

Introducing Cultural Literacy Through Madurese Parèbhâsan Songs to 5-6 Year Old Children at Nurul Falah Kindergarten

Khosin Abdullah^{1*}, Nurul Ismaiyah², Suprianto³, Siti Farida⁴

¹ Early Childhood Education Teacher Education Study Program, Faculty of Teacher Training and Education, Universitas Islam Madura, Pamekasan, East Java, Indonesia.

Email: khosinabdullah7@gmail.com

² Early Childhood Education Teacher Education Study Program, Faculty of Teacher Training and Education, Universitas Islam Madura, Pamekasan, East Java, Indonesia.

Email: nurulismaiyah@uim.ac.id

³ Early Childhood Education Teacher Education Study Program, Faculty of Teacher Training and Education, Universitas Islam Madura, Pamekasan, East Java, Indonesia.

Email: suprianto@uim.ac.id

⁴ Early Childhood Education Teacher Education Study Program, Faculty of Teacher Training and Education, Universitas Islam Madura, Pamekasan, East Java, Indonesia.

Email: sitifarida@uim.ac.id

*Corresponding Author

Email: khosinabdullah7@gmail.com

Article History

Received : 25 June 2026

Revised : 28 July 2026

Accepted : 03 August 2026

Published : 14 August 2026

Abstract

This study aims to analyze the implementation of the Madurese Parèbhâsan song as a medium for introducing cultural literacy to children aged 5–6 years at Nurul Falah Kindergarten. This study employed a qualitative approach with a case study design involving one principal, one class teacher, and six children aged 5–6 years in Group B. Data were collected through observations conducted in six learning sessions, semi-structured interviews, and documentation, and were analyzed using the Miles and Huberman model through data reduction, data presentation, and conclusion drawing. The findings revealed three main themes: teacher strategies in implementing the Parèbhâsan Madura song, children's responses to the learning activities, and supporting and inhibiting factors in its implementation. Teachers implemented the song through contextual explanations, repeated singing, interpretation of cultural meanings, and practice of èngghi-bhunten language in everyday interactions. Children showed positive responses through increased enthusiasm, participation, attention, and courage to use simple polite expressions. Supporting factors included teacher commitment, principal support, and children's enthusiasm, while the main barriers were the limited use of èngghi-bhunten in the family environment and children's greater familiarity with popular songs influenced by digital media. The findings indicate that the Madurese Parèbhâsan song can serve as a local culture-based learning medium to strengthen cultural literacy, introduce politeness values, and encourage the use of the Madurese èngghi-bhunten language among young children.

Keywords: Parèbhâsan Madura; cultural literacy; early childhood education; Madurese language; politeness values; local culture-based learning.



Introduction

Cultural literacy is a crucial aspect that needs to be developed from an early age as part of the formation of a child's identity, character, and social skills, enabling them to understand their cultural environment (Yuliana dkk., 2025). During childhood, children are at a developmental stage that is highly sensitive to various stimuli, including cultural values acquired through social interactions, language, and learning experiences in their surroundings (Titi Lestari & Muchammad Najiich, 2025). Early introduction to local culture plays a strategic role in fostering a sense of belonging to cultural identity and shaping children's character based on the social values of the community (Fadilah dkk., 2024). In the context of early childhood education, cultural literacy encompasses the development of children's attitudes and skills to understand, appreciate, and interact with others within their cultural and social environment (Garcia-Mila dkk., 2021).

The development of digital technology and the increasingly massive flow of globalization have brought about significant changes in children's social interaction patterns, including their understanding of culture (Salsabila dkk., 2024). Exposure to digital media dominated by global popular culture has led children to become more familiar with foreign languages, songs, and customs than with the local culture that defines their environment (Artisna dkk., 2022). This situation may contribute to a shift in children's language preferences and reduce opportunities to use regional languages in everyday communication. Research on Javanese and Madurese language use among children in Indonesia indicates that family practices play an important role in maintaining regional languages, while schools and digital media can influence children's language choices toward Indonesian (Ferdhi Hasan dkk., 2024). These conditions highlight the importance of providing meaningful opportunities for children to encounter and use local languages and cultural values through early childhood education.

One form of local wisdom that holds high educational value in Madurese society is Madurese *Parèbhâsan*, a traditional expression containing advice, moral messages, social values, and guidelines for behavior in everyday life (Abdul Lutfi dkk., 2023). Madurese *parèbhâsan* serves not only as a form of cultural communication but also as a means of transmitting values of politeness, respect for elders, social responsibility, and ethical conduct within Madurese society (Affani, 2025). In this context, the preservation of *parèbhâsan* and the polite Madurese language (*èngghi-bhunten*) requires meaningful opportunities for children to encounter, understand, and practice these cultural forms in their everyday interactions. The early childhood education setting therefore provides an important context for introducing local language and cultural values through developmentally appropriate and engaging learning experiences.

Based on the results of initial observations conducted by researchers in April for one week, 2026, in Group B of Nurul Falah Kindergarten, with 11 children aged 5–6 years, data showed that only 5 children were able to name examples of Madurese *parèbhâsan* expressions, while the other 6 children were unable to recognize or understand the meaning of the advice contained in the expressions. Observations were conducted non-participantly during learning activities and child interactions in the classroom using an observation guide sheet containing indicators of the ability to recognize, mention, and understand the meaning of *Parèbhâsan* Madura, as well as the use of *èngghi-bhunten* language in communicating with teachers and peers. The results of the observations showed that children more often used Indonesian or informal Madurese in daily interactions, so the use of *èngghi-bhunten* language was relatively limited. In fact, the habit of using polite regional languages from an early age has an important

contribution in shaping children's social character (Safitri & Wiranti, 2025). Several previous studies have demonstrated that local culture-based learning can support children's cultural literacy and engagement in early childhood education. (Fajrie dkk., 2024), for example, developed photographic story media to introduce local cultural literacy to early childhood students and demonstrated the potential of culturally contextualized learning media to support children's understanding of local culture. Similarly, (Hatima dkk., 2025) showed that the integration of local cultural values into language learning can contribute to strengthening children's cultural identity and character development. However, existing studies have not specifically examined the use of Madurese *Parèbhâsan* songs based on the *èngghi-bhunten* language as a medium for introducing cultural literacy in early childhood. The use of *Parèbhâsan* songs to simultaneously introduce local cultural meanings, politeness values, and the habituation of *èngghi-bhunten* expressions therefore represents an aspect that remains insufficiently explored.

The novelty of this research lies in the use of the Madurese *Parèbhâsan* song as a medium for introducing cultural literacy that combines elements of regional language, moral messages, and the habit of polite communication through *èngghi-bhunten* in early childhood (Utami & Akbar, 2025). The use of the song was chosen because it has characteristics that are appropriate to the development of early childhood, namely fun, easy to remember, and able to help children understand moral messages contextually through repetition and meaningful learning experiences (Rasyid and El-Yusufi 2026). This study aims to analyze: (1) teacher strategies in implementing the introduction of cultural literacy through the Madurese *Parèbhâsan* song for children aged 5–6 years at Nurul Falah Kindergarten; (2) supporting and inhibiting factors in the implementation of the Madurese *Parèbhâsan* song as a medium for introducing cultural literacy; and (3) student responses to the implementation of learning based on the Madurese *Parèbhâsan* song.

This study uses a qualitative approach with a case study design to explore in depth the implementation of cultural literacy introduction through the *Parèbhâsan* Madura song for early childhood at Nurul Falah Kindergarten. Research data were collected through observation, interviews, and documentation, then analyzed using thematic analysis techniques. The results of the study indicate that the use of the *Parèbhâsan* Madura song can increase children's engagement in learning, help introduce local cultural values contextually, and strengthen the use of *èngghi-bhunten* language in children's social interactions in the school environment. Thus, this study is expected to contribute to the development of local culture-based learning as an effort to preserve cultural identity from an early age.

Research Method

This study employed a qualitative case study approach to explore in depth the implementation of cultural literacy through the Madurese song *Parèbhâsan* among 5–6-year-old children at Nurul Falah Kindergarten, Pamekasan Regency. A qualitative approach was selected to obtain an in-depth understanding of social phenomena based on the experiences, perceptions, and interactions of participants within their natural context (Ilhami et al., 2024). A case study design was employed because the study focused on a specific phenomenon within a bounded setting, namely the contextual use of the Madurese *Parèbhâsan* song as a medium for introducing cultural literacy in early childhood education.

The study was conducted at Nurul Falah Kindergarten in Pamekasan Regency. The school was purposively selected because of its focus on introducing local cultural values through early childhood learning. The participants consisted of one principal, one class teacher, and six children aged 5–6 years in Group B. Participants were selected using purposive sampling based on their direct involvement in the implementation of culture-based learning. The principal was selected to provide information regarding

school policies and institutional support for local culture-based learning, while the class teacher was selected because of her direct involvement in planning and implementing learning activities using the *Parèbhâsan* song. The children were the primary focus for examining their responses, participation, and understanding of the cultural literacy activities.

The characteristics of the participants and the focus of the data obtained from each participant are presented in Table 1.

Table 1. Research Participants and Data Focus

No.	Participant	Number	Data Focus
1	Principal	1	School policies and institutional support for local culture-based learning
2	Class teacher	1	Learning strategies, implementation of the <i>Parèbhâsan</i> song, supporting and inhibiting factors, and learning evaluation
3	Children aged 5–6 years in Group B	6	Children's responses, participation, understanding of cultural values, and use of <i>èngghi-bhunten</i> expressions
Total		8	

Data were collected through observation, semi-structured interviews, and documentation. Observations were conducted during six learning sessions, with each session lasting 60 minutes. The observation guidelines focused on five indicators: (1) children's ability to recognize and pronounce Madurese *Parèbhâsan* expressions; (2) children's understanding of the meanings or moral messages contained in the *Parèbhâsan*; (3) children's use of *èngghi-bhunten* in interactions with teachers and peers; (4) children's participation and engagement in song-based learning activities; and (5) children's responses to learning through the Madurese *Parèbhâsan* song. Semi-structured interviews were conducted with the principal and class teacher. The interviews addressed lesson planning, strategies for implementing the *Parèbhâsan* song, supporting and inhibiting factors, learning evaluation, and perspectives on strengthening cultural literacy in early childhood. Documentation was used to complement the observation and interview data and included photographs of learning activities, learning materials, child development records, and other relevant documents.

The researcher served as the primary instrument, consistent with the position of the researcher as the main instrument in qualitative research for collecting, interpreting, and analyzing data (Yoon & Uliassi, 2022). Supporting instruments included observation guidelines, semi-structured interview guidelines, documentation sheets, and field notes. Data were analyzed using the Miles and Huberman model, consisting of data reduction, data presentation, and conclusion drawing. During data reduction, the researchers conducted open coding to identify recurring concepts and themes emerging from observations, interviews, and documentation. The coding process was subsequently developed by examining relationships among the emerging themes, resulting in three main categories: teacher strategies in implementing the Madurese *Parèbhâsan* song, children's responses to the learning activities, and supporting and inhibiting factors in the implementation.

Data credibility was established through source triangulation, technical triangulation, and member checking. Source triangulation involved comparing information obtained from the principal, class teacher, and observations of the children. Technical triangulation was conducted by comparing findings obtained through observations, interviews, and documentation. Member checking was conducted by reconfirming the interview findings and interpretations with the class teacher as the main informant. These procedures were applied to ensure consistency between the researchers' interpretations and the information provided by the participants.

Results and Discussion

Results

Analysis of data obtained through observations, semi-structured interviews, and documentation identified three main themes related to the implementation of the Madurese *Parèbbâsan* song as a medium for introducing cultural literacy: (1) teacher strategies, (2) children's responses to the learning activities, and (3) supporting and inhibiting factors. The findings were developed through a process of data reduction, coding, categorization, and interpretation using the Miles and Huberman analytical framework. The main findings are summarized in Table 2.

Table 2. Main Themes and Findings of the Study

Main Theme	Subtheme	Main Findings
Teacher Strategies	Contextual explanation	The teacher connected the content of the <i>Parèbbâsan</i> song with children's everyday experiences, particularly interactions with parents, teachers, and elders.
	Repetition of the song	Repeated singing helped children recognize vocabulary, improve pronunciation, and increase their confidence in using <i>èngghi-bhunten</i> expressions.
	Language practice	The teacher followed singing activities with opportunities for children to practice polite expressions in everyday classroom interactions.
Children's Responses	Enthusiasm and attention	Children showed enthusiasm, maintained attention, followed the rhythm, and actively imitated the lyrics during learning activities.
	Understanding of politeness values	Most children began to understand that polite language should be used when communicating with teachers and parents.
	Confidence in communication	Some children began using simple <i>èngghi-bhunten</i> expressions when asking permission and responding to the teacher.
Supporting Factors	Teacher commitment	The teacher consistently integrated the <i>Parèbbâsan</i> song and <i>èngghi-bhunten</i> language into classroom activities.
	School support	The principal provided support and opportunities for the teacher to integrate local culture into learning.
	Children's enthusiasm	Children's interest in singing and the simple rhythm of the song facilitated participation and vocabulary retention.
Inhibiting Factors	Limited family use of <i>èngghi-bhunten</i>	Limited use of polite Madurese in the family environment reduced children's opportunities to practice the language outside school.
	Influence of digital media	Children's familiarity with popular songs influenced by digital media made regional songs less familiar to them.

The findings presented in Table 2 indicate that the implementation of the Madurese *Parèbbâsan* song involved an interconnected process of cultural introduction, language habituation, and children's active participation. The teacher's strategies were implemented through contextual explanation, repetition, and direct language practice. These strategies enabled the children to encounter the cultural messages contained in the song repeatedly while relating them to familiar situations in their daily lives. Thus, the learning process extended beyond memorizing song lyrics and provided opportunities for children to understand and practice polite communication through *èngghi-bhunten* expressions.

The children's responses further indicate that the learning activities created an engaging context for cultural literacy development. Their enthusiasm, sustained attention, participation in singing, and

emerging ability to use simple *èngghi-bhunten* expressions suggest that the song provided meaningful opportunities for children to interact with local cultural and linguistic content. Nevertheless, the findings also show that children's development was not uniform. Some children still experienced difficulties in pronouncing certain expressions and applying polite Madurese language consistently, indicating the importance of repeated exposure and continued practice.

The implementation was supported by the teacher's commitment, institutional support from the principal, and children's interest in singing activities. At the same time, limited use of *èngghi-bhunten* in the family environment and children's familiarity with popular songs influenced by digital media presented challenges to the continuity of cultural and language habituation. These findings suggest that the effectiveness of local culture-based learning is influenced not only by classroom strategies but also by the consistency of cultural and linguistic experiences across the school, family, and children's broader social environment. The following sections elaborate each of these themes in relation to the observed learning practices and interview findings.

Teacher Strategies in Implementing Cultural Literacy through the Madurese *Parèbhâsan* Song

The findings show that the teacher implemented the *Parèbhâsan* song through a combination of contextual explanation, repetition, and direct language practice. The strategy was not limited to helping children memorize the song lyrics; rather, it was designed to help them understand the cultural meanings embedded in the lyrics and gradually apply *èngghi-bhunten* expressions in everyday interactions.

First, the teacher connected the content of the song with children's daily experiences, particularly situations involving communication with parents, teachers, and elders. This contextual strategy enabled children to relate the cultural messages contained in the song to familiar situations. The findings therefore suggest that the song functioned not merely as a musical activity but as a contextual medium for introducing cultural values.

Second, the teacher repeatedly introduced the song during the learning sessions. Observations indicated that repetition helped children recognize new vocabulary, practice pronunciation, and become more confident in singing and using simple *èngghi-bhunten* expressions. The repeated exposure also provided children with opportunities to become familiar with the language in an enjoyable learning context.

Third, the teacher extended the activity beyond singing by providing opportunities to practice polite language in everyday situations. After singing, children were encouraged to use simple expressions when asking permission, responding to questions, and greeting others. This practice demonstrated that the song served as an initial stimulus for cultural learning, while direct communication provided opportunities for children to apply the values and language introduced through the song.



Figure 1. The Teacher Introduces the Madurese *Parèbhâsan* Song

Figure 1 illustrates the teacher introducing the Madurese *Parèbhâsan* song and explaining the meaning of the expressions contained in the lyrics. The findings indicate that explanations supported by simple examples from children's everyday experiences helped them connect the content of the song with familiar social situations. Thus, the activity involved not only singing but also the construction of children's understanding of politeness and Madurese cultural values.



Figure 2. Children Singing Together Using the Madurese *Parèbhâsan* Song

Figure 2 shows the children participating in a collective singing activity through imitation and repetition. The observations indicated that this activity supported children's recognition of *èngghi-bhunten* vocabulary and increased their confidence in using polite expressions. Repetition therefore became an important component of the learning process because it provided children with repeated opportunities to hear, pronounce, and use culturally meaningful vocabulary.

Children's Responses to the Implementation of the Madurese *Parèbhâsan* Song

The findings indicate that the children responded positively to the implementation of the Madurese *Parèbhâsan* song. Their responses were reflected in their enthusiasm, attention, participation, understanding of politeness values, and emerging confidence in using simple *èngghi-bhunten* expressions.

During the learning activities, most children paid close attention when the teacher introduced and sang the song. They followed the rhythm, listened to the teacher's pronunciation, and actively imitated the lyrics. The observations further indicated that the song-based activities helped maintain children's engagement throughout the learning process.

The children also demonstrated an emerging understanding of the politeness values conveyed through the song. During reflection activities, most children were able to explain that polite language should be used when communicating with teachers and parents. This finding suggests that the children were beginning to move beyond memorizing the lyrics toward understanding the cultural meaning embedded in the learning activity.

In addition, some children began using simple *èngghi-bhunten* expressions when interacting with the teacher, particularly when asking permission or responding to questions. However, several children still experienced difficulties pronouncing certain vocabulary. This difficulty was associated with their limited familiarity with polite Madurese in their family environment. Consequently, the teacher continued to provide examples and repeated practice to strengthen children's confidence and familiarity with the language.



Figure 3. Children's Enthusiasm during the Learning Activity

Figure 3 illustrates children's active participation during learning through the Madurese *Parèbhâsan* song. The children were observed paying attention to the teacher, following the rhythm, and displaying enjoyment during the activity. These observations indicate that song-based activities created an engaging learning environment and encouraged children's active participation in cultural literacy activities.

Supporting and Inhibiting Factors in the Implementation of the Madurese *Parèbhâsan* Song

The implementation of the Madurese *Parèbhâsan* song was influenced by both supporting and inhibiting factors originating from the school, children, family, and broader social environment.

The main supporting factor was the teacher's commitment to preserving local culture through classroom learning. The teacher consistently integrated the *Parèbhâsan* song into learning activities and encouraged the use of *èngghi-bhunten* in classroom communication. In addition, the principal provided institutional support by giving teachers opportunities to integrate local culture into the learning process.

Children's enthusiasm also supported the implementation. The simple rhythm of the song made it easier for children to participate, remember vocabulary, and engage with the cultural messages conveyed through the activity.

In contrast, the limited use of *èngghi-bhunten* in the family environment was identified as a major inhibiting factor. Most children were more accustomed to using Indonesian or informal Madurese at home, resulting in limited opportunities to practice polite Madurese outside school. Consequently, the language habits introduced at school were not always transferred consistently into the home environment.

Another challenge was the influence of digital media. Teachers reported that children were more familiar with popular songs than regional songs. Therefore, teachers needed to use repetition and contextual activities more intensively to maintain children's interest in the *Parèbhâsan* song. These findings indicate that strengthening cultural literacy requires not only effective classroom strategies but also continuity between school, family, and children's broader social environment.

Discussion

Teacher Strategies in Implementing the Madurese *Parèbhâsan* Song as a Medium for Cultural Literacy

The findings demonstrate that the implementation of the Madurese *Parèbhâsan* song involved more than singing. The teacher combined contextual explanation, repetition, and language practice to

transform the song into a medium for introducing cultural values and encouraging the use of *èngghi-bbunten*. This approach indicates that cultural literacy was introduced through an experiential learning process in which children encountered cultural values through sound, language, social interaction, and repeated practice.

This finding is supported by the class teacher's statement:

"I chose the Madurese Parèbhâsan song because the children find it easier to understand lessons through songs than simply through verbal explanations. When they sing, they seem happy and can easily memorize vocabulary. Then, I explain the meaning of each sentence so that the children understand the meaning of politeness in Madurese and can practice it in their daily lives." (GK-01)

The statement indicates that the teacher intentionally selected songs because they provide an enjoyable and developmentally appropriate learning experience. From the perspective of (Vygotsky & Cole, 1978) social constructivist theory, children's learning develops through social interaction and guidance from more knowledgeable others. In the present study, the teacher functioned as a more knowledgeable other by modelling the pronunciation of *èngghi-bbunten* expressions, explaining the cultural meanings embedded in the *Parèbhâsan* song, and providing guidance as children practiced polite expressions in everyday social situations. These forms of scaffolding enabled children to gradually connect the cultural messages conveyed through the song with their own experiences and classroom interactions. The song therefore functions as a mediating tool through which children connect cultural symbols with their everyday experiences. This finding supports contemporary perspectives emphasizing that meaningful learning experiences are strengthened when language, emotion, and social interaction are integrated into a coherent learning process. Repeated exposure to meaningful cultural content facilitates children's understanding and internalization of values through socially mediated learning experiences (d'Andrea dkk., 2025).

The findings are consistent with (Utami & Akbar, 2025), who reported that the use of regional languages can support cultural literacy and children's cultural identity. The present study extends this perspective by demonstrating how the *Parèbhâsan* song can combine regional language, cultural values, and habituation of polite communication through *èngghi-bbunten*. The contribution of the present study therefore lies in showing how a culturally specific song can be integrated into everyday classroom interaction rather than being used solely as a cultural performance activity.

Children's Responses to the Implementation of the Madurese *Parèbhâsan* Song

The children's positive responses indicate that the use of songs created an engaging context for cultural literacy learning. Their participation was reflected in attention, imitation, enthusiasm, and emerging confidence in using polite expressions. These responses are particularly relevant to early childhood education because children commonly learn through repetition, imitation, play, and direct experience.

The class teacher also reported:

"After participating in several singing activities, the children began to be more confident in using èngghi-bbunten expressions with the teacher and their friends. They also began to understand when to use polite language. Although some children still forgot or mixed it with Indonesian, changes in their attitudes were already visible." (GK-01)

The finding suggests that the song provided repeated opportunities for children to hear and reproduce unfamiliar vocabulary while simultaneously experiencing its social meaning. Rather than treating language learning as an isolated linguistic activity, the teacher embedded the language within meaningful interpersonal situations.

This finding is consistent with (Inten, 2018), who reported that songs can support vocabulary development in early childhood through natural repetition. The present study extends this finding by demonstrating that song-based learning can also function as a medium for introducing local cultural values and politeness through *èngghi-bhunten*. Nevertheless, the difficulties experienced by some children in pronouncing certain vocabulary indicate that cultural and language familiarization requires sustained practice beyond the classroom.

Supporting and Inhibiting Factors in Implementation

The findings demonstrate that the implementation of local culture-based learning is shaped by the interaction between school-based support and children's wider social environment. The principal stated:

"The school supports teachers in introducing local culture to children from an early age. We give teachers the freedom to use appropriate learning media, including the Madurese Parèbhâsan song, because we want children to be familiar with their local language and culture from an early age so that it is not lost to the times." (KS-01)

This statement highlights the importance of institutional support in creating opportunities for teachers to integrate local culture into classroom learning. Previous research in the early childhood education context has also highlighted the importance of teachers' conditions and experiences in supporting the implementation of learning activities (Putra dkk., 2023). In the present study, teacher commitment was reflected in the consistent integration of the Parèbhâsan song and *èngghi-bhunten* language into classroom activities. Teacher commitment and school support provide the structural conditions necessary for sustained culture-based learning.

However, the class teacher identified the family environment as a significant challenge:

"The most frequent obstacle we encounter is that children use Indonesian more at home. Parents also rarely make it a habit to use èngghi-bhunten, so when they arrive at school, children need guidance and reminders. As a result, the habits developed at school have not been fully transferred to the family environment." (GK-01)

The finding indicates that cultural literacy cannot be developed exclusively through school-based activities. Children's language habits are also shaped by interactions within the family and wider social environment. When *èngghi-bhunten* is rarely used at home, children have fewer opportunities to reinforce the language habits introduced at school.

This finding is consistent with (Rahmaniar dkk., 2025), who highlighted the influence of contemporary communication patterns and digital media on children's language development. In the present study, the greater familiarity of children with popular songs also created a challenge for maintaining their interest in regional songs. Therefore, strengthening cultural literacy requires collaboration among teachers, schools, parents, and the surrounding social environment. Recent international studies have emphasized that cultural learning and language maintenance among children require continuity across multiple environments, including schools, families, and communities. Without reinforcement beyond the classroom, the sustainability of language and cultural practices among young learners may be limited (d'Andrea dkk., 2025).

Furthermore, (Haryawati & Saidah, 2025) reported that local culture-based learning can support children's socio-emotional development when implemented consistently through enjoyable learning activities. The present findings strengthen this perspective by showing that the Madurese *Parèbhâsan* song can simultaneously introduce local cultural knowledge, encourage children's confidence in communication, support social interaction, and familiarize children with values of politeness.

Conclusion

The introduction of cultural literacy through the Madurese song "Parebhâsan" to 5-6-year-old children at Nurul Falah Kindergarten demonstrates that local culture-based learning can help children recognize the values of politeness, the use of èngghi-bhunten language, and Madurese cultural identity from an early age. The use of songs in learning activities can increase children's enthusiasm, engagement, and courage in interacting using simple polite expressions. Learning strategies, including singing, repeating lyrics, understanding the meaning of songs, and practicing polite language, provide a fun and contextual learning experience for children.

This study also shows that the successful implementation of local culture learning is influenced by teacher commitment, school support, and the habituation of regional language use within the school environment. However, the low use of èngghi-bhunten language within the family environment and the influence of digital media are obstacles to strengthening children's cultural literacy. Therefore, collaboration between schools and families is needed to foster the use of regional culture and language so that local cultural preservation can continue to develop in the younger generation.

Acknowledgments

The author would like to express his deepest gratitude to the Principal of Nurul Falah Kindergarten, the class teachers, and all students who have provided the opportunity, support, and participation during the research process. He would also like to thank the supervising lecturer who provided direction, input, and guidance in the preparation of this research. Furthermore, he would like to express his appreciation to all parties who have assisted in the data collection process, the implementation of the research, and the preparation of this article. Their support and cooperation were very meaningful in completing this research on the introduction of cultural literacy through the song Parebhâsan Madura for children aged 5–6 years at Nurul Falah Kindergarten.

References

- Abdul Lutfi, Syarifuddin, & Zulfa Hidayatin. (2023). Peran Bahasa Madura dalam Meningkatkan Kearifan Lokal. *Jurnal Lentera Edukasi*, 1(2), 7–12. <https://doi.org/10.70305/jle.v1i2.16>
- Affani, S. (2025). *Islam dan Budaya Madura Tanèyan Lanjhang Ilmu Pengetahuan Islam Integratif*. https://press.uinmadura.ac.id/katalog/islam-dan-budaya-madura-taneyan-lanjhang-ilmu-pengetahuan-islam-integratif?utm_source=chatgpt.com
- Artisna, P., Naswa, F., & Rohmah, M. (2022). *Respon Generasi Milenial Indonesia Di Tengah Masuknya Budaya Asing*.
- d'Andrea, G., Chiappini, S., Ciavoni, L., Tucci, R., Martino, F., Semeraro, F. M., Di Battista, D., Mosca, A., Miuli, A., Di Carlo, F., Russo, M., Di Petta, G., Fornaro, M., Pettorruso, M., Sensi, S. L., & Martinotti, G. (2025). Psychedelics and ketamine/esketamine in depressive disorders: Biological mechanisms and associated neuroimaging and clinical changes. *Translational Psychiatry*, 15(1), 453. <https://doi.org/10.1038/s41398-025-03654-3>
- Fadilah, Alfin Herawati, Intan Maya Febriani, Kafilah Rahmawati, Khoirul Ummati, & Rahmatika. (2024). Pembelajaran Berbasis Permainan Dakon Sebagai Implementasi Literasi Budaya Pada Anak Usia Dini di PAUD Al-Amin Bugih Pamekasan. *Kiddo: Jurnal Pendidikan Islam Anak Usia Dini*, 545–555. <https://doi.org/10.19105/kiddo.v1i1.12721>
- Fajrie, N., Nofeca, Y., Utaminingsih, S., & Aliriad, H. (2024). Bolokuncoro: Photographic Story Media in Interactive Learning Introduction to Local Culture Literacy for Early Childhood Students.

- Jurnal Pendidikan Anak Usia Dini Undiksha*, 12(1), 120–128. <https://doi.org/10.23887/paud.v12i1.73874>
- Ferdi Hasan, Moh., Monita, D., & Sri Nugraheni, A. (2024). Sociolinguistics of regional languages: An analysis of Javanese and Madurese usage among elementary school children in Jember, Indonesia. *Forum for Education Studies*, 2(4), 1583. <https://doi.org/10.59400/fes1583>
- Garcia-Mila, M., Miralda-Banda, A., Luna, J., Remesal, A., Castells, N., & Gilabert, S. (2021). Change in Classroom Dialogicity to Promote Cultural Literacy across Educational Levels. *Sustainability*, 13(11), 6410. <https://doi.org/10.3390/su13116410>
- Haryawati, Y., & Saidah, G. (2025). Penerapan Etnoguidance Untuk Pengembangan Sosial Emosional Anak Usia 5-6 Tahun di RA Baitul Ijrah Garut. *Jurnal Pendidikan Islam Anak Usia Dini (Anaking)*, 4(1), 38–47. <https://doi.org/10.37968/anaking.v4i1.1040>
- Hatima, Y., Ummah, I., & Saputra, E. E. (2025). Integrasi Nilai Kearifan Lokal Budaya Sunda dalam Pembelajaran Bahasa Indonesia melalui Pendekatan Sastra di Sekolah Dasar. *Sulawesi Tenggara Educational Journal*, 5(1), 484–492. <https://doi.org/10.54297/seduj.v5i1.1218>
- Inten, D. N. (2018). Meningkatkan Penguasaan Kosakata Anak Usia Dini melalui Puisi Lagu Anak. *GOLDEN AGE: JURNAL PENDIDIKAN ANAK USIA DINI*, 2(2). <https://doi.org/10.29313/ga.v2i2.4437>
- Putra, R. M., Attika, S., Raja, A., & Abror, M. (2023). Profil Stres Kerja Guru Raudhatul Athfal (RA) Terhadap Perubahan Model Pembelajaran Pasca Pandemi Covid-19. *TANJAK: Journal of Education and Teaching*, 4(1), 32–41. <https://doi.org/10.35961/tanjak.v4i1.714>
- Rahmaniar, R., Halijah, S., Fadillah, N., Ramadhani, U., & Nurhalizah, S. (2025). Kajian Literatur Sistematis: Faktor-Faktor yang Mempengaruhi Perkembangan Bahasa pada Anak Bilingual Usia Dini. *Al-Irsyad: Journal of Education Science*, 4(2), 666–674. <https://doi.org/10.58917/aajes.v4i2.205>
- Safitri, I. N., & Wiranti, D. A. (2025). Analisis Pembiasaan Berbahasa Jawa Krama Alus Untuk Membentuk Karakter Sopan Santun Peserta Didik Pada Fase B di SD. *Jurnal Educatio FKIP UNMA*, 11(2). <https://doi.org/10.31949/educatio.v11i2.12774>
- Salsabila, F. L., Widiyanarti, T., Ashari, S. D., Zahra, T., & Fadilah, S. A. (2024). Pengaruh Globalisasi terhadap Perubahan Pola Komunikasi antar Budaya pada Generasi Z. *Indonesian Culture and Religion Issues*, 1(4), 13. <https://doi.org/10.47134/diksima.v1i4.110>
- Titi Lestari & Muchammad Najiich. (2025). Identitas Finansial Anak Usia Dini melalui Pendekatan Sosiokultural dalam Literasi Keuangan. *Journal Ashil: Jurnal Pendidikan Anak Usia Dini*, 5(2), 220–236. <https://doi.org/10.33367/piaud.v5i2.7537>
- Utami, W., & Akbar, S. (2025). *Bahasa Jawa sebagai Pembentuk Literasi Budaya dan Kewargaan Anak di TK PKK Gununggede 02*. 06(01).
- Vygotsky, L. S., & Cole, M. (1978). *Mind in Society: Development of Higher Psychological Processes*. Harvard University Press.
- Yoon, B., & Uliassi, C. (2022). “Researcher-As-Instrument” in Qualitative Research: The Complexities of the Educational Researcher’s Identities. *The Qualitative Report*. <https://doi.org/10.46743/2160-3715/2022.5074>
- Yuliana, A., Samawi, A., & Sri Wahyuni. (2025). Strategi Program Sekolah Orang Tua Hebat dalam Menumbuhkan Pola Asuh Positif dan Literasi Budaya-Kewargaan Anak Usia Dini. *Efektor*, 12(2), 222–230. <https://doi.org/10.29407/e.v12i2.26961>