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The Existence of Local Wisdom Values in Community Traditions Related to Childbirth and Newborn Babies

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Abstract

This study aims to analyze the existence of local wisdom values embedded in traditions related to childbirth and newborn babies within Indonesian society. The research specifically examines the religious, socio-cultural, solidarity, and educational values reflected in various childbirth traditions practiced by different ethnic communities in Indonesia. In addition, the study seeks to understand the social functions and cultural relevance of these traditions amidst the dynamics of modernization and globalization. This research employs a qualitative approach with a descriptive-analytical design based on literature review methods. The data sources consist entirely of secondary data obtained from scientific books, accredited national and international journals, theses, dissertations, cultural documents, archival records, and previous scholarly studies relevant to childbirth traditions and local wisdom values. Data collection was conducted through systematic literature review and documentation techniques. The data analysis process utilized the interactive model of Matthew B. Miles and A. Michael Huberman, including data reduction, data display, and conclusion drawing or verification. The findings of this study indicate that childbirth traditions in Indonesian society are not merely ceremonial rituals but also represent important cultural systems containing multidimensional local wisdom values. These values include religiosity, social solidarity, mutual cooperation, cultural identity, moral education, and intergenerational transmission of cultural knowledge. Traditions such as selapanan in Javanese society, childbirth rituals in the Tamansari Wuluhan community, oral traditions of Minangkabau society, and Sambas Malay childbirth traditions demonstrate the integration of religious beliefs, customary practices,

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and social relationships within community life. The study implies that childbirth traditions play significant roles in strengthening cultural identity, maintaining social cohesion, and preserving local wisdom amidst social transformation. Therefore, sustainable cultural preservation efforts are necessary to ensure that local wisdom values remain relevant and meaningful within contemporary society.

Keywords: Local Wisdom, Childbirth Traditions, Cultural Values.

INTRODUCTION

Indonesia is a nation that highly upholds cultural values as a collective identity and the foundation of social life. Culture is not merely understood as the product of human creativity, feeling, and intention, but also as a system of values that regulates social, spiritual, and moral patterns within society. In the perspective of cultural anthropology, culture functions as a guideline for life that shapes ways of thinking, behaving, and interacting in social relations. The existence of local culture essentially reflects the accumulation of a society's historical experiences containing noble values, social ethics, and principles of life inherited from one generation to another. Therefore, culture holds a strategic position in maintaining national identity while strengthening social cohesion within Indonesia's pluralistic society (Haviland, W. A., et al. 2017).

Constitutionally, the recognition of culture and local wisdom values is affirmed in the 1945 Constitution of the Republic of Indonesia, Article 32 paragraph (1), which states that the state advances national culture amidst world civilization by guaranteeing the freedom of communities to preserve and develop their cultural values. Furthermore, from a religious perspective, Islam also legitimizes the importance of maintaining traditions that contain goodness and social benefit (Lewis, I. 2017; Eriksen, T. H. 2015). This is reflected in Surah Al-Hujurat verse 13, which explains that humankind was created into nations and tribes so that they may know one another. This verse indicates that cultural diversity is part of divine will and therefore must be respected and preserved. Thus, local traditions existing within society possess not only cultural dimensions but also spiritual, social, and moral values relevant to community life.

One manifestation of culture that lives within society is the tradition associated with the human life cycle or rites of passage. Arnold van Gennep, in his theory, explains that every society possesses rituals marking important phases of human life, such as birth, marriage, and death. Traditions related to childbirth and newborn babies represent one form of social ritual that carries profound symbolic, religious, and cultural meanings. In the context of Indonesian society,

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childbirth is not merely understood as a biological event, but also positioned as a sacred event involving the relationship between humans, God, family, society, and the surrounding social environment. Consequently, various rituals and traditions related to childbirth develop as expressions of gratitude, spiritual protection, and reinforcement of social solidarity within society (Eller, J. D., 2020; Wagner, R. 2016).

However, contemporary social realities indicate that the existence of local wisdom values in childbirth traditions has begun to experience a shift. The currents of globalization, modernization, and technological development have influenced people's mindsets and cultural orientations, particularly among younger generations. Local traditions that were once highly respected are increasingly perceived as outdated, irrelevant, or irrational cultural practices. This condition creates a gap between the ideal of preserving culture as a social identity and the empirical reality reflected in the declining participation of communities in maintaining local traditions. If this situation continues, the noble values embedded in childbirth traditions may gradually deteriorate and even lose their social significance in modern society.

In essence, childbirth traditions do not merely function as symbolic rituals but also contain various local wisdom values that hold social and educational functions. These values include religiosity, mutual cooperation, social solidarity, respect for ancestors, togetherness, and social responsibility in communal life. In the practices of brokohan and selapanan traditions in Javanese society, for example, communities not only perform thanksgiving rituals for newborn babies but also strengthen social relationships through collective participation. Such traditions become a medium of social integration that reinforces kinship and creates social harmony within society. Therefore, childbirth traditions possess strategic functions in building social resilience and cultural character within communities (Vaughn, L.., 2019; Ting-Toomey, S., & Dorjee, T., 2018).

On the other hand, changes in modern lifestyles have caused transformations in the meaning and implementation of childbirth traditions. Some communities have begun simplifying or even abandoning traditional rituals because they are considered impractical and incompatible with modern developments. This shift not only impacts the disappearance of cultural practices but also weakens the internalization of the social values embedded within them. In fact, local wisdom values embedded in community traditions play an important role as mechanisms of social control and as means of character education based on local culture. The loss of these values may trigger social disintegration, individualism, and the weakening of community solidarity.

Furthermore, childbirth traditions also represent a harmonious relationship between local culture and religious values within society. In various regions of Indonesia, childbirth rituals often

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combine customary practices and religious teachings as a form of cultural acculturation that naturally develops within communities. This condition demonstrates that local traditions do not necessarily conflict with religious values; rather, they can function as media for internalizing spiritual and moral values in social life. Therefore, understanding the existence of local wisdom values in childbirth traditions becomes essential in examining how communities preserve their cultural identities amidst ongoing social changes.

Based on these conditions, a scientific study is needed that not only describes childbirth rituals but also comprehensively analyzes the local wisdom values contained within them and their relevance in contemporary society (Veissière, S. P., et al., 2020; Eller, J. D. 2021). This research is considered important as an academic effort to identify the existence of local cultural values still maintained by society while also understanding the social transformations occurring within childbirth traditions. This study is expected to provide a comprehensive understanding of the socio-cultural functions of local traditions as part of community identity.

This research also offers an analytical approach that positions childbirth traditions not merely as cultural heritage but as a value system contributing to the formation of social character within society. Therefore, this study may become one of the strategic efforts to support the preservation of local culture based on community wisdom values. In addition, the findings are expected to serve as academic and practical references for cultural preservation policies and character education based on local wisdom within modern society (Campos, B., & Kim, H. S., 2017; Anwar, N., 2024).

Studies concerning childbirth traditions have actually been widely conducted by previous researchers. Research conducted by Arnold van Gennep emphasizes that birth rituals are part of rites of passage functioning to strengthen social structures within society. Another study conducted by Koentjaraningrat explains that Indonesian traditions contain cultural values functioning as guidelines for social behavior. Meanwhile, ethnographic studies on childbirth traditions in various Indonesian regions generally focus on ritual symbolism, forms of customary processions, and elements of community belief systems.

Nevertheless, previous studies still demonstrate limitations in deeply examining the existence of local wisdom values, particularly regarding their relevance to the dynamics of modern social life. Most previous studies tend to be descriptive and have not positioned childbirth traditions as media for internalizing social, cultural, and religious values in contemporary society. Based on these conditions, this research offers novelty in the form of a comprehensive analysis of the existence of local wisdom values in childbirth traditions examined through socio-cultural

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perspectives and their relevance to modern social changes. Thus, this study not only describes cultural rituals but also reveals the meanings, social functions, and value transformations occurring within them.

The urgency of this research lies in the importance of preserving local cultural values amidst increasingly strong globalization. Childbirth traditions, as part of intangible cultural heritage, possess significant potential in strengthening cultural identity and social character within society. If these values are not scientifically documented and analyzed, cultural degradation may occur, resulting in the loss of local identity. Therefore, this research becomes important as an academic effort to preserve local culture while enriching scholarly discourse in cultural anthropology and sociology.

Based on preliminary observations conducted by the researcher, there are still communities that maintain childbirth traditions as part of their socio-cultural life. However, in practice, changes in ritual implementation, simplification of ceremonies, and declining understanding among younger generations regarding the meanings embedded within these traditions have begun to emerge. This condition indicates socio-cultural dynamics that are important to examine deeply in order to understand how local wisdom values are maintained, transformed, and reinterpreted by society within the context of modern life.

Based on the overall explanation above, this research aims to analyze the existence of local wisdom values in traditions related to childbirth and newborn babies within society, identify the forms of values embedded in these traditions, and examine their relevance and social functions in contemporary community life. This research is expected to provide theoretical contributions to the development of cultural anthropology and local sociology studies, while also contributing practically to efforts of preserving culture based on local wisdom in Indonesia.

RESEARCH METHOD

This study employs a qualitative approach with a descriptive-analytical research design. The qualitative approach is chosen because this research aims to obtain an in-depth understanding of the meanings, values, and social functions embedded in traditions related to childbirth and newborn babies within society (Thomas, D. C., & Peterson, M. F. 2016; Wolf, M., 2015). Qualitative research enables the researcher to comprehensively explore concepts, cultural meanings, and interpretations contained in various scholarly references and previous studies concerning local wisdom values in childbirth traditions. Furthermore, this approach is considered relevant because the study focuses on understanding socio-cultural phenomena holistically and

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interpretatively. Meanwhile, the descriptive-analytical design is applied because the study not only describes cultural traditions and local wisdom values but also critically analyzes their existence, functions, transformations, and relevance within contemporary social life.

This research is categorized as library research or literature-based qualitative research because the entire data collection process is conducted through the examination of various scholarly references and previous academic studies relevant to the research topic. The study focuses on analyzing concepts, theories, findings, and scholarly arguments related to local wisdom values in traditions associated with childbirth and newborn babies. Through this approach, the researcher seeks to construct a comprehensive understanding regarding the existence of local wisdom values as reflected in socio-cultural traditions within society.

The data sources in this study consist entirely of secondary data obtained through literature review and previous scholarly studies relevant to the research topic. Secondary data are collected from various scientific and academic references, including books, accredited national and international journals, scientific articles, theses, dissertations, proceedings, cultural documents, government regulations, archival records, and other scholarly publications discussing local wisdom, cultural traditions, rites of passage, and traditions related to childbirth and newborn babies within society. The references used in this research prioritize credible and academically accountable sources in order to ensure the validity and reliability of the research findings.

The literature review process is conducted systematically by identifying, selecting, evaluating, and analyzing references relevant to the research focus. The study particularly prioritizes references from the disciplines of cultural anthropology, sociology, ethnography, cultural studies, and religious studies. In addition, this research also employs foundational theoretical references from scholars such as Arnold van Gennep concerning the theory of rites of passage and Koentjaraningrat regarding Indonesian cultural values and local traditions (Freedman, K., 2025). These theoretical references are used to strengthen the conceptual and analytical framework of the study in understanding childbirth traditions as part of socio-cultural practices within society.

Previous studies are utilized to examine the state of the art of existing research related to childbirth traditions and local wisdom values. Through the analysis of previous scholarly works, the researcher identifies similarities, differences, research gaps, and the novelty of the present study. Existing studies generally focus on ritual descriptions, symbolic meanings, and ethnographic aspects of childbirth traditions. However, studies specifically analyzing the existence of local wisdom values and their relevance to contemporary social changes remain relatively limited.

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Therefore, this research seeks to contribute academically by providing a more comprehensive analysis of local wisdom values within childbirth traditions from socio-cultural perspectives.

The data collection procedure in this study is conducted through documentation techniques and literature review. Documentation techniques are employed by collecting various written materials related to the research topic, such as books, journal articles, research reports, cultural archives, and other supporting documents. Meanwhile, the literature review process is carried out by reading, understanding, classifying, and recording important information from selected references relevant to the research objectives. Through this procedure, the researcher systematically organizes data according to themes and categories related to childbirth traditions, local wisdom values, social functions, and socio-cultural transformations within society.

To ensure the validity and credibility of the data, this study employs source triangulation techniques. Source triangulation is conducted by comparing and cross-checking information obtained from various scholarly references and previous studies. The researcher also critically examines the relevance, consistency, and accuracy of data from different sources to avoid subjectivity and information bias. Thus, the findings of this study are expected to possess strong scientific validity and academic accountability.

The data analysis technique used in this research follows the interactive analysis model proposed by Matthew B. Miles and A. Michael Huberman, which consists of three stages: data reduction, data display, and conclusion drawing or verification (Hashimov, E., 2015; Perdana, I., 2020; Robiansyah, M., 2020). The first stage, data reduction, involves selecting, focusing, simplifying, and organizing the collected data according to the research focus. At this stage, the researcher classifies the data into several thematic categories, such as forms of childbirth traditions, local wisdom values, social functions, and cultural transformations in society.

The second stage is data display, namely the process of systematically presenting and organizing data in the form of descriptive narratives. Data presentation aims to facilitate the researcher in understanding relationships among data and interpreting the socio-cultural phenomena being studied. In this study, the data are presented descriptively and analytically to comprehensively illustrate the existence of local wisdom values within childbirth traditions.

The final stage is conclusion drawing and verification. At this stage, the researcher interprets the analyzed data to formulate findings concerning the existence of local wisdom values in traditions related to childbirth and newborn babies within society. The conclusions are continuously verified throughout the research process by re-examining the consistency and relevance of the data obtained from various references and previous studies. Through this

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process, the research findings are expected to possess validity, consistency, and scientific relevance in explaining the socio-cultural realities related to childbirth traditions and local wisdom values within society (Sari, M. N., & Ningsih, P. E. A., 2023; Bayraktar, M. M. 2025; Hafiz, F. A. A., Guntoro, B., Andarwati, S., & Qui, N. H., 2023).

RESULTS AND DISCUSSION

Selapanan Tradition in Javanese Society

The selapanan tradition is still practiced by Javanese society today. This tradition is widely recognized within Javanese culture and is considered to possess profound meaning and sacredness in its implementation (Mualimin, M., et al., 2025). The selapanan ceremony is a ritual thanksgiving celebration held for the birth of a baby when the child reaches 35 days after birth. The ceremony is commonly accompanied by rituals such as the shaving of the baby's hair and the cutting of the baby's fingernails.

Javanese people carry out this tradition with the purpose of honoring their ancestral heritage and preserving the culture, which is believed to bring blessings and protection for future life. It is commonly believed that abandoning the tradition may lead to misfortune or calamity. Therefore, the ceremony continues to be performed from generation to generation with the hope that the child will always be under God's protection and granted safety throughout life (Lestari, S., et al., 2023).

The majority of Javanese society adheres to Islam. The local community interacts closely with one another, blending cultural elements into a unified social structure that reflects values and teachings suited to their social environment. Javanese society had already possessed diverse cultural traditions before the arrival of Islam. Subsequently, the process of Islamization was carried out by Islamic religious figures who utilized culture as a medium for spreading Islam on the island of Java. The selapanan tradition is therefore conducted in accordance with Islamic teachings as much as possible and is adjusted so as not to contradict religious principles. This adaptation is intended to avoid elements of shirk or associating partners with Allah, even though certain mystical and supernatural elements still remain within the tradition itself.

Childbirth Traditions in the Tamansari Wuluhan Community

The indigenous community of Tamansari Wuluhan continues to preserve childbirth traditions as an essential part of their social and religious value system. These traditions consist of several ritual stages performed from the birth of the baby until the child reaches a certain age, including the recitation of the adhan and iqamah for the newborn, community visitation

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traditions, aqiqah ceremonies, bathing processions, manyingau, manjopuik, and circumcision rituals. Each ritual stage is not merely understood as a hereditary custom but also contains symbolic meanings and local wisdom values that function to regulate social life within the community (Ramadhani, N. P., et al., 2024).

Religious values constitute the dominant values in every childbirth procession. This can be seen in the practice of reciting the adhan and iqamah as the child's first introduction to Islamic teachings, as well as in the implementation of aqiqah and circumcision as religious obligations. In addition to religious values, childbirth traditions also reflect social values such as mutual cooperation, solidarity, tolerance, and respect for parents and traditional leaders. For example, in the traditions of community visits and manyingau, people collectively visit families who have recently given birth as a form of moral support while simultaneously strengthening social and familial ties (Rachmayanti, R. D., et al., 2023).

Furthermore, the bathing procession and manjopuik tradition demonstrate the harmonious integration of custom and religion. These traditions contain messages emphasizing the importance of maintaining family harmony, adhering to customary norms, and respecting cultural symbols believed to provide goodness and protection for the baby. This study also reveals that although the Tamansari community lives amidst modernization, they continue to preserve these traditions by making certain adjustments without eliminating the essential values embedded within them.

Thus, childbirth traditions within the Tamansari indigenous community are not merely ceremonial rituals but a value system that functions to strengthen cultural identity, maintain social cohesion, and serve as a medium for transmitting moral and religious values to future generations. These traditions prove that local wisdom remains alive and relevant in shaping the social character of society amidst changing times.

Oral Traditions and Folk Beliefs of the Minangkabau Community in the Luhak Nan Tigo Cultural Region

The oral traditions in the form of prohibitive expressions related to pregnancy, infants, and childhood within the Minangkabau community of the Luhak Nan Tigo cultural region demonstrate that local belief systems possess social functions that extend far beyond their literal meanings. These prohibitions cannot merely be understood as myths or superstitions, but rather as cultural constructions containing moral, educational, and preventive values. In this context, prohibitive expressions function as normative instruments regulating individual behavior in order to maintain

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social balance and ensure the safety of future generations (Ramadhita, R., et al., 2026).

From the perspective of cultural anthropology, this tradition demonstrates that Minangkabau society integrates rational and spiritual dimensions within a unified value system. The customary principle “alam takambang jadi guru” (nature as the ultimate teacher) reflects a worldview in which empirical experiences and natural phenomena serve as sources of moral learning. Prohibitive expressions emerged from collective observations of life events and were orally transmitted as guidelines for living. Consequently, their existence cannot be separated from kinship systems, social structures, and religious values that develop within the community.

Furthermore, this tradition illustrates that the family serves as the primary arena for transmitting cultural values. Character education is not only carried out through formal institutions but begins during pregnancy through the regulation of parental behavior. For instance, the prohibition against husbands harming animals while their wives are pregnant represents teachings concerning empathy and moral responsibility. Therefore, oral tradition functions as a culture-based pedagogical system that shapes the child’s personality even before birth (Golden, C. D., & Comaroff, J. 2015; Banerjee, S., 2025).

Local Wisdom of Sambas Malay Culture in Childbirth Traditions

The Sambas Malay community continues to preserve a series of traditions related to pregnancy, childbirth, and death as part of a local wisdom system inherited from generation to generation (Suratman, B., & Arif, M., 2020). These traditions function not merely as ceremonial practices but also contain religious, social, and philosophical values that strengthen the cultural identity of the community. During pregnancy, rituals such as tuang minyak and bepapas are performed as spiritual and social efforts to seek protection and safety for both mother and baby. These processions illustrate the integration of customary symbols with Islamic religious values, which form the foundation of life for the Sambas Malay community. In addition, the existence of taboos and the use of specific objects as protective symbols reflect beliefs concerning the balance between the physical and metaphysical worlds (Lamazi, L., et al., 2023).

In the childbirth phase, traditions such as turun tanah and tepung tawar symbolize the introduction of the baby to nature and the social community. These rituals affirm the cosmological belief that humans originate from the earth and will eventually return to the earth. Meanwhile, the practice of aqiqah reflects the religious dimension as an expression of gratitude to God. Thus, childbirth is positioned as a sacred event connecting biological, spiritual, and social aspects simultaneously (Hemafitria, H., et al., 2018).

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In the context of death, traditions such as kajikan, funeral processions, and miare demonstrate strong social solidarity and respect for the deceased. The series of tahlil gatherings and commemorative rituals held on specific days after death indicate that death is not viewed merely as an end but as a transition toward another phase of existence. These rituals also function as means of strengthening social bonds and collective solidarity within the community.

Religious Values in Childbirth Traditions

One of the most prominent local wisdom values in childbirth traditions is religious value. In various Indonesian communities, childbirth rituals usually begin with prayers or spiritual practices intended to seek God's protection for the mother and newborn baby (Hemafitria, H., et al., 2018). This demonstrates that society perceives childbirth not merely as a biological event but also as a divine blessing possessing sacred dimensions within human life. Therefore, almost every stage related to childbirth is commonly accompanied by prayers, expressions of gratitude, and religious symbols reflecting the community's belief in the power of God.

These religious values are clearly visible in various practices carried out by society, such as prayer recitations, the giving of meaningful names, and the performance of aqiqah as an expression of gratitude to God for the birth of a child. In Muslim communities in Indonesia, aqiqah is not only understood as a religious obligation but also as a form of strengthening social solidarity because the meat from the aqiqah sacrifice is generally distributed to relatives, neighbors, and surrounding communities. Thus, the ritual possesses not only spiritual dimensions but also reinforces social relationships within the community.

From the perspective of cultural anthropology, religious practices within childbirth traditions reflect the close relationship between religion, custom, and community value systems. Childbirth is viewed as an important event within the human life cycle that must be accompanied by specific rituals as forms of social and spiritual recognition. These rituals function not only as means of seeking safety and protection but also as media for instilling religious values among community members from an early age.

Therefore, religious values in childbirth traditions may be understood as part of local wisdom functioning to strengthen the relationship between humans and God while simultaneously maintaining social balance within society. These traditions serve as evidence that local cultural practices possess not only symbolic functions but also spiritual values that play important roles in shaping social identity and belief systems within society.

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Socio-Cultural Values and Community Solidarity

Another local wisdom value reflected in childbirth traditions is the social value related to solidarity and communal togetherness. In various traditional Indonesian communities, the birth of a child is not merely regarded as a private family matter but also as a social event involving the participation of extended family members and surrounding communities. This is evident in various childbirth rituals such as thanksgiving ceremonies, communal prayers, and visits by relatives and neighbors who come to offer congratulations and prayers for the newborn baby. The presence of community members in these events reflects strong social bonds and mutual concern among members of the community (Jamin, J., et al., 2025).

Such collective participation demonstrates that the birth of a baby is viewed as a shared joy that strengthens social relationships within society. Traditions of gathering and sharing food during childbirth thanksgiving ceremonies, for example, function not only as expressions of family gratitude but also as means of reinforcing social solidarity. In this context, childbirth rituals become social media that unite community members within an atmosphere of togetherness, thereby creating harmonious and mutually supportive social relationships.

The value of solidarity is also reflected in the practice of mutual cooperation frequently observed during childbirth traditions. Community members usually assist families who have recently welcomed a newborn, whether through physical labor, material support, or moral encouragement. Such assistance may include helping prepare food for thanksgiving ceremonies, cleaning the house, or simply providing care and attention to the mother and newborn baby. This practice of mutual cooperation represents a form of local wisdom reflecting values of togetherness and social concern that have long characterized Indonesian society.

From the perspective of cultural anthropology, solidarity practices within childbirth traditions reflect the strong collectivist values still preserved within traditional societies. The birth of a baby becomes a social momentum that brings individuals together to share happiness and strengthen communal unity. Therefore, childbirth traditions are not merely cultural practices but also play significant roles in maintaining harmonious social relationships and reinforcing collective identity within society.

Educational Values and Cultural Transmission

In addition to religious and social values, childbirth traditions also contain educational values functioning as media for transmitting culture from one generation to another. In many traditional Indonesian communities, traditions related to childbirth are not merely understood as

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ceremonial rituals but also as forms of social learning that instill moral values, ethics, and life norms among community members. Through the sequence of childbirth rituals, communities indirectly transmit cultural knowledge inherited from their ancestors (Cheyney, M., & Davis-Floyd, R. 2021).

The process of transmitting these values is generally carried out through the involvement of extended family members and community leaders in every stage of childbirth traditions. Parents, traditional elders, and religious figures play important roles in providing advice, guidance, and behavioral examples to younger generations regarding proper ways of living according to cultural and religious norms (Hlatywayo, A. M., 2017). Thus, childbirth traditions become forms of informal education that naturally occur within social life.

Educational values are also reflected in various pieces of advice and taboos directed toward pregnant women and the families of newborn babies. Such advice often contains teachings about the importance of maintaining good behavior, speaking kindly, and treating all living beings with compassion. In this context, tradition functions not only as a social regulation but also as a medium for character formation from an early stage of life. In some cultures, children's moral education even begins during pregnancy through the regulation of parental behavior.

From the perspective of cultural anthropology, the transmission of values through tradition represents one of the most important mechanisms for preserving cultural continuity. Without the process of value transmission from generation to generation, traditions and local wisdom are at risk of deterioration or even disappearance amidst the development of modern times. Therefore, childbirth traditions may be regarded as forms of cultural education functioning to preserve the continuity of values, norms, and collective identity within society.

CONCLUSION

The local wisdom values embedded in traditions related to childbirth and newborn babies within society demonstrate that childbirth traditions constitute an essential part of the cultural system reflecting the worldview, values, and social identity of Indonesian communities. The birth of a baby is not merely understood as a biological event, but also as a social, spiritual, and cultural event possessing sacred significance in community life. Therefore, various regions in Indonesia possess different childbirth rituals, such as the selapanan tradition in Javanese society, childbirth traditions in the Tamansari Wuluhan community, oral folk belief traditions of the Minangkabau community in the Luhak Nan Tigo cultural region, and childbirth traditions within Sambas Malay

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culture.

These traditions contain various local wisdom values that are important for community life. First, there are religious values reflected in rituals such as prayers, the giving of meaningful names, the performance of aqiqah, and various spiritual practices intended to seek safety and blessings for both mother and baby. These religious values demonstrate the close relationship between custom, religion, and the community's belief system in understanding childbirth as a blessing from God.

Second, childbirth traditions also contain socio-cultural values and community solidarity. Various childbirth rituals generally involve the participation of extended family members and surrounding communities through thanksgiving ceremonies, visits, and communal prayers. Such participation reflects values of togetherness, mutual cooperation, and strong social concern within society. Thus, childbirth traditions function as a means of strengthening social relationships and reinforcing cohesion within the community.

Third, childbirth traditions possess educational values and functions of cultural transmission. Through the implementation of various customary rituals, moral values, social norms, and cultural knowledge are transmitted from one generation to another. Childbirth traditions become a form of informal education that instills life values, shapes individual character, and preserves the continuity of the community's cultural identity.

Therefore, traditions related to childbirth and newborn babies function not merely as ceremonial rituals but also as systems of values that play important roles in maintaining social balance, strengthening cultural identity, and transmitting local wisdom to future generations. Consequently, amidst the currents of modernization and globalization, efforts to preserve and reinterpret childbirth traditions must continue to be carried out so that local wisdom values remain alive and relevant in contemporary society.

FUTURE DIRECTIONS

Future research concerning the existence of local wisdom values in traditions related to childbirth and newborn babies should move beyond descriptive cultural exploration toward a more comprehensive examination of the socio-cultural transformation of childbirth traditions within contemporary society. Subsequent studies are encouraged to investigate more deeply the dynamic relationship between local traditions, modernization, globalization, and the changing patterns of community life. Such investigations are important in order to understand how childbirth traditions continue to survive, adapt, and transform amidst the rapid development of

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technology, urbanization, and shifts in social values among younger generations. Future scholars may also examine how local communities reinterpret traditional rituals within modern contexts without eliminating the essential philosophical and cultural values embedded within them. Through this approach, future research would contribute to the construction of a broader analytical framework concerning the sustainability of local wisdom in the era of social transformation.

Furthermore, future studies should explore the multidimensional values contained within childbirth traditions through interdisciplinary perspectives involving cultural anthropology, sociology, psychology, religious studies, and cultural communication. Variables such as spiritual awareness, collective identity, social cohesion, family structure, intergenerational value transmission, and religious acculturation deserve more comprehensive scholarly attention. The present study indicates that childbirth traditions are not merely ceremonial practices but complex socio-cultural systems reflecting interactions between religion, custom, morality, and social relationships. Therefore, future research employing interdisciplinary approaches would significantly enrich academic discourse concerning the role of local wisdom in maintaining social harmony and cultural resilience within modern society. In addition, the application of phenomenological, ethnographic, or longitudinal research designs would enable researchers to capture the evolving meanings and long-term transformations of childbirth traditions in more nuanced and comprehensive ways.

Another important direction for future inquiry lies in examining the practical implementation and preservation strategies of childbirth traditions within different socio-cultural environments. Comparative studies between rural and urban communities, indigenous and modern societies, or among different ethnic groups in Indonesia may reveal distinctive patterns regarding the preservation, adaptation, and transformation of local wisdom values related to childbirth traditions. Such comparative investigations would provide a deeper understanding of how social environments influence the continuity of traditional cultural practices. Moreover, future studies should critically investigate the influence of digital media and globalization on public perceptions of childbirth traditions and local wisdom values. Digital platforms increasingly shape the cultural orientations, moral perspectives, and patterns of social interaction among younger generations; therefore, understanding how communities negotiate between traditional values and modern cultural influences becomes highly significant. These scholarly efforts would contribute not only to the advancement of cultural anthropology and sociological studies but also to the formulation of evidence-based cultural preservation strategies aimed at strengthening local

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identity, social solidarity, and cultural sustainability within contemporary society.

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