer to Bronfenbrenner's ecological systems theory, (Gonzales, 2020) it is widely used to understand the impact of the environment on individuals. This theory holds that the child's development process is greatly influenced by events and conditions in the larger environment. As Mujahidah (2015) argued the environmental culture sub-system can serve as a focal point for character education with an emphasis on environmental awareness. Diverse groups of individuals can significantly impact the character

development of children within the community environment. Groups of individuals who have diversity will influence the growth and development of children's character in the community environment. An important concern for the natural environment has not yet taken hold, particularly in Indonesia. This is evident from various phenomena, such as the low level of concern for the environment, as indicated by the Environmental Performance Index (EPI) data in 2020, which shows that Indonesia's environmental quality remains quite low. (Yale, 2020; Yale University, 2023) is ranked 116th out of 180 countries with a score of 37.8 out of a maximum score of 100. Indonesia's EPI score is below several neighboring countries, such as Singapore (ranked 39th with a score of 58.1) and Malaysia (ranked 68th with a score of 47.9). This condition needs attention not only from the government, but also from society (Yassin et al., 2021). The RPJMN mandates that improving environmental quality is a shared responsibility because environmental quality is a public good (Hakim & Endangsih, 2020).

One of the causes of poor environmental quality is people's ignorance of the environment. People often behave indifferently towards the environment, which leads to less than optimal provision of public goods. This is a common issue in many countries, including America, England, and Germany (Longhinotti-Felippe & Kuhnen, 2012; Thomas, 2023) research indicates that Environmental Care Behavior (PPL) can significantly impact efforts to enhance environmental quality, prevent environmental damage, and make a genuine contribution to climate change mitigation, which has become a global environmental priority, internalized through education. However, in Indonesia, a person's environmental care behavior is influenced by their inherent ethnic identity and is mediated through spiritual values in forming this attitude (Siagian et al., 2023). So environmental care education must be known from an early age to help improve the natural environment.

Environmental education needs to be integrated into early childhood learning and should receive support from multiple stakeholders, including the government, community leaders, schools, and families. Early environmental education can help preserve natural resources and prevent their depletion over time. Protecting the environment offers numerous benefits, such as mitigating natural disasters. The researchers' initial data and observations from 2020 to 2024 indicate that in the Mahakam Cascade in East Kalimantan, Indonesia, the riverside communities, particularly in Jantur Baru Village, have not shown a strong commitment to environmental care. This is evident in their activities such as polluting the environment and burning rubbish due to the lack of proper facilities and infrastructure. While the inside of the settlement is relatively cleaner because of the community's habit of burning rubbish, the outskirts still have scattered rubbish. Under these circumstances, it is vital to consider the significance of comprehending the presence of the Mahakam Cascade, initiatives to revive the cultural values associated with various aspects of social life, particularly focusing on preserving the natural environment and its surroundings, which hold potential for early childhood education.

It can be explained that Cascade Mahakam Lake is the only flood-exposure lake in Indonesia which includes Lake Semayang, Lake Melintang, and Lake Jempang, which occurs every four years. Flood-exposure lakes are lakes formed due to flood inundation in topographic basins (Julzarika et al., 2019). Flood-exposure lakes (cascade) are generally shallow and located in lowland areas with dynamic water level fluctuations. During the rainy season, the inundation area widens significantly. The flood-exposure ecosystem in Jantur has high fishery productivity (Chrismadha et al., 2012; Tanjung et

al., 2020) which is used to breed various types of freshwater fish in cages and Lake Jempang bordering Kutai Kartanegara and West Kutai Regencies. The Mahakam Cascade is also characterized by fluctuating patterns of lake water dynamics and high fisheries productivity which impacts tidal water conditions in the rainy and dry seasons. The Mahakam Cascade has a complex hydrological system because during the rainy season the three lakes meet the Mahakam River, making it difficult to differentiate their extent, whereas during the dry season, the water pools only remain in deep channels. (La Notte et al., 2017), river channels that function as transportation routes and the edges of lakes that are not flooded are widely used by the community for various activities such as agriculture, plantations, and other activities, and can be turned into residential areas. (Anwar et al., 2022; Mislán & Anwar, 2020). The Jantur River channel is utilized for watermelon farming, indicating that the Mahakam Cascade is a natural environment that formed due to natural phenomena. This area continues to serve as a vital environment for river-border communities, particularly in the isolated Jantur Village, which shares a border with Melak, West Kutai Regency.

In the context of early childhood education, Cascade Mahakam is a learning environment and resource (Akerson et al., 2010, 2012). Reconciliation of cultural values is contained in the description of care for children aged 6-8 years carried out by the family, school environment, and community (Crawford, 2020; Navarro & Tudge, 2023) especially the Banjar ethnic group as a local community. Some previous studies reviewed studies related to the interaction of nature and culture in the context of early childhood care in Indonesia (See, for example, Alfaeni & Rachmawati, 2023; Andriyah et al., 2022; Dhia Ulhaq Azzuhdi, 2022; Nirwana & Irmayanti, 2022; Nurhaliza et al., 2023; Rachmawati & Komariah, 2016; Rozie et al., 2022), also the findings from Hoover-Dempsey et al. (2005) The synthesis of these findings shows that the role of parental involvement and educational institutions is to support the educational process and produce direct learning experiences for children.

Meanwhile, the Mahakam Cascade exists as a natural environment that can be used as a learning resource for children. According to Lee & Ensel Bailie (2019) at ages 6-8, children are in a critical phase of learning about the natural environment. During this time, they engage in activities such as investigating, observing natural phenomena, and developing physical and motor skills in open outdoor spaces. Research indicates that when children have the chance to interact with nature, it contributes to the optimal development of traits such as self-resilience, cognition, and emotions (Zimmerman & McClain, 2014, 2016). In other words, positive experiences received by children in childhood will influence development in early adulthood (Bixler et al., 2002; Chawla, 2006; Zimmerman & McClain, 2014). This is because the existence of the natural environment as a learning resource is often forgotten by educators and observers of the world of early childhood education, which should have an impact on natural play activities, both structured and unstructured (Cooper, 2015; Dankiw et al., 2020).

Other studies that explore the involvement of families or parents in school activities can increase knowledge about the culture and preferences inherent in their children (p. 39). Meanwhile, Rozie et al (2022) underline the importance of cultural diversity in parenting which is influenced by views of life, philosophy, ethnic actualization values, and beliefs that are disseminated through dialogue from the first generation to the next generation which becomes an exemplary guide in the family to educate children and provide good habits.

Research from Ikhwan & Pamungkas (2023) found that internalized culture from parental habits in the family environment helps the process of self-identity education and interaction with the natural environment as occurs in the Dayak, Banjar, and Kutai ethnic environments. (p. 154-157). Thus, (Barnhart et al., 2013; Farver et al., 1995; Lari, 2023; Priti Jha & Niti Nagar, 2015; Zhou & Wang, 2019) most of which occur through cultural acculturation through the role of parents or international marriage families which have a strong influence on children's self-concept in adapting An interesting thing, as stated by Bornstein (2022), is that parenting in early childhood is influenced by attributions across cultural perspectives attached to couples resulting from mixed (international) marriages who are sometimes still conservative, maintaining habits and principle values in caring for babies up to preschool age (p.18).

Relevant to Bornstein's results, child rearing in China and Korea is influenced by dominant (religious) beliefs and emphasizes patterns of adaptation to high cultural resilience. (Chao, 2001; Solorzano & Yosso, n.d.; Ungar, 2008). Husain (2013) emphasized that caring for children can also be done to foster spiritual values that define how to be an honest and love-oriented person, it also depends on what beliefs a mother has. Based on the explanation above, the researcher believes that the issue of environmental caring behavior is very important and urgent to be studied in depth to become a reference for the study of local wisdom in Indonesia in the context of ethnic-based parenting (ethno-parenting) and environmental caring behavior, especially in Jantur Baru Village, which is predominantly Banjar ethnic. And works as a fisherman.

METHODS

This research used a qualitative descriptive method which aims to build exploratory data by comprehensively describing the topic in a specific context, namely environmental care behavior in children aged 6-8 years in the Mahakam Cascade Area, East Kalimantan, Jantur Baru Village, Indonesia. This research aimed to gain a comprehensive understanding and findings regarding children's awareness and caring attitudes towards the natural environment. Researchers conducted participatory observations to describe these aspects and to reveal the depth of understanding and findings related to the phenomenon. The research took place in the Mahakam Cascade Area, East Kalimantan, Indonesia, from March 2021 to May 2024.

Primary data was obtained through observations and interviews, recorded written notes video recordings, and photos. In this research, the main sources/informants were children, parents, community leaders, school principals (Kindergarten & Elementary school), and school teachers. Secondary data is an archive of documents about the historical life of the Mahakam Kalimantan Cascade obtained from the Kutai Kartanegara (Kukar) and West Kutai (Kubar) Regency Tourism Office. Data collection techniques are interviews observation and documentation. The sources of informants/participants were used purposively and snowballing, i.e: starting from one and becoming more and more. The selected participants consisted of 6 parents, 6 children aged 6-8 years, 2 school principals, 4 teachers, and 1 local community figure who had long lived in Jantur Baru Village, Mahakam Cascade Area. They fulfill five minimum requirements as participants (Ni Komang Ariani et al., 2023; Sexton, 1980; Spradley, 1998) namely: (a) full enculturation, meaning knowing one's own culture well, (b) direct involvement, (c) an unfamiliar cultural atmosphere, usually one will increasingly accept cultural acts as they are, one will not mince words, (d) have

sufficient time, (e) non-analytical (does not analyze one's own culture from an outsider's perspective). Participants in this study are presented in the following table:

Table 1: Research Participants

No	Participant	Number
1	Children aged 6-8 years old	6 persons
2	Parents	6 persons
3	Kindergarten/ elementary school principal	2 persons
4	Teacher	3 persons
5	Religion Community Leader (<i>Ustadz</i>)	1 person
	Total	18 persons

To determine the validity of the data, the techniques were used (Hatch, 2006; Morgan, 2022) through the triangulation method. Apart from that, there is also source triangulation, which involves re-checking the data and asking different informants. Data analysis follows the Miles and Huberman method, encompassing steps such as data reduction, data display, and conclusion. The research steps include:

1. Collect and review all available data from various sources of interviews, observations, documentation, and also photos of activities
2. Carry out data reduction: data obtained in the field is written in the form of a detailed essay or report, arranged more systematically, highlighting important points and making a more systematic arrangement
3. Data display: to be able to see the overall picture or certain parts of the research, the researcher makes a table or diagram
4. Coding: Notes are coded. Interviews are coded "I" and observations are coded "O".
5. Make conclusions using the inductive method, namely by collecting specific facts to draw general conclusions

Each participant was interviewed twice using a semi-structured and in-depth question format to create research themes for our findings. (Engward et al., 2022; Kvale, 2011; Magnusson & Marecek, 2015). Using photovoice to reveal the visualization of the natural environment in the Mahakam Cascade, as well as the process of forming behavior that cares for the natural environment sourced from parenting practices and educational processes by parents, teachers, and community leaders. (Gamliel, 2011; McLees, 2013; Shaw, 2021). The methodological framework is informed by a constructivist grounded theory approach. The methodological framework is informed by a constructivist grounded theory approach (Charmaz, 2014) which allows the emergence of interesting and repeatable findings to be analyzed inductively. The initial and focused coding process (Lungu, 2022; Saldaña, 2016) produces themes related to the environment, culture, and early childhood of Jantur Baru Village, Cascade Mahakam.

RESULT & DISCUSSION

Three thematic categories emerged from the analysis of how the Mahakam Cascade is connected to a learning resource for children from the family, school, and community environments. First, analysis of the background of the Mahakam Cascade and its natural products as typical characteristics of aquatic ecosystems that have an impact on people who work as fishermen. Second, the interaction of parents who care for children based on Banjar ethnic culture introduces the natural environment. Third, the

perceptions of community leaders and teachers describe the idea of protecting the Cascade Mahakam environment as a reflection of developing the quality of resources and potential that exist in Jantur Baru Village.

1. Mahakam Cascade Setting: Jantur Village as a Producer of Processed Salted Fish

Jantur Village is part of Muara Muntai District, Kutai Kartanegara Regency, East Kalimantan. Jantur Village is divided into three areas: New Jantur Village, South Jantur Village, and Main Jantur Village. Geographically, the terrain is an island between two branches of the Jantur River and the outer edge of the two branches. In the middle of the circle in a north-south direction stretches a wooden bridge with houses on both edges. Apart from houses, on this island there is also a mosque, two elementary schools, a village office, a health center and a meeting hall. At both ends of the bridge, there are piers. Jantur Village is also flanked by two large lakes, namely Lake Jempang & Lake Jantur, which are residential areas throughout the year. Mahakam Cascade is a term to understand the existence of Jantur Village. The majority of residents' professions are fishermen and salted fish processors. You can find out via Google Maps, <https://maps.app.goo.gl/X1WoXbcEmoBrRfdq5>.

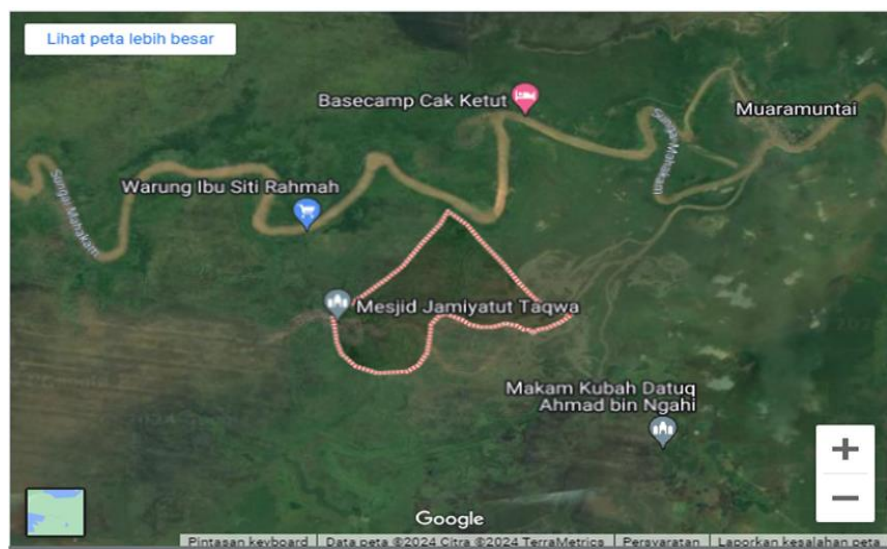


Figure 1: The Appearance of Jantur Village from Google Map



Figure 2: Photo of Jantur Village as Salted Fish Producer (O.Item 1.19/03/2021)

The researchers interviewed one of the research participants, KD, to talk about Jantur Village. The interview results showed that the village was formed as a result of an earthquake and flood that affected several residents. This incident led to the creation of two lakes, Jempang and Jantur. The following is an excerpt from the interview transcript:

“...In the past, there were 20 wooden houses full of them on the mountain, one night there was an earthquake. Then, in the morning the mountain was gone and turned into a lake and it was called Jempang Lake. 40 years later, wood was found on the edge of the mountain and became Lake Jempang. So, Jantur is what you want to call a lake but there is wood from people's houses, when it's dry it looks like dirt but when it's flooded the water rises so that's the history of the origin of the name Jantur, which was named by the Benua tribe with the Tunjung tribe. Because the Banjar tribe came here so they moved to Tanjung Isuy. This banjar tribe is slowly increasing in Jantur because there are rumors that in Jantur the fish is plentiful and delicious...” (I.Item 2. Community Leader #18 March 2021).



Figure 3: Cascade Mahakam in Jantur Village (O.Item 2.17/03/2021)

We also found information about natural conditions in the Mahakam Cascade during the dry and rainy seasons which are also different. The uniqueness of Jantur Village makes people increasingly believe that this environment should be a source of learning for children, especially those aged 6-8 years, to internalize behavior that cares about the environment and its surroundings.



Figure 4: The Condition of Cascade Mahakam during the dry and rainy seasons (O.Item 3-4.19/03/2021)

Banjar Ethnic-Based Care of Children Aged 6-8 Years on Environmental Care Behavior in Jantur Village

The Banjar community maintains its strength by preserving the customs and culture passed down by their ancestors. Both parents play a crucial role in upholding these traditions. To ensure the preservation of their customs and culture, Banjar parents impart valuable teachings through early childhood education. In Jantur Village (Cascade Mahakam), children are taught to swim from a young age and are introduced to fishing techniques as well as the various ways to process different types of fish.

This was also conveyed by one parent who emphasized that children are taught to be able to swim because they live near water and maintain values such as the relationship between humans and God, human relationships with individuals in terms of daily human activities, and human relationships with friends, and human relationships with the surrounding natural environment. The following are the results of an analysis of interview quotes with several parents as participants.

Tabel 2: Interview Data from Parents (MR#1, WD#2, & ABE#3)

Interview Data	Data Encoding	Thema
Parent MR#1	".....,Our children aged 3-6 are taught to swim to adapt to the seasonal flooding in Jantur....."(I.Item.1.MR.07/06/2022)	Swimming-based parenting as capital for children's adaptation to nature
Parent WD#2	" . The Banjar ethnic group is known as the River tribe whose activities are mostly carried out on the river. Like in Banjarmasin there is a floating market. Here (Jantur) also uses the only mode of transportation by boat. I also teach the children that we must protect the river by not throwing rubbish so that the river is not polluted, just like the weeds in 2016 that harmed our economy....."(I.Item.2.WD. 1/11/06/2022)	The Banjar ethnic group is known as the River tribe whose activities are mostly carried out on the river and internalizing the attitude of not throwing rubbish in the river.
Parent ABE#3	".....My son was involved in catching fish. So that he knows how I catch fish, usually in the morning and evening. Located on the border lake of West Kutai and Kutai Kartanegara, it takes 1 hour by boat"(I.Item.5.ABE.12/06/2022).	Give an example of how fishermen work with their children by getting involved.

From the results of the parent interview data above, it can be understood that parenting for children aged 6-8 in the Banjar ethnic group emphasizes the habit of swimming, knowing how to catch fish, and involving children in the process of catching fish. This can be understood as a parent's method of parenting to foster environmentally caring behavior, especially in Sempedan (riverside) communities.

The Banjar ethnic group is known as an Indonesian people who live along riverbanks, working as fishermen and processing fish as their main occupation. The interview findings were supported by photo documentation obtained in 2024 after reaching an agreement with the parents involved, who permitted for the researcher to present the photos.



Figure 5: Fishing Equipment (Pengilar) and Childrens are Involved in Accompanying Parents

The study revealed that in Jantur Village, fishermen emphasized teaching young boys, around 3 years old, how to swim (bekunyung), and young girls, around 5 years old, how to clean fish (iwak) after catching it. Parents allowed documentation during the research. The findings showed that positive character traits such as mutual respect, responsibility, and devotion to parents were internalized in the fishermen's family environment.



Figure 6: Childrens activities help parents to clean the fish (O.Item 5.09/05/2024)



Figure 7: Father's activity teaching children to swim on the banks of the Jantur Village River (O.Item 6.10/05/2024).

Furthermore, KD, as a community figure, mentioned that the fish caught in Jantur Village were freshwater fish such as sepat, pepuyuh, toman, haruan/gabus, jelawat, catfish, and shrimp. These fish usually filled the markets in several surrounding cities and districts, including Tenggara, Samarinda, Bontang, Balikpapan, and Banjarmasin. Salted fish production also reached market share in Java and abroad. Another interesting research finding also showed that the profession of the majority of parents in Jantur Village was fishermen and salted fish processors who were cultivated from house to house and the local government takes the form of a community. One of the parents also explained the habit of consuming fish as the main menu for children at home. The following are the results of the analysis of the interview manuscript.

Tabel 3

Interview Data	Data Encoding	Thema
KD#1	"Most of the fish here are freshwater types such as <i>sepat</i> , <i>pepuiluh</i> , <i>toman</i> , <i>haruan/gabus</i> , <i>jelawat</i> , catfish and shrimp"..... (I.Item18.21/09/2022)	Natural products in the Mahakam Cascade are freshwater fish which are a source of livelihood in Jantur Village.
Parent ZA#4	Child likes to consume <i>lwak</i> (Fish), especially salted fish. I believe that consuming fish can add protein to the brain and children can receive learning material well....(I.Item19.21/09/2022)	Parents' experience makes fish as the main side dish served and is good for children's nutrition.

The following text should be remembered: "During interviews, many parents discussed the cultural habits they inherited from their Banjar ethnic ancestors, who were previously Dayak ethnic. They acknowledged that the Banjar ethnic group is strongly influenced by the teachings of the Islamic religion, which is a significant part of their culture, especially in early childhood care."

"Parenting children begins with the child-rearing ceremony (naming ritual) which is believed to be sacred for giving good names. Also, when the wife (sister) is pregnant, they carry out the Tian Mandaring bathing ceremony (seven-month bathing) and the Betapung Tawar Tian Bulan bath which contains the activity of slaughtering a goat as a sacrifice. This all follows the teachings of the Prophet Muhammad SAW which were

passed down through our ancestors here, who are known to many as Sheikh Abdullah Selimau.”..... (I.Item20.21/09/2022).

“The advice of urang Bahari (ancestors) is also good for honoring parents and always doing good to everyone, especially children. There is a saying that we often use when correcting childish mistakes: Bauntung, Batuah, Baiman. Bauntung means useful, Batuah means being a human with dignity and honor, and Baiman means a believer.”...(I.Item22.21/09/2022).

“We still maintain some of the Banjar bubuhan culture, including the surungan, bailing, usung, and bridal baarak traditions. In addition, the tradition here is unique in terms of the wedding ceremony, where various wedding decorations will not be replaced until the next girl is married ”....(I. Item 23. 07 Maret 2023).



Figure 8: The wedding tradition is preserved by the Jantur Village Community (O.Item 7.10/05/2024).

Based on the interviews and direct observations, it is evident that the cultural identity of child care in Jantur Village is shaped by a blend of Banjar ethnic traditions and Islamic values. For instance, the "wedding" tradition in the Jantur Village community celebrates girls and influences the upbringing of boys and girls to be respectful and helpful in daily activities. This reflects a caregiving environment that instills a sense of responsibility towards nature and the environment in Jantur Village.

Community Interaction and Early Childhood Education Institutions in Fostering Caring Behavior for the Natural Environment in Jantur Village for Children Aged 6-8 Years

In Jantur Village, the importance of environmental awareness is instilled through the guidance of community leaders, as well as the collaboration of kindergarten and elementary school teachers as educational allies within the community. However, we noticed that the current educational activities lack diversity and do not adequately cover topics such as the work of fishermen, fishing tools, and the process of cleaning and preparing fish products.



Figure 9: "Environmental Differences in Community Conditions: Living on the Outskirts and Inside Jantur Village" (O.Item 8.10/05/2024).

Meanwhile, the role of educational institutions at the 4-6 year-old age level and early elementary grades shows program efforts to internalize environmentally caring behavior which we revealed through separate interview results for Kindergarten Heads & Teachers and Elementary School Heads & Teachers. This aims to determine the suitability of the program and curriculum content taught by the education unit in Jantur Village. The following is an excerpt from the manuscript from an interview in the Bustanul Ulum Kindergarten environment.

".....In our school, the introduction to fish and their ecosystem involves learning about different types of fish. Children learn about fish through drawing and making models. Additionally, we are taught to dispose of rubbish properly by putting it in plastic bags before throwing it in the river."(MA, the Kindergarten principal of Bustanul Ulum #1.I.Item.23.11/05/2024).

"...We often don't prioritize learning about our environment because of pressure from parents and elementary school teachers. As a result, many of our students graduate without being able to read, write, or count. Parental involvement in their children's education is also not optimal, especially when it comes to studying at home, as they often have little time outside of work and other economic activities (RO, The teacher of Bustanul Ulum #2, I.Item.24.11/05/2024).

"...I do not teach children how to catch and process fish. Some children may not be comfortable with the strong smell of salting fish. The local wisdom at our institution is limited to parades and school cleaning activities, which are not the main focus of our teaching.. (DS, The teacher of Bustanul Ulum #3, I.Item.25.11/05/2024).

Based on the direct interview data results above, it is clear that the curriculum content at Bustanul Ulum Kindergarten does not support the development of sustainable environmental care behavior. It is essential to consider the needs of the community that the graduates will serve to ensure that the children are ready for elementary school. This finding indicates the necessity to develop a local wisdom curriculum for kindergarten-age children, with a focus on deepening their understanding of Jantur Village.

The educational environment in Jantur Village includes several elementary schools. The specific elementary school we selected is located in the RT 07 Jantur Baru area. The majority of the students at this school are graduates of Bustanul Ulum Kindergarten, particularly those with SDN 013. Other notable observations in the elementary school environment include students who struggle with reading up to grade 4, improper waste management through burning, and land dispute issues that have hindered infrastructure development, as stated by SH, the school principal, in the interview transcript.

“.....I understand that there is an opinion that it is important for children to attend school and reach a certain age before participating in environmental care programs. However, despite my efforts to implement environmental care programs, only the Clean Friday program has been successful. This is due to various challenges such as land disputes between heirs, which prevent expansion of the building, and academic issues that have resulted in our students being unable to read.”.....(SH, Principal of SD Negeri 013 #4. Item 26. 11/05/2024).

“...The Merdeka curriculum program has not been specifically developed to cover the aspects of life in Jantur Village, such as the livelihood of the fishermen, fishing techniques, and the environmental conditions of the village. This is largely due to the limitations we face, including the problematic status of the grant, particularly in relation to waste management, which has not been addressed.”.....(SH, Principal of SD Negeri 013 #4. I. Item. 27. 11/05/2024).



Figure 10: In-depth Interview Process at Bustanul Ulum Kindergarten and SD Negeri 013 Jantur Village (O.Item 9. 11/05/2024)

Meanwhile, Mrs. RU, a Grade 3 elementary school teacher, mentioned that the Clean Friday activity was aimed at instilling environmental care behavior in her students. This behavior could then be practiced at home, as stated in the interview manuscript.

“...My students already know how to handle existing waste. They followed my instructions to do community service and dispose of garbage by burning it. However, one student mentioned that at home, garbage is often thrown into the river, especially when the water level is high.”..... (RU, Homeroom teacher grade 3 SDN 013 #5.I. 28. 11/05/2024).



Figure 11: The field of SD Negeri 13 Jantur Village is used for Communal Work and Flag Ceremony Activities (O.Item 9. 11/05/2024)

Based on the analysis of several data results, it is evident that there is a need for improvement in the values associated with caring for the natural environment in Jantur Village. Additionally, the economic sector of foreign fish processing, which has been the primary focus in the village, requires attention. It is crucial to implement programs geared towards environmental education, particularly in the curriculum at the kindergarten and elementary school levels.

Our findings indicate that the interactions in Jatur Village have not been fully optimized to create a clean and environmentally oriented village through cultural reconstruction. Looking ahead, we are concerned about the proliferation of weeds along the lakes (Lake Jempang and Lake Jantur), which are popular fishing spots for the villagers.

This situation could potentially lead to a disaster by obstructing economic activities, as the rivers may become impassable for the traditional gutter (gubang) boats. Furthermore, our field documentation describes the current conditions in Jantur Village, renowned for its diverse natural features and being the main center for processing salted fish in Kutai Kartanegara Regency.



Figure 12: Condition of Weeds and Locations of Fishermen Catching Fish in Jantur Village (Observation.Item 9. 11/05/2024)

Discussion

The research has uncovered the Mahakam Cascade in Jantur Village as a natural environment with Banjar Ethnic ethno-parenting values. It highlights the involvement of community leaders, parents, and educational institutions as partners in promoting caring behavior toward the natural environment. However, the thematic data analysis indicates that the interactions were not as effective as hoped, partly due to the lack of waste processing facilities and public education programs to discourage littering in the Jantur River. Despite this, parents have made efforts to involve their children in activities such as teaching them swimming, cleaning fish, and including them in the process of catching fish in the lake. (Pearce et al., 2021). Efforts from parents involve motivating children to love their environment by setting easy-to-understand examples (Aziz et al., 2023).

Mahasneh et al (2017) revealed that teaching environmentally conscious behavior can be achieved by using social stories to enhance understanding of cultural identity in society. However, educational institutions have not yet integrated this approach, particularly in terms of “introducing” Jantur Village, at the early and elementary education levels. There is an opportunity to incorporate unique cultural identities, such as the lives of fishermen, the traditional wedding culture of the Banjar ethnic group, and children's religious practices as influenced by the Islamic faith. This can serve as a way to adapt to climate change or navigate cultural shifts in the current digital era (White et al., 2024).

Thus, the ethno-parenting conceptual study approach serves as an alternative for the Cascade Mahakam community (Jantur Village) to conduct parenting practices rooted in Banjar ethnic culture (Alfaeni & Rachmawati, 2023; Rachmawati, 2020) It is also seen as a form of implementation of Indonesian culture-based parenting, called ethno-parenting. This involves instilling positive habits in teaching swimming to children aged 6-8 years. Swimming, tatarangan, and side dishes. Fish as the main food and parents as role models in actions and speech in social behavior serve as a guide to identity. Banjar ethnic group (Rachmawati & Komariah, 2016).

The findings of this research were also supported by ethno-parenting studies of the Sasak tribe (Nahdi, 2021) Who discovered a parenting model while teaching Sasak language semantics. Meanwhile, there is an issue regarding the study of ethnic-based parenting models in Indonesia according to Rachmawati (2020) (p.1157-1158) can refer to several indicators including divine values, human identity, love of nature, and the character of communal work. Sadly, some people in Jantur Village still have the habit of littering and not participating in community service activities regularly.

In other words, we emphasize the importance of sustainable cooperation among educational institutions, families, and communities in cultural identity development program activities to promote environmentally conscious behavior. Examples include the Jantur Village festival and the creation of a comprehensive nature-based curriculum in Jantur Village. This is supported by Bornstein (Bornstein, 2012b, 2012a, 2022) which highlights that cultural influence occurs long before children are born in certain communities, requiring parents to provide support to children regarding learning experiences about culture that are inherent in identity and existing attributions. To produce policies that are centered on future needs by involving various communities and observers in the Cascade Mahakam environment (Jantur Village).

CONCLUSION

The research findings provide an insightful overview of the Mahakam Cascade in Jantur Village, focusing on the nurturing values of the Banjar Ethnic group. The study aims to promote environmentally conscious behavior within an educational context. While parents play a significant role in cultivating these values within the family, there is a need for additional support from educational institutions, particularly in kindergartens and elementary schools. The cultural and natural wealth of the Mahakam Cascade can serve as a valuable material for developing cultural resilience programs for children aged 6-8, with a specific focus on the caring traditions of Banjar families in Jantur Village. Acknowledging the limitations of this research, the next step involves formulating an environmental education program within early childhood education. This initiative aims to address the global environmental crisis through sustainable education for children, particularly those from riverine communities with a fishing background.

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