

Development of Early Childhood Character Learning Model Based on Local Wisdom of Kalimantan Folklore (BEKANTAN)

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Abstract - This study aims to explore the values of character education in Kalimantan folklore and their role in shaping the character of early childhood. The approach used is the concept of children's literature and character education. Kalimantan folklore is still rarely heard, especially in kindergarten, even though it has been a bedtime story for children since ancient times. Through this research, a character learning model develops using Kalimantan folklore as a material to transfer values, norms, and culture in the development of AUD character. This study uses a Research and Development (R & D) approach. The setting of this development research was carried out at PAUD Lab school ULM; considering the conditions of the covid-19 pandemic, the implementation of this research trial used a teacher visit and home visit strategy. The steps of this research are: 1) data collection, 2) planning, 3) model preparation, 4) expert validity test, 5) product revision, 6) field trial, 7) product revision, and 8) dissemination and implementation. The resulting model is a conceptual model of character learning based on local wisdom of Kalimantan folklore which shorts to BEKANTAN. The BEKANTAN model is an acronym for Early Childhood Character Learning Based on Local Wisdom in Kalimantan Folklore. Researchers chose the philosophy of the acronym BEKANTAN because this animal is a characteristic of South Kalimantan, which only exists in Kalimantan and is part of Kalimantan's local wisdom. The study results explain that the value of local knowledge that package through the story of Semangka Emas and Putri Junjung Buih can apply several character values for children. Character values include helping each other, not being stingy, helping sincerely, not being greedy, independent in conveying ideas, working together in groups, discipline, honesty, democracy, and responsibility in carrying out tasks.

Keywords: character education, local wisdom, Kalimantan folklore, BEKANTAN

I. INTRODUCTION

Electronic and print media often reveal news about deviant behavior carried out by teenagers to adults. Cases of irregularities often occur, such as juvenile delinquency, speeding, drugs, sexual deviations, etc. There are even deviations from the persecution of students against teachers and vice versa and the entry of foreign culture quickly and not following local norms and values (Davidson, 2014). The character or morality that is shrinking between teenagers and adults. Various factors are the cause, such as the influence of media, films, the environment, and the education process, which has not touched the conscience of students in character learning (Suriansyah, 2011). The dream of becoming a person of character and

noble character is still far from our expectations (Arein, 2014). At the same time, the ideal identity is forming people who are faithful, intelligent, creative, innovative, and of course, able to produce valuable work (Kamaruddin, 2012).

The influence of a global culture that is so heavy has shifted our local wisdom values (Seider, 2012). The deal is like a symbol or a toy that every human being absorbs, both teenagers and adults. In another form, nowadays and cultural stories originating from outside states use modern tools such as games in gadgets and cellphones via the internet, which are 'modern.' Furthermore, without realizing this culture can reduce students' character (Saptatiningsih & Permana, 2019).

Forming a personal character is a noble dream of the nation, which at present, there are still many obstacles (Nurgiyantoro, 2010). The influence of global culture is one of the causes of the moral degradation of the next generation of our nation's children. Literature has the foremost opportunity to form and change character (Suryaman, 2010) (Nugrahani, 2017). Through literary works, we will learn various human values regarding the relationship between humans horizontally and spiritually as humans who believe in Allah SWT and appreciate everything in life around us.

Literature is an aesthetic work produced through a creative process (Yasid, 2012). In addition, literary works as an imaginative result have a broader meaning than non-fiction works. According to Suparno (2002); (Untari et al., 2012) that through Education in Indonesian language and literature, the foremost opportunity is to provide character understanding for early childhood through children's stories. Because children's character should form from an early age, however, the children's stories presented must be following the growth and development of children, and children's literature must contain character values (Suparno, 2002). Research on the study of the importance of character education carries out by many experts including, (Nurgiyantoro, 2010); (Yasid, 2012); (Untari, et al., 2012); (Adhi, 2014); (Juanda, 2018). However, this research has not focused its study on fairy tales originating from NTT, especially Suri Ikun and Two Birds. Other research conducted by Suriansyah and Aslamiah found that character building in schools requires a touch of the heart through wise words, stories of successful figures, and role models. This touch of nature and terms of wisdom find in folk stories (Suriansyah & Aslamiah, 2014).

Various efforts take to improve the character of our nation's children, including through the assessment of character values using multiple disciplinary approaches. However, in reality, the decline in morals continues to occur even to the most critical point, namely, moral degradation. Meanwhile (Afandi, 2011) suggests that several other countries have implemented character education from an early age. These countries include China, America, Japan, and Korea (Lee, 2013). The results of their research showed that the character education they applied got positive results (Ohler, 2011). Character planting is carried out systematically from an early age, and the results have a positive impact, including academic achievement. Teachers must introduce literary works to children from an early age (Pala,

2011). It aims to develop literacy skills to create the habit of imagination and creativity (Agboola & Tsai, 2012). These abilities are not possible without conscious and structured effort. Teachers can make a deliberate and carefully planned effort through Education that focuses more on the natural potential that exists in students, especially interests and talents in the field of literature (Yasid, 2012: 47). Next, Oktavianus, Ike Revita, and Dian Astri (2014) explore the character values of Minangkabau sayings, including the importance of character education related to anti-corruption.

Children's literature is a work devoted to children. The contents of the books are, according to the world, interests without compromising the emotional and intellectual aspects of children (Nurgiantoro, 2018). Children differ from adults in their level of experience and maturity. Children are also limited in the use of language and complex sentences. Therefore, the language used for early childhood literature must use simple vocabulary, structures, and expressions (Endraswara, 2003). The storytelling culture is a good thing in early childhood (Adhi, 2014). Because, by telling stories to small children, we have indirectly instilled values in him, both personal matters and educational values in the child. Through telling or storytelling, we can increase the power of imagination, emotional, intellectual, social sense, ethical, and religious sense (Katilmis et al., 2011). Therefore, parents need to choose the type of fairy tale that fits the child's development.

The government very much needs character education as the basis of Indonesian Education (Septiana, 2017). Character defines as the character, namely actions, character, behavior, or habits that carry out. Indonesian language learning considers essential to contribute to character building in children through four language skills: listening, speaking, reading, and writing (Wulandari, 2015). Character building can apply in everyday behavior in schools, such as caring for and protecting the environment by planting plants, caring for others, and other noble attitudes. Good or bad characters create through regular practice and habituation (Juanda, 2018).

The Ministry of National Education states that the expected character values of early childhood are: religion; honesty; tolerance; discipline; work hard; creative; independent; democratic; curiosity arises; national spirit; love for the homeland; achievers; friendly, communicative; love peace; like to read; care; environmental care; and responsible (Suprpto et al., 2014).

Specifically, Ikhwan mentions three elements that must be carried out in the character education model, namely: knowing, feeling, and acting in terms of goodness. So, since childhood, children need to instill in themselves the knowledge of goodness; train children to always feel love in doing good; Children train to do good so that it becomes a habit that is patent in themselves and everyday life (Ikhwan, 2013). Over the years, many early childhood education researchers have faced challenges in implementing learning programs that build children's lives (Marni & Eliza, 2020). His research states that children need to develop their view of the reality that exists in their cultural community; they need to develop the ability to

think, imagine, and conceptualize social problems and gain insight into their personal lives and the experiences of others. This insight concept is the basis for metacognition, namely self-knowledge, self-evaluation, and practical knowledge (U. Hasanah & Deiniatur, 2020).

Based on the study's findings, teachers should introduce children to a culture appropriate to the context of the child's developing environment to develop thinking skills and conceptualize social problems following their life background. In addition, it aims for children to gain insight into life that occurs in their culture and the experiences of others (Anggraini & Kusniarti, 2017).

Therefore, through this research, a learning model that integrates researchers developed researchers created Kalimantan folklore to develop children's character. A learning model in which Kalimantan folklore contains the life of the Banjarmasin community with the values of local wisdom as learning material in kindergarten. Integrating these stories into lesson plans is in line with research findings that reports cannot separate thoughts and thoughts from various aspects of the power of society and culture (Fleer & Hedegaard, 2010); (Gyekye, 2004). Learning outcomes using traditional stories can introduce children to culture, namely through reading Kalimantan folk tales. Children directly listen to conventional languages, which children are not used to hearing in activities in kindergarten.

Developing children's character is not easy, but children need to dialogue about the story's morals. Through participating, the child discovers moral values. The potential capacity for moral knowledge does not lie in an agreement about something ideal but in introducing moral power through dialogue and participating in Developing a Character Learning Model for Early Childhood Based on Local Wisdom in Kalimantan Folklore (BEKANTAN).

1.1 Kalimantan folklore and educational values

Children's stories are one of the forms of literary creations widely published as material for children. Kipling stated that fairy tales provide entertainment and are also fun as a medium for conveying educational messages. Therefore, the function of children's stories is used as an alternative as a material to develop an appreciation of values (Kipling, 1998). In the KBBI, a story is an essay that tells about actions, experiences, suffering that occurred, events that actually happened, or only in the form of fiction. Stories are narratives of events, both real and imaginary. Stories also have the purpose of entertaining and providing information to readers (Stein, 1978).

So a story is an essay that tells something that happened or is a fantasy aimed at entertaining and providing information to the audience in the form of prose or poetry. Children's stories are heart-touching children's romances that describe the lives of children (Mason, 2017). Furthermore, Wimanjaya explained that children's stories do not merely tell the lives of children but stories that process in such a way that the stories seem alive and can touch the depths of their souls. Suitable for children aged between six and seven years, it has few

words and a simple story, in the form of a short story or continues in each chapter, is a complete episode. A familiar story to children can guess storylines, brief or simple biographies, and fictional histories that may give an impression of the past—humorous stories, with surprises; stories that help children change their physique and differences from other people. So children's stories are stories whose compositions tell events about the world of children and aim to provide entertainment and at the same time convey an educator's message, and its form can be in the form of prose or poetry (Percy-Smith & Dalrymple, 2018).

Parents in ancient times instilled character in their children by telling fairy tales before going to bed. This oral tradition is a hereditary habit from generation to generation. The moral messages in the story give an impression that touches the child's inner world. This inner touch will have a long-term effect what considers to support the development of the moral potential that exists in children or a spiritual perspective referred to as human nature that loves kindness (Castner, 2021). Stories are instruments in learning that moral educators prefer. Because stories usually provide attraction, stories are more inviting. Oral communication to share experiences: When someone tells a story, someone can share their life experiences through storytelling (Lamonica & Boeri, 2020).

Kalimantan folklore for kindergarten children is a way to introduce children to the culture and values . Reading stories over and over again will affect children consciously or not; children will absorb these values. Storytelling is a tool to teach children social and moral values. Historically, storytelling uses to educate and entertain children. Read stories to children and then do questions and answers about the stories read; this is a way to stimulate children to appreciate stories (Mason, 2017). The existence of dialogue and interaction between teachers and children can develop language functions, cognitive, personality, or social behavior. Meanwhile, other researchers, such as Howard Gardner and Brian Sutton, Smith, explored children's feelings towards stories, fairy tales (sense of stories, fairy, and accounts). Through the story, it can give a deeper meaning to the elements in the story (Barker et al., 2021).

1.2 Development of Children's Character

Teachers can start children's character development by developing children's moral knowledge, developing moral feelings, and taking moral actions. Ryan & Lickona stated that character development for children is the cultivation of values, morals as moral agents, which include three components: (1) moral knowledge (knowing), (2) moral attitudes (affect), (3) moral action (action).) Moral knowledge (knowing morals) by studying the content of moral values , which is a moral heritage that passes down from generation to generation (Lickona, 2004). Moral knowledge also includes moral reasoning (Goulding & Friedman, 2020).

In this case, the child needs to know the meaning of cooperation, courtesy, and others. By knowing these values, children can understand them. The moral effect can be defined broadly as the entire range discussed in moral Education, including attitudes, emotions, and knowledge even beyond that. Such as moral identity, interest in kindness, commitment, empathy, and conscience (Syaparuddin, 2020).

The moral feeling is the affective or emotional side of morality. These factors are related to cognition (Taher, 2014). Based on field observations, it finds that many people being honest, fair, or caring are not part of themselves, but doing these things is not to regulate behavior; in other words, to get attention from others is not a part of themselves. But on the other hand, some people do honesty; being fair is an essential part of their identity. That identity becomes a strong motivation for moral actions consistent with values (Machmud, 2014). Action (action) moral action is a component of moral agency, which brings knowledge and action to fruition. Moral action has three parts; will (will), (habit) (Kevin & Lickona). Will is a moral mobilization that moves moral, good energy to act. The willingness enables one to overcome anxiety, pride, or self-interest, to do what one knows and feels right (Hidayah, 2018).

II. METHODS

2.1 *Type of Research*

The research & Development (R&D) approach is an effective product development method for school needs that focuses more on change for improvement (what works better) rather than why (why). It emphasizes it in the field of Education. Products in books, modules, learning aids in the classroom (Wiggins & Burns, 2009). The Research and Development steps used are research and information collecting, planning, developing the preliminary form of product, main field testing (two groups of 6 children and four people each), operational product revision, and dissemination and implementation. The steps used in the research and development of this module also refer to the Borg & Gall development model but do not go through the -h and -i procedures.

2.2 *Research and Development Procedure*

The procedure of this research carries out through 1) Research and data collection (Choice of materials, Selection of schools (TK Lab School ULM), Needs analysis. 2) Planning. 3) Modeling. The model developed by the researcher is entitled "BEKANTAN (Early Childhood Character Learning Based on Local Wisdom of Kalimantan Folklore)" 4) Expert validity test, 5) Product revision, 6) Field trial, 7) Product revision, and 8) Dissemination and implementation (Naderifar et al., 2017). All these steps explain and described in the research results.

2.3 Data Analysis Techniques

The data information collected is selected and grouped according to the classification of job assessment and answering the questionnaire. Instruments Validation of material experts, media, teachers, and students used an authentic assessment scale from the questionnaire that gives referring to the benchmark values as follows:

Table 4.1 Scale of Research Assessment Instruments

NO	Answer	Score
1.	Very good	4
2.	Good	3
3.	Enough	2
4.	Not good	1

(Source: Sugiyono, 2013)

The score is obtained and measured using the score interpretation for the Likert scale, as follows:

Table 4.2 Interpretation of Likert Scale

Percentage		Interpretation
0% - 25%		Very unlikely
26%	- 50%	Not feasible
51%	- 75%	Eligible
76%	- 100%	Very feasible

III. RESULTS AND DISCUSSION

3.1 Research Result

3.1.1 Research and data collection (research and information collecting)

These activities include needs analysis, literature study, small-scale research, and value judgments. A needs analysis is carried out by conducting interviews with two teachers and the principal; the results of discussions related to learning media carried out and desired by educators showed that teachers often had difficulties conveying material, especially in

sharing and introducing character values to children. The problems experienced are related to less motivated children listening to the material due to the lack of learning media, significantly educational teaching aids. The lack of availability of storybook media for children and inability to develop an effective model in character learning.

After conducting a field analysis at the research location, the researcher can conclude that in the learning process, teachers experience difficulties due to the lack of teaching aids and storybooks, especially stories about good stories and related stories with character values and based on local wisdom.

As a result of the limited learning media used, especially in storybooks, teachers rarely read good stories to children. In addition, in the learning process in explaining a material that fits the theme, the teacher does not use teaching aids that are following the theme, which results in abstract learning even though PAUD children, according to their development, still have to be faced with the concrete. This condition causes children to tend to be bored, sleepy, and busy alone with their friends.

3.1.2 Development of a product draft (develop a preliminary form of product)

After reviewing the results of the analysis of the needs of educators, the next step is to prepare a draft of the product for developing a learning model. The procedure for creating the BEKANTAN model (Development of an Early Childhood Character Learning Model Based on Local Wisdom in Kalimantan Folklore) is as follows: the character values are honesty, helping others, being polite to parents, and caring for others. Environment. Implementation of development, compiling the BEKANTAN model to form children's characters, product reviews and trials consisting of studies of media and material experts, revisions, and small and large scale trials, and the last stage is the final BEKANTAN model for children's character building.

3.1.3 Validate the initial draft product

Invalidating a developed learning product, the material expert used is the Coordinator of the PG-PAUD ULM Masters Study Program, namely Mrs. Dr. Noorhapizah, S.T., M.Pd. Separately, she also provided input and verbal advice, Mrs. Dr. Hj. Asniwati, M.Pd. who is a teaching lecturer at the ULM PG-PAUD Undergraduate Study Program. This expert test carries out through a questionnaire given by the validator. After the analysis carries out, the score obtains as follows:

- 1) The validity of the BEKANTAN module obtained a score of 35 (100%). If it categorizes into the specified standard, it is classified as very feasible to use.
- 2) Validation of the BEKANTAN model obtained a Very Feasible 55, feasible 24, and quite viable 9. Thus the total score for the validation of this model is 88 when converted into the specified percentage standard, and the model validation reaches 88% (very feasible to use).

While the results of interviews with the model to develop obtained validator input are as follows:

- a) From the linguistic aspect that requires revision are items 7, 8, and 9. These three items include short story content, clarity of sentence patterns, and use of language that is still not following the level of early childhood language development.
- b) From the presentation aspect, several items that need to be revised are the illustrations are still less attractive and need to be adapted to the developmental level of early childhood with clear, bright, and full of various colors.
- c) From the visual aspect, several items that need attention to be revised are the big book. Especially the font size is still too small, so it is not legible and clear, the layout is not well organized, and the illustrations not enriches. Researchers must strengthen the images again to give meaning to the message of value to convey. The display design is made more attractive by using image applications or other applications.
- d) The data collected through questionnaires and interviews showed that, from the aspect of the content of the material that the material was following the predetermined indicators of the child's character, while from the language aspect, the language used still needed improvement, which researchers adjusted to the improved spelling of the language (EYD). So it can accept that stories are received by children readily.

3.1.4 Revise the test results (primary product revision)

Expert evaluation of the BEKANTAN model intends to obtain input on the quality of the model's appearance and aspects of learning. The review of the BEKANTAN model expert, namely the validator, provided feedback about the BEKANTAN model product, namely from the element of the color contained in the model, the color combination included in the BEKANTAN model using contrasting and bright colors to attract children's attention.

Then the fonts and writing letters in the script are larger, namely using fonts 16-18 to make it easier for teachers to understand the story script. The writing format is further tidied up and supported by decoration on each page. The plot in the story is made more systematic After providing advice on the product development of the BEKANTAN model, the final stage of the validator concludes that the BEKANTAN model is feasible to test with revisions. Researchers review the results of the review from the validator to produce product revision, especially from appearance.

3.1.5 Field testing (main field testing)

The field trial was limited to using a sample of 6 children in the Lab school Playgroup at Lambung Mangkurat University with an age range of 3-4 years. The use of the BEKANTAN model is used every time in the small class research process. Considering the situation of the COVID-19 pandemic is still high in the test location, the field trial was carried out with a home visit and teacher visit approach, namely collecting six children in a particular place in

the open (first group) 4 children in the second group. After that, researchers made a home visit. In both groups, the teacher conducted a field test on the developed model.

Before the trial carries out, training and simulations carry out for the teacher who will carry out which contains the learning syntax, namely:

- a) The use of the BEKANTAN model must involve children active during the learning process. This involvement can be touching the media used, carrying out movements such as throwing garbage, shaking hands with teachers, and shaking hands with friends.
- b) Train the child's fine motor skills by holding, using, and feeling all the media used by the teacher with the teacher's supervision and explaining the meaning of the objects he has.
- c) When using the media, the teacher introduces and discusses with children to recognize the colors in the press.
- d) The teacher invites children to tell stories with their imaginations about objects and colors that are in the media actively.
- e) Asking children about characters such as being honest, likes to help others such as friends, siblings, parents, and others. At the time of imparting honesty, the teacher gives examples and simulates them. Likewise, when instilling messages like helping friends or other people, illustrations and direct simulations give children an impression because they learn while doing something according to the character's statement. When instilling the nature of caring for the environment, children are directly involved with the existing environment, such as throwing them into class and placing them in the provided place; children ask to do it immediately. Similarly, by planting small trees in flower pots, children are directly involved. By involving children in learning activities, it hopes that what they get can be embedded in children's minds, and children will never forget the stories in the model.
- f) The teacher tells dishonest people, does not like to help each other, and does not care for the environment, complete with examples and media pictures.
- g) Teachers and children have a dialogue (using children's language) in concluding character values that teachers must carry out at school and home according to the story's theme.

3.1.6 Completion of field test products (operational product revision)

Revisions are made based on suggestions and input from the validator. From the learning aspect, it can see in terms of the language used in the story script; researchers made revisions to be more simplified, using standard language according to enhanced spelling (EYD) according to the level of understanding of early childhood language. Children can readily

accept the stories conveyed by the teacher. Similarly, too-long story scripts are simplified so that children are not bored and sleepy.

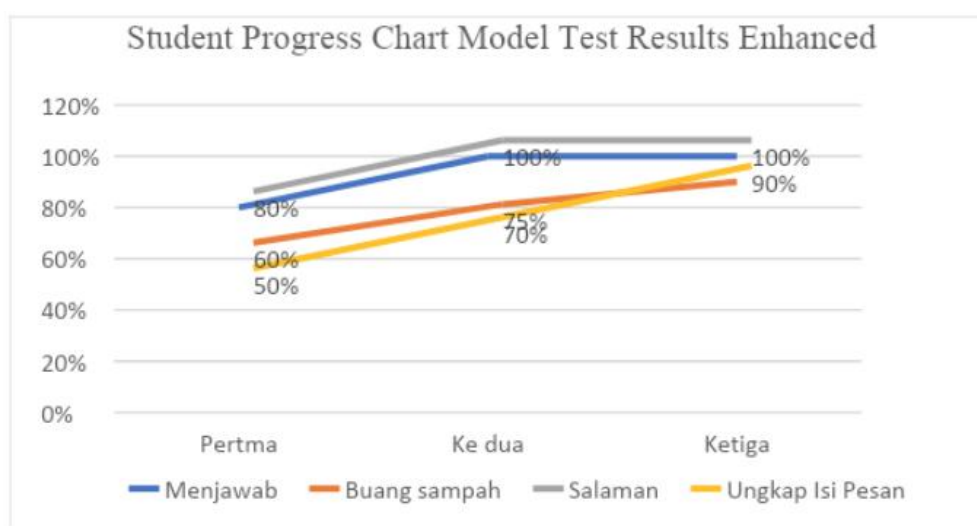
To further increase children's understanding of character values, at first, the BEKANTAN model only produced one book; more were made by researchers, which amounted to 2 books, following the advice of the validator to add to the BEKANTAN model that model had made. With the addition of 2 BEKANTAN models, it hopes that children will like and not get bored. In addition, it integrates the stories that have select with the core story of Batu Crying with the message of the value of being devoted to parents.

3.1.7 Final product revision

The development process takes approximately three months. The result is a product of the BEKANTAN model to form children's characters, totaling two books. The model developed by researchers can help shape children's surface; this can see from the understanding shown by children about good feelings to imitate when listening to folklore Kalimantan that the teacher has told.

Based on these developments, it can state that the BEKANTAN model is effective in forming children's character because the BEKANTAN model consists of various images and colors, which can provide significant benefits for children. After all, by using visual media, children have learned symbolically. It functions to give fun and autotelism and mental images to imitate behavior in the child's environment.

This improved model implement by teachers who train for three meetings. Test the implementation of this enhanced product to reaffirm the impact of the BAKANTAN teaching model on the development of children's character values. The results of the implementation test are as follows:



Based on these results, it turns out that the BAKANTAN model is feasible to use and impacts the character development of PAUD children.

3.2 Discussion

As a country that upholds character, of course, it has the basics in formulating character values. Character cultivation provides an education that forms morals or symbols that distinguish one person from another (A. Hasanah et al., 2016). The research results obtained are that folklore as a medium in character planting is very effective for early childhood and the need for habituation and good examples to grow children's character.

Activities on using the BEKANTAN Model (Development of Early Childhood Character Learning Models Based on Local Wisdom of Kalimantan Folklore) emphasize performance, elicitation, and construction of stories or narratives rather than placing stories objects (Alkaaf, 2017). The BEKANTAN model uses stories as a communication tool in sharing knowledge. Telling stories or conveying narratives serve as a means of entertainment and strengthen the possibility of knowledge.

The process of learning activities in instilling character and moral values by teaching manners to children and through the use and at the same time providing examples of the characters told in the BEKANTAN folklore model. The following are some excellent characters that students can learn from the Kalimantan folk tales entitled "Semangka Emas" and "Putri Junjung Buih" as follows:

3.2.1 *Helpful and have compassion for others*

The charity cares for Parakeets who are sad and take care of the birds. "Father and mother always said that we must help anyone sincerely. These parakeets are hungry, let them come to our fields to look for food," Derma continued to Takir. Teachers must instill Derma's attitude in every early childhood. A caring attitude is shown to humans and all creatures in the environment around us, such as animals and plants if they need help.

On the other hand, every child's compassionate attitude needs to be possessed to have a sense of sensitivity to the surrounding environment. According to Sugar, the philosophy of helping, full of optimism, intense work, always enthusiastic; establish socialization relationships with others; friendly in society, not being dependent on others, and adapt (Sugiarti, 2013). In addition, a brave attitude and positive thinking are the nation's desire to become a person of character.

3.2.2 *Diligent and hard worker*

The main character in this "Golden Watermelon" story named Derma is a diligent child and a hard-working character. Derma planted watermelon seeds given by Parakeets in the fields. Every day he diligently watered and fertilized his plants. It is good behavior, which it must instill in every person. When you want to achieve something, it must accompany by an attitude of hard work and diligence. Literary works are a mirror of life for a pragmatic life (Juanda, 2018). Reading literary works is essential as an experience to have a positive perception and knowledge, and personality—likewise the character of Derma in this story. Indirectly at the time of storytelling, our children have built the child's personality.

3.2.3 Respect others

Appreciating someone's gift is one manifestation of our gratitude to the Creator, just like Derma, who accepts watermelon seeds well given by the Parakeet. These watermelon seeds are a token of appreciation for the Parakeet to Derma because Derma has cared for them well and sincerely. Everyone's life use in goodness will get a good reward as well. As parents, we need to give an excellent understanding to children from an early age. So that they always compete to do good, for example, by praying diligently, studying, or helping each other, so that humans get good deeds and high degrees, both from the human side and in terms of the view of God Almighty (Juanda, 2019).

3.2.4 Positive attitude

Positive feelings and thoughts need to instill in children. Not like the behavior of Takir, who is stingy and has negative thoughts like the sentence Takir said to the Takir bird. "Can't... later our fields will be sold out. So, go you bird!" shouted Takir. The Parakeet flew away in fear and fell. Then DermaDerma helped the bird and took care of it. After recovering, the Parakeet gave DermaDerma a watermelon seed filled with gold and gems. A person who does goodwill always gets good luck in his life. Many others will like it. Replying with kindness to someone is an extraordinary thing if someone else has done something terrible to us (Taher, 2014). This attitude is a commendable attitude that needs to be instilled by humans to live life. People who do evil will not be able to overcome someone's goodness. Likewise, it is necessary to instill a positive attitude in children with children to have a sense of love for others, always have good prejudice, and maintain human relations (Kurniawati & Irsyadillah, 2018).

3.2.5 The Value of Mutual Cooperation and Togetherness

The value of cooperation and togetherness can be seen in the story "Putri Junjung Buih," where the request of Putri Junjung Buih, robust and powerful, can't be fulfilled by Lambung Mangkurat alone. He also mobilized all the retainers of the Kingdom of the State of Dipa to work together to fulfill Princess Junjung Bush's request. It is only through working together, which in our cultural understanding commonly know as gotong royong. Gotong royong has powerful cultural roots in the lives of Indonesian people. Gotong royong, according to an expert in philosophy from the University of Indonesia M. Nasroen, is a native Indonesian term that means working together to achieve a coveted result. Together with deliberation, pantun, Pancasila, customary law, divinity, and kinship, gotong royong is the basis of Indonesian philosophy (Kurniawati & Irsyadillah, 2018). The attitude of gotong royong contains an understanding of working together in completing work and jointly enjoying the work results moderately. Gotong royong also means an effort or work done selflessly and voluntarily by all citizens according to the limits of their respective abilities.

3.2.6 Religious Value

Religious value is one of the essential character values for every individual (Roostin & Swandhina, 2019). It is because the deal is a person's relationship with God. There are several types of character values in religious matters: worship, gratitude, patience, etc. In the excerpt of the text of the story "Putri Junjung Sirih," it appears the patience of Prince Mangkurat's stomach, who is waiting for his baby. Every day he diligently prayed to be given offspring. Likewise, for children at an early age, it can be shown by praying before learning. It aims to ask God to make it easy to learn. This prayer routine includes routines in worship. Thus the value of prayer has been taught in kindergarten learning through story texts and the BEKANTAN model.

3.2.7 Discipline value

The value of the character of discipline affects an individual's orderly and obedient behavior to a provision or regulation. Teachers must teach discipline from a young age (Yuliasri & Ramdhani, 2018). It aims for future success. Domain generally consists of time discipline and discipline in the life of the nation and state. Time discipline relates to a person's occupation towards certain times, which become a rule. It can also be seen in the story "Putri Junjung Buih," where Paduka Patmaraga immediately ordered Datuk Pujung to announce a contest to make cloth in one hour. Otherwise, Junjung Bush's daughter will be cold. If Datuk Pujung does not apply the character of discipline, it will impact the daughter of the foam, who will be hard.

When stories explain good deeds such as helping others, teachers should provide narratives to children and real examples. Habit has an essential role in human life because it saves a lot of strength and is spontaneous so that students can use that power for activities in other fields (Wardani & Widiyastuti, 2015). Instilling character and moral values in children introduce through real examples, and some imitate. Explains the cultivation of character and moral values in early childhood raised through habituation to the order of life. Since childhood, the statement is quite clear that children must accustom to good behavior, please help, and be introduced to good values (Roostin & Swandhina, 2019).

Among the characters described from the research results, many other characters need to develop in early childhood, such as honest, responsible, creativity, independence, and other surfaces. Teachers only need to find Kalimantan folk tales that match these characters to use as media in developing children's character. In addition, creativity and innovation from teachers also need when reading stories so that children can take the positive side and good characters from accounts to implement in everyday life (Mentari et al., 2020).

Reading folklore as part of the BEKANTAN model provides experience for children in the learning process. This activity supports children's understanding and is very important in

children's language development. Folklore is a story in the past that is inherent in the community (Kristanto, 2014). Fitroh explained that folklore is an excellent cultural learning tool for children because it contains characteristics, diverse cultures and includes the rich culture and history of each region in Indonesia (Fitroh & Sari, 2015). Folklore can develop the cognitive, affective, and psychomotor potential of children. In folklore, the moral message to be conveyed contain in the characters and the plot with specific ideas related to human life. Four aspects underlie the importance of providing story-based knowledge to children, including (1) remembering more and more critical information when the teacher talks about stories that read; (2) take on the roles they know when telling the story; (3) place the storytelling activities in the correct order; and (4) the cultivation of character and moral values can be done by teaching good and bad things to children (Indiarti, 2017) (Setyawan et al., 2017).

Implementing learning using the BEKANTAN model can improve children's learning abilities and positively affect changing character values and motivating children to behave and carry out learning activities (Liu & Wang, 2010). Childhood is a time to explore, develop and play. Using the introduction of local wisdom and the potential of regional culture through folklore can provide an outcome for changing children's behavior and introducing excellence and the region itself (Ramdhani, 2019).

The formation of children's character from an early age is the essential thing in learning activities. Planting character values by prioritizing the importance of local wisdom can shape children's character values. (Ernawati et al., 2018) The results of research on local understanding explain that the discount of local knowledge packaged through the story of Timun Emas and Putri Junjung Buih can apply several character values to children. Character values include helping each other, not being stingy, helping sincerely, not being greedy, independence in conveying ideas, the ability to work together in groups, discipline (in time), honesty (doing one's duty), democratic (the ability to accept ideas). Other people or other groups), responsibility in performing tasks and completing tasks or not facing obstacles. Learning in PAUD using the BEKANTAN model is used to accommodate character education in the learning process. The development needed to apply in learning and improvising children's character education influence by the commitment and support of the school, the suitability of the facilities, and the atmosphere in the school must be conducive (Lisenbee & Ford, 2018).

Local wisdom is an aspect that supports the implementation of learning in kindergarten because it uses measurements such as choosing the theme used according to the region and connected to other articles (Drupadi et al., 2020). The selection of themes and sub-themes to identify and introduce children to learning and the most important structures are indicators, learning activities, resources, knowledge to stimulate children's development (Priyatna, 2017) (Asriati, 2012).

In learning in schools, learning activities not only transfer knowledge but, through local wisdom, can provide good learning and produce character values obtained by using local wisdom (Rukiyati & Purwastuti, 2016). The cultivation of character values using local wisdom values reflected in a regional culture must be preserved (Jaedun, 2020). Ramdhani explained that local wisdom demonstrates the superiority of an area that is not read even though it is influenced by technological developments and western culture that enters the life of a society that can effect changes in behavior that exist in the community. That also includes the learning process, especially in early childhood (Ramdhani, 2019). Applying the learning process by prioritizing regional advantages from an early age makes success in implementing the learning process (Wahyuni & Hasanah, 2016).

IV. CONCLUSION AND RECOMMENDATION

4.1 Conclusion

This study discusses developing a character learning model based on the values of local wisdom of Kalimantan culture. Based on the data collect, it reveals that many stories, legends, and folk tales of Kalimantan contain the importance of local wisdom of South Kalimantan that can shape the character of early childhood. The formation of children's character from an early age is the essential thing in learning activities. Cultivating character values by prioritizing the importance of local wisdom can shape children's character values. The research results on local wisdom explain that the discount of local wisdom packaged through the story of Semangka Emas and Putri Junjung Buih can apply several character values for children. Character values include helping each other, not being stingy, helping sincerely, not being greedy, independence in conveying ideas, the ability to work together in groups, discipline (in time), honesty (doing one's duty), democratic (the ability to accept ideas). Other people or other groups, responsibility in performing tasks and completing tasks or not facing obstacles. Learning in PAUD using the BEKANTAN model is used to accommodate character education in the learning process. The development needed to apply in learning and improvising children's character education also influence by the commitment and support of the school, the suitability of the facilities, and the atmosphere in the school must be conducive.

4.2 Recommendation

For educators, the results of this development can be used as an alternative learning media in the introduction of character values and recognizing colors, shapes and numbers. This product, can stimulate children's enthusiasm to be involved in learning, especially when the teacher tells a story. For Future Researchers, it is hoped that future researchers will be able to conduct research on training with PAUD educators in the development of instructional media using media made from used goods.

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