



## **Increasing Javanese Vocabulary Through Dolanan Lir Ilir Songs as a Form of Local Wisdom in Group B Children**

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### **Abstrak**

Studi ini menganalisis efektivitas implementasi lagu tradisional "Lir-Ilir" dalam meningkatkan penguasaan kosakata Bahasa Jawa pada peserta didik kelompok B TK Tunas Kusuma Malang. Menggunakan pendekatan mixed method dengan desain penelitian tindakan kelas, studi ini melibatkan 15 peserta didik yang terdiri dari 6 laki-laki dan 9 perempuan. Pengumpulan data dilaksanakan melalui observasi terstruktur, wawancara mendalam, pencatatan lapangan, dan dokumentasi. Penelitian dilakukan dalam dua siklus pembelajaran dengan hasil menunjukkan peningkatan signifikan dari kondisi awal 20% menjadi 73,33% pada siklus I dan 86,66% pada siklus II, dengan total peningkatan 66,66%. Evaluasi kemampuan mengasosiasikan representasi visual dengan kosakata mencapai hasil optimal 100% pada pertemuan kedua di kedua siklus. Hasil penelitian mengindikasikan bahwa penggunaan lagu "Lir-Ilir" efektif dalam meningkatkan penguasaan kosakata Bahasa Jawa sekaligus melestarikan kearifan lokal.

**Kata Kunci:** *Kosakata bahasa jawa, Lagu dolanan lir-ilir, Kearifan lokal*

### **Abstract**

This study analyzes the effectiveness of implementing the traditional song "Lir-Ilir" in improving the mastery of Javanese vocabulary in group B learners of Tunas Kusuma Kindergarten Malang. Using a mixed method approach with a classroom action research design, this study involved 15 learners consisting of 6 boys and nine girls. Data was collected through structured observation, in-depth interviews, field notes, and documentation. The research was conducted in two learning cycles. The results showed a significant increase from the initial condition of 20% to 73.33% in cycle I and 86.66% in cycle II, with a total increase of 66.66%. Evaluation of the ability to associate visual representations with vocabulary reached an optimal result of 100% at the second meeting in both cycles. The results indicate that using the song "Lir-Ilir" effectively improves the mastery of Javanese vocabulary while preserving local wisdom.

**Keywords:** *Javanese vocabulary, lir-ilir dolanan songs, local wisdom.*

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## INTRODUCTION

In the rapid modernization and globalization era, we can observe significant cognitive development in various walks of life, including Early Childhood (ECD). Their capacity to understand and master information has expanded substantially due to high accessibility to social media and digital technology. This phenomenon creates a dilemma where there is a degradation of appreciation for local wisdom that should be internalized early and implemented using the default word at the beginning of a paragraph in everyday life. (Yadav & Vyas, 2021).

A concrete manifestation of this problem is the declining interest in using the Javanese language to represent local wisdom. The younger generation tends to put aside the Javanese language, which is considered archaic or irrelevant to the demands of the times. This phenomenon is also reflected in the institution of Early Childhood Education, where there is a more dominant preference for the use of "foreign languages, such as English or Arabic," compared to efforts to introduce and preserve Javanese to students (Rahardi, 2018).

This situation raises concerns about the erosion of cultural identity and traditional values essential to forming national character and identity. (Yuliartina, 2021). Therefore, a comprehensive and integrative approach is needed in the education system, especially at the early age level, to balance the mastery of global competencies and preserve local wisdom to create a generation with international insight rooted in national cultural values. (Adara, 2020) This policy manifests in educational institutions as a manifestation of strengthening education on children's character based on local wisdom. (Nandini & Hasanudin, 2023). The implementation of this policy aims to "provide students with an awareness of cultural values from an early age so that they can form a strong cultural identity as Indonesian citizens." (Dora dkk., 2021).

In the context of early childhood education, it is urgent to introduce elements of regional identity, including regional languages, traditional cuisine, local tourist destinations, regional music, traditional dances, and traditional clothing. This introduction is a strategic step in preserving and transmitting local wisdom values to the next generation.

Javanese local content was implemented as an innovative program at Tunas Kusuma Kindergarten in July 2022, coinciding with the 2022-2023 school year. The program aims to instill the noble values of Javanese cultural heritage. However, in its implementation, group B educators experience difficulties developing media, methods and learning models integrated with the themes in the semester program. As a result, local Javanese content learning is often carried out without adequate press, models, or methods (Suharyo, 2018).

Children's lack of exposure to the Javanese language is reflected in their communication patterns in the school environment. Observations showed that 8 out of 15 children tended to adopt vocabulary acquired from the neighbourhood and social media, including the use of words considered impolite such as "Anjali," "bedded," "baby," and "mesh." This phenomenon contradicts the values of politeness in Javanese culture that emphasise the use of polite language (Latif, 2022).

Educators are faced with the demand to conceptualise learning activities for local content of the Javanese language that are attractive and fun for learners, integrated into the Daily Learning Implementation Plan (RPPH) with a child-centred approach (Muzakki & Fauziah, 2015). Relevant learning media and supportive instructional models and strategies must complement this implementation (Jubaedah & Indriyanti, 2022). Through this approach, students are expected to develop a positive attitude toward learning, reduce boredom, and improve their mastery of Javanese vocabulary comprehensively, including understanding its meaning and application in daily life (Muzakki & Fauziah, 2015).

The Dolanan song is a potential alternative to improving children's linguistic skills, particularly in lyric memorization and vocabulary expansion. Dolanan song, a form of oral folklore, has historical roots as an entertainment and educational medium used both by children in the context of play and by parents in interactions with their children (Gunawan dkk., 2022).

The Dolanan song "Lir Ilir" occupies a unique position due to its more elaborate lyrical complexity than similar songs. This characteristic makes it an effective instrument for enriching children's Javanese lexicon. "Lir Ilir" originates from the Central Javanese tradition and has cultural and religious significance as a medium of Islamic propagation associated with Sunan Kalijaga. Although rooted in Central Javanese culture, the song has undergone a process of acculturation and has been widely adopted until it reached the status of a national Dolanan song (Hardiyani & Aesijah, 2019).

This research explores the development of Solana songs as a manifestation of local wisdom to enrich Javanese vocabulary in group B children at TK Pembina II Ngoro. This research aims to produce a valid Dolanan song product to "improve the mastery of Javanese vocabulary in early childhood." The validation results showed that the Dolan songs "Nderek Simbah" and "Dolanan Bareng" met the validity criteria and could be implemented in learning Javanese vocabulary in group B. Data analysis indicated that the effectiveness rate was 81.25%, efficiency was 87.5%, and attractiveness for children reached 81.25%.

The overarching conclusion derived from the previous exposition is that to significantly improve and refine Javanese language vocabulary, it is imperative to design an appropriate, practical,

engaging, and fun approach for learners. The traditional folk song "Lir-Iilir dolman" emerges as a viable and promising solution to effectively improve Javanese language vocabulary, particularly among early childhood education centres.

## **METHODOLOGY**

### **Type of Research**

This approach aims to describe the steps of learning Javanese local content in children by using the game song "Lir-ilir" as a form of local wisdom, which aims to increase Javanese vocabulary in group B children at Tunas Kusuma Kindergarten. To obtain comprehensive and in-depth data, the researcher has the role of the main instrument: planner, implementer, and reporter of research results. "The data collected is in the form of qualitative and quantitative data," so it is descriptive. The data obtained from the action is then analyzed inductively, presented by the conditions during the action. (Fadli, 2021) Hasil analisis didiskusikan dan disepakati oleh peneliti, pengamat, dan subjek penelitian. Selain itu, penelitian ini lebih mengutamakan proses daripada hasil.

### **Time and Place of Research**

Time 2023. The local content studied as the research subject is the local content of the Javanese language.

### **Research Objectives**

This study takes the subject of research on group B students at Tunas Kusuma Kindergarten located in Malang. The research population comprised 15 students with a demographic composition of 6 male and nine female students. The implementation of classroom action research was carried out in January 2023, focusing on learning local Javanese content.

This study aims to analyze and describe the implementation of Javanese local content learning strategies through the use of traditional song media "Lir-ilir" as a manifestation of local wisdom. The main focus of the research is directed at efforts to improve Javanese vocabulary mastery in group B students at Tunas Kusuma Kindergarten. To obtain comprehensive and in-depth data, the researcher plays the role of the central instrument, which includes the functions of planning, implementing, and reporting research results. The research methodology uses a descriptive approach by integrating qualitative and quantitative data as the basis for analysis.

### **Data Collection Techniques and Instrument Development**

The process of accumulating research data implements four complementary methods: observation activities, interviews, field recording, and documentation. In this context, the observation method is implemented as a series of structured and systematic observation activities, where the researcher focuses intensively on the research object by utilizing all the sensory abilities.

The purpose of Observation is to observe the activities of researchers and research subjects during the learning process. Identify the difficulties faced by the research subjects while learning to use Lir Ilir toy songs. Evaluate the suitability between planning and the implementation of learners. Meanwhile, the observation is carried out based on a structured observation sheet. Observation is focused on cooperation in the educational process. The observations include the activeness of educators in groups, question-and-answer activities, and learning situations. Observation is carried out by observers (peers) and teachers of Group B. Implementation Procedure is the design of observation sheets for students and teachers. Filling out observation sheets by teachers and peers regarding the implementation of Lir-Ilir toy songs

Interviews were conducted to find out students' responses to learning using Lir Ilir toy songs, with procedures for preparing structured interview instruments, conducting interviews at the end of learning and analyzing and concluding interview results.

Field notes are complementary instruments containing descriptive and detailed descriptions of researcher activities and objects. Includes information that is not recorded in the observation sheet conducted by teachers and peers without reference to specific guidelines and is arranged in a structured format to facilitate analysis

The documentation in this study is in the form of photos, which aims to collect visual evidence of the implementation of the research, strengthen field findings, and provide concrete documentation of the classroom action research process. So that each data collection method is carried out in an orderly, orderly and neat manner to obtain comprehensive and valid data in supporting research objectives (Aqib, 2006).

### **Data Analysis Techniques**

The data analysis in this study implements an analytical procedure that refers to the Miles and Huberman conceptual framework.(in Sugiono, 2011)According to this paradigm, the quantitative data analysis process is carried out through a series of interactive and continuous stages until data saturation is achieved. The analysis stage includes three main components: the data reduction process, systematic data presentation, and conclusion drawing.

## **RESULTS AND DISCUSSION**

### **RESULTS**

Based on field observations, there are three stages. Each stage is preparing a Daily Learning Implementation Plan (RPPH) specifically for local content in the Javanese language on Saturday,

cycles one and two, with different themes. (Mu'in et al., 2024) In addition, the researcher also obtained data on group B students. The research was carried out using the Javanese local content lesson schedule, which was carried out as usual, namely on Saturday. The attendance book of student data shows that the number of students in group B is 15 students, consisting of 9 female students and 6 male students.

Cycle I is carried out on two meetings. The first meeting, on Saturday February 11, 2023, discussed the theme of plants that plants are God's creation plant parts in Javanese, observing various plants in the school environment, repeating the pronunciation of vocabulary related to plant parts, for example, Toyota, watang, flowers, godhong, learning to sing lir-ilir songs and understanding their meaning, learning to pronounce lir-ilir song word by word, Learn to write poetry using lir-ilir songs, arrange letter cards, play loose parts, plant corn kernels and colour. Meanwhile, the second meeting was to give picture questions to draw lines according to the meaning of the Lir Ilir song that the children knew.

The following is the dialogue conducted by teachers and students in the initial activity:

Guru : assalamu'alaikum warohmatullahi wabarokatuh.

Siswa : wa'alaikum salam warohmatullahi wabarokatuh.

Guru : sugeng enjing mas kalian mbak

Siswa : sugeng injing bu guru

Guru : pripun kabare? Sae?

Siswa: sae

Guru : sugeng enjing dos pundi kabare? sae 2x sugeng enjing 3x dos pundi kabare? sa  
(lagu sugeng enjing)

Siswa : menjawab sae

Guru : mas kalean mbak sakderenge mlebet ten Pelajaran sakniki pembiasaan rumiyen.  
Monggo mas kalian mbak maos sareng-sareng angka 1-20 nganggo basa jawa.  
Saget?

Resky : saget bu guru.

Guru : pinter, monggo dicepakne driji utawa racianne nganggo nengeri angkane. Bu guru  
itung. Setunggal, kaleh, tiga.....

Siswa : setunggal, kaleh, tiga, sekawan, gangsal, enem, pitu, wolu, songo, sedasa,  
sewelas, kalehwelas, tigawelas, sekawan welas, gangsal welas, enem belas,  
pitulas, wolulas, songolas, kaleh dasa.

Guru : pinter berarti bocah sedaya sampun apal angka setunggal nganti kaleh dasa.

Ainun : inggih bu guru

- Guru : bu guru sak niki badhe tanglet. Bocah-bocah Sabtu dek ingi belajar napa?
- Asma' : dijak bu guru mlaku-mlaku bu guru.
- Abizzar : keliling muter kampung
- Guru : wah penak banget ngunu kui
- Annoura : bu, sakniki belajar napa bu?
- Guru : lek ngoten mbak kale mas pingin belajar apa?
- Nayla : gambar bu
- Shabrina : enak ngelir bu
- Shulthon : nyanyi wae bu
- Guru : wah kekarepane akeh banget. Coba kuping dimirengake, lungguhe ditata, lan tangane sendeku
- Diah : inggih bu.
- Guru : coba bu guru bade muterake lagu dirungo nganti temen. (guru muter lagu lir-ilir)
- Shulthon : Bu biasane kula ngrungokake lagu iki dek terbangang-terbangan pas aku ngaji
- Guru : Sapa seng ngertos lagu lir-ilir iki lagu ne sapa? diciptakne karo sopo?
- Sakira : Mboten ngertos bu
- Guru : Asli lagu iki tutuk endi?
- Rizki d.f : Orah eroh Bu
- Guru : Lagu utawa tembang iki diciptakno karo Sunan Kali Jaga dari Jawa Tengah. Angel napa mboten tembang dolanan lir ilir iki dinyanyino?
- Nayla: angel bu
- Asma' : mboten bu, gampang kula mawon sampun apal.
- Guru : pinter bocah bagus. Sing durung iso monggo belajar sareng-sareng kaleh Bu Nurul. Bu guru sakniki badhe ngajak mas kalian mbak sinau bab wit-witan utawa tanduran. Mangke mas kaleh mbak nyimak lan ngamati tanduran, belajar nyanyi, berpuisi, nyusun huruf lan kata utawa ukara, nandur biji jagung lan mewarna. Mas kaleh mbak kudu manut kaleh peraturan. Seng pertama kudu tertib, kudu sinau sareng-sareng, berbagi lan bersih-bersih.

Next, cycle II The material that will be explained with the theme of plants, the sub-theme of fruit plants (star fruit), the material includes: (1) plants are God's creations that we must take care of and preserve (2) know the types of fruit plants (3) sing the Lir-Ilir toy song and understand its meaning and vocabulary (4) learn to sing the Lir-Ilir song with several instruments made by children

from used or recycled materials, Poetry, composing letter cards, playing loose parts, coloring pictures of star fruit or angon boys.

The following is one of the dialogues between teachers and students during the core activities is as follows:

Guru : mas lan mbak dinten niki bu nurul ngajak sinau bab utawa tema tanduran. Tandurane sing ana ing lagu Lir ilir yaiku tanduran buah ?

Nayla : belimbing bu.

Guru : betul nayla wah pinter mbak nayla. Kira-kira sinten sing ciptakno tanduran belimbim kui?

Siswa : Allah bu

Guru : pinter hebat.

Guru : yuk sakniki sareng-sareng nyanyi lagu dolanan lir-ilir banjur bu nurul kandani gambar lan basa jawane.

Guru : nah bu guru sakniki nggadah gambar katah. Coba dibadek iki gambar apa? Gambar ngelilir/ lir-ilir, Gambar tandur, gambar sumilir, tak ijo royo-royo, tak senggo, temanten, anyar, cah utawa bocah, angon, penekna, blimbing, lunyu, penekno, kanggo, basuh, dodotiro, gumitir, bedah, ing, pinggir, dandamana, jlumatana, kanggo sebo, mengko, sore, mumpung, padhan, rembulane, mumpung jembar, kalangane, yo surako, surak, horeeeee

Guru : mas kaleh mbak sampun ngerti inggih

Siswa : sampun bu

Guru : yuk sakniki bu guru buka gambare diacak kaleh bu nurul. Tebak basa jawane.

Resky : mantel bu

Guru : pintar mas resky jempol. yuk ikuti kata-kata ibu “manten”. Iki gambar apa?

Ainun : bocah angon

Guru : pinter ainun. Lek iki?

Abizzar : lunyu bu.

Guru : pinter. Mas mbak gusti Allah nyiptakna tanduran kui damel sinten?

Shulthon : Awake dewe bu.

Guru : leres, betul damel menungsa. Terus piye seng kudu dilakoni ben tanduran iki subur?

Abizzar : disirami bu.

Tasya : orah oleh dipetikki bu



- Guru : sakniki bunurul sampun nyiapake 4 kegiatan belajar lan 1 kegiatan gawe seng marikne 4 kegiatan. Kegiatan nomer setunggal maos puisi, kelara nata huruf dadi kata, gawe kata ambek loosepart, bermain musik lan mewarnai gambar belimbing. Monggo mas kaleh mas angsal milih rumiyen seng dikarepake.
- Siswa : (bermain secara bergantian)
- Nayla : bu kula menyusun huruf inggih bu
- Guru : inggih nayla di damel kata belimbing saget?
- Nayla : saget bu.
- Guru : lek Rezky belajar apa?
- Resky : Maos puisi bu
- Asma' : bu kula main musik ambek Shulthon, Rizky, Alif.
- Guru : inggih nak
- Guru : wah kelompok B bocah e pinter-pinter, manut manut, yen belajar tertib. Sakniki mas kaleh mbak bersih-bersih Amarga badhe dhahar utawa maem sareng-sareng.



Picture 1 The teacher shows the pictures of words in the lyrical toy song.

Based on the results of this study, it was revealed that by referring to cycle one, meeting 1, the average results of Javanese vocabulary skills of students who received the predicates of BB (Not Yet Developed) and MB (Starting to Develop) were four children. Those who received the predicates of BSH (Developing as Expected) and BSB (Developing Very Good) were 11 children. So, the 11 children who received the predicates of Developing According to Expectations (BSH) and Developing Very Well (BSB) said their Javanese vocabulary increased. Meanwhile, those who received the titles of Not Yet Developed (BB) and Starting to Develop (MB), as many as four children

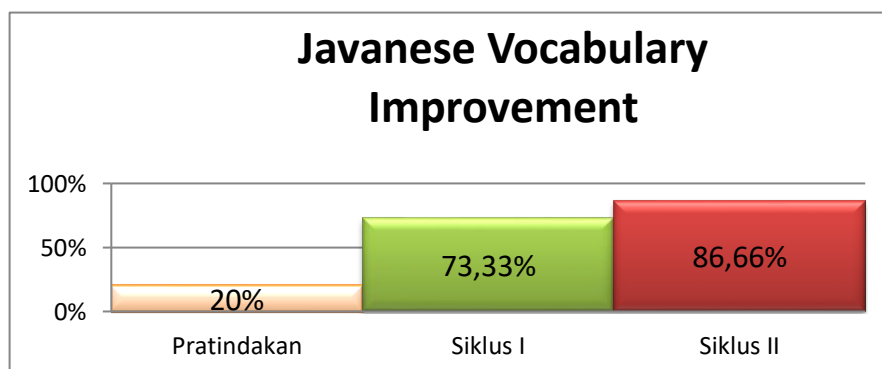
can be said to have not increased their vocabulary. So, the percentage of increase in children's Javanese vocabulary reached 73.33% (11 out of 15 children). You can see in the table below the results of the Cycle 1 test:

Table 1. Cycle 1 Results

Information	Early learning outcomes	Cycle 1 test
Percentage of learning completion	20%	73,33%
Number of students	15	15
Completed quantity	3 out of 15 children	11 out of 15 children

Cycle 1, meeting two students in the written test, draws lines on the worksheet. Students matched ten pictures of lir-ilir toy songs with appropriate Javanese vocabulary. For example, the picture of a child means the Javanese language is tandur, the picture of children means the Javanese language is a boy and so on. In this activity, 15 children answered all correctly, and it can be said that 100% of students mastered Javanese vocabulary from lir-ilir toy songs.

Cycle 2, meeting one average result, was obtained by each student with the predicates Not Yet Developed (BB) and Starting to Develop (MB). As many as two children can be said to have not increased their Javanese vocabulary. Meanwhile, the Javanese vocabulary increased in Developing According to Expectations (BSH) and Developing Very Well (BSB) in as many as 13 children. So, the percentage increase in children's Javanese vocabulary reached 86.66%.



Gambar 1. Grafik Figure 1. Javanese Vocabulary Percentage Increase Graph

Cycle 2 meets two students in the written test by drawing lines on a worksheet. Students matched ten pictures of lir-ilir toy songs with appropriate Javanese vocabulary. For example, the picture of sewing means the Javanese word condom, the image of the moon means the Javanese language is the moon, the picture of a child cheering in Javanese is sure and so on. In this activity,

15 children answered all correctly, and it can be said that 100% of students mastered Javanese vocabulary from lir-ilir toy songs.

## **DISCUSSION**

In formal education at the PAUD level, Javanese language learning is integrated as a component of local content. Education implementation can be strategically directed with an orientation to developing cultural awareness, one of which can be realized through learning local content with a multicultural perspective. (Saleh et al., 2023)

The Javanese language plays a pedagogical role in forming manners in early childhood. This linguistic system is significant in the formation of character and ethics, considering the complexity and completeness of its linguistic properties, which include functional aspects, linguistic regulations, language stratification, ethics, and cultural values that are fair with various manifestations of their roles. (Suratiah et al., 2024)

Song In the context of learning, Javanese song plays a vital role as a medium of information transmission to early-age students. Song Jawa is a learning instrument that facilitates the delivery of educational content to students. This is relevant considering the stage of children's cognitive development, which is still in the pre-operational phase, so concrete representation is required in assimilating new information. The existence of a language cannot be separated from its lexical dimension. Vocabulary represents the richness of lexicons in a language system. Words are linguistic units that can be articulated or transcribed, which embodies the unity of emotive and cognitive aspects in linguistic praxis.

Children must construct the relationship between phonographic and semantic forms in vocabulary development. Given the polysemic characteristics of some words and the existence of homophonic phenomena with different meanings, the vocabulary acquisition process has a higher level of complexity than the articulation aspect. Linguistic capacity can be quantified through lexical mastery. The development of children's vocabulary experiences progressivity in line with the stages of growth and development and the accumulation of their interactional experiences.

Referring to the results of an interview with the Principal of Tunas Kusuma Kindergarten Malang, Mrs. Emilia Contessa, S.Pd, said that the development of local content of the Javanese language is significant. The local content of the Javanese language at Tunas Kusuma Kindergarten has only existed and began to be developed in July 2022, precisely in the new school year, namely 2022-2023. The purpose of implementing local content of the Javanese language is to introduce the

local wisdom of the Javanese language as a regional language to children from an early age. So that children can speak Javanese politely and well. Tunas Kusuma Kindergarten also introduced traditional East Javanese clothing, namely urban clothes, to be worn by children and teachers every Saturday. In his learning practice every Saturday, the children and Javanese teachers began to come, then during learning until they went home. This local content of the Javanese language is the only one that has just existed and been developed. (Surbakti et al., 2021)

Research "cycle one meeting 1 obtained an average of "73.33%," and in cycle one meeting 2," children's abilities increased to an average of 100%. Research "cycle two meeting 1 obtained an average of "86.66%," and in cycle two meeting 2, children's abilities "increased to an average of 100%. So, to clarify the results of cycle I and II research can be seen in the graph below:

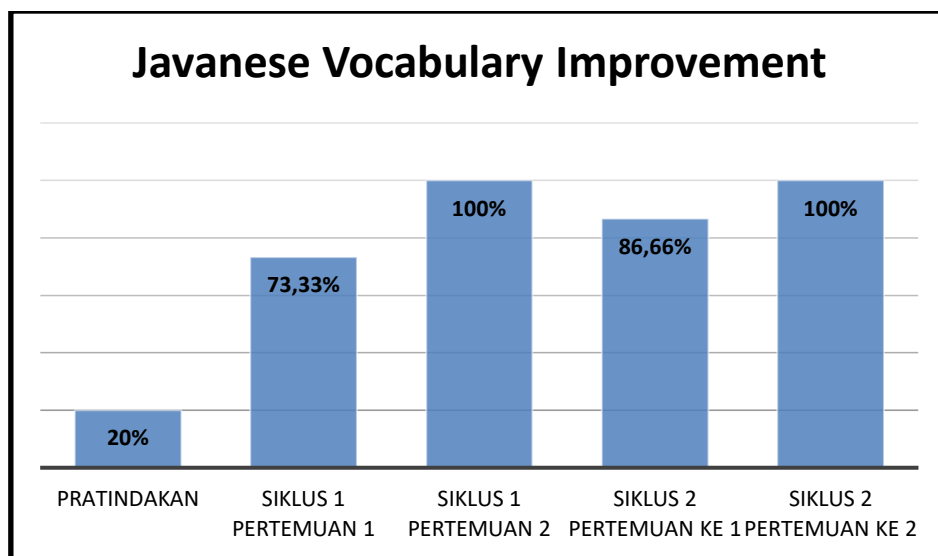


Figure 2. Graph of the percentage increase in Javanese vocabulary starting from pre-Action, cycle one meeting 1, cycle one meeting 2, cycle two meeting one, and cycle two meeting 2

Based on the results of the research that has been carried out, it can be seen that the implementation of the traditional song "Lir-Iilir" as a manifestation of local wisdom has a significant impact on increasing the mastery of Javanese vocabulary in group B students at Tunas Kusuma Kindergarten Malang. This is evidenced by measurable progress, where an achievement of 20% was recorded in the pre-intervention stage. Furthermore, after learning interventions, there was a substantial increase in the first cycle, reaching 73.33%, and then further growth was experienced in the second cycle, gaining 86.66%. Based on the comparative analysis between the initial condition and the final result, it can be concluded that there was an increase in Javanese vocabulary mastery by 66.66% from the pre-intervention stage to the culmination of the second cycle.

## CONCLUSION

The application of Lir-Ilir toy songs as a form of local wisdom can improve Javanese vocabulary in group B children at Tunas Kusuma Malang Kindergarten, which can be seen from the increase in students' vocabulary and their level of understanding of the vocabulary in Lir-Ilir toy songs. The increase in Javanese vocabulary both before the action and after taking action, with the average score obtained in the first cycle of learning being 73.33% with reasonable criteria, and the average score in the second cycle being 86.66%, which showed perfect criteria.

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