

Local Wisdom in Early Childhood Education

Rohyati

Corresponding author. Email: 224120700019@mhs.uinsaizu.ac.id

UIN Prof. KH. Saifudin Zuhri, Purwokerto, Jl. Ahmad Yani, Karanganjing, Purwanegara,
Kecamatan Purwokerto Utara, Kabupaten Banyumas, Jawa Tengah 53126 Indonesia

Abstract

This study aims to look at and analyze local wisdom in early childhood education today. Because not all educational institutions, especially Early Childhood Education, are able to implement an education system based on local wisdom. The increasingly modern life system and the globalization of the world make children's lives more realistic and risky for various kinds of problems to arise. Good parenting and parenting patterns will introduce local culture to children which influence several important aspects of the process and achievements of children. Early childhood education institutions have a very high existence in the community. That way the author is very interested in being able to dig deeper about the application of cultural values, namely local wisdom in early childhood education. Forms of local wisdom in early childhood education can open and expand children's insight into the importance of knowing and knowing the meaning of culture from an early age so that self-love for local culture grows and develops. Local wisdom in early childhood education has many positive impacts for both school institutions, teachers and students, and the community environment. Teachers or instructors become more professional in determining the concepts and structures of learning implemented in schools. In addition, students are also more skilled, independent, and synergized in instilling a social and religious spirit with noble character. The success of the quality and quality of schools can be seen from the developments that occur in children. The method in this study uses qualitative research methods. The type of research used is library research. Where the author seeks and understands data about local wisdom in early childhood education through informant in the form of learning local wisdom in early childhood. Searching for data through book references and media sources such as journals, scientific papers and the like, both print and electronic so that the data obtained is relevant.

Keywords: local wisdom, paud, culture

1. Introduction

At this time, early childhood parenting has a very important role in educating as well as producing generation and growth in children's mindsets. Early childhood education institutions have a very high existence in the community. The many demands of parents, the environment, and the national curriculum that are adapted to the development of technology and knowledge make a big consideration in the realm of parenting. So that parents are smarter in choosing and determining education that is considered better for their children (Suwardi, 2019: 87-88).

Indonesia is a country with many islands where there is also a plurality of ethnic groups. This is a pride of the State of Indonesia and as a characteristic of the nation. Each region has its own characteristics in society, which is called very diverse local wisdom. This diversity is shown by the diversity of regional languages, religions, traditions, customs, special foods and much more.

In the school environment, students will be taught to be able to socialize while getting to know various kinds of information about culture. Both from the older generation to the younger generation. With the aim that children do not forget the importance of noble morals and ethics based on local excellence that characterize the region. That way children are able to recognize and learn that the noble values of culture are part of the achievement of children in understanding social culture which is packaged into the scope of culture carried out in daily activities. This is commonly known as local wisdom.

Local wisdom is a cultural characteristic inherent in an area to become a characteristic of each region so that it adapts to the community environment (Agus, 2015). Local wisdom, part of culture, is very vulnerable to sociocultural changes that come from within and from outside, making its attractiveness reduced and even lost. As a product of inherited heritage of the past and as an element that undergoes change because it can weaken, making local wisdom discourse often brings our imagination to the past, which is a period where we believe local wisdom is still strong and truly practiced in everyday life (Safrudin, 2017).

Starting from early childhood education, in early childhood where they have a very good memory and are able to receive stimuli well too, if local wisdom is implemented in the learning process children will be able to increase development in their aspects. In addition, local wisdom introduced to children will have its own charm because it is related to their daily lives.

Early childhood education as the first foundation is tasked with optimizing all children's growth and development potential. Educators are tasked with educating and producing the nation's next generation who are superior and have character. Learning based on local wisdom does not require coercion because it is related to the emotional involvement of the community who are able to foster awareness of their own culture of high value and self-confidence as part of the culture so as to increase a high sense of nationalism as an Indonesian nation.

2. Research Methods

In conducting this study, the author used qualitative research methods. With the type of research used, namely the library research approach or descriptive library studies. Where the author seeks and understands data and information in the form of learning local wisdom in early childhood. Data search through book references and media sources such as journals, scientific papers and the like, both print and electronic so that the data obtained is relevant. After the author finds data that matches the theme of discussion, the author reads and observes the essence of the references that have been studied. Then the author observes and analyzes through his own interpretation which is still in accordance with the theme of discussion and reference to the source of the material that is felt to be the same as the theme of the material to be used.

3. Results and Discussion

3.1 Local wisdom in early childhood

Local wisdom is a science and view of life carried out by the community through daily habits in meeting the needs that exist in the community. Local wisdom in foreign languages is known as "*local wisdom*" which is *local policy*, or "*local knowledge*" which is *local knowledge*, or "*local genius*" which is *local intelligence* (Ulfah, 2014: 123-123). According to Rahyono in the journal Ulfah Fajarini (2014) defines local wisdom as a human intelligence possessed by certain groups obtained through daily habits or certain experiences. The purpose of this explanation is that local wisdom is created by the community, carried out by the community itself and other communities may not necessarily be able to experience the same thing because of cultural differences or daily events that are usually carried out by the community.

While the understanding of local wisdom according to experts is as follows:

1. According to Rahyono (2009) in the journal Supli Affandi (2017), local wisdom is an intelligence possessed by humans in a certain area obtained through the experience of the community itself. The point is that a local wisdom is the result of certain communities having experiences in the community itself and not necessarily experienced by people from other regions.
2. According to Paulo Freire (1970) in the journal Supli Affandi (2017), local wisdom is a teaching given to students with concrete understanding or learning through an event they experience. Paulo Freire also said that with a problem in a concrete situation in an effort to educate the younger generation, it will be increasingly challenged to achieve it critically and rationally (Supli, 2017: 198).

That way local wisdom has a positive role if it can be developed and implemented in accordance with its roles and functions. Local wisdom is able to resolve a conflict that exists in the community, especially in the world of education. Children or students must be introduced from an early age to the importance of knowing the role and function of their respective cultures. Local wisdom can be understood as an idea or knowledge in each area

that is wise, good value and virtuous, full of wisdom, guided and implemented by all existing community members.

Local wisdom becomes one of the richness of local culture that contains life policies, views of life that accommodate policies and life wisdom itself. Some examples of forms of local wisdom that can be used as active implementation that are often achieved in everyday life are such as mutual assistance, work ethic, tolerance, care and empathy, and others. This has a very positive impact on the survival of the community. There are moral and ethical values contained in local wisdom to be passed on and carried out by generation to generation through oral literature and education taught to children both in daily habits and in the world of formal education.

Early childhood is a different, unique individual and has its own characteristics according to the stage of its age. Therefore, educational development efforts made should be adjusted to the characteristics of childhood, namely play. The principle of education for early childhood must be based on reality, meaning that children are expected to learn something tangibly. Local wisdom of local culture can be done in the learning process of early childhood education. Children play creatively and also manifest local cultural values in early childhood learning in order to develop all children's potential (Euis, 2016).

The main role of parents is to familiarize the cultivation of positive local cultural values and traditions from early childhood, as well as in educational institutions where children are shown about local wisdom activities in the area. The school carries out habituation from an early age such as caring for the environment and cleaning the school environment, helping each other, working together, caring for friends, being independent. In addition, children are also introduced to local culture such as traditional games, traditions / customs, typical foods of the region where they live.

Shaping the character of early childhood requires a good process and cooperation between teachers and parents. Therefore, teachers in schools build effective communication with parents who have a very big role to grow children's character (Paggama, 2019). In order for the purpose of character education in early childhood to be achieved, teachers can design activities with a routine, programmatic, spontaneous or exemplary approach.

Character education must be given from an early age where at that age is the golden age where 80% of a child's brain intelligence determines his current intelligence and the remaining 20% of brain intelligence is acquired in adulthood. Local wisdom can be eternal if implemented in everyday life so that it can answer the trend of the times. Exploring and preserving various elements of local wisdom, traditions and local culture including norms and customs that are useful and effective in character education. Behavior that becomes a tradition will produce local wisdom that contains intelligence, knowledge and moral values to build community civilization (Yurita, 2022).

Learning local wisdom in early childhood can be done through various things, including introducing local culture to children introducing dances, traditional clothes, traditional houses, culinary, traditional games), using regional languages in daily communication, telling folklore to children, introducing historical sites.

Learning local wisdom in early childhood education in each region is different in elements of customs, culture, culinary and habits. Early childhood is the initial stage of learning local wisdom where children are introduced to the local wisdom of the local culture they live in. For example, in early childhood education in Banyumas district, of course, customs, culture, culinary and customs in the Banyumas area are introduced.

Mendoan is one of the culinary or what we usually call typical food originating from Banyumas. This will be very easy to introduce to children where they at home almost every day see and even eat *mendoan*, besides that food made from tempeh can be consumed by anyone from childhood to adults even from officials to small people. The word *mendoan* comes from the Banyumas language, *mendo* which means half mateng or mushy. *Mendoan* is made from thin tempeh covered with flour and spices and sliced leeks mixed with water and then fried in a lot of hot oil and quickly so that it does not cook properly. *Mendoan* typical of Banyumas is different from *mendoam* from several cities in Central Java, more wet the oil is more delicious when served warm.

Mendoan in Javanese language structure consists of the basic word "mendho" which in Javanese is an expression to say "between" the word *mendhak* (downward) and also the word *mendhuwur* (upward), meaning *mendho* has the definition of "responsibility" that is neither below nor above. The word *mendho* is believed to be an expression of a situation that has an all-encompassing position. In addition, although *mendoan* is delicious and delicious, there is advice so that we are not lulled into the enjoyment of the world because there are other things that must also be brave to do, namely walking "high" aka upward, not just enjoying to stay in the middle. If we have reached the position above, we should still try to always remember and not forget ourselves.

In addition, *mendoan* can also be eaten at any time of weather suitable on our tongue, even if the weather is hot or cold, *mendoan* is very enjoyable. It can be understood that Banyumas people have a flexible character and are able to adapt. From the discussion above about *mendoan* when implemented in early childhood that we teach children to always be grateful for the gifts or fortune we get, not arrogant and also not inferior, can adjust anywhere (not ashamed) make friends with anyone, do not like to choose friends who are rich or poor.

3.2 The Problem of Local Wisdom in Early Childhood Education

Education based on local wisdom in early childhood is very important for teachers to apply in learning because it can increase the knowledge and understanding of students in fostering love for the value of local wisdom around them, especially early childhood, because with children equipped with learning based on local wisdom can be useful as a reinforcement of local wisdom values such as humanizing each other, strengthening each other, mutual respect (Shufa, 2018: 48-53).

Local wisdom is not just a learning because it is in the curriculum. But apart from that, the importance of learning based on local wisdom is in accordance with the purpose of education as one of the heirs of the archipelago's culture.

Through education, children can be introduced to the cultural values around them so that they will be the heirs of their own culture (Daryanto, 2014). In the current era of globalization, with the rampant production of foreign cultures that freely enter Indonesian territory easily affects the character of the nation's children, it certainly needs to be prevented from existing. The world of education is also affected by globalization, the nation's children prefer instant ones, leaving the old culture that is considered obsolete. The desire to learn one's own culture is greatly reduced, even though the characteristic of the Indonesian nation is its diversity in the world (Agus, 2019: 9).

The impact of globalization also occurs in early childhood, where those with a very young age are very skilled in playing *Mobile Phone*. They play very skillfully various games/ games and applications that are very easy to download on the Mobile Phone. Most of them really like foreign cultures from outside so that outdoor play activities become very lacking. Socializing with peers is only done at school or ECCE institutions which only lasts about 2 hours.

The lack of information obtained by children about various local wisdom in their area and the lack of understanding of children on various local wisdom in their area will make children not love their area, so it is feared that later they will not be able to play a role in preserving culture in their area. In the introduction of local wisdom in early childhood has difficulties in applying local elements of traditional games, songs or dances that are sometimes not in accordance with the child's stage of development so that children experience difficulties, feel uncomfortable and discourage their intention to play and explore the culture of their own people (Larasati, 2010: 135-144).

4. Conclusion

Education in early childhood is a basis for the formation of the human personality as a whole. Therefore, local wisdom that must be introduced to children is a positive thing that can help the growth of children's character and personality for the better. So that children can learn and understand culture and customs both in accordance with morals and ethics taught in the development of local wisdom in early childhood. Children play creatively and also manifest local cultural values in early childhood learning in order to develop all children's potential. Behavior that becomes a tradition will produce local wisdom that contains intelligence, knowledge and morals to build community civilization. The world of education is also affected by globalization, the nation's children prefer instant ones, leaving the old culture that is considered obsolete. The desire to learn one's own culture is greatly reduced. The lack of information obtained by children about various local wisdom in their area and the lack of understanding of children on various local wisdom in their area will make children not love their area. In the introduction of local wisdom in early childhood has difficulties in applying local elements of traditional games, songs or dances that are sometimes not in accordance with the child's stage of development so that children experience difficulties, feel uncomfortable and discourage their intention to play and explore the culture of their own people.

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