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**INTEGRATION OF ISLAM AND LOCAL CULTURE TO BUILD
 CHARACTER EDUCATION IN EARLY CHILDHOOD**

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Abstract. Local knowledge can be defined as a policy or noble values contained in the richness of the local culture in the form of traditions, manners and life motto. Speaking of local wisdom means talking about culture and culture as a result of human creativity. Academic studies in exploring the benefits of local integrating throughout early childhood education into the educational model of character with the expectation that students do not lose our identity and value cultural and insight knowledge of social reality and environment culturally amid onslaught of globalization and modernization that is sweeping cultural in Indonesia.

Keywords: Islam; Local Culture; Character

A. INTRODUCTION

Attention to character education is basically also a concern of government, planned some regulation in the form of regulations, among them the Presidential Decree of the Republic of Indonesia Number 1 Year 2010 on the Acceleration of the Implementation of National Development Priorities which mandates strengthening program methodologies and curricula based on cultural values and national character. The issuance of this policy is essentially a continuation of the duties and responsibilities of government as mandated 1945 Article 31, paragraph 3 and national education objectives listed in Article 3 of Law No. 20 of 2003 on National Education System. Cultural education and character development of the nation then clarified with the publication of several policies, including through the formulation of a national policy on "Culture and National Character Development (School Code) of 2010 and for the school pilot in 2011.

As the character of moral excellence or morals are built on a variety of virtues (*virtues*) who in turn only has meaning if it is based on the values prevailing in the nation's culture. Indonesian national character is a character owned by citizens for actions which are rated as a virtue (*virtue*) based on the values prevailing in the society and the nation of Indonesia (The Authors, 2010). On the other hand, the social phenomenon of concern lately as stated Thomas Lickona, has led to the development of various social ills in the community, such as broken and the decline of morals, morals, and ethics (Thomas Lickona, 2013). If this parameter is used as a reference in judging the character of the nation today, obviously the Indonesian nation was hit by a *crisis of nation* character.

Various characters crisis that is being experienced today is among the indicators of educational success that has not yet carried. Such assessments are very much pronounced by observers and experts of education in Indonesia, because education has been carried out so far is not yet able to shape the character of a better nation. (Thomas Lickona, 2013). One of the contributing factors according to Ketut Sumarta, because national education still tends to emphasize the intelligence establishment thinking (*cognitive*) of the sense of intelligence, with favor even innate intelligence (Ketut Sumarta, 2000). As a result, humans born with a brain

smart, but do not have the intelligence of the mind, is still very dependent, not independent and cannot be independent. Moreover, if the curriculum that always puts the cognitive aspects will certainly give birth behaviors are easy brawl teens, involved in criminal acts, dropout, corruption, manipulation, and lack of shame. In fact, the act which is considered shaming has become a habit in their daily lives (Ratna Megawangi, 2004).

This study considers that local knowledge is substantially contain the value of life manifested in social rules or customs rules such as being obedient and respect for older people, and so forth. This helped confirmed Soetomo (2012), through the process of learning and adaptation of indigenous knowledge also serves to adjust and maintain harmony with the physical environment and the natural environment. For Tilaar (2015) local wisdom has pedagogical value because it aims to organize useful behavior for the common good of society.

Evidence ignored local knowledge is seen as local values are not absorbed and embodied in the behavior of everyday life. And if local wisdom manifested in behavior or attitude to life, the identity of the owner helped formed. Moreover, Indonesia multicultural characteristics of local wisdom is quite diverse and each has its peculiarities. The fact that looks, localities often it is eroded by the order of the lifestyle that contain pragmatic capitalistic values. This indicates the lack of success of transmission of local cultural values in the younger generation. The younger generation is early childhood, which grew to maturity and in turn will determine the future character of the present era culture. Early childhood is the very sensitive period in which his mind optimally absorbs all that is detected by the five senses. Personal closest to children in the education space is the teacher/educator. As an intense personal interaction with young children, the educators have an important role in this absorption process. Within these frameworks, ideally educators have an awareness that through him that children absorb life values that will shape the future character of his personality. Including cultural values of local wisdom that consciously or not reflected in the behavior of educators and with the ability to absorb the very high early childhood memory store immediately in the *long-term* memory. When educators who have brought the role of cultural values of local wisdom in his interactions with the children were not aware of his role, or realized but the implementation is blurred, or the local culture itself is not internalized in self-educator.

The urgency of this problem is the cultural values of local wisdom in particular is the cultural values of politeness (etiquette) is supposed to arrest children in the *hidden curriculum* be reflected in the pattern of behavior of educators. Given the early childhood, according to the theory of Montessori is an excellent absorber. Then he said, "Childhood is a time of the most affluent, this period should be empowered by education, because otherwise wasted this time, it is not will never be sought instead "(Maria Montessori, 2008: XIII). Based on this it will be important periods of his early childhood in order to have good character in the future.

Character education, which is one of the Indonesian government program should be explored and built of the local culture itself so that the characters become the desired destination totally characterless Indonesian. Whereby it requires in-depth study to support and strengthen government programs through integration religious and cultural values in the area of education. In the perspective of social anthropology, considers that it is impossible when there are people who can impose ancestral culture for applied total current that has undergone many changes. Social change refers to the modifications that occur in the pattern of human life. (Samuel Koenig, 1975). Although these changes are a necessity in society, but society still has room to implement it through ideas, ideas or values superior to adapt to the changes and progress.

B. MATERIAL & METHODS

Local knowledge is more often defined as local policies (*local wisdom*) that is owned, respected and practiced in daily life of local people. Local knowledge is a cornerstone of moral behavior of society in responding to social problems. According to Agus Maladi Irianto, local wisdom is the attitude, outlook, and the ability of a community in managing the spiritual and physical environment that provides durability and ability to grow to these communities

(Source: *web* accessed on 17 February 2017). Local wisdom in the western world is known by various terms such as *local knowledge/knowledge local* or *local indigenous people* (local communities/traditional) or *intellectual property and traditional knowledge* (intellectual property and local knowledge) (Geertz, 1983). Another term is *local wisdom* (local policy) (Ridwan, 2007).

Since the beginning, the process of Islamization is already displaying a high appreciation of the wisdom traditions culture. Related to this, M. Quraish Shihab Islamic states came justifies the good and the bad cancel while explaining the benefits of the good and the bad evil. It should be noted that, in most religions and beliefs in the Arabian Peninsula do also various activities that they consider to be the name of religious practice and activities are also known and practiced by Nabi Muhammad Saw. and his companions after the advent of Islam (M. Quraish Shihab, 2012). Similarly, the initial process of Islamization in Indonesia, the appreciation of the wisdom traditions of local culture seems so obvious. This is confirmed by Azyumardi Azra stating that, the process of Islamization in Indonesia should be viewed from the perspective of global and local at the same time (Azyumardi Azra, 2002). From a global perspective, Islamization in Indonesia needs to be understood as an integral part of the dynamics and the changes that took place in the Islamic world globally, such as *Sufism internationalism* and the Sultanate of Aceh relations with the Ottoman dynasty.

Based on these explanations indicate that, the experience of history, an appreciation of the local cultural tradition or may contain two possibilities, namely the preservation of the positive elements of local culture and leave negative elements. In this regard, wise attitude that must be put forward is a dynamic diversity and friendly to the environment and culture, subculture, and pluralistic society while not dissolve and drift in local elements were negative and backward (A. Sya'fi'i Ma'arif, 2009). This is exactly the demands of a dynamic and inclusive Islam, a form of Islamic teachings sense contextually, tolerant, and solution in the face of various problems of nationality, peoplehood, and humanity. Therefore, both in the life of the nation in general and education in particular, the position of religion and culture are very important.

Transformation insightful character education through local wisdom as a correction of criticism on education tend to be pragmatic. Such assessments are very much pronounced by observers and experts of education in Indonesia, because education has been carried out so far is not yet able to shape the character of a better nation. (Doni Koesoema, 2007). Moreover, if the curriculum that always puts the cognitive aspects will certainly give birth behaviors are easy brawl teens, involved in criminal acts, dropout, corruption, manipulation, and lack of shame. In fact, the act which is considered shaming has become a habit in their daily lives (Ratna Megawangi, 2004).

Based on the above reasons, it was clear early childhood education is essential for shaping the morals of children. The results of the study conducted Benjamin S. Bloom, Keith Osborn, and Burton L. White of the University of Chicago United States in 1965 had concluded that the child's development occurs very rapidly in the early years of life. Empirical data show that as many as 50% of *the variability* of the intelligence of adults have occurred during the 4-year-old child, and a subsequent increase of about 30% occurred during the 8-year-old boy, and then the remaining approximately 20% were over the age of 20 years. Bloom's research results indicate that stimulation of learning in childhood have contributed and experience very *significant* for the growth and development of children in the later period. (Faisal Jalal, *ECE Bulletin Scientific Journal of Early Childhood* (Jakarta: Directorate of ECE, 2003), Vol. 2, 14).

C. RESULT & DISCUSSION

1. Meaning the Integration of Islam and Local Wisdom

Religion, via text as well teachings adherents have a relationship with the role of national life. Religion when fused with the lives of its adherents give a sign or hints at internalization, the appreciation and the embodiment of the teachings wholeness in the life of

its adherents. However, integration religion and its followers through the internalization of values always have the dynamics between the things that are immanent and transcendent, thus giving birth to a complex pattern of diversity, including integration between Islam and the diverse culture in Indonesia. (Haedar Naser, 2013). In other words, local knowledge is the foundation of a community foothold on various problems of life locally. Values and policies were born and developed in the process of social life of the community based on mutual agreement. Not infrequently the local people more compliant and obedient to the rules and norms of customary law rather than formal.

Historically, the importance of the habit as a fundamental proposition of law-making can be analyzed from the sunnah vital role in the early emergence means "tradition" (customs) within the scope of the place and the nearest future. According Dhuwayb Hammadi, when he called the Sunnah as the basis for determination of the law, then that meant Imam Malik not only Sunnah, but also a custom (*'urf*) that have run or a tradition in the Medina. (Hammadi Dhuwayb, 2005).

Thus, as has been seen in the case of Imam Malik, the development of Islamic law is inseparable from knowledge base or local cultural traditions. That led to a very reasoned that, it has been suggested in addition to al-Qur'an and Sunnah, forming the Islamic law (fqi) are the views/thoughts jurists were strongly influenced by environmental factors and determinants of future life (with various habits and actual conditions) and their personal preferences (Wahbah al-Zuhayli, 1989). Disclosure of Islamic law against the wisdom traditions of the local culture or locally (*'urf*) is a concrete example of the flexibility of law aimed at preserving the benefit, distanced harm, and relieve taklif so that when examined, base wisdom traditions/local culture is actually not a single base as close to the base Basics other supporters. For example, in the local context, especially in Sambas Malay cultural assumptions and teachings of Islam have taken place so alive, between tradition and religion to grow and develop side by side.

It will be proof, any event, their own ancestral lands, from the farm, build houses, weddings, births, adversity, and death. Even the performing arts such as dance *jepin* and *raddat* possessed by almost all the Malay coast is seen as a media propaganda of Islam. Besides that, the dance typical dances are Sambas much is affected cultural values of Islam and the values of education (Muhaini Abdur, 1990). Besides that, the process of early childhood education in the context of Malay Sambas always were based on cultural and religious customs, because the basic philosophy that became grip Malay Sambas: *Adat bersendikan hukum, hukum bersendikan syara', syara' bersendikan Kitabullah*. The purpose of this philosophy that every custom that serve as the basis of law in society is always anchored in the Koran and hadiths. If there is, contrary to customary, *Kitabullah* then the customary be modified or even abandoned.

Implementation of the philosophical basis can be found in the system of values and manners Sambas Malay life, including in the context of religious education for children. In Sambas Malay tradition, the newborn child should in *azan* and in *iqamat* aright, so that children hear the word of Allah before hearing the other sentences. When the seven day old child, held events *fresh flour* and *tepung tawar* implementation *aqiqah*. (Umberan, Musni et al, 1995). When a child is in upbringing, women are more dominant in educating children, while the father works to meet the needs of families. Mother began to introduce the basics of religion through singing songs Islamic when to euthanize her. The songs are usually taken from sentences, *tayyibah* such as: *Lailahaillallah, Allahu Allah, dzikir nazam dzikir maulid birthday* contained in the book of al-Barzanji, and prayers, *Qasida* or other Islamic songs. After a two-year-old, he began to be introduced and taught how to read the letters hijaiyah in the Koran small (*JuzAmma*), were invited to perform prayer and fasting in Ramadan. (Umberan, Musni et al, 1995).

Based on the foregoing that the Malay Sambas has been carrying out educational process especially moral education to children. Meanwhile since school age, children are taught to respect the parents and teachers. Kids are taught to avoid fighting among relatives or friends, not yelling at each other, do not run in front of the parents, should not be "*bekau*" (refer to

someone who is older by calling you/you) can not interfere or meddle talks parents with guests, and others. In addition, children are already accustomed to pray in the mosque, both at the time of Maghrib prayers and the Friday prayers. The aim parents took her prayer in the mosque is so that more children can learn to love the mosque and engaging with the community. Because the strength of the effect or the appreciation of local cultural traditions, most experts identify the process of Islamization in Indonesia as *adhesion*, namely conversion into Islam without leaving the beliefs and religious practices of the old, or as localization religion considering the local culture rated contributive in the process of receiving external influences, absorb, and reiterates the elements of the "outside" in a way consistent with the view shape it to local community life and take it as a part of the culture (Paulus Wirutomo, 2012).

In line with the characteristics of flexibility of the shari'a, an interesting thing to note is the view Jamal al Banna which established the custom (*'urf*) as a fourth basic law. Human behavior, both in action and interaction in general, named '*urf*' since been considered either, accepted by their reasoning, and it takes so pay attention to the habit is part of a good case. (M. Qasim al-Mansi, 2010). Along this opinion. Al-Mansi, defines a habit with what is inherent in the collective memory of society, judged either by reason, accepted by the human instinct, and related to the pattern of life (Abdul Aziz Muhammad Azzam, 2005).

Ijtihad is a dynamic source of Islam during ijtihad is not interpreted as reductive limited to efforts to formulate laws on matters *furu'iyah* (branch). Ijtihad in this narrow sense have long dominated the strengthening of Islamic thought since the time of tendency an *imitation*. History shows that, ijtihad in terms of intellectual breath activation to promote the culture of Islamic teachings has succeeded in giving birth to the golden age of the Islamic world. At that time, various cultural-intellectual achievements etched and marked the birth of Islam cosmopolitan culture. The pillars that support Islamic culture, cosmopolitan is (1) inclusiveness, namely the self-disclosure of the positive elements of the outside and try to develop creatively, (2) humanism, is a high appreciation of the potential and basic values of humanity, (3) tolerance, that is the greatness of spirit in dealing with dissent, and (4) freedom (democracy) in the opinion and thought (Mulyadhi mammal, 2007).

As a glimpse associated with the first pillar (*inclusiveness*), along with the increasingly widespread regions of the Islamic world, there is a new orientation of Islamic thought which starts from efforts translating extensively into Arabic to various works of philosophy and science, and from the translation of this, thinking Aristotle's philosophy so highly appreciated in the Islamic world like a "revelation" that complements the Koran (De Lacy O'Leary, 1939). Thus, the Muslim world are so excited to open up to outside cultural elements and try to develop it creatively to promote Islamic culture.

In addition, the successful propagation of Islam Wali Songo fairly phenomenal. In a short time, Islam has spread throughout the archipelago without causing strain (*tension*) which means, let alone the casualties and property. This is because they are able to use peaceful means and take advantage of local cultural symbols as a medium of propaganda to be easily understood and accepted locals (Komaruddin Hidayat, 2015). In other words, the locals have local wisdom, the sensitivity and the ability to maintain the viability thanks to the cultural richness that grow so long, known, trusted, and are recognized as important elements which strengthens social cohesion among citizens.

2. Internalization of Values, Educators for Transmitter Culture

Facts about the awareness of teachers in his role as a *transmitter* of culture, the writer get from observations and interviews in early childhood Babul Jannah Sambas located in Sambas district. Based on observations, in terms of modesty of dress, educators internalize good values to children. By raising the local culture and Islamic dress *bay cauldron* as uniform identity. In terms of courtesy in speaking, teachers deliver language Malay Sambas and premises when delivering materials and other fellow teachers. It has reflected right social context courtesy speaking in Malay culture.

According to John W Santrock teacher has a very important influence during the mid and late children. Guru is a symbol of authority and creates the climate, the conditions of interaction between students and the nature of the functioning of the group (Santrock, 1983). That Vygotsky believes that children learn through the process of interaction with others. As quoted by Joan E Test "*children learn through interactions with others Vygotsky describes a process whereby children a guided by adult to Participate in their culture, and through this learning process, children begin to think, talk, and process the world in the way that Reviews their culture does*" (Test, 2006). In line with Vygotsky, Harwood also has the same view that human beings construct meaning through a system of cultural symbols and in the social matrix system. In view of this, the development of children occurs in the culture because they cannot be separated. Construction of culture in children occur within the culture itself (Test, 2006). Slightly different from the above view, Le Vine et al cited by Joan Test explained that the cultural symbol is only one element that affects besides including the socio-economic conditions of which are then integrated to bring influence on patterns and parenting (Test, 2006). However, both have the same perception that learning in children cannot be separated from the plains culture. This means that children learn not to be uprooted from their cultural roots.

Ki Hajar Dewantoro use the term *among* systems, namely natural nature educators support children who are educated, in order to develop their life and unseen by nature alone (Dewantoro, 2004). With this system is intended to educators always remember and stressed the "natural nature" of children by not forgetting all the circumstances surrounding it. From among these systems and then enable educators in addition to as a transmitter of culture also plays a role as educational leaders are *Ing Ngarso Song Tulodo, Ing Madyo Mangun Karso, Tutwuri Handayani*. With the system Ki Hajar Dewantoro among these it is clear that an educator must really have the competence and qualifications as a good educator. Covering pedagogical competence, professional, social, and personality all of which must internal inside an educator. Included in the personal competence is applicable manners. Politeness is related to the local culture. In this case means not only educating the transfer of knowledge, but also includes transmitting the noble values of culture. Children learn in a culture. The values that are considered noble in the local culture, on the plains of education in schools it will be reflected in the patterns of behavior that are considered important by educators. This is called *hidden curriculum*.so that *hidden curriculum* it can be transmitted to the children, then the person who should better understand the educators. For he shall direct contact with children in school interaction in the learning process.

Teachers should have the ability to internalize the values of the local culture within the child. In this case the school institution can make rules regarding the firmness of educators should be able to behave politely and cultured in the face of a child. The rules should be made in such detail. For example, part of the order is set for teachers should dress, talk, sit, stand, calling and so in a polite manner appropriate local culture. Due to the firmness of this kind means that the institution contributes in *transmitter* cultured in school. If there has been an educator for greater awareness of the importance of their role in giving color to the child's personality, then KI Hajar Dewantoro following instructions should also apply to educators in order to function as a *transmitter* of culture he did consciously. Among those instructions was:

1. Give an example, provides an example can be the smallest thing, for example speaks softly, say hello when you meet, regard when passing through older jobs. This can be done by the stakeholders of the school or school officials to set an example for the educators. For then passed on to the students to be able to create an atmosphere conducive climate and cultural nuances.
2. Habituation, with habituation people do not need to think, do not need to feel, and do not need to use a whim, all behavior will take care of itself. In addition to educators in general, habituation is necessary also for the children because of all the conditioning that will be the nature in its nature. Particularly in early childhood, what were familiarized during this age will carve his personality later. As the saying goes small study at a time like carve in

- stone and learning in adulthood like to carve on the water. This brings the educational implications that anything that children learn and become a habit in early childhood will be etched in stone tightly like a painting. So as educators should be aware of this.
3. Teaching *leering*) teaching on these educators can be done by holding seminars, workshops or workshop-workshops on themes related to cultural behavior patterns or other local wisdom. In this case the managers of educational institutions should play an active role create cultural nuances and the planting of values that educators and the entire school structure capable member for children mirror what is done and what is not well done in the cultural sphere where he lived.
 4. Command, force and punishment, this is manifested by the presence of a binding order for educators to be effective in accordance cultural order this order can be made by consensus together means that the deliberations establishment of order was stated also the importance of planting the cultural value in a child with their order is also an educator be felt constantly reminded to always keep the doings of his behavior because of the awareness that the pa which pronounced and done is a reflection that always can be shown by learners, whatever it is, good or bad, it may be imitated by children who have the ability to absorb tremendous.
 5. Behavior, this requires implementation seriousness by all educators. Ki Hajar Dewantoro reminded that the teachings of the necessary understanding, awareness and seriousness implementation. Know and understand alone is not enough, if not feel, realize, and it is also not enough without carrying out and fight (Dewantoro, 2004). The bottom line is an example of doing good. Neither in this context is polite to bring the values of Malay culture is thick with the rules of modesty. Planting or internalization of course takes time, which means that educators unfamiliar am, a polite, to delve into understanding and gain awareness in advance to be able to be polite. And the neighborhood is very urgent role educators forming that can transmit the local culture.

With the methods and ways of awareness, it is expected an educator was able to understand and realize and act like a local Malay culture as expected. From then grow local cultural climate, especially in the learning interactions formed between educators and learners. Because educators are spearheading the delivery of learning based on curriculum. So, as well as the process of cultural transmission is conveyed through the interaction of the educators and learners.

3. Teachers as Cultural Transmitter to Realize Character Early Childhood

Education can be considered as a very special cultural activity and fundamental in human life, because without education is very difficult a culture or civilization can survive let alone thrive going forward. Culture cannot be *survival* when not supported by a variety of instruments that enable development transmitted from one generation to the next. At least education as a special cultural activity and can be explained by two fundamental perspectives. *The first*, historical perspective shows that education is always with tidal history of mankind, of simple and traditional to modern. In the context of the history of Islam in the country, for example, Islamic education is supposed to grow and develop along with the entry process and development of Islam in the archipelago (Zuhairini, 1982). *Second*, from a philosophical perspective, the characteristics of the educational process has three main properties, namely: (1) the educational process is an act of performative, measures aimed to achieve something useful for individuals in the process of individuation and within the framework of participation by others, (2) the action education is a reflective action, action that studied right accountability or action arising from the contemplation of its compatibility, not only spontaneity without a plan, and (3) the educational process is a conscious act of destination (HAR Tilaar, 2003).

Associated with the cultural function of education, is highly relevant analysis of the existence of early childhood educators especially children early age. In a child's education journal, Joan E Test write "*Teacher's practices seem to reflect and be a part of Reviews their*

culture's system of meanings. Some would say that cultural values are the type of hidden curriculum"(Test, 2006: 47). That educators are transmitters of culture it is often not realized by educators. Kids see, hear and feel the words do educators treatment. Whatever is done educators, and even how to talk, how to stand, how to sit, how to dress, that's a reflection of a culture that will be of value captured by a child. This is *the hidden curriculum* precisely that emphasizes learning experience for children unwittingly educators.

A study conducted by Joan E Test, examining about two different cultures among American educators and educators in Sweden regarding the handling of the conflict on children, led to the conclusion that the handling of the conflict by the educator differ according to culture. Joan noted American educator when arbitrate children fighting over a toy, then he will give the toys on the first hold, reflecting the rule in American culture, on the first possession of the person who has the first object, has the right to have it. While at the same case, educators Swedish tends to guide the direction of sharing a toy to a friend, because the value of solidarity has become important factors in culture (Test, 2006).

Based on the results of the study reveal that, in educating, teacher whether realized or not, will always bring the culture in which he grew up and then to convey in children early age. So, it is important for the cultural awareness of an educator is supposed communicated positive interaction with children. In the book *Human Values and Education*, Aruna Goel and SL Goel wrote: "*Education institute today are engulfed by materialistic values. Teachers have Become salesman while the students indulge in indiscipline, take drug, alcohol and smoking. This scene has emerged as teachers in higher education do not take interest in the development of the personality of the students*"(Goel, 200).

The article leads to the view that educators tend not to realize his role as a *transmitter* of values (values) and more focused on its role in the transfer of knowledge (cognitive). Looking at this issue, especially in early childhood education, this is a phenomenon that urgent to find a solution, given the importance of an early childhood educators realize that through him the consideration of a child build character and shape future world towards justice will come. Although not absolutely so because children also have a family and community environment as tri children's education center. In the interaction with others and the environment, children acquire learning experiences which later became the basis of his personality strong foothold in the future. Then the culture is so strong an influence, this is where the task of an early childhood educators as cultural transmitter transmits local wisdom in children. In this case, the influence of an educator in a child's life are very important. With regard to this issue, (An-Nahlawi, 1992) has a concept called *ghorizi taqlid* (imitation naluriyah) that children have the drive or desire that far from feeling fine to imitate admired. This desire is a subtle encouragement to follow the access talk, how to move, how to get along, how to write, as well as custom behavior without on purpose.

Based on an inventory conducted as quoted John Haba Irwan Abdullah et al, there are at least six (6) the significance and function of local wisdom. *First*, as a marker of a community identity that distinguishes it from other communities. *Secondly*, being a cross-resident adhesive element, inter-faith and trust. Local knowledge is considered able to unify the differences that exist in society. *Third*, local wisdom was not coercive, but there is and live with the community. Self-awareness and sincerity is the key to accept and follow the local wisdom. *the Fourth*, local knowledge provide color unity in the community. Of course, the harmonious unity on the basis of self-awareness. *Fifth*, local knowledge is able to change the mindset and the interrelationship of individuals and groups. The process of interaction within the community has influence on individual behavior patterns. *Sixth*, local knowledge can serve to encourage the establishment of appreciation as well be a joint mechanism to ward off the possibility that reduced the variety or even undermine solidarity (Irwan Abdullah, et al, 2008).

D. CONCLUSION

The issue erode indigenous culture in the younger generation is starting to look prevails in many regions in Indonesia. One of the main concerns in this study is the awareness

of early childhood educators who should have an awareness of their important role as well as transmitters of knowledge, and even have a role as transmitter of cultural values in early childhood. In order to overcome the crisis, early education should be able to internalize the noble values derived from religious teachings and values of cultural wisdom. The values of the cultural wisdom are actually introduced and instilled in the consciousness of students, so that the noble values still exist and entrenched in his attitude. Local knowledge (*al-urf*) in addition appreciated by Islam. The noble values of Islam regarding the integrity and honesty no doubt as a universal truth that comes from God, so honesty is the basic needs overall human without being limited by a religious background and beliefs, ethnicity, and culture. The Qur'an suggests that the cultivation of the values of honesty is affective as an integral part of education is the key to build the character and integrity of the learners who would hold a public mandate or become citizens of good character. Therefore, the school institution should play an active role in the effort to make educators aware of this crucial role. Things to do school institutions to be able to instill greater awareness of educators about the importance of their role in giving color to the child's personality, such as giving examples, giving habituation, teaching (*leering*), command, coercion and punishment. As the frontline in order to establish character education must be capable *transfer*, internalize and integrate the noble values derived from religious values and cultural noble values that are relevant.

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