



INTERNALIZATION OF BALINESE LOCAL WISDOM THROUGH STORYTELLING IN EARLY CHILDHOOD EDUCATION

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Abstract:

This study aims to analyze the development of moral values through Balinese folklore. This study was conducted on children aged 5-6 years. The type and approach used are qualitative descriptive. Data analysis uses interactive descriptive analysis models such as data reduction, presentation, verification, and conclusion. Test the validity of the data using triangulation techniques. The results showed that there are several stories of local wisdom of Balinese people can be used as examples of moral values in children through the attitudes of characters in Balinese folklore. Exemplary behavior such as being honest, helpful, courteous, respectful, can distinguish good and bad attitudes.

Keywords: Balinese folklore, internalization of moral values

INTRODUCTION

Early childhood education (PAUD) aims to facilitate optimal growth and development of children (Alfina & Anwar, 2020). Early childhood education at the kindergarten level based on age groups starts in the age range of 4-6 years, Nurmiyanti & Candra, (2019) stated that where in children of this age range aspects of intelligence and personality must be maximized. Education in Kindergarten is a form of formal education before continuing at the basic education level, to prepare for maximum physical and spiritual growth and development.

Children at the age of 4-6 years are the golden age phase which means a child experiences rapid development in all aspects of development (Awwaliyah, 2018). Development of aspects in this phase such as cognitive, language, social-emotional, physical-motor, moral and artistic aspects (Khadijah, 2012). In principle, every parent wants their children to develop these aspects optimally, so that they can grow into smart and healthy children (Almuhajir, 2021). Early childhood education as a process to foster and stimulate children's growth and development to the maximum, especially the development of religious, moral, and social values of children, therefore, the cultivation of these values begins from the child's environment because in the child's environment various cultures are taught and in that culture, character education or the cultivation of noble values obtained by children through

their culture (Anggreani, 2021).

Children's moral education is indirectly influenced by their community or social environment, because children's social emotional development and growth are also influenced by their environment. As one of the most important things in the educational process is to instill morals, character, and character in children (Shoimah et al., 2018). , moral values that are internalized in children from an early age have almost diminished such as giving stories to children before going to bed, influenced by the absence of time for parents to talk to children and this has an impact on the weak spiritual value in children. This condition has an impact on the attitudes and behaviors of children who tend to be individualists, do not want to cooperate, lack respect for parents, and mutual love for others, as well as the impact of lack of moral values contained in religious education.

Early childhood education as one of the foundations for the development of children's gross and fine motric abilities, language, social emotional, discipline, morals and religious values. To achieve this condition, the interaction of children both in the family and school environment must be maximal in order to develop this potential (Suhermanto, 2023). Children's communication skills begin through listening to, and listening to stories told by parents and teachers at school. As well as the child's speaking skills are seen through how child expresses his ideas, opinions, to what he sees and feels.

Based on observations made at PAUD Hindu Negeri Gianyar, religious education has been carried out as a form of implementation of internalization of moral and religious values, such as praying before and after activities, greeting teachers by kissing hands upon arrival at school as a form of respect for elders. The habituation of these things as a form of understanding moral values in children, but the success of instilling moral values cannot be said to be enough to represent that the cultivation of moral values is successful or not, because moral values from the aspect of understanding religious and moral values are not only the value of respect (elders) but also the value of affection for fellow creatures created by God, Able to work with others, have modesty and obey to practice the religious values he adheres to, this condition is developed and internalized in everyday life both in the school and home environment. This condition is why this research was conducted in PAUD Hindu Negeri Gianyar. Researchers saw that many moral values were developed in the school, namely by internalizing children's moral values through Balinese folklore.

Based on the explanation above, one of the ways used to instill moral values in children is through stories that have the meaning of moral and ethical values. The story method is a way of conveying or describing an event or incident through words, images, or sounds given some improvised additions from the narrator so that it can beautify the course of the story (Anggraeni et al., 2019). The purpose of the storytelling method is to improve speaking skills, enrich the word city, and introduce forms of emotion and expression to children such as anger, sadness, joy and humor and empathy.

RESEARCH METHODS

This research uses Descriptive Qualitative method. The subjects of this study were students of group B of Paud Hindu Negeri Gianyar for the 2021/2022 academic year with a total of 12 children. The informants of this

study consisted of the principal, class teacher and students of group B Paud Hindu Negeri Gianyar. Data collection techniques through interviews, observation, and documentation. Data analysis in this study used Miles and Huberman's qualitative descriptive analysis such as: data reduction, data presentation and conclusions.

RESULTS AND DISCUSSION

Based on the results of observations made using several data collection techniques to analyze the development of moral values of Paud Hindu Negeri Gianyar children through folklore with indicators that include understanding noble behavior such as honesty, helpfulness, courtesy, respect, distinguishing good and bad behavior. It can be seen that the average child is able to be polite to teachers or older people, be honest with teachers such as being willing to admit to taking their theme toys, play patiently and alternately in class and outside the classroom, do not shout when calling friends, do not disturb friends when arranging toys or damage them as a form of being able to distinguish good and bad behavior, Able to work and help each other when playing swings or putting together LEGOs.

The moral values of this child can develop in accordance with expectations through habituation carried out by the teacher, namely by telling folklore. From some folklore read by children, they are able to imitate the attitudes of the characters. As in the story *I Bawang Teken I Kesuna*, from this story children are able to exemplify the attitude of helping parents, helping others shown by *I Kesuna*. When *I Bawang* was unable to do something even though he was pretending, his sister *I Kesuna* took over the job even though in the end all the work was completed by *I Kesuna* and did not complain. The moral message that can be taken from the Balinese folklore story of *Bawang and Kesuna* is to teach positive values to children about honesty, filial piety to parents, and should not have envy towards others. Training children not to lie and be honest from an early age also affects the nature of children in the future.

The story of the friendship between Tiger and Mouse, where there is a story of a mouse at night looking for food and accidentally jumping over a sleeping and hungry tiger, thus making the tiger angry and then the mouse was caught, the mouse apologized and begged to be released, day or had pity for the mouse and finally released. Because the tiger was hungry, he kept walking in search of food. In the forest there was a tiger hunter setting traps with the bait of a goat, the tiger saw the goat. As soon as the tiger saw the goat, it immediately pounced on it. He didn't know it was a trap in the form of a very strong net. Then the tiger felt that he had been trapped. The tiger tried to break free from the trap, the more willing to break away from the net, the more binding it became. Furthermore, he could only roar as hard as he could, so that the roar of the king of the forest was heard by all the buildings in the forest.

The mouse also heard it and came to the tiger and bit the trap until the day was free from the trap. The mouse remembered the kindness of the tiger, who delivered himself from death that night so that the rat wanted to repay the kindness of the tiger that had released him. After the tiger was free, he thanked the rats for making holes in the net so that your day could be free from the trap. The mouse had regarded the tiger as his true friend and wanted to help him. The rat was then carried by the tiger and taken away, looking for

food because he had saved himself. Since then the mouse and the tiger have become true friends because they feel life, please help. The moral of the story is that true friendship is friendship that helps.

The end of the storytelling activity, the teacher always has a conversation with the children regarding the attitude of the character and gives advice to the children to emulate the attitude of a good character and should not imitate the attitude of a bad character. In addition, the teacher also retells or repeats events that are the impact of negative attitudes carried out by the characters in the story. This is what has a positive impact on the moral development of children in Gianyar State Hindu Preschool Kindergarten. The development of moral values in children is in accordance with the theory proposed by Maksudin (2013) which states that the principles of moral value education include five principles, the principle of example, the principle of guidance, the principle of helping, the principle of developing moral values and the principle of moral decisions.

The moral values contained in each folklore have a function in common life as an educational tool to instill good values. Folklore provides great education to students in the form of ethics contained directly or indirectly that teach moral values to children. The storytelling method can be used in the learning process by starting a fun and interesting story. With the teacher telling stories, and successfully making children interested in listening to the story due to various factors such as expressions and facial expressions that match the character of the story. In addition, teachers also convey moral messages that can improve the moral aspects of developing children. Moral education is one of the benefits obtained in the value of education (Khaironi, 2017). The storytelling method is suitable to be applied when the learning process begins. Children can learn and listen to the relationship of each word of the events told (Suparti, 2013). Apart from being interesting, the storytelling method is also able to foster students' interest in learning according to the subject matter or material being explained at that time. The application of this method can also affect cognitive, religious, social and artistic aspects in children (Eliza, 2017).

CONCLUSION

Internalization of moral values through folklore has an impact on the development of children's moral values in education in early childhood. Folklore has ethical values and noble values of the nation, which originate from the culture of regional people in the archipelago has diverse values. Moral values contained in folklore can shape children's characters from an early age by the example of these story characters directly or indirectly.

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