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# Understanding The Cultural Values in Traditional Sundanese Parenting: A Narrative Literature Review

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## Abstract

This study aims to consolidate and synthesize the existing literature on traditional parenting within the Sundanese Tribe using a narrative methodology. Employing a narrative literature review, this research integrates findings from various sources to comprehensively understand the cultural values inherent in traditional Sundanese parenting. The research questions were formulated using the PICO framework, focusing on the population of cultural values, the intervention of examining these within existing parenting literature, and the outcome of understanding unique cultural values. Data were sourced from Google Scholar and ScienceDirect, covering publications between 2019 and 2024. The findings highlight the centrality of spirituality and religiosity in Sundanese parenting, which intertwines religious teachings with everyday practices. Traditions such as rituals during pregnancy, childhood, and marriage play a crucial role in shaping social behaviors and instilling moral values. Mystical practices like *pamali* are also significant, serving as cultural norms that guide conduct and promote community harmony. The implications of these findings are significant for both academic research and practical applications, offering insights into educational programs, policies, and future research directions. However, limitations include potential biases from the reliance on existing literature and the focus on a single ethnic group, suggesting a need for further empirical and comparative studies.

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## Introduction

Understanding traditional parenting practices within culturally rich societies is critical as it contributes to the global discourse on child development and family dynamics. Indonesia, characterized by its vast ethnic diversity, is an exemplary case, with over 1,331 ethnic groups residing across 38 provinces (Patras et al., 2023; BPS, 2024). Among these, the Sundanese tribe stands out, representing 15.5 percent of the population and predominantly occupying the West Java and Banten Provinces (Jamaludin et al., 2024; Nofendralova & Sartini, 2024). Sundanese cultural values, including obedience, patience, humility, honesty, social skills, and empathy, are embedded in their parenting practices, highlighting the importance of studying these indigenous methods (Ramlan et al., 2023). This emphasis on cultural values is crucial for shaping well-rounded individuals in society.

Research in child development and family studies consistently underscores the influence of cultural values on parenting practices (Davidov, 2021; He et al., 2021). Cultural frameworks significantly shape parenting behaviors, making it imperative to explore diverse cultural contexts (Kealy & Devaney, 2024). The distinct parenting approaches seen in various cultures, such as the Sundanese, offer valuable insights into the role of cultural inheritance in shaping child-rearing practices (Rothenberg et al., 2021; Satrianingrum & Setyawati, 2021). Understanding these practices enriches the discipline by providing comparative perspectives on parenting. This diversity in parenting research strengthens the overall understanding of child development.

Despite recognizing cultural influences on parenting, the bulk of research within Indonesian contexts remains heavily influenced by Western theories (Alfaeni & Rachmawati, 2023). These theories, such as Baumrind's parenting styles and Maccoby and Martin's categorization, often fail to encapsulate the nuanced practices found within traditional Indonesian societies (Agarwal & Dhenwal, 2024; Kaur & Parveen, 2024; Tehrani et al., 2024). The need to address this gap is pressing, as it limits the understanding and appreciation of Indigenous parenting practices that have been effective for generations. Highlighting traditional practices can offer a richer, more inclusive understanding of parenting. This recognition of diverse practices is crucial for developing more effective parenting frameworks.

The prevalent parenting styles in Indonesia typically include an authoritarian approach by fathers and a permissive approach by mothers, aimed at balancing discipline with emotional support (Haslam et al., 2020; Hastuti et al., 2020). This dichotomy is also observed within the Sundanese community, where fathers enforce discipline and mothers provide warmth and affection (Hastuti et al., 2020; Wiyono et al., 2019). Research in Sundanese regions like Bogor and Tasikmalaya emphasizes social character building through cultural values (Sarifudin et al., 2020; Mulyana et al., 2020). This blend of parenting styles supports a holistic development approach. These findings indicate a structured yet nurturing environment for children.

Further studies reveal the integration of cultural traditions and religious practices in Sundanese parenting. For instance, in Kampung Naga and Kampung Urug, Sundanese life is deeply intertwined with harmonious cultural and religious values, which are fundamental in child upbringing (Daniswara et al., 2023; Mulyana et al., 2020). These practices underscore the respect for parents and elders, comfort in familial settings, and a preference for predictable routines, reflecting a deeply rooted cultural ethos (Anne et al., 2023; Ramlan et al., 2023). These values are crucial for fostering respect and stability in children. The interplay of cultural and religious practices enhances the parenting framework.

However, existing literature on Sundanese parenting is fragmented and lacks a cohesive summary that integrates the various cultural, social, and religious dimensions. Studies have documented individual aspects, such as the authoritative and authoritarian styles used by mothers and fathers, respectively, and the role of local wisdom in child-rearing (Hastuti et al., 2020; Wiyono et al., 2019; Sarifudin et al., 2020). Nonetheless, there remains a need for a comprehensive review that consolidates these findings to present a holistic understanding of traditional Sundanese parenting. Such a review would provide a complete picture of the parenting landscape. This consolidation is necessary for a deeper understanding of Sundanese parenting.

Previous studies have been limited to isolated observations and specific regional studies, which do not provide a comprehensive overview of Sundanese parenting practices. Moreover, a notable lack of integration of these practices with broader child development theories hinders these findings' global applicability. The paucity of a unified framework that encapsulates the diverse and rich practices of Sundanese parenting presents a significant gap in the literature that needs to be addressed. This study aims to fill this gap by providing a consolidated narrative. Addressing this gap will enhance the understanding and application of Sundanese parenting practices.

This study consolidates the fragmented literature on traditional Sundanese parenting into a cohesive narrative. By employing a narrative literature review methodology, this research seeks to provide a comprehensive summary of the cultural values, practices and influences that shape Sundanese parenting. This study will bridge the existing gaps and contribute to the broader discourse on cultural diversity in parenting, offering insights that can inform both local and global child development practices. The findings will enhance the appreciation of Indigenous parenting methods. This study will provide a richer, more inclusive understanding of parenting.

## Methods

This study employs a narrative literature review methodology to synthesize cultural values inherent in traditional Sundanese parenting. The narrative review method facilitates the integration of findings from various sources, allowing for a comprehensive understanding of the topic (Baumeister & Leary, 1997). This approach is suitable for summarizing and interpreting complex cultural phenomena across diverse studies and documents.

The research questions were formulated using the PICO framework, which stands for Population, Intervention, Comparison, and Outcome (Schiavenato & Chu, 2021). The population under study is the cultural values related to traditional Sundanese parenting. To uncover Indigenous wisdom, the intervention examines these values in parenting literature, primarily derived from Western theories. The outcome focuses on understanding the unique cultural values embedded in traditional Sundanese parenting practices.

Table 1. PICO Framework for Research Questions

Population (P)	Intervention (I)	Comparison (C)	Outcome (O)
Culture value	Cultural value in traditional Sundanese parenting	Existing parenting studies primarily draw from Western theories. Hence, this study seeks to unveil Indigenous wisdom.	Understanding cultural value in traditional Sundanese parenting

The literature search was conducted through Google Scholar and ScienceDirect, utilizing specific keywords such as "Sunda," "*budaya Sunda*," "*pengasuhan Suku Sunda*," "Sundanese," "Sundanese culture," and "Sundanese parenting." Primary data comprised articles published between 2019 and 2024, adhering to stringent selection criteria. According to Aprianti & Sugito (2022), the articles had to be national or international publications with an ISSN, a DOI, and indexed by Sinta for national journals and SJR for international journals.

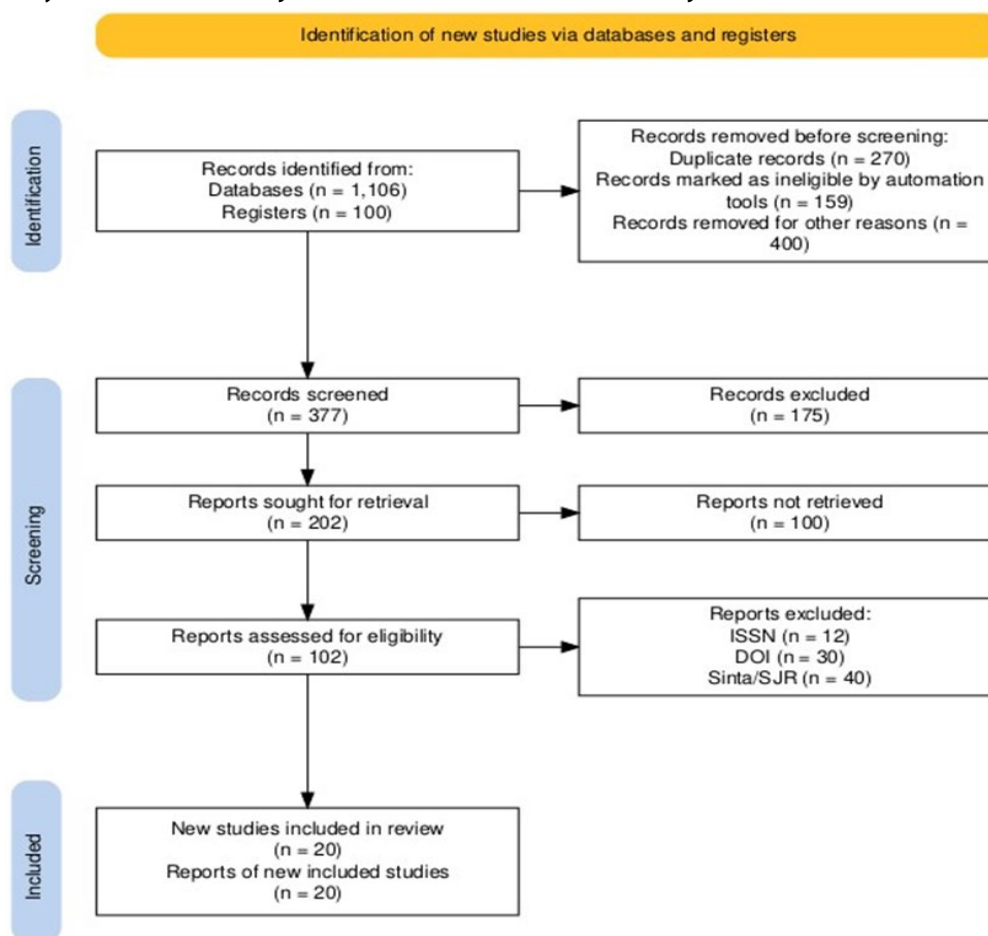


Figure 1. PRISMA Diagram

The PRISMA diagram depicts the selection process, which outlines studies' inclusion and exclusion. Following selection, articles were summarized descriptively and grouped by theme or central idea, particularly those related to cultural values in childcare within the Sundanese Tribe. This thematic analysis allowed for the identification of recurring cultural values and practices.

Multiple strategies were employed to ensure reliability and validity. These included using diverse and reputable databases, applying strict inclusion criteria, and systematic thematic analysis. The reliability of the findings was further enhanced by cross-checking and triangulating data from different sources, ensuring a robust literature synthesis.

In summary, the narrative literature review method provided a systematic and comprehensive approach to understanding the cultural values in traditional Sundanese parenting, leveraging a well-defined search strategy, rigorous selection criteria, and thorough thematic analysis to ensure the reliability and validity of the findings.

## Result

The initial total of 1206 articles underwent scrutiny, with 270 articles removed due to duplication, 159 articles eliminated as they did not align with the study's theme, and 400 articles excluded for not being published between 2019 and 2024. Subsequently, the remaining 377 articles were subjected to further selection criteria, removing 175 articles based on non-journal criteria. This left 202 articles, further refined based on abstracts, omitting 100, resulting in 102 articles. Finally, the remaining 102 articles were selected based on the presence of ISSN, DOI, and indexing in Sinta/SJR databases, culminating in the final selection of 20 journals.

Based on the results of the literature review analysis, it is known that there are 20 articles collected from various scientific journals such as social politics, Islamic studies, socio-cultural studies, social sciences, nursing, physics, historical science, guidance and counseling, social education, language, literature, culture, history, management, business and administration, early childhood education, primary education, and earth and environmental science. The methods used in the articles include qualitative ( $n=16$ ), quantitative ( $n=1$ ), mixed methods ( $n=1$ ), and literature review ( $n=2$ ). The findings are summarized in Table 1.

The research findings concluded that there is cultural value in the traditional upbringing of the Sundanese tribe. These values include the existence of spirituality and religion practiced by Sundanese people to raise their children. These spiritual and religious values are manifested in various traditions, from welcoming pregnancy until the children become adults or even die. Additionally, spiritual and religious values are also manifested in mystical culture to control the moral development of Sundanese children.



The extraction results article is depicted in the following table :

Table 2. Selection Data

No	Author/ Year	Journal Type	Research Subject	Objective	Method/ Design	Conclusion
1	Jamaludin & Novari (2022)	Social and political	Islamic culture in Sundanese	Explain the relationship between religion and culture in West Java	Qualitative	Religion and culture undergo a process of acculturation and blending, creating a dialectic between religious and cultural values, forming the worldview of the Sundanese people.
2	Anggraeni et al., (2023)	Islamic studies	Multicultural Islamic religion in Sundanese	Explain the multicultural Islamic religion in Sundanese	Qualitative	<i>Silih asah, silih asih, and silih asuh</i> (SILAS), local wisdom in Sundanese culture, contain harmonious values for building human quality.
3	Mangunjaya et al., (2020)	Socio-cultural	Cultural resilience in Sundanese	Investigate the tradition of <i>nujuh bulan</i> for resilience in customary societies.	Qualitative	The <i>nujuh bulan</i> tradition, practiced by the Urug community when women are pregnant, fosters cultural, social, and food security and traditional food preservation.
4	Zayadi, (2023)	Social sciences	Creative religious practices in Sundanese	Investigate urban religious construction in Sundanese urban communities in Bandung.	Qualitative	Applying theological-traditional values, religious teachings, and pragmatic-modern values in Sundanese urban society leads to creative religious construction.
5	Munawaroh, (2024)	Guidance and counseling	Family Resilience in Sundanese	Explain family resilience based on belief systems in families with Javanese and Sundanese backgrounds.	Qualitative	Families with a Sundanese background have a belief system that helps them face life's trials. It manifests in interpreting life's difficulties, maintaining a positive outlook, and upholding religious values.
6	Puspitasari et al., (2020)	Social sciences	Early childhood parenting	Examine the determinants of early childhood parenting practices in Indonesia.	Quantitative	Early childhood care practices in Indonesia are influenced by cultural values, household wealth, and strong family integrity, which encourage children's achievement.

7	Nurjanah et al., (2024)	Management, business, and administration	Management of harmony in Sundanese	Explore the management of harmony within the Kampung Naga community, West Java.	Qualitative	Kampung Naga residents apply character resilience, morals, tolerance, and cooperation values, taught from generation to generation through family-based local learning.
8	Purnama, (2021)	Historical science	Islamic tradition in Sundanese	Analyze the religiosity of Islamic traditions in Sundanese	Literature review	Islamic traditions in Sundanese life encompass birth, childhood, marriage, and death.
9	Umbara et al., (2021)	Journal of Physics	Ethnomathematics vs Ethnomodeling in Sundanese	Discuss Cigugur customs in predicting the fortune of <i>Weton</i> birth	Qualitative	The indigenous people of Cigugur use <i>naktu weton</i> lahir, <i>naktu pasar</i> , <i>naktu tahun</i> , and <i>naktu bulan</i> , and the month of birth to predict life fortunes.
10	Sujati (2019)	Social and cultural	Culture in Sundanese	Explain local culture in Sundanese Tatars, West Java	Qualitative	Traditions of <i>aqiqah</i> , marriage, death, and inheritance in the Sundanese tribe.
11	Fatari et al., (2021)	Social culture	Community service in Sundanese	Deliver information about student work lecture activities, specifically Mass Circumcision activities.	Qualitative	Implementation of Mass Circumcision activities in Banten serves as a social interaction activity.
12	Ismanto, (2020)	Language, literature, culture, and history	Culture in Sundanese	Explore architecture, mythology cosmology, rituals and ceremonies, and Kampung Naga, West Java tourism.	Qualitative	Traditions in Kampung Naga practiced hereditarily, continue to be adhered to today.
13	Malik et al., (2023)	Social and education	Culture in Sundanese	Explore Sundanese wedding ceremonies	Qualitative	The wedding ceremony process includes elements of communication in traditional Sundanese ceremonies.
14	Dwi & Dhanurseto, (2019)	Social culture	Social culture in Sundanese	Review the application of local cultural factors in the life of Indigenous people in Kampung Kuta, Ciamis Regency, West Java.	Mixed methods	The people of Kampung Kuta practice customs and culture manifested in the <i>pamali</i> culture.



15	Hilman et al., (2019)	Earth and environmental science	Culture and local wisdom in Sundanese	Explain the culture of local wisdom in Kampung Kuta, West Java	Qualitative	Local wisdom in Kampung Kuta, West Java, includes taboos for pregnant women, young women, and in daily activities.
16	Rahmilasari et al., (2020)	Nursing	Nursing in postpartum mothers in Sundanese	Identify cultural values in postpartum mothers caring for newborns	Qualitative	Abstinence from certain foods and recommendations for traditional medicine are prevalent among postpartum mothers caring for newborns.
17	Rismaya & Machdalena, (2021)	Language, literature, and culture	Ethnolinguistics in Sundanese	Describe the meaning and function of <i>pamali</i> in Sumedang Regency, West Java	Qualitative	The meaning and function of <i>pamali</i> as a taboo or unwritten rule in Sumedang Regency, West Java.
18	Arif & Listiana, (2023)	Early childhood and development	Early childhood morality in Sundanese	Analyze the moral development in <i>pamali</i> among indigenous Sundanese people in early childhood	Literature review	Each <i>pamali</i> contains moral values such as discipline, humility, environmental care, and politeness, reflected through <i>pamali</i> sentences.
19	Robiah et al., (2022)	Early childhood education	Children's character in Sundanese	Describe religious and moral values in early childhood in Kampung Naga, West Java	Qualitative	Religious and moral values are instilled by parents through <i>pamali</i> passed down from ancestors.
20	Sari et al., (2024)	Primary education	Ethnopedagogy in Sundanese	Describe <i>pamali's</i> role in building community harmony in Kampung Naga, West Java	Qualitative	<i>Pamali</i> contributes to community compliance with unwritten rules, norms, and customs.



### 3.1. Spirituality and Religiosity in Traditional Sundanese Parenting

Spirituality is evident in religious practices that imbue life with meaning for the individual. Religion and culture complement each other and influence the leadership of the Sundanese people, becoming a worldview (Jamaludin et al., 2024). Sundanese cultural philosophy emphasizes harmony to enhance human quality through religious teachings (Anggraeni et al., 2023). It is crucial to recognize that religion and culture are not mutually exclusive (Mangunjaya et al., 2020); they are interconnected. Culture plays a significant role in shaping the humanist aspect of religion within a social community, while religion can serve as both a driving force and support for cultural transformation (Zayadi, 2023). Families with Sundanese backgrounds have a belief system related to religious values (Munawaroh, 2024), and Sundanese child-rearing traditions are closely related to cultural values (Puspitasari et al., 2020). According to Nurjanah et al. (2024), research in Kampung Naga, Tasikmalaya Regency, West Java, found that Sundanese families apply values of character resilience, morality, tolerance, and cooperation taught through generational local learning within the family.

#### 3.1.1. Traditions in Sundanese Parenting

Tradition profoundly influences and regulates social behaviors. Rituals serve as expressions of human behavior directly linked to the spiritual realm, bridging the connection between humans and God through regular celebratory ceremonies. Sundanese traditions encompass customs and cultural practices related to childbirth, childhood, marriage, and death (Purnama, 2021).

The first stage occurs during pregnancy and the birth of the baby. A ritual is held every four months because it is believed that God breathes spirits into the baby in the mother's womb (Purnama, 2021), along with a seven-month tradition commonly referred to as *nujuh bulan* (Mangunjaya et al., 2020). Both the four-month and seven-month rituals aim to ensure the safety and health of both mothers and babies, and they are conducted by inviting neighbors and relatives to pray together (Purnama, 2021). Furthermore, when the child is born, there are signs based on the child's birthday or *weton*. An ethnomathematics and ethnomodeling study by Umbara et al. (2021) found that each day of birth or *weton* is considered unique and influential in a child's life. The birth date is considered when planning activities such as traditional ceremonies, weddings, and spiritual activities to bring good fortune to the child. Additionally, an *aqiqah* ceremony involving the tradition of slaughtering goats or sheep as a form of parental gratitude is typically performed on the 7<sup>th</sup>, 14<sup>th</sup>, or 21<sup>st</sup> day after the baby's birth. The *aqiqah* ritual usually involves cutting the hair and naming the baby (Sujati, 2019). The *aqiqah* ritual is marked by a thanksgiving celebration, often involving the preparation of *tumpeng* (a cone-shaped rice dish) and inviting neighbors to share the meal (Sujati, 2019). *Aqiqah* aims to shape the child's personality and offer prayers of goodwill.

The second stage, transitioning from babyhood to childhood, involves the tradition of circumcision. In Islam, circumcision is obligatory for men, whereas for women, it is considered sunnah or not obligatory (Sujati, 2019). Male circumcision involves cutting the skin of the *dzakar* or prepuce to facilitate cleanliness (Fatari et al., 2021). Circumcision rituals typically occur as children approach puberty. This tradition, passed down through generations, often involves festive celebrations such as *dangdut* organs during the day, followed by recitations or spiritual rituals in the evening for the local community (Sujati, 2019).

Stage three, adulthood, brings the obligation for Sundanese parents to arrange marriages for their children. Marriage holds fundamental importance. Ismanto (2020) researched marriage in Kampung Naga, Tasikmalaya Regency, West Java, revealing that wedding ceremonies symbolize the union of two individuals within Sundanese culture. Malik et al. (2023) discovered through their research in Sumedang, West Java, that Sundanese wedding rituals are rich in symbolism and meaning, such as the *ngeuyeuk seureuh* prayer ritual conducted before the wedding day.

Stage four involves the unfortunate event of a child's death, a circumstance no parent wishes to encounter. Sujati (2019) highlights the tradition of corpse management in Sunda, a



hereditary practice influenced by Islamic culture. This includes commemorating the deceased on the 3rd, 7th, 21st, 40th, and even the 100th day after death, reflecting a deeply entrenched traditional culture.

### 3.1.2. Mysticism in Sundanese Parenting

Mysticism refers to conditions arising from rituals, whether spontaneous, traditional, or non-traditional, related to theistic and non-theistic deities. In Sundanese culture, mysticism is evident in *pamali*, which serves as a means of character control in children. *Pamali*, or taboo, represents rules or norms that govern the lives of indigenous peoples, with transgressions believed to incur retribution from karuhun or angry ancestors, resulting in disaster (Dwi & Dhanurseto, 2019). Some of the taboos in Sundanese include avoiding saying harmful and disrespectful words, as this will disturb the peace of the ancestors, avoiding eating while standing, and specific dietary restrictions for pregnant women and new mothers (Hilman et al., 2019; Rahmilasari et al., 2020). Rismaya and Machdalena (2021) found that *pamali* in Sumedang Regency is divided into three types: *pamali* for children, *pamali* for women, and *pamali* for the public. Each type of *pamali* is taught by parents to children to instill moral values such as discipline, humility, caring for the environment, and politeness, as well as to foster harmony in Sundanese society (Arif & Listiana, 2023; Robiah et al., 2022; Sari et al., 2024).

## Discussion

The present study aimed to consolidate the literature on traditional parenting within the Sundanese tribe, employing a narrative methodology to capture the breadth of existing literature. Traditional Sundanese parenting is deeply rooted in spirituality, religiosity, and cultural customs, reflecting a unique intertwining of religion and cultural practices (Anggraeni et al., 2023; Jamaludin et al., 2024; Munawaroh, 2024). These aspects form a comprehensive framework for understanding how Sundanese parents impart values and norms to their children. Previous studies have indicated that these practices are instrumental in shaping children's moral and social development (Purnama, 2021; Hilman et al., 2019). This discussion will delve into the main findings, comparing them with existing literature and exploring their implications.

The main findings reveal that Sundanese parenting practices are characterized by a rich tapestry of spiritual and religious traditions, which include rituals and ceremonies at various stages of a child's life (Purnama, 2021; Mangunjaya et al., 2020). Important rituals such as the four-month and seven-month pregnancy ceremonies, the *aqiqah*, circumcision, marriage ceremonies, and death commemorations were found to be integral in instilling religious values and ensuring the well-being of children (Sujati, 2019; Ismanto, 2020). Additionally, mysticism in the form of *pamali* plays a significant role in guiding children's behavior and moral development (Dwi & Dhanurseto, 2019; Rismaya & Machdalena, 2021). These findings highlight the deep interconnection between spirituality and cultural practices in Sundanese parenting.

Comparing these results with previous studies, it is evident that the Sundanese integrate religious teachings and cultural practices in ways that are similar to other Indonesian tribes, such as the Javanese. For instance, Javanese parenting also involves extensive rituals like selamatan, tingkeban, and circumcision, which are intended to secure the child's future well-being and identity (Nulhasanah et al., 2023; Afad et al., 2024). Both Sundanese and Javanese cultures emphasize the importance of religious ceremonies in the upbringing of children, highlighting a shared cultural heritage that prioritizes spiritual well-being and moral development (Hendrajaya & Almu'tasim, 2020; Pambayun & Suryadi, 2021). These similarities suggest a broader cultural trend in Indonesian parenting that underscores the importance of religious and spiritual values.

However, there are notable differences between Sundanese and other Indonesian parenting practices. While both cultures use rituals and mysticism to instill values, the specific practices and symbolic meanings can vary. For example, the Sundanese have unique rituals like the *njuh bulan* and specific *pamali* that are absent in Javanese traditions (Mangunjaya et al.,

2020; Rahmilasari et al., 2020). Additionally, the Sundanese focus on character resilience and community cooperation through localized learning within the family (Nurjanah et al., 2024), which may not be as emphasized in Javanese practices. These distinctions highlight the cultural specificity of Sundanese parenting, offering a unique perspective within the broader context of Indonesian ethnoparenting.

The solid cultural emphasis on religious and spiritual teachings within Sundanese society can explain the findings of this study. Integrating religious practices with daily life rituals underscores the community's belief in the interdependence of religion and culture as essential for child development (Anggraeni et al., 2023; Zayadi, 2023). The rituals serve as a means of spiritual expression and educational tools that reinforce social norms and values. However, it is essential to interpret these findings cautiously, acknowledging that the study predominantly highlights the positive aspects of these traditions (Arif & Listiana, 2023; Robiah et al., 2022). There may be underlying negative implications not explored in this narrative review.

Moreover, the study's focus on the cultural and spiritual dimensions of Sundanese parenting might overlook other critical factors influencing child development. For instance, potential issues such as gender discrimination, child marriage, and other harmful practices associated with cultural traditions were not extensively covered (Nasir, 2019; Uctuvia & Nirmala, 2021). Future research should aim to provide a more balanced view by exploring these negative aspects and their impacts on children. Expanding the scope to include other tribes and regions within Indonesia would also enrich the understanding of ethnoparenting and its various manifestations across different cultural contexts (Khanifah & Fajriyah, 2023; Sarbaini, 2021).

The implications of these findings are significant for both academic research and practical applications. Understanding the cultural values embedded in Sundanese parenting can inform educational programs and policies to preserve cultural heritage while promoting child well-being (Sari et al., 2024). For researchers, this study provides a comprehensive overview of traditional parenting practices, highlighting areas for further investigation and cross-cultural comparisons. For parents and community leaders, it offers insights into integrating cultural and religious values in child-rearing practices. Ultimately, this study underscores the need for continued research into the diverse cultural practices that shape parenting in Indonesia and their implications for child development and social cohesion.

## Conclusion

The primary aim of this study was to consolidate existing literature on traditional parenting practices within the Sundanese Tribe using a narrative methodology. The findings reveal that spirituality and religiosity are integral components of Sundanese parenting, interwoven with cultural values to enhance human quality through religious teachings. The cultural philosophy of the Sundanese emphasizes harmony and integrates religion into daily practices, shaping the humanist aspect of religion and supporting cultural transformation. Traditions such as rituals during pregnancy, childhood, and adulthood, as well as mystical practices like *pamali*, play a significant role in regulating social behaviors and instilling moral values in children. The implications of these findings are multifaceted, offering valuable insights for academic research and practical applications. Academically, this study provides a comprehensive overview of traditional Sundanese parenting, highlighting the interconnectedness of culture and religion in child-rearing practices. These insights can inform educational programs and policies to preserve cultural heritage while promoting child well-being. However, this study is not without limitations. The reliance on existing literature and narrative methodology may introduce biases and limit the scope of direct observations and empirical data. Additionally, the focus on a single ethnic group limits the generalizability of the findings to other cultural contexts. Future research should address these limitations by incorporating empirical studies and expanding the scope to include comparative analyses with other ethnic groups. Further investigation into the impact of modernization and globalization on traditional parenting practices in Sundanese culture would also be valuable. Ultimately, continued research into diverse cultural practices will enhance our

understanding of the complex factors that shape parenting and their implications for child development and social cohesion.

### Declarations

#### Author contribution statement

Fufut Tri Nur Indah compiled ideas, sourced articles, developed concepts, concluded results and played a significant role in the final manuscript. Dwi Hastuti validated the theory of traditional parenting in Sundanese culture. Lilik Noor Yuliati confirmed the analytical procedures used in the research article.

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#### Data Availability Statement

The corresponding author can provide the datasets generated and/or analyzed during the current study upon reasonable request.

#### Declaration of Interests Statement

The authors declare that any known competing financial interests or personal relationships influenced no part of the work reported in this study.

#### Additional Information

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