



## LOCAL WISDOM VALUES IN ENGLISH LEARNING BY USING JOYFUL LEARNING AT PIAUD UMMUL HABIBAH IN KLAMBIR 5 KEBUN VILLAGE

Indah Sari<sup>1</sup>, Rahayu Dwi Utami<sup>2</sup>, Rika Widya<sup>3</sup>, Julia Nuraisyah<sup>4</sup>, Adinda Dwi  
Fanny<sup>5</sup>

<sup>1,2,3,4,5</sup>Universitas Pembangunan Panca Budi, Medan, Indonesia

Email: [indahsari@dosen.pancabudi.ac.id](mailto:indahsari@dosen.pancabudi.ac.id)

### Abstract

The integration of local culture in early childhood education is very important to help children understand and appreciate their own cultural identity, build self-confidence and pride in cultural background, shape children's character, develop social skill ability, stimulate their creativity and self-expression, provides a holistic approach that covers the cognitive, emotional and social aspects, and encourage innovation that respects tradition. This study aimed to describe the values of local wisdom in learning English in early childhood at PIAUD Ummul Habibah Desa Klambir 5 Kebun, Hampanan Perak sub-district. This study used a qualitative descriptive method and the technique of data collection by using semi-structured interview to 3 teachers at the PIAUD. Then, the technique of data analysis applied Miles, Huberman and Saldana's steps. The results of this study indicated that the values of local wisdom applied in learning English using joyful learning are 1) the application of religious values in the form of prayer activities and reading Al-Quran surahs before starting learning activities, 2) helping each other in the learning process, 3) cooperation in completing tasks, and 4) respect for learning outcomes. This study concluded that integrating local wisdom values in English language learning using joyful learning could be an effective approach for introducing local culture, increasing understanding and mastery of English, and developing student character. It is hoped that the results of this study could contribute to the development of an English language learning model that has an insight into local wisdom and uses a fun learning approach.

**Keywords:** *local wisdom, English learning, joyful learning, early childhood education*

### Abstraks

Integrasi budaya lokal dalam pendidikan anak usia dini sangat penting untuk membantu anak-anak memahami dan menghargai identitas budaya mereka sendiri, membangun rasa percaya diri dan kebanggaan terhadap latar belakang budaya, membentuk karakter anak, mengembangkan kemampuan keterampilan sosial, menstimulasi kreativitas dan ekspresi diri mereka, memberikan pendekatan holistik yang mencakup aspek kognitif, emosional, dan sosial, serta mendorong inovasi yang menghargai tradisi. Penelitian ini bertujuan untuk mendeskripsikan nilai-nilai kearifan lokal dalam pembelajaran bahasa Inggris pada anak usia dini di PIAUD Ummul Habibah Desa Klambir 5 Kebun, Kecamatan Hampanan Perak. Penelitian ini menggunakan metode deskriptif kualitatif dan teknik pengumpulan data dengan menggunakan wawancara semi terstruktur kepada 3 orang guru di PIAUD tersebut. Kemudian, teknik analisis data menggunakan langkah-langkah Miles, Huberman dan Saldana. Hasil penelitian ini menunjukkan bahwa nilai-nilai kearifan lokal yang diterapkan dalam pembelajaran bahasa Inggris dengan menggunakan *joyful learning* adalah 1) penerapan nilai religius berupa kegiatan berdoa dan membaca surat Al-Quran sebelum

memulai kegiatan pembelajaran, 2) saling membantu dalam proses pembelajaran, 3) kerja sama dalam menyelesaikan tugas, dan 4) menghargai hasil belajar. Penelitian ini menyimpulkan bahwa pengintegrasian nilai-nilai kearifan lokal dalam pembelajaran bahasa Inggris dengan menggunakan *joyful learning* dapat menjadi pendekatan yang efektif untuk mengenalkan budaya lokal, meningkatkan pemahaman dan penguasaan bahasa Inggris, serta mengembangkan karakter siswa. Diharapkan hasil penelitian ini dapat memberikan kontribusi dalam pengembangan model pembelajaran bahasa Inggris yang berwawasan kearifan lokal dan menggunakan pendekatan *joyful learning*.

**Keywords:** *Kearifan lokal, pembelajaran bahasa Inggris, pembelajaran yang menyenangkan, pendidikan anak usia dini*

## INTRODUCTION

Local wisdom refers to as the understanding of the community that becomes a reference in everyday life. Local wisdom and it is an essential conflict resolution tool for societies with miscellaneous religious and ethnical backgrounds, and it also contains strategies in working various problems (Kurniawan, 2019, Bakri 2015). Moreover, the problems involve the need for forbearance and the principle of brotherhood that creates harmonious diversity. Then, it is formed from knowledge, understanding, and sapience, as well as customary beliefs and ethics (Hilman, Hendriawan and Sunaedi, 2019). Moreover, it is associated with social identity and becomes knowledge is veritably applicable in building a country to ensure public development is carried out through education, similar as including artistic assignments in formal institutions (Pompimon, Wallapha and Prayuth, 2014).

In line with local wisdom, it refers to the knowledge possessed by a community to overcome problems or difficulties faced in a good way and in accordance with their values or it is so called because it was originally only owned by certain communities in a certain area. This knowledge is local because it is formed through interaction with the living environment that differs from one community to another. Besides, it emphasizes its significance as part of an artistic element that should be explored, studied, and revitalized because its substance is veritably important in strengthening the foundation of public identity in globalization (Brata, 2016). Furthermore, the value of this wisdom becomes a guideline in behaviour, which also functions as a volition in shaping humans who are dressed and have noble character (Uge, Neolaka, and Yasin, 2019). Nevertheless, the values of local wisdom can be developed and utilized by other communities, especially if they face similar situations and environmental conditions. Local wisdom also encompasses the worldview, knowledge and life strategies practiced by local communities to overcome various problems and fulfil their needs. In foreign languages, this concept is often referred to as "local wisdom" or "local knowledge" (Fajarini, 2014).

Then, it is also the identity or cultural personality of a nation that allows the nation to absorb and process outside culture into part of their own character and abilities (Wibowo, 2015). This identity and personality will be adjusted to the worldview of the surrounding community so that there is no shift in values. Local wisdom acts to cultivate culture and protect themselves from negative foreign cultural influences. In another context, local wisdom can also be interpreted as the way people behave and act in the face of changes in the physical and cultural environment carried out by the community in meeting their life needs (Alfian, 2013). It is a conceptual idea that lives in society, grows and develops sustainably in people's consciousness, both regarding sacred and mundane aspects of life.

In addition, it also acts as a binder in the form of existing culture. It is a culture created by local actors through an iterative process, through the internalization and interpretation of religious and cultural teachings that are socialized in society daily life. Thus, it is a custom

and habit that has been traditionally carried out by a group of people for generations which is still maintained by certain customary law communities in certain regions. Based on the above understanding, it can be interpreted that local wisdom can be understood as local ideas that are wise, full of wisdom, good value, which are embedded and followed by members of the community. Local wisdom is understood as the way people behave and act in response to changes in the physical and cultural environment (Istiawati, 2016). A conceptual idea that lives in society, grows and develops continuously in people's consciousness from the sacred to the profane (daily part of life and mediocre). Local wisdom can be understood as local ideas that are wise, full of wisdom, good value, which are embedded and followed by members of the community. In addition, local wisdom is a binding cement in the form of an existing culture that is based on its existence (Ratna, 2011).

Then, it can be introduced in early childhood education that it plays a very important role in shaping future generations. Therefore, this education needs to be taken seriously (Novitawati, Wahdini, Purwanti, Prastitasari, 2020). Early childhood education is a form of education that focuses on physical development (fine and gross motor coordination), intelligence (mind, creativity, emotional intelligence, spiritual intelligence), social-emotional (attitude, behaviour, and religion), language, and communication, in accordance with the unique stage of development for each early childhood.

Moreover, it refers to children aged 0-6 years who experience rapid and fundamental growth and development in the early stages of life, which is also referred to as the golden age (Khadijah, 2016). Early childhood education (ECE) is very important as the basis for the formation of the whole human personality, including the formation of character, good morality, intelligence, joy, skills, and devotion to God Almighty. This period is the right time to develop all aspects of early childhood abilities, such as cognitive, affective, psychomotor, language, socio-emotional, and spiritual development.

Then, it is a valuable and unrepeatable period, especially at the age of 4-6 years which is a sensitive period for children, which needs to be filled with valuable experiences. Currently, there is maturation of physical and psychological functions that are ready to respond to stimuli from the surrounding environment (Mulyasa, 2014). In addition, language development also occurs during this period, where children can understand other people's conversations and express their thoughts within certain limits (Susanto, 2017).

Each child has a different sensitive period, and if the sensitive period is not optimally utilized, the child will not have a second chance to experience the sensitive period. The task of a teacher is to carefully observe every aspect of child development related to the sensitive period and can predict the emergence of the sensitive period based on the child's interest at that time (Suyadi and Ulfah, 2013). One aspect of development that is important to develop is the language aspect, so that children have good language and communication skills as adults. Language development begins with imitating sounds and is closely related to the development of intellectual and social abilities. Language is a tool for thinking and communicating with others, and takes place through social interaction (Susanto, 2011). Therefore, it is important to develop children's language at the early age period, because at this time children can develop all language skills through interactions in each stage of development they experience (Novitawati, Wahdini, Purwanti, Prastitasari, 2020).

In relation to language learning, it is commonly taught in early childhood is Indonesian and English. English is taught in schools because it is an international language that is widely used and mastered by many developed countries in the world (Gusrayani, 2014). However, English language learning in Indonesia still faces difficulties due to the use of inappropriate methods or strategies. Therefore, learning at an early age level can be done through play. Play is doing something with the aim of pleasing the heart, without considering the result (Susanto, 2017). Therefore, learning at an early age level can be done through play.

Play is doing something with the aim of pleasing the heart, without considering the result (Susanto, 2017). In English language learning, play can be integrated with activities that involve interaction, such as singing, listening to stories, role play, and playing with materials or toys that support language learning. This approach helps children develop language skills in a natural and fun way, so they can learn the language more effectively.

Besides, Mulyasa (2014) states that play is an activity carried out with or without the use of tools, which produces understanding and provides pleasure and develops imagination. strategies in learning English, for example through play that can be done through games such as traditional games. Play activities can be used as a facility to support learning, because PAUD children are in the world of play. Therefore, it will increase the children development in their cognitive, social and personality aspects. In addition, play can also have emotional benefits, namely bringing up a sense of pleasure, sadness, excitement, disappointment, pride, anger and so on.

Furthermore, the process of learning through play technique will be a good memory in early, and it will also contribute pleasure and satisfaction to them (Susanto, 2017). Then Mulyasa (2014) describes that if play is used as a learning approach, it should be adapted to the development of the age and ability of children, which gradually needs to be developed from playing while learning (more learning elements). In addition, play must also stimulate children to be creative as an effort to develop the intelligence of PAUD children in terms of imagination (Triharso, 2013).

Then, the play method can essentially make learning more effective and fun for children. The use of play methods to improve children's cognitive development in recognizing shapes, requires interesting media to improve children's cognitive development in recognizing shapes optimally (Triharso, 2013). Latif (2013) suggests that play is a direct and spontaneous activity, in which a child interacts with other people, objects around him, is done happily, on his own initiative, using imaginative power, using the five senses, and all his limbs. In addition, learning by using play has a positive effect on children's development at an early age so that they can develop aspects of self-development such as cognitive, social skills, moral and religious values, art, language, and socio-emotional (Rozana, 2020).

Furthermore, play activities have been developed based on the stages, tasks and characteristics of the development of children aged 3-6 years, it turns out that they are able to optimize aspects of creativity, especially products and processes, using a child-centered approach, which is characterized by dynamic interactions between teachers and children and or between children and other children (Nurani & Mayangsri, 2017). In addition, the learning process by utilizing the game method can help early childhood children improve their abilities (Parapat, Lubis, and Tumiran, 2021).

Thus, learning that is done in a joyful environment (joyful learning) through play will improve cognitive abilities in early childhood. Cognitive development is very important to develop children's ability to explore the environment, because it is related to a child's conscious mind (Hijriati, 2016). However, the learning process of early childhood is currently experiencing some problems caused using communication tools such as cell phones. Excessive use of devices can cause negative personality changes in early childhood such as having a high selfish attitude and not understanding their parents' situation (Utami and Ikhwana, 2022).

In addition, these negative personality changes can lead to the emergence of a hedonic personality or a luxurious lifestyle, learning activities at home are disrupted, children become easily selfish, easily imitate the style of adults on social media and use bad language. In addition, the use of technology such as gadgets can make children addicted which affects children's behavior such as reducing children's active power, lack of children's ability to

interact with others, individualistic attitudes and lack of caring attitudes towards others both towards friends, and others (Rika, 2020).

One of the ways that can be done is that early childhood can be distracted from social media and gadgets by introducing game methods using joyful learning that will help develop early childhood cognitive abilities. Learning English in early childhood can be done with joyful learning through games so that children can learn while playing. The games that are introduced to them are games that contain local wisdom values that should be preserved. Local wisdom and culture are closely related and must be maintained to preserve the culture. Moreover, during modernization, whose term is now more familiarly known as globalization. In fact, globalization can shift local cultural values by foreign cultural values that are growing so rapidly in the lives of people in Indonesia, both those living in urban and rural areas. Thus, local wisdom-based games are a means of shaping children's character in which the games contain values of honesty, sportsmanship, mutual respect, patience to take turns (Widya, Rozana, and Tasril, 2022).

Joyful learning is a learning strategy to make learners feel happy during the learning process and provide positive experiences that motivate learners to complete their tasks voluntarily and feel happy (Schraw, Crippen and Hartley, 2006). Educators believe that feelings of happiness are very important and related to motivation, self-regulation, and performance in learning (Pekrun, 2006). Feeling happy and excited about acquiring knowledge and learning is an important basis for engaging learners in an educational context (Hidi & Renninger, 2006).

Schools should also work hard to make education an enjoyable process which includes fun learning methods. Fun and happiness in learning is a right for learners in the context of education and is a tool that can improve students' academic achievement in various subjects (Griffin and Butler, 2005). If students feel happy and satisfied, their motivation to learn will increase and they will reach their highest achievement with the consistency of teachers who implement the fun learning model.

Teachers who implement fun learning will make students more committed in implementing activities (Biddle & Smith, 1991). Feeling good is an important factor and can make students more involved in the learning activity. If students do not find fun in the learning process, they will withdraw from the learning activities and look for other activities that give them pleasure and happiness (Gagne, Briggs and Wagner, 1992). Students' feelings of pleasure in the learning process are very important in stimulating student motivation which can encourage and guide students to be more actively involved in the teaching and learning process (Martin and Marsh, 2006). Thus, the pleasure and happiness that students feel in the learning process is important in achieving success in the education process at school and it makes students motivated to learn. Student engagement is related to the level of pleasure and happiness in students in learning so that a pleasant atmosphere should be infused in the learning process in the world (Gentry and Campbell, 2000).

Based on the above understanding, one of the processes of stimulating the entire potential of students, especially early childhood, so that it can run optimally is done by playing. Through play, children will be able to develop games. Activities that are very fun, cause excitement and as a place to express what children feel. Joyful Learning is an approach to the learning process or learning experience that makes learners feel comfortable (feel pleasure) which is part of the learning process or strategy (Yuniar et al, 2020). In addition, joyful learning is a learning method that involves a sense of pleasure, happiness and comfort from those who are in the teaching and learning process. Joyful learning is a learning strategy, concept and practice that makes learning fun and enjoyable.

In relation to maintain cultural values and foreign language, English has a very important role in expanding knowledge in the fields of science and technology (Sari, 2019).

In addition, English is an international language used to communicate between countries around the world. Therefore, it is important to teach English to children from an early age (Fatima, Khairunisa, Priatna, and Prihatminingtyas, 2019). English learning can be divided into linguistic knowledge and non-linguistic knowledge (Hedge, 2008). Learning English as a foreign language in Indonesia aims to acquire global technological knowledge and become part of the world community (Santoso, 2014). English language learning should start at an early age. Age is an important factor in making decisions about what to teach and how to teach it (Harmer, 2007).

Furthermore, local wisdom can be integrated more effectively in learning rather than just mechanically (Nadlir, 2014). Cultural integration in English language learning offers several advantages, including: (1) increasing intercultural awareness, (2) developing sensitivity to cultural differences, (3) fostering pride in local culture, (4) developing local wisdom, (5) expanding understanding of low-context cultures, and (6) enriching English language learning based on real experiences (Margana, 2009).

Culture-based foreign language learning should be equipped with cultural understanding as the basis of the learning process. Teachers are responsible for making students understand their own culture before learning English culture and language. Sometimes, teachers who teach a second or foreign language forget to convey the culture contained in the language so that students often make mistakes in its use (Syairi, 2013).

As part of developing intercultural understanding, students should be able to see their own culture from a broader perspective. Language learning plays a dual role: as an intermediary of students' language and culture in communicating with others, and as an intermediary in the learning process. Intercultural-based English language learning involves the functions of language, culture and learning in one educational approach (Liddicoat et al., 2003). The integration of both cultures in English language learning improves students' cognitive and metacognitive abilities in mastering the target language (Margana, 2009). The integration of local culture and target culture can be done through various ways, such as planning language learning activities, selecting and developing English learning materials, developing learning media, developing evaluation tools, implementing learning activities, assignments, and so on.

Margana et al (2015) suggest combining both cultures in English language learning, known as blended culture-based English language learning, so that students have a more comprehensive and contextual understanding of the target language by referring to the target culture and local culture, resulting in cultural assimilation and acculturation. Regarding the integration of local wisdom in English language learning, Sari and Amrul (2021) found that most students gave positive responses to the integration of local wisdom in English language learning to maintain and preserve English language has an important role in developing knowledge in the fields of science and technology (Sari, 2019). In addition, English is used as an international language to communicate between countries around the world. Therefore, it is important to teach English to children from an early age (Fatima, Khairunisa, Priatna, & Prihatminingtyas, 2019).

In addition, local wisdom can be well integrated in learning materials not just mechanically (Nadlir, 2014). Cultural integration in English language learning provides several advantages, such as increasing intercultural awareness, developing sensitivity to cultural differences, strengthening pride in local culture, developing local wisdom, increasing understanding of low-context cultures, and promoting experiential English language learning (Margana, 2009). Thus, the integration of both cultures in English language learning can be done through various ways, including (1) the development of learning tools (lesson plans, models, learning materials, and learning evaluations), (2) the

implementation of English language learning, and (3) assignments both individual and group tasks.

## METHOD

This study applied descriptive qualitative design by interviewing 3 teachers or all teachers at PIAUD Ummul Habibah in Klambir 5 Kebun village Hamparan Perak District, Deli Serdang Regency, North Sumatera, Indonesia. The technique of data collection was semi-structured interview that the items of interviewing regarding learning process in the class with different subjects every day, and the materials which were taught in English learning. Moreover, after collecting the data, then they were analysing by using Miles, Huberman and Saldana (2014) that consisted of data condensation, data display and data verification/conclusion drawing.

## FINDINGS AND DISCUSSIONS

The data were taken from the transcript interviews of 3 teachers at PIAUD Ummul Habibah in Klambir 5 Kebun village, Hamparan Perak District, Deli Serdang Regency, North Sumatera. According to interviews with teachers at PIAUD Ummul Habibah, the values of local wisdom were closely related to the process of learning English at school which explained in the following:

### 1. Local Wisdom

#### Data 1(Respondent 1):

I : Can you describe about the learning process in class?

R : Before learning, we usually *pray first* and read *short surahs* then provide learning material in accordance with the Daily Learning Plan (DLP) and adapted to the theme.

I : Then what do they do?

R : Sometimes children will *help their friends* who do not understand to answer questions about the vocabulary that has been learned.

I : Then what other activities in English learning?

R : Sometimes they are given a group task to write the parts of the house in English.

I : What do you think the group assignment is for?

R : So that *they learn to cooperate with each other* and *work together* to complete the task.

I : Then what is done after they complete the task?

R : *They will be rewarded* with a star on the wall.

The data 1 described that in implementing the values in learning process, she guided the students to pray and first and read *short surahs of Alquran* before studying. Moreover, the characters of the students showed their aids to others by explaining the questions regarding the vocabularies. Moreover, they were asked to learn to cooperate with others and work together, then their action would be awarded by their teacher as appreciation form.

#### Data 2 (Respondent 2):

I : Can you tell me about the learning process in class?

R : Before learning, we usually *pray first* and *read short surahs* then provide learning material in accordance with the Daily Learning Plan (DLP) and adjusted to the theme.

I : Then what do they do?

R : Sometimes children will *help their friends* who do not understand to answer questions about the vocabulary that has been learned.

- I : Then what other activities in English learning?  
 R : Sometimes they are given group assignments to write the names of vegetables in English.  
 I : What do you think the group assignment is for?  
 R : So that *they learn to cooperate with each other* and *work together* to complete the task.  
 I : Then what is done after they complete the task?  
 R : They will be *rewarded with a star on the wall*.

The data 2 showed that in implementing the values in learning process, she guided the students to pray and first and read *short surahs of Alquran* before studying. Moreover, the characters of the students showed their aids to others by explaining the questions regarding the vocabularies. Moreover, they were asked to learn to cooperate with others and work together, then their action would be awarded by their teacher as appreciation form.

Data 3 (Respondent 3):

- I : Can you explain about the learning process in class?  
 R : Before learning, we usually *pray first* and *read short surahs* then provide learning material in accordance with the Daily Learning Plan (DLP) and adapted to the theme.  
 I : Then what do they do?  
 R : Sometimes children will *help their friends* who do not understand to answer questions about the vocabulary that has been learned.  
 I : What do you think group work is for?  
 R : So that they *learn to cooperate with each other* and *work together* to complete the task.  
 I : Then what is done after they complete the task?  
 R : They will be *rewarded with a star on the wall*.

The data 3 explained that in implementing the values in learning process, she guided the students to pray and first and read *short surahs of Alquran* before studying. Moreover, the characters of the students showed their aids to others by explaining the questions regarding the vocabularies. Moreover, they were asked to learn to cooperate with others and work together, then their action would be awarded by their teacher as appreciation form

Furthermore, data 1,2 and 3 indicated that the values of local wisdom were implemented in learning process in the class such as prayed before and after studying, read short surahs of Alquran, help each other among friends in learning, cooperate and work together to complete group assignments and give reward to students.

**2. English Language Learning**

Data 4 (Respondent 1):

- I : Have the children been introduced to English language learning?  
 R : Yes, *they have, but only simple vocabulary*  
 I : How is English learning done in class?  
 R : *By singing children's songs in English, mentioning the names of fruits, parts of the house, mentioning the alphabet and numbers.*  
 I : How do you know whether they understand the material or not?



R : I usually have *question and answer session about the material that has been taught to them*

I : And what do you think about their learning?

R : *I think if they are fast in understanding, they will immediately answer correctly what is asked, but there are also children who find it difficult to remember the vocabulary that has been taught.*

The data 1 mentioned that in learning process of English in the class, she introduced English by teaching simple vocabulary. Moreover, they also taught it by singing children's songs in English, mentioning the names of fruits, parts of the house, mentioning the alphabet and numbers. Then, to measure the students' ability in English learning, she had question and answer session about the material that had been taught to them. Moreover, she considered that the students had different ability in acquiring the vocabulary.

Data 5 (Respondent 2):

I : Have the children been introduced to English language learning?

R : *Yes, they have but English learning as an introduction.*

I : How is English learning done in class?

R : *By singing children's songs in English, mentioning the names of fruits, colours, mentioning the alphabet and numbers.*

I : How do you know whether they understand the material or not?

R : I usually have *question and answer session about the material that has been taught to them*

I : And what do you think about their learning?

R : *I think if the children understand the lesson, they will immediately answer correctly what is asked, but there are also some children who find it difficult to remember the vocabulary that has been taught.*

The data 2 described that in learning process of English in the class, she introduced English by teaching simple vocabulary. Moreover, they also taught it by singing children's songs in English, mentioning the names of fruits, colours, mentioning the alphabet and numbers. Then, to measure the students' ability in English learning, she had question and answer session about the material that had been taught to them. Moreover, she considered that the students had different ability in acquiring the vocabulary.

Data 6 (Respondent 3):

I : Have the children been introduced to English language learning?

R : *Yes, they have but only simple words in English.*

I : How is English learning done in class?

R : *By singing children's songs in English, mentioning the names of fruits, colours, mentioning the alphabet and numbers.*

I : How do you know whether they understand the material or not?

R : I usually have *question and answer session about the material that has been taught to them*

I : And what do you think about their learning?

R : *I think they will immediately answer correctly what is asked if they know the words, but there are also some children who find it difficult to remember the vocabulary that has been taught.*

I : Then what other activities in English learning?

R : Sometimes *they are given group assignments to write the names of animals in English.*

The data 3 explained that in learning process of English in the class, she introduced English by teaching simple vocabulary. Moreover, they also taught it by singing children's songs in English, mentioning the names of fruits, colours, mentioning the alphabet and numbers. Then, to measure the students' ability in English learning, she had question and answer session about the material that had been taught to them. Moreover, she considered that the students had different ability in acquiring the vocabulary.

Therefore, data 4,5 and 6 showed that the English learning at PIAUD Ummul Habibah was simple words and vocabularies in English such as singing children's songs in English, mentioning the names of fruits, parts of the house, colours, animals, and mentioning the alphabet and numbers.

### 3. Joyful Learning

#### Data 7 (Respondent 1):

I : How does that mean learning according to the theme?

R : For example, today the theme is about fruits and as an example *I introduce watermelon by showing children directly how the shape, texture, colour and taste of the watermelon.*

I : I see. Do you think they have been introduced to traditional games in English learning?

R : *Yes, they have.*

I : What games have you introduced?

R : *“Engklek” and “congklak” games.*

I : Do you think you have ever introduced English vocabulary in traditional games?

R : *We have introduced numbers in traditional games.*

I : Okay, thank you for your time, ummi.

The data 1 explained that in English learning in the class, she taught English by demonstrating and showing the objects for example she showed the watermelon the students and asked them to describe the shape, texture, colour and taste of that fruit. Then, she also introduced traditional games such as “Engklek” and “Congklak” in learning process and asked them to count by using English numbers when they played the games.

#### Data 8 (Respondent 2):

I : How does that mean learning according to the theme?

R : For example, today the theme is about vegetables and as an example *I introduce spinach by showing children directly how the shape, texture, colour of spinach.*

I : I see. Do you think they have been introduced to traditional games in English learning?

R : *Yes, they have.*

I : What games have you introduced?

R : *“Engklek” and “congklak” games.*

I : Do you think you have ever introduced English vocabulary in traditional games?

R : *Yes, but it is only limited to count numbers in the games.*

I : Okay, thank you for your time, ummi.

The data 2 described that in English learning in the class, she taught English by demonstrating and showing the objects for example she showed the spinach the students and asked them to describe the shape, texture, and colour of that vegetable. Then, she also introduced traditional games such as “Engklek” and “Congklak” in learning process and asked them to count by using English numbers when they played the games.

Data 9 (Respondent 3):

- I : How does that mean learning according to the theme?  
R : For example, today the theme is about fruits and as an example *I introduce mango by showing children directly how the shape, texture, colour and taste of mango*  
I : I see. Do you think they have been introduced to traditional games in English learning?  
R : *Yes, they have*  
I : What games have you introduced?  
R : *“Engklek” and “congklak” games.*  
I : Do you think you have ever introduced English vocabulary in traditional games?  
R : *Yes, but it is only limited to count numbers in the games.*  
I : Okay, thank you for your time, ummi.

The data 3 mentioned that in English learning in the class, she taught English by demonstrating and showing the objects for example she showed the mango the students and asked them to describe the shape, texture, colour and taste of mango. Then, she also introduced traditional games such as “Engklek” and “Congklak” in learning process and asked them to count by using English numbers when they played the games

Then, data 7,8 and 9 described that the method of teaching English in the class by demonstration method that the teachers showed the objects to the children such as watermelon, spinach and mango to observe the shape, texture, colour and taste of objects. Moreover, they are also introduced the traditional *games* such as “*Engklek*” and “*congklak*” games and asked them to count numbers in the games by using English.

According to the data above, it was found out that:

1. The values of local wisdom in learning process in early childhood at PIAUD Ummul Habibah were:
  - a. Pray before and after studying  
Before starting or ending activities, students always prayed as a form of gratitude for their health and the opportunities they had so they could learn the lessons at school well.
  - b. Help each other among friends in learning vocabulary in English  
The value of helping each other could be realized by helping each other's classmates in mastering vocabulary by listening to each other when their friends mentioned the vocabulary.
  - c. Cooperate and work together to complete group assignments  
The attitude of cooperation could be reflected in completing group tasks together and each group member contributed so that the task was completed more easily and quickly.
  - d. Give reward to students  
Giving rewards to students who got highest achievement was a form of congratulations on the student's success and as motivation for other students to

improve their learning abilities so that they could have the same achievements in the future.

2. English learning was conducted in the class by introducing the simple words or vocabularies of English such as English such as singing children's songs in English, mentioning the names of fruits, parts of the house, colours, animals, and mentioning the alphabet and numbers.
3. Joyful learning was implemented in the class by using demonstrating real objects and playing traditional games.

Then, according to the findings, local wisdom values play an important role and are applied in English language learning using joyful learning for early childhood at PIAUD Ummul Habibah in Klambir 5 Kebun Village, Hamparan Perak District, Deli Serdang Regency, North Sumatra because joyful learning or fun learning is a learning strategies to make students feel happy and happy during the learning process and provide positive experiences that motivate students to complete tasks voluntarily and feel happy (Schraw, Crippen and Hartley, 2006).

Moreover, educators believe that feelings of happiness are very important and are related to motivation, self-regulation, and performance in learning (Pekrun, 2006). Feelings of happiness and pleasure in acquiring knowledge and learning are an important basis for involving learners in educational contexts (Hidi & Renninger, 2006). Apart from that, joyful learning in learning English influences efforts to preserve local wisdom in Klambir 5 Kebun Village, Hamparan Perak District, Deli Serdang Regency, North Sumatra. This can be done by integrating local cultural values contained in traditional games in English language learning to develop students' cognitive and metacognitive abilities to master the target language (Margana (2009). Integrating local culture and target culture can be done in various ways starting from planning language learning activities, selecting and developing English learning materials, developing learning media, developing evaluation tools, implementing learning activities, assignments, and so on.

## **CONCLUSIONS:**

According to the findings, it could be drawn the conclusions in the following:

1. Local wisdom values play an important role in learning English by using joyful learning at PIAUD Ummul Habibah in Klambir 5 Kebun Village, Hamparan Perak District, Deli Serdang Regency, North Sumatra
2. Local wisdom values are applied in English language learning by using joyful learning at PIAUD Ummul Habibah in Klambir 5 Kebun Village, Hamparan Perak District, Deli Serdang Regency, North Sumatra

Furthermore, this study has several implications that can be identified as follows:

1. This study can provide new insights for educators in designing and implementing English language learning that is more relevant and meaningful for students. The integration of local wisdom values can help students to better appreciate and understand local culture, while connecting it with English language learning. Applying a joyful learning approach can increase students' motivation, involvement and learning achievement in learning English.
2. The results of the study can be used as material for consideration in developing an English language learning curriculum that is more contextual and based on local wisdom. This research can encourage the development of teaching materials and learning resources that are integrated with local wisdom values. The joyful learning approach can be adapted and implemented in English language learning at various levels of education.

3. Integrating local wisdom values in English learning can help preserve and introduce local cultural riches to students. Learning English with an insight into local wisdom can build students' understanding and appreciation of local and global culture. This research can be a model in efforts to connect English language learning with the local socio-cultural context.

## SUGGESTIONS

According to the findings, it could be suggested to:

1. For Educators:

Identify and inventory local wisdom values that are relevant to English language learning in the local environment, Develop an English learning plan that integrates local wisdom values in a systematic and structured manner, Design and implement joyful learning strategies that can motivate and actively involve students in learning English, carrying out training and professional development for English teachers to increase competence in integrating local wisdom and joyful learning approaches.

2. For Schools:

Providing learning resources, media and facilities that support the integration of local wisdom values in English language learning, develop policies and programs that encourage the development of English language learning based on local wisdom and joyful learning, building partnerships with local stakeholders (such as cultural figures, artists, community leaders) to get input and support in implementing learning.

3. For the Government and Policy Makers

Develop a national guide or curriculum that accommodates the integration of local wisdom in English language learning, providing adequate budget and resources to support the development of local wisdom-based English language learning, providing training and facilitation for educators in implementing English language learning that integrates local wisdom and joyful learning.

4. For Further Researchers:

Conduct further research to explore English language learning models that are effective in integrating local wisdom and joyful learning, testing the impact and effectiveness of implementing English language learning based on local wisdom and joyful learning on student learning outcomes, develop teaching materials, learning media and evaluation tools that support the integration of local wisdom in English language learning.

## REFERENCES

- Aghsari, D., Wekke, I. S., & Abbas, N. (2018). Harmony of Coastal Community Regarding Its Ethnic Religion and Cultural Diversity. *IOP Conference Series: Earth and Environmental Science*. <https://doi.org/10.1088/1755-1315/156/1/012034>.
- Alfian, M. (2013). Potensi Kearifan Lokal dalam Pembentukan Jati Diri dan Karakter Bangsa. *Prosiding The 5 tahun ICSSIS*
- Bakri, H. (2015). Resolusi Konflik Melalui Pendekatan Kearifan Lokal Pela Gandong di Kota Ambon. *The Politics: Jurnal Magister Ilmu Politik Universitas Hasanuddin*, 1(1), 51-60
- Biddle, S. J. H., & Smith, R. A. (1991). Motivating Adults for Physical Activity: Towards A Healthier Present. *Journal of Physical Education*
- Brata, I. (2016). Kearifan Budaya Lokal Perekat Identitas Bangsa. *Jurnal Bakti Saraswati*.
- Fajarini, U. (2014). Peranan Kearifan Lokal dalam Pendidikan Karakter. *Jurnal Sosio Didaktika : Vol 1. No.2*

- Fatima, W.Q., Khairunisa, L., Priatna, D. C. dan Prihatminingtyas, B. (2019). Pembelajaran Bahasa Inggris Melalui Media Game Pada Panti Asuhan Al Maun di Desa Ngajum *Seminar Nasional Sistem Informasi* 19 September 2019
- Gagne, R. M., Briggs, L. J., & Wagner, W. W. (1992). *Principles of Instructional Design (5th ed.)*. Fort Worth: Harcourt Brace Jovanovich College Publishers
- Gentry, J. H., & Campbell, M. 2002. *Developing Adolescent: A Reference for Professionals*. American Psychological Association, Washington
- Griffin, L. L., & Butler, J. (2005). *Teaching Games for Understanding: Theory, Research, and Practice*. Champaign, IL: Human Kinetics
- Gusrayani, D. (2014). *Teaching English to Young Learners*. Bandung: UPI Press
- Hedge, T. (2008) *Teaching and Learning in The Language Classroom*. New York: Oxford University Press
- Hidi, S., & Renninger, K. A. (2006). The Four-Phase Model of Interest Development. *Educational Psychologist*, 41, 111-127
- Hijriati. (2016). Tahapan Perkembangan Kognitif Pada Masa Early Childhood. *Journal Arraniry UIN Sunan Kalijaga Yogyakarta, Vol. 1 No. 2*
- Hilman, I., Hendriawan, N., & Sunaedi, N. (2019). Culture of Local Wisdom of Kampung Kuta Community in Facing Climate Changes in Ciamis Regency, West Java. *IOP Conference Series: Earth and Environmental Science*. <https://doi.org/10.1088/17551315/338/1/012006>
- Istiawati, N. F. (2016). *Pendidikan Karakter Berbasis Nilai-Nilai Kearifan Lokal Adat Ammatoa dalam Menumbuhkan Karakter Konservasi*. Surakarta: Center of Language and Culture Studies
- Khadijah, (2016). *Pengembangan Kognitif Anak Usia Dini*. Medan: Perdana Publishing
- Latif, M, dkk. (2013). *Pendidikan Anak Usia Dini*. Jakarta : Kencana Prenada
- Liddicoat, A. J., Papademetre, L., Scarino, A. & Kohler, M. (2003). *Report on Intercultural Language Learning*. Canberra: Australian Department of Education, Science and Training
- Margana. (2009). Integrating Local Culture into English Teaching and Learning Process. *Linguistik dan Sastra, vol 21, no.2*
- Margana & Sugesti, N. (2015). *Blended Culture Sebagai Model Pembelajaran Bahasa Inggris di SMK di Daerah Istimewa Yogyakarta dalam Rangka Melestarikan Budaya Lokal*. Yogyakarta: FBS Universitas Negeri Yogyakarta
- Miles, M. B., Huberman, A.M., & Saldana, J. (2014). *Qualitative Data Analysis, A Methods Sourcebook Edition 3*. USA: Sage Publications
- Mulyasa, E. (2013). *Pengembangan dan Implementasi Kurikulum 2013*. PT. Remaja. Rosdakarya
- Nadlir. 2014. Urgensi Pembelajaran berbasis Kearifan Lokal. Surabaya: *Jurnal Pendidikan Agama Islam Volume 02 Nomor 02*
- Novitawati., Wahdini E., Purwanti, R, dan Prastitasari, H. (2020). Pembelajaran Bahasa Inggris Melalui Permainan Tradisional (Multi Situs di TK. Matahariku dan TK Pelita Insani). *Laporan Akhir Penelitian*
- Nurani, Y., dan Mayangsari, T. 2017. Pengembangan Model Kegiatan Sentra Bermain Dalam Mengembangkan Kreativitas Anak Usia Dini. *Jurnal Pendidikan Anak Usia Dini*. Vol 11, Edisi 2
- Parapat, A., Lubis, S.I.A., dan Tumiran. (2021). Peran Permainan Edukatif Dalam Pembelajaran Anak Usia Dini di PAUD Ummul Habibah Kelambir V Medan. *Prosiding Seminar Nasional Halal: Universitas Pembangunan Panca Budi*

- Pekrun, R. (2006). The Control-Value Theory of Achievement Emotions: Assumptions, Corollaries, and Implications for Educational Research and Practice. *Educational Psychology Review*, 18, 315-341
- Pornpimon, C., Wallapha, A., & Prayuth, C. (2014). Strategy Challenges the Local Wisdom Applications Sustainability in Schools. *Procedia - Social and Behavioral Sciences*. <https://doi.org/10.1016/j.sbspro.2014.01.1210>.
- Ratna, N. K. 2011. *Antropologi Sastra: Peranan Unsur-unsur*. Yogyakarta: Pustaka Pelajar
- Rika, W. (2020). Dampak Negatif Kecanduan Gadget Terhadap Perilaku Anak Usia Dini Dan Penanganannya Di PAUD Ummul Habibah. *Jurnal Abdi Ilmu*, Vol. 13 No. 1
- Rozana, S. (2020) Pengaruh Inovasi Permainan Tradisional “Engklek” Terhadap Perkembangan Anak Usia Dini Di Tk Melati Jl Klambir V Psr II Desa Klambir V Kebon Kab. Deli Serdang. *Jurnal Abdi Ilmu*, Vol. 13 No. 1
- Santoso, I. (2014). *Pembelajaran Bahasa Asing di Indonesia: Antara Globalisasi dan Hegemoni*. Yogyakarta: Bahasa & sastra, Vol. 14, No.1, April 2014
- Sari, I. (2019). Kesulitan Mahasiswa Dalam Pembelajaran Bahasa Inggris. *Jurnal Manajemen Tools*, Vol. 11 No. 1 Juni 2019
- Sari, I., dan Amrul, H.M.Z.N. (2021). Perception of English Learning Based on Local Wisdom for Junior High School Students in Desa Kolam Deli Serdang District North Sumatera Indonesia. *Britain International of Linguistics, Arts and Education (BIO LAE) Journal*, Vol. 3, No. 1
- Schraw, G., Crippen, K.J. and Hartley, K. (2006) Promoting Self-Regulation in Science Education: Metacognition as Part of a Broader Perspective on Learning. *Research in Science Education*, 36, 111-139
- Susanto, A. (2011). *Perkembangan Anak Usia Dini*. Jakarta: Kencana Prenada
- Susanto, A. (2017). *Teori Belajar & Pembelajaran*. Jakarta: Prena Media.
- Suyadi & Ulfah, M. (2013). *Konsep Dasar PAUD*. Bandung: Remaja Rosdakarya
- Syairi, K. A. (2013). Pembelajaran Bahasa dengan Pendekatan Budaya. *Dinamika Ilmu Vol. 13. No. 2*
- Triharso, A. (2013). *Permainan Kreatif dan Edukatif untuk Anak Usia Dini*. Yogyakarta: Andi Offset
- Uge, S., Neolaka, A., & Yasin, M. (2019). Development Of Social Studies Learning Model Based on Local Wisdom in Improving Students’ Knowledge And Social Attitude. *International Journal of Instruction*. <https://doi.org/10.29333/iji.2019.12323a>.
- Utami, R.D., dan Ikhwana, N.S. (2022). Dampak Penggunaan Media Sosial Tiktok Terhadap Kepribadian Anak Usia Dini. *Jurnal Kewarganegaraan* Vol. 6 No. 3
- Wibowo, A. 2015. *Pendidikan Karakter Berbasis Kearifan Lokal di Sekolah*. Yogyakarta: Pustaka Pelajar
- Widya, R., Rozana, S., dan Tasril, V. (2022). Pengembangan Permainan Tradisional Berbasis Multimedia Terhadap Peningkatan Karakter Anak di Kota Pari Kecamatan Pantai Cermin Kabupaten Serdang Bedagai. *Majalah Ilmiah Warta Dharmawangsa*, Vol. 16, No. 4
- Yuniar, P.D., dkk (2020) *Joyfull Learning Melalui Permainan Tradisional Untuk Anak Usia Dini Di Masa Pandemi*, Prosiding Seminar Nasional FIP 2020
- Zulfadrim, Z., Toyoda, Y., & Kanegae, H. (2018). The Implementation of Local Wisdom in Reducing Natural Disaster Risk: A Case Study From West Sumatera. *IOP Conference Series: Earth and Environmental Science*. <https://doi.org/10.1088/17551315/106/1/012008>.