

## The Management of Sundanese Cultural Local Wisdom Learning in developing Early Childhood Nationalist Character

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### ABSTRACT

The background of this research is that education functions to empower human potential to inherit, shape, and build future culture and civilization. This study aimed to obtain an overview and information about learning Sundanese local wisdom in shaping the nationalist character in early childhood. This research was conducted in Puji Handayani Kindergarten, Cimahi City. This study uses a qualitative approach with a case study method, where the researcher observes directly how Sundanese local wisdom learning activities are carried out in Puji Handayani Kindergarten. This study concludes that Puji Handayani Kindergarten organizes learning of Sundanese local wisdom in shaping nationalist character in early childhood with the proper steps. Planning is prepared carefully since the beginning of the school year together with all components of the institution, which is poured in writing into the Semester Plan. The implementation of learning local wisdom of Sundanese culture in forming nationalist character in early childhood is carried out through four stages; namely, the planting, growing, carrying out, and stabilizing stages which are realized from the beginning of entry until it is time to go home including opening, core, resting/eating activities, and closing activities. From the management of the school, it has an impact on the formation of the child's nationalist character. The solution to overcome the obstacles in implementing Sundanese cultural local wisdom learning in forming a nationalist character in early childhood is to involve teachers in several pieces of training for learning Sundanese local wisdom and to explore various games of Sundanese local wisdom.

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## 1. INTRODUCTION

Education is the most crucial aspect of building a nation's civilization (Butts, 1967; Egorychev et al., 2017; Haryati, 2010; Putra, 2019). This is evidenced by the fact that developed countries have sound education systems. Singapore is one of the countries with a good education system, so even though Singapore has a small area, it can compete with other countries in Asia and Europe. One of the essential aspects of education is giving value to students or what is known as a character (Antonicic, 2003; Fathinnaufal & Hidayati, 2020; Halimah et al., 2020; Rubini & Chaer, 2021). This character needs to be instilled at an early age so that it does not have a fatal impact on the noble values of a country so that every country has a good national identity. Noble values are essential because a nation's noble values are characters that need to be passed on to the next generation. This is what can distinguish the progress of a nation must be in line with the cultivation of noble values.

Early Childhood Education (PAUD) plays a significant part in determining the overall quality of education available worldwide. The implementation of PAUD is the initial phase in character education for kids. Early Childhood Education (PAUD) is defined by Permendikbud 18 of 2018 concerning the Provision of PAUD Services as a coaching effort aimed at children from birth to the age of 6 (six) years. This effort is carried out by providing educational stimuli to help children's physical and spiritual growth and development so that children are prepared to enter further education. It is essential to teach children good morals and ethics when they are young because this is the era in which they are most receptive to receiving instruction in these areas from their caregivers. This has been demonstrated by a study conducted at Baylor College of Medicine, which discovered that: "When children are not exposed to educational stimuli very often, their brain development is between 20 and 30 percent smaller than what is considered normal for children their age. Even when the golden phase that only occurs once in a human's life is missed in vain (without effective and instructive stimulation), the possibility of developing in the subsequent phase also disappears. This is because the golden phase only occurs once" (Djuwita, 2018)

Children's education in Kindergarten is a formal education under the auspices of the Ministry of Education and Culture. Educators at the kindergarten level have a role in providing a stimulus so that children can understand their existence. Therefore, it is necessary to develop learning that can stimulate the development of children at that age. Character education is also a planned effort that makes students recognize, care for, and internalize values so that students behave as human beings. Character education emphasizes exemplary environmental creation and habituation (Iswantiningtyas & Wulansari, 2018; Tanto et al., 2019). Based on the results of initial observations at Puji Handayani Kindergarten, there were several problems encountered in the field, namely that children were not familiar with the diversity of Sundanese local cultures, such as traditional games, folk songs, traditional musical instruments, etiquette, and Sundanese vocabulary. Children are more familiar with and addicted to foreign cultures, such as online games and games on gadgets, so children tend to be engrossed in playing with their respective gadgets rather than playing with their peers. The effects of gadgets, if not appropriately controlled, will be at risk in children's growth and development (Sulyandari, 2019; Warisyah, 2015). Today's children are also more engrossed in practicing singing to the rhythm of rap and playing modern musical instruments, even though we know that the local wisdom of Sundanese culture is very varied. This condition makes parents aware of the importance of character to be instilled in children from an early age (Arsini & Sutriyanti, 2020; Juanda, 2018).

It can not be left alone, and this is a concern that gadgets can damage children's development. This is following the results of the study (Subarkah, 2019). The excessive use of electronic devices can have an effect on the behavior of children as well as an effect on the character of youngsters. It is feared that this condition would become ingrained in children's personalities when they reach adulthood, which will, of course, have adverse effects on the long-term viability of the nationalist character and the cultural values of the Sundanese people. For this reason, it is essential to stress the significance of instilling a sense of patriotism in children at a young age using various educational strategies and approaches. It is also essential to note that children should be taught these things early. A nationalist character is a way

of thinking, acting, and behaving that demonstrates loyalty, concern, and high respect for the nation's language, physical, social, cultural, economic, and political environment. This way of thinking and behaving also places the interests of the nation and state above the interests of the individual and their respective groups. The nationalist character can be defined as follows (Fajarini, 2014).

One way that teachers can do in providing stimulus and applying character values is by learning Sundanese local cultural wisdom. Learning through the wisdom of Sundanese local culture, besides stimulating students to instill character values in students, can also be useful in introducing Sundanese culture in the area. This is following the results of the study (Hasanah, 2012; Masriah, 2014; Mislikhah, 2020; Ramdani, 2018) that: "Local cultural wisdom can be internalized in education because it has many advantages, including the following: (1) Local cultural wisdom can be a learning tool for every human being to become a smart, intelligent, and wise person, (2) Local cultural wisdom has positive values to be transformed to students to form a positive personality.

The introduction should briefly place the study in a broad context and highlight why it is important. It should define the purpose of the work and its significance. The current state of the research field should be reviewed carefully, and key publications cited. Please highlight controversial and diverging hypotheses when necessary. Finally, briefly mention the main aim of the work and highlight the principal conclusions. As far as possible, please keep the introduction comprehensible to scientists outside your particular field of research. References should be cited as (Kamba, 2018) or (Marchlewska et al., 2019) or (Cichocka, 2016; Hidayat & Khalika, 2019; Ikhwan, 2019; Madjid, 2002) or (Miller & Josephs, 2009, p. 12) or Rakhmat (1989). See the end of the document for further details on references. Technical terms should be defined. Symbols, abbreviations, and acronyms should be defined the first time they are used. All tables and figures should be cited in numerical order.

## 2. METHODS

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### 3. FINDINGS AND DISCUSSION

#### 3.1 *Learning Curriculum used*

This study investigates the learning of Sundanese local wisdom in forming a nationalist character in early childhood in Kindergarten. The research focuses on three main areas: 1) Planning for learning Sundanese local wisdom in forming a nationalist character in early childhood; 2) Implementation of learning Sundanese local wisdom in shaping nationalist character in early childhood, and 3) Obstacles in implementing Sundanese culture local wisdom learning in shaping nationalist character in early childhood

Monday through Friday are the days dedicated to the various educational pursuits in Kindergarten. The age range of 4 to 5 years for group A and the age range of 5 to 7 years for group B. Putting what has been learned into practice begins for group A at 8:00 to 10:30 WIB, while for group B, it

begins at 8:00 to 11:00 WIB. A scientific method was used to develop the Semester Plans, Weekly Learning Implementation Plans (RPPM), and Daily Learning Implementation Plans (RPPH) for learning planning. These plans were developed following Permendikbud No. 136 of 2014 and Permendikbud No. 147 of 2014, respectively. The education process is carried out in an activity-based manner, also known as active learning, using a variety of approaches, some of which are carried out in the classroom. In contrast, others can be carried out outside of the school.

In the learning process that is now being carried out under the conditions of the Covid-19 epidemic, the Kindergarten, which is the place of research, uses Distance Learning (PJJ) with both an online and offline method to carry out its activities. Learning of the online system takes place on Mondays, Tuesdays, and Thursdays for a total of one hour through the use of the WhatsApp application, which includes both video calls and audio notes. Offline learning takes place twice a week, on Wednesdays and Fridays, and involves the instructor going to the students' homes in person. Before the visits, the teacher ensures permission from the student's parents and follows all applicable safety precautions.

The research is being carried out in a kindergarten with a general curriculum that focuses on six aspects of a child's growth: religious and moral values (NAM), socio-emotional, language, cognitive, physical/motor, and artistic. The research is being carried out by the National Association for the Development of Moral Values (NAM). Curriculum with local content that focuses on Sundanese culture and a separate curriculum that focuses on the development of Islamic religious education. Every Thursday, some classes focus on the regional aspects of Sundanese culture. From the time of the initial check-in till the moment of departure. The topics covered in this presentation include etiquette, *kaulinan*, and other games, *kawih*, language used in everyday life, dress, traditional musical instruments, and more.

Additionally, the Kindergarten serves as a research location and arranges extracurricular activities such as football, dancing, *angklung*, and singing; however, due to the pandemic conditions, these activities are not being carried out now. The Education Operational Assistance (BOP) funds are used even though the amount is relatively small even though they are budgeted for even though the source of funding for learning the local wisdom of Sundanese culture is not explicitly budgeted in the APBS because it is inadequate. Instead, it is allocated to funds obtained from the Education Operational Assistance (BOP). The infrastructure that the Kindergarten owns serves as a location for research on the indigenous aspects of Sundanese culture. This includes the musical instruments known as *angklung* and *congklak*, *stilts*, *beklen*, rubber, and clogs.

### ***3.2 Local Wisdom Learning Management***

The researchers obtained information that the planning of learning local wisdom of Sundanese culture in shaping the nationalist character of early childhood in Kindergarten became a place of research, including Semester Plans, Weekly Learning Implementation Plans (RPPM), and Daily Learning Implementation Plans based on the results of observations, interviews, and documentation studies. These findings were based on the findings that the researchers obtained from their observations, interviews, and documentation studies (RPPH). On Wednesday, September 8, 2021, interviews were conducted with school principals, teachers, and parents at Puji Handayani Kindergarten. The following are the findings from the interviews. Although the sentences are identical, each data source's answers about the parties involved in the preparation of learning planning for Sundanese local wisdom are essentially the same. Although the answers are identical, the data sources are distinct and complement one another. An anonymous source of information stated, "The institutional components (all school members) and stakeholders in the Puji Handayani Kindergarten are the parties involved in the preparation of learning planning for Sundanese local wisdom in shaping the nationalist character in the institution. These stakeholders include educators, education staff, and the parents of students. This is the promise every member of the school has made to ensure that the program for acquiring Sundanese traditional and local wisdom is able to become the flagship program

in Puji Handayani. Every stakeholder is accountable for following their primary responsibilities and functions. The following is an explanation of the primary responsibilities that each member of the school has: a) The role of the principal, which entails the planning and making of a learning program for Sundanese local wisdom with the teacher, is outlined in the form of a semester program that is adapted to the vision, mission, and objectives built, as well as the curriculum developed. b) The term "local wisdom" refers to the traditional knowledge passed down from generation to generation in Sundanese society. Developed, b) The role of the teacher, making weekly and daily plans according to the semester plan, 3) The role of the education staff, strived to support the entire learning plan of Sundanese local wisdom, especially every day Kemis Nyunda, d) The role of parents, helping to repeat the learning of local wisdom Sundanese culture that can be carried out in the home/family environment with their sons and daughters developed, b) The role of the teacher, making weekly and daily plans according (Source of data informants: September 08, 2021, Time: 09.00 WIB).

Sources of data and informants provide a more in-depth explanation of the parties involved in formulating learning plans for the local wisdom of Sundanese culture in forming the nationalist character following their roles as institutional leaders. In the meantime, other informants revealed that the parties involved in the preparation of the Sundanese cultural local wisdom learning program were almost the same as the statements of the previous informant sources, except that the next informant source emphasized his role as a teacher in the program. This is consistent with what was said by other informants, specifically: "Because this is a commitment of all school members to promote Sundanese culture local wisdom learning held at Puji Handayani, the parties involved in the preparation of the Sundanese cultural local wisdom learning plan in shaping the nationalist character in Puji Handayani are all school members. This is because the school members are shaping the nationalist character in Puji Handayani. Therefore, we are committed to always supporting and implementing all programs that have been prepared together, as well as making weekly and daily plans through innovative activities by looking for learning materials that are suitable for the characteristics of kindergarten children, which are easy to understand, and which are interesting for children. In addition, we are committed to consistently implementing all programs that have been prepared together. In addition, all of the parents are involved in this activity by getting their children accustomed to using the Sundanese language at home, even if it is only one or two words, such as *punten*, *hatur nuhun*, and *wilujeng enjing*, and also by repeating the learning activity materials that have been received at school. This activity is being carried out to promote the development of the Sundanese language (Source data informant: September 08, 2021, Time: 10.30 WIB).

The source of information claimed that although they are not directly engaged in the planning of the Sundanese cultural local wisdom learning program, they support and approve

The parties involved in planning the learning of Sundanese local wisdom in shaping the nationalist character in Puji Handayani Kindergarten are all components of the institution (all school members), as well as stakeholders, including school principals, teachers, and parents. This information can be gleaned from the three statements of data sources that have been presented above. This is the commitment that every member of the Puji Handayani Kindergarten community has made to be able to advance the Sundanese traditional local wisdom learning program to the level of being an exceptional program. Therefore, everyone is accountable in accordance with their respective roles' primary responsibilities and functions.

The following is an explanation of the primary responsibilities that each member of the school has: a) The role of the principal, which includes the planning and making of a learning program for Sundanese culture and local wisdom with the teacher, is outlined in the form of a semester program that is adapted to the vision, mission, and objectives built, as well as the curriculum. b) The term "Sundanese culture local wisdom" is used interchangeably with "Sundanese culture" in this paragraph. Developed, b) The role of the teacher To ensure that the Sundanese children of the next generation would continue to uphold the cultural norms, local customs, and traditional knowledge, d) The role of parents is to support, approve, and succeed in the Sundanese culture and local wisdom learning plan that can be

implemented in the home/family environment through strengthening by repeating the Sundanese cultural local wisdom learning activities with their sons and daughters at home. c) The education staff's role is to support all learning plans for the local wisdom of Sundanese culture, especially on every Kemis Nyunda day.

### **3.3 Implementation of Local Wisdom Learning to Form Students' Nationalist Character**

On September 9, 2021, interviews were conducted with kindergarten principals, teachers, and parents. The outcomes of these interviews were analyzed. The responses to the questions about the three data sources are highly comprehensive, and the submitted data are complementary. The researcher notices that the principal of the Kindergarten, the teachers, and the parents understand very well what the purpose of learning Sundanese cultural local wisdom is and that they always relate it to the vision and mission of Puji Handayani Kindergarten. In addition, the researcher notices that these individuals always relate it to the topic of learning Sundanese cultural local wisdom. This is in agreement with what they have stated, which is as follows: The following is a statement from our data sources: "The objectives to be achieved in learning Sundanese cultural local wisdom, namely: a) Assisting the government in achieving national education goals through exploring all the potential of students, both aspects of behavior or basic abilities and the values of local wisdom of Sundanese culture; b) Carrying out various matters related to local wisdom of Sundanese culture to form good children's character, one of which is the value of nati (Data source: September 09, 2021, at: 09.00 WIB).

"The goal is to promote Sundanese culture from an early age so that the indigenous Sundanese culture does not become extinct," the informant claimed. In addition, educating children in the indigenous knowledge of Sundanese culture is meant to instill in them Rabbani characteristics, particularly nationalist characteristics. This indicates that creative humans have good morals, are confident and confident, excel, have clean instincts, brilliant achievements, are always innovative have the potential to become the pride of their parents as well as their nation and their state (Source of informants: September 09, 2021, Time: 10.00 WIB).

As a third source of data, the researchers conducted interviews with parents to determine the extent to which parents are aware of why their children should study Sundanese local wisdom. "The purpose of learning Sundanese local wisdom is so that children can speak Sundanese and like Sundanese, and love Sundanese culture," a data informant source reportedly stated. (Informants serving as sources of data; date and time: September 9, 2021, 13.00 WIB)

Based on the opinions presented above, the goals of studying the local wisdom of Sundanese culture in Puji Handayani are as follows: (a) Assisting the government in achieving national education goals through exploring the full potential of students, both behavioral aspects and basic abilities and values of Sundanese local wisdom; (b) Ensuring that the indigenous Sundanese culture does not die out, and (c) Implementing various matters related to the local wisdom of Sundanese

1. The first stage in deciding whether or not one is capable of learning Sundanese local wisdom is to take steps to determine whether or not one is capable of learning Sundanese local wisdom. First, the Kindergarten Principal and instructors examine the Child Achievement Level Standards (STPPA) contained within the 2013 PAUD Curriculum, following the age group of the pupils. Second, conduct an analysis of the main competencies included in the PAUD curriculum for 2013 and determine how they might be incorporated into the Sundanese cultural local knowledge learning program. This is done to operationalize STPP in the form of attributes that children with various learning activities must possess through play that is carried out in Kindergarten. These activities are carried out in Kindergarten. Third, analyze the fundamental skills that should be incorporated into the Sundanese culture and local knowledge learning program. The core competencies are referred to throughout the PAUD learning process. Therefore the essential competencies include the talents and topics covered at that time. The development of fundamental capabilities is based on the

principle that development programs should be accumulative, mutually reinforcing, and enriching. In addition, the characteristics of students, initial abilities, and the characteristics of a development program that is to be developed are taken into consideration during this process.

2. The fourth step is to identify the signs of the growth of indigenous knowledge inside the Sundanese culture. In the Sundanese culture's local wisdom learning program, development indicators are a minimal description of the characteristics of students who are considered to have achieved basic abilities at a certain age level. This is especially true for students in their late teens or early twenties (Source of data informants: September 10, 2021, 09.00 WIB). This is further confirmed by the interviews with data informants, who stated that "the first step is to analyze the basic competencies according to the theme, and the second step is to translate them into RPPM and RPPH." The results of these interviews provide further support for this assertion (Source of data informants: September 10, 2021, 10.00 WIB). Therefore, the following steps were conducted to determine whether or not it would be possible to learn Sundanese local wisdom based on the opinions of the two data sources mentioned above as well as the analysis of the documentation: The Child Development Achievement Level Standards (STPPA) in the 2013 PAUD Curriculum are analyzed by the administrators and teachers of kindergartens following the age group of the participants they educate. This is done to adjust the Sundanese cultural and local wisdom learning program to better suit the ages of the students.
3. They are analyzing the core skills of the 2013 PAUD Curriculum and ensuring that they are aligned with the Sundanese traditional local wisdom learning program. This is done to make the STPPA operative in the form of attributes that children must exhibit to participate in play activities and learn in Kindergarten. The quality summarizes the primary competencies, broken down into knowledge, attitudes, and skills. To clarify further, the following is the structure of the fundamental competencies that are being referred to: (1) Core Competency-1 (KI-1), which pertains to core competencies of spiritual attitudes; (2) Core Competencies-2 (KI-2), which pertains to core competencies of social attitudes; (3) Core Competencies-3 (KI-3), which pertains to core competencies of knowledge; and (4) Core Competencies-4 (KI-4), which pertains to core competencies of skills.
4. Analyzing fundamental skills to bring them into harmony with the acquisition of the indigenous knowledge of Sundanese culture Core competencies are referred to in PAUD's essential competencies learning theme, which contains the ability and learning content for essential competencies learning theme. The development of fundamental capabilities is based on the principle that development programs should be accumulative, mutually reinforcing, and enriching. In addition, the characteristics of students, their initial abilities, and the characteristics of a development program to be developed are all considered. According to the classification of core competencies, essential competencies can be broken down into four distinct categories.
5. Determine the factors contributing to the growth of indigenous knowledge within the Sundanese culture. Development indicators are more specific and measurable markers of growth used in a development program to monitor and assess children's progress. In addition, indicators are a method of determining how well students have performed.

The topic covered when students are instructed in the traditional practices of Sundanese culture at Puji Handayani is adapted from the topic covered in the PAUD Curriculum for 2013, which was created in the semester plan. (Informants serving as data sources; date: September 13, 2021; time: 9:00 WIB). Opinion Informants and other sources of data: The following are some examples that illustrate the

theme: 1) Themes for the first semester include: (a) Myself (self), with the sub-themes of self-identity, body (crew), five senses, and my needs (pangauntung); (b) My environment, with the sub-themes of the family (kulawarga), school (sakola), neighbors (tatang), and public facilities; and (c) My community, with the sub-themes of self-identity, body (crew), five senses, and 2) The topic for the second semester will be natural phenomena, communication with one's country, vegetation (tutuwuhan), animals (sasatoan), vehicles (patali clan tools), and natural phenomena (weak liquid). The selection of these themes is a reference to the principles of theme selection, which are as follows: 1) Proximity, which means that the theme is chosen to start from the theme that is closest to the child's life, both physically close and emotionally close, and according to the child's interests, 2) Relevance, which means that the theme is chosen starting from the theme that is most relevant to the child's life, 3) Integrity, which means that 2) Ease of implementation, which means that the selected topic should be familiar to children so that they can explore more of their experiences and should be present in the context in which the child lives. 3) Attractiveness, which means that the selected topic should be able to pique the interest of children in learning, and consideration should be given to whether or not it is appropriate for the child's development; and 4) Incidental, which means that the selection of themes is not always standard planned at the beginning of the year, but that extraordinary occurrence encountered by children can also be inserted into the curriculum ( Source of data informants: September 13, 2021, Time: 10.00 WIB).

The theme utilized in learning Sundanese local wisdom in the formation of the nationalist character in Puji Handayani is adjusted to the theme used in the 2013 PAUD Curriculum, which was designed in the semester plan. The adjustments were made based on the findings of interviews and documentation studies. The following is a description of each of the themes: (1) Myself (self), with sub-themes of self-identity, body (crew), my five senses and needs (pangabutuh), and (2) My environment, with sub-themes family (kulawarga), school (sakola), neighbors (tatang), public facilities; b) Themes for semester II: plants (tutuwuhan), animals (sasatoan), vehicles (patali clan tools), natural phenomena, communication tools, and the homeland (weak cai). The selection of these themes is a reference to the principles of theme selection, which are as follows: (1) Proximity, which means that the theme is chosen starting from the theme that is closest to the child's life, both physically close and emotionally close, and according to the child's interests; (2) Relevance, which means that the theme is chosen starting from the theme that is most relevant to the child's life; and (3) Integrity, which means that (2) Simplicity, which means that the theme should be selected from things that the child is already familiar with so that the child can explore more of his experiences and should be present in the setting that the child is in. (3) Attractiveness, which means that the chosen theme must be able to attract children's learning interest, and pay attention to the suitability of the child's development; (4) Incidental, which means that the choice of theme is not always standard planned at the beginning of the year, but can also insert extraordinary events experienced by the child; and (5) Suitability, which means that the theme must be appropriate for the child's age and stage of development.

Based on the findings of interviews with sources of data, it is possible to provide a more in-depth explanation of the fact that the material contained in learning Sundanese cultural local wisdom in the process of shaping the nationalist character in Puji Handayani is material related to the values of Sundanese local wisdom starting from manners, *undak-unduk basa*, everyday language, games, possession, and others. This material can be understood as material related to the values of Sundanese. The following is one possible explanation for these materials: a) Manners are conventions, manners, or behaviors comparable to etiquette or ethics that have become accepted as community rules wherever, at any time, regardless of whether one agrees with them. For instance: (1) greeting, *Wilujeng enjing* (good morning), *Hatur nuhun* (thank you) when you get help or kindness from parents or others, (2) accepting gifts from people with *Panangan katuhu* (right hand), (3) embracing (respect) when dealing with parents or elders, (4) *Nyuhunkeun is dihapunten* (apologizing) if he makes a mistake; b) Everyday language is the language utilized by children in communicating with the (1) Listening (*ngaregepkeun*), which is the ability to listen, understand, and respond to various forms and types of oral discourse, (2)

Speaking (nyarita), which is the ability to speak effectively and efficiently to express messages (thoughts, feelings, and desires) in various forms and types of oral discourse in various speaking opportunities, (3) Reading (ngaregepkeun), which is the ability to read various forms and types of oral discourse, and (4) Reading (ngaregepkeun), which is the (3) Reading (maca), specifically the ability to read, comprehend, and respond to a variety of forms of written discourse. Reading, however, is not centered on reading and writing in Kindergarten; instead, reading is stressed as a means through which children can read various things that have to do with language (expressions of feelings). Reading photos, reading situations, reading the words on people's faces, reading the forecast, etc., are all examples of reading. (4) Writing (writing), which is the ability to express messages (thoughts, feelings, and wishes) and literary creativity in a variety of ways through writing in a way that is both effective and efficient. Style and classification of the essay (written discourse). Scribbles, doodles, finger paint (finger painting), playdough, and other activities can all count as writing in Kindergarten.

Raksukan is a kind of clothing that people from Sunda wear, and it includes garments that are worn by both men and women. Ikets for the head, kamprets (top shirts), and pangsis are examples for males (trousers up to the ankles). While for ladies, it is comprised of the kabaya (sometimes spelled kebaya) and side (long cloth for subordinates).

The following types of games are considered to be founded on local wisdom: games to play (recreational games), games to participate in (competitive games), and instructive games. Activities for leisure include oray-orayan, slepdur, ucing puntang, huhuiyan, and Sisiriban, amongst others. Games of competition such as shell racing and sondah, among others. Congklak, Ucing Sumput, and other similar games are examples of educational video games.

Creating competence following the learning objectives is the main activity, and it incorporates the capacities of attention, social interaction, and emotional regulation. Next, the educator poses inquiries concerning the actions that will be carried out today. During this activity, the children will select one of three different activities to participate in. The activities that children participate in are up to them, so they can pick and choose from those that most appeal to them.

On that particular day, the following games and activities were available to the participants: a) Paguneman "Nami-nami Ramo" in Sundanese (Nyarita), b) Playing picture and number pairings (maca), and c) Tracing palms (Writing). Recalling is the main activity, and it comes at the end of the game. The purpose of the recalling activities is to provide children with opportunities to clean up the tools that have been used, to reinforce the knowledge gained, specifically about Nami-nami Ramo, to ask children about their feelings regarding observing Ramo/fingers and various other activities, and to discuss inappropriate behavior at the time of writing. Carrying out activities and providing the children with the opportunity to communicate the results of the day's research, which in this case focused on the fingers

Following the primary activity comes a period dedicated to rest. The parents are happy to let their kids use any playthings they have lying around the house to occupy themselves for a little while. However, at that time, one youngster preferred to play Endog-endogan with his mother, while three other children begged their mother to play Cinggarispit with them.

The youngsters are then allowed to wash their hands with soap under their parents' supervision during the five-minute break that follows. After that, each youngster got their food plate, sat at the table, and prayed before beginning to eat. After eating, the adults instructed the youngsters to put the cutlery they had used back in its proper location. In addition, the adults instructed the youngsters to pick up any leftover food on the carpet and place it in the garbage can.

Based on conversations with the people who provided the data, this practice is occasionally used to attain basic competency. The following are the findings from the interview:

Activities such as sleeping and eating can cultivate fundamental characteristics associated with nationalism, such as respect for authority, loyalty to one's land, and a commitment to preserving the natural world. (Informants serving as sources of data; date: September 14, 2021; time: 10.00 WIB)

The actualization of the learning assessment and its execution of Sundanese local wisdom in forming a nationalist character is planned every Thursday during the learning process and every time after the program is completed, involving all components, specifically school principals and teachers. This occurs both during the learning process and after the program has been completed. This is done so that any problems that may develop can be rectified as soon as possible.

When it comes to the formation of a nationalist character, the plan for implementing learning about the Sundanese culture and local wisdom is centered on what fundamental capabilities the child will acquire through the development of behavior and essential capabilities during the learning process, with the aid of observation sheets and following those stated in the daily learning implementation plan (RPPH). In addition, it documents incidental aspects of Sundanese cultural lore that influence the growth and development of children, particularly in the context of traditional Sundanese thought. Finally, the test results are analyzed by the teacher of the class in preparation for further communication with the parents.

During the final activity, an attempt will be made to investigate the children's playing experience that has been carried out throughout a single day and to urge children to participate in the subsequent learning activity. According to the findings of observations and interviews with sources of data, closing activities can take the form of asking about feelings during the day; discussing what activities have been played today; naming favorite toys; reading short stories containing messages; providing information about activities scheduled for the following day; and praying after studying (Source of data informants: September 14, 2021, at: 11.00 WIB).to communicate the results of the day's research, which in this case focused on the fingers

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The profile of the nationalist character of early childhood in Puji Handayani is based on observations from observations when participating in learning activities for Sundanese local wisdom in shaping nationalist characters on Thursday, 09 and 16 September 2021, at: 09.00-10.00 WIB. The sub-value indicators of the nationalist character that emerge are (a) Appreciation of the nation's culture and awareness of the value of Sundanese art and culture. The researcher saw that the children understood and were able to answer the teacher's greeting, such as when the teacher said "Wilujeng enjing" the children immediately responded, "Wilujeng enjing the teacher" (b) Superior, smarter than the others. It can be seen when the child can lift his index finger when he wants to be caught by his friend when playing the "Cing Ciripit" Kaulinan, (c) Achievement, the results achieved from what has been done. This character sub-value is seen when Devin is the first to complete the task of tracing the palm, (d) Love for the homeland, ways of thinking, acting, and acting that show loyalty, concern, and high appreciation for language, physical, social, cultural, economic and political environment. nation. This can be seen in the learning activities held every Wednesday, and there is always an element of local wisdom of Sundanese culture such as kawih, kaulinan, etiquette, Sundanese and tangerine vocabulary, (e) Protecting the environment, attitudes, and actions that always try to prevent damage to the natural environment in Indonesia. Surrounding areas and develop efforts to repair the natural damage that has occurred. Researchers found that this sub-value character appeared when children cleaned up the scattered leftover food, threw it in the trash, and saved water when washing hands, (f) Obeyed the law, seen when children wore Sundanese uniforms every Thursday and could obey the rules of the game. "Cing Ciripit" and (g) Discipline, an action that follows the rules. Researchers say that all children could participate in learning activities from start to finish and enter on time when virtual learning. However, in the sub-value indicators of maintaining the nation's cultural wealth, being willing to sacrifice, and respecting cultural, ethnic, and religious diversity at the time of the observation, it did not appear.

Based on the results of interviews with teachers on Thursday, September 16, 2021, the obstacles faced by the teachers at Puji Handayani in implementing learning local wisdom of Sundanese culture in shaping the nationalist character in early childhood exist, but they are not significant difficulties. According to the teachers, these obstacles include when teachers have to start opening, core, closing, and evaluations. Following are the results of interviews with teachers (Source of data informants): In the introductory/opening activity. I still have difficulty delivering learning Sundanese local wisdom in the preliminary activity because there are many words in Sundanese that the children do not understand, so the teacher must first translate them into Indonesian. For example, when the children had to say "Wilujeng enjing" in the morning, one child once said it was wrong to be "Wilujeng dog." The other children, of course, asked whether it was wilujeng enjing or wilujeng dog. "What does it mean, Mrs. Wilujeng Enjing." Then another child asked, "what is that dog, teacher?" so the teacher must explain in Indonesian that "enjing" is early in the morning. Therefore, the teacher must always use two languages, Indonesian and Sundanese, when the preliminary activity process is carried out even though most children are actually Sundanese. This is because parents do not get used to their sons and daughters communicating using Sundanese as their mother tongue and the language of the area where they live. Likewise, the constraints are the same in the core and closing activities. In addition, parents are less aware that learning Sundanese cultural local wisdom in shaping a nationalist character is important because of the many benefits derived from this learning. It can also motivate efforts to develop character values in Puji Handayani. This makes some parents not understand and care about how to help schools stimulate the character development of their sons and daughters at home. At the time of evaluation, sometimes it is constrained by parents who have not provided reports in the form of photos/videos

when accompanying their sons and daughters to study from home, so that it has an impact on the evaluation process (Source of data informants: September 16, 2021, 10:00 WIB).

Sources of data informants revealed that: Obstacles he faced included unstable signals, sometimes the quota ran out, rarely communicating with children using Sundanese, even though I was a native Sundanese and was busy with work at the office, which resulted in returning home at night, so studying activities children are neglected. In addition, every day, the child and grandmother are elderly, so the lessons are also modest and rarely repeated, and I am often late in giving the KBM report to the school. (Source of data informants: September 16, 2021, 11.00 WIB).

Based on the three sources of data above, the obstacles faced in implementing Sundanese local wisdom are during the opening activities, core activities, closing activities, and evaluations, which must use two languages, namely Indonesian and Sundanese, because parents rarely communicate using language. Sundae at home. Parents who are less aware of the importance of learning the local wisdom of Sundanese culture are less concerned with helping stimulate children's development. This can be seen from the learning materials that are rarely repeated at home, late in submitting reports because parents are busy at work, less stable signals, and running out of quota.

Based on the results of interviews with the head of the Kindergarten and teachers on Thursday, September 16, 2021, the solution by Puji Handayani Kindergarten in overcoming obstacles in the implementation of learning Sundanese local wisdom in forming a nationalist character is as follows: by involving teachers in several pieces of training with the theme of learning local wisdom of Sundanese culture, exploring various games based on local wisdom, educating parents about the importance of introducing different kinds of local wisdom of Sundanese culture to early childhood, building a commitment that learning Sundanese culture local wisdom to develop character values for early childhood is a shared responsibility between parents and school. (Source of data informants: September 17, 2021, Time: 09.00 WIB).

The source of the data informant, the Head of Kindergarten, places more emphasis on the importance of training for teacher competency improvement and educating parents about the importance of learning Sundanese cultural local wisdom in developing character values for early childhood. Meanwhile, the teachers emphasized increasing self-competence through training, discussions with colleagues, and digging up Sundanese deals. The following are the results of interviews with sources of data informants: Constantly improving themselves through training, reading reference books about local wisdom of Sundanese culture, and discussions with colleagues. In addition, it explores various games based on local wisdom of a Sundanese culture that can be given to kindergarten children, such as Sundanese singing, Kaulinan, and other Sundanese culture (Source of data informants: September 17, 2021, Time: 10.00 WIB).

Sources of data informants suggest solutions that can be done as a complement to the two bases above, namely with the school providing learning videos through the WA group in the form of learning videos or links and constantly repeating or reminding and motivating children (Source of data informants: September 16, 2021, At: 11.00 WIB).

Based on this, learning with local Sundanese cultural wisdom applied in Puji Handayani Kindergarten can form a nationalist character in students. Furthermore, learning by using local cultural wisdom has advantages such as students being able to understand the culture in their area (Edmonstone, 2019; HUXLEY, 2008; Ramburuth & Tani, 2009). This is important because the Sundanese culture that exists in society needs to be preserved. After all, it is almost unknown to the Sundanese themselves. This follows the opinion (Amirudin & Mukarom, 2018; Rosidi, 2010) that Sundanese culture is starting to disappear and tends to be unknown to children today. Even today, people prefer to play and learn about foreign cultures rather than their own. In line with this opinion, it is stated that not a few of our young people are trapped in "The Pursuit of Wow," which means pursuing the glitter, prioritizing enjoyment, and satisfaction, ignoring idealism in a more materialistic and individualistic sense, and indifferent attitudes towards progress. Nation, so it is necessary to instill character attitudes from an early age in children.

The teacher's role is essential in implementing character education during learning (Halimah et al., 2020; Mustoip, 2018; Nurgiansah et al., 2020; Pratama et al., 2021). This is because teachers often communicate in the learning process in class with children. Careful preparation made by the teacher will be able to provide learning that can stimulate and apply the characters that exist in students. Teachers must be able to design learning that can instill national character in children so that there is a value given to students in the learning process and the cognitive aspects that are developed.

In addition to teachers, principals as policymakers have an essential role in developing character in students. The policies made must be appropriately implemented by the teacher in the classroom. Policies are essential because all classroom activities are the teacher's responsibility, who is ultimately responsible to the principal. The role of parents is also essential when the child has studied in class and returns home. The values of local Sundanese cultural wisdom must be familiarized to students at home.

#### 4. CONCLUSION

The Puji Handayani Kindergarten facilitates the acquisition of regional knowledge and Sundanese cultural practices by forming a nationalist character early in life and following the appropriate procedures. Since the beginning of the school year, comprehensive planning has been carried out with the participation of all aspects of the institution; this planning is then poured into the written forms of the Semester Plan, RPPM, and RPPH. The planting, growing, carrying out, and stabilizing stages are realized from the beginning of entry until it is time to go home, including opening, core, resting/eating, and closing activities. The implementation of learning Sundanese local wisdom in shaping nationalist character in early childhood is carried out through four stages. Namely, the planting, growing, carrying out, and stabilizing stands. These stages are carried out in order. How the school is run affects the development of the child's nationalist character, and this impact comes from the administration. However, the facts on the ground are not yet in an ideal state, and the outcomes are not what was anticipated by any of the parties involved. Because of this, the school strives and continues to better itself in organizing the study of Sundanese local wisdom in forming a nationalist character in early childhood. This is because numerous difficulties emerge during the implementation of the plan. Involving teachers in several pieces of training for learning Sundanese local wisdom, exploring various games of Sundanese local wisdom, providing education to parents about the importance of introducing various kinds of local Sundanese cultural wisdom, and building a commitment that learning Sundanese cultural local wisdom in shaping nationalist characters in early childhood is the solution to overcome the obstacles in implementing Sundanese cultural local wisdom learning in forming nationalist characters in early childhood. This is the solution to overcome the obstacles in

In line with the researcher's findings and the results of the analysis of learning local wisdom of Sundanese culture in shaping the nationalist character in early childhood, there are several things that the researcher wants to convey as suggestions for related parties. The recommendations are as follows: 1) Teachers should: a) Have good attitudes, knowledge, and skills in understanding the learning of Sundanese local wisdom as an effort to form a nationalist character in early childhood, b) Teachers should build cooperation with parents, always continue to look after each other and maintain close, healthy, and harmonious relationships, and continue to share information about the development of their students and share knowledge about how to help and support the growth and development of children's nationalist characters to the fullest at home. Thus, teachers and parents align with developing nationalist character values in early childhood. 2) For Kindergarten Principals, always continue to (a) Provide operational guidance and guidance to educators and education staff to facilitate the implementation of Sundanese culture and local wisdom learning in schools by providing the most comprehensive opportunity for educators and education staff to learn local cultural wisdom learning Sundanese deeper through various pieces of training, seminars or workshops, (b) Building awareness, establishing cooperative relationships with parents and other related institutions in supporting the growth and development of children in learning Sundanese cultural local wisdom. 3) For further researchers, this research can be used as inspiration to study more deeply about learning Sundanese

local wisdom in shaping nationalist character in early childhood, with different research approaches in terms of various aspects, considering that each school has its uniqueness in organizing learning local wisdom of Sundanese culture so that research is not focused on nationalist characters, but other characters

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