

# Implementation of Early Childhood Education in Families Based on Local Wisdom and Its Implications for Children's Moral Development

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**Abstract.** Family plays an important role in the process of preserving local wisdom for its successors, because the family is the first educational institution for children. The purpose of this study is to analyze and describe the implementation of early childhood education in families based on local wisdom and its implications for children's moral development. This research is a field research, data collection is carried out by means of observation, interviews, and documentation. The data analysis techniques used by researchers are reduction, presentation, interplay, communication and conclusions. The results of this study show that the implementation of early childhood education in families based on local wisdom is carried out by parents by means of a hard and firm attitude, giving affection, advising children, habituation or habituation, through stories, inviting children to various traditional activities, and telling children to learn from elders (parents). The implications for children's moral development are that children have an attitude of tolerance, patience, not greedy, not arrogant, able to cooperate, honest, and help.

**Keywords:** Early Childhood Education, family, local wisdom, morals.

## 1 Introduction

A Kaspersky Safe Kids study conducted in 2020-2021 showed that children today are more interested in things that are software, video, audio and e-commerce by 44.38%. As for computer games 13.67% and internet communication 22.08%, these two things have decreased from before. An application that is widely loved by children is YouTube. While underneath it is occupied by Whatsapp and TikTok. For the top gaming applications occupied Minecraft. Among US, Roblox and Brawl Stars [1].

According to Anna Larkina, an expert in the analysis of websites at Kaspersky, explained that children in today's era live or experience growth accompanied by gadgets in their hands. Children start holding gadgets at an early age so that their ability to use gadgets has been honed. Indonesian children themselves mostly use applications such as YouTube with a percentage of 32.99% and then

Whatsapp and TikTok by 21.47% and 10.18%. Until now, the TikTok application has also been used as a learning medium in Indonesia. Related to gaming applications, children in Indonesia play a lot of Roblox (8.27%), Free Fire (5.75%) and Mobile Legends (2,91%) [2].

Furthermore, in the world of music, Indonesian children today are very fond of 'K-pop' music originating from Korea and popularized by young Koreans. A total of 48% of the demand for K-Pop music and that's almost half of it. The K-Pop bands or groups that are most popular with children in Indonesia, especially young people, are: BTS (58%) and BLACKPINK (42%)[3]. Another fact shows that children are more interested in gadgets than playing traditional games with their friends, children prefer to imitate the trends or styles of foreign people, rather than the local culture, children are more interested and know more about other people's cultures than their own [4]. This is proof that the local culture or local wisdom among children is beginning to be isolated.

Western or modern culture will further develop if it is not balanced with local culture or wisdom, and the impact is that local culture will be distracted. As we know that local wisdom is a form of national cultural heritage that is formed because humans exploit the environment to obtain what they want. The formation of local wisdom is influenced by the perceptions, behaviors and attitudes of the people who occupy the place as well as the potential of natural resources. Between places that are one with another have varied local wisdom so that the values and norms that are built are also different. But generally the processes and changes experienced by local wisdom will occur in line with natural conditions. As Edmund woga said that local wisdom depends on the relationship of nature, culture and the individuals present in the place [5].

Local wisdom as a cultural heritage must be maintained and preserved, among others, by introducing local wisdom to children from an early age [6]. This is because local wisdom is related to the behavior and outlook on life of the community in meeting their needs in life. Indonesia is a compound country where it consists of many tribes that have diversity as part of local wisdom from certain regions. This local wisdom is a characteristic or identity of the community that does not necessarily exist in other regions. So important is local wisdom as the identity of a region that it is necessary to take action to preserve it [7].

Local wisdom needs to be introduced and taught to children to trigger children's love for their culture and environment [8]. Local wisdom is generally taught to the next generation in a hereditary way such as providing learning and understanding of customs, ceremonies, art, literature and language as well as others by community leaders or figures who understand the culture in the place. Local wisdom has also become ingrained in people's lives so that the community will take care of and preserve it [9]. The introduction and provision of understanding to children about local wisdom can start from the smallest social sphere of the child, namely the family. So that the family has an obligation in the process of preserving local wisdom. Parents can introduce and teach local culture to children through various things including the use of regional languages or local languages as a language of communication with children, introduction of regional traditions and cultures to children, introducing applicable norms, and so on. [10].

From research conducted by Bayu Suratman related to ECCE in the Sambas Malay Tribe and its local wisdom. The results showed that local wisdom in teaching children in the Malay Sambas community through various ways, namely by using folklore. It is carried out for generations and is carried out through daily activities [11], [12]. Another research conducted by Sri Rahayu related to the cultivation of local wisdom values to shape early childhood personalities in Marioriwawo District, Soppeng Regency. The results show that the role of parents as educators who teach about the values that exist in a tradition to build early childhood personality, namely through the introduction of lempu, getteng, sipakatau and sir behaviors [7].

The research conducted by Fitriani is the education of local wisdom for early childhood through ranup lampuan dance in children at TK IT Athfal Al Qur'aniyyah Banda Aceh City. The results show that children can follow dance moves based on memory from the dance lessons they

see. For local wisdom, the child follows every movement in the dance according to the rhythm of the music [13]. And research conducted by Joko Pamungkas et al, with the title of a survey of learning local wisdom in kindergartens throughout diy province. The results of the research conducted by Joko Pamungkas et al. namely that the local wisdom possessed has not been developed optimally to increase children's growth, but in processing feelings in early childhood can be developed through painting activities so as to get the best ranking in DIY cities / regencies [14]. From previous research, researchers are interested in conducting a deeper study related to Early Childhood Education in Families Based on Local Wisdom and Its Implications for Children's Moral Development which is then studied using approaches from educational, religious, and cultural aspects.

## **2 Research Method**

The methods used in this study are analytical and evaluative descriptive methods. This research will examine an event and then describe it and then analyze and evaluate it using religious, early childhood education and cultural approaches which are then presented using scientific language. The results of this study will describe the data of the research results in the form of words or narratives [15]. This type of research is field research where data is taken directly by visiting the research location to get information related to the theme. The data were obtained directly with the aim of being able to see, interact, and analyze related to Early Childhood Education in Families Based on Local Wisdom and Its Implications for Children's Moral Development. This research was conducted in the Case of the Aboge Community in Cikakak Village, Banyumas Regency. The subjects in this study were parents who had early childhood in their families. The object in this study is early childhood education in the family, especially the Aboge community in Cikakak Village. Data collection is carried out by means of observation, interviews, and documnetization. The data analysis techniques used by researchers are reduction, presentation, interplay, ferrising and drawing conclusions [16].

## **3 Result and Analysis**

The implementation of how to educate parents in children after an early age at home is as a struggle:

### **1. Tough and resolute attitude**

The firmness that parents do to their children is solely to educate their children to be filial, obedient, obedient children and not to refute the existing rules. Firm and tough attitude as a form of affection so that the child does not violate the rules or norms too often. People know that they will show their assertiveness by doing pranks or scolding their children. Such as scolding a child who is not solat or who says dirty. Parents are also prohibited from doing assertiveness to their children such as hitting too hard or yelling using profanity.

The hard and firm attitude carried out by parents in early childhood of the boge community has two sides, namely positive and negative sides. However, it is done by the parent to the child because of the derivative form of the ancestor or the previous parent who educated his child in such a way. In addition to the derivative form of the ancestors, the parents also have the belief that it is for the good of the child.

The hard and firm attitude carried out by parents includes an authoritarian attitude, where parents have complete control over whatever the child does. Early childhood education should be fun and can optimize all children's growth and development. This attitude when drawn in the realm of early childhood education has both positive and negative sides. The positive side of the

use of this attitude in educating children will be more obedient and do good things because of fear, and the child is more disciplined. However, it also has negative impacts, such as trauma, inhibition of cognitive development, impaired social and emotional attitudes of children and other psychological developments.

## 2. Giving affection

The affection that the old man gave was certain. Parents will love and love their child very much when the child does good such as helping the parents, getting good grades at school and others. As a parent, he should reward his child for getting or obtaining an achievement such as winning the class, reciting the Quran, and other achievements. The goal is for children to feel loved and appreciated for their achievements so that children continue to improve their achievements for the happiness of their parents.

The giving of affection carried out by parents includes a form of fulfillment and giving attention to what the child does. This is in accordance with the concept of early childhood education, namely in addition to optimizing children's growth and development, it also provides fulfillment of the rights of asheaval, compassion, and child care. This attitude when drawn in the realm of early childhood education has a positive side, where children who are given affection by parents will feel protected and get attention from their parents, this will also have an impact on a more optimal stage of child growth and development.

The attitude of giving love and affection carried out by parents in early childhood of the boge community has a positive impact on the child. In addition to the derivative form of the ancestors, the parents also have the belief that it is for the good of the child. With this affection, parents believe that later children will also love their parents.

## 3. Advising children

Advising children is very important. Counseling is done by parents when the child is caught making a mistake or so that the child does not make a fatal mistake. The advice given by parents to their children has an important role in the formation of children's character. This is so that children do not forget their time, forget their obligations and tasks such as studying, helping parents, prayers and others. So that when the child has been counseled he will understand about the mistakes and obligations he must do.

The provision of advice carried out by parents includes a democratic attitude, this is because in this way there is communication between the oarngtua and the child where the parents also listen to the maslah conveyed by the child and give advice as a solution to improve what the child does. This attitude when drawn in the realm of early childhood education has a positive side, where the child will feel more open to parents and given attention, on the other hand the child will also realize his mistakes. Other positive impacts also have an impact on aspects of child development.

The giving of advice by parents in early childhood of the boge community has a positive side. It is done by parents to children because of a derivative form of ancestors or previous parents who educated their children in such a way. In addition to the derivative form of the ancestors, the parents also have the belief that it is for the good of the child. With the advice given by parents, it is hoped that children will not make the same mistakes and be more open.

## 4. Habituation or habituation

Habituation or habituation is part of the responsibility towards the child, such as getting the child used to behaving well, polite, honest, helping others, forbidding him to say dirty and others. This habituation is carried out from early childhood because at that time the child can easily form his character, in contrast to children who have been teenagers or adults where at that age to change

the character of the child is very difficult. If the child is used to doing good things, then without being told, the child will do the good.

Habituation or habituation is a method that is widely used in educational institutions to educate children, the main goal is so that what is done repeatedly can become a good character for children. [17] Habituation or habituation when drawn in the realm of early childhood education has a positive side, where the continuous repetition will later form a character in the child.

Habituation or habituation carried out by parents in early childhood of the boge community has a positive impact on children's growth and development. It is done by parents to children because of a derivative form of ancestors or previous parents who educated their children in such a way. In addition to the derivative form of the ancestors, parents also have the belief that it can bring goodness to the child. With the habituation given by parents, it is hoped that children will have a positive character.

#### 5. Through Stories

Educating children through stories is carried out by parents by telling the history and figures who have a great influence on the development of Islam in Cikakak Village, one of which is Kyai Mustolih, the history of the establishment of the saka tunggal mosque, monkeys wandering around the mosque. In addition, parents will also teach children through the stories of previous prophets. Learning is not carried out every day but sometimes parents use stories as a medium to educate children when children make mistakes, or when parents and children are chatting. In addition, education through stories is not only obtained by children when children are at home, but when children study in the children's prayer room are also often taught through the medium of stories. In addition, parents will also tell or tell stories to children when children are invited to participate in a traditional event, such as during Eid al-Fitr, almsgiving and so on, so that in addition to children experiencing directly, children also understand the story or meaning behind these activities.

Stories are one of the media that are widely used by educators to convey a material or positive values to children or students. Besides, with stories, million children don't feel discriminated against. In educating early childhood, stories are often used to address moral messages to children. Educating early childhood by parents in early childhood of the boge community has a positive side. Stories told by parents in early childhood are stories that have been told by elders for generations. On the other hand, this is also a form of inheritance of stories about ancestral beliefs. By giving this story, it is hoped that children can love the heritage of their ancestors more.

#### 6. Invite children to various traditional activities

Educate children by inviting children to various traditional activities including parents' ways to educate children directly. This model of education has been carried out for generations by ancestors, where as a prospective successor, children must be introduced and invited to participate directly in various traditional activities carried out. In the process of educating children, parents will usually teach what is and cannot when traditional activities are taking place, then tell about these activities in some traditional activities, children will be involved but in various traditional activities the child will only see or follow his parents.

Inviting children to various traditional activities is a method of educating children carried out by otangtua directly, so that children see, feel and get involved. In the world of early childhood education, this method is often carried out in various practical activities or experiments, because with this model it will be easier to understand and understand.

Inviting children to various traditional activities by parents in early childhood of the boge community has a positive side, where children live more and believe in these traditions as a form of ancestral heritage. This is done by parents to children because parents believe that by doing so, children will have more confidence in their ancestors. By inviting children to various traditional activities, parents hope that later children can become successors of local wisdom.

#### 7. Having children learn from elders

The thing that parents do to their children in addition to teaching them at home is by sending children to pray to elders or parents. Usually children will learn from elders on even days either at the elder's house or in the saka tunggal mosque, the lessons taught are also diverse, such as tajwid (recitation), morals, fiqh and history. In addition to learning this, usually some children will also be taught knowledge but not all children.

Having children learn from elders is a form of direct education, where early childhood learns from local leaders. With the hope that the child will be able to learn directly and more in the elders. Having children learn from elders by parents in early childhood boge communities has a positive side, where children's belief in ancestors or forms of inheritance of local wisdom is stronger. This is done by parents to children because parents believe that by doing so, children will have more confidence in their ancestors. By telling children to learn from elders, parents hope that children have a strong belief in their ancestors so that they can become successors of local wisdom.

The meaning of morals is often interpreted as a custom, ordinance and custom that has long existed in society. Morals also have a connection with every rule or boundary set by religion. According to Hurlock, moral behavior is a sikap in accordance with the provisions of an environment [18].

Moral instillation in children is very important from an early age because it will become a habit of children in the future or when interacting with the environment. Children need to be accustomed to always doing good to others, always helping, love the environment, be polite and others [19][20]. From the results of an interview with Mr. Imam as the caretaker, stated that the moral values obtained from parents in early childhood when educating children at home are the values of tolerance, patience, not greedy, not arrogant, honest, cooperation, and helping.

The teaching of moral values taught by parents on the basis of local wisdom (belief in ancestors) as a foundation in educating children, namely:

##### a. Tolerance

The value of tolerance is taught by parents to children through Eid al-Fitr activities or traditions. Eid al-Fitr as one of the annual traditions that unites various differences in pdangan and people's customs. Where in Cikakak village itself the community consists of three groups, namely Muhammadiyah, NU, and Aboge itself. Through this Eid al-Fitr celebration, people put aside these differences. the celebration of Eid al-Fitr or Eid al-Fitr is carried out by the people of Cikakak Village simultaneously, where people who adhere to the Muhammadiyah group, NU will celebrate Eid al-Fitr on the day when Aboge adherents celebrate. This is because every year the Aboge people celebrate the last Eid al-Fitr or after NU and Muhammadiyah, but in Cikakak Village itself the celebration is used as one day, namely on the third day or the day when Aboge adherents celebrate. Where in the event, people from various groups will flock to carry out Eid al-Fitr prayers together at the Saka Tunggal Mosque and continue the event of sesungkeman or melting sins by shaking hands with each other. In this activity children are taught about being together and appreciating differences. In addition, from the results of an interview with Mr. Sulam that some residents or Aboge people in one family have different groups, such as the father's family, that he clings to the beliefs of aboge and the wife clings to his beliefs, namely the Muhammadiyah group. In teaching tolerance parents also use stories and advice to children, for example parents tell the

family of A who adheres to the NU or Muhammadiyah group while the family of the B adheres to the Aboge faith, then the parent will tell the child about the differences then the parents also give advice not to vilify or insult each other.

Islam teaches its adherents to respect each other, it is in accordance with what is explained in the Quran surah Al Mumtahanah: 8-9, where it is explained that Allah does not forbid you to do good and just to everyone, as long as the person does not fight you. It is also explained in the hadith narrated by Ibn Katsir. Teaching tolerance in early childhood on the basis of local wisdom in early childhood is a good thing for social and moral development because with tolerance children will be able to appreciate various differences.

#### b. Patient

Patience as one of the values is taught by parents to children from an early age, with the hope that these values can be embedded until the child grows up. The value of patience is taught by parents through stories and advice. This is often done by parents to children both when the child is at home or outside the house.

In the Qur'an it is commanded that be patient as your helper. This is of course because patience is a positive value that must be instilled in children. by being patient the child will be more accepting of the circumstances. The Aboge people instill patience in early childhood through the traditions and stories of the ancestors. Although it is story-based, this has an impact on the moral development of children, where children become less emotional.

#### c. Not greedy

Not being greedy means the nature of accepting what he has and having enough. This attitude of not being greedy is taught by parents to children so that the child is not greedy and willing to accept what belongs to him so that the child does not take away what other people's rights are or what does not belong to him. In teaching the value of not being greedy parents using the story and advice method, learning at home is carried out when the child eats, eating parents will advise them to eat moderately and not excessively. In addition to using this method, parents also often invite children to various traditions of practice, for example during the almshouse of the earth, where during the earth alms procession which ends with scrambling for tumpengan usually the child will join the scramble, from these activities the parents teach an attitude not to be greedy by taking what has been taken by others first. In addition, in kerigan activities, change jaro, tahlilan or activities that contain elements of togetherness (eating together) children will be taught to take enough food, not to overdo it and take food again before it runs out.

Islam teaches its people not to be greedy and excessive because it is a despicable moral. This is in accordance with what is in sura Al-Baqarah verse 49, which states that Allah does not like his servant who is serkah. The teaching of non-greedy aboge societies in early childhood is taught through traditions of practice and oral traditions. Although it is taught through tradition or culture, this value is a positive value and does not deviate from religion. Unflintony is a positive moral value, with this value the child can accept what he has and be grateful.

#### d. Not arrogant

Not being arrogant is one of the important values in the process of educating children, where not being arrogant means not feeling that he is better or more powerful than others. In teaching children not to be arrogant towards others parents use several ways, namely by parents giving advice to children that they should not demean others, should not feel smarter, better and more powerful over others, should not demean others because in god's eyes we are all the same. Parents also use practices in everyday life, namely by kissing parents' hands, and greeting others when they cross paths. Parents teach children not to be arrogant to their friends or to more mature

people. In addition, in teaching anak so as not to be arrogant parents also involve children in various activities, both traditional practices and community activities. For example, children invite children to the tradition of changing jaro, kerigan, alms of the earth, and other traditions of practice. By involving children in these various activities, it is hoped that children will be willing to socialize others and learn to respect.

The religion of Islam forbids every believer to be arrogant and arrogant, even if Allah does not like arrogant people. In a hadith narrated by Imam Ahmad it is explained that pride will lead us into hell. Teaching is not arrogant in early childhood on the basis of local wisdom in early childhood is a good thing for social and moral development because by not being arrogant the child will be able to become a simple and humble person.

#### e. Collaborate

Cooperation is a form of caring for others and benefiting others. Cooperation is taught by parents in early childhood so that children have sensitivity to what is in the surrounding environment. Cooperation is taught by parents in various ways and mutual teaching is taught by parents starting from the smallest things in the house. For example, parents invite children to help with parents' housework such as helping to water plants, sweeping, and giving simple tasks that can be done by children such as instructing children to play alone and parents doing other work, inviting children to garden or ngarit and laughing. In addition to being taught cooperation in the family environment, parents also teach children through traditional practical activities such as filial piety work and changing jaro.

Cooperation is a positive attitude, Islam teaches its hamb to help each other and cooperate in doing good. The cooperative teaching of the aboge community in early childhood is taught through traditions of practice and oral traditions. Although it is taught through tradition or culture, this value is a positive value and does not deviate from religion. Cooperation is a positive moral value, with this value children can hone their sensitivity. It also has a good impact on the child's social development.

#### f. Honest

Honesty is a part of human character which is part of morality, where an honest human being has high integrity. Honest in words means that he adds or subtracts to the truth, while honesty in behavior means that whatever action is done is not done excessively. Honesty is taught by parents from an early age with the aim that the child becomes a child who can be trusted by others. Advice is taught starting from the family sphere, where children are taught not to lie when asked or talk to parents. Teaching is also carried out in the sphere of society, being honest with friends and being honest with others. Teaching through oral tradition is taught through giving advice.

To be honest is to say as you are without exaggerating or subtracting. In Islam honesty is a perinah from Allah, this is in accordance with the verse of the Quran in sura Al-An'am verse 152. The teaching of the advocacy of the aboge society in early childhood is taught from the family sphere where parents teach their children not to lie and say as they are. Honesty is a positive moral value, with this value the child can grow into a trusted person.

#### g. Mutual help

Please help as a person's feeling and concern for others. This is important to teach in early childhood so that children have sensitivity to others and the environment around them. In teaching the value of helping in early childhood parents teach from the smallest scope, namely the family, parents often do work together that involves children. In addition, help is also taught by parents through oral traditions and traditions of practice. The tradition of practice that is often carried out and related to the value of help-help is the tradition of kerigan or devotional work and changing



jero. Because the two traditions are carried out in groups and everyone is involved in them. The involvement of children in these activities is simple, but there is a help-help teaching value, for example children are asked to pick up trash or are ordered to pick up tools. From this joint activity, parents emphasize the social value of helping and cooperating.

Helping is a positive attitude, Islam teaches its hamb to help each other and cooperate in doing good. Teaching Please help the aboge community in early childhood is taught through traditions of practice and oral traditions. Although it is taught through tradition or culture, this value is a positive value and does not deviate from religion. Helping is a positive moral value, with this value children can hone their sensitivity. It also has a good impact on the child's social development.

## 4 Conclusion

The results of this study show that the implementation of early childhood education in families based on local wisdom is carried out by parents by means of a hard and firm attitude, giving affection, advising children, habituation or habituation, through stories, inviting children to various traditional activities, and telling children to learn from elders (parents). The implications for children's moral development are that children have an attitude of tolerance, patience, not greedy, not arrogant, able to cooperate, honest, and help.

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