



# Introduction to the Local Wisdom of the Rokot Tanean Tradition to Improve the Social Emotionality of Early Childhood

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## Abstract

This research aims to explore and explore the influence of Rokot Tanean local wisdom in improving the social-emotional dimensions of early childhood in RA Nurul Ihsan, East Dempo Village, Pasean Pamekasan. Local wisdom itself is a cultural heritage that has been formed from the experiences and practices of local communities, including in terms of conflict resolution, empathy and togetherness. This research method uses a qualitative approach with participatory observation techniques and in-depth interviews with educators and parents involved in the implementation of Rokot Tanean in early childhood. The research results show that the consistent and targeted introduction and application of Rokot Tanean local wisdom can have a positive impact on the social-emotional development of early childhood. The implementation of Rokot Tanean in children's daily activities encourages them to interact positively with the surrounding environment, improve communication skills, build empathy, and manage conflict in a constructive way.

**Keywords:** local wisdom, Rokot tanean, social emotionality of early childhood

## Introduction

Early childhood education is a conscious effort to facilitate the physical and spiritual growth and development of children up to six years old. This can be done through providing integrated experiences and stimulation so that children can grow and develop in accordance with the values, norms and expectations of society (Halawa and Mulyanti 2024). According to Mansur, the growth process of early childhood is in a quite unique growth process. Children have growth and development that needs to be directed at laying the right foundations for complete human growth and development (Ningrum, Pane, and... 2022).

Children are unique individuals and have their own characteristics, so that is when early childhood, namely 0-6 years old, develops very rapidly, therefore early childhood is considered very important so it is known as the golden *age*. This early age only occurs once in a phase of life, so the existence of an early age should not be wasted. According to experts, there are several aspects of development for early childhood, such as the development of religious and moral values, physical motor, cognitive, language, artistic and social emotional, from these aspects of development children need to be paid attention to and given stimulation according to their development needs (Anisyah, Marwah, and... 2023).

According to Ki Hajar Dewantara (2009), "Education and teaching are efforts to prepare and provide for all the needs of human life, both in social life and cultural life in the broadest sense." (Jamal and Sabillah 2023) To create a civilized nation, the main key is education, human values are the axis and continue to rotate and be passed on to the next generation. Like Ki Hajar Dewantara's thoughts about social emotional learning based on full awareness which takes the form of encouragement for the growth of character in early childhood. Through social learning for children, invite children to be aware of, see and feel various learning experiences to develop knowledge of social emotional learning in children.

Early childhood education is a place to prepare for the next level, in this case children have their own characteristics. The characteristics of early childhood include having a high curiosity, being unique, liking to imagine, having an egocentric attitude and liking to imitate, therefore, it is necessary to instill local cultural wisdom in the early childhood environment. (Hasanah and Fajri 2022) For this reason, society and parents must find ways to transform local wisdom values in early childhood. So there needs to be certain ways to transform it so that children are able to understand it well (Sinaga 2018).

One of the urgent things that must be considered in the growth and development of early childhood is the process of socialization and interaction of children with the environment and friends around them. This aims to form emotional characteristics and responses to various children's problems in facing social and cultural changes. (Yenti and Mayar 2021) Another thing is how a child realizes and applies the culture of his community so that a child is able to recognize the culture in his community. . It is at that time that a child is introduced to cultural characters such as local and traditional wisdom where a child is able to be himself. (Badriyah 2022) This is especially true in the process of globalization where attacks by foreign cultures make a child lose their identity in their community. Therefore, introducing children to the customs of their community is one of the obligations carried out by parents and educators around young children. In research, this process becomes an important topic that will be explored in the process of searching for field data. So the researcher chose the process of transforming local wisdom values in shaping the attitudes and social emotional characteristics of young children.

Local wisdom itself refers to the knowledge, values and traditions possessed by a social group or community in a distinctive and unique way. This term is often used to describe knowledge and wisdom that develops at the local or regional level which is often obtained through experience passed down from generation to generation and everyday life. Local wisdom covers various aspects of life, including social norms, agricultural engineering value systems, traditional healing methods, craft skills, language and local myths. By preserving and passing on local wisdom, a community can maintain its cultural identity and preserve its unique culture. It is important to remember that local wisdom is relative and contextual, varying from one place to another. This reflects cultural diversity throughout the world (Umaternate, Fatima, and ... 2022).

One of the local wisdoms that exists today is rokat tanean, even though the behavior of rokat tanean is often found in the era of globalization and modernism, its implementation has decreased, especially among young families, but the people of East Dempo still carry it out frenetically. Rokot tanean basically develops at the local or regional or village level with unique rituals. It is quite unique because this behavior is conditioned by symbolic meanings

which are demonstrated in the rokat tanean which expresses certain moral messages, so that the rokat tanean is a community behavior with a system of customs that contains unique meanings of life.

The local wisdom contained in rokat tanean reflects the community's way of life which has been formed through historical experience and the special environment in which they live. Rokot tanean is also a priceless heritage owned by a social group or community. Local wisdom values reflect the treasures of culture, knowledge and traditions that have been passed down from generation to generation. This thesis will explore and discuss the values of rokat tanean as local wisdom in the people of East Dempo Village with the specific aim of exploring the wealth of knowledge contained therein and the importance of maintaining these values for young children in order to connect customs and crystallize this culture so that it remains preserved. .

Rokat tanean as local wisdom emphasizes the importance of togetherness and solidarity in the community. Values such as mutual cooperation, mutual assistance and a sense of shared responsibility are the foundation for community life. Respect for nature - much local wisdom involves a deep understanding of nature and how to interact with the environment. Ecological sustainability and respect are often at the heart of local wisdom values.

The challenges of generational shifts and challenges related to maintaining Rokot Tanean local wisdom also arise because generational shifts affect every society, where traditional knowledge and values are not always automatically passed on to the younger generation. Rokot tanean basically needs to be protected and respected, a deep understanding of local wisdom can help people maintain their identity, build strong communities and maintain balance with nature. Maintaining local wisdom is a shared responsibility to preserve cultural diversity in this world, so it is necessary to instill local wisdom from an early age so that it does not become extinct and continues, therefore, looking at the background above, researchers are interested in raising the title Introduction to Local Wisdom of the Rokot Tanean Tradition for Early childhood.

## Literature Review

This literature review is intended to examine research results that are relevant to the research carried out. Local wisdom, which has become a characteristic of social life, is now widely practiced and researchers are of course not the first to conduct research on local wisdom. Some of them, First, research by Totok Rochana which reveals Madurese society from an anthropological perspective. According to the findings in this research, one of the unique local wisdoms of the Madurese people lies in the structure of their social relations which are built from the tanean *lanjeng relationship pattern*. The social relations formed through tanean lanjeng reveal the fact of the formation of strong individuality of Madurese people which encourages the birth of an independent, brave and strong character. In Totok's research, the most important thing is the persistent attitude of protecting the heritage of the ancestors, especially those related to sacred matters (Totok Rochana, Vol. XI No.1 Th. 2012). In cases like this, it is basically an important capital for the Madurese people to maintain local wisdom, customs which will later become the main character of the crystallization of ethnic local wisdom found in the surrounding environment.

In line with Totok's research, research that does this tends to confirm several findings related to tribal traits. In terms of their basic character, the Madurese people are indeed people who are persistent in protecting their ancestral heritage, but there are several important things that are of particular concern to them in preserving local wisdom and Madurese customs.

Second, research by A. Latief Wiyata, *Madurese ethnic outlook on life, behavior and work ethic*. This research, published in 2015, reveals the absorption of *the bhepak bebhuk ghuru ratoh view of life* into life, both related to hard work and an attitude of life that is obedient to the tribal normative values of the Madurese people. (Firmansyah et al. 2022) This research describes how the nature of hard work and obedience to elders is an important marker of local wisdom. This means that if the main capital is obedient to what has become the advice of the elders, whether *the bebchuk* (both parents) *ghuru, ratoh* (leader) is associated with new issues in religion then there is a strong relevance between these characteristics. with the Madurese turning away from following new patterns in religion, the potential is very small. This is what has not been revealed in Latief Wiyata's research.

Furthermore, according to Azizatul Liyanti regarding *the importance of social emotional development for early childhood*, which was published in 2022, it states that social emotional development is completely for children to manage emotions, both positive and negative. Children's social emotional development is a process for children to learn to interact with peers or people around them and explore their environment. If children are able to interact well with the people around them, then children will be able to know what they are doing. are in their environment. However, it is not explained here how to interact well with each other (Dewi, Mayasarokh, and... 2020).

Their brave, independent character, as described by Totok Rohana, and resilience in preserving their ancestral heritage, as Latief Wiyata's research suggests, has become their characteristic. Resilience in stemming the flow of new culture in certain ways is of course an important point in current cultural globalization. In a society, of course it is permissible to have a wealth of local wisdom and customs that exist in its environment. However, if it does not have the character of persistently filtering new cultural flows then that society may become a society that is not authentic and distinctive as has been driven by cultural activists to endure.

## Methods

Researching local wisdom objects of the Rokan Tanean tradition in RA Nurul Ihsan, East Dempo Village, researchers used descriptive qualitative methods that rely on empirical data (observation and interviews) as a medium to describe the field phenomena being observed. Therefore, the researcher carried out procedural steps to weigh the relevant tools and equipment so that the Rokan Tanean tradition could be described descriptively in order to obtain objective results. Meanwhile, according to Kaelan, the descriptive method itself is a procedural step in research which aims to describe, systematically describe research objects in the field that are related to properties, characteristics that are closely connected with one element to another.

In essence, this research is to reveal the meaning and values of a community in East Dempo Village whose position is threatened with extinction due to the emergence of foreign

culture, namely religious fundamentalism, resulting in a process of cultural evolution in the *Rokat Tanean tradition* in East Dempo Village. The most important thing in the research is that researchers want to find key concepts as factors that make the Rokat Tanean tradition survive amidst the onslaught of new cultures that have entered.

For this purpose, researchers conducted interviews with teaching staff regarding the topic of local wisdom learning given to students which will later be useful for their knowledge of local wisdom in their environment so that it does not become extinct and also as an addition to knowledge, both openly and structured accompanied by observation. and direct interaction both during the implementation of Rokat Tanean and at other times with the aim of obtaining research data and the researcher allows the meanings and symbols described by participants and respondents to emerge automatically from the participants and respondents, so that the values of local wisdom in tradition Tanean rakat comes from respondents and research participants. Meanwhile, the ethical perspective, namely reviewing the meaning and essence of cultural phenomena that arise within the participants in the insider study, is explored with a theoretical scientific framework, namely ethnography in theoretical studies of culture, especially from an anthropological perspective, especially focusing again on ethnography which researchers use as the main scientific source of *mother of sciences*. in this research. For this reason, it is in the interests of objectivity. Next, the researcher elaborated these theoretical views into the respondents' own perceptions by following the flow of understanding of the respondents and participants. Although it does not rule out the possibility of researcher subjectivity in analyzing problems *and science in the rokat tanean* tradition in RA Nurul Ihsan, East Dempo Village.

Judging from the research results, local wisdom is in traditional farming patterns where farmers use knowledge passed down from generation to generation to adapt plants to the local environment, including selecting plants that are resistant to local climate conditions. Local wisdom also includes social and cultural norms that promote sustainability and balance within the community. These may include customs that regulate the use of natural resources, religious practices that strengthen social bonds, and values that encourage cooperation and mutual assistance among members of a society.

## **Results/Findings**

Learning about local wisdom not only provides insight into the ways in which people have successfully adapted to their environment over the centuries, but also teaches us about how important it is to respect and maintain the knowledge and practices that have been acquired from previous generations. Viewed from a social and emotional development perspective, it can train children from an early age and help children understand the ways in which their early experiences form the basis of their ability to relate to others, overcome emotional challenges, and build their psychological well-being throughout life. The introduction of local wisdom of the Rokat Tanean tradition has a positive impact on students to improve children's social and emotional well-being so that children are able to recognize local wisdom in their environment so that a sense of love for culture is instilled from an early age.

Local wisdom is very familiar and quite familiar in anthropological studies, especially cultural anthropology, whose studies focus on issues of value systems in certain cultures that

are owned by certain communities. The relationship between local wisdom and the value system of society is more focused on the existence of a culture which can produce a product of wisdom and life philosophy of a particular ethnic community, a very simple example such as the fulfillment of the biological and psychological desires of the community which is very closely related to governance of socio-cultural systems that build meaning and certain behaviors that exist in society. Whether we realize it or not, the value system that has been formed through inter-individual networks in society indicates the realization of a psychological state *of psychology* that colors society with a certain culture (Mimin 2023).

In this psychological study, the consideration is on the issue of how biological desires, which are fulfilled in psychology, can be traced in the socio-cultural systems and governance that they build. Therefore, local wisdom will always be closely connected to the ethnographic, geological situation and structure of society as well as certain cultural situations. So often local wisdom is limited to local situations, such as local wisdom from Java, Madura and certain ethnicities in Indonesia (Faiz and Kurniawaty 2020).

In this case, humans in the context of local wisdom are more inclined or assumed to be inter-subject collective creatures whose collective composition has desires and wishes within a community to obtain functional values that can be utilized for the benefit of their lives. Therefore, in cultural studies, local wisdom is encouraged by attitudes to highlight certain identities, both ethnic and social. In this case, humans are considered to have biological and psychological needs that must be met immediately for the sake of their lives (Putro et al. 2023). However, in the course of his life there are limitations that he has both psychologically and biologically, sometimes his efforts to fulfill his desires are hindered and limited by these shortcomings. The limitations of a society require wisdom and tact in fulfilling their psychological and biological desires. That's when humans need other media to bridge their shortcomings. The value system in culture, society and behavior is one of the bridges that is considered effective for fulfilling limited biological and psychological desires (Razy and Mahzuni 2022).

## Discussion

The study of *cultural boundaries* discusses a lot about how a moral entity guided by a society presents a normative order that is binding and regulates all communal aspects of society. This is also closely connected to how agreed local policies become unwritten laws in a society. society, (Pramesthi and Aini 2022). According to Koentjaraningrat, according to the results of his thinking, local culture is the result of the solidification of a system of values in a culture that comes externally, but these values have gone through a long and ongoing process and evolved in their assimilation, acculturation and fusion (Mahfuz 2019).

Fun activities are an effort for the social emotional development of early childhood. Apart from that, a child's emotional development can also be shaped by the environment in which the child lives. Because children also collect experiences from the environment and important events that happen to them. And these important experiences and events also shape the child's personality (Rahmadani 2023). According to Salovey and John Mayer, quoted in Ali Nugraha's book, social emotional development in early childhood includes: empathy, expressing and understanding feelings, anger, independence, ability to adapt, ability to resolve

interpersonal problems, perseverance, solidarity, politeness and respectful attitude (Muzzamil 2021).

Education based on local wisdom can teach students to understand the situations they face (Aditya et al., 2019; Lidi et al., 2020). Local wisdom can direct children to behave well in everyday life. (Susanti, Darmansyah, and ... 2022) So, education based on local wisdom is very important for early childhood because it can make children aware of something real in their lives, thus making them feel more directed so as not to deviate from applicable norms and regulations. (Khaerunnisa & Pamungkas, 2019; Rachmadyanti, 2017). Local wisdom in this research focuses more on the realm of values. Value is valuable, quality, and useful for humans (Barni et al., 2019; Brookhart et al., 2016).

The local wisdom of the Rokot Tanean tradition, which still exists in the East Dempo community, teaches children to interact well with their environment by making it a topic and sub-topic in an institution, thus training children and fostering a love of culture at an early age, thus the culture inherited by grandmothers the ancestors he has will not become extinct.

## Conclusion

In early childhood development, these two aspects are interrelated and play an important role in the formation of early childhood personality. Local knowledge can help children understand their identity, develop a sense of pride in their culture, and gain a deeper understanding of the world around them. This can help them feel motivated and connected to their environment. Meanwhile, social emotional skills can build a strong mentality for children to build healthy relationships with other people, resolve conflicts peacefully, and overcome challenges in everyday life. Children who have good social emotional skills tend to be better able to adapt to their social environment and have a greater chance of success both at school and in later life. Therefore, it is very important for educators and parents to support children's development in a balanced way. This can be done by introducing local wisdom in early childhood education. By facilitating positive social interactions, it can create a fun and varied learning atmosphere. In this way, children can grow into individuals who have a strong sense of identity, good social connections, and skills to deal with various life situations.

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