



## CHARACTER BUILDING FOR EARLY CHILD BASED ON LOCAL WISDOM THROUGH TABOO

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### **Abstract**

*This research was aimed at character building for early child, as of generation that would possess polite attitude and behavior, happiness, welfare, peacefulness, disciplined, responsible, being committed, honesty, hard-working, kindhearted, eager to cooperate, self-controlled, having good personality which are the cultural and social capitol. Cultural value that contains positive local wisdom can be enhanced for the growth of early aged child that builds the out-standing character for the nation of Indonesia. Early aged child is a group of children that is being the growing process and being in a complicated growth. The developing and growing should be basAed on the proper and correct basic emotional and spiritual intelligence. Therefore, there are a lot of things that can be done by teachers of PAUD (Pendidikan Anak Usia Dini) in developing the intelligence as well as building the character on the basis of local wisdom for the children. One of other things that can be done by teachers is by introducing taboos. Taboos is one that very often involve in every tribes of Indonesia. Taboos is regarded delivering moral messages then is expected to build the character of children. This research was conducted through qualitative research.*

**Keywords:** *Character, Early Aged Child, Local Wisdom, Taboos.*



## **A. Introduction**

Early childhood is a group of children who are in a very unique process of growth and development. Children have patterns of growth and development of fine and coarse motorics that are coordinated with each other, both in physical terms, thinking power, creativity, language and communication included in intellectual intelligence (IQ), emotional intelligence (EQ), spiritual intelligence (SQ) (Mansur, 2005). The growth of the child must be directed at laying the right foundations so that an optimal whole person is formed. For this reason, the need for parental efforts includes intellectual stimulation, health care, nutrition, and providing opportunities to explore and learn actively. Learning is the process of changing behavior (a change in behavior). Ernest R. Hilgard (1948) explained that Learning is a process by which activities originated through training procedures (distinguished from changes by changes in factors by factors not atable to training). Learning is a process of changing behavior acquired through practice and the change is caused by there being support from a positive environment, which causes educational interactions. These changes occur thoroughly including knowledge, attitudes and skills.

One of the obstacles faced in the world of education is the weak learning process. The weak learning process is caused by many things. Educators do not encourage students to develop their thinking power. Educators emphasize the learning process on the ability to memorize information. So that the brain of the students is forced to remember and hoard a variety of information without being required to understand and associate information with the natural reality of their daily lives. For example in language lessons. If students are not directed to develop their ability to communicate, students only learn language as a science not as a communication tool. Finally, when students graduate from an educational institution, they are theoretically smart, but they are poor in application (Sanjaya, 2003). The same is true for the formation of early childhood abilities which are also strongly influenced by the learning process taken. So that early childhood has the ability as expected, then the learning



process must be managed by both the teacher and parents. The learning process will be formed based on the views and understanding of parents and teachers about the understanding and nature of learning and the nature of teaching and learning. Effective learning processes require parents and teachers to understand that their duties and roles in educating early childhood must function as mentors, caregivers, facilitators, and informants. Besides that, parents and teachers must be able to create optimal learning conditions and conditions in order to support the process, in order to achieve the expected learning outcomes. Many things are prepared to achieve learning goals.

In addition to embedding concepts related to intellectual intelligence, emotional intelligence, and spiritual intelligence, early childhood must also be introduced to cultural values. Cultivating cultural values will shape the character of early childhood so that in the future there will be a future generation that is superior in knowledge and has character values. According to Thomas Lickona: "when we think about the kind of character we want for our children, it's clear that we want to be able to judge what is right, care about what is right, and then do what they believe to be right -even in the face of pressure from without and temptation from within. (Abourjilie, 2002). Indeed we want our children, our young generation is able to apply the knowledge acquired, able to judge which ones are good, care for the environment, and want to do good under any circumstances. Thus, individuals who have manners and behavior that want to be happy, prosperous, peace-loving, disciplined, responsible, committed, honest, hard-working, loving, collaborating, living in harmony and being able to control themselves will be created. Children with this character will certainly have good personalities as cultural capital and social capital to succeed in living in a society and succeed in their work. The fact that researchers find in everyday life, many early childhood who have behaviors that are not in accordance with religious values and culture in our country. This can be considered in terms of ethics and children's manners towards parents and teachers. The children did not understand how they should speak and behave when dealing with older people and teachers. For this reason, it is necessary to



cultivate local wisdom-based characters. One of them is by introducing early childhood about taboo or abstinence. The introduction of taboo or abstinence instilled early is expected to be able to shape the personality of cultured Indonesian children.

Taboo is usually interpreted as a ban or taboo. The word taboo comes from the Polynesian language or taboo. Abstinence is taboo, something forbidden is done according to custom, religion or habit as narrow as it is. Tabu is an unwritten rule in the community (Usman, 2002: 434). Taboos are related to cultural values, beliefs, and beliefs that depart from traditions or customs that apply to a particular area or tribal environment. Taboo is often also associated with ideas of sacredness or purity or associated with profane (dirty) or unclean words (Hamilton, 2001: 141; Freud, 1950: Gell, 2002: 290-305). The sanctions that apply to taboo offenders are only in the form of social sanctions.

Taboo can be used as an educational tool to instill positive values in the lives of early childhood. Education aims to give birth to intelligent people and strong character, Dr. Martin Luther King, namely; intelligence plus character ... that is the goal of true education (character intelligence ... is the ultimate goal of true education). Character education is plus character education, which involves aspects of knowledge (cognitive), feeling (feeling), and action (action). According to Thomas Lickona, without these three aspects, character education will not be effective. With character education applied systematically and continuously, a child will become emotionally intelligent. This emotional intelligence is an important provision in preparing children for the future, because someone will be easier and more successful in facing all kinds of life challenges, including challenges to succeed academically.

There are nine character pillars derived from universal noble values, namely: 1) God's love and all of His creations; 2) Independence and responsibility; 3) Honesty / trustworthiness, diplomatic; 4) Respect and courtesy; 5) Generous, like helping and mutual cooperation / cooperation; 6) Confident and hard worker; 7) Leadership and justice; 8)



Good and humble; and 9) Tolerance, peace and unity. The nine pillars of the character can then be described as follows:

1. Character values in relation to God, namely religious.
2. Character values in relation to oneself, which include: honesty, responsibility, healthy lifestyle, discipline, hard work, confidence, entrepreneurial spirit, logical thinking, creative, innovative, independent, curious, and love of science.
3. Character values in relation to others, including: aware of the rights and obligations of others and others, adhere to social rules, respect the work and achievements of others, polite, and democratic.
4. Character values in relation to the environment, namely social and environmental care.
5. National values, which include: a sense of nationalism, respect and diversity.

Characters are developed through the stages of knowledge (knowing), implementation (acting), and habits. A person who has the knowledge of goodness is not necessarily able to act according to his knowledge, if he is not trained (becomes a habit) to do that kindness. Characters also reach out to areas of emotion and habits. Thus three components of good character are needed, namely moral knowing (moral knowledge), moral feeling or feeling (strengthening emotions) about morals, and moral actions or moral actions. Therefore, the nine character pillars are taught systematically in a holistic education model using methods that are good, feeling the good, and acting the good. Knowing the good can be easily taught because knowledge is only cognitive. After knowing the good, feeling loving the good must be grown, which is how to feel and love virtue to be a motor that can make people always want to do good. So that there is a growing awareness that, people want to do good because of love with that virtue. After getting used to doing virtues, acting the good turns into a habit.

Cultivating character based on culture tends to be an embodiment of local wisdom, one tradition that develops in the community. Local wisdom is the truth which is a combination of the sacred values of the word of God and various values that exist. Local wisdom is formed as a



cultural superiority of the local community as well as geographical conditions in a broad sense. Local wisdom is a product of the past culture that should be continuously taken into account in life. Although local value, but the value contained in it is considered very universal (Gobyah, 2003). Local wisdom is basically the values that apply in a society. These values are believed to be true and become a reference in everyday behavior. According to Caroline Nyamai-Kisia (2010) local wisdom is a source of knowledge that is held dynamically, developed and passed on by certain populations that are integrated with their understanding of nature and policy making at local levels in the fields of health, agriculture, education, natural resource management and rural community activities. In local wisdom there is local knowledge that is thus integrated with the belief system, norms and culture and expressed in the traditions and myths that have been adhered to for a long time.

According to Greertz (in Ridwan, 2007) states that local wisdom is an entity that greatly determines human dignity and values in its commodities. This means that local wisdom contains elements of intelligence, creativity and local knowledge from the elite and its people who determine the development of civilization. Local wisdom and knowledge of the local community can be used to improve prosperity and create peace in the community in essence is the dreamed truth (Sibarani, 2012: 111). Local wisdom can be obtained from oral traditions or cultural traditions which are inherited from generation to generation and used to organize life or to regulate the order of community life.

In oral traditions or cultural traditions there are various values and norms as ancestral inheritance which according to their function in managing society can be classified as local wisdom. This local wisdom according to Sibarani (2012: 133) can be classified into two, namely (1) local wisdom for prosperity or welfare and (2) local wisdom for peace or kindness. Which includes local wisdom for prosperity or community welfare are (a) hard work, (b) discipline, (c) education, (d) health, (e) preservation and cultural creativity, (f) mutual cooperation, (g) management gender, (g) care for the environment, while including local wisdom for peace and kindness so that the personality of the community



becomes good are (a) politeness, (b) honesty, (c) social solidarity, (d) harmony and conflict resolution, (e) commitment , (f) positive thoughts, and (g) gratitude.

## **B. Method**

This study uses a descriptive qualitative case study method with an anthropolinguistic approach. Data collection uses literature studies, observations, and interviews with teachers and parents of early childhood.

## **C. Research Finding**

In general, abstinence is distinguished by (1) the actions taken, (2) the person who is established, (3) the object or thing that is established, and (4) certain words that are established (Frazer in Laksana 2003: 45)

Data about actions that are often performed by early childhood:

1. Enter home / class without greetings and without opening footwear.
2. Pass in front of an older person without bending or reaching down while saying excuse me, sorry, riding past.
3. Likes to connect parents' talks. Hit other people, both older, younger and younger.
4. If parents are talking to guests the child likes to sit listening to the conversation.
5. When eating using your left hand, standing, running or singing.
6. Dispose of saliva carelessly in front of people.
7. Seize food or objects belonging to friends.
8. Interfering with friends while studying or not learning, inside or outside the classroom.
9. Guests arrive, children like to take food provided for these guests.
10. When visiting children like to ride on chairs, take food, hold objects in people's homes that are visited without permission.
11. When visiting, the child goes straight into another room besides the living room. Data about the person who was established





Change the name of a friend's name with an animal's name or an insulting name like someone's weakness or lack. ( for example: "uh ... monkey", or "Hi ... cleft )

Data of objects or things that are fixed

1. Trampling on the grave
2. Occupying / stepping on books or scriptures.
3. Occupy a place to eat (plate).
4. Occupying / stepping on trays, mortar.

Specific words that are fixed:

1. Call the name of a sensitive body member (genitals, breasts).
2. Scolding people using names of limbs (your head ..., your brain, etc.).
3. Cursing people using animal names.
4. Cursing people using sensitive limb names.
5. Cursing by using taboo words that are related to prohibited acts (intercourse).
6. Scold by using the name of your parents (father / mother you, your ancestors, etc.).

#### **D. Discussion**

Data on abstinence from children:

Example.

When eating using your left hand, stand up, run or while singing.

Abstinence or taboo in this action means:

- a. If you eat your left hand, the food that enters your mouth can be unhygienic (dirty). This is due to the function of the left hand in our culture for cleaning dirt and holding dirty objects. If they eat with their left hand the germs can enter the digestive tract and cause them pain. This must be explained to the child so that they understand why it is prohibited or abstained from using the left hand.
- b. If you eat while standing, singing or while singing, food will enter into the digestive device impeccably and can interfere with the functioning of other body tools. For example, food





enters the respiratory equipment due to eating while singing.  
This will cause disease.

Data about the person who was established

Example.

Hi nyet ... where are you from?

Cleft ... get my book!

This abstinence means lowering the dignity and dignity of others.

This causes the person to become offended or inferior.

Data Data objects or things that are fixed.

Example

Occupy books / scriptures

Abstinence from this means that books are a source of knowledge, should be maintained and cared for properly so as not to be damaged or dirty. While the holy book is a book that contains the word of God. Therefore it is exposed to unclean or dirt.

Specific words that are fixed:

Scold people using names of limbs (your head ... your brain etc.).

Example.

Head on, ucok...

Abstinence here is meaningful if spoken to others will hurt him. This is due to the use of harsh words in terms of ethics and manners.

## **E. Conclusion**

The use of the four abstinence according to Frazer can be used as an early teacher in behaving and behaving in society. Abstinence or taboo described above is actually the norms that apply in a society to educate its people to become more dignified. This is what needs to be instilled in early childhood to form strong characters in terms of ethics, manners / manners that rely on religious values and cultural values.



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