

## **Culturing the Value of Independence in Early Childhood Through “Kaulinan Budak” in Cisaat Tourism Village, Ciater, Subang, West Java**

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**Abstract:** *This study aims to find a pattern of inculcating the value of independence to early childhood through “Kaulinan Budak” or children play in Cisaat Tourism Village, West Java. This research with a qualitative approach. To obtain data, in-depth observations and interviews were conducted. To obtain accurate data, four validation steps were carried out using: member check, audit trial, triangulation, and theoretical expert opinion. This study examines how is the pattern of inculcating the value of independence carried out to early childhood through “Kaulinan Budak” that occurred in Cisaat Tourism Village. Research findings (1) there is no pattern of inculcating the value through a typical of “Kaulinan Budak”, (2) the values of independence that are instilled are the marbles game; so that children can learn to concentrate, kites so that children can increase creativity, stilts so that children can maintain balance, “gangsing” so that children can have targets and desires, jump rope so that children can perform kinesthetic movement and counting, and hide and seek so that children get used to honesty. (3) The pattern of inculcating the values of independence that parents instill in their children through games is to give children the freedom to choose the game they like, then pay attention and be directed if they do it in a bad and dishonest way.*

**Keywords:** *“Kaulinan Budak”, Early Childhood, Cisaat Tourism Villave, value of independence*

### **Introduction**

Referring to the Main Performance Index (KI) of the Ministry of Education, Culture, Research, and Technology in 2022, the fifth part (5), which is optimizing the output of research and community service which is marked by increasing international recognition and or its application for the welfare of the community. The KPI is also used as a basis by the Jakarta State University (UNJ) to develop and improve policies in the Field of Leading Research in 2021 – 2025. The policy is marked by the work plan of the Research and Community Service Institute, namely the management of research and community service at UNJ directed to ; (1) Realizing research excellence and community service at UNJ; (2) Improving the competitiveness of UNJ in the field of research and community service at the national and international levels; (3) Increasing the participation rate of lecturers/researchers in conducting quality research and community service; (4) Improving research management capacity and

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community service at UNJ; and (5) Improving innovation research products to support the nation's competitiveness. Meanwhile, the field of Social Humanities and Cultural Arts is the number 3 priority in the Leading Research Sector in 2021 – 2025. Field number three (3) is closely related to efforts to improve the implementation and results of research conducted at the Faculty of Social Sciences UNJ. One of the study programs in FIS UNJ is the Pancasila and Citizenship Education Study Program (PPKN).

Research that examines early childhood is always interesting. Considering that early childhood is the next generation of their parents, society, and even their nation and state. For this reason, research with early childhood studies has a strategic position, because this research has the meaning of preparing the nation's future generations. In terms of preparing this, the Minister of Education and Culture issued the Decree of the Minister of Education, Culture, Research and Technology of the Republic of Indonesia Number 56/M/2022 concerning Guidelines for Curriculum Implementation in the context of Learning Recovery, it has been outlined that for the continuity of learning at the preschool or kindergarten level (Kindergarten) and playgroups can be made adjustments in implementing the curriculum that refers to this decision. In the preamble of this decision, it is stated that the essence of intracurricular learning activities (for kindergarten) is meaningful play as the embodiment of "Freedom of Learning, Freedom of Play".

This research is limited to assessing the inculcation of the value of independence in early childhood. Instilling the value of independence is assumed to be carried out by the child's closest environment, both at home, at play, and at school. This clarification according to Santrock that:

*"In terms of educating early childhood, the process of instilling values is child centered, then the cultivation of values (independence) must involve all aspects needed by children, which includes concern for children's physical, cognitive, and social development. Instilling values (independence) is carried out in such a way that it is in accordance with the needs, interests, and potentials of the child. The emphasis is on the process of instilling value and not on what it transforms. This kind of education will be more effective if it is carried out for early childhood aged between 4 to 5 years" (Santrock, 2002).*

Meanwhile, when referring to Erikson's (2006) developmental theory, children aged 4 years are in the initiative vs guilt phase, at this age, the characteristics of children's psychosocial development are indicated by; (1) Already able to control his own behavior; (2) Already able to feel humor (for example, laughing when adults laugh or something funny; (3) Fear and anxiety begin to develop and this will last until the age of 5 years; and (4) The desire to lie begins appears but the child is afraid to do it.

One of the pillars of thought that is quite monumental from the idea of founding fathers is the conception put forward by Ki Hajar Dewantoro (in Darmaningtyas, 2015), namely;

*"Education emphasizes on the principles of national culture, the among system, zelfbeschikkingsrecht or the right to self-determination, democracy, zelfbebedruiping (independence), the principle of kinship, and the tricon principle (concentriciteit, convergentie, continue), namely the recognition that between people and the world surroundings that there is always consideration, unity, and continuity".*

The noble values that are preserved at the regional level and the Sundanese people of West Java have a high meaning in life. These noble values, especially to build children's

character from an early age, are carried out through a game called Kaulinan Budak or Kaulinan Urang Overtime. This children's game contains moral messages that can be used as guidelines for daily life. According to Nuraini (2015) Sundanese traditional games or Sundanese Kaulinan are games that have social, cultural values, and can motivate children to be more independent. This game can be in the form of singing, fun jokes that make you laugh, build a sense of togetherness, encourage mutual respect, a sense of caring for each other, give birth to expressiveness, and sportsmanship, as well as honesty, and even independence.

Referring to the above phenomenon, it is interesting to study how the implementation of the value of self-reliance in early childhood through Kaulinan Budak is actually implemented in Cisaat Tourism Village, Ciater, Subang, West Java. The purpose of this study was to find a model of inculcating the value of independence to early childhood through Kaulinan Budak in Cisaat Tourism Village, Subang, West Java. The main target of this research is to realize the mandate of the Ministry of Education and Culture's IKU number 3, and to support the UNJ Leading Research Field in 2021 – 2025, by increasing the production of scientific articles published in international proceedings. The results of this study also produce Intellectual Property Rights (IPR), and become a reference for Pancasila education lectures, especially the cultivation of Pancasila values

### **Literature Review**

Similar previous studies that have been carried out include, Teachers and parents perceptions of the role of technology and digital media in developing child culture in the early years (Children and Youth Services Review, Vol 77, June 2017) conducted by Ihmeideh & Alkhalwaldeh (2017). This study examines correlations related to parental perceptions of the application of technology in developing cultural understanding in early childhood.

Research conducted by Naughton et.al (2018) How digital environments in schools might be used to boost social skills Developing a conditional augmentation hypothesis (Computer & Education Vol 126, Nov 2018). This research focuses on stimulating the development of children's social skills through the application of the concept of a digital-based school environment. This research supports the use of digital media in the process of stimulating child development in the 21st century.

Research on Digital storytelling and audience engagement in cultural heritage management A collaborative model based on the Digital City of Thessaloniki (Journal of Cultural Heritage Vol 36, March-April 2019) by Psomadaki et al (2019) which discusses about application of digital media in introducing cultural heritage.

Research entitled The implementation of blended learning in early childhood education teacher's training (Advances in social science, Education and Humanities Research, Vol 293, 2018) by Arlina. et al. (2018) discusses case studies related to the application of mixed learning methods in early childhood education in West Java. This study examines the characteristics of research subjects within the scope of early childhood education in West Java.

Research conducted by Nagy K. & Hajrizi E (2019) entitled Building pillar for adapting society 5.0 in post-conflict countries (IFAC Papers Online, Vol 52, No 25, 2019) discusses the concept of building the pillars of life for Japanese people as a form of adaptation solution towards the era of society 5.0.

Similar research was also conducted by Nieuważny et al. (2020) entitled How religion and morality correlate in age of society 5.0: Statistical analysis of emotional and moral association with Buddhist Religious terms appearing on Japanese Blogs, which examines the analysis of the emotional and moral relationship of Japanese society with Buddhist values in the era of society 5.0.

Research on Instilling Pancasila Values in the Life of Santri in Islamic Boarding Schools by Hendri Hendri, Cecep Darmawan, and Muhammad Halimi resulted that the santri in the Islamic boarding school Syaikhona Moh. Cholil Bangkalan instilled the values of Pancasila, as a source of establishing good relations with each other. One of them is through education and pesantren programs that reflect the values of Pancasila (Jurnal Civics Vol. 15 N0.2 (2018).

International Journal for Educational Studies, 5 (1) 2012 illustrates the results of research conducted by Tukiran Taniredja, Muhammad Afandi & Efi Miftah Faridli with the title The Appropriate Pancasila Education Contents to Implant Lofty Values for Indonesian Students, namely (1) the foundation, values, and aim of “Pancasila” Education; (2) “Pancasila” in the historical context of Indonesian struggle; (3) "Pancasila" as a philosophical system; (4) “Pancasila” as political ethic; (5) “Pancasila” as national ideology; (6) “Pancasila” in the state administration of the Indonesian Republic; and (7) “Pancasila” as social, national, and state living paradigm in Indonesia to be developed continuously in Indonesian community (2012).

Meanwhile, Machful Indra Kurniawan, who researched Pancasila as a Basis for the Nation's Character Education, concluded that: Pancasila should be used as a guide for the Indonesian nation's life. Furthermore, the nation's character education must be built based on Pancasila, not other sources such as Religion, Culture, and goal of National Education because Religion, Culture and goal of National education are part of Pancasila. (Advances in Social Science, Education and Humanities Research (ASSEHR), volume 125, (2017).

This research is also expected to develop and enrich the concept of the Pancasila Student Profile. The student profile academically needs to refer to the pyramidal hierarchical Pancasila values described by Notonagoro (1980: 110) in the form of a five-story pyramid, the principle of Belief in One Supreme Being at the top of the pyramid and the precepts of Social Justice for All Indonesian People as the base of the pyramid. The pyramidal hierarchical formula can be drawn by Kaelan (2003), after being processed, as follows. 1) The Precepts of the One Godhead animate and include the principles of Just and Civilized Humanity, Indonesian Unity, Democracy Led by Wisdom in Deliberation/Representation, and Social Justice for All Indonesian People. 2) The principle of just and civilized humanity is imbued with and pervaded by the precepts of the One Godhead, animates and includes the precepts of Indonesian Unity, Democracy Led by Wisdom of Wisdom in Deliberation/Representation, and Social Justice for All Indonesian People. 3) The Precepts of Indonesian Unity are imbued with and encompassed by the precepts of Belief in One God, Just and Civilized Humanity, animate and encompass the Precepts of Democracy Led by Wisdom of Wisdom in Deliberation/Representation, and Social Justice for All Indonesian People. 4) The Precepts of Democracy Led by Wisdom of Wisdom in Deliberation/Representation are inspired and pervaded by the precepts of Belief in One Supreme God, Just and Civilized Humanity, Indonesian Unity, animates and encompasses, and Social Justice for all Indonesian people. 5) The precepts of Social Justice for All Indonesian People are inspired and pervaded by the principles of Belief in One God, Just and Civilized

Humanity, Indonesian Unity, Democracy Led by Wisdom of Wisdom in Deliberation/Representation (Kaelan, 2003).

The unity and relationship of the Pancasila precepts that qualify or complement each other can be drawn as follows: 1) The precepts of the One Godhead are a just and civilized Godhead, Indonesian Unity, Populist led by Wisdom of Wisdom in Deliberation/Representation, and Social Justice for all Indonesian people. 2) The Precepts of a Just and Civilized Humanity are HUMANITY who believe in the One Godhead, have Indonesian Unity, have Democracy led by Wisdom of Wisdom in Deliberation/Representation, and have Social Justice for all Indonesian people. 3) The Precepts of Indonesian Unity is a UNION based on belief in the one and only God, with just and civilized humanity, with democracy led by wisdom in deliberation/representation, and with social justice for all Indonesian people. 4) The People's Precepts Led by Wisdom of Wisdom in Deliberation/Representation are PEOPLE who believe in the One Supreme God, just and civilized humanity, Indonesian unity, and social justice for all Indonesian people. 5) The precepts of Social Justice for all Indonesian people are JUSTICE which has the belief in the one and only God, which has a just and civilized humanity, has Indonesian unity, and has democracy led by wisdom in deliberation/representation (Kaelan, 2003).

Pancasila as a philosophical system can be a way of life as well as a way of thinking for the Indonesian people to maintain balance and consistency between action and thought. The danger posed by modern life today is an imbalance between the way of acting and the way of thinking that causes environmental and mental damage to a nation.

Reviewing a number of studies that have been carried out above, state of the art research is instilling the value of independence to early childhood through the practice of slavery. The difference between this study and all of the above research is that there is no research regarding the inculcation of the value of independence through traditional children's games (kaulinan slaves). While the innovation or novelty of this research is to conduct research based on government policies (Kemendikbudristek) about the direction of character education in early childhood.

## **Methodology**

This study uses a descriptive method with a qualitative approach. In this study, it is described and analyzed how the pattern of inculcating the value of independence carried out by parents of the Cisaat Tourism Village, Subang through the bonding of slaves to their early childhood. For this reason, the selected informants are parents who have early childhood, who live in Cisaat Tourism Village, Subang, West Java.

In this study, the researcher acts as an instrument and plays an active role in digging up data information in depth (in-depth interviews and probing questions). All data obtained and relevant were analyzed as material for research wealth.

The research begins with conducting a documentation study that is relevant to the research material. The next stage is to conduct a focus group discussion (FGD) with representatives of the Cisaat Tourism Village community, Subang, namely To Dedsa who is also a traditional figure. It is assumed that in the Cisaat Tourism Village community, Subang has instilled the value of independence from parents to their early childhood. Therefore, the informants in this

study were randomly selected parents who had early childhood. The next step is to prepare a guide or research guide. Given that this type of research is descriptive with a qualitative approach that collects data, records, and describes events or phenomena that occur at the research location, the data collection was used in a participatory manner. Participatory data collection is where researchers place themselves as living instruments who conduct in-depth interviews with informants and other sources of information.

Research data is collected by: a) Documentation study to examine various actual conditions regarding the inculcation of the value of independence and how to implement it through children's games, namely the Kaulinan Slave that occurred in the research target community. The study of documentation was carried out at the beginning of the study and at the end of the study as an expert justification effort. b) In-depth interviews (indept interviews) are conducted by inviting face-to-face conversations to a number of relevant actors (parents, community leaders, and other sources). This technique is carried out to explore more in-depth information about the values of independence that are instilled through kaulinanbudak by parents to early childhood in Cisaat Tourism Village. c) Participatory field observations, this is done to get a direct picture of the phenomena and events that occur in the research locations. Observations were carried out systematically using observation guidelines and accompanied by photo documentation. d) Focus Group Discussion (FGD) will be conducted by inviting a number of community leaders in Cisaat Tourism Village, Subang who understand the values of independence. FGDs were conducted with the aim of improving the quality of research results by verifying and validating provisional findings from the field.

Data analysis and interpretation were carried out in stages as generally done in qualitative descriptive research, namely (1) data review, (2) sorting, (3) data grouping, and (4) data examination. Meanwhile, to ensure or verify data, (1) member checks, (2) trial audits, (3) triangulation, and expert opinions will be carried out. The data interpretation process is carried out after these stages are carried out. The analysis was carried out in a qualitative descriptive manner on the data that were declared valid.

## **Findings & Discussion**

Given the history of Cisaat Village, it is identical to the life of a prominent Islamic propagator in the Sagalaherang Wetan area, precisely in Cisaat Padukuhan. As a person who is obedient and obedient to the teachings of Islam, he is also very persistent in his work and work, he was the first to clear forests and shrubs into grumbuls for settlements and a fairly large area of rice fields including several Grumbul including.

Grumbul Ciheas which previously grew a large and shady Gadog tree under the tree there was a spring that came out hissing (ngaheas) so it was called Ciheas and then at one time someone cut down the Gadog tree and then before it fell from the tree many caterpillars came out fur so that it disturbs the peace and comfort of the residents who live in that place. So that finally one of the figures / elders looked for a new settlement not too far from the old settlement with the orientation that the new settlement was not too far from the water source.

In looking for the settlement, one of the leaders / elders checked the water source using a spear (Cis) several times the spear was plugged but no doubt the water did not come out (when) so the area was called Cisaat, but did not give up a few steps from that place Cis The spear

(spear) was re-plugged many times right under the cane clump (Tiwu) and it turned out that water was coming out of the cane clump, so the location was called Citiwu, so that the location of the spring is until now used as the main spring for the Cisaat resident named Citiwu.

From year to year the population in these settlements or padukuhans is growing, new settlements have sprung up around them which then formed padukuhans including kp. Cilimus, Koleberes, Cigangsing, Jagarnaek, Cerelek, Mount Nutug, Babakan Pasir and Cikanyere. Previously to lead the padukuhan it was headed by a tribal chief who was taken from a religious leader and then after the Dutch Colonial Government sparked a rule that in an area a group of padukuhan led by a tribal chief was changed to a village area headed by a Kongsu village head, Kuwu Menir who appointed by the Dutch Government, then in this area a Village Government called Cisaat Village was formed, only the Dutch Government did not appoint a kuwu but the Dutch approved the application of the Cisaat Village community, and starting in 1900 this area was headed by a Lurah / Kuwu.

Research conducted in Cisaat Tourism Village, Ciater, Subang, West Java, resulted in a number of games performed by early childhood. The games are marbles, kites, stilts, gangsimng, jump rope, and hide and seek. Through this game, parents convey messages that contain values related to the nation's philosophy, Pancasila.

The marbles game is a game based on glass seeds that are rolled by flicking with your finger. Through this game, children are directed to focus on something that is intended. For example, the other marble that is being targeted is targeted until it hits. If hit, then the child will get a reward in the form of points or marbles that hit him, become his. Thus in this game, if the child is more concentrated and focused on the target marbles, the child will benefit. Therefore, through this marbles game, it is hoped that in the future, children will get used to having targets in their lives and be able to focus on achieving those targets.

Kite game is a game that motivates children to be creative. Therefore, in this village, there are almost no kite sellers, even though it is kite flying season. This is because every child who wants to play a kite has to make their own. At this point, parents are actually instilling the values of independence, creativity, and economics in their children.

The enggrang game is a bamboo-based game designed in such a way that it can be used for walking. Through this stilt game, parents are instilling the values of independence and balance. Through this game, it is hoped that in the future, early childhood can design their future by realizing who they are and how to achieve their goals. Therefore, early childhood must be accustomed to balance and independence in their lives.

The gangsing game is a wooden game designed to resemble a mountain, at the end of which a nail is given as a function so that the gangsing can rotate. Gangsing game, trains independence to concentrate and develops good competitiveness. Because gangsing used as a game tool will rotate as long and as long as possible. To get satisfactory results, the gangsing must be good, balanced, and made of wood that is strong enough.

The jump rope game, which is accustomed to early childhood, is intended as an effort to instill the values of independence in body movement or kinesthetic. Because, at an early age, kinesthetic-based games are needed, so that the body experiences significant movement. Thus, early childhood will experience balanced physical growth and cognitive development. That's

why, in this game there is also a count. Through counting, children are accustomed to doing and telling the truth.

The game of hide and seek is the last game found in this village. The um[et plot game is a game that trains honesty. The game begins by determining who is the “guard” and who is “hiding”. The child who gets the "watch" turn, the dai must close his eyes and count to 10 or 15 or 20. In the agreed count the other children have to hide. This is where efforts to instill the values of independence and honesty are instilled by parents to their children.

An important note from the findings of this study is that traditional games played by early childhood in the Cisaat Tourism Village have been greatly reduced in recent years. According to the informants, the decline in traditional games for early childhood is influenced by the inclusion of games based on computer and mobile technology. Since the entry and development of games-based games, both on computers and on mobile phones, children tend to rarely play traditional games.

However, traditional games for early childhood are still regularly performed during the celebration of national holidays, such as the Independence Day Celebration (Sevenbelasan). In addition, traditional games for AUD are still carried out routinely in schools (for grades 1 – 3 SD), as well as in PAUD institutions. In schools, a number of early childhood games are included in activities such as extracurricular activities, namely games carried out during sports lessons or during study breaks. Also carried out at the time of celebration of national or religious holidays. Games for AUD can be contested and can also be implemented to develop a child's sense of independence (Keyinformant Source, Suryana as Head of Cisaat Tourism Village).

In the perspective of the game carried out by early childhood, it must contain several basic elements, such as movement which becomes the kinesthetic foundation of the child, concentration with a focus on certain targets, and competition (competitiveness). Referring to the results of research conducted by Ihmeideh & Alkhaldeh (2017), Naughton et.al (2018), Psomadaki et al (2019), Nagy K. & Hajrizi E (2019), Nieuważny et al. (2020), and Hendri Hendri, Cecep Darmawan, and Muhammad Halimi, produced relatively the same indicators in instilling good values in children this age. These values are the values of independence, honesty, and the strength of children that need to be familiarized from an early age.

Similarly, the results of research conducted by Tukiran Taniredja, Muhammad Afandi & Efi Miftah Faridli (2012) which states that the inculcation of independence values in early childhood refers to the noble values of Pancasila which are the basis, values, and goals of habituation. in the life of the Indonesian nation, from an early age. By getting used to the values of independence in early childhood, according to Tukiran Taniredja, et al., they will also get used to understanding that the values of Pancasila are ordinances that educate behavior, as a result of the struggle for life, accumulation of national values, values of social ethics. , as the values resulting from the agreement of the nation, as the ideals of the nation, as the shared needs of the community, and the foundation for the survival of the Indonesian nation.

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