

Think Globally, Act Locally: The Contextualization of Gentle-Parenting through the Sundanese Values of *Asih*, *Asah*, and *Asuh*

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Abstract: Think Globally, Act Locally: The Contextualization of Gentle-Parenting through the Sundanese Values of *Asih*, *Asah*, and *Asuh*. **Objective:** In response to the global shift towards more empathetic parenting practices as a counter-narrative to traditional parenting, which often employs a directive approach, this study addresses the need for culturally relevant child-parenting models. It aims to explore the lived parenting experiences of contemporary Sundanese families and, subsequently, to identify how the local philosophical values of *asih* (nurturing affection), *asah* (honing potential), and *asuh* (protective guidance) serve as an indigenous framework to contextualize and reinterpret the principles of gentle-parenting in their daily lives. **Methods:** This study employed a qualitative, exploratory approach using a phenomenological method. The data were collected through in-depth, semi-structured interviews with a small, purposively selected sample of three Sundanese families who practice an emphatic parenting approach in the Greater Bandung area. Thematic analysis was used to identify patterns and convergences between lived experiences and theoretical concepts. **Findings:** The findings reveal a significant convergence between the two paradigms. The parenting practices of the participating families, although not explicitly labeled as such, inherently embody core principles of gentle parenting. The value of *asih* is manifested as the foundational practice of building secure emotional connections and validating children's feelings. The value of *asah* was realized through dialogical practices that stimulate a child's critical reasoning and skills. Finally, *asuh* was implemented as a framework of protective nurturing, characterized by consistent role-modeling and the setting of rational, rather than punitive, limits. **Conclusion:** The Sundanese local wisdom of *asih*, *asah*, and *asuh* is not merely compatible with gentle parenting but functions as a robust, pre-existing cultural framework to "ground" and legitimize its principles. This contextualization yields a hybrid parenting model that provides a culturally resonant alternative to overly permissive or traditionally directive styles, emphasizing relationships, mutual understanding, and profound respect for the child as a whole individual.

Keywords: gentle-parenting, parenting, sundanese local wisdom, early childhood.

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■ INTRODUCTION

Parenting is a family endeavor that involves applying basic socialization techniques. The need to give children the fundamentals so they can mature and become decent individuals on both a

societal and personal level is what makes parenting so urgent (Cabrera et. al., 2018) The quality of the children's social and personal development is determined by the impact that positive parenting has on the character

development of young people who can not only carry themselves but also contribute to the community (Dogan et al., 2017).

In light of this, parenting becomes a crucial community education strategy that must be considered to achieve the goal of improving the quality of the next generation. However, this ideal is confronted by a challenging reality in the Indonesian context. Rather than being an anomaly, parenting styles that incorporate harsh or repressive elements are notably prevalent. This is substantiated by data from Indonesia's Ministry of Women Empowerment and Child Protection (KemenPPPA, 2024), which indicates that 4 out of every 100 young children have experienced forms of inadequate care that infringe upon their fundamental rights. Such practices are often rooted in authoritarian parenting styles, which prioritize punishment and excessive restrictions over open dialogue (Holden, 2020).

Standard conditions of parenting are exacerbated by repressive parenting methods, characterized by aggression, repression, punishment, limits, and control (Arafat et al., 2022). This issue is also exacerbated by the disruptive age, which readily disseminates knowledge and influences how children are stimulated throughout their developmental stages (Luo, 2021). Children's everyday growth and development are also influenced by the challenges presented by social and environmental factors (McEwen & McEwen, 2017).

In response to these issues, many parents, particularly millennials, have begun to adopt gentle parenting. In the long run, gentle-parenting also known as positive parenting can foster a favorable relationship between parents and children's growth, which has an impact on social attitudes, positive child behavior, and physical and mental health. Fundamentally, this approach is not about promoting ultimate freedom, but rather about nurturing a child's self-confidence, independence, and happiness through empathy, respect, and

active understanding (Augustine & Stifter, 2015; Winston & Chicot, 2016). It prioritizes long-term guidance and internal motivation over short-term compliance achieved through punishment. However, a potential cultural tension arises when this Western-originating concept is introduced into Eastern contexts. It is sometimes misinterpreted as being overly permissive or lacking the clear, firm boundaries that are traditionally valued, thereby raising concerns about its direct applicability without cultural adaptation (Feinberg et. al., 2020).

However, the intersection of these two paradigms is not without its analytical complexities. A potential tension emerges, particularly between the emphasis on a child's autonomy in many Western interpretations of gentle parenting and the protective, guiding nature inherent in the Sundanese concept of *asuh* (to nurture and guide). While gentle-parenting champions the child's agency, *asuh* implies a degree of parental control necessary to ensure the child's safety and alignment with communal values. This study, therefore, does not presume a frictionless blending. Instead, it critically examines how Sundanese parents navigate this very negotiation in their daily practices, harmonizing the act of *ngasuh* (the process of guiding) with the principle of respecting the child's burgeoning selfhood. This dynamic negotiation is central to the contextualization process that this paper seeks to explore.

When these factors are in balance, a gentle-parenting style rooted in Sundanese cultural wisdom, specifically *asih*, *asah*, and *asuh*, is produced. It is in line with Sundanese people's responsibility always to love, care for, and participate in all facets of life, which is contained in the concepts of *asih*, *asah*, and *asuh*. Numerous earlier research have effectively examined the applicability and advantages of internalizing the values of *asih*, *asah*, and *asuh* during the child-rearing process, such as the

research of (Fauzia et. al. 2020), which comprehends advantages including the development of children's attitudes and behaviors in the areas of social intelligence, moral ethics, empathy, social sensitivity, independence, and social responsibility through *asih*, *asah*, and *asuh* values. However, a research gap has arisen because numerous studies regarding *asih*, *asah*, and *asuh* values in parenting styles do not explicitly include principles of *gentle-parenting* itself. Thus, previous research regarding gentle parenting also did not explicitly integrate those parenting values with particular indigenous values (Walters, 2024), particularly Sundanese.

As a result, this study offers a fresh perspective on alternative parenting ideas that combine the local wisdom of Sunda *asih*, *asah*, and *asuh* as the values in Sundanese society that are rich in social and educational significance, with the idea of gentle-parenting, the most recent parenting idea to emerge in the Western world. The culmination of this innovation is the way gentle-parenting is included in the local knowledge of *asih*, *asah*, and *asuh*, maintaining it as a contemporary parenting idea that is relevant to the Sundanese people's local culture.

The objectives that follow this study are to investigate how the Sundanese local wisdom of *asih*, *asah*, and *asuh* is contextualized in Sundanese culture and how it relates to gentle-parenting: (1) Investigating Sundanese families' parenting experiences; (2) Determining how the local wisdom of *asih*, *asah*, and *asuh* and the parenting experience of Sundanese families relate to the idea of gentle-parenting.

■ METHOD

This study was conducted with a profound awareness of the researcher's positionality from the dual perspective of a cultural insider and an academic outsider. Having been raised within a Sundanese cultural environment, the researcher has an intrinsic familiarity with the language, norms, and the subtle nuances of *asih*, *asah*, and *asuh*. This insider status facilitated rapport and a deeper understanding during interviews.

Three Sundanese families residing in the Greater Bandung area were involved in this study. By the Interpretative Phenomenological Analysis (IPA), a small, homogenous sample was deliberately chosen. This approach prioritizes an in-depth, idiographic exploration of lived experience over the pursuit of broad generalizations (Smith & Osborn, 2007). By focusing intensely on a small number of cases, the study aims to generate rich, detailed, and nuanced insights into the complex ways parenting values are negotiated and practiced.

Participants were selected through convenience sampling to identify a group of potential participants through several social networks. From this group, purposive sampling was applied to ensure the final three families selected participants were information-rich for the study's purpose, based on the following criteria: (1) they actively use the Sundanese language in daily family communication; and (2) they consciously practice a parenting style they identify as being influenced by Sundanese cultural values. The demographic profile of the participants is presented in Table 1 to provide context.

Table 1. Demographic profile of research participants

No.	Main Informant	Child's Age	Last Education	Occupation	Domicile
1	Mother	3	Junior Highschool	House Wife	West Bandung Regency
2	Father	6	Senior Highschool	Employee	Bandung City
3	Mother	4	Bachelor's Degree	Teacher	Bandung Regency

This study employed a qualitative-exploratory approach utilizing an interpretative phenomenological analysis (IPA). This design was chosen for its strength in exploring the lived experiences and the meanings individuals attribute to a particular phenomenon (Husserl, 2012), in this case, the practice of parenting within a specific cultural context. The research was conducted over four months, from March to June 2025, and followed a systematic procedure: (1) identification and selection of participants based on established criteria; (2) conducting in-depth, semi-structured interviews; (3) verbatim transcription of all interview data; (4) performing a rigorous thematic analysis of the transcripts; and (5) synthesizing the findings into a coherent narrative.

The primary instrument in this qualitative study was guided by a semi-structured interview protocol. The interview guide was developed to explore the participants' lived experiences organically. Rather than asking direct questions about theoretical concepts like "gentle-parenting" or "asih", the interview employed broad, narrative-provoking questions. Key areas of inquiry included daily routines and interactions with an interview question like "Can you tell me about a typical day with your child from morning to night?", and also experiences in handling challenging moments with the question "can you share a moment when your child was fussy or difficult to manage? And what do you usually do in that situation? And also values and hopes within the question "what values are most important for you to teach your child? This approach allowed the concepts of *asih*, *asah*, and *asuh*, and the principles of gentle-parenting to emerge naturally from the participants' stories, rather than being imposed by the researcher. The content validity of the interview protocol was ensured through expert judgement by a panel of experts with expertise in Sundanese culture, family science, and early childhood education.

The collected interview data were analyzed using the principles of Interpretative

Phenomenological Analysis (IPA) as outlined by Smith & Osborn (2007). The analysis involved a multi-stage, iterative process to ensure the final interpretation remained deeply grounded in the participants' narratives. The process included: (1) Reading and re-reading transcripts for deep familiarity; (2) Initial noting of preliminary comments and observations; (3) Developing emergent themes from these notes; and (4) Searching for connections across themes to form superordinate themes. To illustrate the process, consider the following example: (1) Raw Quote: "*So, this is how I show it. If my child's desire is positive, I support it... For instance, if he dislikes something but is forced to do it, it is not possible. It is not good. The child will later feel insecure, lacking self-confidence from that*"; (2) Initial Code: "Avoiding coercion to maintain the child's self-confidence"; (3) Sub-Theme: "Appreciation and Respect".

■ RESULT AND DISCUSSION

Following the interpretative phenomenological analysis of the interview data, three superordinate themes emerged that encapsulate the parenting experiences of the participants: (1) The Manifestation of *Asih*: Affection as the Foundational Practice; (2) The Process of *Asah*: Sharpening Potential through Dialogue; and (3) The Framework of *Asuh*: Guidance and Protection in a Modern World. Each theme will be discussed about the principles of gentle parenting and relevant literature.

The Manifestation of *Asih*: Affection as the Foundational Practice

The concept of *asih* appears as an action of nurturing affection towards children in a family (Fauzia et. al. 2020), emerged as the most fundamental and pervasive theme in the participants' narratives. It was not described as a passive feeling, but as a series of active, intentional practices aimed at building a secure emotional bond and a warm family atmosphere.

This lived experience of *asih* demonstrates a strong convergence with the core tenets of gentle parenting, which prioritize emotional connection and empathy as prerequisites for all other forms of guidance (Glowiak, 2024).

The experience of Informant 2 provides a vivid illustration of how *asih* is ritualized in daily life to build connection. He described a non-negotiable morning routine:

"Pertama sama istri dulu yah, kedua anak satu, anak kedua, kalau anak bungsu sudah bangun, kakara anak bungsu. Karena itu kekuatan yang luar biasa. Pekerjaan anak, gitu. Sun tangan, peluk dulu sebentar, karena kita teh doa-doa buat ngedekatin rejeki atau kesehatan itu teh awalnya dari keluarga kitu. Jadi kasih sayang ke anak mah ya banyak lah contohnya." (First with my wife, then the first child, the second child, and if the youngest is awake, then the youngest. Because that is an extraordinary power. Work feels good, you know. Kiss their hand, hug for a moment, because our prayers to attract fortune or health, it all starts from the family. So there are many examples of affection for our children) [Informant 3_Private Interview]

This daily ritual is a practical manifestation of the gentle parenting principle of prioritizing emotional connection, also known as "connection before correction." It reflects an intrinsic understanding that a strong bond, or *secure attachment*, is foundational for a child's long-term mental health and resilience (Winston & Chicot, 2016; Darling Rasmussen et al., 2019). The practice of physical affection and verbal affirmation, as described by Informant 2, actively contributes to what gentle parenting advocates refer to as filling a child's "emotional tank."

This emotional connection fosters a safe environment where children feel empowered to express affection, creating a reciprocal dynamic (Li & Meier, 2017). The experience of Informant 3 with her son illustrates this two-way expression:

"Sangat, sangat ekspresif. Suka tiba-tiba muji mamih bagus pakai baju itu, mamih cantik. Mungkin ibunya dulu lebay makanya dia ngikutin, kadang kita itu malah diapresiasi sama anak tuh senang gitu." (Very, very expressive. He likes to suddenly praise me, saying, 'Mommy looks good in that outfit, Mommy is beautiful.' Perhaps his mother was overly expressive in the past, so he tends to follow suit. Sometimes, being appreciated by our child like that makes us happy.) [Informant 3_Private Interview]

This reciprocity is a hallmark of a relationship built on mutual respect, a cornerstone of gentle parenting. It moves beyond a hierarchical parent-child dynamic to one of a shared emotional life (Boele et al., 2019).

Furthermore, the practice of *asih* was found to be central in navigating challenging emotional moments. The informants did not view a child's negative emotions as a behavioral problem to be suppressed, but rather as a form of communication to be understood. Informant 1 described her approach to her child's tantrums:

"Sok ngamuk kan, jadi sina ngamuk heula we sakedap. Ngke lamun emosina atos kaluar, kakara disapat "hayu ieu". Kakara anjeunna nyebar "nenen"... Keun we sina nangis heula sakedap, teras ais weh, benjokeun, kitu." (He often throws a tantrum, so I just let him have his tantrum for a moment. Later, when the emotion is gone, I will approach him and say, "Come on now." Then he will ask for milk... Just let him cry for a bit, then I will carry him, console him, like that.) [Informant 1_Private Interview]

This approach, which allows the child to experience and work through their emotions before intervening with solutions, is a practical application of emotional validation. It aligns with the gentle-parenting strategy of co-regulating a child's overwhelmed nervous system, understanding that a child cannot learn or

rationalize when in a state of high emotional distress (Branje, 2018; Augustine & Stifter, 2019).

However, the practice of *asih* is not without its internal negotiations and inconsistencies, reflecting the authentic reality of parenting. While the ideal is to respond with calm validation, Informant 3 candidly admitted to moments of parental frustration:

“Jadi kalau nunjukin dibaedan “kenapa mamih baed ke abi” bagaimana ya kita juga ibu ga ngikutin parenting bagaimana, yang harus lemah lembut begitu tapi kalau marah ya marah aja kelihatan.” (So if I show that I’m upset, he’ll ask, “why is Mommy upset with me?” What can I say? As a mother, I do not follow a specific parenting style that dictates you must always be gentle. If I’m angry, I just show that I’m angry.) [Informant 3_Private Interview]

This “negative case” is a crucial finding. It reveals that the application of *asih* is not a static, idealized state, but a dynamic process. It highlights the real-life tension between a parent’s desire to be a loving guide and the spontaneous, unfiltered emotional reactions that occur under stress. This authentic negotiation, rather than undermining the model, enriches it by showing that a foundational value of *asih* can coexist with moments of parental imperfection. It is within this space of honesty and subsequent repair that the parent-child relationship is often strengthened (Hudson et. al., 2019).

The Process of *Asah*: Sharpening Potential through Dialogue and Experience

The second core theme, *asah* as a concept of parenting to sharpen children’s competence and skills (Fauzia et al., 2020), represents the active and intentional efforts of parents to hone their children’s cognitive, social, and practical skills. This concept moves beyond mere academic teaching, encompassing a more holistic approach to cultivating a child’s potential. The

participants’ narratives reveal that *asah* is *fundamentally a dialogical and experiential process, closely aligning with gentle parenting’s* emphasis on guiding a child’s natural curiosity rather than imposing knowledge through authoritarian means.

A key manifestation of *asah* is the cultivation of critical thinking. The parents in this study view their children’s questions not as interruptions, but as opportunities for intellectual engagement. Informant 3, for example, described how her son’s critical questioning emerged from everyday interactions:

“Iyaa, malah lebih ini lebih apasih lebih banyak tanya “kenapa ga boleh ambil mainan orang? Kenapa ga boleh ini?” jadi lebih banyak pertanyaan yang kita bingung sendiri ngejawabnya.” (Yes, in fact, he’s more... he asks more questions, “why can’t I take someone else’s toy? Why can’t I do this?” so there are more questions that we ourselves get confused on how to answer.) [Informant 3_Private Interview]

This experience directly reflects a shift from a directive parenting style to a more respectful, dialogical one. Instead of quelling questions with “because I said so,” the parent is challenged to provide reasons, thereby engaging the child’s reasoning faculties. This approach treats the child as a rational being, a core principle in fostering self-confidence and intellectual curiosity (Gus et. al., 2015).

Furthermore, *asah* is implemented through contextual learning, where life skills and responsibility are taught through daily routines. Informant 2 explained how he teaches responsibility not through lectures, but through collaborative practice:

“Pertama lamun tos pan sok main mobil yeuh, mainan kitu nya. Kita teh usahakan “yuk kita udah main, diberesan deui kitu, lamon tos main momobilan diberesan deui ka tempatna supados rapih”. diawali ku aa dicontoan, jadi si anak teh kalau anak aa mah

kaleresan kedah heula ningal contoh kitu. Kedah dicontoan heula soalna anakna kritis...” (First, after playing with cars, you know, toys. We try to say, “let us go, we are done playing, let us put it away again, after playing with cars, put it back in its place so it is neat.” I start by showing an example, because, as it happens, my child needs to see one first. He needs to be shown first because he is a critical child...) [Informant 2_Private Interview]

This method of teaching, which involves modeling and participation rather than command, is central to gentle parenting. It respects the child's learning process and fosters intrinsic motivation. By framing tidying up as a shared activity, the parent transforms a chore into an opportunity for connection and skill-building, which is known to enhance children's social competence (Ladd & Kochenderfer-Ladd, 2019).

However, the modern context introduces a significant area of negotiation and challenge for the practice of *asah*: the digital world. The role of gadgets in a child's development emerged as a point of internal conflict and inconsistency, particularly for Informant 3. She described the complex dilemma of managing her child's screen time, mainly when influenced by the extended family:

“Ih masalah ini itu sangat membingungkan. Apalagi... Kalau dirumah mamahnya ibu itu lebih banyak main hp, anak aku kan ada jadwal nginep begitu ya 2 minggu sekali jadi kaya kenapa mau main kesana karena bisa main hp kan. Ya memang sangat, sebetulnya plus minus... Kalau anak aku justru karena denger lagu dengan kontrol kita dari nonton justru lebih cepet bisa dari hp. Nah kalau sekarang-sekarang susah ngontrolnya kaya pakai yutub kids juga sudah aneh-aneh juga, bahasa aneh dari yutub juga... Itu sih memang bingung dan apalagi ibu kan kerja ya kalau misal ibu kerja, anak aku gamau ke neneknya ya paling itu hp seringnya dikasih sih tapi dalam

pengawasan...” (Ugh, this issue is so confusing. Especially... At my mother's house, he gets more screen time. My child has a sleepover schedule there every 2 weeks, so it's like the reason he wants to go there is because he can play on the phone. Yes, it's very... actually, there are pluses and minuses... For my child, it was actually from listening to songs under our control from watching that he learned to speak faster from the phone. But now it's hard to control, even with YouTube Kids, there's weird stuff, strange language from YouTube too... It's just confusing, and especially since I work, if I'm at work and my child doesn't want to go to his grandma's, then the phone is often what he gets, but with supervision...) [Informant 3_Private Interview]

This lengthy, candid quote is a powerful illustration of the real-world application of *asah* in the disruptive era. It highlights several key points: (1) The recognition of technology's dual role as both a developmental tool (learning to speak) and a potential source of negative influence, which is consistent with existing literature (sitasi beberapa scopus); (2) The significant role of the extended family (the grandmother) in creating an inconsistent environment, presenting a challenge to the parents' established rules; and (3) The emergence of a “negative case” where the parent, due to practical constraints (being at work), knowingly deviates from their ideal parenting approach. This demonstrates that the practice of *asah* is not a rigid set of rules, but a constant, dynamic negotiation between ideals, reality, and the influence of the broader family system.

The Framework of *Asuh*: Guidance and Protection in a Modern World

The final superordinate theme, *asuh* as a parenting aspect to guide, protect, and nurture children (Fauzia et. al. 2020), encapsulates the parents' role as their child's primary guide and protector. This concept involves providing a safe and structured environment where the child can

thrive. The participants' experiences show that *asuh* is enacted through a combination of proactive supervision, rational limit-setting, and teaching through example. This approach aligns with the authoritative (not authoritarian) style often associated with gentle parenting, which balances warmth and responsiveness with clear boundaries and high expectations.

A central practice of *asuh* is proactive supervision and the careful curation of the child's environment. The parents did not advocate for isolating their children, but for consciously managing their social exposures. Informant 2 articulated this philosophy of "guided freedom" with great clarity:

"Boleh aja, cuman ada batasan anu dipasihkeun ku aa. Janten aa mah kenal boleh sama siapapun, cuman harus tiasa nilai kitunya orang itu baik henteu, orang itu jahat henteu kitu... Jadi aa mah kasih pemahaman gini ke anak teh. Lamun hoyong jago ngaji, gaul jeung tukang ngaji. Kitu kan. Lamun kamu hoyong jahat, gaul jeung tukang jahat. Ga boleh gitu, gitu. Jadi urang mah kedah leres kitu." (It is okay, but there are limits that I set. So for me, they can know anyone, but they must be able to judge if that person is good or not, bad or not... So I give this understanding to my child. If you want to be good at reciting the Qur'an, associate with a reciter. Right? If you want to be a pilot, associate with pilots. If you want to be bad, associate with bad people. You cannot do that, you know. We must be righteous.) [Informant 2_Private Interview]

This narrative shows a parenting practice that moves beyond simple restriction (Garcia et al., 2021). It is an act of *asuh* that aims to internalize judgment and self-control within the child, teaching them *how* to choose their environment wisely. This fosters autonomy within a safe structure, a principle highly valued in gentle-parenting (Soenens et al., 2015).

The most prominent site of negotiation for the practice of *asuh*, however, is the dynamic

with the extended family, particularly grandparents. This is where the parents' ideal parenting philosophy often clashes with the more traditional or permissive approaches of the older generation. Informant 1 powerfully captured this tension:

"Aya teh. Itu terutama nenek atawa nini hehe. Itu nini sangat berpengaruh sekali kitu nya... Janten ku si ibu ramana disiplin. Tapi diraosna sanes disiplin ku nini sama uwa-uwana mah. Jadi pola asuh teh kadang kumaha nya, kaganggu ku keluarga besar kitu." (Yes, there is. Especially the grandmother or *nini* [granny], hehe. The *nini* is very influential... So, by the mother and father, the child is disciplined. However, it does not feel like discipline to the child when they are with their granny and uncles/aunts. So the parenting style, sometimes, how do I say it, gets disrupted by the extended family.) [Informant 1_Private Interview]

This "negative case" is critical. It shows that *asuh* is not practiced in a vacuum. The parents in this study are constantly engaged in a process of negotiation, trying to maintain their principles amidst conflicting influences. The resolution often involves what Informant 2 describes as ensuring all caregivers are on the same page ("*Lamun 'A' kedah 'A' sadayana kitu.*" - If it is 'A', then everyone must say 'A'). This highlights the importance of inter-generational communication in creating a consistent framework of *asuh* for the child, a challenge that is central to many modern families (Fivush & Kellas, 2025). Thus, *asuh* in the contemporary Sundanese context is not just about guiding the child, but also about managing and negotiating with the entire family system.

■ CONCLUSION

The lived experiences of the three Sundanese families in this study offer an initial portrait of a natural convergence between the principles of gentle parenting and the local wisdom of *asih*, *asah*, and *asuh*. Rather than adopting a

foreign concept wholesale, the participants' narratives suggest a process of cultural reinterpretation, where global parenting ideas are understood and legitimized through a pre-existing local philosophical framework.

This process gives rise to a nuanced hybrid parenting style, which is not a static model but a dynamic synthesis negotiated across multiple domains. First, it represents a hybridity of global values and local wisdom, where the universal language of empathy and emotional validation is articulated through the culturally resonant framework of *asih*. Second, it is an inter-generational hybrid, where the parents' modern approaches are in constant negotiation with the more traditional or permissive styles of the extended family, particularly grandparents, forcing a conscious reflection on which values to maintain and how to communicate them. Finally, it manifests as a digital-social hybrid, where parents actively navigate the tension between leveraging technology for skill development (*asah*) and preserving face-to-face interaction and protection from digital harms (*asuh*).

Therefore, this study concludes that *asih*, *asah*, and *asuh* provide a robust and culturally relevant foundation for contextualizing gentle parenting in Indonesia. The findings point to a parenting style that is neither strictly permissive nor traditionally authoritarian, but one that is authoritative, responsive, and deeply relational. For future research, it is recommended to explore these dynamics with a larger and more diverse sample to understand this process of cultural hybridity further. For parents and family practitioners, this study suggests the value of looking inward to local wisdom as a powerful resource for navigating contemporary parenting challenges.

Additionally, the researcher suggests that parents and family practitioners use the research findings in their early childhood care practices. Additionally, the researcher recommends that this

study serve as the foundation for future investigations into early childhood care.

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