



JOURNAL OF CONTEMPORARY
GENDER AND CHILD STUDIES

Vol 4 No 3 Year 2025 Page 323-330

<https://zia-research.com/index.php/jcgcs>

Integrating Local Wisdom into Child-Friendly Education: A Gender-Responsive Approach to Achieving SDG 4 and SDG 5 in Indonesian Context

Nurul Fauziah¹, Nadlifah², Agnes Fransiska Dewi³, Yeni Wulandari⁴

¹ Universitas Islam Negeri Fatmawati Sukarno Bengkulu, Indonesia

² Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia

³ Institut Agama Islam Negeri Syaikh Abdurrahman Siddik Bangka Belitung, Indonesia

⁴ Harvard University, United States

Email: nurulf@mail.uinfabengkulu.ac.id¹; nadlifah@uin-suka.ac.id²;

agnesfransiskadewi@iainsasbabel.ac.id³; yeniwulan@harvard.edu⁴

ARTICLE INFO

Keywords

Child-Friendly Education

Cultural Revitalization

Early Childhood

Local Wisdom

Gender-Responsive

ABSTRACT

Previous research indicates that globalization threatens the preservation of local wisdom in early childhood education, yet studies examining the integration of local wisdom through gender-responsive child-friendly approaches remain limited. This study aims to analyze forms of local wisdom revitalization through child-friendly education at Kindergarten Level. A qualitative method was employed using in-depth interviews and participatory observation of learning activities based on local values. The findings identified three main revitalization strategies: traditional clothing usage during cultural commemorations, market days for introducing traditional foods, and habituation of local language in daily communication. Activities were designed following child-friendly education principles that respect students' potential, interests, and comfort without gender bias. Results demonstrate that this approach effectively fosters love for local culture while strengthening inclusive character formation from early age. The research implications offer an innovative model for integrating local wisdom into early childhood curriculum that is responsive to children's developmental needs and gender equality, contributing to SDG 4 and SDG 5 achievement through sustainable culture-based education.

ABSTRAK

Beragam riset terdahulu menunjukkan bahwa globalisasi mengancam pelestarian kearifan lokal dalam pendidikan anak usia dini, namun masih terbatas kajian mengenai integrasi kearifan lokal melalui pendekatan ramah anak yang responsif gender. Penelitian ini bertujuan menganalisis bentuk revitalisasi kearifan lokal melalui pendidikan ramah anak di jenjang Taman Kanak-Kanak. Metode kualitatif diterapkan dengan teknik wawancara mendalam dan observasi partisipatif terhadap kegiatan pembelajaran berbasis nilai lokal. Hasil penelitian mengidentifikasi tiga strategi utama revitalisasi: penggunaan pakaian adat pada peringatan budaya, market day untuk pengenalan makanan tradisional, dan pembiasaan bahasa daerah dalam komunikasi sehari-hari. Kegiatan dirancang dengan prinsip child-friendly education yang menghargai potensi, minat, dan kenyamanan peserta didik tanpa bias gender. Temuan menunjukkan bahwa pendekatan ini efektif menumbuhkan kecintaan terhadap budaya lokal sambil memperkuat pembentukan karakter inklusif sejak dini. Implikasi penelitian menawarkan model inovatif pengintegrasian kearifan lokal dalam kurikulum PAUD yang responsif terhadap kebutuhan perkembangan anak dan kesetaraan gender, berkontribusi pada pencapaian SDG 4 dan SDG 5 melalui pendidikan berbasis budaya yang berkelanjutan.

PRELIMINARY

Early childhood education ideally serves as a foundation for transmitting cultural values and local wisdom to younger generations, ensuring cultural continuity and identity formation. However, the reality presents a contrasting picture, particularly in Yogyakarta, a region historically renowned for its rich cultural heritage. Approximately 36 traditional art forms from Yogyakarta have been documented as endangered or lost (Sabandar, 2021; Tibane, et.al., 2024; Arjaya, et.al., 2024), signaling a critical erosion of cultural identity among younger generations. This phenomenon is particularly alarming among Generation Alpha children born after 2010, who demonstrate stronger preferences for foreign cultural products over indigenous traditions (Dangga, 2023; Asmayawati, et.al., 2024). The erosion of fundamental Javanese social values such as *tulung-tinulung* (mutual assistance) and *andhap asor* (humility) reflects a deeper crisis in moral and character development (Zidny, et.al., 2020; Yunita, 2022; Lestari, et.al., 2024). This cultural displacement threatens not only Indonesia's intangible heritage but also the holistic development of children who are disconnected from their cultural roots.

The Sustainable Development Goal 4 (SDG 4), specifically target 4.7, emphasizes ensuring that all learners acquire knowledge and skills needed to promote sustainable development, including through education for global citizenship and appreciation of cultural diversity (Marwany, et.al., 2022). However, achieving this goal faces significant challenges in the Indonesian context. Globalization and technological advancement have introduced value systems and lifestyles that often contradict traditional cultural values (Soalihin & Ibrahim, 2024; Damopolii, et.al., 2024). The rapid digital transformation, while offering educational opportunities, simultaneously accelerates the marginalization of local wisdom in formal education settings (Faizah, et.al., 2022; Purnomo, et.al., 2023).

Local wisdom, conceptualized as community-generated knowledge systems and life strategies for problem-solving and need fulfillment (Affandy, 2017; Njatrijani, 2018), encompasses diverse cultural manifestations including language, rituals, traditional arts, and social practices. In Yogyakarta, these include *sekatenan*, Ramayana ballet, batik, *labuhan* ceremonies, *karawitan*, and shadow puppetry (Octavia & Nurlatifah, 2020). Theoretically, revitalization of local wisdom involves reintroducing and reapplying indigenous values to regulate social life (Sularso, 2016), yet practical implementation remains inconsistent across educational institutions. Suryana & Hijriani (2021) argue that local wisdom represents long-validated values serving as behavioral guides within communities, yet younger generations increasingly perceive these traditions as obsolete and incompatible with modernity (Hartiningasih, 2015).

The child-friendly education framework offers a potential solution by creating safe, clean, healthy, caring environments that guarantee children's rights and protection from violence, discrimination, and maltreatment (Rofiah, et.al., 2021). Its flexible implementation allows adaptation to diverse contexts (Hajaroh, 2017), theoretically enabling integration with cultural revitalization efforts. However, empirical evidence demonstrating successful integration of local wisdom within child-friendly pedagogical approaches remains limited, particularly regarding gender-responsive practices that ensure equitable participation of both boys and girls in cultural learning activities (Wulandari, 2019; Solomon, 2016).

Despite growing scholarly attention to cultural preservation and child-centered education, three critical gaps persist in existing literature. First, most studies examine local wisdom revitalization and child-friendly education as separate phenomena, lacking integrative frameworks that demonstrate how these approaches can mutually reinforce each other. Second, while SDG 4.7 explicitly calls for education that appreciates cultural diversity, empirical research documenting effective pedagogical strategies for transmitting local wisdom to early childhood learners remains scarce, particularly in Indonesian contexts. Third, existing studies inadequately address gender dimensions in cultural education, overlooking how traditional practices may perpetuate gender stereotypes or, conversely, how child-friendly approaches can promote gender-responsive cultural learning. This gender-blind approach contradicts SDG 5 (Gender Equality) principles and limits understanding of how cultural revitalization can be implemented equitably. Furthermore, research specifically examining early childhood institutions that successfully balance traditional cultural values with contemporary child-centered pedagogies is notably absent from current scholarship.

This study addresses these gaps by offering three novel contributions. First, it develops an integrative conceptual framework demonstrating how local wisdom revitalization can be operationalized through child-friendly education principles, creating a synergistic approach that preserves cultural heritage while respecting children's developmental needs and rights. Second, it provides empirical documentation

of specific pedagogical strategies employed in early childhood settings to transmit local wisdom in developmentally appropriate, gender-responsive ways, including traditional clothing activities, traditional food market days, and local language habituation, analyzed through both cultural preservation and child development lenses. Third, this research explicitly examines gender responsiveness in cultural education practices, investigating how traditional activities can be implemented without reinforcing gender biases, thereby contributing to both SDG 4 (Quality Education) and SDG 5 (Gender Equality) achievement. The study's focus on TK Masyithoh VII Ngablak, an institution implementing child-friendly approaches while maintaining strong cultural orientation, provides unique insights into practical models for sustainable cultural transmission in early childhood education.

This research is critically justified on multiple grounds. Pragmatically, the documented loss of 36 traditional art forms in Yogyakarta demands urgent intervention, with early childhood education representing the most strategic entry point for cultural transmission before values become firmly established. Theoretically, understanding mechanisms through which child-friendly pedagogies can effectively transmit cultural values advances both cultural preservation theory and early childhood education scholarship. Methodologically, qualitative investigation of authentic educational practices provides rich, contextualized insights that quantitative approaches cannot capture, particularly regarding nuanced interactions between cultural values, pedagogical approaches, and children's learning experiences. Policy-wise, findings can inform curriculum development and teacher training programs aligned with both national education goals and international SDG commitments. The rapid societal changes fostering pragmatism, hedonism, and consumerism (Rusmiati, et.al., 2023) intensify the urgency of this research, as moral erosion among younger generations poses long-term threats to social cohesion and national identity. Given that local wisdom values must be transformed and inherited by children to ensure preservation against temporal changes (Mahardika, et.al., 2021), this study responds to a pressing social need while generating scholarly knowledge applicable beyond the immediate research context. Ultimately, this research aims to demonstrate that cultural preservation and child-centered education are not contradictory but complementary objectives achievable through thoughtful, gender-responsive pedagogical innovation.

METHOD

Research Design

This study employed a qualitative research design to explore the forms and mechanisms of local wisdom revitalization through child-friendly education in early childhood settings. Qualitative methodology was selected for its capacity to capture rich, contextualized data concerning attitudes, perspectives, feelings, and behaviors of individuals or groups through open-ended inquiry (Moleong, 2010). This approach enabled in-depth examination of how cultural values are transmitted through educational practices, processes that require nuanced understanding beyond what quantitative measures can provide. The interpretive nature of qualitative research aligns with the study's objectives to understand meaning-making processes in cultural education and to document lived experiences of educators and children engaging with local wisdom.

Research Setting and Participants

The research was conducted at TK Masyithoh VII Ngablak, an early childhood education institution located in Ngablak, Magelang Regency, Central Java, Indonesia. This institution was purposively selected based on three criteria: (1) documented implementation of child-friendly education principles, (2) active integration of local wisdom in daily curricula, and (3) accessibility for sustained fieldwork. The kindergarten serves children aged 4-6 years from diverse socioeconomic backgrounds within the local community.

Phase 1: PREPARATION & SITE SELECTION

- Comprehensive literature review on local wisdom and child-friendly education
- Site identification based on purposive sampling criteria
- Access negotiation with TK Masyithoh VII Ngablak
- Ethical approval from institutional review board
- Development of observation protocols and interview guides

© Duration: 1 month

Figure 1. Research Flow Diagram (Phase 1)

Research participants were selected through purposive sampling to ensure information richness and relevance to research objectives. Primary participants included: (1) students (n=20 children, comprising 10 boys and 10 girls) representing various classroom levels to capture developmental variations in cultural learning; (2) classroom teachers (n=4) directly implementing cultural activities; (3) the school principal (n=1) providing institutional perspective on policy and program design; and (4) parents (n=6, representing 3 boys' and 3 girls' parents) offering insights into home-school cultural continuity. The gender-balanced student sample enabled examination of potential gender differences in participation and engagement with cultural activities.

Data Collection Techniques

Data collection utilized multiple techniques to ensure triangulation and comprehensive understanding of the phenomenon under investigation.

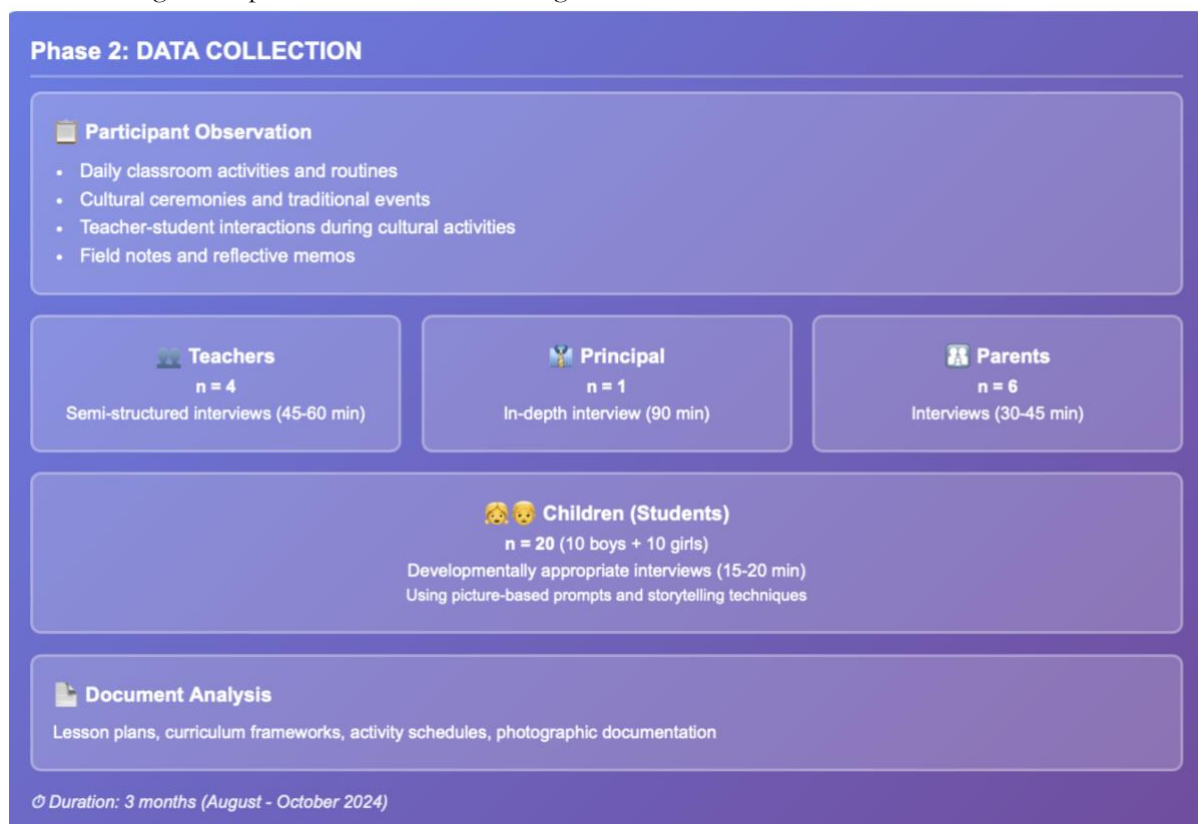


Figure 2. Research Flow Diagram (Phase 2)

Participant Observation: Systematic observation was conducted over three months (August-October 2024) during which the researcher engaged in non-participatory observation of classroom activities, cultural ceremonies, and daily routines. Observation focused on: (a) pedagogical strategies employed by teachers in transmitting local wisdom; (b) children's responses and engagement levels during cultural activities; (c) physical environment arrangements supporting cultural learning; (d) gender dynamics in activity participation; and (e) integration of child-friendly principles within cultural education practices. Field notes were recorded using structured observation protocols documenting contextual details, interactions, and reflective memos.

In-Depth Interviews: Semi-structured interviews were conducted with all participant categories. Interview guides were developed based on research objectives and literature review, containing open-ended questions allowing participants to elaborate their experiences and perspectives. Teacher interviews (duration: 45-60 minutes each) explored pedagogical rationales, implementation challenges, and perceptions of effectiveness. Principal interview (duration: 90 minutes) examined institutional policies,

resource allocation, and alignment with educational standards. Parent interviews (duration: 30-45 minutes each) investigated home cultural practices, perceptions of school programs, and observed changes in children's cultural awareness. Child interviews (duration: 15-20 minutes each) utilized developmentally appropriate techniques including picture-based prompts and storytelling to elicit their understanding and feelings about cultural activities. All interviews were audio-recorded with informed consent and transcribed verbatim for analysis.

Document Analysis: Supplementary data were obtained from institutional documents including lesson plans, curriculum frameworks, activity schedules, and photographic documentation of cultural events, providing contextual background and triangulation sources.

Data Analysis

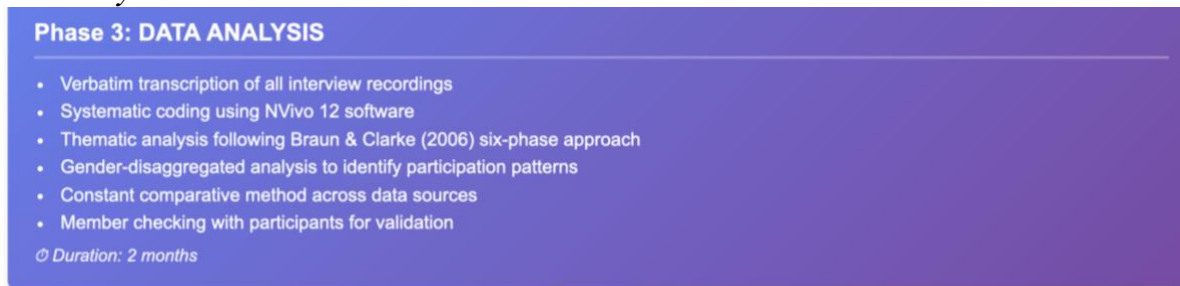


Figure 3. Research Flow Diagram (Phase 3)

Data analysis followed thematic analysis procedures outlined by Braun & Clarke (2006), involving six phases: (1) familiarization with data through repeated reading of transcripts and field notes; (2) generating initial codes by identifying meaningful units relevant to research questions; (3) searching for themes by grouping codes into potential patterns; (4) reviewing themes to ensure internal coherence and distinction; (5) defining and naming themes to capture their essence; and (6) producing the scholarly report with vivid excerpts illustrating themes. Analysis was conducted using NVivo 12 software to facilitate systematic coding and theme management. Constant comparative method was employed, continuously comparing data across participants and contexts to identify convergent and divergent patterns. Gender-disaggregated analysis was conducted where applicable to identify potential differences in how boys and girls experience cultural education activities.

Research Quality and Trustworthiness

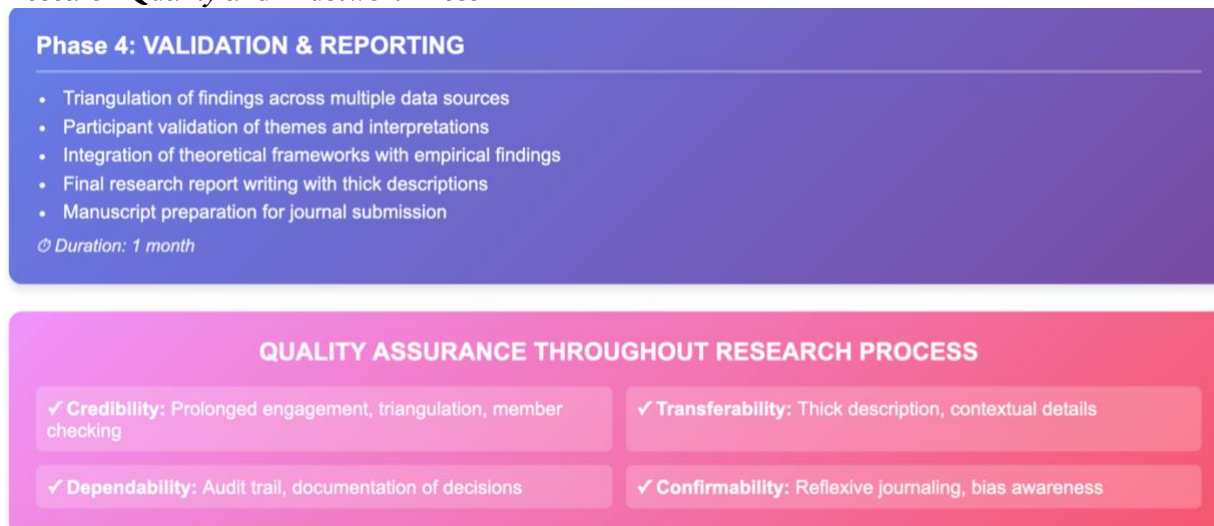


Figure 4. Research Flow Diagram (Phase 4)

Multiple strategies ensured research rigor and trustworthiness. *Credibility* was established through: (a) prolonged engagement in the research setting over three months; (b) triangulation of data sources

(teachers, principal, parents, children) and methods (observation, interviews, documents); (c) member checking whereby transcripts and preliminary findings were shared with participants for validation. *Transferability* was enhanced through thick description providing sufficient contextual detail enabling readers to assess applicability to other settings. *Dependability* was ensured through maintaining an audit trail documenting all research decisions, data collection procedures, and analytical processes. *Confirmability* was achieved through reflexive journaling where the researcher documented personal biases, assumptions, and their potential influence on data interpretation, ensuring findings reflected participants' realities rather than researcher predispositions.

Ethical Considerations

Ethical approval was obtained from the institutional ethics committee prior to data collection. Informed consent was secured from all adult participants and parental consent obtained for child participants, with children providing verbal assent. Participants were informed of research purposes, voluntary participation, right to withdraw, and confidentiality measures. Pseudonyms are used in reporting to protect participant anonymity. Special attention was given to ethical considerations in researching children, including using developmentally appropriate language, ensuring comfort during interviews, and immediately ceasing data collection if children showed distress. Data were stored securely with access limited to the research team, and will be destroyed five years post-publication as per ethical protocols.

FINDINGS AND DISCUSSION

This section presents the empirical findings on local wisdom revitalization through child-friendly education at TK Masyithoh VII Ngablak, organized thematically to illuminate the mechanisms, gendered dimensions, and pedagogical implications of cultural transmission in early childhood settings. The analysis reveals three interconnected strategies that integrate cultural preservation with child-centered, gender-responsive approaches, contributing to SDG 4 (Quality Education) and SDG 5 (Gender Equality) objectives.

Institutional Policy Framework: State Support for Cultural Education

The revitalization of local wisdom at TK Masyithoh VII Ngablak operates within a robust policy ecosystem that demonstrates governmental commitment to cultural preservation through education. Schools function as critical social institutions for knowledge formation, attitude development, value transmission, and behavioral norm establishment, enabling children's effective participation in society (Ghozali & Apriyadayanti, 2022). Recognizing this function, the Special Region of Yogyakarta government issued Governor's Circular Letter No. 400.5.9.1/40 dated January 8, 2024, mandating the use of traditional Javanese Yogyakarta attire in public institutions. This regulation stipulates: (1) exemptions for civil servants conducting field operations incompatible with traditional dress; (2) specific implementation schedules for 2024; and (3) adherence to regional cultural norms and propriety standards.

This policy intervention represents a top-down cultural revitalization strategy that extends beyond individual institutional initiatives, signaling provincial-level recognition of cultural erosion threats. The circular's implicit pedagogical dimension becomes evident when considering the embodied values transmitted through traditional attire. Wearing *jarik* (traditional wraparound cloth) and *gagarak* (traditional blouse) inherently constrains physical movement, cultivating *andhap asor* (humility) and refined comportment, core Javanese values increasingly absent in contemporary youth culture. This embodied pedagogy aligns with feminist theories of performativity, wherein repeated bodily practices constitute cultural identity (A, 1990). Educators wearing traditional attire model gentleness and cultural pride, creating what A (1977) terms "habitus", durable dispositions unconsciously absorbed through prolonged exposure.

Complementing cultural mandates, Bantul Regency implemented Local Regulation No. 4 of 2022, declaring itself a child-friendly district. Article 1, Section 13 defines child-friendly schools as:

"Formal, non-formal, and informal educational institutions that are safe, clean, healthy, caring, and environmentally cultured, capable of guaranteeing, fulfilling, and respecting children's rights and protection from violence, discrimination, and other maltreatment, while supporting children's participation, especially in policy planning, learning, supervision, and complaint mechanisms related to rights fulfillment and child protection in education" (BPK RI, 2022).

These converging policy frameworks create synergistic conditions for cultural revitalization through child-centered approaches. The philosophical compatibility between local wisdom preservation and child-friendly education merits emphasis: both prioritize holistic development, community embeddedness, and value-based learning. Local wisdom encompasses life values developed by communities over extended periods, guiding daily behavior within specific localities (Suryana & Hijriani, 2021). Child-friendly education emphasizes safety, dignity, and participatory rights. When integrated, these frameworks enable cultural transmission that respects children's agency rather than imposing traditions authoritatively, a critical distinction in contemporary multicultural education debates.

From a gender perspective, the traditional attire policy presents both opportunities and risks. While promoting cultural continuity, traditional dress codes may inadvertently reinforce gender stereotypes if implemented without critical reflection. Our observations revealed that TK Masyithoh VII Ngablak mitigates this risk by emphasizing the values embodied in attire (respect, humility, cultural pride) rather than prescribing rigid gender-specific behaviors. Both boys and girls participate equally in cultural dress days, with educators consciously avoiding language that links attire to restrictive gender roles (e.g., "girls should be gentle"). This nuanced implementation demonstrates how cultural practices can be revitalized in gender-responsive ways, contributing to SDG 5.3's call to eliminate harmful practices while respecting cultural diversity.



Figure 5. Students at TK Masyithoh VII Ngablak wearing traditional Javanese attire

The institutional commitment extends beyond Thursday *Pon* (traditional market day in Javanese calendar) to special occasions including year-end ceremonies and museum visits, demonstrating that cultural practices are meaningfully integrated rather than tokenistically performed. This consistency reinforces cultural learning through repetition and contextual variation, pedagogical principles well-established in early childhood education literature.

Collective Commitment: Community Agency in Cultural Transmission

Policy effectiveness depends critically on stakeholder commitment, a finding that illuminates the social production of cultural sustainability. The successful implementation of traditional attire mandates at TK Masyithoh VII Ngablak reflects what we term "collective cultural agency," wherein educators, children, parents, community members, and school committees collaboratively enact revitalization goals. This aligns with Article 1(d) of child rights regulations stipulating children's rights to: (a) education from conception through adolescence; (b) child-friendly school environments; (c) adequate school transportation; (d) rest, leisure, play, recreation, and creative development; and (e) development of talents in knowledge, sports, and culture.

The concept of collective commitment merits theoretical elaboration. Drawing on communitarian philosophy (A, 1996) and social capital theory (A, 2000), we argue that cultural revitalization succeeds when communities mobilize shared values and mutual obligations. At TK Masyithoh VII Ngablak, this manifests through: (1) parental willingness to provide traditional attire despite economic costs; (2) educators' investment in learning proper attire usage and cultural meanings; (3) children's pride in wearing

traditional dress, shaped by positive adult reinforcement; and (4) community members' affirmation when encountering children in traditional attire outside school contexts.

Critically, commitment transcends mere compliance. While governmental mandates provide legitimacy and structural support, authentic cultural transmission requires what A (1970) terms "conscientization", critical consciousness of cultural significance rather than passive adherence. Interview data revealed that educators at TK Masyithoh VII Ngablak explicitly discuss with children why traditional attire matters, connecting clothing to broader Javanese values of respect, identity, and intergenerational continuity. This dialogical approach contrasts sharply with authoritarian cultural impositions that risk alienating youth from their heritage.

From a gender and childhood studies perspective, children's agency in cultural participation emerges as a crucial finding. Rather than viewing children as passive recipients of adult-transmitted culture, we observed children actively negotiating cultural meanings. For instance, some children initially resisted traditional attire due to unfamiliarity or physical discomfort. Educators responded not with coercion but with patience, storytelling about cultural significance, and allowing children to observe peers' positive experiences. Over time, most children developed genuine appreciation, evidencing what A (2003) describes as "guided participation," wherein cultural learning occurs through supported engagement rather than didactic instruction.

This finding challenges deficit narratives that blame youth for cultural erosion. Our data suggest that when provided meaningful opportunities for cultural engagement within supportive, child-centered environments, children enthusiastically embrace traditions. The problem lies not in generational disinterest but in insufficient institutional structures facilitating authentic cultural transmission. Policy interventions like Yogyakarta's attire mandate succeed precisely because they create such structures, demonstrating that cultural sustainability requires both grassroots commitment and governmental support, a finding with implications for cultural policy globally.

Market Day Pedagogy: Embodied Learning and Entrepreneurial Values

The market day initiative at TK Masyithoh VII Ngablak exemplifies innovative pedagogy that simultaneously transmits cultural knowledge, develops practical skills, and cultivates entrepreneurial dispositions, all within child-friendly, experientially grounded frameworks. Traditional foods represent tangible cultural artifacts increasingly absent from youth dietary practices, reflecting broader patterns of cultural displacement through globalization. The pedagogical sequence employed, video introduction, market field trips, and simulated market day activities, demonstrates sophisticated understanding of constructivist learning principles and experiential education theory (A, 1984).

The pedagogical process unfolds systematically. First, educators select traditional foods as thematic content aligned with curriculum objectives. Second, children view videos depicting traditional foods such as *gethuk* (cassava-based sweet) and *cenil* (tapioca-based dessert), providing visual and conceptual introduction. Third, children visit local markets, experiencing authentic cultural-economic spaces where traditional foods remain embedded in community life. This direct exposure enables what anthropologists term "participant observation," wherein learners gain insider cultural knowledge through immersive engagement rather than abstract instruction.

Fourth, children participate in school-based market day simulations, alternately assuming vendor and customer roles. Each child contributes traditional foods from home, which are collectively displayed and "sold" using play money or tokens. This activity serves multiple pedagogical functions: (a) reinforcing knowledge of traditional food varieties and names; (b) developing numeracy through transaction simulations; (c) cultivating social skills including patience, turn-taking, and respectful negotiation; (d) introducing entrepreneurial concepts such as supply, demand, and customer service; and (e) creating positive emotional associations with traditional culture through enjoyable, peer-interactive experiences.



Figure 6. Market Day activity poster at TK Masyithoh VII Ngablak

From a child-friendly education perspective, market day pedagogy exemplifies best practices in several dimensions. Developmentally, it recognizes that young children learn optimally through concrete, multisensory experiences rather than abstract lectures. Socially, it positions children as active cultural participants rather than passive knowledge recipients. Emotionally, it creates joyful learning contexts that foster intrinsic motivation and positive cultural identification. Cognitively, it integrates multiple learning domains, language (food names, transaction dialogue), mathematics (counting, exchange), social studies (market economics, cultural practices), and creative expression (role-playing, imaginative scenarios).

The entrepreneurial dimension merits particular attention given contemporary educational emphases on 21st-century skills. While some scholars critique early childhood entrepreneurship education as premature neoliberal subject formation (A, 2005), we argue that TK Masyithoh VII Ngablak's approach avoids these pitfalls by grounding entrepreneurial learning in communal values and cultural contexts. Children learn not individualistic profit-maximization but rather collaborative economic participation embedded in social relationships and cultural traditions. The market becomes a site for practicing *tulung-tinulung* (mutual assistance), children help each other with transactions, share foods when others lack resources, and celebrate collective success. This culturally grounded entrepreneurship education aligns with indigenous economic philosophies emphasizing reciprocity and community welfare over individual accumulation.



Figures 7 & 8. Children participating in market day activities at TK Masyithoh VII Ngablak

Additionally, daily provision of traditional snacks such as *lemper* (glutinous rice with chicken filling) and *kue putu* (steamed rice cake) reinforces cultural learning through routine exposure. This "hidden curriculum" of traditional foods normalizes cultural practices, making them familiar and comfortable rather than exotic or special-occasion-only experiences. Over time, these repeated exposures cultivate what psychologists term "mere exposure effects", increased preference for familiar stimuli, potentially shaping lifelong dietary patterns and cultural preferences.

From a gender analysis perspective, market day activities were implemented without gender-stereotyped role assignments. Both boys and girls served as vendors and customers, handled money, and

negotiated transactions—contrasting with traditional market contexts where gender divisions of labor remain pronounced. Educators consciously avoided language suggesting that certain foods or economic roles were gender-specific, instead emphasizing universal skills and cultural knowledge. This gender-neutral implementation demonstrates how traditional cultural practices can be transmitted without reproducing historical gender inequalities, contributing to both cultural preservation (SDG 4.7) and gender equality (SDG 5) objectives simultaneously.

Linguistic Revitalization: Javanese Language Transmission Through Multimodal Pedagogy

Language constitutes perhaps the most fundamental dimension of cultural identity, serving as both medium and repository of cultural knowledge, values, and worldviews. The alarming erosion of regional languages globally, particularly among Generation Alpha children immersed in digital media predominantly featuring national and international languages, poses existential threats to cultural diversity. TK Masyithoh VII Ngablak addresses this challenge through systematic, multimodal Javanese language instruction integrating songs, dramatic play, storytelling, and daily language use, pedagogical strategies grounded in sociolinguistic and language acquisition research.

The foundational linguistic activity involves daily morning songs teaching basic Javanese courtesy expressions:

Yen esuk sugeng injing (In the morning, good morning)

Yen awan sugeng siang (In the afternoon, good afternoon)

Yen sore sugeng sonten (In the evening, good evening)

Yen bengi sugeng dalu (At night, good night)

Diparingi maturnuwun (When given something, thank you)

Ditimbali matur dalem (When called, I respond)

Yen lewat ndherek langkung (When passing by, excuse me)

Yen lepat nyuwun pangapunten (When wrong, I apologize)

This pedagogical text brilliantly integrates linguistic and moral education. Children simultaneously acquire Javanese vocabulary, grammatical structures (conditional "yen" = if/when), and culturally specific politeness formulae. The content explicitly teaches *unggah-ungguh* (Javanese speech levels and etiquette), the complex system of honorific language that indexes social relationships, age hierarchies, and contextual appropriateness. By linking linguistic forms directly to social behaviors (thanking, responding, excusing, apologizing), the song transmits Javanese relational values emphasizing respect, humility, and interpersonal harmony.

From a language socialization perspective (A, 2011), this pedagogical approach exemplifies how children are socialized both *to* use language and *through* language. Learning Javanese courtesy expressions involves not merely acquiring vocabulary but internalizing cultural schemas about appropriate social conduct, hierarchical relationships, and moral obligations. The embodied performance through daily singing creates what linguistic anthropologists term "language ideology", implicit beliefs about language's social meanings and proper uses. When children sing these lyrics daily, they absorb messages that Javanese language represents refinement, respect, and cultural belonging, potentially cultivating positive language attitudes crucial for intergenerational transmission.

Beyond singing, TK Masyithoh VII Ngablak employs dramatic play (*dolanan peran*) for Javanese language practice. During role-play activities, children are encouraged to use *basa Jawa campur* (mixed Javanese), combining *krama* (polite/formal register) and *ngoko* (informal register) according to their proficiency levels. This pedagogically sensitive approach acknowledges that full *krama* competence remains developmentally challenging for young children while still providing exposure and practice opportunities. The flexibility prevents frustration and maintains engagement, critical factors in early language learning.

Additionally, "Javanese Fridays" dedicate one day weekly to intensive *krama* usage, gradually expanding children's formal register competence. Educators begin with simple, high-frequency expressions and progressively introduce more complex structures, following natural language acquisition sequences. This scaffolded approach applies A (1978) zone of proximal development concept, wherein teachers provide support enabling learners to accomplish tasks slightly beyond their independent capabilities, gradually withdrawing assistance as competence develops.

Storytelling represents another crucial linguistic pedagogical strategy. Folk narratives such as *Timun Mas*, *Jaka Tingkir*, and *Roro Jonggrang* provide rich linguistic input while simultaneously transmitting cultural knowledge about Javanese history, values, and worldviews. Storytelling creates what narrative scholars call "storyworlds", imaginative spaces wherein children vicariously experience cultural contexts and perspectives (A, 2001). Through repeated exposure to folk narratives, children internalize cultural schemas, character archetypes, and moral frameworks that shape their developing cultural identities.

Crucially, storytelling in Javanese provides comprehensible input in meaningful, emotionally engaging contexts, conditions optimal for language acquisition according to A (1982) influential theory. Unlike decontextualized grammar drills, stories provide situational contexts that support meaning-making, enabling children to infer vocabulary and grammatical patterns through contextual cues. The emotional engagement generated by compelling narratives enhances memory consolidation and intrinsic motivation, factors consistently associated with successful language learning outcomes.

Daily informal Javanese usage represents perhaps the most powerful linguistic pedagogical strategy, creating immersive language environments that mirror natural bilingual acquisition contexts. While formal instruction occurs in Indonesian (the national language), informal interactions, playground conversations, and routine activities transpire partially in Javanese *ngoko*. This naturalistic exposure provides massive linguistic input across diverse contexts and communicative functions, supporting implicit language learning processes that complement explicit instruction.

Research consistently demonstrates that successful minority language maintenance requires substantial input across diverse domains, findings that inform UNESCO recommendations for mother tongue education. TK Masyithoh VII Ngablak's approach, combining formal instruction with naturalistic use, creates what UNESCO (2021) terms "intergenerational transmission" contexts wherein children acquire languages not merely as academic subjects but as living communicative tools embedded in daily social life. This approach increases likelihood of active bilingualism extending beyond school contexts into home and community domains.

The linguistic revitalization efforts demonstrate sophisticated cultural-linguistic consciousness among educators who recognize that language represents not merely communication tools but embodied cultural heritage requiring deliberate transmission in contexts of language shift. As Utama (2020) notes, linguistic habituation cultivates respect, politeness, and cultural pride while emotionally bonding children to their heritage, motivating continued learning and eventual intergenerational transmission.

From a gender perspective, language instruction occurred without stereotyped assumptions about gendered speech patterns. While Javanese traditionally features some gender-differentiated lexical items and pragmatic patterns, educators at TK Masyithoh VII Ngablak emphasized respectful communication universally applicable across genders. Both boys and girls were equally encouraged to master polite registers and courtesy expressions, challenging gender ideologies that sometimes associate refined speech primarily with feminine identity. This egalitarian approach ensures that cultural-linguistic competence develops equitably across genders, supporting both cultural preservation and gender equality objectives.

Theoretical Integration: Child-Friendly Cultural Education as Transformative Pedagogy

The findings collectively illuminate a pedagogical model we term "child-friendly cultural education", an integrative framework synthesizing cultural revitalization objectives with child-centered, rights-based educational approaches. This model transcends false dichotomies between traditionalism and progressivism, demonstrating that cultural preservation and child empowerment constitute mutually reinforcing rather than contradictory objectives.

Theoretically, this model draws on multiple intellectual traditions. From cultural studies, it applies A (1971) concept of cultural hegemony, recognizing that globalization imposes dominant cultural forms that marginalize indigenous knowledge systems. Cultural revitalization thus represents counter-hegemonic resistance, asserting the validity and value of local knowledge against homogenizing global forces. From critical pedagogy (A, 1970; A, 1994), it emphasizes dialogical education wherein learners actively construct knowledge rather than passively receiving transmitted information. From childhood studies (A, 1997), it recognizes children as social actors with agency, rights, and capacities for cultural meaning-making.

The child-friendly dimension reflects principles codified in the UN Convention on the Rights of the Child (1989) and operationalized through Indonesia's Ministry of Women's Empowerment and Child Protection Regulation No. 8/2014 on Child-Friendly Schools. These frameworks mandate that education

respect children's dignity, ensure safety from violence and discrimination, support participatory rights, and foster holistic development. Critically, child-friendly approaches recognize that education quality depends not merely on learning outcomes but on pedagogical processes, whether learning environments respect children's developmental needs, emotional well-being, and fundamental rights.

The synergy between cultural education and child-friendly approaches emerges through several mechanisms. First, experiential pedagogies used for cultural transmission (field trips, role-play, hands-on activities) align with developmentally appropriate practices emphasizing concrete, multisensory learning. Second, cultural content provides meaningful, identity-relevant knowledge contrasting with decontextualized academic skills, potentially enhancing engagement and intrinsic motivation. Third, community-embedded cultural learning creates intergenerational connections and social belonging that support children's emotional security and positive self-concept.

Gender responsiveness constitutes a crucial dimension often neglected in cultural education. Traditional cultures frequently embodied patriarchal structures, gender hierarchies, and restrictive gender roles. Uncritical cultural revitalization risks reproducing these inequalities, conflicting with SDG 5 commitments. TK Masyithoh VII Ngablak demonstrates that cultural practices can be transmitted through gender-conscious pedagogies that preserve valuable cultural knowledge while challenging problematic gender dimensions. This approach applies what feminist scholars term "strategic essentialism" (Spivak, 1988), affirming cultural identity for political and psychological purposes while maintaining critical vigilance regarding internal oppressions.

The findings also illuminate how cultural education contributes to multiple SDG 4 targets simultaneously. Target 4.7 explicitly calls for education that promotes "appreciation of cultural diversity and of culture's contribution to sustainable development." The documented practices clearly address this objective. Additionally, quality education (Target 4.1) and early childhood development (Target 4.2) benefit from culturally grounded, child-centered approaches that enhance engagement and holistic learning. Target 4.5 regarding educational equity gains support when pedagogies respect diverse cultural identities rather than imposing dominant cultural norms.

From a policy perspective, the findings suggest that effective cultural revitalization requires multi-level support, national frameworks, provincial policies, district regulations, and institutional commitments operating synergistically. Top-down mandates provide legitimacy and resources, while bottom-up grassroots initiatives ensure culturally grounded, contextually appropriate implementation. This "subsidiarity" principle, wherein decisions occur at the most local feasible level, balances standardization with contextualization, a perennial tension in education policy.

Limitations and Future Research Directions

While this study provides rich insights into local wisdom revitalization through child-friendly education, several limitations warrant acknowledgment. First, the single-site case study design limits generalizability. TK Masyithoh VII Ngablak's specific characteristics, including institutional commitment, community support, and resourced implementation, may not represent typical early childhood settings, particularly in under-resourced or culturally heterogeneous contexts. Future research should examine cultural education across diverse institutional types, socioeconomic contexts, and cultural regions to identify generalizable principles versus context-specific factors.

Second, the cross-sectional data collection precludes longitudinal analysis of cultural learning trajectories and long-term outcomes. While we documented children's immediate engagement with cultural activities, whether these experiences produce enduring cultural competence, identity formation, and intergenerational transmission remains unknown. Longitudinal studies tracking children through adolescence and adulthood would illuminate whether early cultural education generates lasting cultural commitment or proves ephemeral amid overwhelming counter-cultural influences.

Third, while we examined gender dimensions of cultural education, intersectional analyses incorporating socioeconomic status, urban/rural location, ethnic diversity, and religious variation would provide more nuanced understanding of how cultural education operates across social positions. Cultural education may function differently for privileged versus marginalized children, raising questions about educational equity requiring further investigation.

Fourth, systematic assessment of cultural learning outcomes, linguistic competence, cultural knowledge, value internalization, would strengthen understanding of pedagogical effectiveness. While

qualitative data revealed positive engagement, rigorous assessment using culturally appropriate instruments could demonstrate learning impacts more definitively, providing evidence for policy advocacy and program improvement.

Future research should also investigate potential tensions and challenges in cultural education, topics difficult to fully explore in a study conducted in an institutionally supportive context. Questions warrant attention regarding: How do cultural education initiatives navigate religious diversity? How are children from minority ethnic groups positioned within dominant cultural frameworks? How do educators balance cultural transmission with critical thinking about cultural change? How are modern values like gender equality and individual rights negotiated alongside traditional communal and hierarchical values? These questions hold theoretical and practical significance for culturally pluralistic, rapidly changing societies globally.

CONCLUSION

This study advances scholarly understanding of cultural preservation in early childhood education by demonstrating that local wisdom revitalization and child-friendly pedagogy constitute synergistic rather than contradictory educational objectives. The most significant novel contribution lies in documenting how gender-responsive, child-centered approaches can effectively transmit cultural heritage without reproducing traditional gender hierarchies or employing authoritarian pedagogies that alienate contemporary youth from their cultural roots. Unlike conventional cultural education that often positions children as passive recipients of adult-transmitted traditions, TK Masyithoh VII Ngablak's model exemplifies transformative pedagogy wherein children actively negotiate cultural meanings through experiential learning, wearing traditional attire that embodies *andhap asor* values, participating in market day simulations that integrate entrepreneurial skills with traditional food knowledge, and acquiring Javanese linguistic competence through multimodal, developmentally appropriate strategies. Critically, these practices avoid gender-stereotyped role assignments, ensuring that both boys and girls develop cultural competencies equitably. This integration challenges persistent assumptions that cultural preservation requires sacrificing progressive educational values or that child-centered education necessarily diminishes cultural transmission. The findings reveal that when cultural practices are pedagogically reimaged through child-friendly, gender-conscious frameworks supported by multi-level policy ecosystems (provincial mandates, district regulations, institutional commitments, and community engagement), early childhood settings can function as powerful sites for counter-hegemonic cultural sustainability amid globalizing forces.

The research carries significant implications for educational policy, pedagogical practice, and theoretical development at the intersection of cultural studies, childhood studies, and gender studies. Pragmatically, the documented model provides replicable strategies for educational institutions worldwide confronting similar cultural erosion challenges, demonstrating that cultural revitalization succeeds through collaborative ecosystems rather than isolated interventions. For policymakers, the findings underscore the necessity of coherent multi-level governance frameworks that provide both top-down legitimacy (governmental mandates) and bottom-up flexibility (contextually adaptive implementation), contributing actionable knowledge toward SDG 4.7 (education for cultural diversity appreciation) and SDG 5 (gender equality through education). Theoretically, the study advances conceptual frameworks for understanding how cultural reproduction operates in contemporary educational contexts, extending Bourdieu's habitus theory and Freire's critical pedagogy to early childhood cultural education domains. However, important limitations warrant acknowledgment: the single-site case study design, cross-sectional data collection precluding longitudinal outcome assessment, and research conducted in institutionally supportive contexts may limit generalizability to under-resourced or culturally contested settings. Future scholarship should examine cultural education across diverse socioeconomic contexts, conduct longitudinal studies tracking cultural identity formation trajectories, and investigate potential tensions between traditional values and contemporary human rights frameworks, particularly regarding gender equality, religious diversity, and individual autonomy. Despite these limitations, this research fundamentally challenges deficit narratives blaming youth for cultural disengagement, instead revealing that when provided meaningful, rights-respecting, gender-equitable opportunities for cultural participation, children enthusiastically embrace their heritage, a finding offering hope for cultural sustainability in an increasingly interconnected yet culturally diverse world.

REFERENCES

- Abbas, I. (2013). Pappaseng: Kearifan lokal manusia bugis yang terlupakan. *Sosiohumaniora*, 15(3), 272-284. <https://jurnal.unpad.ac.id/sosiohumaniora/article/viewFile/5752/3064>.
- Affandy, S. (2017). Penanaman Nilai-nilai kearifan lokal dalam meningkatkan perilaku keberagaman peserta didik. *Attbulab: Islamic Religion Teaching and Learning Journal*, 2(2), 201-225. <https://doi.org/10.15575/ath.v2i2.3391>.
- Assingkiy, M. S. (2021). *Metode Penelitian Pendidikan: Panduan Menulis Artikel Ilmiah dan Tugas Akhir*. Yogyakarta: K-Media.
- Apriliyani, N. Y. A., Sunendar, D., Syihabuddin, S., & Sumiyadi, S. (2023). Cerita Rakyat Nusantara sebagai Media Pengenalan Sastra pada Anak Usia Dini. *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*, 7(3), 2875–2884. <https://doi.org/10.31004/obsesi.v7i3.4375>.
- Arjaya, I. B. A., Wyn, I. W., Sudarma, I. K., & Marhaeni, A. A. I. N. (2024). Global trends in local wisdom integration in education: A comprehensive bibliometric mapping analysis from 2020 to 2024. *International Journal of Learning, Teaching and Educational Research*, 23(7), 120-140. <https://www.ijlter.org/index.php/ijlter/article/view/10728>.
- Asmayawati, A., Yufiarti, Y., & Yetti, E. (2024). Pedagogical innovation and curricular adaptation in enhancing digital literacy: A local wisdom approach for sustainable development in the Indonesian context. *Journal of Open Innovation: Technology, Market, and Complexity*, 10(1), 100233. <https://doi.org/10.1016/j.joitmc.2024.100233>.
- BPK RI. (2022). *Peraturan Daerah Kabupaten Bantul*.
- Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(2), 77–101. <https://doi.org/10.1191/1478088706qp0630a>.
- Damopolii, I., Nunaki, J. H., Nusantari, E., & Kandowanko, N. Y. (2024). Integration of local wisdom with problem-based student books to encourage students' conservation attitudes. *Eurasia Journal of Mathematics, Science and Technology Education*, 20(3), em2412. <https://dx.doi.org/10.17275/per.24.10.11.1>.
- Faizah, F., Rachman, Y. A., & Azizah, F. N. (2022). Literasi Budaya Berbasis Kearifan Lokal sebagai Aktivitas untuk Menurunkan *Screen Time* pada Anak Usia Dini. *Proceedings of The 6th Annual Conference on Islamic Early Childhood Education*, 6, 76-74. <https://conference.uin-suka.ac.id/index.php/aciece/article/view/890/466>.
- Ghozali, M., & Apriyadayanti, R. (2022). *Market Day* Sebagai Sarana Pembentukan Karakter Kewirausahaan Pada Anak. *KREATIVASI Journal of Community Empowerment*, 1(2). <https://doi.org/10.33369/kreativasi.v1i2.23741>.
- Hajaroh, M. (2017). *Analisis Kebijakan Sekolah Ramah Anak Kawasan Pesisir Yogyakarta*. Penerbit Andi Offset.
- Hartiningih, S. (2015). Revitalisasi Lagu Dolanan Anak dalam Pembentukan Karakter Anak Usia Dini. *ATAVISMES*, 18, 247259. <https://doi.org/10.24257/atavisme.v18i2.119.247-259>.
- Istighfarahriza Yunita. (2022, January). *Kurangnya Minat Generasi Muda dalam Mewarisi Kebudayaan Jawa*. Kompasiana.
- Lestari, N., Paidi, & Suyanto, S. (2024). A systematic literature review about local wisdom and sustainability: Contribution and recommendation to science education. *Eurasia Journal of Mathematics, Science and Technology Education*, 20(2), em2394. <https://doi.org/10.29333/ejmste/14152>.
- Mahardika, B., Rangga Buana, A., Kunci, K., Tradisional, P., & Kearifan Lokal, N.-N. (2021). Revitalisasi Permainan Tradisional dalam Mengenalkan Nilai-Nilai Kearifan Lokal-Religius pada Anak. *Jurnal Studi Islam*, 13(2). <https://jurnalannur.ac.id/index.php/An-Nur>
- Marwany, M., Ali, M., Nofianti, F. R., Nurbaiti, A., Rahamwati, N. A., & Azizah, F. N. (2022). Implementation of early childhood education in families based on local wisdom and its implications for children's moral development. *Proceedings of the 1st International Conference of Humanities and Social Science*. <https://doi.org/10.4108/EAI.8-12-2021.2322588>.
- Moleong, L. J. (2010). *Metodologi penelitian kualitatif* (Edisi Revisi). Bandung: PT Remaja Rosdakarya.
- Muhammad Dailami Dangga. (2023, February). *Berkurangnya Minat Generasi Muda terhadap Budaya Indonesia*. Kumparan.
- Octavia, S. S., & Nurlatifah, L. (2020). *Implementasi Nilai-Nilai Kearifan Budaya Lokal*. 487–497.
- Purnomo, A. R., Yulianto, B., Mahdiannur, M. A., & Subekti, H. (2023). Embedding sustainable

- development goals to support curriculum merdeka using projects in biotechnology. *International Journal of Learning, Teaching and Educational Research*, 22(1), 406-433. <https://doi.org/10.26803/ijlter.22.1.23>.
- Rinitami Njatrijani. (2018). Kearifan Lokal Dalam Perspektif Budaya Kota Semarang. *Gema Keadilan, Edisi Jurnal*, 5(0852–011).
- Rofiah, N. H., Hayati, E. N., & Muarifah, A. (2021). *MODEL Sekolah Ramah Anak yang Arif Secara Lokal*. Universitas Ahmad Dahlan.
- Rusmiati, E. T., Firmansyah, Y., Rohaniah, Y., Rahmaini, R., & Anggraini, N. (2023). Revitalisasi Nilai-Nilai Agama dan Budaya dalam Kearifan Lokal Sekolah Alam di Sukabumi. *ABDI MOESTOPO: Jurnal Pengabdian Pada Masyarakat*, 6(1), 116–123. <https://doi.org/10.32509/abdimoestopo.v6i1.2564>.
- Soalihin, & Ibrahim. (2024). PERANAN MAHASISWA PENDATANG DALAM MENJAGA BUDAYA LOKAL DI DI. In | *Seminar Nasional LPPM UMMAT* (Vol. 13).
- Solomon, J. (2016). Gender identity and expression in the early childhood classroom: Influences on development within sociocultural contexts. *Young Children*, 71(3), 61-67. <https://www.naeyc.org/resources/pubs/yc/jul2016/gender-identity>.
- Sularso. (2016). Revitalisasi Kearifan Lokal dalam Pendidikan Dasar. *JPSD:JurnalPendidikanSekolahDasar*, 2.
- Suryana, D., & Hijriani, A. (2021). Pengembangan Media Video Pembelajaran Tematik Anak Usia Dini 5-6 Tahun Berbasis Kearifan Lokal. *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*, 6(2), 1077–1094. <https://doi.org/10.31004/obsesi.v6i2.1413>
- Switzy Sabandar. (2021, July). *Tak Disangka, 5 Kesenian Asal Yogyakarta Ini Mulai Hilang*. Liputan6.
- Tibane, C. C., Mafa-Theledi, O. M., Masebe, T. P., & Peter, M. (2024). Challenges Experienced by Mathematics Teachers in the Implementation of Grade 12 Mathematics Curriculum in Community Learning Centres: South African Perspective. *International Journal of Learning, Teaching and Educational Research*, 23(7). <https://doi.org/10.26803/ijlter.23.7.8>.
- UNESCO. (2021). *Education for sustainable development: A roadmap*. United Nations Educational, Scientific and Cultural Organization. <https://unesdoc.unesco.org/ark:/48223/pf0000374802>
- Utama, W. W. I. (2020). Revitalisasi Bahasa Daerah untuk Anak Usia Dini di TK Pertiwi Puro Pakualam Yogyakarta. *Jurnal Skripta*, 6(1).
- Wulandari, R. (2019). Bali mendongeng: Revitalisasi kearifan lokal yang memudar. *JPPM (Jurnal Pendidikan Dan Pemberdayaan Masyarakat)*, 6(1), 41–49. <https://doi.org/10.21831/jppm.v6i1.23417>.
- Zidny, R., Sjöström, J., & Eilks, I. (2020). A multi-perspective reflection on how indigenous knowledge and related ideas can improve science education for sustainability. *Science & Education*, 29(1), 145-185. <https://doi.org/10.1007/s11191-019-00100-x>.