

## Constructing Self-Identity Through Genealogy: An Ethnoparenting Study on Preventing “Kepaten Obor” during Javanese Riyoyoan

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### Abstract

This study explores ethnoparenting strategies used by parents to introduce family genealogy to young children during Riyoyoan (Eid al-Fitr) in Mojokerto. Using a qualitative approach with a narrative inquiry design, data were collected through in-depth interviews, passive participant observation, and reflective journals involving six participants. The findings indicate that introducing family genealogy is an effort to prevent “kepaten obor,” a Javanese concept referring to the loss of ancestral continuity and intergenerational kinship ties. The strategies included using the grandmother’s house as a shared memory center (place attachment), teaching kinship terms such as Pakdhe and Budhe to foster social etiquette, limiting gadget use to strengthen face-to-face interaction, and using visual media, such as old photographs, alongside grave visitation rituals. This study contributes to understanding traditional holidays as natural learning environments for strengthening children’s interpersonal intelligence, sense of belonging, and mental resilience. For early childhood educators, the findings provide a conceptual reference for integrating ancestral values into local wisdom-based curricula through programs such as “Genealogy Day.”

## INTRODUCTION

The family serves as the most pivotal primary educational environment for early childhood, where the foundations of character, identity, and social understanding are established. Within the culturally diverse landscape of Indonesian society, the upbringing process is inextricably linked to local cultural values passed down through generations (Handayani et al., 2024). This phenomenon is identified as ethnoparenting, an approach to child-rearing that integrates local wisdom into daily parenting practices (Prawening & Aprida, 2021). Ethnoparenting transcends mere parenting methods; it represents a cultural strategy through which parents transmit collective identity to their children. This situation has sparked collective concern about the occurrence of “kepaten obor,” a condition in Javanese culture in which the family flame is extinguished due to the severance of historical traces and intergenerational kinship ties (Wahidah et al., 2025).

The importance of introducing family history to young children is strongly supported by various empirical findings. Previous studies have shown that knowledge of family history accumulates positively, fostering a stable self-concept and a strong sense of belonging in children. Prior studies

indicate that children with a robust understanding of their family history tend to exhibit higher levels of mental resilience and self-esteem (Purnama & Tobing, 2024). Nevertheless, teaching genealogy is often perceived as a heavy and abstract subject for young children when delivered through formal instruction (Jailani, 2014). This underscores the urgency of utilizing cultural moments such as *Riyoyoan* (Eid al-Fitr) in Indonesia. *Riyoyoan* is not merely a religious ritual but a socio-cultural space where intensive intergenerational interactions occur through the traditions of *mudik* (homecoming) and *silaturahmi* (social visits).

Studies regarding parenting patterns and local culture have been extensively conducted. Several researchers have focused on how local wisdom values are internalized within a child's character (Rahmawati et al., 2019). Other studies explore the role of oral traditions in the upbringing of traditional communities across various regions (Winursiti et al., 2025). However, the majority of these studies remain centered on the formation of general moral behavior or adherence to customary norms. Genealogical research has largely been confined to the realm of pure anthropology or history, rather than seen as a practical pedagogical strategy in early childhood education (ECE) implemented at home. A fundamental research gap lies in the lack of systematic documentation of the communication procedures and situational parenting strategies parents use to concretely introduce genealogy during specific religious holidays. There is still a limited body of literature that specifically dissects ethnoparenting strategies within the context of introducing family genealogy through situational moments like major religious holidays (Pranowo, 2018). Most literature on genealogy is discussed within the realms of pure anthropology or history, rather than as a part of pedagogical strategies in ECE practiced by parents at home (Jamal, 2017).

To bridge this gap, this study builds on a conceptual framework that connects three main variables: ethnoparenting, self-identity construction, and cultural preservation. From Vygotsky's sociocultural perspective, a child's learning process occurs within a meaningful social context (Hasanah et al., 2025). *Riyoyoan* provides a natural scaffolding for parents to introduce the concept of the extended family (Wiratri, 2018). Within this framework, ethnoparenting acts as a scaffolding or active mediator, where parents transform abstract genealogical information into concrete emotional experiences through family storytelling, the use of greeting systems, and communal rituals. When children successfully map their social position within the family hierarchy, they construct a strong sense of self-identity and pride in their origins (Jahdiah, 2022). This differs from introducing genealogy through static visual media in schools; ethnoparenting during *Riyoyoan* is inherently participatory and dynamic.

The identified research gap is the lack of systematic documentation regarding the communication procedures or strategies used by parents when utilizing the *Riyoyoan* moment to introduce genealogy. Many parents perform this intuitively without realizing that such actions constitute crucial culture-based educational practices (Jailani, 2014). Furthermore, in Indonesian ECE literature, discussions on genealogy are often limited to the nuclear family (parents and siblings), despite the fact that Indonesian social structures rely heavily on the strength of the extended family (Novia et al., 2025). Consequently, this study aims to address this void by deeply analyzing how ethnoparenting strategies are implemented and what local cultural values are embedded by parents when introducing family genealogy to early childhood during the *Riyoyoan* period.

Theoretically, this article contributes to the development of local culture-based curriculum concepts within the family environment (Zahrika & Andaryani, 2023). Practically, the findings of this study are expected to serve as a guide for parents and ECE practitioners in optimizing cultural holidays as effective learning media (Putri et al., 2023). Introducing genealogy is not merely about memorizing the names of grandparents, but an effort to instill identity roots so that children do not lose their selfhood amidst the currents of modernization. By understanding their lineage, children develop an appreciation for filial piety (*birrul walidain*), brotherhood (*ukhuwah*), and social solidarity, which are important values in Indonesian society. Based on this background, it is imperative to conduct this research to further explore "Local Culture-Based Parenting (Ethnoparenting): Parental Strategies in Introducing Family Genealogy during *Riyoyoan*" (Kamarusdiana, 2019).

## METHOD

This study employs a qualitative approach with a narrative inquiry design (Novia et al., 2025). The choice of this design is grounded in the research objective to explore and understand the lived experiences of parents in practicing *ethnoparenting* during the *Riyoyoan* (Eid al-Fitr) festivities (Novia & Rachmawati, 2025). According to Wahidah et al. (2025) narrative inquiry allows researchers to capture participants' personal stories as primary data, viewing individual experiences as dynamic phenomena within space, time, and social interaction. Narrative inquiry allows researchers to explore the deeper meanings behind cultural caregiving actions through personal narratives shared by participants.

Participants were selected using a purposive sampling technique based on the following inclusion criteria: (1) parents of children in early childhood (aged 4–6 years); (2) individuals of Javanese cultural background residing in or participating in the *mudik* (annual homecoming) tradition to the Mojokerto region; and (3) actively engaged in educational interactions regarding family genealogy. This study involved six key informants (P1–P6) representing multi-generational extended family structures.

Data were collected through three primary techniques to ensure depth of information and validity through methodological triangulation (Susanto et al., 2023). In-depth interviews: Semi-structured interviews were conducted to explore personal narratives regarding parental experiences, communication strategies, and the underlying meanings of introducing family lineage to young children. Passive participant observation: This technique was applied to directly observe verbal and non-verbal interactions between parents and children in natural settings during *Riyoyoan*, such as during the *sungkeman* (formal respectful greeting) or visits to relatives' homes. Reflective Journals: Parents maintained journals to capture spontaneous notes, feelings, and critical reflections immediately following genealogical introduction activities. The integration of these three techniques allowed the researcher to synchronize participant accounts with their field practices and personal reflections, resulting in comprehensive and authentic narrative data.

The research was conducted in four main stages. The first stage was the pre-fieldwork phase, which included instrument development, obtaining permits, and participant selection. The second stage involved field data collection, timed precisely with the *Riyoyoan* momentum to capture authentic data. The third stage was data organization, where interviews were transcribed verbatim and field notes were compiled. The final stage consisted of data analysis and conclusion drawing based on the collected narrative findings.

Data were analyzed using thematic analysis based on the framework developed by (Novia & Rachmawati, 2025). The analysis process involved: (1) becoming familiar with the data through repeated reading of transcripts; (2) generating initial codes to identify meaningful segments of text; (3) searching for themes by grouping relevant codes; (4) reviewing potential themes to ensure alignment with the dataset; (5) defining and naming themes specifically (e.g., "Visual Strategies," "Internalization of Honor Values," or "Oral Storytelling as a Medium"); and (6) producing the final report by integrating participants' narrative quotes as empirical evidence.

## Research Stages and Activities

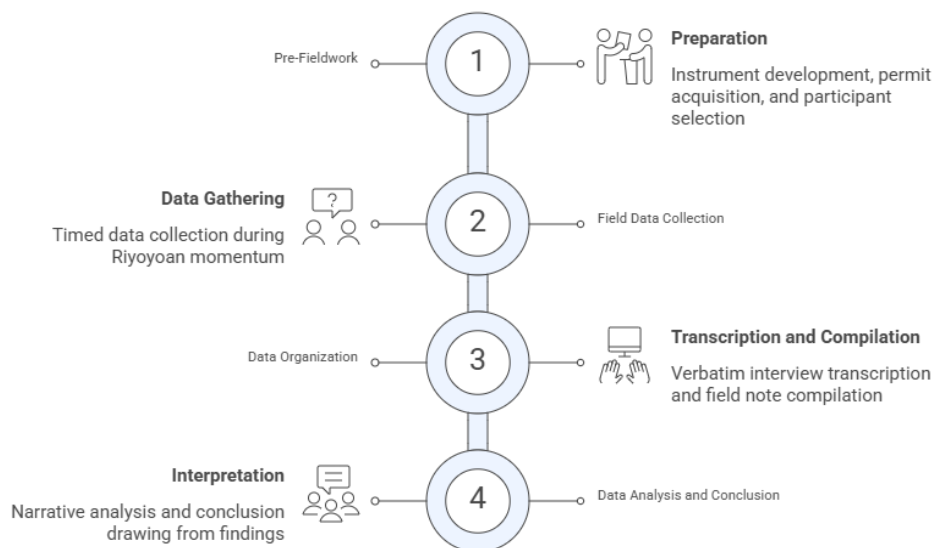


Figure 1. Research stages and activities

## RESEARCH RESULTS

This study aims to uncover the narratives of family experiences in introducing genealogy to the younger generation during the Idul Fitri (*Riyoyoan*) festivities in Mojokerto. Based on Braun and Clarke’s thematic analysis, three major themes were identified that illustrate *ethnoparenting* strategies used to prevent the condition of “*kepaten obor*”, a Javanese metaphor referring to the extinguishing of the family “torch” or the severing of kinship ties.

### Data Transformation and Theme Identification

The data were processed through the six rigorous phases of thematic analysis (Braun & Clarke, 2006), beginning with initial familiarization and culminating in the final report. This process ensures that the findings are deeply rooted in the participants' authentic experiences.

Table 1

Braun's Thematic Analysis Summary

| Data Source                                   | Initial Coding                                                                                                                                                                                                      | Major Themes                                                     |
|-----------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------|
| In-depth interviews ( P1-P6)                  | Vertical lineage mapping; Generational hierarchy; Identifying "The Roots."                                                                                                                                          | The Essence and Urgency of Genealogy (The Narrative Foundation)" |
| Observation & Documentation                   | The tradition of gathering at the grandmother’s house, an atmosphere brimming with laughter, and ancestral photographs displayed prominently on the walls.                                                          | Spaces and Rituals of Family Warmth                              |
| Interviews (P2, P4, P6) & Reflective journals | The use of kinship terms ( <i>Pakdhe/Budhe</i> ), an emphasis on traditional etiquette ( <i>tata krama</i> ), the restriction of gadgets during gatherings, and the tradition of grave visitation ( <i>ziarah</i> ) | Value Transmission Strategies ( <i>Ethnoparenting</i> )          |

### ***Theme 1: The Essence and Urgency of Genealogy - Against the "Kepaten Obor"***

The narrative of this extended family centers on a collective fear of losing their ancestral identity, a condition known in Javanese culture as *kepaten obor*. The Importance of Knowing One's Roots: All informants agreed that genealogy serves as the primary instrument for children to understand their origins. Informant P2 stated that genealogy is vital for tracing family roots to prevent ancestral disconnection. This sentiment was reinforced by P5, who emphasized that the lineage must never be severed, particularly from the parental side.

Identity and Pride: In the reflective journals, the researcher noted that knowing one's genealogy provides a sense of belonging and alleviates feelings of loneliness by revealing a vast kinship network. Observations further indicated a visible sense of pride among children as they recognized their extensive family connections, encompassing various relatives such as *Pakdhe*, *Budhe*, *Om*, and *Tante* (aunts and uncles). The loss of ancestral continuity may contribute to children's sense of social disconnection from their extended family. Therefore, the introduction of genealogy is positioned by parents as a cultural shield to transmit the values of blood continuity (lineage) and social responsibility between generations.

### ***Theme 2: Space and Ritual — The Grandmother's House as a Memory Center***

This genealogical narrative does not emerge in isolation but develops within the grandmother's home, a place described as a realm where time seems to stand still. The physical space itself becomes a medium for storytelling, as the grandmother's house in Mojokerto contains various historical elements, including aged teak wood cabinets and walls that function as a "map of life." These walls are decorated with black-and-white photographs documenting her children's childhood and joyful portraits of her grandchildren.

The *Riyoyoan* ritual also creates an intergenerational space that brings together three generations: the grandmother as the eldest family member and host, the parents, including *Budhe*, *Pakdhe*, *Om*, and *Tante*, and the children. A warm atmosphere emerges as family members gather in a circle, either on chairs or through *lesehan*, while recalling shared memories through faded vintage photographs. Collective activities further strengthen this familial atmosphere. Documentation captures the lively interactions in the living room, where social boundaries between relatives gradually disappear through intimate and informal conversations. Sharing meals and participating in the handshaking ritual (*salam-salaman*) become meaningful opening activities that enliven the family gathering.

### ***Theme 3: Value Transmission Strategies — Ethnoparenting Practices***

How is the lineage taught? These narratives reveal strategies that are highly practical yet deeply imbued with cultural significance. Address Systems as a Social Structure: Terms of address such as *Pakdhe*, *Budhe*, *Om*, and *Tante* are not merely labels; they are a means of instilling etiquette and respect toward elders. Addressing someone directly by their name is considered impolite. P3 recounted a moment of whispering the correct term of address to a child who was confused, helping the child regain their confidence during the interaction.

Navigating Gadgets: Amidst the challenges of the digital era, parents maintain a strict rule: "put the phone away" during family gatherings. The goal is to facilitate an open exchange of thoughts and life stories in person. Visual Media and Pilgrimage: Old photographs are used to introduce the faces of relatives, including photos of a grandmother in her youth, to build an emotional connection. Additionally, visiting the graves of great-grandparents serves as a way to introduce the lineage of family members who have passed away.

Based on the coding data and findings above, the following is a comprehensive table of the research results.

Table 2  
*Narrative Inquiry Findings: Strategies for Introducing Family Lineage*

| Analysis Category                  | Data Findings (Evidence)                                                                                                                                                                  | Narrative of Meaning                                                                                                     | Supporting data                                                                                                                                                                                                                                                                                                                        |
|------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>Location &amp; Atmosphere</b>   | Grandmother’s house in Mojokerto, displays of ancestral photographs, the tradition of sitting on the floor ( <i>lesehan</i> ), and a serene/cool physical atmosphere.                     | The home serves as a memory anchor and the primary physical space in the formation of the younger generation's identity. | <i>“We always gather at my grandmother’s house. Right after the Eid prayer, her children head straight to their mother’s home. Once everyone is there, we exchange greetings and then enjoy a meal together.” (P2I1)</i>                                                                                                               |
| <b>Social Interaction</b>          | The ritual of hand-kissing ( <i>salam</i> ), dining together at one table, inclusive conversation without barriers, and an atmosphere filled with laughter.                               | Intense physical interaction serves as a means of emotional bonding that strengthens cohesion among family members.      | <i>“Gathering with relatives in a living room filled with joy.” (CD1)</i>                                                                                                                                                                                                                                                              |
| <b>Communication Patterns</b>      | Agreement to put away phones (digital detox), kinship term education, and oral history storytelling.                                                                                      | Parents act as active cultural mediators who bridge the gap between children and their historical roots.                 | <i>“Yes, I encourage them to talk with their relatives. Since Eid only happens once a year and family gatherings are rare, I tell them to make the most of the time by catching up with their cousins and family members.” (P5I5)</i>                                                                                                  |
| <b>Cultural Values</b>             | The principle of <i>Kepaten Obor</i> (preventing the loss of ancestral roots), the application of etiquette in greetings, maintaining family privacy (honor), and the value of tolerance. | The preservation of genealogy is viewed as a collective moral responsibility to uphold the honor of the lineage.         | <i>“Maintaining family ties is certainly essential, and ideally, these connections should last forever. It involves introducing the children to their uncles' and aunts' homes, so they do not lose touch with their roots or let the family lineage fade away.” (P6I6)</i>                                                            |
| <b>Constraints &amp; Solutions</b> | Children's confusion regarding address hierarchies, physical constraints (hearing impairment), and technological distractions.                                                            | The emergence of family collaboration, where other family members help to bridge existing communication gaps.            | <i>“Noticing their confused expression, I immediately approached and whispered the correct honorific (such as 'Om' or 'Pakde') while briefly explaining our family connection. Afterward, I encouraged them to perform the traditional greeting (bersalaman) to restore their confidence and ease the tension in the room.” (P3I3)</i> |

In the reflective journal, the researcher finds that the simplicity of the family address system in this home actually radiates a profound sincerity. Although there are no unique nicknames like those found in other regions, a sense of closeness was fostered through the informants' openness in answering

questions and the vibrant familial atmosphere during the interview sessions in the living room. The primary hope emerging from this narrative is for the bonds of *silaturahmi* (kinship ties) to be preserved forever, ensuring that future generations will never feel alone because they know who their relatives are and where to find them.

## DISCUSSION

This discussion explores how families in Mojokerto utilize the *Riyoyoan* (Eid al-Fitr) momentum as an ethnoparenting space to transmit lineage values. The research findings indicate that introducing genealogy to early childhood is not merely a transfer of family members' names, but rather an existential effort to prevent the condition of *kepaten obor*, the severing of family historical traces.

### *Discussion Analysis Table: Synthesis of Data and Theory*

Based on interviews with participants P1 to P6, the findings suggest that family genealogy is understood and interpreted not simply as a record of relatives' names, but as a "compass" that provides direction in a child's life. Participants P5 and P6 particularly emphasized the fear of *kepaten obor*, a term and metaphor in Javanese culture referring to the extinguishing of the family torch and the loss of lineage and ancestral history. This concern reflects a profound sense of moral responsibility among parents to preserve family connections and ensure that ancestral knowledge continues to be passed down to the younger generation. In Javanese society, the family is a sacred unit whose continuity is determined by the younger generation's understanding of their roots (Suyatno, 2018). Children in early childhood who comprehend their genealogy tend to possess a more stable self-concept because they feel like part of an organized, grand narrative (Nisa et al., 2021).

The significance of knowing great-grandparents to distant relatives (as expressed by P2) constitutes a form of cultural legacy (Ningsih, 2016). This local wisdom of parenting places genealogy recognition not as a rigid memorization of names, but as a process of internalizing a sense of belonging and moral responsibility. Salamah et al. (2023) argue that children with extensive family networks will be more resilient to environmental stress due to having a robust support system. Conversely, an ignorance of genealogy can lead to "cultural alienation," where a child feels like a stranger amidst their own kin (Sutikna, 1996).

The research participants emphasized the value of tolerance within the family regardless of social status. Psychologically, this relates to belongingness. Humairo & Widayat (2025) assert that a sense of belonging within the extended family is a crucial predictor of a child's mental health. Furthermore, family narratives shared casually during *Lebaran* serve as a tool for moral value socialization that is far more effective than formal schooling. In this context, genealogy becomes a bridge between a respected past and an aspired future (Knauff, 2017).

### *Spatial Ethnography: The Grandmother's House as a Cultural Laboratory*

Observational findings portray the grandmother's house in Mojokerto as a "place where time stands still." This phenomenon can be understood through the concept of *place attachment*. In spatial ethnography, researchers explore how people interact with, perceive, and attribute meaning to their physical surroundings. Within this framework, human interactions in specific locations are not merely functional, but deeply rooted in emotional and cultural bonds. This phenomenon is explained by Low and Altman (1992) as place attachment, which captures the complex ways individuals and communities construct a sense of belonging through their daily spatial practices. The physical environment, including antique cabinets and ancestral photographs, evokes powerful autobiographical memories. The grandmother's home is not merely a physical structure; it is a "living archive" that provides natural visual stimulation for children in early childhood to learn about family history (Novita & Permatasari, 2022).

One of the most important conceptual contributions of this research is the repositioning of grandmother's houses. The data shows that grandmother's houses are not simply physical resting places or annual homecoming destinations, but rather sacred spaces of cultural transmission that trigger the psychological phenomenon of place attachment. Kusumawati et al. (2024) argue that natural visual aids,

such as family photos, are far more effective in introducing the abstract concept of genealogy to children compared to purely verbal explanations.

Theoretically, a grandmother's house serves as a shrine to living memories. The physical characteristics of the house (such as the architecture, old photographs on the walls, and the yard) and the social atmosphere within stimulate early childhood's natural curiosity about the past. The emotional attachment developed to this physical space makes it easier for parents to translate abstract genealogical concepts into concrete autobiographical memories for their children. This aligns with a study by Anto et al. (2023), which states that elder figures provide a sense of "emotional security" for their grandchildren, creating a feeling that they possess a guardian of tradition.

### ***Value Transmission Strategies through Addressing Systems and Etiquette***

The use of specific kinship terms such as *Pakdhe*, *Budhe*, or *Tante* (P3, P4) is central to the Javanese kinship system. These Javanese kinship terms carry social hierarchies that teach children their specific positions within the social structure. Addressing elders by their first names is considered a violation of *unggah-ungguh* (etiquette/social conduct).

The strategy of whispering the correct kinship term when a child is confused represents a zone proximal development technique within Vygotsky's theory. Parents act as guides who help children navigate the Zone of Proximal Development (ZPD) in socialization (Vygotsky, 1978). The value of "not airing family grievances" (Reflective Journal) demonstrates the principle of maintaining group harmony. Alfaeni & Rachmawati (2023) emphasizes that successful ethnoparenting is characterized by the ability to integrate universal values (compassion) into local practices (speech etiquette).

The restriction on gadget use (P5, P6) during family gatherings is a crucial finding. In the digital era, phubbing (ignoring others in favor of a smartphone) has become a serious threat to family cohesion. The parental strategy of requiring children to put away their phones aligns with recommendations on the importance of a digital detox to enhance the quality of face-to-face interaction. Direct communication through shared laughter builds emotional bonds that cannot be replaced by social media interactions (Wijaya & Larasati, 2025).

### ***Visual Communication Media and Grave Pilgrimage (Ziarah)***

The use of old photographs and grave pilgrimages (*ziarah*) as media for genealogical introduction indicates that this family utilizes a "narrative-spatial" method. Grave pilgrimages introduce children to ancestors who have passed away. In Javanese society, *ziarah* is a way to maintain a connection with ancestors to ensure they are not forgotten (the principle of *mikul dhuwur mendhem jero*). This provides children with a perspective that the family is eternal, transcending death.

Conversely, the positive use of smartphones (showing photos of relatives in WhatsApp groups) demonstrates technological adaptation. This constitutes "digital kinship," where technology is used to bridge geographical distances. Children's responses, noting that they now recognize the "facial features" of their relatives, prove that digital visual stimulation retains educational value when properly directed.

Stories about the grandfather's service in the Navy (Reflective Journal) are a form of storytelling that builds family pride. Maulani et al. (2025) state that ancestral heroic narratives serve as the foundation for a child's character building. Children learn values of dedication and perseverance from such narratives. This awareness of family history creates a strong sense of continuity within the child.

Overall, the results of this study confirm that the *Riyoyoan* moment in Mojokerto is not merely a religious celebration but a mechanism for cultural sustainability. The informants' hope that children do not experience *kepaten obor* is a manifestation of the desire to preserve the existence of the extended family in the future (Wahidah et al., 2025). Through intensive interaction, the use of polite kinship language, and the restriction of digital distractions, the family successfully creates an effective learning ecosystem for children in early childhood (Ismail et al., 2023).

The uniqueness of this research lies in the finding that simplicity is the key to sincerity. That



emotional closeness within a family is determined more by the quality of physical presence than by luxurious facilities. The family's willingness to cover each other's shortcomings also serves as a pillar of genealogical stability, where conflicts are suppressed to maintain collective harmony.

Thus, the introduction of genealogy through ethnoparenting during *Riyoyoan* successfully integrates cognitive, affective, and psychomotor aspects in children. This finding reinforces the family's position as the primary agent of socialization, irreplaceable by formal educational institutions in the context of cultural preservation (Kusumawati et al., 2024). Genealogy is the "torch" that must be continually lit through daily narratives and communal rituals to ensure family identity is maintained amidst the currents of modernization.

The tradition of giving THR (Eid allowance) in Javanese families serves as a small incentive that motivates children to participate in social rituals and associate family gatherings with happiness, while also functioning as a culture-based character education that equips them with strong social capital (Ulfa & Ulum, 2025). Additionally, parental gadget management ensures that children remain connected to social reality amidst technological advancements (Kristiyuana, 2024). Through a narrative parenting approach that comprehensively introduces family genealogy, children grow into individuals with strong roots who can adapt to changing times while sustaining the continuity of the extended family lineage (Sudaryanti, 2014). Ultimately, the philosophy of preventing *kepaten obor* provides a positive pressure for parents to continue acting as "torchbearers" of noble values for the next generation (Febrianti et al., 2023).

## CONCLUSION

This study concludes that the cultural momentum of *Riyoyoan* in Mojokerto has been successfully optimized by Javanese parents as a natural laboratory in introducing genealogy to early childhood through an ethnoparenting approach. The novelty of this study lies in its comprehensive conceptualization of preventing *kepaten obor*, which repositions the grandmother's house not merely as a physical gathering place, but as a living cultural hub that facilitates gadget-free cultural transmission and promotes digital detox. This environment creates opportunities for intimate face-to-face interactions across generations, allowing family values, ancestral knowledge, and genealogical identity to be transmitted through direct social engagement. Theoretically, this finding expands Vygotsky's sociocultural framework by showing that children's identity scaffolding occurs not only through language, but also through the arrangement of memory spaces, kinship terms (*unggah-ungguh*), and spiritual-cultural rituals such as grave pilgrimages. Practically, this study provides applicable guidance for modern parents to utilize traditional holidays to instill interpersonal intelligence, a sense of belonging, and mental resilience in children. Its strategic implications for the development of a local culture-based early childhood education curriculum include the need to integrate genealogical values through contextual programs such as "Genealogy Day" and a reorientation of materials that introduce extended family networks for the sake of value continuity between informal and formal education. However, this study has limitations due to its situational and short-term focus on six participating families in Mojokerto, so the dynamics found may not necessarily reflect the reality of other subcultures or ethnicities in Indonesia with different kinship structures.

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## AUTHOR CONTRIBUTION STATEMENT

NA contributed to conceptualization, methodology, investigation, formal analysis, and writing.

SU contributed to supervision and review. MN, DS, KA, and BP contributed to validation and review. All authors approved the final version of the manuscript.

## AI DISCLOSURE STATEMENT

The author(s) utilized Gemini during the preparation of this manuscript for translation and proofreading purposes into English. Following the use of this service, the author(s) thoroughly reviewed, verified, and edited the entire content as necessary and assume(s) full responsibility for the accuracy, integrity, and substance of this publication.

## CONFLICT OF INTEREST

The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper. This research was conducted in the absence of any commercial or financial relationships that could be construed as a potential conflict of interest.

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