



Analysis of the Role of Teachers in Applying Kato Nan Ampek (Local Wisdom) in Early Childhood

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Abstract. This research is motivated by the lack of understanding of children regarding local wisdom, especially about kato nan ampek in the current technological era, Children have started to feel left behind if they still use noble values. This study aims to analyze the teacher's role in implementing kato nan ampek in early childhood. The method used is a literature review. A literature review is a research that collects data from previous literature studies related to research topics and problem-solving techniques carried out in-depth from relevant sources. The results obtained in applying kato nan ampek can be done by; 1) through behavioral examples, 2) through discipline and 3) through role-playing methods where the child will learn how to respect older people and respect those who are smaller than him. Suggestions to be able to study more deeply, it is better to use field studies to get a more complete picture of the teacher's role in implementing kato nan ampek in early childhood and to be able to see what obstacles are faced by teachers in implementing kato nan ampek. **Keywords:** The role of the teacher, Kato nan ampek, Early childhood.

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1 Introduction

Indonesia consists of various cultures, there is much uniqueness in each culture. This diversity is the identity of each region. Culture needs to be preserved so as not to lose the one that is passed on to future generations. This is the duty and responsibility of the younger generation so that it can be passed on to the next offspring. But the reality is that now the culture in Indonesia is starting to shift due to influences from outside cultures, such as mining culture, children are not familiar with their cultural customs and customs.

One of the Minangkabau cultures that have begun to disappear is baliak ka surau (living in surau). Surau is a typical minangkabau institution. Surau is not only a place of prayer but also a place for young people to sleep and get teachings, such as learning

religion, reading the Quran, and also shaping the disposition and behavior of minang men and women. The culture of living in surau for young people who have entered the age of 6 to the age of 15 [1].

This is in line with the opinion of [2] stated that in the past Minangkabau culture or customs were lively because the community cared very much about Minangkabau's religious and cultural values. But now the Minangkabau community is experiencing a cultural shock that drags people to find their way of life with weak cultural control. The parent's control over the child is getting weaker, and the formation of character through the family is increasingly kept away by the impact of science and technology because the child feels lebih child feels greater in science and technology that belittles the education his parents inherited.

The weaker habits and rules that exist in the future, such as kato nan amped have begun to disappear in today's generation. Kato nan ampek is a tatakrama rule that exists in minangkabau society. Minangkabau is an area that upholds the rules and customs that have been passed down. According to [3], West Sumatra (Minangkabau) is one of the regions that has culture, customs, language, traditional arts, and various skills that have been passed down from generation to generation. These characteristics are bound by a strong philosophy, namely "adat basandi syarak, syarak basandi kitabulla", meaning custom based on the shark, religion based on the book of Allah (al-Quran). This philosophy is the identity of Minangkabau culture and the philosophy is under the purpose of national education in shaping the expected character, namely having spiritual strength, self-control, personality, and noble character.

The local culture and wisdom of a region is an important local context to consider in organizing education, including in the management and learning in ECCE. Cultural preservation must be instilled from early childhood, parents, local communities and schools must play an important role in this process. In school children need to be introduced to the culture.

In the school environment, teachers play a role in participating in the planting of this kato nan amped,. In schools, we still often find that students do not reflect manners towards both the teacher's mother and their fellow friends, some of the students do not listen to the teacher speak or when giving advice, go in and out during class hours without permission, do not say greetings when meeting the teacher, when speaking are reluctant to use good speech and even dare to fight the teacher's words when the teaching and learning process is taking place. If this deed is done continuously, it will become a habit in his life and will become a character in him [4].

Based on the above problems, the author is interested in studying more deeply kato nan amped. So this study has entitled the role of teachers in applying kato nan amped in early childhood. As we know, teachers also take part in implementing kato nan amped in the school environment.

2 Methods

The type of research used is literature study research. Literature studies are research that collects data from previous literature studies related to the research topic and techniques for solving the subject matter are carried out in-depth on relevant sources. Literature

Study revealed by [5] Ashori & Iswati (2019), that literature study is a form of research by finding various studies that have a relationship with will be discussed, looking for research methods and techniques, methods and techniques for collecting data and then investigating them.

Explained that a literature study is a collection technique by utilizing various sources of books and related literature that have a relationship with the researcher who is solved. This literature study is an important step, where the researcher will determine the topic of the research [6]. Literature studies on research that are dominated by non-field data collection at the same time include the object under study and the data used to talk about it, as the main object (primary) as well as secondary. The research technique carried out by researchers in conducting research is to use literature study techniques, which are techniques that collect relevant sources and support research studied by researchers using secondary data, namely data taken from documents that contain information for the continuity of the research process. The source of the documents taken is a special reference source, namely journals, research bulletins, theses, and others. After we have obtained the necessary data, it will continue to analyze the data. The data obtained are processed and analyzed according to the objectives and questions of the study.

Starting with research material that is sequentially considered the most relevant, relevant, and quite relevant. Other ways can be as well. Read the abstracts of each study first to assess whether the problems discussed are by what is intended to be solved in the research [7].

3 Results and Discussion

Minangkabau culture is an ethnicity that always emphasizes how respect through the grammar used. His society strives to be wise in speaking so as not to offend the interlocutor. Minangkabau is a metaphorical society or society that tends to speak indirectly, meaning that here Minangkabau tends to use speech containing implicit meanings or figurative language in expressing things.

Culture or culture comes from Sanskrit, namely *Buddhayah* which is interpreted as the human mind and reason. The culture of the people of West Sumatra is called Minangkabau culture. Minangkabau's natural culture is one of the local wisdom of the West Sumatra region. Minangkabau culture that has been passed down for generations is a valuable asset so it needs to be maintained, do not let the culture be endangered and the inheritors themselves are proud of the culture by preserving and applying it in everyday life. Nowadays, there is a cultural shift where the younger generation is more familiar with the food, customs, and ways of dressing of other cultures compared to their own culture. Even some feel ashamed of their own culture because it is considered outdated.

This is in line with Lioni's opinion (2019) stating that the Minangkabau custom aims to form virtuous individuals, namely cultured and civilized. Where the ideal qualities of the individual according to the philosophy and values of Minangkabau are (1) *hiduik baraka*, *backup jo bajanko* means a person who has a clear plan and a precise estimate, (2) *base-base malu jo polite*, a person must prioritize manners in associations, (3) *grace raso*, meaning that in the association must take care of the feelings of others, always be careful in speaking and behaving so as not to offend others, (4) *faithful* means to be firm in heart, please help and be united in the kinship environment [8].

The teacher's natural philosophy is the concept of developing science and technology based on the principle of natural dynamics by making all elements of natural events as sources and media as well as role models for students [3].

Kato nan ampek is a rule for Minangkabau people in communicating, as one of the introductions to the customs of speech speaking in maintaining norms of decency. Kato nan ampek is divided into four parts, namely kato climbing, kato descending, kato mandate, and kato marble. According to Ermaleli (2013), Kato mandaki is a language used for a more mature interlocutor or a respected person, kato manurun is the language used for interlocutors whose age is younger, such as brother to his sister, kato mandata is the language used to the interlocutor who is about the same age or equal and for kato malereng is the language used for the interlocutor who is respected and respected.

This is in line with the opinion [9] Early childhood is a critical period, meaning that what is instilled early will affect the child's development in the future. Therefore, it is necessary to stimulate parents and teachers so that children continue to know Minangkabau culture and children continue to integrate with various cultures without eliminating Minangkabau culture.

The role of the teacher in applying kato nan ampek in early childhood: The role of the teacher in applying kato nan ampek in early childhood:

a. By example of behavior

Teaching kato nan ampek in early childhood can be through behavioral examples. As it is known that the teacher is the best role model for the child in school. Therefore, the teacher can set an example with behaviors related to kato nan ampek. Not only teachers but another factor that is no less important is also parents. The parent is the first teacher for the child. The behavior, speech, and appearance of the parents will be imitated by the child [10].

Teachers have an important role in introducing various local wisdom in the regions in children's learning activities. Children will grow up to be children of character if they are in an environment that is character anyway. For children to grow up to be children with child character, the efforts that can be done are planned, focused, and comprehensive and are the responsibility of the family, school, and all components of society. character anyway. For children to grow up to be children with child character, the efforts that can be done are planned, focused, and comprehensive and are the responsibility of the family, school, and all components of society.

In school, the teacher is a role model for the child. Teachers can set an example first for their learners. States that at an early age the child will imitate what is seen in his immediate environment. Therefore, parents and teachers must first become examples of positive behavior so that a positive character is formed in children [11].

Through kato nan ampek communication will be established effectively without offending others, tahu baso jo stale, raso jo pareso. So they must be able to be smart in speaking words and have feelings and control feelings in doing things [12].

Minangkabau knows the kato nan ampek philosophy which this philosophy focuses on ethical values in communicating in Minangkabau. Kato nan ampek emphasizes how the ethics of communicating by paying attention to who the interlocutor is facing which will at the same time reflect the values of politeness in communicating [13].

b. Discipline

To instill kato nan ampek in children, it is necessary to have habituation carried out by teachers in schools. Teachers can be facilitators, role models, and motivators so that children can always be disciplined to apply kato nan ampek [14]. The cultivation of this disciplinary attitude is very important to create an atmosphere of mutual respect among others in the school.

c. Role-playing

Role-playing is a forum for students to act as models in the classroom. In role-playing, children will become models in playing predetermined characters [15].

With the method of play, the child will play his role. Here the teacher can divide the child into father, and mother. The daily conversation in the play uses mining language. And immediately demonstrate how to behave and speak with both parents. Learning that can be taken through role-playing methods where the child will learn how to respect his elders and appreciate people who are younger than him. This is in line with the opinion that the culture and local wisdom of a region is an important local context to consider in the implementation of education, including in learning in early childhood education. In this regional culture, there are cultural elements that are important to be socialized and passed on to the next generation, one of which is the value of kato nan ampek. According to [16] Values that can be applied in the application of kato nan ampek: (1) the value of politeness, when communicating in everyday life should not raise the tone to the interlocutor. (2) traditional values, we can learn that kato nan ampek is a cultural treasure that must be maintained. This is a tradition that must be passed down for generations so that this identity is not lost. (3) aesthetic value. When this way of communicating is well established, the realization of the beauty of language in society. Learn to develop an attitude of tolerance, cooperation, sympathy, and tolerance.

Although the school is the main supporting institution to complement the science. But one should also be aware that the attention of teachers in schools that the children of each individual cannot be given in full. Therefore, the demands and attention of the family, especially parents, are needed.

4 Conclusion

Kato nan ampek is a rule for Minangkabau people in communicating, as one of the introductions to the customs of speech speaking in maintaining norms of decency. Kato nan ampek is divided into four parts, namely kato climbing, kato descending, kato mandate and kato marble.

The role of the teacher in applying kato nan ampek is to be able to; 1) through behavioral examples, teach kato nan ampek in early childhood can be through behavioral examples. As it is known that the teacher is the best role model for the child in school. Therefore, the teacher can set an example with behaviors related to kato nan ampek. 2) discipline, to instill kato [13] nan ampek in children, it is necessary to have habituation carried out by the teacher at school. The teacher can be a facilitator, role model, and

motivator so that the child can always be disciplined to apply kato nan ampek and 3) through a role-playing method where the child will learn how to respect the older person and respect the person who is younger than him.

Even though teachers are educators in schools, it does not mean that parents can fully hand over their responsibilities to teachers. Parents are also required to be involved in applying kato nan ampek to children. Therefore, parents and teachers must be able to work together.

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