



AUM TRADITION IN EARLY CHILDHOOD LOCAL CULTURAL VALUE-BASED LEARNING AS AN EFFORT TO INSTILL THE VALUE OF MUTUAL COOPERATION IN TALUNOMBO VILLAGE SAPURAN WONOSOBO

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Abstract

This study was motivated by the importance of preserving local culture as a medium for character development in early childhood, particularly in fostering the value of mutual cooperation (gotong royong). The Aum Tradition practiced in Talunombo Village, Sapuran District, Wonosobo Regency contains local cultural values that can serve as learning resources for young children. This research aimed to: (1) describe the form and meaning of the Aum Tradition, (2) identify the values of mutual cooperation embedded within it, and (3) analyze the supporting and inhibiting factors in implementing the tradition as a local culture-based learning approach. This study employed a descriptive qualitative method. The research participants included community leaders, parents, educators, and members of the Talunombo community. Data were collected through observation, interviews, and documentation. The data were analyzed using data reduction, data display, and conclusion drawing and verification techniques. The findings revealed that the: (1) Aum Tradition is a self-purification ritual carried out by washing the face at a sacred spring believed to possess spiritual and social significance. The tradition embodies various values of mutual cooperation, including teamwork, togetherness, solidarity, helping one another, social care, harmony, and voluntarism. (2) These values can be integrated into early childhood learning activities through direct experiences and social interactions. (3) Supporting factors include the preservation of the tradition within the community, support from community leaders and parents, and a social environment that upholds the spirit of mutual cooperation. Meanwhile, inhibiting factors include the influence of modernization and digital technology, children's limited understanding of the tradition's meaning, the lack of integration of local culture into educational activities, and decreasing community participation in cultural practices.

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Introduction

Early Childhood Education (PAUD) has an important role as a foundation in shaping character, identity, and values-children from the earliest age. At age 0-At 6 years old, children are at a very critical stage of development in the formation of personality, social attitudes, and learning habits that will affect the next level (Azzahra & Fakhruddin, 2021). Therefore, efforts to integrate local cultural values in early childhood education are becoming increasingly strategic, considering social changes and rapid modernization trends.

In the era of globalization like now, many children in rural areas, including in rural areas-traditional villages, began to lose contact with their local culture (Triwardhani et al., 2023). Local wisdom that used to be a strong identity of the community is now often ignored in daily practice-days. As a result, the value of-Noble values such as mutual cooperation, togetherness, and solidarity inherent in community traditions are increasingly marginalized. For example, research shows that local cultural literacy in early childhood helps children understand the social and cultural environment and foster a sense of pride in their ancestral heritage (Fadhilah, 2022).

One of the increasingly popular approaches in early childhood education is learning based on local cultural values (*cultural-based learning*), where the element-elements of community culture are integrated into learning activities (Mimin, 2023). Through this approach, the value-Values such as responsibility, mutual respect, tolerance, and of course mutual cooperation can be introduced from an early age (Mustahidin et al., 2025). In fact, research on PAUD institutions shows that the application of values-The value of local wisdom such as mutual cooperation in learning is very helpful in the formation of children's character (Mkm et al., 2024).

In Talunombo Village, Sapuran District, Wonosobo Regency, there is a local tradition known as Aum, which is an activity to cleanse oneself from negative energy by washing one's face at the village spring water source. This tradition is not only a ritual or spiritual activity, but also contains elements of togetherness, mutual help-help in preparation and implementation, as well as human relations with nature and community. The value of mutual cooperation that emerges in the Aum tradition has great potential to be used as a source of learning for early childhood: both in the context of group activities, responsibility for the surrounding environment, and the development of children's social character (Ningrum, 2020).

Although there are various studies that highlight local wisdom and early childhood education, there is a gap or lack of studies that specifically examine the Aum tradition as a source of learning based on local cultural values in early childhood, especially in the context of Talunombo Village. Research-previous research focused more on general local culture or traditional games rather than specific rituals such as Aum (Setyaningrum, 2018). Therefore, this study is directed to examine how the Aum tradition can be implemented in early childhood local cultural value-based learning so that the value of mutual cooperation can be embedded contextually.

In addition to cultural aspects, early childhood learning also demands an approach that is appropriate to children's cognitive, social, and emotional development. Early childhood has the characteristics of learning through concrete activities, play, imitation behavior, and social interaction (Azzahra & Fakhruddin, 2021). Therefore, the application of learning based on local cultural values must consider the way children learn naturally,

so that values such as gotong royong are not only understood theoretically, but also experienced directly through group activities and active participation in Aum traditions (Fadhilah, 2022).

In Talunombo Village, the Aum tradition is a social practice that involves all villagers in the preparation and implementation of rituals, including maintaining the cleanliness of spring water sources, helping others in ritual activities, and regulating the course of activities so that they run smoothly (Setyaningrum, 2018). This activity indirectly instills the value of mutual cooperation to the children involved or witnessing the process. However, there are no formal learning guides or modules that integrate Aum traditional activities into early childhood learning, so the educational potential of the tradition has not been maximized (Mimin, 2023).

In addition, early childhood teachers in the area face challenges in aligning local traditions with the prevailing curriculum. Some teachers may not have a sufficient understanding of how to adapt Aum traditions into learning media that are appropriate to the child's developmental stage (Mustahidin et al., 2025). The lack of supportive learning facilities and media is also an obstacle, such as props, local cultural storybooks, or group activities that emulate the values in the Aum tradition (Mkm et al., 2024).

The involvement of parents and the community is also an important factor. The Aum tradition is usually carried out outside the school environment, so children must be guided by teachers and parents to understand the values contained in it (Triwardhani et al., 2023). Children's understanding of the value of mutual cooperation will be stronger if there is collaboration between schools and families in instilling local cultural values (Setyaningrum, 2018).

Thus, the integration of the Aum tradition into learning based on local cultural values in early childhood is not only relevant for character education, but also for the preservation of local culture. This research is directed to answer this need, as well as fill the shortcomings of previous research that still minimally discussed the Aum tradition as a medium of early childhood learning.

Therefore, the researcher is interested in developing the value of mutual cooperation through local culture-based learning by using the Aum tradition as a medium in instilling local cultural values to early childhood in Talunombo Sapuran Wonosobo Village. Through this approach, it is hoped that new awareness will grow for parents and educators that cultural preservation is not only the responsibility of adults, but can also be started from the early age stage.

Based on this background, the researcher is interested in raising and studying more deeply through a research entitled: **"Aum Tradition in Learning Based on Local Cultural Values of Early Childhood as an Effort to Instill the Value of Mutual Cooperation in Talunombo Sapuran Wonosobo Village"**.

Methods

This research uses a qualitative approach with a descriptive type of research. The qualitative approach was chosen because this research aims to deeply understand the phenomenon of the AUM Tradition in learning based on local cultural values in early childhood as an effort to instill the value of mutual cooperation in Talunombo Village, Sapuran District, Wonosobo Regency. Qualitative research emphasizes on understanding the meaning, process, and social context that occurs in people's lives. Through this

approach, researchers can dig deep into information about the cultural values contained in the AUM Tradition and how these values are inherited and applied to early childhood in daily life.

The location of the research was determined in Talunombo Village, Sapuran District, Wonosobo Regency. The selection of this location was based on the consideration that Talunombo Village still maintains local cultural traditions that live and develop in the community, one of which is the AUM Tradition. This tradition involves various elements of society, including early childhood, so that it becomes a relevant medium to instill the values of mutual cooperation, togetherness, responsibility, and social concern. The research is carried out in odd semesters through several stages, namely pre-research, data collection, data analysis, and the preparation of research reports which are carried out systematically according to the set schedule.

The research subject is the main data source that provides information related to the focus of the research. In this study, the research subjects consist of parents, community leaders, and educators in Talunombo Village. The three groups of informants were chosen because they are directly related to the implementation of the AUM Tradition and the early childhood education process. Parents play a role in instilling cultural values in the family environment, community leaders play a role in maintaining and preserving traditions, while educators play a role in integrating local cultural values into learning activities. Through the involvement of these various informants, researchers obtained more comprehensive and in-depth data on the research object.

The data collection techniques used in this study include interviews, observations, and documentation. The interviews are conducted in a semi-structured manner so that researchers can obtain in-depth information while still having guidelines in the data mining process. The interviews are aimed at parents, community leaders, and educators to find out the implementation of the AUM Tradition, the value of mutual cooperation contained in it, and its relevance to early childhood learning. In addition to interviews, observation is carried out in a non-participatory manner by directly observing the activities of the community and children in the implementation of the AUM Tradition. Meanwhile, documentation is used to complete the data through photos, videos, archives, field notes, and various documents related to traditions and learning activities.

The main instrument in qualitative research is the researcher himself. The researcher plays a direct role in collecting, processing, and interpreting the data obtained in the field. To help the data collection process to be more systematic, the researcher uses supporting instruments in the form of interview guidelines, observation guidelines, and documentation guidelines. The interview guidelines are prepared based on aspects related to the implementation of the AUM Tradition, the value of mutual cooperation, supporting and inhibiting factors, and their impact on early childhood learning. Observation guidelines are used to observe behaviors and activities that reflect the value of mutual cooperation, while documentation guidelines are used to identify various documents and supporting evidence relevant to the research.

The validity of the data in this study is maintained through the application of trustworthiness techniques which include credibility, transferability, dependability, and confirmability. Credibility is carried out through source triangulation and triangulation techniques by comparing data from interviews, observations, and documentation. In addition, the researcher also conducts member checks on informants to ensure the suitability of the data obtained. Transferability is achieved by providing a detailed

description of the research context so that the research results can be understood and applied to similar situations. Dependability is carried out through systematic documentation of the entire research process, while confirmability is carried out by ensuring that all research findings are based on data obtained from the field and not on the researcher's assumptions.

The data analysis technique in this study uses an interactive analysis model proposed by Miles and Huberman, which includes data reduction, data presentation, as well as conclusion drawing and verification. Data reduction is carried out by selecting and simplifying data that is relevant to the focus of the research. Furthermore, the data that has been reduced is presented in the form of a descriptive narrative, table, or matrix to make it easier to understand and analyze. The last stage is the drawing of conclusions and verification which is carried out continuously during the research process. Through this stage, the researcher can gain a deep understanding of the role of the AUM Tradition as a learning medium based on local culture in instilling the value of mutual cooperation in early childhood in Talunombo Village, Sapuran District, Wonosobo Regency.

Result and Discussion

1. Analysis of the Form and Meaning of the Aum Tradition in Talunombo Village, Sapuran Wonosobo

According to Affandi, local wisdom is a noble value that lives and develops in society and is inherited from generation to generation as a guideline in social life. These values can be a source of character learning because they contain religious, social, cultural, and moral elements that are still relevant to people's lives today (Affandy, 2018). In line with this opinion, the Aum Tradition that developed in Talunombo Village is a form of local wisdom that is still maintained by the community and contains various values that can be used as a source of learning for early childhood.

a. The Form of the Aum Tradition in Talunombo Village

The Aum tradition is carried out at a spring source that is considered to have an important value for people's lives. In its implementation, the community gathers at the location of the spring source to take part in a series of activities that have become a hereditary habit. These activities are not only carried out as cultural rituals, but also as a means of strengthening social relations between residents.

According to Mr. Badardin, spring water sources have an important role in the life of the Talunombo people because they are a source of life that is used for the daily needs and agriculture of the community. Therefore, the implementation of the Aum Tradition at the spring source is also a symbol of the community's respect for nature which has provided benefits for their lives.

This is in line with Sibarani's opinion that local wisdom is a form of community knowledge that develops through life experiences and is used to maintain a harmonious relationship between humans, the environment, and God (Hayati & Utomo, 2022).

b. The Meaning of Religious Values in the Aum Tradition

The results of the study show that the main meaning contained in the Aum Tradition is religious values. This tradition is carried out as a form of people's gratitude to God Almighty for the blessings of health, safety, harvests, and various gifts given in daily life.

According to the Ministry of Education and Culture, religious values are attitudes and behaviors that reflect obedience to God and gratitude for all the blessings received (Ministry of Education and Culture). In the Aum Tradition, gratitude is manifested through joint activities carried out by the community as an expression of gratitude to God.

Based on the results of observations, the religious values contained in the Aum Tradition can be introduced to early childhood through storytelling activities, introduction to local culture, and the habit of expressing gratitude for the blessings received every day.

c. The Meaning of Gotong Royong in the Aum Tradition

In addition to containing religious values, the Aum Tradition also contains a strong mutual cooperation value. Based on the results of the interview with Mr. Badardin, the entire series of Aum Tradition activities are carried out jointly by the community. Residents work together in preparing activities, cleaning the location, preparing equipment, and making the tradition a success.

According to Kurniawati and Wuryandani, gotong royong is a form of cooperation that is carried out voluntarily to achieve common goals and reflect the value of unity in society (Affandy, 2018). This value is evident in the implementation of the Aum Tradition because the success of the activity does not depend only on one person, but involves the participation of the entire community.

For early childhood, the value of mutual cooperation contained in the Aum Tradition can be a real learning about the importance of cooperating, helping each other, and respecting the role of others in an activity.

d. The Meaning of Harmony in the Aum Tradition

Based on the results of the research, the Aum Tradition also has the meaning of harmony between citizens. The implementation of this tradition is a momentum for the community to gather, interact, and strengthen social relationships that have been established in daily life (Nursholichah & Yusuf, 2024).

According to Mr. Badardin, the Aum Tradition is not only intended as a form of gratitude, but also as a means of strengthening brotherhood and maintaining good relations between the residents of Talunombo Village. Through these activities, the community can meet, discuss, and work together so as to create a harmonious atmosphere in community life.

This is in accordance with Fajarini's opinion that local wisdom has a function as a social glue that is able to maintain community unity and harmony (Fajarini, 2014)

e. The Meaning of the Aum Tradition as Local Cultural Value-Based Learning for Early Childhood

The Aum Tradition has great potential to be used as learning based on local cultural values for early childhood. Based on the results of the research, there are several values that can be introduced to children through the Aum Tradition, namely religious values, mutual cooperation, harmony, concern for the environment, and gratitude to God.

According to Vygotsky, a child's development is influenced by the social and cultural environment in which the child grows up (Bandura, 1977). Therefore, the local culture in the child's environment can be used as an effective learning resource in instilling character values.

Through the introduction of the Aum Tradition, children not only get to know the culture of their region, but also learn about the importance of being grateful, maintaining harmony, working together with others, and respecting the environment as a source of community life. Thus, the Aum Tradition can be a contextual and meaningful learning medium in early childhood education.

Based on the results of the research, the Aum Tradition in Talunombo Village is a tradition of self-cleansing carried out at a spring source as a form of gratitude to God Almighty for the blessings of health, safety, harvests, and various gifts of life given to the community. In addition to having a religious meaning, the Aum Tradition also contains the values of mutual cooperation, harmony, environmental concern, and togetherness. These values are very relevant to be introduced to early childhood through learning based on local culture as an effort to instill positive character from an early age.

2. Analysis of the Mutual Cooperation Values Contained in the Aum Tradition in Talunombo Village

According to a journal entitled "Instilling Local Wisdom Values in Improving Students' Diverse Behavior" by Sulpy Affandi, local wisdom is a noble value that lives and develops in society and is inherited from generation to generation as a guideline in life. These values can be used as a source of learning because they contain religious, social, cultural, moral, and environmental aspects that can shape the character of students. Local wisdom also functions as a means of cultural inheritance that is able to strengthen community identity while instilling positive values in the younger generation (Mimin, 2023).

Based on the results of the research, there are several values contained in the Aum Tradition that can be used as local culture-based learning for early childhood, namely the following:

a. Religious Values

Religious values are the most prominent value in the Aum Tradition. This tradition is carried out as an expression of people's gratitude to God Almighty for the various blessings that have been given, such as health, safety, smooth sustenance, and abundant harvests.

Based on the results of observations and interviews, the community believes that all the blessings obtained come from God so that they need to be grateful through the implementation of the Aum Tradition. This religious value can be introduced to early childhood through the habit of saying thanksgiving, introducing the importance of praying, and appreciating all the blessings received in daily life.

According to the Ministry of Education and Culture, religious values are attitudes and behaviors that show obedience to God Almighty and gratitude for all the gifts given (Ministry of Education and Culture). Therefore, the Aum Tradition can be an effective learning medium in introducing religious values to children from an early age (Cole et al., 1978).

a. The Value of Mutual Cooperation

The value of mutual cooperation is also an important part of the implementation of the Aum Tradition. Based on the results of the research, the entire series of Aum Tradition activities are carried out jointly by the community. Residents work together in preparing the needs of activities, cleaning the location, and carrying out the entire

series of traditions collectively. For early childhood, the value of mutual cooperation contained in the Aum Tradition can be a means of learning to introduce the importance of working together, helping each other, and completing tasks with their friends.

This is in line with Suyadi's opinion that early childhood education is a process of character formation, one of which can be developed through habituation of social values such as cooperation, care, and responsibility in daily life (Azzahra & Fakhrudin, 2021). In addition, Vygotsky also emphasized that children's development occurs through social interaction and direct experience in the cultural environment, so that children will more easily understand social values when engaging in or observing real activities around them (Mustahidin et al., 2025). Thus, the Aum Tradition can be a learning medium based on local wisdom that is effective in instilling the value of mutual cooperation to early childhood.

b. Values of Togetherness

The Aum tradition also contains the value of harmony and togetherness. During the implementation of the tradition, the community gathers regardless of age, occupation, or social status. All residents participate and interact in a harmonious atmosphere.

According to Fajarini's research, local wisdom functions as a social glue that is able to maintain harmony in relationships in society (Fajarini, 2014). This can be seen in the implementation of the Aum Tradition which is a means of strengthening family relations between the residents of Talunombo Village.

Through the introduction of the value of harmony to early childhood, children can learn to live in harmony, respect friends, not pick playmates, and build positive social relationships with the surrounding environment.

c. The Value of Caring for the Environment

The implementation of the Aum Tradition carried out at the spring water source also contains the value of concern for the environment. The community realizes that spring water sources have an important role in their lives, both for daily needs and for agriculture. Based on the results of observations, the community always maintains the cleanliness and sustainability of spring water sources as a form of gratitude and responsibility for nature. This value shows that there is a harmonious relationship between humans and the environment.

For early childhood, the value of caring for the environment can be introduced through activities to keep the school clean, dispose of garbage in its place, water plants, and maintain the cleanliness of water sources in the surrounding environment.

This is in line with Piaget's opinion that early childhood learns through direct experience and interaction with the surrounding environment, so that the formation of an attitude of caring for the environment will be more effective if it is given through real activities that are close to the child's life (Piaget, 1952). In addition, according to Suyadi, character education in early childhood can be instilled through the habituation of positive behaviors such as maintaining cleanliness and loving the environment as part of daily life (Fadilla et al., 2024). Thus, the Aum Tradition can be a contextual learning medium that instills the value of environmental concern from an early age.

d. Value of Responsibility

In the implementation of the Aum Tradition, every citizen has responsibility for the tasks given. This responsibility is carried out with full awareness for the smooth implementation of the tradition.

According to Lickona, responsibility is one of the important characters that must be instilled from an early age because it relates to the ability of individuals to carry out obligations and accept the consequences of their actions (Dalmeri, 2014)

Through the introduction of the Aum Tradition, children can learn about the importance of carrying out tasks well, completing the work given, and being responsible for themselves and the environment.

e. The Value of Local Cultural Preservation

The Aum tradition also contains the value of preserving local culture. The existence of this tradition shows that the people of Talunombo Village still maintain the cultural heritage inherited by their ancestors.

Through the introduction of the Aum Tradition to early childhood, children can get to know the cultural identity of their region from an early age so that they grow a sense of pride, love, and desire to preserve their local culture.

In conclusion, based on the results of the research, the Aum Tradition in Talunombo Village contains various local cultural values that can be used as a source of learning for early childhood. These values include religious values, mutual cooperation, harmony and togetherness, environmental care, responsibility, and preservation of local culture. These values are very relevant to the purpose of early childhood education in developing moral, social-emotional, and character aspects of children. Therefore, the Aum Tradition can be used as an effective local culture-based learning medium to instill character values in children from an early age while preserving the cultural heritage of the people of Talunombo Village.

3. Analysis of Supporting and Inhibiting Factors in the Aum Tradition as Local Culture-Based Learning to Instill the Value of Mutual Cooperation in Talunombo Village

According to Damayanti in his research, the success of a tradition in influencing individual behavior is influenced by internal factors and external factors. Internal factors are related to individual characteristics, while external factors are related to the social environment, parenting patterns, community culture, and support from the surrounding environment. These factors have an important role in the process of inheriting cultural values to the younger generation (Damayanti)

Supporting Factors
The continuity of this tradition provides an opportunity for children to get to know the local culture directly through the environment in which they grow and develop.

The next supporting factor is the strong value of togetherness and mutual cooperation that the people of Talunombo Village still have. Based on the results of the interviews, the community voluntarily cooperated in preparing and carrying out the entire series of Aum Tradition activities. The involvement of the community became a real example for children of the importance of cooperation and mutual help in community life.

In addition, support from the family is also an important factor in instilling the value of mutual cooperation to early childhood. Parents who introduce the Aum Tradition to children from an early age indirectly help the process of inheriting local cultural values. Children gain learning experience through observation of the behavior of parents and the community involved in Aum Tradition activities.

According to Bandura's social learning theory, children learn through the process of observing and imitating the behavior shown by the people around them

(Albert Bandura). Therefore, the involvement of parents and the community in the Aum Tradition is an effective means of instilling the value of mutual cooperation to early childhood.

In addition to family and community support, a still strong cultural environment is also a supporting factor. The Aum tradition is not only seen as a traditional activity, but also as a means of maintaining harmony, strengthening social relations, and preserving local culture inherited by ancestors. Thus, children gain learning experiences that are contextual and close to their daily lives.

a. Inhibiting Factors

In addition to supporting factors, this study also found several inhibiting factors in the application of the Aum Tradition as learning based on local culture to instill the value of mutual cooperation in early childhood.

Another inhibiting factor is the limited understanding of early childhood to the meaning contained in the Aum Tradition. Children at an early age are still at the stage of concrete thinking so they need assistance from parents and teachers to understand the value of mutual cooperation, gratitude, and togetherness contained in the tradition.

In addition, the lack of integration of the Aum Tradition specifically in learning activities in educational institutions is also one of the obstacles. The values contained in the Aum Tradition actually have great potential to be used as a source of learning, but their use in learning activities is still not optimal so that children have not gained a structured learning experience about the local culture (Jean Piaget)

Changes in people's life patterns are also an inhibiting factor. The busyness of the community in working causes the involvement of some residents in cultural activities to decrease. If this condition continues, then the opportunity for children to witness and be involved in the Aum Tradition will also be increasingly limited (Dewi, 2024).

In conclusion, the application of the Aum Tradition as a local culture-based learning to instill the value of mutual cooperation in early childhood in Talunombo Village is supported by the preservation of traditions, the strong culture of community mutual cooperation, family support, and a conducive social environment. Meanwhile, the inhibiting factors found include the influence of digital technology, limited children's understanding of the meaning of traditions, the lack of optimal use of the Aum Tradition in learning, and changes in people's life patterns. Therefore, cooperation between families, schools, and the community is needed so that the values of mutual cooperation contained in the Aum Tradition can continue to be inherited to the younger generation and become part of the formation of early childhood character. Damayanti (Damayanti,).

Conclusion

Based on the results of research on the Aum Tradition in Early Childhood Local Cultural Value-Based Learning as an Effort to Instill the Value of Mutual Cooperation in Talunombo Village, Sauran District, Wonosobo Regency, it can be concluded that the Aum Tradition is one of the local cultural heritage that is still preserved by the community and has a strong religious, social, and cultural meaning. This tradition begins with self-purification activities at spring water sources, continues with joint prayers, eating tumpeng together, and ends with the scrambling for mountains of produce as a symbol of

gratitude and blessings. In the context of early childhood education, the Aum Tradition can be used as a learning medium based on local culture because it is able to introduce religious values, gratitude, togetherness, social concern, and love for regional culture. Through the involvement of children in these traditions, the learning process becomes more contextual so that cultural values can be instilled in real life in daily life.

In addition, the Aum Tradition contains various values of mutual cooperation such as cooperation, help-help, solidarity, responsibility, social concern, and kinship which are very relevant for the formation of early childhood character. The success of the application of this tradition as a means of learning is supported by the strong preservation of culture in the community, the support of parents, community leaders, and the social environment that still upholds the value of mutual cooperation. However, there are several obstacles, such as the influence of modernization, the declining interest of the younger generation in local culture, the limited understanding of children in the meaning of traditions, and the lack of optimal integration of local culture in learning activities. Therefore, cooperation between families, communities, and educational institutions is needed to continue to preserve the Aum Tradition while using it as a means of character education so that the value of mutual cooperation can be embedded sustainably in early childhood.

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