

# Early Childhood Learning Based on Local Wisdom of The Banyumas Region in Early Childhood Education Institutions in RA Masyithoh 13 Sokaraja Lor

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## Abstract

Early childhood education is the foundation for creating a generation of character and quality. Early childhood education based on local wisdom is carried out to instil local cultural values and maintain the existence of these noble cultural values. This research method is qualitative research located at the Early Childhood Education Institute, namely RA (Raudhatul Athfal) Masyithoh 13 Sokaraja Lor. The observation technique was carried out to observe directly the learning process based on local wisdom. Collecting data using interview, observation and documentation techniques. The results of the study indicate that learning based on local wisdom is a form of innovation in integrating local wisdom of an area into early childhood education in developing aspects of the development of religious and moral values, emotional social, language, physical motoric, and art.

**Keywords:** learning, early childhood, local wisdom

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## 1. Introduction

Indonesia is a diverse nation in terms of its culture, ethnic group and worldview. The geographical composition of Indonesia, which consists of tens of thousands of scattered islands, makes it rich in natural resources and ethnic and cultural diversity.

The Indonesian state, *Bhineka Tunggal Ika*, which is diverse but still one, frames this diversity. This is a pride that must be preserved and passed on as local wisdom to the next generation.

Local wisdom is the individuality or cultural personality of a country that allows it to accept and even develop foreign cultures (Wibowo Agus & Gunawan, 2015).

Identity and personality must adapt to the local community environment so that cultural values are not lost or changed.

A child between the ages of 0 and 8 is considered in early childhood. The age range for kindergarten is 4-6 years. Because of how easy therapy at this age is to stick to a child's memory, all treatments must be based on local wisdom in order to have a beneficial effect on children's growth and development.

According to conventional knowledge, this is a method for shaping student character that is most successful when used in a safe and fun environment such as a school. Each competency development activity incorporates local wisdom to increase student enthusiasm in learning activities (Jessica 2019).

The following are the variables that according to Rahyono (2009) in the journal AUDI Endang Ruswiyani that provide a strategic position in studying local wisdom:

Local wisdom is an identity maker from birth

- a. Local wisdom is not a stranger to the owner
- b. The emotional involvement of the community in the appreciation of local wisdom is strong
- c. Learning local wisdom does not require coercion

- d. Local wisdom is able to grow self-esteem and self-confidence
- e. Local wisdom is able to increase the dignity of the nation and state.

Abdul Majid and Dian Andayani, 2012: 18 in Bayu Suratman argue that family education must be given by parents depending on the family and community traditions. There seems to be a lack of traditional knowledge-based education in the family, hence this study was conducted in schools.

Early Childhood Education that combines local wisdom-based learning. At RA (Raudhatul Athfal) Masyithoh 13 Sokaraja Lor, one of the PAUD lessons is to introduce local wisdom that already exists in their own area, especially in Banyumas Regency, because local culture is most appropriate to the conditions of Early Childhood Education.

According to Jessica (2019), there are five advantages to using local wisdom in the classroom, namely:

- a. Create a capable and dignified generation
- b. Consider cultural values
- c. Contribute to the formation of the country's character
- d. Help create national identity
- e. Maintaining the country's culture does not come from outside the theory and culture.

Research on early childhood education based on local wisdom in Banyumas has been carried out by a number of researchers, such as Musyafa Alli with the title "Local Wisdom of Early Childhood Education in the Banyumas Family" and Desti Pujiati with the title "Character Building in Early Childhood Based on Local Wisdom, both The research focuses on character education based on local wisdom in general. Broad in the family is not focused on a particular so it is less specific. While the focus of this article describes learning based on local wisdom in early childhood education institutions.

## **2. Research Methods**

Instilling local cultural values in early childhood and can maintain the noble values of the culture. This type of research uses a qualitative descriptive approach, where the research process produces descriptive data in the form of written or spoken words from people and observed behavior.

Data collection techniques using observation techniques, interviews and documentation. Data collection is the most important step in research because the purpose of research is to obtain data. The use of appropriate data collection techniques and tools enables objective data to be obtained.

Observation is a systematic observation and recording of the symptoms that appear on the object of research. Researchers went directly to the location and observed, then recorded things related to local wisdom-based learning at RA Masyithoh 13 Sokaraja Lor.

Interview or interview is a dialogue conducted by the interviewer to obtain information from the interviewee. Interviews were conducted with colleagues because the researchers were directly involved in learning.

Documentation as a data collection technique by collecting and analyzing documents. The documents that support this research are in the form of pictures or photos.

The qualitative data analysis technique uses data reduction, data presentation and data verification. Data reduction means summarizing, selecting data from observations, interviews and documentation. The presentation of the data is presented in the form of a narrative and the verification of the data is drawing conclusions. This research was conducted on students of RA Masyithoh 13 Sokaraja Lor, a place where there is local wisdom-based learning.

## **3. Results and Discussion**

### **3.1. Local Wisdom**

According to Law no. 32 of Irene Mariane Year 2009 on Environmental Protection and Management. Local wisdom is defined as values that occur in people's daily lives in order to maintain and preserve a livable environment. Local wisdom is knowledge created by ancestors and adopted by culture before being passed down from one generation to the next.

Koentjaraningrat claims that local wisdom can be seen in various ways including: concepts, ideas, values, norms, laws, patterns of behavior of artifacts, culture, materials, and cultural goods and d. learn local wisdom since childhood. To prevent its extinction, wisdom as a value in society needs to be protected. Local culture must be taught to children from an early age in order to foster a love for the culture of the community. Young children can learn local wisdom in various ways, such as:

- a. Teach children about local culture, such as by performing traditional dances, musical instruments, and sports.
- b. Regular use of regional languages in communication.
- c. Read children's folk tales.

Local wisdom is an identity that is closely related to the daily life of local residents and has been passed down from generation to generation and has become a special attraction for an area. There are various forms of local wisdom ranging from culinary to art, not least in Banyumas district.

Banyumas Regency is located in the southwest and is part of the Province of Central Java, with an area of about 1,327.60 sq km which is an area between the mainland and the mountains with a mountainous structure consisting of part of the Serayu river basin for agricultural land, part of the mountains for agriculture, plantations and tropical forests located on the southern slopes of Mount Slamet (Banyumas Regency Government).

Banyumasan culture has its own characteristics that are different from other regions in Central Java, although its roots are still Javanese culture. The Banyumasan community is known to have an honest and forthright personality or commonly called *cablaka/blakasuta* (Teguh Trianton; 2012).

The Banyumas area itself is famous for a variety of special culinary delights that are in great demand by the public. One of the icons in Banyumas is *praying*. *Mendoan* comes from the word "mendo" which means half cooked or mushy. This food is a kind of fried tempeh, but it is only fried until half cooked. Philosophically, *praying* means that humans must dare to organize themselves and be careful, don't go too high and don't go too low just right so they don't fall and don't fall asleep in worldly life.

Banyumas Regency also has regional arts that are characteristic of the *lengger* dance, *ebeg*, *begalan*. The *lengger* dance is a traditional dance that is played by 2 to 4 men like women who are dressed in typical clothes. This dance is accompanied by *calung* music made of bamboo. This dance is intended to spread awareness and provide guidance so that everyone can encourage others to fight injustice and uphold the truth.

Besides *lengger*, there are also local arts of *ebeg* and *begalan*. In the daily language of instruction, the people of Banyumas use the Javanese language *ngapak*.

The *ngapak* language has a distinctive characteristic in its pronunciation which is used by all people regardless of young or old. The Javanese language shows its egalitarianism by not treating everyone equally and without discrimination regardless of their socioeconomic status in society.

### ***3.2. Implementation of Local Wisdom-Based Learning at RA Masyithoh 13 Sokaraja Lor***

Education is one of the most important factors to improve human dignity and civilization. In early childhood with a vulnerable age of 0-6 years is the age that determines the child's future (Anita Yus 2014 in Bayu Suratman) revealed at the golden age (0-6 years) development and manipulation of the environment must be involved in the implementation of early childhood education and must be accepted by each individual. Environment Early childhood education includes family, school and community education.

School education is a continuation of family education. School is a bridge for children to connect them from the family environment with the community environment as a formal institution, schools are born and develop effectively and efficiently. Schools function to educate and teach.

RA (Raudhatul Athfal) Masyithoh 13 Sokaraja Lor is an early childhood education institution that implements local wisdom in the learning process which is carried out once a week on Thursdays.

This school has 5 classes, namely A, B1, B2, B3, B4 where each class group carries out learning with their respective teachers. Thursday was chosen as the time for implementing Banyumas local wisdom-based learning because it refers to the Banyumas Circular Number 061/7079 dated December 22, 2014 concerning the Use of Banyumas Traditional Clothing which has been in effect since the first Thursday of January 2015. The provision of wearing traditional clothing every Thursday is a step This is evident in an effort to preserve and maintain cultural arts and to introduce Banyumas traditional clothing as regional identity, although at the RA Institution it is not recommended to wear traditional clothes for teachers, but this is a trigger for the implementation of local wisdom-based learning.

Learning every Thursday begins with the Banyumasan language. In this language of instruction, it has not been fully implemented considering that many children do not understand the Banyumas language. Every Thursday, the first week and the second week, children are encouraged to bring provisions for traditional Banyumas snacks including *mendoan*, fried *getuk*, *chips*, *nopia* and so on. It is hoped that children will get to know culinary or snacks from their own area and can often eat these snacks, because if children eat together with friends, they will usually be more interested in the purpose of being able to snack on a daily basis.

There are several Banyumas regional arts including *lengger*, *ebeg*, *begalan*, *calung*, *kentongan*. The children were watched the art video, after watching the children talk about what they had watched. It is hoped that children will be able to recognize regional arts and be able to preserve them.

Play is an activity that children do spontaneously because they are happy, and often without a specific purpose. For children, playing is a necessary need so that children can develop naturally and fully, become adults who are able to adapt and build themselves, become mature and independent individuals.

There are many types of games, both games that use certain rules or just playing without using rules. Traditional games, for example, are one type of game that uses certain rules that come from the local culture/regional culture where early childhood education is located.

Among the types of local cultural wisdom, there are many cultures that are inherited from their ancestors. These cultures contain many noble values that are packaged in a game, songs, stories/tales and expressions.

The introduction of the song "ilirilir, for example, this song contains religious advice, to increase provisions with charity and prayer (symbol of star fruit 5 times a day) to cleanse the soul even though it is difficult and difficult for happiness in the hereafter, while still being given free time.

Traditional games also have many benefits. For example, the game "GOBAK SODOR. Besides introducing children's games, this game is very good for various aspects of children's development. Among other things: dexterity, cooperation, patience, socializing with friends, improving coordination, responsibility and many others.

With the inclusion of local cultural wisdom into the Early Childhood Education teaching curriculum, it is hoped that as cultural heirs, we will not forget our ancestral cultures while keeping that culture from being lost and forgotten. Because cultural diversity is a nation's wealth that we need to preserve together. On the other hand, it is hoped that early childhood will be able to develop according to their level of development through diverse cultures and make them the successors of the nation who do not forget the heritage of their ancestors. Of course the intended inheritance is inheritance that does not conflict with Islamic religious values.

### ***3.3. The Effect of Local Wisdom-Based Learning on Early Childhood***

The form of local wisdom in Banyumas district is very diverse, learning based on local wisdom carried out in early childhood is also very influential on aspects of its development, namely:

- a. Lengger, ebeg, begalan dances affect aspects of art and gross motor development
- b. Lyrical songs affect aspects of the development of art and religious and moral values
- c. How does language affect aspects of language development?
- d. Gobak Sodor game affects gross motor development, social emotional. and cognitive

## **4. Conclusion**

Basically, learning based on local wisdom in early childhood is very important to be applied by teachers to increase the knowledge and understanding of students as a medium for instilling a sense of love for local wisdom in their area in the context of inheriting and preserving local culture. Education based on local wisdom explores the potential of the local area wisely in developing the potential of students to have knowledge and attitudes in an effort to participate in building the nation and state.

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