

[Home](#)[About](#)[Issue](#)[People](#)[Focus](#)[and](#)[Scope](#)[Publication](#)[Ethics](#)[Author](#)[Guidelines](#)[Contact](#)[Search](#)

Indonesian Journal of Early Childhood Education Studies

# Implementation of Family Social-Cultural Function: Introducing Local Culture Among Children 4-6 Years Old in The Village of Literacy, Jakarta

Rohita Rohita, Rizqi Maulida Amalia, Asri Jayanti

VOL 10 NO 1 (2021): JUNE 2021

DOI [10.15294/IJECES.V10I1.43853](https://doi.org/10.15294/IJECES.V10I1.43853)

SUBMITTED: JAN 8, 2021

PUBLISHED: JUN 23, 2021

## Abstract

Introducing local culture to the younger generation, which is carried out on children from an early age, is one way to protect Indonesian culture. It is not eroded by the times. This study aims to determine how parents introduce their local culture to children aged 4-6 years. The method is using qualitative. The research subject is determined

[References](#)[Download](#)[Details](#)[Statistics](#)[PDF](#)



## Implementation of Family Social-Cultural Function: Introducing Local Culture Among Children 4-6 Years Old in the Village of Literacy, Jakarta

Rohita<sup>✉</sup>, Rizqi Maulida Amalia, Asri Jayanti

DOI: <http://dx.doi.org/10.15294/ijeces.v10i1.43853>

University of Al Azhar Indonesia, Jakarta, Indonesia

### History Article

Submitted 1 April 2021

Revised 12 May 2021

Accepted 25 June 2021

### Keywords:

Introduction regional culture;  
children aged 4-6 years; the  
village Literacy

### Abstract

Introducing regional culture to the younger generation which is carried out on children from an early age is one way to protect Indonesian culture so that it is not eroded by the times. This study aims to determine how parents introduce their local culture to children aged 4-6 years. The method is using qualitative. The research subject is determined using the technique of purposive sampling in which subjects are selected based on criteria families with children aged 4-6 years, living in RT 08 RW 08 and willing to become respondents. Based on criteria is obtained subject as many as 10 people. Data collection was carried out by in-depth interview method using a questionnaire distributed to parents. This is done because physical and social distancing is still being applied. Data analysis was performed using the Miles and Huberman model, which includes data reduction, data display, and data verification. Presentation of data is by displaying tables, diagrams, and narratives to strengthen understanding. The results showed that the local culture introduced by parents was regional food, folk songs, and regional games. The local culture is introduced by the way of cook of regional foods to eat with the family, sing folk songs with the children, as well as watch a video games area via youtube. Parents obtained information from YouTube and reading books available in Village of Literacy to overcome the limited knowledge and memories of parents regarding their local culture. Recommendations are given to the RT, RW, and villages that should be improve number of local cultural references related books that can be used parents and children as a source of information to know local culture, as well as for the implementation of literacy programs in the area Jatipulo performing well.

### How to cite

Rohita, R., Amalia, R. M., & Jayanti, A. (2021). Implementation of Family Social-Cultural Function: Introducing Local Culture Among Children 4-6 Years Old in The Village of Literacy, Jakarta. *Indonesian Journal of Early Childhood Education Studies*, 10(1).

<sup>✉</sup>Correspondence Author:  
E-mail: [rohita@uai.ac.id](mailto:rohita@uai.ac.id)

## INTRODUCTION

Indonesia has a variety of cultures originating from various regions. We should recognize this diversity as a characteristic of the nation. The diversity should be introduced to children from an early age. According to experts, introducing culture to children from an early age is particularly important. When children get to know the culture of their nation, they are expected to face social conflicts due to differences as early as possible. Also, the introduction of national culture to children at early ages could encourage them not to be susceptible to anything that could divide the nation. At the same time, fostering a more respectful, sympathetic, and empathetic attitude towards all the differences around them (Maghriefie, 2019).

In general, the word “culture” comes from the Sanskrit word *buddhaya*, which is the plural form of *buddhi* (mind or mind). According to Taylor (in Horton & Chester, 1996, p. 58), culture is the whole of knowledge, belief, art, morals, law, customs, and all other abilities and habits acquired by a person as a member of society. Danesi (2010: 49) writes that it will be challenging to survive without human culture. In Ki Hajar Dewantara’s view, national culture is “the pinnacle of regional culture, “so it can be interpreted that national culture exists because of local culture. For the Indonesian people to continue to have a national culture, the regional culture must be preserved. However, according to Malinowski (in Mulyana, 2005: 21), the higher and active culture will affect the lower culture and passively through cultural contacts. To overcome this, we should understand that the necessary awareness will be the local culture’s importance as their national identity—an obligation for every level of society to defend it. Nahak (2019) writes that efforts that can be made to preserve local culture

include: 1). To raise awareness about the importance of culture as a national identity; 2). To help preserve the culture by way of participating in the preservation and implementation, and 3). To learn, participate, and socialize with the other so that they are interested in maintaining, preserve, or even defend it.

Some efforts to introduce local culture to children of an early age have been carried out only by the schoolteachers. There is no parental effort in this regard. One study about it is a study entitled the role of traditional games in the children’s learning age of early (Studies in the ECD Geger Sunten, Village Suntenjaya), who then suggested an attempt to reintroduce the parents in traditional games (Nurhayati, 2012).

The lack of study on parents’ role in introducing local culture to children aged 4-6 years made the researchers examined this area. This study aims to obtain an overview of the culture introduced to children aged 4-6 years who do parents in Kampung Literacy, Jatipulo, Central Jakarta, which is the only area in Central Jakarta that has a Literacy program for its citizens.

Jatipulo Literacy Village, West Jakarta, is one of the areas in Jatipulo, Palmerah sub-district, which is unique compared to other sub-districts. The emergence of the Literacy Village was the idea of the Jatipulo village head who wants the citizens to be literate and have good character. Raising awareness of literacy and character building is actually the task of family to carry out its functions, namely the function of socialization and education, which then also related to religious functions and socio-cultural functions.



**Figure 1.** Reading box in the Village of Literacy, Jatipulo, Central Jakarta

## METHOD

The research method is the qualitative approach, based on a natural phenomenon background. Human as a research tool, performs inductive data analysis, and more concerned with the process than the research results agreed upon by the researcher and the research subject (Moleong, 2017). Using this qualitative method is to describe, summarize various conditions, situations, or social reality. The phenomena exist in a society are also the objects of research, and attempt to draw that reality to the surface as a characteristic, character, trait, model, sign., or a description of certain conditions, situations, or phenomena (Bungin, 2011), regarding the introduction of regional culture by parents to their

children aged 4-6 years. The subjects of this study are parents who

have children aged 4-6 years, live in Rt 008 Rw 08 the Village of Literacy, Jatipulo, West Jakarta, and are willing to become research respondents.

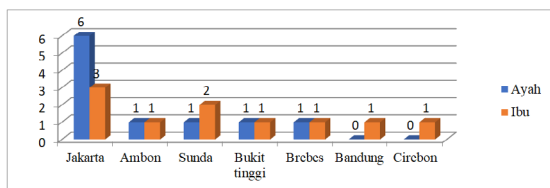
The method used technique of *purposive sampling* with 10 subject respondents, who meets the criteria of the respondents, the first one is parents who have children aged 4-6 years and the second is willing to participate in the survey interview. The Jatipulo was the location chosen because it is an area that has a literacy program, it is called the Village of Literacy. Data collection was carried out by in-depth interviews with respondents, namely family and community leaders and the chairman of Rt 08. Data analysis used the *Miles and Huberman* model, which includes data reduction, data display, and data verification. Presentation and description of the data is showed by displaying tables, diagrams, and narratives to strengthen the understanding.

## RESULT AND DISCUSSION

The Village of Literacy-Jatipulo is densely populated residential. It is in the RT 008 RW 08, Jatipulo, West Jakarta. The people who live in Jatipulo, the Village of Literacy, come from various regional tribes (picture 2). Likewise, the length of their stay at that location. All respondents have lived for 4 - 45 years. It indicates that as immigrants, they have integrated with life in the Jatipulo area and have carried out all the rules, values, and may have mingled with the place's indigenous culture. The data from the level of parental education show that for the father category, 8 people graduated from high school or the equivalent, 4 people graduated from junior high school, 2 people graduated from Diploma College, and 1 graduated from elementary school. While in the mother category, 4 people graduated from junior high school, 3 people graduated from high school or the equivalent, 2 people graduated from Diploma College, and 1 person graduated from elementary school. The fathers work as an employee, laborer, entrepreneur, online driver, security, and trader with equal distribution based on the occupation.

Meanwhile, 7 people work at home as housewives, 2 as entrepreneurs, and 1 as an employee for the mothers. Previous study Rohita et al. (2020) showed that parents' social demography background (i.e., education and jobs) is not significantly different in implementing their religious function. However, it seems like the same as

the way of implementing social culture through children.



**Figure 2.** The respondent's area of origin

Introducing culture is part of the implementation of family functions, namely social and cultural functions. The family should introduce local cultures, both the parent's area of origin and local culture in Indonesia, and their social environment. This activity aims to make children know the area's culture to hope to maintain the local culture. In line with Suarmini (2016) argues that every family is expected to foster children's awareness, later in developing the nation's cultural values as a strength in every aspect of national development. This awareness can be built by introducing children at home, from an early age to the local culture.

The results of interviews through questionnaires filled by five respondents show that the socio-cultural family's function will embrace the love of the homeland; giving the knowledge about the family background; implement the noble values in the activities of the society, nation, and religion. Moreover, the results also show tolerance,

mutual respect, cooperation, courtesy, togetherness, truth, and honesty, not forgetting the culture passed down by our ancestors. Regarding the importance of carrying out socio-cultural functions, they explained that the family is the first place to start. The children or family members can adapt to a broader environment; the cultural area was obliged to understand our cultures better and maintain socio-culture. While the other 6 did not provide answers to the definition of socio-cultural functions, 5 others did not provide answers regarding the importance of carrying out socio-cultural functions. As immigrants who have an extended stay, they also know the village's culture, including ondel-ondel, dance, lenong, and Pencak-silat, and knowing the rules or values that apply to all residents. In the Village of Literacy, among them are kinship and togetherness that are always maintained; active work, cooperation, care, and tolerance; the environment is neat, clean, safe, and well-mannered.

Introducing the social and cultural life that applies in residence is the obligation of parents to understand what the community expects so that children can adapt and interact with that environment. It is also the same as Marsudi (2016) explained that the family is responsible for instilling noble values in society, nation, and state. Among them are tolerance and mutual respect, cooperation, togetherness, and harmony, caring, and love for the country (nationalism).

Regarding the introduction of regional culture, the ten respondents introduced local food,

**Table 1.** Local culture respondents introduce to children

No.	Father	Mother	Local Food	Folk Songs	Traditional Games
1	Ambon	Ambon	Papeda, Ikan asap, sambal colo-colo	Ayamhitamtelurnya-putih, burungkakaktua	Domikado
2	Sunda	Sunda	Dodol, kuebugis, pepes, lalapan	Bubuybulan	Congklak, karet, gala asin
3	Jakarta	Jakarta	Nasi uduk, Bubur AC, semur, pecak ikan, pindangbandeng, manisankolangkaling, akarke-lapa, ketoprak, soto, bir	Jali-jali, ondel-ondel, kicir-kicir	
4	Bukit Tinggi	Minangkabau	Rendang		
5	Brebes	Brebes	Ubi rebus, dan singkong rebus	Prahu layar	GobakSodor
6	Jakarta	Jakarta	Gado-gado	Ondel-ondel	PetakUmpet
7	Jakarta	Sunda	Gado-gado, Lotek	Ondel-ondel	Petakumpet
8	Jakarta	Jakarta	Lotek	Kicir-kicir	Lompattali
9	Jakarta	Bandung	Seblak		
10	Jakarta	Cirebon	Ketupat sayur	Laguondel-ondel	Permainanon- del-ondel

folk songs, and traditional games presented in tabular form.

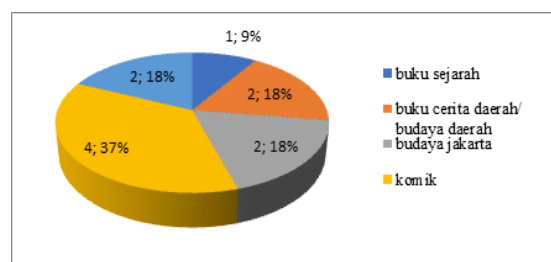
Based on table 1, the respondents introduced the regional culture from the area of his father or mother or both. If the father and mother come from the same tribe, then the culture of the area is introduced to the child, and if the father and mother come from different tribes, then chances are the child will know the culture of the two tribes or only one tribe. This result may occur because the father or the mother has not given food, song, or a game of what the specific area. Regarding the introduction of regional food, all respondents were able to mention food originating from their area well, considering that local food is often served at various events, especially religious holidays. The introduction of the regional food does parents with how to cook for the family consumed. Even though there were respondents who could not cook, they still tried to introduce local food so that the children knew the name of the food and the shape and taste of the food. The work done by the respondent is to look at the video from YouTube, trying to put it into practice.

Respondents also introduced folk songs as a form of cultural preservation. Of the 10 respondents, 8 were able to mention songs that came from their area. Only 2 could not remember and mention it. The folk songs taught parents a way to sing with the children, using a mobile phone, providing a book of songs, and using YouTube. In addition to folk songs, they also introduce regional games. There are not as many traditional games as they used to be to forget about them. But respondents said that they searched for by watching videos from YouTube. Based on table 1, 3 respondents cannot mention the game from which they belong. YouTube is an effective medium in conveying messages and information about various and providing benefits to many people. This result in line with research conducted by Khoriyah and Saripah (2018) stated that in preschool children, the use of YouTube could positively impact where the stimulation contained in it can increase attention and concentration, curiosity, memory, and imagination creativity, and language. Palupi (2020) also stated that YouTube could improve *intellectual, emotional, spiritual, and social intelligence* skills.

On the other hand, respondents also feel that they do not have sufficient understanding and knowledge of their respective regional cultures, considering that 80% of their educational backgrounds are high school graduates or equivalent. However, this result is not an excuse for not

introducing local culture to children. It is essential to introduce Indonesian culture to the children. Rita (2018) also expressed that introducing culture is essential. It should start from a child aged pre-maturely because the children's development can be fulfilled to the maximum. Aspects that develop in cultural learning are moral and religious, cognitive, language, gross and fine motor skills, social and emotional, and art. Inline with Qurroti (2019), the early cultural introduction also plays a role in educating children about cultural diversity that must be respected so that the nation's cultural norms and values can be passed on to the next generation. In addition, the cultural values applied also aim to shape children's behavior to conform to the norms prevailing in society (Siregar & Nadiroh, 2016).

In addition to utilizing youtube to address the lack of knowledge and understanding of local cultural respondents about reading books available in the village of literacy - Jatipulo also is a source of information for respondents to recall their original culture to introduce it to their children.



**Fig 3.** Availability of cultural literature in the Village of Literacy -Jatipulo

Figure 3 shows that the books available are history books, local storybooks, Jakarta culture, and comics in a larger number. The reference book can be accessed every Monday for residents to read in the space provided. The existence of reading books, of course, can also be used by parents as a medium in introducing social and cultural values to children through storytelling activities. Ramdhani, et al (2019) wrote that storytelling activities using folklore were able to instill character values, including responsibility, independence, honesty, religion, and cooperation. Although the availability is still inadequate, parents can benefit from the existing books. So that through these activities, not only children who have knowledge but parents also gain additional insight into the existing culture.

However, looking at the type, reference books are still needed in various regions' cultures so that immigrants do not forget the region and culture. It is necessary to increase respondents'

knowledge so that respondents can provide correct information to their children, and efforts to preserve local culture through information transfer can occur optimally. Rohita (2020) wrote that the knowledge that parents have impacts the success of the stimulus given. Moreover, as stated in Rohita et al. (2018), that the suggestion to parents while implementing and teaching their children about religion should have appropriate knowledge and free proportion of time to spend with children, this also in line to be suggested to how to implement the social culture functions in family effectively.

Supporting this statement, Handayani (2013) found a significant relationship between the level of parental knowledge about verbal stimulation with the language development of preschool children at TK PGRI 116 Bangetayu Wetan. Wulandari and Earth (2018) also found a significant relationship between knowledge and parents' role with good hygiene and health practices.

## CONCLUSION

Indonesia is an archipelagic country with many cultural diversities to preserve. One way is by introducing the various Indonesian cultures to children from an early age by introducing the culture of their parents' area of origin. Parents introduce traditional food by cooking and presenting the dishes to be eaten with the family, introducing folk songs with the children through a mobile phone or using YouTube, and introducing games by watching video games from YouTube. The Village of Literacy supports the implementation of socio-cultural functions in introducing local culture by providing reading books that are placed in reading boxes to increase parents' knowledge and understanding of their local culture and introduce them to their children.

## REFERENCES

- Bungin, B. (2011). *Penelitian Kualitatif: Komunikasi, Ekonomi, Kebijakan Publik, Dan Ilmu Sosial Lainnya*. Kencana. doi:<https://doi.org/10.1002/jcc.21776>
- Danesi, M. (2010). Pesan, Tanda, dan Makna Buku Teks Dasar Mengenai Semiotika dan Teori Komunikasi. Yogyakarta: Jalasutra
- Handayani, A., Samiasih, A., Mariyam. (2013). Hubungan Tingkat Pengetahuan Orang Tua Tentang Stimulasi Verbal Dengan Perkembangan Bahasa Pada Anak Prasekolah Di TK PGRI 116 Bangetayu Wetan. *Fikkas Jurnal Keperawatan, Vol 6 No 2*.
- Horton, P. B & Chester L. H. (1996). *Sosiologi*. Jakarta: Penerbit Erlangga.
- Khoiriyati, S., & Saripah. (2018). Pengaruh Media Sosial Pada Perkembangan Kecerdasan Kognitif Anak Usia Dini. *Aulada: Jurnal Pendidikan Dan Perkembangan Anak*. Vol. 1 No. 1 Doi: <https://doi.org/10.31538/Aulada.V1i1.209>.
- Maghriefie. (2019). Mengenalkan Ragam Budaya Secara Sederhana Tapi Penuh Makna. *Sahabat Keluarga*.
- Marsudi, N.W. (2016). Karakter Anak Dalam Keluarga Sebagai Ketahanan Sosial Budaya Bangsa. *Jurnal Sosial Humaniora*.
- Moleong, L. J. (2017). *Metodologi Penelitian Kualitatif (Edisi Revisi)*. Bandung: PT Remaja Rosdakarya.
- Mulyana, D. (2005). *Ilmu Komunikasi Suatu Pengantar*, Bandung, Remaja Rosdakarya
- Nahak, H. M. I. (2019). Upaya Melestarikan Budaya Indonesia Di Era Globalisasi. *Jurnal Sosiologi Nusantara*, Vol . 5 No. 1. Doi : <https://doi.org/10.33369/Jsn.5.1.65-76>
- Nurhayati, L. (2012). Peran Permainan Tradisional Dalam Pembelajaran Anak Usia Dini (Studi di PAUD Geger Sunten, Desa Suntenjaya). *Jurnal Empowerment*. Volume 1, Nomor 2
- Palupi, I.D.R. (2020). Pengaruh Media Sosial Pada Perkembangan Kecerdasan Anak Usia Dini. *Jurnal Edukasi Non Formal*. Vol. 1 No. 2
- Qurroti. (2019). Pentingnya Menumbuhkan Kesadaran Anak Pada Budaya Lokal. *Jurnal Pendidikan Islam Anak Usia Dini*, Vol.1 No 2.
- Rita, G.K. (2018). *Media Pembelajaran Anak Usia Dini*. (L. Setyaningrum, Ed.) Surabaya: Jakad Media Publishing. Retrieved 07 12, 2020, from [https://books.google.co.id/books?id=TgCDDwAAQBAJ&dq=pengenalan+budaya+untuk+anak&hl=id&source=gbs\\_navlinks\\_s](https://books.google.co.id/books?id=TgCDDwAAQBAJ&dq=pengenalan+budaya+untuk+anak&hl=id&source=gbs_navlinks_s)
- Rohita. (2020). Pengenalan Covid-19 pada Anak Usia Prasekolah: Analisis pada Pelaksanaan Peran Orangtua di Rumah. *Jurnal Obsesi* Vol. 5 No.1. DOI: <https://doi.org/10.31004/obsesi.v5i1.528>
- Rohita, & Amalia, R.M. (2018). Pelaksanaan Fungsi Keagamaan Keluarga dalam menanamkan Nilai Islami Pada Anak. *Jurnal Ilmiah Visi*, Vol.13, Issue 2. DOI: <https://doi.org/10.21009/JIV.1302.1>
- Rohita., & Amalia, R.M. (2020). Perbedaan Pelaksanaan Fungsi Keagamaan Keluarga di Desa Jampang. Vol 1, No.1 (2020) Webinar Nasional Cendekiawan ke 6 tahun 2020. <http://publikasi.kocenin.com/index.php/pakar/article/view/87>
- Ramdhani, S., Yuliasri, N.A., Sari, S.D., Hasriah, S. (2019). Penanaman Nilai-Nilai Karakter Melalui Kegiatan Storytelling dengan Menggunakan Cerita Rakyat Sasak pada Anak Usia Dini. *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini*. Volume 3 Issue 1. DOI: [10.31004/obsesi.v3i1.108](https://doi.org/10.31004/obsesi.v3i1.108)
- Siregar, S.M., Nadiro. (2016). Peran Keluarga Dalam Menerapkan Nilai Budaya Suku Sasak Dalam

- Memelihara Lingkungan. JGG- Jurnal Green Growth dan Manajemen Lingkungan. Vol.5 No.2.
- Suarmini, N.W., Rai, N.G.M., Marsudi. (2016). Karakter anak dalam keluarga sebagai ketahanan sosial budaya bangsa. *Humanian Social Journal* Vol. 9 No.1. DOI: <http://dx.doi.org/10.12962/j24433527.v9i1.1280>
- Wulandari, R. D., & Pertiwi, E. W. (2018). Pengetahuan dan Peran Orang Tua terhadap Perilaku Hidup Bersih dan Sehat pada Siswa SD di Kecamatan Kramatwatu Serang. *Jurnal Dunia Kesmas*, Vol. 7 No. 4. <https://doi.org/10.1017/CBO9781107415324.004>