

Application Culture Mandar to Child Discipline in Kindergarten Al-Hisabah West Sulawesi Province

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ABSTRACT

This research is a look at the phenomenon of Mandar culture in teachers implementing local wisdom learning in shaping discipline in children. Habituation based on local wisdom by reducing cultural values in children. The purpose of this study was to determine how the application of Mandar culture to child discipline. The type of research used is a qualitative approach, this is because researchers want to describe clearly and in detail the events or an incident about the application of Mandar Culture to child discipline and get in-depth data about the data that is the focus of the research. Data collection techniques are done through observation, documentation, and interviews. Based on the results of the study, it shows that the “siri” (shame) culture that teachers instill in learning habits in children during the initial learning activities of the teacher conveys examples of “sirondo-rondoi” (cooperation) habits of local residents, teachers use folk legend stories, slip local language when discussing with children, so that this encourages children to do good things such as coming to school on time and dressing neatly, “turu” (obedient) means that children listen and carry out what is conveyed by parents and teachers, and sirondo-rondoi (cooperation).

Keywords: Mandar Culture, Discipline, Early Childhood

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1. INTRODUCTION

Early childhood education today is very important for child development, especially at the age of 0-6 years. At that age, children are very sensitive to everything in their environment. If the child's environment teaches things that lead to positive things that can make children well educated, then the child's mindset will be well formed. At the age of 0-6 years children also experience very rapid growth. this period is also called the golden age. Thus according to Teguh Triwiyanto in Isra Miraj (2019:1) kindergarten education is an early childhood education in formal channels that bridges between family education and formal education starting from the age of 3 yers.

The implementation of early childhood education is a determinant for the success of higher education levels, which in early childhood education will lay the foundations of education for children, so that all the potential that children have can be developed to the fullest. This is in line with government regulation No. 19 of 2005 concerning national education standards, article 19 paragraph 1 states that the learning process in educational units is organized in an interactive, inspiring, fun, challenging, motivating students to actively participate, and providing sufficient space for initiative, creativity, and independence in accordance with the talents, interests and physical and psychological development of students.

Based on Indonesian Law Number 20 of 2003 concerning the National Education System in article 1 paragraph 14 states that "early childhood education is a coaching effort aimed at children from birth to six years of age which is carried out through providing educational stimuli to help physical and spiritual growth and development so that children have readiness to enter further education". Therefore, early childhood education is an important foothold for the development of further education. Early childhood is the right period of development to develop and improve all the abilities that children have, even this period is an effective time to train and familiarize children to be disciplined.

The results of Fauziddin's research (2018: 163) say that early childhood is a golden period or can be called the Golden Age. At this time the child's brain experiences the fastest development throughout history in his life. This takes place when the child is in the womb until early childhood, namely ages zero to six years. However, from the time the child is in the womb until birth until the age of four is the most crucial period. During this time, the child's brain experiences rapid growth. Therefore, giving more attention to children is a must. The form of attention is like providing education either directly from parents or through Early Childhood Education institutions.

In line with this in Isra's research (2019: 10) Suyadi argues that Early Childhood Education is essentially education that is organized to facilitate the growth and development of children as a whole or emphasizes the development of all aspects of the child's personality. On this basis, Early Childhood Education Institutions need to provide various activities that can develop various aspects of development such as cognitive, language, social, emotional, physical and motor.

In the Big Indonesian Dictionary, culture is defined as mind, customs, something that has developed, something that becomes a habit that is difficult to change. The word culture is the plural form of the words budi and daya which means love.

Whereas in study Prayogi & Danial (2016:61-62) According to Taylor (Horton & Chester, 1996:58) "Culture is complex whole from knowledge, belief, art, morals, law, custom customs and all other abilities and habits acquired by a person as member society". Whereas according to Garna (2008, p. 141) culture local is part from a scheme level culture hierarchical no based on good and bad.

There are several definition culture according to Kluckhohn in Triyanto (2018:67) , among others: (1) overall method life something society , (2) inheritance social gain _ individual from group , (3) a method think , feel and believe,(4) a abstraction from Act behavior , (5)a theory for anthropologist about method something group Public in fact act up behavior , (6) a " warehouse " for gather results study, (7) a set orientations standard on moderate issues _ going on , (8) behavior learned behavior , (9) a mechanism for arrangement Act characteristic behavior _ normative , (10) set technique for adapt with environment outside and with other people, and (11) a precipitate history.

There are several definitions of culture according to Kluckhohn in Triyanto (2018: 67), among others: (1) the overall way of life of a society, (2) social heritage obtained by individuals from their groups, (3) a way of thinking, feeling and believing, (4) an abstraction of behavior, (5) a theory for anthropologists about the way a group of people actually behave, (6) a "warehouse" for collecting learning outcomes, (7) a set of standard orientations to ongoing problems, (8) learned behavior, (9) a mechanism for structuring normative behavior, (10) a set of techniques for adjusting to the external environment and to other people, and (11) a historical deposit.

Several factors that cause someone to comply with the rules put forward by Soekanto (1998) in Iriansyah, et al (2022: 197), namely: (1) willingness, which is a clear / visible acceptance that is included by the expectation of rewards and a preferred stance in carrying out the rules; (2) identification, a form of acceptance of legal rules not because of intrinsic value but because they want to maintain their membership in a group; (3) internalization, acceptance of rules or individual behavior because they actually get a reward as much as possible; (4) the interests concerned are guaranteed. These four factors can influence students' culture of orderly living.

Discipline can make it easier for children to carry out learning activities or other activities. If discipline is not instilled as early as possible, then the attitude of responsibility will not be formed and embedded in the child. Therefore, the role of educators is very important in instilling disciplinary behavior in children from an early age. If discipline is instilled early, it will shape a person's behavior to be more obedient and orderly in every activity.

Meanwhile, discipline according to Aulina (2013) in Machfiroh, et al (2019: 56) argues that discipline comes from the same word as "disciple" where someone learns to voluntarily follow a leader. Meanwhile, in line with the above opinion, Fadlilah (2013) in Machfiroh, et al (2019: 59-60) argues that discipline is an action taken by children and shows orderly and obedient behavior to all agreed rules.

Then discipline according to Gilbert (2003) in Pramono & Risnawati (2018: 65) discipline is a learning process that affects order and self-control. The definition of discipline according to Julie (1996) in Utami & Prasetyo (2021: 1779) is one of the moral attitudes that does not automatically appear since children are born, but is formed by the environment through the care of parents towards children, teachers and adults who are around them. factors that influence discipline are internal (inside) and external (outside) factors, be it school or community and family. Julie Adrews says "discipline is a from of life training that, once experienced and when practiced, develops an individual's ability to control themselves.

According to Hurlock (1999: 82) in Nasution, (2017: 4) discipline is a way for parents to teach children group-approved moral behavior. Parents teach children moral behaviors with the hope that children know which actions are good and bad, right or wrong, behave according to the norms that exist in the group. Another opinion is expressed by Aqib and Sujak (2011) in Alfansyur, et al (2021:

127) which states that discipline is a behavior that reflects orderly behavior as well as compliance with applicable rules and regulations.

Discipline based on the scope of the enactment of the provisions or regulations mentioned by Djamarah (2002: 12) in Desliana Research (2019: 20) can be divided as follows: Self-discipline, which is when rules or regulations that only apply to one's personal self. For example, self-cleaning discipline, worship discipline, study discipline, and work discipline.

Disciplinary behavior can be created by habituation, including coming to school on time, dressing neatly, lining up neatly before entering the classroom, tidying up toys that have been used, throwing garbage in its place, tidying up and storing their own lunch boxes, storing stationery back in its place after use, washing hands before and after eating.

The forms of student discipline according to Awal (2020: 96) include coming to school on time, wearing school uniforms neatly, attending flag ceremonies, following learning in an orderly manner, being polite to teachers and elders, praying in congregation, reciting the Koran, and carrying out school activities in an orderly manner.

The benefits of discipline according to Meati (2012:71) in Said (2022:31) are categorized as follows: (a) Making children sensitive and shaping children into individuals who have gentle and trustworthy feelings, (b) fostering children's concern for the needs and interests of others, (c) teaching regularity children have a regular lifestyle and are able to manage their time well, (d) fostering self-confidence, this attitude grows when children are given the trust to do something that children can do themselves. (e) fostering independence with children being able to be controlled to meet their own needs.

Another opinion according to Schaefer in Nafisah (2020: 21) discipline aims to train and control children with appropriate teaching and to develop and control children without external influence. Other research according to Hurlock (Said, 2022: 33-34) said that discipline is needed by students, for example as follows: (a) discipline can make children feel safe by providing an understanding of what can and cannot be done, (b) discipline makes children grow by understanding the values and norms accepted by the society around them, (c) discipline makes children praised so that children will feel loved and accepted, (d) discipline has benefits as a trait that fights their ego, so that children can achieve their expectations.

Mandar culture is part of culture, it is known that Mandar people have their own language called Mandar language. In addition to the Mandar language which is still being preserved, some cultures such as traditional celebrations are also still often carried out by the Mandar people. Traditions and culture owned by Mandar people (To Mandar), are closely related to religious values. This can be seen in daily social interactions, economic activities and so on.

Presented by Andaya in Idrus L. & Ridhwan (2020: 80-81) states that the Mandar people are those who occupy coastal and mountainous areas in the west of Sulawesi Island). Mandar people can be divided into two groups, namely those who live in mountain villages, collectively called Pitu Ulunna Salo' and those who live on the coast, which is under the confederation of Pitu Ba'bana Binanga.

Meanwhile, according to Ismail (2007) in Idrus L. & Ridhwan (2020: 80-81) in terms of etymological understanding, the word Mandar has three meanings, namely (1) Mandar means strong as in the agreement in Luyo Sipamanda (mutual strengthening), (2) Mandar means river. This meaning is taken from the daily activities of the people who mention river water with the word

Mandar, (3) Mandar means a symbol of the character of the Mandar people who are similar to water. In itself contains purity, sincerity also has very valuable benefits for all who live.

The metawe' tradition in Ardila (2016: 10-30) is a custom of politeness / sacred behavior in the Mandar tribe, metawe is the same as excuse me or what is more easily recognized is manners. The meaning of manners according to the Big Indonesian Dictionary is courtesy.

Meanwhile, in Irawanti (2020: 14-15) Mitawe is asking permission to pass other people by saying tawe. The word tawe is followed by a downward movement of the right hand and a slight bow of the body. The meaning of the behavior of the Mandar people is that the word tawe is a symbol of an effort to appreciate and respect whoever is in front of us. The mitawe tradition is one of the appropriate traditions applied in everyday life, especially in educating children.

Further research Nopianti et al (2018) Opinions expressed by Yahaya (2003: 28) say that school culture is closely related to discipline. If the school culture is good, then good discipline is achieved zero defect in all educational activities, namely no problems in the teaching and learning process, no problems, no discipline deviations, and no problems in school.

Meanwhile, as stated by Frediawan and Putra (2013) in Tanto, et al (2019: 338) that to strengthen the basic character of children, local culture-based education is needed which has a strong and dominant value in shaping a person's basic character. In line with the research of Iriansyah, et al (2022: 197), it is suggested that a culture of orderly living is following and obeying the rules, values and laws that apply as an educational tool to influence, change, foster and shape attitudes.

Based on the results of preliminary observations at Al Ihsaba Kindergarten in Kalukunangka village, Bambaira sub-district, Pasangkayu Regency, researchers saw how the teacher in applying discipline to children seemed to still use local wisdom-based habituation by reducing Mandar cultural values in the kindergarten. It can be seen that children are disciplined to come to school on time, dress neatly, and before and after eating children wash their hands. So that researchers are interested in wanting to observe more deeply related to Mandar cultural values implemented in learning by teachers and how forms of activities in applying Mandar culture to form discipline in children at the school.

The position of this research with other studies is to focus on discussions that are still minimal to discuss related to the implementation of mandarin cultural values in instilling disciplinary habituation through the term in the mandarin tradition known as "siri". the value of "siri" is derived into habituation in the activities of teachers instilling habits in children by introducing the culture adopted in their area then the teacher gives examples and runs together in the discipline of obeying the rules at home and school, therefore the purpose of this study is to find out how the implementation of Mandar culture on child discipline at Al Ihsaba Kindergarten, Kalukunangka Village, Bambaira, Pasangkayu District.

2. METHOD

The research began with observing children at Al Ihsaba Kindergarten to see the influence of Mandar culture on children's discipline. After that, the researcher conducted interviews with two teachers related to how teachers apply Mandar culture in developing children's discipline. The data from this study were obtained from interviews conducted by researchers. All sources who have conducted interviews with two teachers.

The subjects in this study were children and teachers at Al Ihsaba Kindergarten, Kalukunangka Village, Bambaia District, Pasangkayu Regency. Teachers in this case will be observed and interviewed about the application of Mandar cultural patterns to child discipline.

The type of data collected in this study is in the form of qualitative data obtained from observations using observation, documentation, field notes, interviews to obtain an overview of Mandar culture in developing child discipline.

As for technique data collection used is technique observation, technique documentation and techniques interview. Tools used in conducting research this is guide observation, guide interviews and documentation data.

This research was conducted at Al Ihsaba Kindergarten, Kalukunangka Village, Bambaia District, Pasangkayu Regency, with the research time carried out for 4 (four) weeks, involving two teachers as informants. Then the data obtained were analyzed

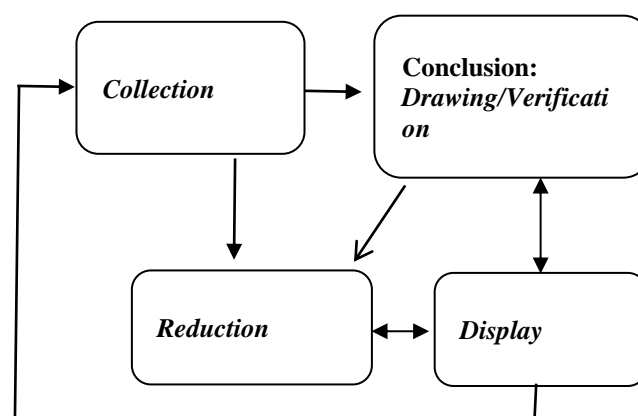


Figure 1. Component of Interactive Data Analysis Model
(Sugiyono, 2018:246)

3. RESULTS AND DISCUSSION

Study started with observe children in Al Ihsaba Kindergarten for look influence Mandar culture towards discipline child. After that researchers conducted interviews together two related teachers howis the teacher in apply deep Mandar culture develop discipline child. Results data study this obtained from interviews conducted by researchers. Whole sources who have conducted interviews is two teachers.

The results of interviews conducted by researchers with Mrs. NH confirmed that the application of Mandar culture to children's discipline is by giving children activities where children are divided into several groups so that children can cooperate with each other in completing the activities given. These activities also train children to be responsible for completing the activities given. In mandar culture the activities carried out using the Miles and Hubernam model in Sugiyono's book (2018: 246) data analysis in qualitative research, carried out during data collection and after completion of data collection within a certain time. It is done interactively and continues continuously until it is complete, so that the data is saturated.

through local wisdom learning habituation activities as an alternative to developing cooperation skills. Together in Mandar culture is interpreted as sirondo-rondoi (cooperation), it can be seen that children can tidy up the toys that have been used, before the activity is closed always remind children

to always obey the words of parents and teachers, such as dressing neatly to come to school, when the teacher directs children to wash their hands before, after and after activities, in Mandar language obeying is called "turu".

In line with what teacher AM said that applying Mandar culture to children's discipline is done by providing activities that can make children cooperate with each other in Mandar culture called sirondo-rondoi (cooperation), examples of activities such as putting together puzzle games together, these activities can increase the spirit of sirondo-rondoi (cooperation) in children. Introducing children "to the culture of "siri" (shame) by always providing encouragement and motivation to children, such as telling children to be ashamed if they throw garbage out of place, ashamed if they come late to school. This is done so that children come to school on time.

Based on the results of interviews conducted with two teachers, the application of Mandar culture to children's discipline is carried out when the teacher directs children to wash their hands before, after eating and after activities, before closing the class the teacher gives children motivation such as tomorrow coming to school wearing neat clothes and not being late for school, when the teacher provides activities that are completed in groups, directing children to tidy up the toys that have been used, the teacher tells children not to litter, and pray first before learning and before going home. All of these activities the teacher has instilled in them Mandar culture such as; (1) "siri" culture (shame) means shame when doing bad things such as littering, coming to school late and not dressing neatly, (2) "turu" (obedient) means that children listen and carry out what is conveyed by parents and teachers, and sirondo-rondoi (cooperation) means that children complete the activities given together.

DISCUSSION

A. Self Mandar Culture in the Aspect of Self-Discipline

As stated by Makbul et al (2016) in Andi Laela and Jamaluddin Majid (2020) the culture of siri' (shame) can encourage someone not to do something that can bring themselves down, "siri" (shame) includes customs and morals or character which can be interpreted as self-esteem or self-dignity. A sense of decency and shame should not be violated in the Bugis tribe. In line with what Saputra (2020: 17) stated, "Siri" in the Mandar tribe means a feeling to maintain self-esteem which forces many to act irrationally and sometimes act rationally.

The results of research by Prijodarminto (2009) in Alfansyur, et al (2021: 128) that the conditions created and formed through a series of processed behaviors will show several values such as obedience, compliance, loyalty, order and order. The values formed will be attached to become part of his life through family, education and school coaching.



Figure 2. Child dressed tidy to school



Figure 3. Child washing hand before meals

According to Albertus (2012) in Alfansyur, et al (2021: 129) obedient and orderly behavior can be inherent and become a habit so that it can form its own awareness in doing something. In line with what is stated by Bater and Jordan in Ren and Fan (2019: 179) that preschool children with more consistent routines show better self-regulation abilities and fewer externalization problems.

The teacher's efforts in applying Mandar culture to child discipline are very good where the teacher can apply Mandar culture in the activities provided such as reminding children to dress neatly when going to school so the Mandar culture contained in these activities is the culture of *siri'* (shame), children will be embarrassed if they are not dressed neatly to school, and if the teacher is directing then the children will *туру'* (obey) listen to the teacher's mother. The form of teacher implementation is by telling children a folk story entitled "Paumissang, Kakek Pemakan Tebu dari Tinambung. The story tells of a grandfather who is very generous to everyone So even though grandfather died, the story of Kanne Paummisang's generosity remains fragrant to the Mandar people. To commemorate Kanne Paummisang's kindness and generosity, the villagers named the village Paummisang.

B. Mandar culture in shaping discipline habituation

Dole's research (2021: 3680) Djojonegoro suggests that discipline is formed through behavior that shows the values of obedience, obedience, loyalty, order and order. Discipline makes a person able to distinguish things that are obligatory, permissible and appropriate. The values of compliance have become part of the behavior in his life. Suratman's opinion emphasizes by suggesting discipline as earnest obedience and supported by awareness to carry out duties and obligations according to the rules contained in the environment.

Teacher motivation is very important to encourage children to always obey the rules because children are good observers, so teachers should provide good behavior (Awalin, 2020: 93-94). In agreement with Nuraeni's research (2016: 65) which suggests that character values that are very important to be applied in children's behavior are love for the creator of the universe, honesty, discipline, cooperation, mutual cooperation, respect and courtesy, responsibility, hard work, helping, self-confidence, tolerance, humility, care for the environment, love for the nation and the country.



Figure 4. Children take responsibility for assigned tasks



Figure 5. before they go home, the children pray together

Another opinion by Lickona (2019) in Ansori (2022: 267) says that without good values it is impossible for a person to obtain happiness and without the value of human kindness will not lead to the development of a better the world.

The teacher's implementation of the application of Mandar culture that develops in learning activities includes *туру* (obedient) culture. This is interpreted as a form of teacher reference in pouring into habituation of children. example the teacher conveys the story of the mandar people about obedient children, and the story of the tradition of *siola-ola malenggu* or *makke'byang* which means together in moving or lifting the house. the meaning of the story is then discussed together with the teacher and the child to conclude good actions that can be taken so that the child follows and can carry out habituation to discipline so that it is responsible for completing tasks, routine prayers before learning and meals.

C. Mandar culture builds discipline in learning

Wiyani's research (2019: 83) Mursid explains that teachers give children time to tidy up or arrange their toys as a positive learning experience that can make children behave disciplined. Meanwhile, in the research of Ananda, et al (2022: 1281) that children have skills in appreciating time well, such as early childhood attending school on time before the learning starts, children put back their play tools after play time is over.

Another research was also stated by Shinta and Ain (2021: 4050) that disciplinary values are applied through learning activities in the classroom and outside the classroom. Discipline character building includes entering class and leaving school on time, starting learning on time and taking breaks on time.

Then the opinion of Annisa (2019) in Shinta and Ain (2021: 4050) says that disciplinary character can be formed at school so that students are accustomed to being disciplined in all aspects related to their life and behavior.

Furthermore, the opinion of Khalim (2021: 107-108) suggests that entering class on time cannot be neglected. Because it is an obligation that all students must obey. Entering class on time is a mental attitude that has many advantages, including getting praise from the teacher and not disturbing the concentration of classmates so that they can hear the teacher's explanation properly.

Another opinion is also expressed by Sultonurohmah (2017: 13-14) in his research which states that disciplinary behavior is carried out through coming to school on time, getting used to being on time in morning activities, getting used to being on time in worship, discipline to obey the rules and regulations in school, throwing garbage in its place, using uniform clothes determined by the school.

If the character values of honesty and discipline are developed to students, it will make children with character.

Meanwhile, according to Octavia in Handayani's research, et al (2021: 152) states that gotong royong is directing all abilities to be involved in carrying out a type of work with a specific target. The work in question is work that is in the public interest. Every member of the community works hand in hand in completing the work by helping according to their abilities and with sincere intentions.

In line with the research of Hayati and Utomo (2022: 6422) that gotong royong is a form of cooperation and care for others and work together to help and solve problems to achieve common goals.



Figure 6. Children tidy up the toys that have been used



Figure 7. Children throw garbage in the right place

The forms of the value of mutual cooperation are mutual respect, cooperation, obedience to decisions, consensus deliberation, mutual assistance, high solidarity, empathy, dislike of violence and discrimination and the ability to sacrifice.

Mandar culture that develops in learning as a form of local wisdom learning. cultural values of siri culture (shame), and sirondo-rondoi' (cooperation). the way the teacher implements it is by conveying using Mandarese local language such as inggai siola-ola mapparappi panginoang apa' na malai tau that means let's all together tidy up the toys because we will prepare to go home, children do not litter and come to school on time.

4. CONCLUSION

The conclusion obtained is that teachers apply Mandar local culture such as the culture of siri' (shame) as a way of habituation to discipline children who are carried out daily. The application of this culture of shame is a reference for instilling discipline, the application at the beginning of the activity through habituation by finding out the phenomenon of the occurrence of local residents, for example through the example of the phenomenon of shame not to be involved in cooperation, then through folklore, and using the application of local language that the teacher uses with the slogan "siri" this encourages children to be disciplined in the activity of tidying up toys together, ashamed if they come late to school and are not neatly dressed and do things that are in accordance with the norms expected by the local community.

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