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The implementation of integrated local wisdom based curriculum in enhancing environmental education

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Abstract. The aim of this study is to analyze the implementation of the Aisyiyah Kindergarten's curriculum which is the main guideline and reference for the learning process in all Aisyiyah Bustanul Athfal Kindergartens in Palopo City. This research is a qualitative study which focuses on Aisyiyah Bustanul Athfal Kindergarten in Palopo City using a pedagogical and psychological approach. The primary data were gained from the interviews with the principals, teachers, staffs, trustees of the foundation, students' parents, and community leaders. While the secondary data were obtained from the document of Kindergarten Aisyiyah Bustanul Athfal in the form of semester activity plans, weekly activity plans, daily activity plans and standards for the achievement of children's development. The method of data collection is done through observation, interviews and documentation. The data were analyzed through data reduction, data display, conclusion, and verification. The validity of the data was tested by triangulation technique. The results of the research containing the values of *Dewata SeuwaE* (true faith), *Agettengeng* (firmness), *Alempureng* (honesty), *Amaccangeng* (smartness), and *Aperrukeng* (affection) in teaching the faith, worship, morality and behavior of the students to achieve spiritual attitude, social attitudes, knowledge and skills.

1. Introduction

Aisyiyah as a Muhammadiyah women's movement has organized early childhood education named Aisyiyah Bustanul Athfal Kindergarten (TK. ABA) and compiled a learning plan in the form of a curriculum as a learning guide for all Aisyiyah Bustanul Athfal Kindergarten throughout Indonesia integrated with *Al-Islam Kemuhmadiyah* as a special feature of the organization of Muhammadiyah. The implementation of the is inseparable from the teacher's maximum preparation to know, understand



and to implement the curriculum optimally. One of the efforts of the Aisyiyah institution is by holding workshops on the implementation of the curriculum in various aspects of children's development in achieving Aisyiyah's educational goals.

The programs that are implemented in Aisyiyah Bustanul Athfal Kindergartens refer to Government's Regulation Number 17 of 2010 concerning the management and implementation of education along with the Minister of Education and Culture's Regulation Number 137 of 2014 concerning the standards of early childhood education. The curriculum of Aisyiyah Bustanul Athfal Kindergartens integrates *Al-Islam Kemuhammadiyah* and the national cultural and character education in accordance with the children's development. The learning carried out by the kindergarten teachers is a form of the implementation of the curriculum in teaching the values of faith, worship, morality and behavior on various aspects of the children's development in attaining attitudinal abilities spiritual, social attitudes, knowledge and skills. The noble values related to local wisdom have been internalized, although still limited, through *Al-Islam Kemuhammadiyah* education in the kindergarten's learning process. Thus, the main problems that were discussed in this research were the implementation of the teaching and learning in accordance with the curriculum of Aisyiyah Bustanul Athfal Kindergarten in Palopo City which aimed to investigate the implementation of the Early Childhood Education curriculum in Aisyiyah Bustanul Athfal Kindergartens in Palopo City.

2. Methodology

This research is a case study in Aisyiyah Bustanul Athfal Kindergarten in Palopo City in implementing the Aisyiyah Bustanul Athfal Kindergarten's Curriculum Integrated with *Al-Islam Kemuhammadiyah* Using Local Wisdom Approach. The type of research is qualitative research carried out on ongoing events located in TK. ABA I, II, III and IV in Palopo City. The research instrument was carried out by the researchers themselves as planners, data collectors, data analyzers, data interpreters in the end the researchers became the reporters of the research results. After the focus became clear, the instrument was developed in a simple manner and was expected to complete the data and to compare with the data obtained through observation, and interviews. To analyze various existing data, descriptive analytical methods was used. The three components were described as follows: data reduction, data display (data presentation), conclusions drawing and verification. The data validity checking techniques in this study is based on certain criteria. In testing the validity of data, qualitative research methods include testing, credibility (internal validity), transferability (external validity), dependability (reliability), and confirmability (objectivity).

3. Results and discussion

The implementation of the curriculum is prepared through an annual program made for the first and second semesters which contains the theme and time allocation for the implementation of a full one-year learning program in accordance with the objectives of Aisyiyah's Kindergarten. Learning activity which includes the integrated theme of *Al-Islam Kemuhammadiyah* with a local wisdom approach is a special feature in achieving the goals of Aisyiyah's Kindergarten i.e. to plant the seeds of faith and devotion to Allah SWT. as early as possible in the personality of the children, educating children with moral character

and helping to develop all the potential of children optimally in a conducive, democratic and competitive environment.

The implementation of learning activity is the realization of the learning implementation plan including preliminary activities, core activities and concluding activities. The curriculum contains the structure of the learning program starting with the preparation of a Daily Learning Implementation plan by kindergarten teachers. The structured application of the curriculum is contained in the local content of the kindergarten learning as mentioned by Dinarti, the teacher of TKABA I Palopo City, “the structure of learning programs in TK. ABA covers the fields of developing behavioral, faith, morality, worship, behavior, *Kemuhammadiyah* and developing basic abilities through playing in gradual, continuous and habitual, referring to Early Childhood Education Standards as students' moral formation. The learning process in the local content of the curriculum. contains a development program covering the values of *Al-Islam*, *Ke-Aisyiyah-an* (the value of Aisyiyah), moral, language, cognitive, physical motoric, social emotional and artistic values. Furthermore, the description of the implementation of learning in TK ABA I Palopo City, according to Mrs. Hadijah, the development program of religious and moral values includes the realization of a learning atmosphere for the development of good behavior that comes from religious and moral values and comes from community life in the context of playing, physical-motoric program includes the embodiment of the atmosphere for the development of thought processes in the context of play, cognitive development programs include the realization of the atmosphere to develop the maturity of the thinking process in the context of play. Language development programs include the realization of an atmosphere for the development of language maturity in the context of play, an emotional social development program that includes the realization of an atmosphere for developing sensitivity, attitudes and social skills as well as emotional maturity in the context of play, an art development program that embodies the development of exploration, expression, and appreciation art in the context of play. Thematic learning design that integrates *Al-Islam Kemuhammadiyah* uses the local wisdom approach in achieving the goals of early childhood education of Aisyiyah Bustanul Athfal, with the presentation of data in the figure below.

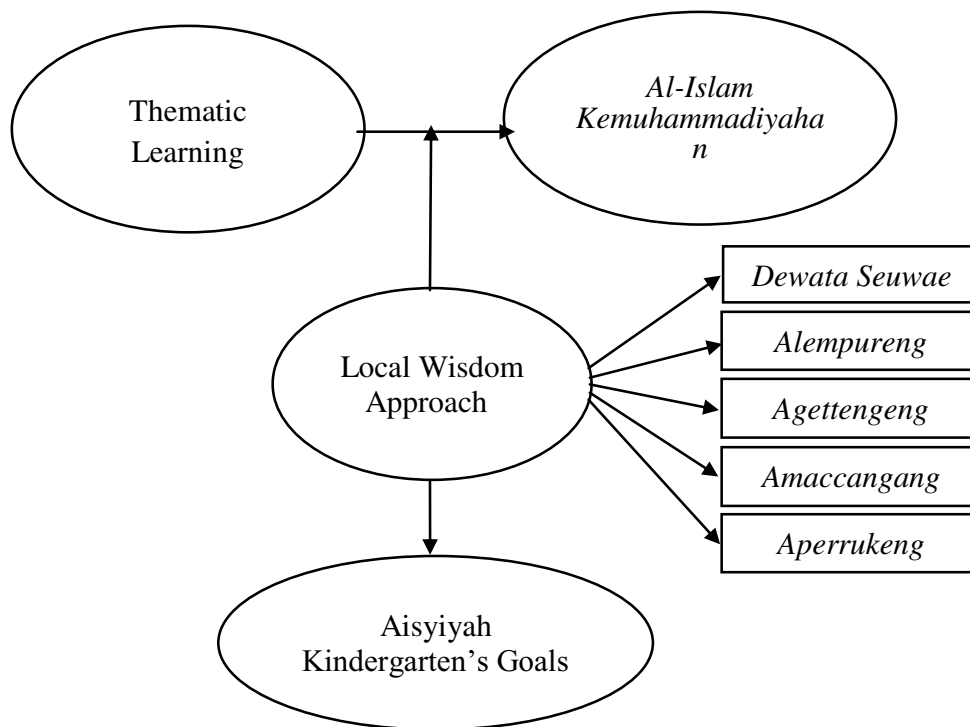


Figure 1: Thematic learning integrating *Al-Islam Kemuhammadiyah* with local wisdom.

The results of the study with an important expression from *Pappaseng to riolota* (the teachings of the achestors) about the value of *Dewata Seuwae* (true faith), as a form of cultivation of aqidah apart from shirk, bid'ah and khurafat i.e. “*Tellu Riala Sappo: Tau’e Ri Dewata, Siri Ri watakkale, Nenniya Siri Ripadatta Rupa Tau*”, which means, three things to be our principles: Respect to Allah, self-esteem and respect to human beings. Respect to Allah swt. leads to devotion and faith, self-esteem can avoid a child from having bad intentions and the respect to fellow human beings can control the behavior of others.

Furthermore, in the form of worship reflected in the value of *Agettengeng* as a form of children’s firmness in carrying out religious rules “*Eppa’ Gau’na Gettengnge, Iyanaritu Tessalai Janci, Tessorosi ulu, Telluka Anupura, Teppinra Assituruseng, Mabbicarai Naparapi, Mabbiru’i Teppupi Napaja*”. This means that there are four forms of firmness i.e. not renegeing on promises, not betraying agreements, not canceling decisions, if speaking and acting do not stop before completed. While the forms of moral cultivation are reflected in the values of *Alempureng* and *Amaccangeng* expressed by “*pappaseng Aja Nasalaiko Lempu sibawa Acca, Naiya Riaseng Lempu, makessing gau’na, patujui nawanawanna, madereng ampena, namatau ri dewata*” (Humans must always maintain honesty and have intelligence. What is meant by honesty is good behavior, straight intention, noble character, and fear of Allah SWT). “*Naiya riaseng Acca, de’gaga masussa napegau, de’to ada masussa nabali ada madereng, mallemai, mateppeu ripadanna tau*”. (Intelligence is there is nothing that is difficult for him, there are no questions that are difficult to answer correctly, he is gentle, and believes in fellow humans).

Teaching ² *Muamalah* is reflected in the value of *Aperrukeng* as caring for children to respect, respect and remind each other. “*Rebba Sipatokkong, Mali Siparape, Siru "i menre tessurui son, malilu sipakainge, maingepi mupaja*” (supporting each other when falling, helping each other when drifting, pulling each other upward, and not pressing each other down, reminding each other when forgotten, just stopped after others being conscious or safe).

4. Conclusion

Based on the discussion above, the researchers put forward conclusions as follows: The implementation of the curriculum in learning activities in the Kindergartens of Aisyiyah Bustanul Athfal Palopo, is carried out through the preparation of daily learning implementation plans by starting opening activities, core activities and closing activities. In this activity, the teacher uses several learning methods including the method of giving examples, methods of narration, methods of advice, prohibitions and orders as well as the physical and mental experience methods applied by the teacher. Next, the teacher then conducts a daily assessment of the students according to the development and growth of the child from the aspects of religious and moral values, cognitive, language, motoric physics, integrated art with *Al-Islam Kemuhmadiyah*. The implementation process using the local wisdom approach contains the value of *Dewata SeuwaE* as a form of practice of faith, the value of *Agettengeng* as a form of worship, the value of *Allempureng* and *Amaccangeng* as a form of moral practice, the *Aperukkeng* value as a form of practice for students since early childhood.

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