

# A Model for Managing Hidden Curriculum in Banyumas Javanese Language Learning to Instill *Cablaka* Character in Early Childhood

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## ABSTRACT

The purpose of conducting this research is to formulate a hidden curriculum management model in Banyumas Javanese language learning to shape the character of *cablaka* for early childhood. This study uses a qualitative approach to the type of phenomenological research. The data sources in this study were school principals, teachers, and children at Kindergarten Diponegoro 187, Gerduren village. Data was collected using interview, observation, and documentation techniques. The data that has been collected is then analyzed using the data analysis technique of the Miles and Huberman model, which consists of data reduction, data display, and verification stages. The results of the study show that hidden curriculum management in Banyumas Javanese language learning to form *cablaka* characters for early childhood is designed through three stages. First, agree on the goals to be achieved in learning Javanese Banyumas using the hidden curriculum approach. The aim is to form the *cablaka* character in early childhood, which is reflected in the Bawor character in the wayang world. Second, folklore and the Ancas tabloid are used as a source of learning in Banyumas Javanese language learning. Third, Banyumas Javanese should be integrated into learning themes and sub-themes, play activities, storytelling activities, and incidental activities. Learning Banyumasan Javanese can contribute to the formation of *Cablaka* characters in children when they are accustomed to practicing Banyumasan Javanese in their daily lives.

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## 1. INTRODUCTION

The identity of the Indonesian nation is deeply rooted in its rich diversity of cultures, customs, and languages. This linguistic diversity is especially notable, with numerous languages spoken across the archipelago, each adding to Indonesia's unique cultural mosaic. What makes this diversity even more remarkable is the variation within individual languages, which can be further divided into dialects. For instance, the Javanese language is categorized into several dialects, including the Solo-Jogja, Pekalongan, Wonosobo, Tegal, and Banyumas dialects. Among these, the Banyumas Javanese dialect is the most

widely spoken local language in certain regions of Java, predominantly in Banyumas, Purbalingga, Cilacap, Banjarnegara, and Kebumen districts (Hadisaputra, 2015). This linguistic richness underscores the dynamic cultural heritage of Indonesia.

In its development, the dialect of the Banyumas Javanese language is called by the community the term Banyumas Javanese (Taufiqurrohman et al., 2017). In rural areas, Banyumas Javanese among children still exists. However, in urban areas, the Banyumas Javanese language among children is starting to not be used. Parents choose to use Indonesian as their children's daily language. It began to affect also to rural communities. In the community in the Purwojati sub-district, Banyumas district, for example, where the sub-district is in a rural area. Parents began to be reluctant to use Banyumas Javanese in the family environment. If this phenomenon is allowed to go unchecked, the existence of the Banyumas Javanese language may be threatened. The results of the study show that the use of the Banyumas Javanese language is fading among youth (Suhardi, 2013).

Banyumas Javanese language, as a product of Panginyongan culture should be preserved (Ramadhan & Masykur, 2020). Various efforts have been made by various parties to preserve the Banyumas Javanese language. At the Early Childhood Education level at Kindergarten Diponegoro 187 Gerduren Purwojati Banyumas, Javanese Banyumas language learning was carried out using the hidden curriculum approach. This approach is used because there is no formal Banyumas Javanese language curriculum in the Banyumas district. Preserving the Banyumas Javanese language as a cultural product of Panginyongan is very rational to do through education because one of the functions of education is as a medium for preserving local culture (Brook et al., 2020). Hidden curriculum in every school have different side effects on students. The hidden curriculum has a strong positive and significant relationship with creativity in the context of the school social climate. In addition, the hidden curriculum has a strong positive and significant relationship with the appropriate social skills component. The hidden curriculum has a positive and significant relationship with students' social skills and creativity (Kian et al., 2020).

Hidden curriculum practice in Banyumas Javanese language learning at Kindergarten Diponegoro 187 Gerduren Purwojati is organized through thematic learning activities, playing traditional games, storytelling activities, and incidental activities without being based on a formal curriculum and not included in the Daily Learning Implementation Plan prepared by the teacher. The principal revealed that the Banyumas Javanese language learning was also used by the teachers as a medium to shape the typical early childhood character of the Banyumas community, namely the *cablaka* character.

The Banyumas Javanese language comes from the Javanese Purwa language. The Javanese Purwa language native to Banyumas is different from the Javanese Yogyakarta-Solo (Mataram). The difference lies in the structure of the language. If in the Yogyakarta-Solo Javanese language, it is known as the *ngoko*, *krama alus*, *krama inggil* language levels, but in the original Banyumas language there are no such language levels. This makes Banyumas Javanese known as an egalitarian local language. The implication of this is that people in Banyumas are known as individuals with *cablaka* characters, namely obedient, honest, straightforward, frank, and not hypocritical. The *cablaka* character in the world of wayang is described by the figure of Bawor (Soewargono, 2012).

The uniqueness of the Banyumas Javanese language has motivated the writer to examine hidden curriculum practices in Banyumas Javanese language learning to form *cablaka* characters in early childhood. So, the purpose of conducting this research is to find a hidden curriculum management design in Banyumas Javanese language learning that shapes the character of early childhood.

Until now, no research has been found that examines the hidden curriculum management model in Banyumas Javanese language learning at the Early Childhood Education (PAUD) level in Indonesia. Most of the research examines Banyumas Javanese from a purely linguistic point of view. This gives this research a strong originality and novelty. The novelty side of this study is the formulation of a hidden curriculum management model in Banyumas Javanese language learning at the early childhood education level. This model has not yet been found. This makes this research very important in conducting and disseminating the results.

The discovery of a hidden curriculum management model in Banyumasan Javanese language learning offers an opportunity to optimally instill the values of the *cablaka* character in early childhood. This character is crucial not only for preserving the cultural heritage of the Banyumasan Javanese language but also for shaping a future generation that embodies honesty, straightforwardness, frankness, and authenticity. Through this approach, the *cablaka* character can become a foundational trait in young learners, ensuring both cultural continuity and the development of virtuous individuals.

## 2. METHODS

This study uses a qualitative research approach that is naturally descriptive. This is because the author, as a researcher, does not engineer the environment under study. The type of research used is phenomenology. This type of phenomenological research was chosen to be used because it examines the peculiarities that exist in the Banyumas community in terms of language, namely Banyumas Javanese (Wilson, 2015). It can be said that phenomenology helps the author in revealing the life experiences and meaning of the practices of research subjects (teachers and students) in the context of Banyumas culture. The research was conducted at Kindergarten Diponegoro 187, Gerduren village, Purwojati sub-district, Banyumas district, Central Java province, from September 2022 to February 2023.

Sources of data in this study are school principals, teachers, and early childhood. Data was collected using interview, observation, and documentation techniques. The author uses a free interview technique, so the instrument is not used as a guide for conducting interviews. The interview questions were delivered naturally based on the research context (Natow, 2020). Free interview techniques were used to obtain data about the implementation of the hidden curriculum in Banyumas Javanese language learning to form *cablaka* characters for early childhood. When conducting a free interview technique, the author provides initial questions related to the purpose of internalizing the *cablaka* character values in early childhood, then continues with subsequent questions leading to how the internalization strategy of the *cablaka* character values is carried out by teachers through hidden curriculum management practices. The author improvises the questions given based on the answers from the research subjects.

Then observation techniques are used to find data about the process of implementing Banyumas Javanese language learning to shape the character of early childhood with a hidden curriculum approach. The author uses participant observation techniques so that the writer is involved in the activity being observed (Hennell et al., 2020). The author conducted observation activities for two months during every implementation of Javanese language learning activities, which were carried out once a week on Fridays. Then, documentation is used to obtain documents related to learning the Banyumas Javanese language.

The data that has been collected is tested for its validity using the data source triangulation technique. In this technique a cross-check is carried out on the data obtained from the principal and teachers. Then the data were analyzed using the data analysis techniques of the Miles and Huberman models which consisted of data reduction, data display, and verification (Miles et al., 2018). In data reduction, the data that has been collected is selected based on the research objectives. In data display, the data is presented in a narrative-descriptive manner. Then, in verification, conclusions are drawn from the data that has been presented to describe the achievement of the research objectives. The data that has been collected is tested for its validity using the data source triangulation technique. In this technique a cross-check is carried out on the data obtained from the principal and teachers. Then the data were analyzed using the data analysis techniques of the Miles and Huberman models which consisted of data reduction, data display, and verification.

### 3. FINDINGS AND DISCUSSION

#### 3.1 Findings

##### 3.1.1 Getting to know the Banyumasan Javanese language

The use of local languages can be used as an effort to preserve a society's culture. Not only that, the use of local languages can also give children from an early age have the ability to bridge between their culture and social development and their language. That is why the introduction and use of local languages must be accustomed by parents for their children from an early age both in the family environment and the community environment. Habituation is one of the effective methods to develop local languages in a society, including the Banyumas community (Trujillo & Castañeda-Trujillo, 2024). On the other hand, the habit of using local languages also has its own value in a cultural perspective, namely the value of social sensitivity, obedience to customs, and love for its culture. This makes the habit of speaking local languages such as the Banyumas language can also be used as a medium to shape the character of early childhood (Hidayati et al., 2020).

The use of the Banyumas Javanese language is currently starting to decline. Some of the factors that influence the decline in the use of Banyumas Javanese language can be divided into external factors and internal factors. External factors include the dominance of the national language and foreign language factors. Internal factors include the speaker's feelings of inferiority because Banyumas Javanese is often considered "ndeso" and less modern, but it is more suitable for comedy (Rokhman et al., 2022).

If you refer to its origin, the Banyumas Javanese dialect is somewhat different from other Javanese dialects. That is because the Banyumas Javanese language is still closely related to the ancient Javanese language. The Banyumas Javanese language is famous for its very distinctive way of speaking. The "ngapak" dialect is called the oldest dialect. This is indicated by the existence of several words in Kawi-Sanskrit which are the ancestors of the Javanese language which are still used in the Banyumas Javanese accent. For example: *rika* (you), *inyong* (me), *munthul* (sweet potato), *kencot* (hungry), *langka* (nothing), *kepriwe* (how), *kesuh* (angry), *blakasuka* (frankly), *boled* (cassava), *dholog* (slowly), and others. This shows that Banyumas Javanese is a language that has existed for a very long time.

##### 3.1.2 Using the Ancas Dictionary as a Learning Resource for Banyumasan Javanese

The use of the Banyumas Javanese language has become the cultural identity of "wong ngapak". Currently, many Banyumas figures are concerned about preserving the Banyumas Panginyongan language. One of them is an observer of Banyumasan culture, namely Ahmad Tohari (Khusnul Khotimah, 2017). He has made a Banyumas Javanese dictionary and has served as the supervisor of the Ancas tabloid. The creation of a Banyumas Javanese dictionary is an attempt to introduce and maintain the Banyumas Javanese language. Meanwhile, the Ancas tabloid is an attempt made by Ahmad Tohari and his friends to develop the Banyumas Javanese language (Suseno & Fauziah, 2020).

Based on the results of the study, it can be seen that the Banyumas Javanese dictionary and the Ancas tabloid are used as learning resources in Banyumas Javanese language learning at Kindergarten Diponegoro 187, Gerduren village. The principal revealed that the Banyumas Javanese dictionary was used as a learning resource to obtain information about Banyumas Javanese vocabulary that could be given to children. The Banyumas Javanese dictionary is also used by the school principal to compile daily stories using the Ngapak language. These stories are then told to children. However, if the principal has limited time, he will convey the stories or information he finds in the Ancas tabloid. For this purpose, the school principal, as the head of an educational institution, allocates an education budget to purchase the Banyumas language dictionary and the Ancas tabloid. By using learning resources in the form of a Banyumas Javanese dictionary and the Ancas tabloid, teachers organize Banyumas Javanese language learning activities to form *cablaka* characters in early childhood using a hidden curriculum approach.

### 3.1.3 The Activities Practiced in the Use of The Hidden Curriculum Approach in Learning Banyumas Javanese at Kindergarten

Based on the results of the study, it can be seen that four activities are practiced using the hidden curriculum approach in learning Banyumas Javanese at Kindergarten Diponegoro 187 Gerduren. First, include Banyumas Javanese language learning activities in thematic learning. However, in the Daily Learning Implementation Plan that was made, the teacher did not explain how or what strategy he used to deliver the material using Banyumas Javanese. Thematic learning presents learning materials for early childhood based on certain themes in accordance with environmental conditions both from a social and cultural perspective. This allows the teacher to insert Banyumas Javanese language learning material on learning themes and sub-themes. For example, on the theme of recreation and the sub-theme of recreation to the Baturaden Botanical Garden. Baturaden Botanical Garden is a tourist spot in Banyumas district. When the teacher delivered material about the plants in the Baturaden botanical garden, they delivered it using Banyumas Javanese as follows:

**Table 1.** Banyumas Javanese Vocabulary

No.	Plant Names in English	Mention in Javanese Banyumas
1.	Sweet potato	<i>Munthul</i>
2.	Jackfruit	<i>Kethewel</i>
3.	Chayote	<i>Welok</i>
4.	Leek	<i>Muncang</i>
5.	Mango	<i>Pakel</i>
6.	Betel flower	<i>Kecombrang</i>
7.	Trembesi tree	<i>Sengon</i>

Based on the learning material, the teacher gives the child the task of planting a plant. Assignments are delivered by the teacher using Banyumas Javanese as follows:

*“Bocah-bocah ngesuk padha nandhur munthul nang ngarep umah ya. njaluk tulung maring ramane karo biyunge kon ngrewangi”.*

(Children, tomorrow you will plant sweet potatoes in front of the house. Ask your father and mother to help)

The command or task of planting sweet potatoes is done to teach children to grow crops and care for plants. The children were asked to be very good at caring for their sweet potato plants. The following week, the teacher asks the children to explain how they care for their plants using Banyumas Javanese. The teacher asks the children to tell their activities in caring for plants honestly, not making it up. Honest is one of the *cablaka* characters in Banyumas society. The attitude of children who obey the teacher's orders to plant sweet potatoes is also one of the characteristics of *cablaka*.

Second, incorporating Banyumas Javanese language learning in playing activities with traditional games. Early childhood learns by playing. Children at Kindergarten Diponegoro 187 Gerduren village are accustomed to playing traditional games, especially traditional games originating from the Banyumas area such as *cim-ciman*, *bentengan*, *bedoran*, *dut-dut kiradut*, *sliring*, *gotri ala gotri*, and others. Each traditional game has a way of playing and playing rules. Based on the research results, it can be seen that the teacher describes how to play traditional Banyumas games in Banyumas Javanese. This increases children's vocabulary mastery of Banyumas Javanese. After that the teacher guides the children to play according to the rules. The teacher explains the rules of the game using Banyumas Javanese so that children are more familiar with the various Banyumas Javanese vocabulary. The teacher asks children to play sportsmanship, not cheat and always obey the rules. This attitude reflects the character of the *cablaka*, namely obedience.

The teacher also uses the play method by utilizing learning resources around the child. For example, using the pictures in the class. To play with guessing pictures When playing guessing pictures of objects children say the names of objects shown in Banyumas Javanese, for example the teacher

shows a picture of a chair, the child answers "dingklik" (chair), a picture of trousers, the child answers "kathok landhung", a picture of a rice pad the child answers "cepon" (small basket), a picture of a black cap, the child answers "kupluk" and so on.

Third, Banyumas Javanese language learning should be incorporated into storytelling activities. Storytelling activities are carried out at the end of the lesson before the children go home. Storytelling activities in terms of lesson planning are not included in the Daily Learning Implementation Plan. The teacher tells the story spontaneously. Usually storytelling is done when learning finishes early. The teacher tells stories about Banyumas folklore, such as the Babad Pasir Luhur (Kamandaka), the Babad Ajibarang (Jaka Mruyung), the Flag of Panji Wulung, the Babad Sokaraja (Raden Kuncung), the legend of Baturaden, and the legend of Curug Cipendok. These folk stories are told using the Ngapak language. These folktales contain moral values that can be used as lessons by both teachers and children.

In addition to telling stories using Banyumas folklore, the teacher also tells stories using themes from the Ancas tabloid. For example, it tells the story of "Curug Pletuk waterfront fun" which is found in the Ancas tabloid number 147 Year XIII August 2022 edition, the story about "Karang Bolong coastal cave fun" which is found in the Ancas tabloid number 144 Year XIII/May 2022 Edition, a story about the History Kali Serayu which is in the Ancas tabloid number 143 Year XIII/April 2022 Edition, and the story about "plesir maring curug Song" which is in the January 140 2022 edition of the Ancas tabloid. The stories in the Ancas tabloid are presented using the Ngapak language. This makes it easier for the teacher to retell these stories in Banyumas Javanese. Apart from that, by reading the Ancas tabloid, the teacher's vocabulary for Banyumas Javanese is also increasing. The stories in the Ancas tabloid contain moral values. After the story is finished, the teacher conveys these moral values to the child. For example, after talking about the Cipendok waterfall, the teacher conveys the importance of environmental cleanliness. This is done so that children love cleanliness, especially the cleanliness of their environment. Then, the teacher explains that if there is a prohibition against throwing garbage somewhere, then the children must comply with the prohibition so that the place is kept clean.

The school principal revealed that besides telling stories about folklore and stories from the Ancas tabloid, the teacher also helped compose stories and told the stories in the Ngapak language. The stories told are themed on children's daily lives, such as helping parents, making beds, sweeping the yard, learning to wash dishes, and respecting elders and loving younger ones. These daily stories are conveyed to children to introduce the rules of life in the family environment. By knowing these rules, it is hoped that children can become obedient individuals to their parents. Obedience is one of the *cablaka* characters depicted by the figure of Bawor in the world of wayang.

Fourth, incidental Javanese Banyumas language learning activities should be included. This activity is usually included by the teacher conditionally. For example, when it's time to eat, the teacher invites children to eat using Banyumas Javanese, which is "ayo madhang" (let's eat). When the children run around and it looks like they are starting to get tired, the teacher says, "Magrok cah" (sit down, son). When the child's pencil breaks, the teacher says: "duh potlote plepes" (the pencil is broken). When the teacher sees a child walking slowly the teacher says: "ayuh aja welu" (let's not be lazy). When there are children playing shoving, the teacher reminds: "ngati-ati ya mbokan kejebles" them (be careful you will hit).

The teacher pronounces Banyumas Javanese words incidentally. They do it spontaneously, so it seems frankly. The children also spontaneously say Banyumas Javanese words while learning and seem to say them frankly. Speaking out loud is one of the *cablaka* characters. The outspoken character makes the people of Banyumas who have a Panginyongan culture, speak frankly, are not too fond of small talk, and are not hypocritical.

The school principal revealed that there were five teachers in Kindergarten Diponegoro 187 Gerduren village. Four teachers come from Banyumas and one teacher comes from Wonogiri. The non-formal policy implemented non-formally by the school principal made a teacher from Wonogiri learn Banyumas Javanese. The school principal revealed that policies related to Banyumas Javanese language

learning were still non-formal because there were no formal policies governing the use of Banyumas Javanese in early childhood education institutions in the Banyumas district.

The school principal explained that in addition to making Banyumas Javanese continue to exist, the practice of hidden curriculum in Banyumas Javanese language learning has also made the emotional bond between teachers and children stronger. The principal revealed that this was because there were no known levels of usage in Banyumas Javanese. This makes Banyumas Javanese language egalitarian. This egalitarian side makes the relationship between teacher and child intimate and makes children feel comfortable when communicating, which creates and strengthens the emotional bond between them.

The teacher revealed that the strong emotional bond between the teacher and the children made them have an attitude of caring for each other. Their caring attitude makes them respect each other. Having an egalitarian attitude, caring for each other, and respecting each other make the religious and moral as well as social-emotional development of children optimal.

### 3.2 Discussion

From an academic point of view, a hidden curriculum is the opposite of an official curriculum. In the hidden curriculum, learning interactions occur between teachers and children in learning without being based on a syllabus (Bray et al., 2018). Hidden curriculum plays an important role in learning, identity formation, socialization, moral development, and learning values, attitudes, beliefs, and knowledge to children so it needs to be managed. The results of the study show that many factors influence hidden curriculum practices such as environmental factors, human factors (teachers and staff), and the formal curriculum. For hidden curriculum practices to be successful, these factors must be managed. That is what then gave rise to the concept of hidden curriculum management. There are three activities in hidden curriculum management (MOMENI et al., 2019).

First, agree on the focus or goals to be achieved even though these goals are not written in the lesson plan documents that are prepared. The hidden curriculum is indeed practiced explicitly and in practice it can be managed, but the term hidden curriculum management is used formally so that the objectives are not contained in the lesson plan document prepared by the teacher (MOMENI et al., 2019). Managerially, the purpose of hidden curriculum practices in Banyumas Javanese language learning is to form *cablaka* characters in early childhood. The *cablaka* characters include obedience, honesty, sportsmanship and caring for others. The teacher becomes the main character in the formation of children's character (Hidayat & Rozak, 2022). The school principal also believes this. This belief makes school principals always direct teachers to focus on building *cablaka* characters in early childhood with a hidden curriculum approach.

Second, the literature or material sources in learning that will be included in the official curriculum should be reviewed. The literature or sources must be relevant to the focus or objectives to be achieved in hidden curriculum practices (MOMENI et al., 2019). The principal uses Banyumas folklore, the Banyumas language dictionary, and the Ancas tabloid as literature or material sources for Banyumas Javanese language learning. In Banyumas folklore, Banyumas Javanese vocabulary is transformed to children because the stories are told using Banyumas Javanese. In general, every folklore contains moral values that are in accordance with the teachings of religion and culture of the Indonesian nation (Purwadi et al., 2022). In Banyumas folklore, various moral values are relevant to the character of the *cablaka*. These moral values teach children about obedience and honesty.

Then, the Javanese dictionary and the Ancas tabloid are two pieces of literature that are very relevant to the school principal's policy related to the practice of hidden curriculum in Banyumas Javanese language learning to form *cablaka* characters in early childhood. Both of these literatures can be used as teaching materials to shape children's character, especially the friendly character resulting from obedience, honesty, sportsmanship and caring as a series of *cablaka* characters played by Bawor in the world of wayang. In Indonesia, teaching materials that can be used to form friendly characters in children are still limited (Wangid et al., 2018).

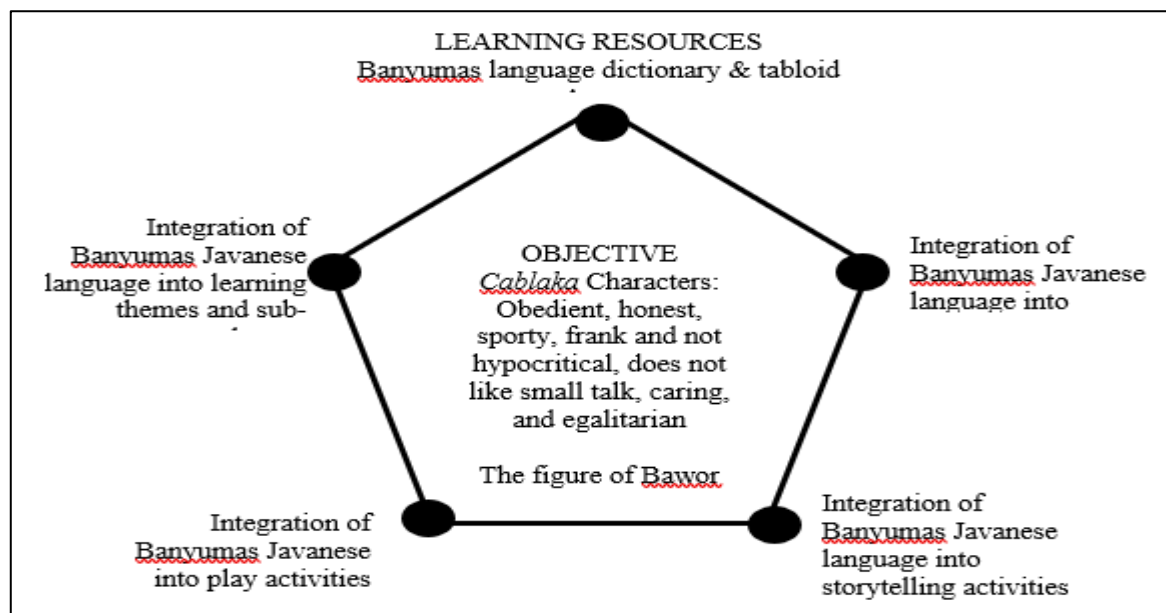
Third, literature or material sources should be integrated into learning activities. At this step the teacher takes knowledge of literature or material sources into formal learning materials or into activities carried out by children (MOMENI et al., 2019). The teacher's ability to integrate folklore, the Banyumas language dictionary, and the Ancas tabloid is actualized through learning activities, playing with traditional games, telling stories, and incidental activities. The Banyumas Javanese dictionary is a source of material for compiling stories of everyday life. The Banyumasan Javanese dictionary is also used as a source of material to add to the Banyumas Javanese vocabulary for teachers, where the vocabulary will be conveyed conditionally in learning and playing activities. Then, the Ancas tabloid was used as a source of material to convey folk stories and stories about various tourist attractions in Banyumas, Purbalingga, Cilacap, Banjarnegara, and Kebumen. The stories told by the teacher to children in Banyumas Javanese have increased the children's vocabulary in Banyumas Javanese.

Hidden curriculum management can take place optimally when it is supported by controlled environmental conditions, a supportive school culture, and there are policies based on cultural values. Culture is a philosophy, a general ideology, a set of values, beliefs, habits, and ways of thinking and behaving. Ideally, the hidden curriculum practice results are used as material for changing the official curriculum (MOMENI et al., 2019). This shows that the practice of hidden curriculum has a relationship with the formation of children's character. This is because the hidden curriculum is related to the cultural side. Culture has a relationship with the conditions of an environment, where these conditions will influence the development of children's character (Pramono et al., 2023).

The results of other studies show that there is a positive influence between the hidden curriculum on the formation of children's character (Gunawan et al., 2018). So it is very appropriate when the principal at Kindergarten Diponegoro 187 Gerduren village believes that learning Banyumas Javanese with a hidden curriculum approach can be used as a medium for forming *cablaka* characters in early childhood. Based on the results of the study, it can be seen that two *cablaka* characters were raised in Banyumas Javanese language learning, namely, obedient and honest. Honesty is the most dominant character found in the curriculum at all levels of education. This shows that honesty is the most important character value for students in Indonesia (Sitorus et al., 2019).

To support the achievement of character in early childhood after participating in Banyumas Javanese language learning, behavioral measurement activities are carried out. Teachers can measure children's behavior by using indicators of character values resulting from Banyumas Javanese language learning, namely honesty, social concern, mutual respect, sportsmanship, and egalitarianism. These measurement indicators are included in the observation sheet used to measure changes in children's behavior while learning and after learning.

Based on the description above, the hidden curriculum management model in Banyumas Javanese language learning to form *cablaka* characters for early childhood can be described as follows:



**Figure 1.** Hidden Curriculum Management Model in Banyumas Javanese Language Learning to Form *Cablaka* Character for Early Childhood

The hidden curriculum management model in Banyumasan Javanese language learning to form *Cablaka* characters in early childhood can be applied or adopted by kindergarten teachers in other areas with different regional languages. This is because basically, the syntax in the model is general. The difference is only in the regional language used. The application of the hidden curriculum model in regional language learning to shape children's character is expected to be a strategy to face challenges related to the increasingly eroded use of regional languages in various educational institutions in urban areas.

Learning Banyumas Javanese should be considered seriously by the Banyumas Regency government. This is done by formulating a policy on the use of Banyumas Javanese as the language of instruction in learning on certain days and as learning material. When this policy can be formulated, teachers in early childhood education institutions will include this policy in the preparation of the operational curriculum of the education unit. One of the benefits of including the habituation and learning materials of Banyumas Javanese which are implemented in all early childhood education institutions in Banyumas Regency is that Banyumas Javanese will become a local language that is accommodated not only by rural communities but also urban communities. To support its implementation, teachers must be ensured to have pedagogical competence that can be used to organize Banyumas Javanese language learning activities. However, the challenge is that not all teachers in Banyumas Regency have mastery in the use of Banyumas Javanese due to limited Banyumasan cultural literacy or because they are not from Banyumas Regency. The support of the institution's leadership will be very much needed to upgrade the ability of teachers in using Banyumas Javanese and to transform the values of local wisdom contained in the use of Banyumas Javanese in everyday life. On the other hand, the results of this study are also worthy of being used as a consideration for other educational institutions outside Banyumas Regency to be able to organize local language learning activities for early childhood.

#### 4. CONCLUSION

This study developed a hidden curriculum management model for Banyumas Javanese language learning, designed to instill the *cablaka* character in early childhood. The model includes three key stages: agreeing on learning goals to cultivate *cablaka* traits, such as honesty, openness, and egalitarianism, as epitomized by the character Bawor in Javanese folklore; using resources like folklore

and the *Ancas* tabloid as learning materials; and integrating Banyumas Javanese into learning themes, play, storytelling, and incidental activities. While effective in forming *cablaka* characters, the study highlights the need for comprehensive implementation, including evaluation processes currently missing in the pilot application at Kindergarten Diponegoro 187 in Gerduren Village. Future research should expand this model to other early childhood education institutions and consider its development at the elementary school level. Additionally, teachers in other regions can adapt the model to integrate regional language learning into character-building activities tailored to their linguistic and cultural contexts.

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