

# MATERIALS ON EARLY CHILDHOOD EDUCATION IN THE FAMILY BASED ON LOCAL WISDOM (BELIEF IN ANCESTORS)

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## Abstract

As the first educational institution, the family has an important role in the educational process, and the preservation of local wisdom to the child as the next generation. This study aims to describe and analyze early childhood education materials in families based on local wisdom (belief in ancestors). This research was conducted on the Aboge community in Cikakak Village, Banyumas Regency. This research is a field research, using qualitative methods. Data are obtained through observation, interviews and documentation. The analysis is carried out by means of reduction, presentation and verification as well as drawing conclusions. The results of this study show the material taught by parents, which includes material on godliness, humanity, art, appearance, experience, trust and nobleness. These materials are taught by parents and elders (people who are aged in the region) either orally or in direct practice, besides that parents also involve children in various activities both religious and civilized.

**Keywords:** Material, early childhood education, family, local wisdom

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## 1. Introduction

Local wisdom as a cultural heritage must be maintained and preserved, including by introducing local wisdom to children from an early (Suwardi and Rahmawati 2019). 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 (Rahayu 2018).

Local wisdom needs to be introduced and taught to children to trigger children's love for their culture and environment (Wahyuningsih and Suyanto 2015). 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 (PDSPK 2016). 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. (S. D. Astuti 2016).

The family as the first educational center for every child born (Azzahra and Fakhruddin 2021; Susanto, Rasni, and Susumaningrum 2019). So important is the family to be the first educational institution for the child, then the family is also included in the circle of educational institutions or tri-educational centers. Every child who has been formed and educated by

the mother and father of the child who is the most responsible party provides the first lesson for the child within the scope of the family.

Early childhood education (PAUD) is the basis for developing children's abilities. PAUD also aims to stimulate positive character for children such as becoming knowledgeable, capable, healthy, critical, creative, innovative, independent, confident and become a generation of the nation that has a good impact. In addition, schools and educators are obliged to provide education and make the child a superior and skilled person. The family is also inseparable from educating, teaching about traditions, local wisdom or culture because children are the next generation so that the family's task is not limited to providing for and providing all the needs of the child's growth (Suratman and Arif 2020).

Efforts that can be made by educators in preserving local wisdom can be done through various ways, 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. This is done for generations and is done through daily activities (Suratman 2019). Sri Rahayu's research 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 (Rahayu 2018).

Fitriani's research 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 (Fitriani 2020). His research was Joko Pamungkas et al, with the title of a survey of learning local wisdom in kindergartens throughout the province of DIY. 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 (Pamungkas et al. 2019).

From previous research, it is known that the research focused on the process of introducing and learning local wisdom through media and methods, but has not yet explored the material aspects of local wisdom. Therefore, researchers are interested in conducting deeper research related to early childhood education materials in families based on local wisdom (belief in ancestors).

## 2. Research Methods

This research is a field research, using a qualitative descriptive approach (Moleong, 2016). In this study, researchers presented data obtained directly from parents in Cikakak Village. The sources of information in this study are parents who have early childhood and parents (elders). In collecting data, researchers use direct interview techniques, this aims to ensure that researchers get accurate information. As for analyzing the data of researchers using miles and Huberman techniques, it starts with data reduction, data presentation and data verification (Miles, 2005).

## 3. Results and Discussion

Banyumas Regency still has many different traditions and customs of the community, one of which is the Aboge community in Cikakak Village. One form of cultural acculturation in Cikakak Village is Javanese culture or kejawen with Islamic teachings that gave birth to the traditions of the Aboge people. Aboge is an Islamic suor who performs calendar calculations based on *alif rebo wage* which is abbreviated Aboge, so that the term Aboge is not an ism in Islam but a calendar that has been inherited for generations in Java and continues to be maintained until now (Sulaiman 2013).

In the midst of the current of globalization and the development of an increasingly modern era, the Abode community in Cikakak Village can still maintain its traditions as cultural values and local wisdom in the area. This also has implications for the pattern of people's lives, where the community highly upholds and respects ancestral culture, this needs to be maintained by passing on to the next generation, the goal is to keep the culture sustainable. The introduction and preservation of culture must be done to children from an early age, in order to grow a sense of love for local culture in their area. From the results of the interview, it is known that the material for early childhood education in the family is based on local wisdom (belief in ancestors) namely:

### 1. Divine matter

#### a. Dawuh

Taught orally and countingly, for dawuh itself is forbidden to be written, this material must be studied until it can, after it can only then he has leveled up. For teaching is carried out only 2-3 people. This material is taught by elders or simbahs. This is practiced by parents to children by holding the concept of learning at a small time such as carving on a stone and learning at a large time like writing on water. This dawuh is only taught to children who adhere to islamic aboge or dynasties or descendants of caretakers.

b. *Ngaji*

Mengaji is an activity carried out by children in Cikakak Village, in general, children will go to pray in the afternoon until the evening, at the saka tunggal mosque or in the nearest mosques, but some children also pray with their parents at home. Teachers in the study activities are ustads or elders who exist. The recitation activity is carried out after the maghrib prayers of the congregation. The model of studying is in the form of *bandungan* (pay together) and also *sorogan/ setoran* (personal). The material taught in the studying activities is tajwid, akhlaq, fiqh and practice of daily worship. The purpose of parents telling their children to participate in reviewing activities is so that children learn religious knowledge in the hope that when they grow up, the child will become a child with a noble character and have a good understanding of religion.

Preaching is part of studying, Islam itself recommends that every Muslim to study from the cradle to the seeing hole, and it is mandatory for every Muslim to study. In addition to the recommendations in religion, studying also affects aspects of the development of children's religious values. Where by studying it becomes a means to optimize the religious development of children. Through studying activities, children can better understand religious values, divinity and worship. So that in addition to being a form of inheritance of local wisdom, this activity also supports the stage of child development in the realm of religious development.

c. *Selawatan*

*Selawatan* or sholawatan is a tradition that is often carried out in the Saka Tunggal Mosque. Handiwork activities are usually carried out every Friday and during the commemoration of the big day. The activities of the selawatan are led by elders or caretakers, where in the selawatan the parents recite the verses of sholawat in Javanese and Arabic. This is led by one person then followed by another. The purpose of this event is to send prayers or offer shalawat to the Prophet Muhammad SAW.

Reading sholawat in islam is punished as a sunnah thing to do. The main purpose of the recitation of sholawat in addition to being a form of worship also has a sense of truth both in the world and the hereafter. Inviting and teaching children to pray is a positive thing, in addition to increasing love for the Messenger of Allah, it can also help develop the stage of children's religious development. So that in addition to being a form of inheritance of local wisdom, this activity also supports the stage of child development in the realm of social and religious development.

## 2. Humanitarian material

a. Share *berkat*

Sharing blessings (sharing food) sharing blessings is a food sharing activity carried out by the people of Cikakak Village when there are certain activities, as a contoh of kenduren and Eid al-Fitr activities. Sharing this blessing is taught by parents by instructing children to share food with neighbors and relatives. Through this activity parents teach children to love to share. Islam teaches to share with fellow Muslims or their neighbors. The blessing-sharing activities taught by parents to children become a means to optimize the stage of the child's social and religious development. The teaching of children's religious and social values is carried out through blessing sharing activities. Sharing as a form of concern between others in the social realm, and for the realm of religion can be explained about the virtues and recommendations of sharing in islam

## 3. Art materials

a. Jalur rajab dance

The image of society replacing bamboo, bringing food, was handed over to the elders of sharing. Depicting the annual rituals of the aboge people, in addition, the dance also depicts sincerity and togetherness. Sincerity is depicted with people coming in droves carrying food to be processed together, then the value of togetherness is described by filial piety work and eating food together. This dance is taught to children jointly by the coach, where this dance practice is usually taught when there will be an agenda or village activity. From this dance, children are not only taught about movement, but through this dance movement, children are also taught about the image of the people of Cikakak Village in depth.

Rajab path dance as a dance art is taught by parents through training. Rajab path dance in terms of aspects of child development can be used to develop and optimize the development of children's motor arts and physique. This is because dance contains elements of motion accompanied by music. This dance art is taught to children as a form of inheritance of local wisdom in children.

## 4. Skill Materials

a. Prayer skills

Praying skills are one of the skills taught by parents to children, this skill is related to the child's ability to be able to pray for parents and ancestors. The prayers taught by parents are actually simple prayers, such as prayers for the ancestors and prayers for both parents as well as simple daily prayers. This skill of praying is taught as a parent's provision given to children, because parents are fully aware of one of the manifestations of

parents when one day the charity that is relied on is one of the children's prayers. Parents' hopes are to promote this so that children will be able to pray for parents later. This prayer skill is taught by parents to children when the child is at home or when inviting children to join in praying together during traditional activities. In addition, there are some special prayers taught by elders, but these prayers are not taught to all children, usually these prayers are taught to caretaker children.

Praying is a servant's request to God. Prayer activities must be taught to children as a provision for navigating life. Parents can teach a variety of prayers to children, ranging from simple and short prayers. By being taught prayer, it will form religious attitudes and qualities in children. In addition, the review of prayer activities can be viewed from the aspects of child development, where these activities can be used to optimize children's religious development. With praying activities, children know their god better, and cultivate a religious character.

b. *Ngarit*

*Ngarit* or foraging for goats or cows or looking for grass is one of the skills taught by parents to children, where in general children are invited by parents to find grass. This skill is actually taught by parents by inviting children, with the aim that children see and hope that in the future when the child grows up, the child is also able to do this. Parents usually take their children *ngarit* in the afternoon in the fields or in the field.

c. *Ngalas*

*Ngalas* is the activity of taking children to the rice fields or gardens to farm or grow crops in the garden. This *ngalas* is done by parents to invite children to see or be directly involved in what the parents are doing. This is done by parents because most of the people of Cikakak Village still work as breeders and farm or garden. This skill is taught by parents with the aim of providing provisions in the form of basic skills in accordance with the parents' work.

*Ngarit* and *ngalas* skill activities can be viewed from the aspects of child development. *ngarit* and *ngalas* activities as skills that hone children's skills can foster children's social attitudes. Where through this activity the child's social sensitivity to parents is more honed.

## 5. Experience Material

a. Devotional work or *kerigan*

Devotional work or *kerigan* is one of the routine agenda carried out by the people of Aboge Village, in this case the service work is carried out by parents, but usually children are also included in these activities. This experience or filial work activity is usually carried out by underarm residents who will welcome a big day, a certain month or if there is a warning. This work is usually carried out by the community by cleaning the river and the tomb area of Kyai Mustolih. In teaching this experience material, children see more of the activities carried out by parents, but in addition to that, parents will also usually tell why the activities are carried out. So that from this *kerigan* activity, children will also learn about appreciating and caring for nature.

Devotional work or *kerigan* apart from being a passion carried out as a form of inheritance of local wisdom can also be seen from the perspective of religion. One of the duties of man as caliph is to guard this nature from corruption. The devotional work carried out by the Aboge people can be considered as a form of preserving nature, in addition to being a form of inheritance of traditions from ancestors. When viewed from the aspect of child development, this activity can be an activity used to optimize children's social development, because through these activities children interact and cooperate directly with many people.

b. Keeping monkeys (feeding)

One of the things that parents often do to children is to invite children to give food to monkeys. From the results of researchers' observations in the field, researchers found oarngtua and children who were giving food to monkeys. The food given by residents to monkeys is usually fruit, nuts or leftover food. In addition to teaching children to give food to monkeys, another purpose carried out by parents is so that children are not afraid of monkeys wandering around and so that children want to preserve the monkeys.

Keeping monkeys (feeding) apart from being a passion that is done as a form of inheritance of local wisdom can also be seen from a religious perspective. One of the duties of man as caliph is to guard this nature from corruption. Keeping monkeys (feeding) adopted by the Aboge people can be considered a form of preserving nature, in addition to being a form of inheritance of traditions from ancestors. When viewed from the aspect of child development, this activity can be an activity used to optimize children's social development, because through these activities children are trained to share with god's creatures.

c. Guard saka tunggal mosque

Saka Tunggal Mosque as one of the most important heritage or cultural heritage in Cikakaktingga Village is currently still firmly standing and well maintained. One of the secrets of the care of the saka tunggal mosque is to teach children to guard the mosque. In the process of guarding the mosque, not all children are involved, this is usually done by the children of caretakers, because they are the successors. While children in general usually only know the mosque, but they have also been taught or told by parents about the saka tunggal mosque about its

history. So that although not all children are involved in the guarding or maintenance of the mosque, they are aware of the mosque, so they also appreciate and participate in caring for it in the sense that it does not cause damage to the mosque even though it is not directly involved in the treatment process.

## 6. Trust Materials

### a. Obedience

The material of godliness or belief in god is material that contains the teachings of worship, where through the teaching of this material the child is expected to have a strong faith in the creator. The material taught by parents at an early age at home is to teach, invite, and call on children to worship God, such as carrying out mandatory prayers, fasting, and zakat.

Material of obedience or belief in terms of religion is one of the obligations for every parent to teach it (R. Astuti and Munastiwi 2019). As we know that every child born in a holy state, it is his parents who make him a Jew, magi or christian. From this, of course, katauhidan is the main thing that must be learned by children, so that children know the religion they adhere to, their god and the rules of religion. Godliness also greatly affects the religious development of children, children who are taught to godliness since childhood will have a strong religious character, obey religious orders and stay away from their prohibitions. This godliness, apart from being a form of inheritance from ancestors that must be preserved, is also in line with islamic religious orders.

## 7. Noble Material

### a. Grave pilgrimage

Tomb pilgrimage is one of the traditions as well as material taught by parents to children from an early age. Where parents often invite children to send prayers to leluhur by visiting the tomb. In addition to sending prayers to the ancestors, the tomb pilgrimage is also shown as a form of respect, with the hope that in the future when the parents are gone the children will still be willing to continue this and will send prayers through the pilgrimage to their parents' burials.

Tomb pilgrimage is a tradition that has existed since ancient times. In the religious lens of the tradition of tomb pilgrimage or grave pilgrimage the law is sunnah halit according to the hadith narrated by Muslims, as long as the purpose of the grave pilgrimage is to remember death and pray for the deceased (Mila 2022). From this law, it can be concluded that the tradition of *jaroh makom* is in the law of sunnah. In addition to caring for the ancestral traditions of *jaroh makom* carried out by the Aboge people, it is also a worship charity.

## 4. Conclusion

From the results of descriptions and analysis related to early childhood education in families based on local wisdom (belief in ancestors) it can be seen that the matri imprisoned in early childhood in the family includes material on godliness, humanity, art, appearance, experience, trust and nobleness. These materials are taught by parents and elders (people who are aged in the region) either orally or in direct practice, besides that parents also involve children in various activities both religious and civil.

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