



Cultural Foundations of Parental Educational Motivation in Indigenous Communities

Akmal Mundi*, Siti Fatimah

Universitas Nurul Jadid, Indonesia

Email: imanfadlurrahman@gmail.com

DOI: <https://doi.org/10.61987/jemr.v3i2.438>

ABSTRACT

Keywords:

Parents, Educational Motivation, Indigenous Communities

*Corresponding Author

This study aims to understand the motivation behind parental education in the Tengger Tribe Indigenous Community, located in Sukapura, Probolinggo. The Tengger Community faces a challenge in maintaining its traditional culture while providing children with opportunities to access increasingly formal education, which is essential in the modern world. In this context, parents in the community strive to preserve their values, customs, and religion, to provide education that can improve the quality of life for socioeconomically disadvantaged children. Approach: This study employs a qualitative design, utilizing case studies that involve in-depth interviews and observations to gain a deeper understanding of the dynamics of parental motivation. Research results indicate that the child's participation influences parental motivation for education in the Community ethnic group, which involves balancing the preservation of culture and tradition with the demands of globalization and technological progress, in order to enhance welfare and the economy, while also striving to maintain community harmony.

Article History:

Received: September 2025; Revised: October 2025; Accepted: November 2025

Please cite this article in APA style as:

Mundi, A., & Fatimah, S. (2025). Cultural Foundations of Parental Educational Motivation in Indigenous Communities. *Journal of Educational Management Research*, 3(2), 280-297.

INTRODUCTION

Parental motivation in community customs is not only influenced by values and culture that have been in place for a long time, but also by rational considerations that emerge with the development of the times. Parents in the community feel that they lack sufficient answers to significant issues. To preserve traditions and norms that have long been adhered to by society, including customs and wisdom, they are considered important in educating children. However, as time passes and the world changes, factors such as the need for education and opportunities for a better economy also influence parents' perspectives on the future for their children. Those who are now more connected to the modern outside world are more likely to be influenced by these factors

(Fatimah & Aisyah, 2024; Köhler et al., 2022). For example, research shows that parents from community customs have hope that their children will succeed in formal education and achieve economic stability while still maintaining their cultural identity (Dam Lam & Gasparatos, 2023; Fatimah, 2025; Inman, 2024; Matta, 2022). Thus, this is a moment in community customs. This is not a list that focuses on conservation culture, but also considers the ethical aspects of life. This reflects a balance between maintaining tradition and giving children the opportunity to develop in a more modern world. Parents strive to reconcile inheritance culture with the needs of the times, encouraging children to develop their own skills and knowledge, making them connectors between the past and the future. Research literature also highlights that the engagement model of the family-school community in the context of public customs must be “culturally sustaining” or revitalizing “ to be relevant to the second aspect of aspirations (Hong et al., 2025; Miller & Khatib, 2023; Washington & Johnson, 2023).

A study previously showed that parental motivation in community customs is often influenced by two main factors: values inherited from culture in a hereditary manner and those considered modern and rational. Sianturi et al., (2023) highlighted how parental involvement in education, which is rooted in indigenous culture, is influenced by their views on traditional and modern education. In the research of Cui et al., (2023), parental involvement in education, particularly in early childhood, is associated with higher academic performance, reflecting rational considerations for achieving academic success in the modern world. On the other hand, da Silva et al., (2024) emphasize the importance of integrating knowledge and customs in schools, highlighting that local culture continues to influence educational decision-making. Although all studies acknowledge the influence of mark culture, the difference lies in the extent to which modern elements, such as the hope of academic success, shape parental motivation within community customs. Research on parental education in community customs will discuss the balance between developing values and modern culture, considering long-term considerations over time.

Focus study the aim is to understand how education in the city, which is embedded in a culture inherently rooted in values, has evolved. It also always balances considerations of the times. Research this topic to explore the factors that encourage parents to adopt community customs that support their children’s education, within the context of traditional and formal education oriented towards academic progress. Uniqueness of the focus study. This lies in the combination of two dimensions: one side preserves local culture, and the other follows the development of increasingly modern education globally (Del Soldato

& Massari, 2024; Halimah et al., 2024; Saefudin et al., 2023; Siregar et al., 2023). Social facts indicate that parents in community customs now recognize the importance of formal education as a means to enhance welfare, economic, and social benefits, although they still prioritize cultural values (Al Dwakat et al., 2023; Boiliu et al., 2024; Firdaus et al., 2025). Research. This research can provide new insights into the dynamics of motivation education that occur in the context of public customs, as well as how integration between knowledge customs and formal education can be facilitated.

Uniqueness focus study. This lies in understanding parental education motivation within the Tengger Tribe Traditional Community of Sukapura, Probolinggo, which has a unique culture and social characteristics. In this region, parents not only prioritize values and culture that have been passed down through generations, such as preserving spiritual customs and traditions, but also are increasingly open to the importance of formal education for their children. Although they live their lives daily, they are still influenced by tradition. There is a growing awareness among parents that formal education is key to enhancing the quality of life and providing more opportunities for the next generation. The central assumption of this study is that parental education in the community involves a combination of maintaining local culture and embracing modern rationality to achieve socio-economic progress. Therefore, this research is expected to describe the dynamics of the complex processes that occur in education decisions in the current changing times.

RESEARCH METHOD

This study employs a design case study with a qualitative approach to delve deeply into the motivation and Parental education within the Tengger Tribe Indigenous Community of Sukapura, Probolinggo. Approach studies a case chosen, because it allows researchers to understand the phenomenon in a way specific to the context, with distinctive social and cultural characteristics, such as how parents in the community balance traditional values with modern considerations in education for children. The research location was selected in the Tengger Tribe Traditional Community because its existence still maintains strong traditional customs, despite also being exposed to the pressures of modernization. The aim is to explore how public customs that change over time can preserve cultural heritage while adapting to the demands of an increasingly modern world (Dahal et al., 2022; Education & 2024, 2024).

In terms of technique data collection, research. This combines various methods, including in-depth interviews with figures such as customs officials, parents, teachers, and family heads, to gain insight into their views on education

within the context of culture and modernity (Atif et al., 2022; Jablotschkin et al., 2022; Shelton & Goodwin, 2022). Researchers also conducted an observation to understand the social interactions and dynamics of the culture that occurs in daily life in the community. In addition, the study documentation was used to analyze related texts, including customs and culture of the Tengger, such as manuscripts and local documents, which provided more context for the researched topics.

The data analysis process follows a systematic set of stages, starting with data condensation to select and filter relevant information, followed by data reduction to simplify the information for easier analysis. Next, the reduced data is presented in a data display format that facilitates greater understanding, clarity, and comprehensiveness. Data verification is conducted to ensure the consistency and validity of the findings. This research aims to provide an accurate and comprehensive picture of the motivation of parents in the Tengger community (Ansari et al., 2023; Report & 2024, 2024; Wilson et al., 2024).

To ensure data validity, triangulation of sources and techniques was carried out to compare the data obtained from various sources and methods, as well as through validation by informants, the key that has understanding deep about condition social and cultural in the community the checking process This done so that the results research obtained can accountable, credible, and reflective the reality on the ground. Thus, research is expected to make a significant contribution to understanding the connection between cultural traditions and modernity in education within the community customs of Tengger.

Table 01. Informants

No.	Informant Name	Gender	Position	Age
1	Romo Dukun Pandita Tengger Sutomo	Man	Figure Tengger Tribe Traditional Leaders	55 years old
2	Astria Ningsih	Woman	Parents (Hinduism)	40 years
3	Sutimah	Woman	Parents (Muslim Religion) and Members Fatayat NU in the Tengger Tribe	42 years old
4	Suhendri	Man	Hindu Religious Education Teacher	40 years
5	Welasiana	Woman	Teacher at Ngadirejo 1 Elementary School	35 years

RESULT AND DISCUSSION

Preservation of Cultural Values and Traditions

Preserving culture and traditions in the Tengger Tribe Indigenous Community refers to efforts to maintain and safeguard customs, norms, beliefs, and traditional rituals that have been passed down through hereditary means. In operational preservation, this encompasses actions that are real in life, daily related to teaching values and culture to the younger generation, and implementing traditions within a social and educational context. This preservation culture encompasses not only the symbolic aspects of nature but also includes educational, social, and spiritual activities carried out in a structured manner within the Tengger life community.

Interview results with Father Shaman Pandita Tengger Sutomo, a figure of customs, reveal that the preservation culture of the Tengger is closely tied to teaching about ancestors. Sutomo emphasized, "We always teach our children about the method of honoring our ancestors." This indicates that the mark of spiritual and religious culture has become a crucial component in the effort to preserve culture. On the other hand, Astri Ningsih, the mother, who is Hindu, explained that in her family, the teachings of Hinduism are powerful: "We teach our children to live in accordance with our religious teachings." Through this statement, it can be interpreted that teaching culture based on religion is one of the important tracks in guarding the sustainability of the Tengger culture, at the same time providing a strong moral and ethical foundation for the young generation.

Interview results with Sutimah, a member of Fatayat NU in the Tengger Tribe, offer a broader perspective on the related role of education in preserving traditions. He stated, "At Fatayat NU, we teach children always to guard traditions, such as cooperation." This indicates that the observation culture is also being promoted through social and cooperative means, which is part of, and inseparable from, the existing value culture in society. Participatory-based education is active in traditional local activities. It plays a crucial role in ensuring that values and culture remain alive in the midst of modernity.

From the results of observation, researchers in the field have noted that the public Tengger is a highly guarded cultural preservation mark, well-preserved in daily life and in traditional events. For example, in its implementation, the Kasada ceremony is carried out every year at Mount Bromo, with members of the Tengger community actively participating in the preparation and execution of the rituals. Activities Are Not only a form of respect to tradition, but also a means to tighten social connections between residents. During the observation, researchers also noted the involvement of young people in traditional customs, which shows that cultural values are still passed down

from generation to generation.

In a more everyday context, researchers also observe cooperation activities carried out by the Tengger community, such as maintaining a clean environment and improving general facilities. Activities are conducted regularly and involve all members of the society, from children to parents. This suggests that the public Tengger not only values culture in ritual and ceremonial contexts, but also deeply engages in social activities in everyday life, which strengthens the values of collectivity and togetherness. Cooperation and collaboration in daily life reflect a commitment to preserving culture, which encompasses aspects of a broader social scope.

From the data collected through interviews and observations, it can be concluded that preservation mark culture in the Tengger Tribe Traditional Community is an ongoing and inclusive effort throughout the entire society. This is not limited to traditional rituals or ceremonial significant events, but also reflected in daily life through teaching values and culture to children, as well as participating actively in supportive social activities together. Preservation culture in Tengger involves all efforts to maintain and foster cohesion, harmony, and social order. Therefore, patterns emerge in preservation mark culture and traditions within the Tengger Tribe Indigenous Community, indicating that culture is maintained locally through education, participation in traditional activities, and cooperation in everyday life. The Tengger society blends effort, preservation, and tradition in spiritual, social, and cultural aspects, while integrating these elements with modern life without compromising their cultural identity. However, although they face modernization, they are generally committed to preserving the values and culture that have been passed down to future generations.

Demands Globalization and Progress Technology

Demands globalization and technological progress in the context of study. This refers to changes in social and cultural events that occur as a consequence of current information, technology, and cultural exchange from outside communities, influencing patterns of life, thought, and action in the public Tengger Tribe Indigenous Community. In general operations, influence is evident in the method of public Tengger access to information, as well as their interaction with the outside world, and in the adoption of new elements from modern technology without compromising their cultural identity. Globalization and technology pose challenges to community customs, such as those of the Tengger, which are strong in matters of preservation and cultural markers, but struggle with adapting to the fast-paced development of the outside world.

Interview results with Father Shaman Pandita Tengger Sutomo reveal his

views about the influence of globalization and technology in society. He said, "In the past, we taught children through direct methods and speaking in meeting customs. However, with the advent of the internet, many children who are starting to learn more often look for outside information. We cannot forbid them because the world has changed." From this statement, it can be inferred that, despite the public's efforts to minimize traditional education in the press, this trend cannot be avoided. They cannot bring about change in the method of children's access to knowledge, although there is still an effort to strike a balance with customs.

In line with that, Astri Ningsih, a Hindu mother, added that technology is starting to influence the lives of children. He stated, "Children now more often use the internet to look for information about the outside world. We cannot withhold them, but we still remind, for still honor tradition." This indicates the existence of a receptivity to progress in technology, although there is also an awareness that cultural values must still be preserved. This reveals ambivalence between the open sea and the outside world, on the one hand, and the need to care for the children, while still being connected to their root culture, on the other.

In field observations, researchers have noted an improvement in the use of technology by society, particularly among the younger generation. Many children were seen using smartphones and other digital devices to access information and communicate. Some children use educational applications learning on mobile devices. They delve into lessons that were previously taught conventionally, through direct instruction from parents or teachers. This technology has become an integral part of the educational process, and it is used, even though it does not replace traditional methods.

In addition, researchers also noted that although public Tengger people students start to accept progressive technology, there is an effort to limit the use of digital devices, especially outside of school hours. In social and traditional activities, technology is often relegated to a secondary role, where it is used to support, rather than replace, traditional processes. For example, in the implementation of the Kasada Ceremony on Mount Bromo, although documentation is available through digital cameras and other devices, the core process of the ceremony is still conducted using traditional methods and without technological intervention, which means This is show existence selectivity in reception technology, where technology used For support activity custom, but No For change substance from the ritual.

From the data obtained, it can be concluded that although technology and globalization own significant impact to public Tengger, they try guard balance between modern progress and preservation Tengger culture tend accept technology as tools that can increase quality life and education, but still try

ensure that identity culture they No eroded by change They take advantage of technology with careful way, make sure that use technology No change values customs that have long been passed down.

Based on the above findings, the visible pattern in influencing globalization and technological progress in the Tengger Tribe Indigenous Community is an existing receptivity to technology, but with high selectivity. The Tengger society does not entirely reject technology, but they integrate it appropriately with their cultural needs. Children and younger generations access information from the outside world through digital devices, but parents and figures of authority still strive to maintain a balance, ensuring that cultural and traditional values are upheld in everyday life. Technology functioning as a supporter, not a substitute, in preservation traditions and customs, the Tengger community.

Hope for Increase Economic Welfare

Hope for an improved welfare economy in the Tengger Tribe Indigenous Community encompasses efforts to enhance the quality of life through increased income, creating employment opportunities, and harnessing the local potential within the community. In a way, an operational welfare economy is related to increased access to education, skills, and local markets for products and services. The Tengger community makes an effort to develop its own sources of Power, particularly in the sectors of agriculture, crafts, and tourism, to increase the income of families and the community, while preserving the cultural heritage that has been passed down through generations.

Interview results with Father Shaman Pandita Tengger Sutomo, a figure of customs, show that the public in Tengger views education and skills as key to opening opportunities for better employment. Sutomo explained, "Good education and adequate skills will open more job opportunities and businesses, which in turn will increase the economy and society." This statement describes how the public Tenggerese rely heavily on education and skills as a means of advancing their economy, so that the next generation of young people can compete worldwide in the world market and traditional agricultural sectors.

Astri Ningsih, a Hindu mother, said his hopes about expanding market access for local products, such as agricultural and handicrafts. He said, "We have Lots of products featured, such as craft weaving and agricultural quality results, but access to the market is still limited. If there are more opportunities for market products, of course, our income will increase." This shows that, besides education, development, and market access, two of the central Tengger Goals are to increase welfare and economic growth, expand market networks, and help increase income from products for qualified local people, such as those from

agriculture and handicrafts.

In the field, researchers have observed that the agricultural sector remains the dominant one in Tengger. Livelihood is supported by the results of agriculture, such as vegetables and fruits, as well as handicraft products, including weaving and plaiting bamboo, to fulfill their economic needs. However, researchers also noted the existence of a constraint in marketing matters related to products. Limited access to a broader market becomes an inhibitor, as many farmers and artisans in Tengger, who rely solely on small local markets, earn limited income.

In addition, researchers have observed that public Tengger officials are beginning to recognize the potential of the tourism sector as a means to enhance welfare and economic growth. The Tengger area, situated around Mount Bromo, is an interesting location. Many tourists, as well as some members of the public, are involved in the Tengger sector. This provides accommodation, services, guided tourism, and sells local products to tourists. Although the limitations of infrastructure and knowledge about methods hinder the promotion of products and services, they still become obstacles that must be overcome. The Tengger society attempts to utilize its tourism potential, but still needs to be cautious that the development sector does not erode its valuable culture.

Based on the results of interviews and observations in the field, it can be concluded that the public in Tengger has two main hopes to increase welfare and economic opportunities: first, to improve education and skills for access to better job opportunities, and secondly, to expand market access for locals. They hope to utilize sectors such as agriculture, crafts, and tourism to increase income and quality of life, while still maintaining and preserving the cultural values that have been in place for a long time.

The pattern that emerges from this data shows that public Tengger has clear expectations for increasing welfare through two main aspects: education and skill development, as well as greater market access. Although agriculture and crafts remain the primary sources of income, the Tengger society has also developed a growing tourism sector. The main obstacles faced are limited market access and a lack of infrastructure to promote products and services, as well as the need for integrated education and skills development to achieve better market access. This is crucial for societies like these that seek to increase wealth and economic growth, without sacrificing their traditions and values.

Desire For Maintaining Social Harmony in Community

Social harmony in the community refers to efforts to foster harmonious relationships among individuals, families, and groups within the community. In a way, operational harmony in the Tengger Tribe Traditional Community is

reflected in values such as cooperation, mutual respect, and working together, which form the basis of their lives. Harmony is not only reflected in formal events, such as ceremonial customs, but also in daily life through positive social interactions between citizens, which strengthen social bonds and foster community stability. Therefore, maintaining social harmony means ensuring mutual support in relationships and balancing the needs of individuals with those of society.

Interview results with Suhendri, a Hindu religious education teacher in the Tengger community, reveal the importance of maintaining harmony in life to them socially. Suhendri explained, "Here, we always guard harmony. We help one another in all things, from traditional events to everyday activities. Nothing is more important than guard connection, Good between citizens." This shows that the public Tengger view harmony as a fundamental aspect of social life. According to Suhendri, maintaining good connections between residents is a method for ensuring a peaceful and stable life in the community. This shows that harmony is not only considered a value, but also a real action that every member of the public guards.

Welasiana, an elementary school teacher in the Tengger Community, also emphasizes the importance of social harmony in daily life. He stated, "We cannot live without each other's support. Harmony is an integral part of our daily life, as seen when we work together in the fields or participate in a ceremonial custom. Everyone must follow." This statement describes how, in everyday life, the social not only guarantees harmony in significant events or ceremonies, but also in activities of a more collective and small nature, such as cooperation. Activities strengthen the social bond between residents and maintain a sense of togetherness within the community.

In observation, researchers in the field have noted that the public Tengger regularly hold activities together, both ritually and socially. One of the most prominent examples is the Kasada ceremony, held annually at Mount Bromo. All members of the community actively participated in the execution of this ritual, which has a ritual meaning, but also spiritual significance, fostering solidarity among individuals, from the young to the old, who play a role in ensuring the smooth operation of this ceremony, which demonstrates a sense of responsibility and unity in maintaining social harmony.

Besides the ceremony customs, the cooperation activities carried out by the Tengger community also reflect the harmony in the social environment they maintain. Researchers observe that in activities such as maintaining a clean environment, improving facilities, and helping neighbors in need, all members of the community participate with Spirit cooperation. The presence of every individual in an activity strengthens the sense of togetherness and solidarity in

the community. This shows that the Hny Social in Tengger is not only created in situational, large-scale events but also implemented in smaller social activities that occur every day. Based on reviews and observations, the public in Tengger is very guarded in maintaining a harmonious social life, as evidenced by the harmonious society reflected in the lives of its residents through various collective activities. To ensure a harmonious connection between residents, traditional events and everyday activities are beneficial. Harmony Social in the Community Tengger fosters solidarity, promoting a sense of mutual support and a stable life together, which all community members highly value.

The pattern that emerges from this data shows that the public Tengger really prioritizes social harmony in life. Harmony. This is not only reflected in the ceremony customs, but also in deep, real actions in daily life through cooperation and social cooperation. The Tengger society strives to maintain connections between its residents, creating a peaceful and stable life. Cooperation and participation in social activities demonstrate that social harmony is a well-guarded foundation in the Tengger community, which extends beyond formal aspects to encompass daily interactions.

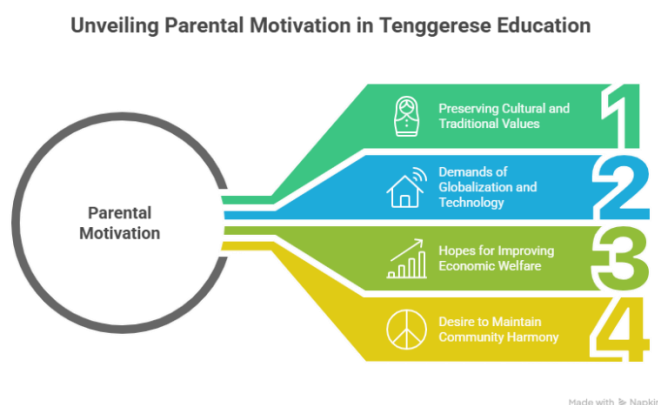


Figure 1: Motivation of Parents in the Tengger Community

Research results on the preservation of culture and tradition, which necessitate the integration of globalization and technology, aim to promote a welfare economy and social harmony within the Tengger Tribe Indigenous Community. Although the public faces challenges from modernity in maintaining and adapting traditional values selectively and contextually, these efforts are ongoing. Findings are in line with Structuration Theory, as proposed by Anthony Giddens, who emphasizes the importance of interaction between the individual and society in influencing social change (Kuppler & Fricke, 2025; Nehemia et al., n.d.; Wardani et al., 2025). Giddens argues that structure not only limits individuals but also forms their actions (Behbehani, 2023; Ortmann et al.,

2023). In the context of this study, society and its adaptive culture maintain traditions while integrating them with current development, demonstrating how current development is evolving. Existing literature, such as research by Dam Lam & Gasparatos, (2023) dan Inman, (2024), states that public customs are often trapped between preservation and pressure for modernization. However, research shows that with careful adaptation, they are capable of maintaining tradition while utilizing progressive technology to support preservation culture, which aligns better with Giddens' theory about duality structure.

Preserving culture: Preserving traditions in the Tengger Community is an integral part of daily life. The society viewed it not only as an element of symbolism but also in terms of values in life, family, and religion. View results show that the public Tengger, although open to development outside, still tries to guard and teach traditions to the young generation. This is in line with the view from Amri et al., (2024) dan Anna GAJDA et al., (2024), which states that in the Lts case, community customs attempt to safeguard the education-based marks that are rooted in local values. However, this differs from the literature, which emphasizes that educational customs are often overlooked in an increasingly digital and global world. Research shows that in Tengger, education traditions and religion remain dominant, but have adapted to utilizing technology to support preservation. Thus, there is synergy between tradition and technology, not one replacing the other; this is contrary to the existing literature about preservation culture.

In terms of influence, globalization and technological progress, the Tengger society demonstrates a selective adaptation, reflecting an in-depth understanding of how to integrate progress without compromising its cultural identity. **Discovery:** This differs from existing views in the literature, as presented by, which states that globalization often accelerates the erosion of local culture (Judijanto et al., 2024a, 2024b). However, in Tengger, researchers find that although children and younger generations often access information from outside, society still exercises control to ensure that its values are upheld in everyday activities. This suggests that globalization and technology can be adopted in an active and tailored manner, meeting the needs for adaptation and reflecting the culture that adapts. **Practical adaptation, reflecting cultural aspects that adapt.** **Practical implications of the findings:** The importance of community customs in prioritizing the adaptation process to technology, preserving local culture and values, while remaining open to developments in the outside world.

Community expectations in Tengger for an increase in welfare economy reflect a desire for an improved quality of life through education and skills, as well as market access for locally produced products. These findings are in line with the existing literature, as stated by (Heng & Yeh, 2024; Sianturi et al., 2023b;

Zhang et al., 2024) which emphasizes the importance of education and skills for better access to opportunities, a stronger economy, and a better society. However, the findings also show that, although education and skills are highly valued, the biggest challenge faced is limitations in market access and infrastructure. The Tengger society aims to develop its agricultural, craft, and tourism sectors to enhance welfare and economic growth. However, they are still constrained by limited market access, which remains a significant barrier. This indicates that, although there is potential for an increase in welfare, economic factors external to the country, such as infrastructure and market access, still require further attention. Practical implications of the findings: The need for supportive policies, market development for local products, infrastructure improvement, and training to enhance skills more widely, so that community customs can access economic opportunities more effectively.

A desire for social harmony in the community, reflected in cooperative practices, is evident in everyday life. This is also reflected in active participation in ceremonial customs, showing the importance of marking collectivity in public Tengger. Findings, this is very appropriate with the literature that suggests that public customs often emphasize the importance of social harmony for the stability of the community (Fatimah & Aisyah, 2024; Kao & Tienda, 2022; Starr et al., 2022; Ulfa, 2022) The Tengger society balances individual and collective needs through participation in activities that involve all members, benefiting both daily life and traditional events. This shows that the harmony in Tengger is not only formed in significant events, but also in everyday interactions that build solidarity and togetherness (Asmen & Rahayu, 2023; Cui et al., 2023; da Silva et al., 2024; Setyabudi, 2022). Theoretical implications of these findings strengthen Giddens' concept of duality structure, where the individual's daily actions form and are influenced by the larger, more complex social structure. This highlights the value of cooperation, which is based on social harmony.

In a way, overall research makes a significant contribution to understanding how the public tends to adapt to social, technological and economic environments, while maintaining Anthony Giddens' Structuration Theory can be implemented to describe how the public tends to adapt to technology and globalization, as well as how they guard tradition and social harmony through dynamic interactions between individuals and social structures. Findings underscore the importance of understanding social adaptation as a two-way process, in which individuals and groups not only influence social structure but also shape it through their actions and behaviors. Thus, research gives a new outlook on how public customs can adapt to change without losing their cultural identity, who have implications for theoretical and practical development policies and strategies for supporting sustainable

community customs in the era of globalization.

CONCLUSION

This study reveals that parental education in the Tengger Tribe Indigenous Community is a combination of preserving inherited culture and adapting to current needs. The Tengger Tribe Community emphasizes preserving its culture through education, which encompasses not only traditional practices and customs but also formal education that provides opportunities to enhance its quality of life and well-being, ultimately improving the community's economy. The study's findings show that the community customs ethnic group perceives child education as a means of preserving cultural and traditional values, while also embracing globalization and technology, with the hope of increasing welfare and maintaining community harmony.

Based on the findings of its study, it is recommended that the government and educational institutions develop support policies for integrating local communities' education forms. This can be achieved through adapted, respectful teaching materials, as well as involving parents and the community in the educational process. Additionally, it is essential to make an effort to expand market access for products produced by the community, such as its agricultural products. Increasingly, advanced technology is becoming increasingly important. It is also important to provide training to the next generation, enabling them to utilise technology wisely, so that they can innovate while considering cultural considerations. Lastly, research can be carried on for developing engagement models for families in more schools, adaptive and sustainable in the context of public customs, to support preservation culture and improve the quality of education.

REFERENCES

- Dwakat, M. K., Dwaikat, M. K., & Alolabi, Y. A. (2023). The Educational Role of the Arab Family: Challenges of Cultural Globalization. *International Journal of Business and Society*, 24(3), 1118–1142. <https://doi.org/10.33736/IJBS.6405.2023>
- Amri, S., Umrah, A., Islamic, R. H.-A.-H. J. of, & 2024, undefined. (2024). Legal Education for a Tobacco-Free Lifestyle in Muslim Communities. *Alhayat: Journal of Islamic Education*, 8(1), 95. <https://doi.org/10.35723/AJIE.V8I1.472>
- Gajda, A., Gierat-Bieroń, B., & Gierat-Bieroń, B. (2024). Analysis of the Implementation of Character Education Based on Local Culture in Indonesia. *AL-ISHLAH: Jurnal Pendidikan*, 16(2), 289–306. <https://doi.org/10.35445/ALISHLAH.V16I2.4799>

- Ansari, B., Junaidi, J., Maulina, S., & H. H.-J. of I., & 2023, U. (2023). Blended-Learning Training and Evaluation: A Qualitative Study. *Journal of Intercultural Communication*, 1. <http://immi.se/index.php/intercultural/article/view/Ansari-et-al-2023-2>
- Asmen, F., & Rahayu, R. (2023). Aspirasi Karir Pada Komunitas Adat Terpencil (KAT) Suku Bonai Di Desa Bonai Kecamatan Bonai Darussalam Kabupaten Rokan Hulu Provinsi Riau. *Bimbingan dan Konseling Banyuwangi*, 2(1), 19–24.
- Atif, M., Munir, K., Malik, I., Al-Worafi, Y. M., Mushtaq, I., & Ahmad, N. (2022). Perceptions of Healthcare Professionals and Patients on the Role of the Pharmacist in TB Management in Pakistan: A Qualitative Study. *Frontiers in Pharmacology*, 13. <https://doi.org/10.3389/FPHAR.2022.965806/FULL>
- Behbehani, R. (2023). A Social Theory of Performance: A Structuration Approach. *Structuration Theory*, 9–55. https://doi.org/10.1007/978-1-349-20255-3_2
- Boiliu, N., & Theological, R. T.-E.-J. of R. and, & 2024, undefined. (2024). Assessing the Role of Parents in Ensuring Child Welfare: Integration of Basic Needs, Education, and Christian Family Values in Indonesia. *E-Journal of Religious and Theological Studies*, 10, 206–218. <https://doi.org/10.38159/ERATS.20241058>
- Cui, Y., Zhang, D., & Leung, F. K. S. (2023). The Influence of Parental Educational Involvement in Early Childhood on 4th Grade Students' Mathematics Achievement. In *Developing Culturally and Developmentally Appropriate Early STEM Learning Experiences* (pp. 113–133). Routledge.
- da Silva, C., Pereira, F., & Amorim, J. P. (2024). The Integration of Indigenous Knowledge in School: A Systematic Review. *Compare: A Journal of Comparative and International Education*, 54(7), 1210–1228.
- Dahal, P., Joshi, S. K., & Swahnberg, K. (2022). A Qualitative Study on Gender Inequality and Gender-Based Violence in Nepal. *BMC Public Health*, 22(1). <https://doi.org/10.1186/S12889-022-14389-X>
- Lam, R. D., & Gasparatos, A. (2023). Unpacking the Interface of Modernization, Development and Sustainability in Indigenous Guna Communities of Panama. *People and Nature*, 5(2), 774–794.
- Del Soldato, E., & Massari, S. (2024). Creativity and Digital Strategies to Support Food Cultural Heritage in Mediterranean Rural Areas. *EuroMed Journal of Business*, 19(1), 113–137. <https://doi.org/10.1108/EMJB-05-2023-0152/FULL/HTML>
- Education, A. A.-B. M., & 2024, undefined. (2024). Analyzing the Application of Mixed Method Methodology in Medical Education: A Qualitative Study. *BMC Medical Education*, 24(1). <https://doi.org/10.1186/S12909-024-05242-3>

- Fatimah, S. (2025). Model Branding Spiritual Dalam Positioning Lembaga Pendidikan Islam Di Era Digital. *As-Sulthan Journal of Education*, 1(4), 1076–1085.
- Fatimah, S., & Aisyah, N. (2024). Modernization of the Islamic Curriculum; Creating a Balance Between Tradition and Innovation for Future Generations. *Proceeding of International Conference on Education, Society and Humanity*, 2(2), 141–148.
- Firdaus, S., & Aisyah, N. (2025). Fostering Social Harmony: The Impact of Islamic Character Education in Multicultural Societies. *AL-ISHLAH: Jurnal Pendidikan*, 17(1), 942–955. <https://doi.org/10.35445/ALISHLAH.V17I1.6579>
- Halimah, S., Yusuf, A., & Nidhomul Haq, J. (2024). Pesantren Education Management: The Transformation of Religious Learning Culture in the Age of Disruption. *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam*, 9(3), 648–666. <https://doi.org/10.31538/NDHQ.V9I3.16>
- Heng, L., & Yeh, H. C. (2024). Education's Role in Creating a Sustainable and Equitable Society. *Innovations in Education and Teaching International*, 2. <https://doi.org/10.1080/14703297.2024.2382843>
- Hong, S., Baloch, M. H., Conklin, K. H., & Warren, H. W. (2025). Teacher-Family Solidarity as Culturally Sustaining Pedagogy and Practice. *Urban Education*, 60(1), 90–122. <https://doi.org/10.1177/00420859221131809>
- Inman, E. N. (2024). “There Are No True Himbas Anymore”: Exploring the Dynamics of the Himba Culture and Land Use in the Face of Change in Kunene Region, Namibia. *Sustainability*, 16(4), 1582.
- Jablotschkin, M., Binkowski, L., Markovits Hoopii, R., & Weis, J. (2022). Benefits and Challenges of Cancer Peer Support Groups: A Systematic Review of Qualitative Studies. *European Journal of Cancer Care*, 31(6). <https://doi.org/10.1111/ECC.13700>
- Judijanto, L., Institut, A., Islam, A., Muhammad, S., & Sambas, S. (2024a). Globalisation and Local Cultures: A Complex Coexistence. *Premierscience.Com*, 4, 554–562. <https://premierscience.com/wp-content/uploads/2024/11/pjss-24-381.pdf>
- Judijanto, L., Institut, A., Islam, A., Muhammad, S., & Sambas, S. (2024b). Globalisation and the Erosion of Tradition: Modelling the Impact of Global Culture on Local Customs. *Mushafjournal.Com*, 4, 554–562. <https://www.mushafjournal.com/index.php/mj/article/view/294>
- Kao, G., & Tienda, M. (2022). Optimism and Achievement: The Educational Performance of Immigrant Youth. In *The New Immigrants and American Schools* (pp. 83–101). Routledge.

- Köhler, T., Smith, A., & Bhakoo, V. (2022). Templates in Qualitative Research Methods: Origins, Limitations, and New Directions. *Organizational Research Methods*, 25(2), 183–210.
- Kuppler, A., & Fricke, C. (2025). Nexuses Between Structuration Theory and Urban Planning. *Town Planning Review*, 96(2), 155–177. <https://doi.org/10.3828/TPR.2024.41>
- Matta, C. (2022). Philosophical Paradigms in Qualitative Research Methods Education: What Is Their Pedagogical Role? *Scandinavian Journal of Educational Research*, 66(6), 1049–1062.
- Miller, G. E., & Khatib, S. M. (2023). Honoring Diverse Cultures Through Family Literacy Approaches That Build Family, School, and Community Partnerships. *The Reading Teacher*, 76(5), 586–593. <https://doi.org/10.1002/TRTR.2181>
- Nehemia, M., Systems, T. I.-I. in I., & 2023, undefined. (n.d.). A Theoretical Framework Based on Activity Theory and Structuration Theory. *Issues in Information Systems*, 24(3), 2023. https://doi.org/10.48009/3_iis_2023_117
- Ortmann, G., Sydow, J., & Windeler, A. (2023). Organisation as Reflexive Structuration. *Journal of Organizational Sociology*, 1(1), 109–140. <https://doi.org/10.1515/JOSO-2023-0017/HTML>
- Report, H. M.-T. Q., & 2024, U. (2024). Using Triangulation and Crystallization to Make Qualitative Studies Trustworthy and Rigorous. *The Qualitative Report*, 29(7), 1844–1856. <https://doi.org/10.46743/2160-3715/2024.6071>
- Saefudin, A., Santyaningtyas, A. C., Lubis, A. F., & Mokodenseho, S. (2023). Changes in Media Consumption Patterns and Their Implications for People’s Cultural Identity. *Journal Literasisainsnusantara*, 4(2), 303–310. <https://doi.org/10.46843/jiecr.v4i2.596>
- Setyabudi, M. N. P. (2022). Satu Adat Tiga Agama: Dinamika Toleransi Agama dan Budaya Masyarakat Suku Tengger Ngadas. *Jurnal Masyarakat Dan Budaya*, 24(2), 187–206.
- Shelton, C. L., & Goodwin, D. S. (2022). How to Plan and Report a Qualitative Study. *Anaesthesia*, 77(12), 1439–1444. <https://doi.org/10.1111/ANAE.15788>
- Sianturi, M., Lee, J.-S., & Cumming, T. M. (2023a). Shifting the Belief of the “Hard-to-Reach Parents” to “Reachable Parents”: Parent-Teacher Collaboration Within Schools in a Post-Colonial Country. *International Journal of Intercultural Relations*, 97, 101892.
- Sianturi, M., Lee, J.-S., & Cumming, T. M. (2023b). Using Technology to Facilitate Partnerships Between Schools and Indigenous Parents: A Narrative Review. *Education and Information Technologies*, 28(5), 6141–6164.

- Siregar, I., Linguistics, S. Y.-E. J. of A., & 2023, undefined. (2023). Model and Approaches to Preserving Betawi Language as an Endangered Language. *Eurasian Journal of Applied Linguistics*, 9(1), 274–283. <https://doi.org/10.32601/ejal.901023>
- Starr, C. R., Tulagan, N., & Simpkins, S. D. (2022). Black and Latinx Adolescents' STEM Motivational Beliefs: A Systematic Review of the Literature on Parent STEM Support. *Educational Psychology Review*, 34(4), 1877–1917.
- Ulfa, M. (2022). Penanaman Pendidikan Multikultural Melalui Pembelajaran Sejarah Lokal (Studi Kasus: Nilai Toleransi Masyarakat Suku Tengger). *Pendidikan Multikultural*, 6(1), 96–106.
- Wardani, S., Liliweri, A., & Sigit, R. R. (2025). Bridging Structure and Agency: The Merdeka Curriculum in Madrasahs Through the Lens of Anthony Giddens' Structuration Theory. *E-Journal Elkuator*, 3, 65–92. <https://doi.org/10.4135/9781446279021.N4>
- Washington, S. A., & Johnson, L. (2023). Toward Culturally Sustaining/Revitalizing Indigenous Family-School-Community Leadership. *Frontiers in Education*, 8. <https://doi.org/10.3389/FEDUC.2023.1192095/FULL>
- Wilson, S., Tolley, C., Mc Ardle, R., Lawson, L., Beswick, E., Hassan, N., Slight, R., & Slight, S. (2024). Recommendations to Advance Digital Health Equity: A Systematic Review of Qualitative Studies. *NPJ Digital Medicine*, 19. <https://doi.org/10.1038/s41746-024-01177-7>
- Zhang, X., Zhou, G., He, W., Conferences, Y. Z.-S. W. of, & 2024, undefined. (2024). The Economic Implications of Education: A Global Perspective. *SHS Web of Conferences*, 190, 03005. <https://doi.org/10.1051/SHSCONF/202419003005>