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## Parenting In The Bapukung Tradition

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**Abstract.** South Kalimantan has local culture and wisdom regarding child care, especially in putting children to sleep. This tradition has been passed down from generation to generation until now, namely the unique and extreme Bapukung tradition. The purpose of this research is to describe how to raise children with the Bapukung Tradition and why this tradition is used for child care. This research uses a qualitative method with an ethnographic approach (which describes the authentic views of participants objectively), data collection techniques using purposive sampling techniques using interviews, observation, and documentation. The participants were 15 caregivers from five TPA-PAUD in Tabalong Regency, South Kalimantan with the following characteristics: 1) professional babysitters; 2) aged 22–70 years; 3) junior high school education; and 4) Banjarese and non-Banjarese. Analysis of the data used through the Nvivo program. The findings in this study are: 1) The bapukung tradition is the urang Bahari tradition (in the past), putting the child to sleep in a seated position, covered with a swing cloth, tied and rocked with the aim of overcoming a fussy child, regulating the child's sleep pattern, sleeping peacefully and for a long time, the child is safe as in a hug and comfort. The bapukung process is accompanied by a touch of love, hums of tauhid sentences, prayers, and advice, all recorded in the child's memory; 2) Children benefit from warm bodies, strong necks, backbones, and healthy bodies free of coughs, runny noses, and shortness of breath, while caregivers benefit from being able to work while being busy, not stressed, comfortable, and calm in parenting. The bapukung tradition has an impact on the psychology of children and caregivers and affects the child's physiology, so this tradition must be preserved by the people of South Kalimantan and can be adopted by the Indonesian people as a solution to child care.

**Keywords:** childcare; Bapukung tradition; parenting.

## INTRODUCTION

The term parenting is the process or state of parenthood, that is, nurturing, protecting, and guiding children through the developmental process. The parenting style refers to the set of parental attitudes and behaviors that parents often use across contexts to manage their infants or children. The behavior is determined by control, responsiveness, warmth, and punishment patterns. Most parenting style studies focus on the quantity and quality of parents (Sahithya et al., 2019). Models describing the development and maintenance of childhood disorders have highlighted the central role of parental behavior (Clarke et al., 2013).

When an Infant is born into the world, it becomes both fun and exhausting and

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often signals a major change in how parents meet each other's needs and renegotiate their roles. While infants spend most of their lives sleeping (with total sleep decreasing from about 14–18 hours from 24 hours at birth to 13–15 hours in one year. Based on research conducted by Mönks, studies suggests that 7% of infant time is used for eating, 1% for spontaneous behavior, and 88% for sleeping (Thalib, 2021).

The regulation and consolidation of infant sleep-wake patterns are one of the most prominent processes of early childhood development. Biological, environmental, and psychosocial factors affect children's sleep, with parents playing an important role (Ben-Zion et al., 2020). Sleep disorders are very common in all ages. Most studies, considering the issue of family context, are very important in the child's development. Infant sleep's a major source of worry and stress for parents (Aremu et al., 2019).

A safe sleeping environment can reduce the risk of all sleep-related infant deaths, including SIDS (Moon et al., 2011). Since 1992, the American Academy of Pediatrics (AAP) has recommended that infants sleep in a non-prone position, followed by subsequent recommendations for supine positions, sleeping alone and on hard surfaces (Gaydos et al., 2015). In Hong Kong, 44.0% of they share a room with parents in separate beds before age 3. 29.6% of them share a bed with parents, and 26.4% sleep in separate rooms. Children who sleep in separate rooms have early sleep) (Gaydos et al., 2015; Yu et al., 2017).

The difficulty for parents or babysitters when the infant or child's cranky or crying for a long time, for which the parents cann't find out what caused it. Crying can provide evidence of infant metabolic and neurological conditions, excessive crying triggering food problems, parental depression, and violence in infants The study of the number of cries that some infants cry 'excessively' for no apparent reason. This cry's thought to be caused by gastrointestinal (G.I.) disorders and pain, which causes 'colic' (from the Greek word for intestine); infant colic: people who're unhealthy and well-fed experience irritability, fussy or crying paroxysms that last for more than three hours a day and occur on more than three days in one week (Zeifman & James-Roberts, 2017).

The role of parents and babysitters can partly adapt to cultural systems (White et al., 2018)The Developmental Theory Framework offers a contemporary definition of parenting that combines elements of bonding or love and compassion, discipline, education, general well-being and protection, responsibility, as well as sensitivity with the relative emphasis each child varies growing and developing from infant to adult (Miller et al., 2018). Scientists have a consensus on at least two big dimensions of parenting: parental support and control. Parental consent relates to the effective nature of the parent-child relationship demonstrated by demonstrating engagement, acceptance, emotional availability, warmth, and responsiveness (Kuppens & Ceulemans, 2019).

Child parenting is a parent's effort to encourage and support a child's physical, emotional, social, and intellectual development from infancy to adulthood. Most babysitters in the family consist of the father or mother or the biological parents of the child in question. However, surrogates can be older siblings, step-parents, grandparents, legal guardians, aunts, uncles, other family members, or friends (Dada, 2022) . An early age is a time that is very sensitive to the stimuli of the surrounding environment as a learning process to mature the child's physical and psychic. If the child gets good stimulation and grows up in an environment that supports it, the child can have success in the future (Musyarofah, 2018).

The people of South Kalimantan (Banjar Tribe) have a unique tradition, namely, *Bapukung*, which can overcome infants' problems such as: being sick, fussy, crying continuously (where parents do not know whether the infant is hungry, thirsty, or ill) and this results in disturbed sleep to infants. *Bapukung* is the way for ancient parents to put their infants to sleep in a swing, seated position, with their back perpendicular and legs bent like a squat almost to the chest or straight legs.

Then It is shrouded in a swing cloth on the infant's body and wrapped around a long cloth from neck to hips (neatly wrapped so the infant sleeps peacefully and comfortably. The infant's position is like in the womb (Azmi et al., 2019; Yuliawati & Dirjo, 2016).

Parenting in the *Bapukung* tradition is rare because of modernization, acculturation, and assimilation, such as marriages with other tribes who do not know the *Bapukung* practice and maybe parents who do not teach their daughters (Hairina, 2016). However, this tradition still exists today. Research from Yuliawati found that the average length of infant sleep-in respondents who slept in *pukung* (quality infant sleep) is 15 hours per day compared to infants who were not. Those who did not have *Bapukung* experienced sleep disorders or unqualified sleep (Yuliawati & Dirjo, 2016).

The study results stated that *Baayun Bapukung* is a tradition from the Banjar tribe that has existed since the ancestors' time. It is included in the science of Fiqh by being able to become a law. The value of *tarbiyah* (Islamic education), pituah, prayer, and verse are intended by the parents to be a *sholeh* and *sholehab* (religious) child. In addition, *Baayun Bapukung* is good for an infant born in the growth period; straightening and strengthening the neck is very good for training and stimulating the infant's brain to think (Salamiyah & Janah, 2021).

Study about Banjar community parenting, from prenatal to adulthood, after the infant is born, always swaddled, from zero months old to one or two months, after that applied *Bapukung* (Hairina, 2016). The research also discusses the chant and verses of advice that always accompany when putting infants to sleep in the swing or *pukungan* of the Kalimantan Banjar community (Aulia & Agustin, 2020). The *Baayun Bapukung* tradition is not only in (Aulia & Agustin, 2020) daily child parenting. Still, it is preserved in the form of religious or traditional ceremonies such as the study by Zulfa jamlie Special *Baayun* Tradition of the Banjar community of south Kalimantan, which was held in connection with the Maulid event of the Prophet Muhammad SAW (birth of prophet) (Heryati & Abdul, 2014; Zufa Jamalie, 2014). The results of the study said that the function of the child's psyche in *Baayun* is: the function of the directive as a tool to instill the value of disciplinary character and obey the rules of sleeping hours to go to the adult phase, feelings of security and feelings of affection that live in memory, the release of thoughts from life problems and the complaints they cause (Husna et al., 2022).

This study's very important because there are many difficulties in infant parenting related to their sleep problems, especially at an early age, who require much quality sleep. Of course, parents or babysitters must have skills and knowledge in parenting. From the description above, the author's interested in researching the *Bapukung* Tradition Phenomenon in depth. How do the people of South Kalimantan practice parenting, especially putting infants to sleep? and How do they put infants to sleep in TPA-PAUD (Daycare-Early Childhood Education Programs) Tabalong Regency, South Kalimantan?

## METHOD

This research method is Qualitative, with an ethnographic approach. Ethnography is one of the approaches in qualitative research methods that seek to explore a community culture. Researchers mingle with the location and regularity of study participants. Such involvement is essential to gain a more holistic understanding of the particular group being studied (Suzuki et al., 2005). An understanding of the culture of a group from the perspective of group participants helps provide an experience of the behavior, values, emotions, and mental state of the group members being studied. Researchers need to engage directly and build relationships with members of ethnic groups (Holt et al., 2013). Qualitative ethnographic field research is suitable for studying the constitution of

psychological phenomena in social practice throughout time (Tanggaard, 2014). Here researchers are directly involved in the practice of the *Bapukung* tradition, which is the majority of Banjar tribes in 5 TPA-PAUD in Tabalong, South Kalimantan.

This study uses purposive sampling techniques, where the researcher determines the subject or individual to be studied. Data collection techniques were done through 1) Observations made by researchers. It refers to direct contact between researchers and participants. Researchers interacted with their routines, studied and paid attention to TPA-PAUD activities, and wrote and recorded everything felt by the senses and experienced while observing a phenomenon of the *Bapukung* tradition that still exists in Tabalong Society. 1) Researchers directly met with participants, observed and participated in *Bapukung* tradition activities starting December 1, 2001; 2) researcher conducted interviews and observations with semi-structured and free interviews with depth interviews to truly understand the thoughts, behaviors, and culture of *Bapukung*; 3) Documentation, taking pictures, photographs, video, and audio recordings were used as instruments to collect the data.

The data analysis technique is an ethnographic thematic analysis technique to thoroughly describe the cultural characteristics that influence individuals' social behavior. The main focus of the research report is descriptive narratives about the context and cultural themes that influence individual social behavior (Kapojo & Wijaya, 2018). After the data is collected, the process of coding, categorization, and classification using the Nvivo application and finding big themes, then presenting the data and analyzing the data, describing the data as well as an interpretation of it, providing certain theoretical elements regarding the data. Validation and transferability: To avoid errors in the data analyzed, the validity of the data needs to be tested by: (1) Continuous collection of a research subject. Questions were recorded and repeated to participants and asked participants whose experts in the *Bapukung* tradition; (2) Triangulation on other sources that can be borne responsibly, checking by the study subjects, re-checking the results of observational interviews on data sources from babysitters as participants; (3) A personal document is a personal narrative that makes deeds and experiences full of personal beliefs.

## RESULTS AND DISCUSSION

### Participants' Profiles

The participants of this study are the people of Tabalong Regency, South Kalimantan, who are active as managers and babysitters of TPA-PAUD children in Tabalong Regency. From the 15 participants in table 1, we can see differences in age, ethnicity, and education. Babysitter/ nanny aged 22 to 70 years, with educational background from junior high school to bachelor and they are from the Banjar tribes and outside of Banjar. They are skilled, proficient, and accustomed to carrying out this *Bapukung* tradition. The tradition is a practical science that has been taught for generations so that it can be imitated, learned by anyone, and ultimately understand the meaning and benefits of *Bapukung* itself in parenting.

First, TPA-PAUD (Daycare-Early Childhood Education Programs) Aisyiyah Tanjung, Tabalong Regency, South Kalimantan Established in 2008, Aisyiyah Daycare starting at the age of 3 months, this year because starting from 07.30-14.00, there's also until the afternoon at 16.00. With daily activities such as playing, studying, singing, memorization of do'a and short surahs, after that rest, when children rest, some eat, drink, some poop, some are fussy, thirsty/hungry, sleepy, and will sleep.

Some children *guring relay* (sleeping lying down), *Baayun* (swinging), and young children use *Bapukung*, depending on the habits of how the child sleeps at home. Usually, a young child, if cranky or crying, is carried first, given a pacifier or eats, and then put to sleep in a *pukungan*.

The Reason why TPA-PAUD Aisiyiah implements *Bapukung* is Because it is indeed a hereditary tradition, one of overcoming cranky and fussy children is the parenting. The question then Is parenting easy? Because the child who sleeps *Baayun* and *Bapukung* is *janak* (restful) and (old) long, if the child is asleep, just go ahead or do other work. If the child is up to *bamandak* (stops swinging), worried that the child wakes up, does not sleep well, and does not sleep long. Parenting in the *Bapukung* way is very helpful in providing proper childhood education. Babysitters can be calm, peaceful, and not stressed in handling the infants. They cooperate in child parenting, especially in overcoming the chatty crying infant, as well as taking turns to take care of the sleeping infant so that the infant sleeps comfortably and soundly.

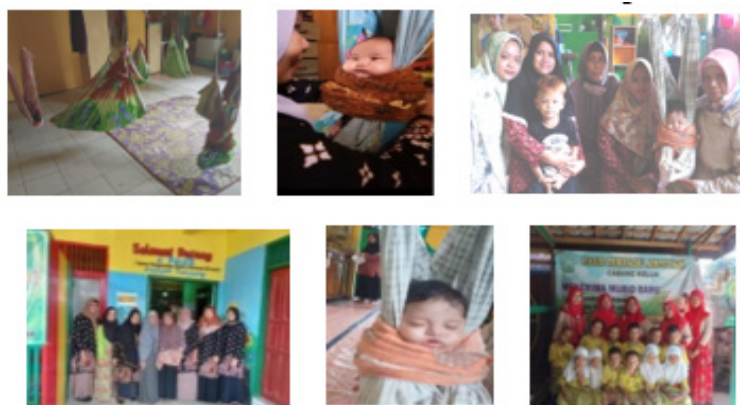
**Table 1.**  
Data of Participants

Name	Years	Tribe	Education	Job (Position in TPA-PAUD)
FRD	70	Banjar	Senior High School	Daycare Manager and Babysitter–Aisiyiah Mabuun, Murung Pudak District
RZN	63	Banjar	Junior High School	Daycare Manager and Babysitter-Aisiyiah Kelua
DW	39	Banjar	Bachelor of Forestry	Babysitter -Aisiyiah Kelua
RLH	62	Banjar	Bachelor of Education	Daycare Manager and Babysitter An-Nafis Kelua
HPZ	30	Banjar	Bachelor of English Language	Babysitter An-Nafis Kelua
Ais	25	Banjar	Bachelor of early childhood education	Babysitter An-Nafis Kelua
YN	46	Banjar	Senior High School	Babysitter Aisiyiah Mabuun
AFD	22	Banjar	Senior High School	Babysitter Aisiyiah Mabuun
RUS	37	Banjar	Mts Tanta Raudah	Babysitter, Aisiyiah Mabuun
NUR	31	Banjar	Bachelor of Administration	Babysitter, Aisiyiah Mabuun Kecamatan Murung Pudak
MRN	65	Banjar	Junior High School	Babysitter, Aisiyiah Tanjung
LIS	64	Jawa	Junior High School	Babysitter, Aisiyiah Tanjung
YLN	31	Banjar	Senior High School	Daycare manager and Babysitter Kapar kecamatan Murung Pudak
SRI	25	Banjar	Junior High School	Babysitter, Aisiyiah Kapar Kecamatan Murung Pudak
HDZ	51	Banjar	Bachelor Degree	Babysitter, Aisiyiah Kapar Kecamatan Murung Pudak

Second, TPA-PAUD Aisiyiah Mabuun II, Murung Pudak District, Tabalong Regency, South Kalimantan. Children's activities are the same as other Aisiyiah TPA-PAUD, applying the *bapukung* tradition because it is the traditions and customs of the people of South Kalimantan to put their infants to sleep, between 3 months to 2 years, and children are also accustomed to their parents. *Bapukung* makes it easier for parents or babysitters to take care of infants, especially managing their sleep, and being picked up can also be because the infant is fussy and cranky. Usually, *Bapukung* for infants sleep is very long (old) and deep (*Janak*), two hours-3 hours more so that the babysitter can leave the infants to do other works like taking care of other infants and helping their friends, but infants who are given *bapukung* are still being supervised or under control.



Initially, the Daycare manager and babysitters recommended that the infants sleep given *Bapukung*. Babysitters have difficulty dealing with chatty infants who cry when their parents leave their infants. Moreover, it was proven after given *Bapukung* that the little ones were not fussy/fussy anymore. However, if the infant does not cry and fussy, the infant is left to lay until the time is sleepy and then given *bapukung*. If there is an infant who is cranky and constantly cries (even though he has never been to *Bapukung* before), the babysitter still carries it for the sake of the child's calmness and comfort and the tranquility of the other children's comfort as well as the babysitters.



**Figure 1.**

Along with the TPA-PAUD babysitters of Tabalong Regency, South Kalimantan, having activities to put infants to sleep using *Baayun Bapukung*. ( Source: Researcher's documentation).

Third, TPA-PAUD Aisyiyah Kapar, Murung Pudak District, Tabalong Regency, South Kalimantan applied child rest partly sleeping lying down (*guring rebahan*), *Baayun* and *Bapukung*. Why *Bapukung*? It is the tradition of *urang banjar* (people of Banjar) in South Kalimantan. In addition, infants who are getting *Bapukung* they became *Janak* (restful), and *awet* (long sleep). It also facilitates parenting (can be done while working on other activities). The infant's body is like being picked up, picked up (hugged by his parents). *Bapukung* has many benefits for infant's health. According to Mrs. Hadijah that *Bapukung* is very helpful for children especially infants. In addition to not being fussy and having bodies body, children recover quickly if they cough, have flu, runny nose, or have shortness of breath. The babysitters must be good at how to corner the child, such as when positioning the child, then tying the cloth (it must be exactly from the chin wrapped around the neck to the buttocks, and the neck is spaced so that the child's breathing is loose and comfortable. The process of the child sleeping *baayun*, *Bapukung*, or just lying down. They always chants *zikir* and *sholawat* while in the child's *elus-elus jidat* (touching the baby's forehead gently) and the *timbang-timbang* so that the infant focuses on listening to the chant and falls asleep. Infants feels peaceful and calm. The babysitter is happy and at ease.

Fourth, TPA-PAUD Aisyiyah, Kelua District, Tabalong Regency, South Kalimantan. TPA-PAUD Aisyiyah applies the *Bapukung* Tradition in putting children to sleep because hereditary traditions and cultures are also proven addition to calm children's benefits for children. The nannies or babysitters are easy to pay; with *Bapukung*, parenting is easier, but children do not lose affection. As well as, babysitters are not tired and stressed. According to Mrs. Hj. Rzn, in a sitting position, the infant is more comfortable breathing, and if vomiting, it is more comfortable. If lying, worried about getting into the nose, the infants if sick can recovers quickly. Parents who never support the children are happy that their infants is having *bapukung*.

**Table 2.**  
Findings of Terms in the *Bapukung* tradition

Term	Definition
Infant/child	Infants, in parenting use the <i>Bapukung</i> tradition age from three months to eight months, up to 2 years. <i>Baayun</i> children are usually two years old and above.
<i>Bapukung</i>	The tradition of <i>urang Banjar</i> (people of banjar) south Kalimantan, putting their children to sleep in a swing, sitting position, shrouded in swing cloth and wrapping(tied) a long cloth from the <i>gulu</i> (neck) to buttocks, such as being swaddled, so that children can <i>guring janak</i> (sleep well) and <i>lawas</i> (sleep longer).
<i>Guring</i>	Means sleep like; <i>guring Bapukung</i> , <i>guring baayun</i> , <i>guring rebahan</i> , <i>guring lawas</i> , <i>guring janak</i> .
<i>Tapih Bahalai</i>	Long cloth to be used as a swing or as a binder for <i>pukungan</i> .
<i>Janak guring</i>	Sleep well, <i>Bapukung</i> makes infants sleep <i>janak</i> (sleeping well).
<i>Lawas guring /awet</i>	The infant who is giving <i>Bapukung</i> sleeps for a long time, which can be one, two, or three hours more.
<i>Kaya</i> (like) <i>diragap</i> ( <i>diikup</i> )	The rich child's <i>bapukung</i> is picked up / stuttered (the child is hugged tightly by his parents), as in the womb, with safe, comfort, table, and warm affection.
<i>Urang Bahari</i>	Ancient Parents who taught for generations the <i>Bapukung</i> tradition.
<i>Kada cariwit</i>	Usually children are picked up because they are fussy, cranky, cry continuously without cause, sick, and that <i>Kada cariwit</i> (not fussy) then they are picked up.
<i>Bagawian</i> (working), <i>Basisimpun</i>	The child is held to sleep long and soundly so that parents or babysitters can while working, taking care of other children, making a living, doing household chores, <i>Basisimpun</i> tidying up, and so on.
<i>Kada uyuh</i> (not tired)	<i>Bapukung</i> children are not tired of crying; parents are not tired of taking care of or holding children continuously.
<i>Anak pa'asian</i>	With <i>Bapukung</i> Anak being obedient, smart, and smart.
<i>Hinip/ranai</i>	The atmosphere is quiet, not noisy, silent peaceful, and no crying.
<i>Kada takajut/takipik</i>	Not surprised because the <i>Bapukung</i> state the child is firmly wrapped, ears covered with cloth, undisturbed by the commotion, despite the rowdy sound. Safe from the interference of mosquitoes or other animals.
<i>Kada humap</i> (not really hot or sweaty)	When the child's <i>bapukung</i> while swinging, the child is comfortable with the breeze, not hot or sultry.
<i>Bamandak</i> (stop)	When <i>Bapukung</i> does not let the <i>bamandak</i> (stop) swing, along with the control, the child is swung. single-single (pace),
<i>Bagulu</i>	When tying a long cloth to the child's neck, it does not hit the neck, but an inch from the neck, because the swing cloth blocks it so that the child's <i>gulu</i> (neck) is long and strong and not mushy, called <i>bagulu</i> .
<i>Ditapuk-tapuk burit</i>	It means to be put on a child's buttocks while making dhikr (chanting dhikr) or shalawat (praising the prophet Muhammad SAW).
<i>Bakijim mata</i> , (closed eyes).	If the child has closed eyes, it indicates that he is asleep soundly and can be left to work or continue other work.
<i>Dipukung</i>	That is, children who get the treatment of <i>pukung</i> .
<i>Memukung</i>	People are doing <i>bapukung</i> , such as parents, babysitters, family, or relatives.
<i>Pukungan</i>	The tool for binding is usually a <i>tapih bahalai</i> (long cloth) wrapped around the child's body so that the <i>pisit</i> (strong) does not worry about falling.
<i>Tulak Bahuma</i> (working in rice field)	In the past, parents wanted to work in the rice fields to make a living so that children would be awake and maintained, so a way was to put their children to sleep with <i>Bapukung</i> before going to work. The child slept for a long time and soundly.

Fifth, TPA-PAUD An-Nafis Kelua District, Tabalong Regency, South Kalimantan. The beginning establishment meant of TPA-PAUD has implemented this *Bapukung* tradition because of people's habit in kalua to take care of the children in the past to young children to sleep the age of 3 months. In addition, because children are entrusted by their parents, they are usually chatty and cranky and often cry in these landfills. Then the solution is *Bapukung*, after picking up *pukung*, the infant is calm and comfortable sleeping. Although some of TPA-PAUD are mature, they are smart and skilled in supporting children because the babysitter parents teach for generations. Children in TPA-PAUD are used to being *pukung*, and their parents have also understood, except that the children entrusted are immigrants (not native to Kalimantan). Usually they do not understand, but we still introduce them so that that does not become a misconception.

### ***Bapukung Urang Bahari Tradition (Ancient times)***

In the past, the Bahari tribe of South Kalimantan banjars applied *Bapukung* to their infants because parents used to want to go to the rice fields and leave the old children. They were beaten because *Bapukung* slept with old children (*guringnya lawas*) and sleep well (*Janak guring*). Children feel being *ikup/diragap* by their parents (such as being hugged by their parents), and they still feel warm, comfortable, and safe. So, It also applies this tradition because it can overcome children who are *cariwit* (fussy) and sick, regulate children's sleep patterns, and facilitate parenting when they are working and taking care of other infants.

Reference 1 - 0.51% Coverage. R1. FRD.(TPA) M: *Kalau sejarahnya matan bahari suku Dayak, suku Banjar kaitu semuanya. bahari urang tulak bahuma, batani. Supaya kawa begawi maka anaknya dipukung, lawas kakanak guring.* (It has been since ancient times the Dayak tribe, the Banjar tribe is so all the way (*Bapukung*), in the past people went to swamp, plant. In order to work, the infant is accommodated. because the *Bapukung* makes infant sleeps for a long time, the infant is like being picked up (Hug).

Reference 11 - 0,51% Coverage. R11. DW(TPA) Kl.: *Sejarahnya nini kita bahari banyak anaknya dan kalau anak diasuh terus (dipangku terus) atau dikilik terus (digendong terus), urang tuha kada kawa begawi*(parents can't work). The goal's indeed, the child can be calm and the child's sleep time isn't *pusang*(not fussy) and the parents are good at work. So the child must be shackled (*dipukung*).

### **Benefits of *Bapukung* for Infants**

The benefits of *Bapukung* are: *Bapukung* with the body wrapped, the infant's body is warm as being picked up or stuttered (like being hugged by parents), and the child is not becoming fussy. Infants who usually cry constantly and fuss have intestinal or digestive disorders (Zeifman & St James-Roberts, 2017). When wrapped in a swing (spliced) and legs bent in a swing, the infants' stomach becomes comfortable and keeps warm. If there is a problem with indigestion, it gets better quickly, and the child rarely catches a cold or flatulence. One of the signs is that the child is not fussy and cries constantly.

*Bapukung* swinging position, if the child experience *bakamih* (pee), the body does not become damp, because the infant's urine immediately falls under the swing, where the child still sleeps peacefully (*janak guring*). One of the causes of disturbed infant's sleep is frequent urination and dampness. (Yuliawati & Dirjo, 2016)

Reference 9 - 0,51% Coverage. R9. HDJ(TPA) Kp. "*kalau bakamih (pipis) tidak lembab soalnya air kencing langsung turun, dan anak tetap tidur.* (Reference 9 - 0.51% Coverage. R9. HDJ(TPA)Kp. "if the *bakamih* (pee) is not moist because the urine goes down immediately, and the child stays asleep.)



*Bapukung* is similar to *Bedong*. *Bedong*'s a centuries-old tradition that's believed to make infants feel that they're still in a warm womb environment. Swaddling (*bedong*) infants are also known to calm cranky infants because they're not used to sounds from the outside world (Guna et al., 2014).

Al-Imam Ibnul Qayyim Said: "One should not disdain the matter of swaddling the infant and wrapping cloth around him, Though not pleased with the infant, until the infant is physically sturdy, and strengthens his organs until he can sit on the ground. When seated, he should be guided and trained to move a little. Until he has the ability to do with himself." (Tuhfatul Maudud, p 232) (Qoyyum, n.d.)

According to Ustad Haris, a Late-Time Medicine Therapist (PAZ Al- Kasaw), "Swaddling in the view of PAZ is one of the 'cutting-edge technologies' drawn from local wisdom which is full of benefits for the repair of the infant frame and spine." Many people have left it behind even though it is beneficial to health. He explains, "The swaddling process is a daily therapeutic measure. Parents must be fully involved so that it can be carried out regularly. Parents must have a little heart for the good of the child's future (pazindonesia.com)

Swaddle and *bapukung* make *Anak Kada takajut* (*Bapukung* child is not surprised) if there is a rowdy or noisy sound because the wrapped child includes covering both ears with a swing cloth. So the infant can sleep well.

Reference 2 - 0,51% Coverage. R2.YN.(TPA)M.: "*Yang jelas anak itu tidurnya janak (nyenyak) lawas guringnya (tidurnya lama), berefek bagi kesehatannya, tidak rewel dan pintar, bangun tidur anak itu puas dan segar. Kada takajut (tidak terkejut). Kalau bahingusan (pilek) cepat sembuh.* (Reference 2 - 0.51% Coverage. R2. Y.N. (TPA)M.: "What is clear is that the child sleeps (well) old (long sleep), affects his health, is not fussy and smart, wakes up the child satisfied and refreshed. *Kada takajut* (not surprised). Suppose infant feels *bahingusan* (runny nose) then it heals quickly.

There are various traditions in South Kalimantan to put infants sleeping: *Babedong*, *Bapukung*, *Ba'ayun*, *Bagendong*, and *guring rebahan*. 1) After the infant is born zero months to 1 month or more, usually in *Babadung* or *Babedong*, i.e., the infant's body is wrapped with a *bahalai* cloth or a long cloth, the whole body from head to toe is covered firmly in a laid position. So that the child feels warm, *janak guring* (sleep well), and long. Swaddle is the same as *Bapukung* (the difference's that it's not tied, does not sit, and isn't swung); 2) *Bapukung*'s the same as a swaddle. The difference is usually infants who do not want to be swaddled anymore and are chatty than in *pukung* (*Bapukung*). The age is generally from 1 month to one year until the baby can walk. The child's *bapukung* is more independent; 3) *Baayun* is the same as *Bapukung*, sleeping in a swing, but *ba'ayun* is different. The infant lays down or lies in a swing and is always in a swing. Usually, the infant no longer wants to sleep *Bapukung*, so the infant is swung (*Ba'ayun*). The child's age depends on one year, two, or four years; 4) *Bagendong*; Usually, children are not accustomed to being put to sleep in the above way. That is, they are always carried on the body of their parents and tend not to be independent and chatty. It is always sticky (*baricite*), making it more trouble some for parents or nanny. It is just a more beloved child; 5) *Guring Rebahan*; The infant sleeps like an adult. He wants to sleep, if he is already sleepy.

From the opinions of all participants, the easiest and easiest parenting of infants and children is the *Bapukung* method, because of having many benefits and the longest sleep and rest. Because infants need more sleep, *Bapukung* is comfortable for them and comfortable for parenting.

Based on the coding results of 15 participants, it can be concluded that some of the benefits of *Bapukung* for children such as: 1) The child's body's warm like a child in the arms of his parents (the warmth of the parents), the child doesn't lose affection; 2) If the child's urine remains good because the urine falls directly down; 3) Cures the disease because of the sitting position, the child's

stomach's comfortable, breathing's loose, the spine's good, the metabolic organs are good, and the child isn't fussy; 4) The child's body is wrapped and firmly tied, and the child becomes comfortable and safe (from the interference of others/ not surprised by noise, deep sleep, and a long time to get quality sleep (the child becomes smart and smart); 5) *Bapukung* also acts as a therapy because it's position of *Bapukung* itself can strengthen the neck bone and spine and automatically cure diseases; 6) *Bapukung* contains psychological meanings (independence, comfort, tranquility, affection, and child welfare) and philosophical meanings (having spiritual meanings of *Tauhidan* and *akhlakul Karimah*).



**Figure 2:**

Pictures of children in *Babedong*, *Bapukung*, *Ba'ayun*, *Bagendong*, and *guring rebahan*.  
(Source: Researcher's documentation)

Based on the experiences of the participants, such as: 1) Rzn (63 years old). Five children are applied to *Bapukung*, young children from 3 months to 8 months. The result is that the child is not fussy or fussy. If he is sick, he beats so the child sleeps well / widowed. If vomiting does not hit the nose, it recovers quickly if sick. Experience has also been that the parents of the students called the nanny to come to the house because the parents of the child are not banjar tribes. They have not been able to carry out and ked to continue to hold their cranky children; finally, the nanny granted and did the *bapukung* at home. As a result, the child became calm and not fussy anymore; 2) The experience of the FRD mother (70 years), working in TPA-PAUD, has been 25 children who are *bapukung*. If they are fussy or sick children, she always beats them because *bapukung* sleeps children widowed / deep, so her body is as good and comfortable as hugged by her mother; 3) HDZ mother (51 years old) experiences 60 children (aged 10 months to 18 months), The results of the child are not fussy, sleeps well and sleeps for a long time because the child's sitting position is easy to breathe. It heals quickly if you are sick with a cough, runny nose, or nasal congestion.

### Benefits and Impacts of *Bapukung* on Parenting

Parents or babysitters play an important role in the child's physical and mental health development, playing a considerable role in shaping children's emotional health, especially in childhood (Hurrell et al., 2015).

Reference 9 - 0.51% Coverage. R9. HDJ(TPA) Kp.: "*Bapukung* is very helpful in parenting. In the past, it has been proven we have a nautical tuha with many children who can be while bagawi (From ancient times, our parents with many children could get babe while *bagawi*), one of which was the child was picked up. Do not bother taking care of children, and can be calm and peaceful. In this landfill, we also work together to help each other. Taking care of the children entrusted is easier than handling children *Bapukung* and *ba'ayun*. They sleep long and contentedly. The heart is also happy if the child does not cry. Parents are not stressed about taking care of children.

The benefits of *Bapukung* for babysitters include; When the child is already asleep, the

Babysitter can take care of the other children at the same time, be calmer to take care of the child, can be *bagawi* (can work). The Babysitter can rest for a while when the child sleeps soundly and for a long time. The Babysitter is not worried that the child will fall and is safe. *Bapukung* relieves parenting, not stressed with crying / chatty children because children are smart. Sleep patterns are closely related to emotional states; For example, susceptibility to stress-related sleep disorders is associated with increased depressive symptoms (Bishop et al., 2019). Infant sleep is a major source of worry and stress for older people (Aremu et al., 2019). When *Bapukung* resolves the child's sleep, the parenting stress is automatically reduced.

### Stages in *Bapukung*

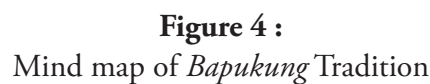
1) The initial stage is If the child is time to go to bed, or the child looks *pusang cariwit* (fussy or fussy) again, is thirsty / hungry, is given a pacifier first, or eats. If it is fussy / crying, just put him in the swing; 2) After laying down (laid down) in a swing, the child is positioned, the legs are *selonjor* (straightened), and the child's hands forward. The nanny's legs support the child's buttocks, then envelop the swing cloth wrapping the child's body so that it is tight, then wrapped around the *tapih bahalai* (long cloth) as a *binder* ; 3) The next stage of tying the *pukungan* cloth, winding /tying the child's *gulu* (neck), starts from the child's chin, after which it is constantly wrapped around until the child's buttocks or buttocks, tied firmly so that they do not fall. The *gulu* (neck) tied from the chin serves to straighten, strengthen, and make the neck long, and sit up to strengthen the spine; 4) Then the child's buttocks are tapped or steamed, rubbed on the forehead, and the nanny, while thinking, Also chants the typical verses of *Urang Banjar*, full of Islamic advice, and *Akhlakul Karimah*.



**Figure 3 :**  
Stages of *bapukung*. (Source: Researcher documentation)

The child in the swing of the *bapukung* is chanted dhikr and chants verses of the Qur'an or verses, and then it seems to be immediately hypnotized and focused on listening to the voice of the nanny like... *guring... guring.. Sleep... My.. guring... sleep..* so that sleepiness is very deep and fast asleep. Hypnosis comes from the word "Hypnos," the name of the Greek god of sleep. Hypnosis is a centralized state of mind to increase the high level of suggestibility. Hypnosis is the art of communication to influence a person to change his level of consciousness, which is achieved by lowering brain waves from Beta to Alpha / Theta (Mustofa, 2012).

*Bapukung* increases endorphin hormones. Endorphin is a combination of endogenous and morphine, a substance that is an element of protein produced by body cells and human nerves. The happy hormone produced by the pituitary gland at the bottom of the brain, which acts like morphine, even 200 times that of morphine, can cause pleasure, happiness, and energy. Endorphine substances produced by humans are the best painkillers (Warsah et al., 2020).



Book 1 21.1.2 referens  
pengasuh Tabalong  
WAW, semi dan kod

Child

Child

Child

Child

Janak Guring

10. What are the benefits of bapukung for parents or caregivers, and the impact of the bapukung tradition on parenting

Bisa Bagawi  
(can work)

Child

can take care  
of other children

**Figure 5 :**

200 | Parenting In The ...



From figure 5, it can be seen that the close connection between the child sleeps *Bapukung* automatically the child *guring janak* (restful) and long, will make the child physically healthy get quality sleep, *janak guring* (deep sleep) and long time make it easier for the Babysitter while working and taking care of other children/ infants. Thus making the nanny's soul calm and comfortable. In this case, The psychology of the well-being of Children and babysitters improves.

God tells parents or babysitters to prosper their children n not leave them in weak conditions. Physically, mentally and spiritually weak (Faith and morals).Q.S. An Nisaa; verse 9; "And let fear God those who should leave behind them weak children, whom they fear for their welfare. Therefore let them be devoted to God and let them speak the right words".

The advice for researchers is even more interesting if it is done longitudinally so that it can be proven that the *Bapukung* Tradition makes infants calmer and having good behaviours/ *akhlaqul karimah*.

## CONCLUSION

The infant's bapukung tradition is like in the womb, and the child feels safe and comfortable, like being picked up/grabbed by his parents (tightly embraced by his parents). So that the infants feel *Janak guring* (sleeping well) and *lawas guring* (long sleep) then helps and makes it easier for the babysitter, the infant can be left while doing other activities. *Bapukung* is useful in the physical aspects of the child and infant. It can overcome the fuss of a child, cry continuously, sickness, and regulate the child's sleep patterns. It is beneficial in the child's psychology to be calm and comfortable. The psychology of the babysitter is also not stressed and prosperous (the psychology of well-being a babysitter). In the process of *Bapukung*, *dhikr* on Allah, *Shalawat* on the Prophet Muhammad, chanting verses, as education in early childhood means a high philosophy, instilling spiritual values, mental, emotional about God (*ketauhidan*), and noble morals, should be preserved by the people of South Kalimantan and the Indonesian community in common to have benefits in child parenting

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