



New Society, New Role of Parents: How Parent's Role Affects Millennials Perspective of Riau Malay Culture

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***Abstract:** This study explores Parenting in Riau Malay Culture in Indonesia. Participants consisting of 21 parents (13 mothers and 8 fathers) with young children were interviewed in-depth, mainly about their knowledge and practice of parenting, aspects of parenting in Malay culture, how they applied*



it in parenting and how they adapted these cultural values to current developments. The findings showed that millennials' parents face challenges in maintaining the culture in parenting practices, but they have a strong impression of their parents' traditional care based on local wisdom. Even though the new culture brought about by globalization makes it difficult to preserve Riau Malay culture through parenting, the community's role in Malay culture-based parenting needs to be improved so that the enculturation process is as expected and parenting intervention through social and digital media to support the parent's role.

Keywords: *Parenting, Enculturation, Parenting Cognition, Parenting Practice, Riau Malay Culture*

Introduction

The relationship between parents and their children is eternal and has become the most important among other human relations in this world. Parenting can be defined as caring for children and preparing them to manage life tasks (Bornstein 2015). The transition to parenthood is significant and impacts new parents as a couple and as individuals (Lévesque 2020). As parents, we need to learn many things, including the agreement between mother and father, because close parental support and cooperation in educating and nurturing children are crucial (Nunes 2021).

The core definition of culture is the transmission of mutually agreed beliefs from one generation to the next (Bornstein 2017b). Parenting is a cultural accomplishment in and of itself. It is an activity delivered through interactions containing moral values passed down from one generation to another (Faircloth, Hoffman, and Layne 2013). The family has a hand in shaping the values and attitudes of children. Of course, this cannot be separated from how parents educate children according to societal norms and values (Benito-Gomez 2020). Parents who hold different cultural values may have different parental values and parenting practices. Investigating parental values and behaviours entails understanding how environmental factors, such as culture, impact and provide a source of parents' child-rearing principles and parenting goals and practices (He et al. 2021).

Cultural values determine the socialization goals with which parents raise their children. Socio-cultural frameworks in different cultures influence parenting style patterns differently, and the same parenting styles may

influence child development differently, depending on that social culture framework. (Haslam 2020). Parenting has a long-term impact on children. The influence of parenting on adolescent self-esteem and values internalization is maintained independently of the differences in self-esteem and value priorities observed depending on factors such as culture (Martínez 2021). The parenting systems among different world peoples vary at the traditional stage of the construction of society (Klimova 2022). It can be said that other cultures emphasize unique parenting behaviours passed down from one generation to the next (Rothenberg et al. 2021)

Indonesia is known for its collectivistic culture; prioritizing group needs and goals over individual needs. The collectivistic values (security, conformity, and tradition) become ingrained in parenting and affect how parents relate to other parents within the family. Relationships with other members of the group and the interrelationships between people play a central role in each person's identity (Kuntoro et al. 2017).

Riau is known as the Malay heartland of Indonesia. Its culture, known as Riau Malay Culture, has the privilege of *Tunjuk Ajar Melayu*¹, which contains values and norms in all aspects of life, especially for human beings. *Tunjuk Ajar Melayu* in Riau Malay culture refers to all instructions, mandates, role models, and advice that lead man to the straight path and self-righteousness of Allah, whose blessings save man in life, in the world and the afterlife (Sabakti 2018).

Religion has become a part of cultural value systems that dominate Indonesian parenting, and Islam, as the major religion in Indonesia, is mainly blended with local cultures (Riany, Meredith, and Cuskelly 2017); this is also found in Riau Malay culture. (Tambak and Sukenti 2020) stated that Malay culture is integrated with Islam, forming the foundation of Malay customs

¹ local wisdom values which set someone up to have good intentions and good character, setting oneself in a harmonious position, positioning oneself smartly in particular situations and conditions, being wise in considering and tolerating, willing to sacrifice, and willing to yield and having a humble heart

based on the Sunnah and the Qur'an. Riau Malay people adhered to traditions in their broadest and most profound sense, which they incorporated into their way of life and interpreted as culture. Hence, (Tunggak and Salamon 2011) argued that the glory of the Malay civilization would remain as long as the next generation fosters a culture of morality-the essence of Malay Culture. Furthermore found that Riau Malay cultural internalization as local wisdom effectively shapes the morals of young children.

Enculturation refers to the passing down of standards and values established by the local community to the next generation so that later generations who accept these values and cultures can hold firm until they become habits (L. Wang et al. 2019)). Enculturation occurs in various settings, but the family environment is best suited for optimal results (Smith and Bond 2019). In this case, values and norms in Riau Malay culture can be used in parenting as local wisdom and have been shown to counter foreign cultures that are not influenced by Malay personalities. Thus, young children who live in the digital age will retain their identity as Malays who value customs, values, norms, and morality. But by entering the era of society 5.0, technology has become part of humans; the internet is used to share information and live life. Efforts to maintain cultural values in parenting are increasingly challenging but possible to do.

Although Parenting in a cultural context has received growing attention, parenting in Riau Malay culture has yet to be comprehensively explored. Most studies examine parenting in Western or Asian cultures globally. Some studies have looked at Parenting from a cultural standpoint, but they only focus on introducing Riau Culture to children through folklore, traditional song, and dance. Only a few previous studies have examined the relationship between parents and children in the context of Malay culture, as (Yohana and Putri 2014) did with interactional communication in the Malay language. In addition, research on Riau Malay culture is mainly carried out in the context of classes and schools, such as (Tambak and Sukenti 2020), which examines the potential development of students in an Islamic school in the context of Riau Malay culture as well as (Sabakti 2018)); (Hastuti and Ramadan 2020)); (Tambak et al. 2020), which discusses character education in formal school-based on Riau Malay Culture. The study on parenting by

millennial parents based on Riau Malay Culture has yet to be carried out. Still, it is expected to enrich the understanding of parenting based on local culture and share ideas on preserving Riau Malay culture in parenting and childrearing.

Literature Review

Cultural values are significant factors that influence parents' cognitions and practices (He et al. 2021). Parenting is reflected in cognitions and practices, and parents' cognitions and practices are multifaceted and influenced by many factors, including parents' characteristics, children's personalities, and cultural experiences gained from society. Parenting cognitions include attributions, perceptions, goals, expectations, attitudes, child-rearing knowledge, and child development. The study focuses on parenting cognitions, which are very important to understand because they can influence parenting practices and children's development. Meanwhile, parents' practices become the implementation of parenting cognitions to create life experiences for their children. It includes the primary caregiving materials, such as nurturance, physical, social, pedagogical, and verbal care (Marc H. Bornstein 2017).

Parenting cognitions include goals, attitudes, expectations, perceptions, attributions, basic child-rearing knowledge, and child development (Holden & Smith, 2019). Moreover, cognitions about parenting serve many functions; they affect parents' sense of self, benefit from organizing parenting, and mediate the effectiveness of parenting practices. Cognitions also play a role in determining how much time, determination, and energy to devote to parenting, and they serve as a framework within which parents perceive and interpret their children's behaviours (Bornstein, Rothenberg, and Lansford 2021). It is the ongoing responsibility of parents, teachers, and other caregivers to enculturate children and prepare them to be physically, economically, and psychologically accepted in social situations in which they are to survive and succeed (Marc H Bornstein 2017). Culture and genetics determine the social and physical environment in which an individual is raised (Streit et al. 2021), affecting the sequence and outcome of development, with parents playing the most significant role (Helm 2020).

Culture helps shape childhood and parenting, and culture is maintained and transmitted by influencing parental cognitions and shaping

parental practices (Bornstein, 2015). Culture-specific influences on parenting and children's development begin long before the children are born, shaping essential decisions about the behaviours parents should encourage in their children and how parents should interact with their children. (Bornstein, 2014). Cultural differences in children's development and parenting beliefs



and behaviours are striking, whether found across societies in different parts of the world or between other ethnic groups in the same community. Indeed, having experienced culturally distinct caregiving patterns becomes an individual's true identity in one culture, distinguishing them from others. This is relevant to Bornstein's (2015) concept, as seen in Figure I.

Figure I. The Framework of Culture and Parenting (Bornstein, 2015)

Figure I explains the concept of parenting and culture according to Bornstein (2015). The culture that develops around parents will influence their parenting cognitions so that parents will think in accordance with these cultural values. Furthermore, Parenting cognitions will underlie parents' parenting practices, for example how parents care for, educate and fulfil children's needs, which will ultimately influence children's development.

As culture plays a significant role in shaping parenting practice, this study aims to understand better parenting cognitions and practices based on Malay Culture by parents from the millennium generation, various factors contributing to culture erosion, and an effective program strategy for preserving parenting based on Riau Malay Culture. The following research questions guide this study's data collection:

- (1) RQ.1 How does the problem of Riau Malay Culture erosion in parenting appear?
- (2) RQ.2 How does the parent understand parenting activities related to Riau Malay Culture?
- (3) RQ.3 Does Parent's Role Influence Millennials' Perceptions of Riau Malay Culture?
- (4) RQ.4 What is the effective Riau Malay culture-based program strategy for preserving parenting?

Methods

This research used a qualitative approach. In participant selection, non-probability sampling is used, with purposive type sampling. This sampling strategy recruits participants according to pre-selected criteria relevant to a research question. Purposive sampling is intended to provide information-rich cases for in-depth study. This is because participants have the required status or experience or are known to possess specialized knowledge to provide the information the researchers seek (Lopez and Whitehead 2013); (Apostolopoulos and Liargovas 2016). Based on their closeness to the researchers, four participants agreed to participate in the study and then grew to 21 people. They explained the research purpose, interview questionnaire, interview procedure, and participant-researcher agreement. Following the agreement, the participant was asked to attend an interview session.

Participants in this study must meet the following criteria: parents of children aged 0 to 8 from Riau Malay Tribe origin, with a maximum age of 42. The last criterion, namely the maximum age of parents, 42 years (born in 1980), is intended to classify parents who participate in this study as millennials. According to DeVaney (2015), this generation is technologically literate because they were born as digital natives. Hence, this background is necessary to determine whether a parent's proximity to this technology impacts the Malay culture that is part of their lives and the parenting applied to the child.

Each participant was informed about the purpose of the study and asked to read the written agreement prior to the interviews. The participants were also informed that they had the right to opt to participate or decline. The ethical principles of the scientific process conducted the research. To ensure participant diversity, the data collected from three districts in Riau Province; Pekanbaru, Indragiri Hilir, and Bengkalis consist of 61,9% mothers and 38,1% fathers. For the interviews to run smoothly, the researcher explains the question as needed and explains for participants' better understanding.

Researchers first created a semi-structured questionnaire as a survey tool. Data is collected through in-depth interviews, which are digitally recorded using a voice recorder. A case-centred narrative approach was used

to analyze the interviews. The interviews were transcribed and checked carefully. They are then thematically described to identify a narrative's structural element and conclude the description's main points. Their names and any information revealing their identity were concealed to protect the respondents' confidentiality.

After collecting the data, the next step was transcribing the voice recording and materials into the written transcript. The transcription was then read multiple times to understand the connection between each piece of information. After that, the transcription was coded. Coding used in ethnography studies includes - cultural representation of culture-sharing groups—' and how it works; it can be a code in which the researcher transcribes a memo summarizing the main cultural rules related to the group (Creswell and Poth 2016). The textual analysis was used to systematically analyze the content and classify the related themes. This textual analysis is used to analyze the content of body language, audio, and visual data (Zikmund et al. 2013).

Result

Various perspectives on aspects of Riau Malay culture can be explored through interviews with early childhood parents. Participants consisting of 21 parents, 13 mothers, and 8 fathers were interviewed in-depth, mainly about their knowledge and practice of parenting, aspects of parenting in Malay culture, how they applied it in parenting, and how they adapted these cultural values to current developments. The demographic information of the respondents can be seen in the following table.

Table I

Demographic Information of Participants

Demographic	n
%	
Role	
Mother	13
61,9	
Father	8
38,1	
Age	

25-30	4	16,6
31-35	8	38,1
35-40	9	42,8
Level of Education		
High School and below	4	16,6
Bachelor's Degree	14	66,7
Graduate Degree or above	3	14,3
Job		
Teacher	5	23,8
Civil Servant	6	28,5
Housewife	6	28,5
Entrepreneur	2	9,5
Other	2	9,5
Number of Children aged 0-8 Years Old Per Household		
1	3	14,3
2	11	52,9
3 or more	7	33,3

Table I illustrates the demographic information of the participants involved in the study. Overall, it can be seen that the participants came from various background. Based on age, they ranged 25-40 years of age, with four people aged 25-30, eight aged 31-35 and nine aged 35-40. The majority of them held Bachelor's and Graduate Degree certificates (N=17), while others graduated from high school and lower (N=4). Regarding occupation status, more than half were employed (N=15). Most of them had more than one child aged 0-8 years old (N=18), which made them familiar with the topic of this study. The in-depth interview with all the participants highlighted some important points related to the research questions.

RQ.1 How Does the Problem of Riau Malay Culture Erosion in Parenting Appear?

Globalization positively impacts all parts of the world, such as

technological advancements and rapid economic development. However, globalization brings a new culture that is only partially based on the values held in society's culture.

Globalization caused a shift in collective cultural values toward individualism. In the collective Riau Malay culture, the needs and goals of the group are seen as more important. Group members are interconnected, and group identity is central to everyone's identity. In Malay culture, child-rearing is the responsibility of both parents and the community. However, this situation is beginning to change, especially in urban areas. A 32-year-old mother stated that:

'Even though my son has been taught how to be polite, say thank you, don't say things rudely, when he plays with other children in the neighbourhood, they sometimes swear or snatch each other's toys violently. The problem is that other parents or adults who see it are silent, not forbidding or teaching the child the right course of action.'

Almost every indigenous culture, including Riau Malay culture, faces survival challenges as technological advances open the door for various foreign cultures, many of which have different values and are frequently contradictory. Similarly, parents' efforts to apply cultural values in parenting must be made by one family and society. If this is not the case, it will be difficult for children to internalize Riau Malay Culture values. A 40-year-old mother expressed this:

'When I try to apply the value of shame to children, sometimes neighbours have a particular impact - let us say the negative one on my children, and I find it challenging to work together to apply the value of shame to the young ones.'

Other problems also come from the child's surroundings. Because young children tend to imitate others' actions, if the child is around other children who behave negatively, the child who has been initially taught to say and be polite can imitate that wrongdoing. Therefore, parents need to emphasize back to the child the expected attitude when this happens. A 25-year-old mother expresses this condition:

'I had to remind my son again how he should talk and act. His friend likes to shout and scream when angry, so sometimes, he imitates what his friend does. Peer influence strongly affected my kids, so I need to get myself used to repeatedly advising them whenever it is happening again.'

In addition, advances in digital technology also influence our daily lives today. Although there are numerous benefits, if addressed properly, it will have a positive impact on the child's development. Through the TikTok and YouTube platforms, pop culture, deliberately generated by the mass media, has become a trend and is followed by the larger community, including children. Society has either consciously or unknowingly absorbed it as a thriving culture. Much of this digital platform's content is incompatible with Malay cultural values, such as simplicity and shame. A father expressed his concerns about the use of his child's use of digital media:

'I am worried that my children watch too much TikTok or YouTube. People dance around, eating as much as possible (making), and males and females associate freely. The impression is exaggerated, even shameless—shame to act rude and embarrassed when her aurat opens. I want my daughter to have a good adab², not to be too much in everything, including dressing, hanging out, eating...'

A mother also argues similarly:

'Nowadays, there are many challenges in applying these Malay Cultural values to children. Mobile phones are the main barrier. What children watch on smartphones is exemplified. They don't care about other people, talk to parents less politely, and sometimes resist, especially if told to stop using smartphones. No more children like to hear traditional music, and they hear more Western pop songs... or Korean.'

The Decline in Cultural Appreciation

Cultural values can be incorporated into parenting in various ways, including inviting children to play. Play is essential for children's

² Good manner

development because it allows them to interact, communicate, move, think, and obtain satisfaction. However, if other children who should be children's playmates are not interested in traditional games played in pairs or teams, then the child's opportunities to play are limited. A 30-year-old father revealed this condition:

'I take the time to play traditional games with children, such as gundu and gasing³. However, the problem is that if I did not exist, my son would have no playmates because his other friends are not interested in traditional games. They choose to play with their gadgets. Finally, my son can only play with me.'

A mother also states that her daughter prefers Western tales to traditional folklore.

'I tried to read folklore to my children several times, but they weren't interested. They prefer Western fairy tales such as Cinderella, Snow White, and Frozen. They also watch Western cartoons instead of traditional or local Indonesian movies.'

RQ.2 How does the parent understand parenting activities related to Riau Malay Culture?

Malay culture is closely related to moral values derived from Islamic Malay teachings. Although this culture is old and its golden years have long passed, even millennial parents still have a purpose and hope that their children will become members of society who can behave and act following the values of Riau Malay culture that they have known for generations. As one 36-year-old mother put it:

'I remember how my parents educated my siblings and me on how to talk and get along, what could be done and what we were not allowed to do. According to our culture, what was taught in the past is true.'

Riau Malay culture is passed down from generation to generation, one of which is through parenting. Parents teach their children daily life procedures, and they become role models to whom their children look up.

³ Traditional games

Because most of the Riau Malay community is Muslim, living in Malay society and practising Islam come naturally to them. In line with the statement, a 32-year-old father expressed his views:

'I do not read many Malay tutoring books, but I remember how parents used to educate their children. Courtesy and manners that is the priority. All are in line with Islam because Malays and Islam are inseparable.'

In parenting practices, parents applying patterns of communication and interaction have been held and developed in Riau Malay Culture. The child is taught what he can and cannot do to others. Speaking quietly and without raising one's voice is introduced and modelled from a young age, as explained by a 28-year-old mother:

'I teach courtesy to elders, speaking meekly to older people, and should not shout if she wants to express something; she had to say it slowly because usually a young child will quickly get angry and shout if his will is not fulfilled. That is what I know about Malay cultural values.'

The value of politeness is significant in this culture, and if the child wants something, he needs to ask nicely rather than impose his will. Words that describe refinement, such as 'help, please, and thank you,' are emphasized in the child's daily life until, finally, he is accustomed to using them when communicating with others. This is important so that the child receives a positive response from everyone interacting with him.

'If he wants to borrow toys, he must first ask the friend who owns them; if his friend wants to avoid lending them, he must not compel them. Likewise, if he's facing the same situation with an older person, I teach my child to ask for help politely. He was also taught to say thank you when helped by others. Thank Allah, by applying it, my son is used to asking for permission in advance from his friend or older person.'

Riau Malay culture has traditional values realized in the form of cultural events. Although some traditional events are no longer held, important events in people's lives are still commemorated by adhering to customary guidance. There is a value in Riau Malay philosophy that children

can learn. In addition to the values instilled in the child's personality, the other side of Malay culture is also introduced by parents to children through cultural events. As one 34-year-old father explains:

'When there is an opportunity, I take the child to traditional events—for example, akikah⁴, marriage or circumcision. Usually, when we were coming home from the event, my son would ask a lot about what he saw. That is when I can explain the meaning of all the attributes or activities that exist at the event. Hopefully, he is no stranger to his own culture.'

One aspect of Riau Malay culture currently being developed is traditional cuisine. Traditional cuisine tastes are still introduced to children, hoping they will love it and maintain a valuable Malay heritage. Another consideration is food health value, as most traditional foods are made from natural ingredients. A 28-year-old mother expressed concern about culinary aspects:

'I like to cook children various traditional foods;. However, they are also introduced to modern food, such as burgers or fried chicken in fast-food restaurants, they must also know the taste of Riau Malay cuisine. However, the processing and ingredients used for traditional foods are healthier and natural, so it is suitable for their growth.'

RQ.3 Does Parent's Role Affect Millennials Perspective of Riau Malay Culture?

Parents are compelled to preserve the values of Riau Malay culture in the digital age. The advancement of technology and the impact on foreign cultures resulting in cultural erosion are considered threats. A 39-year-old mother expressed a change of perspective after she became a parent:

'Before becoming a parent, I don't care much about Adab and religion. I don't take it lightly when I meet children who do not speak politely, annoy others or misbehave. Worship is also mandatory; I used not to wear a hijab in

⁴ The process of slaughtering animals (cow or goat) on the seventh day after the baby is born as a form of gratitude to Allah

the past. But after having children, a lot has changed. I tried to change how I spoke, behaved, and worshipped more diligently. I want my children to be able to set me an example so that they will also be polite, kind, and obedient children.'

A 34-year-old mother expressed the same sentiment. *Bakti*, or filial piety towards parents, is one of the Malay cultural values in parenting:

'Many children abandoned their old and sick parents. I don't want it to happen in my family. I will educate the children well. Teach them to be filial to their parents, love each other, and care for each other under any circumstances.'

Nevertheless, parents want their children to have a Malay identity that values politeness in speaking and obeying religious teachings. These two things, namely Riau Malay culture and Islam, are seen as a way for children to live safely in the world and later in the afterlife. Here is what the 37-year-old mother said:

'Although technology has become so advanced, cultural attacks from extraordinarily vociferous, I want my son to have an identity as a Malay. Polite, good practice, obedient to Allah and the Prophet Muhammad, to survive the world and the afterlife.'

Malay cultural values prioritizing collectivism require each community member to care about others. Moreover, Riau Malay cultural wisdom is also considered a shield for children in the face of changes in lifestyle due to technological developments that affect how people interact and communicate. Communication procedures are organized by age level; interaction with older people, peers, and younger ones has distinct patterns and methods. Here is what the 32-year-old mother said:

'I think Malay culture can shield or protect today's children from many foreign cultures' incompatible with our nation's values. I do not want my children to be busy with mobile phones and play games over time. They do not know how to converse with elders, cannot get along with friends, and do not care no matter what happens outside.'

RQ.4 What is the effective Riau Malay culture-based program strategy for preserving parenting?

Parents, especially those living in urban areas, need help to stick with Malay cultural practices. Parents need support and encouragement to preserve cultural norms and values in parenting, as most agree that they still want to maintain Malay cultural values in child-rearing. A 38-year-old father expresses his hopes:

'My wife and I want to maintain the Malay culture in parenting. But we need to be reminded, too, what are some of the things we need to teach the child. We don't have time to read books because our time is up for work. It's a good idea to have videos or info about Malay parenting, such as tunjuk ajar melayu or pantang larang⁵, on Instagram or Facebook so that it can be seen anytime, anywhere.'

Parents need parenting intervention to help them gain information about parenting knowledge and practices. Based on meta-analysis research by Jeong (2021), parenting interventions increase parents' knowledge about parenting, practices and parent-child interactions. This is reinforced by Moon's that behavioural parenting interventions can improve positive parenting practices, which is very important in preventing parenting errors and improving child welfare (Moon et al. 2019).

The interventions can be in the form of information content on social media or parenting applications that parents can access via smartphones. (David 2019) developed the mobile application "The Rational Parenting Coach App," which aims to improve parents' ability to create positive parenting and mental health of children through a rational parenting approach parenting and the transdiagnostic ABC model of Rational-Emotive and Cognitive-Behavioral Therapy. In line with these studies, (Florea 2020) concluded that parenting interventions carried out online can reduce parenting problems and achieve the expected results of children's adjustment and development.

⁵ The prohibition of doing something because it can bring bad things to the person.

Discussion

Each culture has unique characteristics and wisdom that members of the community hold dear. Riau Malay Culture is no exception. Each culture emphasizes different parenting practices passed down from generation to generation (Rothenberg et al. 2021). When a child is cared for by a parent or other people who significantly impact their lives, a process of acculturation occurs –when the child learns about and conforms to the culture in which they live (Schwartz et al. 2020). How parents exhibit Malay culture in Parenting is quite typical – it is mainly about the values and conventions that would lead the child to the expected behaviour and manners closely tied to Islamic religious principles.

Cultural erosion can be described as the threat to and the erosion of cultural forms. The culture was eroded as a result of globalization, causing social instability. Unlike biological extinction, cultural extinction does not always result in genetic extinction but results from the disintegration of a social entity and the termination of culture-specific behaviours (Zhang and Mace 2021).

According to (Pacheco 2020), the technological advances that have contributed to globalization and the development of virtual culture have also significantly contributed to reshaping a new culture in a global society. This is a problem that Millennial parents face in the Malay Cultural community. Some parts of Malay Culture are challenging to implement in parenting due to the influx of foreign cultures through digital platforms.

It is expected that any given form of parenting can express itself and function differently in different cultures (M H Bornstein, 2020). According to the participants' statements, despite being labelled as millennial parents, Riau Malay culture remains a viable option for raising children. It is perceived as having a positive contribution in their efforts to instil and maintain positive values in their children's personalities. As Febiyanti & and Yulindrasari (2021) stated, cultural values intentionally impact many Indonesian parents in their daily parenting. This intention is mirrored in their parenting style, which aims to inculcate cultural principles in their children. Traditional cultural values are essential for parents to instil in their children so that they have good manners and respect for elders.

Parenting Cognitions

Parents' thoughts about their children and parenting are vital to family interactions. The expectations of significant others become a fundamental part of children's value systems, leading them to grow a self-regulation style that fits into their culture (Trommsdorff et al., 2012). Parents' various cognitions, including constant and general beliefs, hopes, and attributional patterns related to children and parenting, and more dynamic cognitions commonly occur in ongoing parent-child interactions (Johnston and Sullivan 2020).

Participants in this research believe Riau Malay Culture to be their model for educating their children. Their understanding of this culture is obtained from their parents' parenting experience. A deep impression of how they used to be educated and nurtured creates an optimistic outlook underlying parental cognitions in childcare today. Because they grow up in a Malay community, parents also want to maintain the same form of parenting based on the values of Riau Malay wisdom, which are religious and emphasize personal character development.

Parenting Practices

The development of technology has become a challenge in parenting. Digital media is a remarkable and exciting tool for human advancement, yet it can also be problematic or harmful when used in specific ways (Browne, Thompson, and Madigan 2020). Excessive use of social media is associated with opposing parent-child relationships and social relations with others in general (Sampasa-Kanyinga et al. 2020). Parents in this study feel concerned about this issue. They want children to continue to have direct experience playing with their peers, be skilled in interacting and communicating politely and develop empathy for others.

Malay culture sees self-control as an essential aspect of social life, whose teaching is known as – *Tunjuk Ajar Melayu*, which comprises guidance, instructions, mandates, teachings, and exemplary examples beneficial to people's lives. (Effendi 2004). *Tunjuk Ajar Melayu* contains local wisdom values that the community must sustain and preserve. These values prepare someone to have good intentions and character, to set oneself in a harmonious position, to position themselves smartly in particular situations and conditions, to be wise in considering and tolerating, willing to

sacrifice and willing to yield, to have a humble heart, and to maintain good relations with neighbours (Marlina 2020).

Collectivism is a significant value in Riau Malays society. This is valued over individualism. (Sumari et al. 2020) stated that family members are expected to preserve and uphold family values because the act of an individual member influences the whole system. Parents want their children to be part of this collective culture, so they need to be educated on cultural values in Malay society.

Parents and other experienced adult members of a given culture play an essential role in communicating culturally dominant modes of attention (Senzaki and Shimizu 2022). Therefore, it is appropriate for parents to be prominent people who teach children's culture in various activities carried out daily. Riau Malay culture will become part of parents' parenting practices and will gradually be ingrained in the children's personalities.

The Difficulty of Maintaining Riau Malay Culture in Parenting

Cultural values shape socialization theories, goals, and practices, but there are always challenges in maintaining culture in educating children (Mugadza et al. 2021). Everyone needs to share cultured awareness in society, which can hinder parents' efforts in educating children.

Parents need community support so children can accept and apply values and norms in their social lives. (C. Wang et al. 2021). For example, in applying a culture of shame to children. Shame is special in Malay society, so it is instilled in children early on. According to (Cucuani et al. 2021), *malu*⁶ or shame is when a person feels uncomfortable, dejected, and guilty for mistakes or violations of rules, religious values, and social norms. Shame in Malay and Islamic culture is one of the traits that a person must possess. Unlike shame with negative connotations, this one contains the value of politeness in line with the norms of Malay communication behaviour, namely speaking politely, respecting others, and not harming others. However, parents confront challenges when instilling shame in children because other children are not taught the same thing.

⁶ An emotion in which a person feels uncomfortable, dejected, and guilty for mistakes or violations of rules, religious values, and social norms.

Hidayati (2020) stated that traditional games are inherited from ancestors and are not only used for entertainment but also contain positive values such as creativity, courage, and the ability to make decisions, encouraging communication skills and teamwork. Arlinkasari et al. (2020) also explain children's social interactions when playing traditional games. Therefore, parents' efforts to introduce children to traditional games need support from the community and other interested parties. Support from the community is also felt in the need to encourage children to play traditional games together and leave their digital media activities.

Conclusion

Millennial parents face challenges when it comes to embracing Riau Malay Culture-based parenting. However, parents still view Malay culture as an essential element in child-rearing because it can be used as a guide to achieving the Malay community's parenting goals, which include developing children's positive character. For this reason, parents need support to enrich their knowledge about Malay culture-based parenting, which can be done through digital platforms such as social media and Android-based parenting applications that can be accessed online.

Recommendations

Recommendations that can be given from this study are:

- All community members must cooperate to preserve Riau Malay culture through parenting by applying values and norms that form positive characters in children.
- Parents must invite children to participate in various cultural activities to be aware of their culture.
- The government and stakeholders need to hold more cultural activities involving the community and look for ways to impart culture to children in a manner suited to technological advances.
- Researchers can develop Malay culture-based parenting content on social media and create Android-based parenting applications.

Declaration of Interest

The authors report there are no competing interests to disclose.

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