



Contents lists available at [Journal IICET](https://journal.iicet.org)
JPPI (Jurnal Penelitian Pendidikan Indonesia)
ISSN: 2502-8103 (Print) ISSN: 2477-8524 (Electronic)
Journal homepage: <https://jurnal.iicet.org/index.php/jppi>



Identification of missing eastern cultural values during the Covid-19 pandemic in early childhood learning

Joko Pamungkas^{*)}

Universitas Negeri Yogyakarta, Yogyakarta 55821, Indonesia

Article Info

Article history:

Received Aug 13th, 2021

Revised Sep 17th, 2021

Accepted Oct 25th, 2021

Keyword:

Eastern cultural values,
COVID-19 pandemic,
Early childhood

ABSTRACT

The purpose of this study was to identify Eastern Cultural Values Lost During the Covid-19 Period in Early Childhood Learning. The research method used is a survey. The subject of this research is a kindergarten institution. The data collection technique uses a questionnaire containing what values have been lost during this pandemic. The results of this study are that this pandemic has an impact on the education sector. Learning that used to be face-to-face is now online learning. This has an impact on the loss of missing eastern cultural values, including shaking hands, sitting side by side, recreation together, holding hands, kissing hands, embracing, performing arts, ceremonies, eating together, extra art learning, field trips, gymnastics together, smiling, who bloomed, and in uniform.



© 2021 The Authors. Published by IICET.

This is an open access article under the CC BY-NC-SA license
(<https://creativecommons.org/licenses/by-nc-sa/4.0>)

Corresponding Author:

Joko Pamungkas,
Universitas Negeri Yogyakarta
Email: joko_pamungkas@uny.ac.id

Introduction

Descriptively defined culture is a comprehensive totality culture that composes the whole of human life. Historically, culture is a hereditary heritage. Normatively, culture is a rule of life and a group of values. While Psychological culture is a problem-solving tool that allows people to live and interact. Structurally culture is a distinct abstraction from concrete behavior. And culture is born from interactions between humans and passed on to the next generation (Sutrisno, 2005).

In the understanding, Daoed Josef states that culture is a value system that is internalized. Value is something that is believed to be good and becomes a standard of behavior and everything that characterizes culture is culture. These values include something that is tangible and can be touched, which is called cultures, such as buildings, works of art, and other cultural objects, something that is intangible and cannot be touched, such as customs, traditions, normative habits, morals, ethics, self-esteem, belief, discipline, ideas, way of life, reason, scientific spirit, science, and others (Joesoef, 1996)

In the understanding, Daoed Josef states that culture is a value system that is internalized. Value is something that is believed to be good and becomes a standard of behavior and everything that characterizes culture is culture. These values include something that is tangible and can be touched, which is called cultures, such as buildings, works of art, and other cultural objects, something that is intangible and cannot be touched, such as customs, traditions, normative habits, morals, ethics, self-esteem, belief, discipline, ideas, way of life, reason, scientific spirit, science, and others (Dayakisni, 2004).

Indonesian culture talks about the value system that is lived by the Indonesian people and that value is something that is believed to be good and becomes a standard of behavior in the life of the nation (Hasanuddin, 2017). Indonesia is a country that has many cultural norms, especially eastern culture which is very thick. The values contained in hereditary by ancestors. However, along with the development of the Indonesian people, not a few have made a shift in cultural norms.

Eastern cultural values are instilled in schools, from higher education to early childhood schools. These values include shaking hands, socializing by sitting close together, doing recreation together, holding hands, kissing hands, hugging. In addition, activities that are usually carried out include joint ceremonies, art performances, traditional eating together, extra art learning, rest time, joint gymnastics, listing lessons, smiling, and wearing uniforms.

At the beginning of 2020, Indonesia experienced a COVID-19 pandemic. In the middle of March, Indonesia experienced a lockdown which resulted in the closure of all teaching and learning activities carried out by schools. This applies both from the university level to PAUD schools. This impact does not only have an impact on the education sector but also the tourism and economic sectors. It is not only in Indonesia that is experiencing this but the whole world is experiencing the same thing.

As a result of the impact of the Lockdown, schools were forced to carry out learning that was originally face-to-face to face-to-face. The term learning at school becomes distance learning. Distance learning is learning that is carried out online or online. Everything that is usually done at school now has to be done at home through internet platforms such as WAG, Google meets, or Zoom meetings. Like it or not, all circles of society have to adapt to this.

Early childhood education must also adapt to the solutions offered by the government. PAUD, which originally carried out face-to-face learning with its students, now has to do it face-to-face. In addition to teachers who have to adapt, students and parents also have to adapt as well. The learning that was carried out in the face-to-face period first taught various materials which in fact could be done together with the teacher and friends in the class. Activities like this support children's social development by learning to work together with peers. These learnings include experimenting with mixing colors, cooking together, or traveling around the school environment on Fridays.

The learning materials brought by the teacher are also adapted to follow distance learning. The media used to support the themes presented in learning also use media that can be brought home. This material is usually in the form of LKA and does not present learning which is usually cooperative-based with peers. With learning at home or online, students are free to wear free clothes and not in uniform. This study aims to discuss what are the missing values in habituation at school which is usually done when learning at school.

Method

This type of research is a survey. The types of data collected are categorical and numerical data. Categorical data includes demographic data of each kindergarten institution. Numerical data includes the frequency of missing eastern cultural values. The data analysis technique uses a descriptive-quantitative approach. The research design includes formulating problems, formulating hypotheses, compiling instrument grids, collecting data, analyzing data, and drawing conclusions. The population of the study was 235 kindergartens in the city of Yogyakarta spread over one municipality. The sample is 70 kindergarten institutions with a sampling error of 5% (Tora Yamane, 1967). The sampling technique used proportional random sampling per area of the city of Yogyakarta, Salatiga city, and Kebumen Regency. Data collection techniques using closed questionnaires and open questionnaires. The data analysis technique uses a descriptive-quantitative approach for categorical and numerical data types.

Results and Discussions

From the results of this study, it can be seen that based on the qualitative analysis of Atlas. Ti, it was found that the assessment of art learning carried out by teachers was the result of work (166), observation (76), and performance (75). Meanwhile, the social values lost during the online learning of the covid-19 pandemic are as follows.

From the table above, it can be seen that during the COVID-19 pandemic, shaking hands have disappeared. Shaking hands is considered to transmit the coronavirus on hands. Hands are tools that we usually use to hold various kinds of tools that we use every day. Like holding a doorknob, holding a paper, holding a motorbike, we can't guarantee the cleanliness of our hands at all times. Therefore The COVID-19

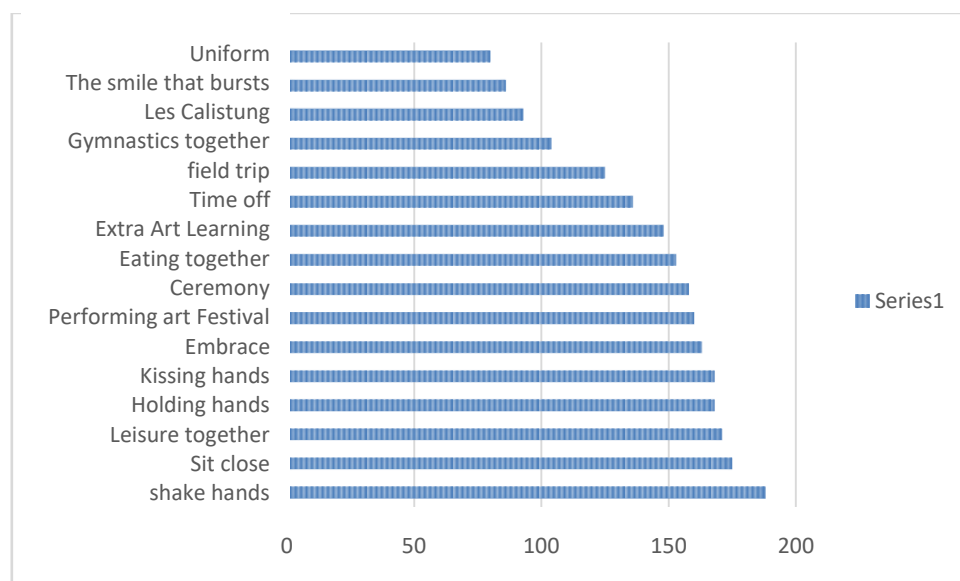
pandemic has also led us to sit far apart. Sitting far apart results in a lack of greeting with the person next to him. This pandemic has brought us to keep our distance from each other.

Table 1. Lost Social Values during the Covid-19 Pandemic.

Social Value	Ranking
shake hands	188
Sit close	175
Leisure together	171
Holding hands	168
Kiss hand	168
Embrace	163
Performing art Festival	160
Ceremony	158
Food together	153
Extra art learning	148
Time off	136
Field trip	125
Gymnastics together	104
Les calistung	93
The smile that bursts	86
Uniform	80

Joint recreation, the closure of tourist areas which resulted in decreased recreation with family. Recreation is considered as something that is a source of refreshing for some families. With the existence of joint recreation, it is hoped that it can be an injection to add new enthusiasm to work. However, because the tourist attraction was closed during this pandemic, some people did not have a place to do joint recreation due to the implementation of the PSBB.

The value of holding hands, hugging now also no longer exists during this pandemic. People tend to keep their distance when walking together in public. This also happens when you kiss your hand. The hand kiss that is usually done by a younger child to an older person is now replaced with a fist or elbow greeting. This is done to avoid a meeting between the palms of the hands which can transmit the virus.



Gambar 1. Graph of the loss of eastern cultural values during the covid 19 pandemic

Activities related to public places such as performing arts, ceremonies, eating together, gymnastics together, field trips also have an impact on this pandemic. things that are done together or involve many people are now starting to decrease or even be eliminated due to large-scale restrictions. The impact of this is the emergence of a sense of individuality and even a reduction in the values of togetherness that have been built up in this nation.

Smiles are now also rarely seen when people cover them with masks. Masks are considered effective tools to prevent the spread of the coronavirus. The smiles that we usually see when we meet people, can now only be felt by bowing our heads. The values lost during this pandemic can be seen from the graphic 1.

Conclusions

The COVID-19 pandemic is not only happening in Indonesia. Rather it occurs in various parts of the world. There are so many impacts that are felt by the community, both from the tourism sector, the economy, to education. With this period, the community is required to adapt to the solutions the government has offered. Especially in the field of education, which was originally done face-to-face, has now become face-to-face. Learning materials taught by teachers to students online also experience limitations. Like the habituation that was done together at school such as shaking hands, holding field trips, gymnastics, teaching kissing hands, these are now gone. This pandemic has had an impact on the loss of lost eastern cultural values including shaking hands, sitting on a side table, recreation together, holding hands, kissing hands, embracing, performing arts, ceremonies, eating together, extra art learning, field trips, gymnastics together, smiling. who bloomed, and in uniform.

References

- Arulmani, G. (2011). Receive in order to give: Eastern cultural values and their relevance to contemporary career counselling contexts. Occasional Paper: Faculty of Education, Canterbury Christ Church University, 16-22.
- Chen, N., Chao, M. C. H., Xie, H., & Tjosvold, D. (2018). Transforming cross-cultural conflict into collaboration: The integration of western and eastern values. *Cross Cultural & Strategic Management*.
- Ciotti, M., Ciccozzi, M., Terrinoni, A., Jiang, W. C., Wang, C. B., & Bernardini, S. (2020). The COVID-19 pandemic. Critical reviews in clinical laboratory sciences, 57(6), 365-388.
- Cullen, W., Gulati, G., & Kelly, B. D. (2020). Mental health in the COVID-19 pandemic. *QJM: An International Journal of Medicine*, 113(5), 311-312.
- Dananjaya, A. . (1986). *Indonesian Manager Value System*. PT. Pustaka Binaan Pressindo.
- Daniel, J. (2020). Education and the COVID-19 pandemic. *Prospects*, 49(1), 91-96.
- Dayakisni, T. dan S. Y. (2004). *Cross-Cultural Psychology*. UMM Pers.
- Dong, C., Cao, S., & Li, H. (2020). Young children's online learning during COVID-19 pandemic: Chinese parents' beliefs and attitudes. *Children and youth services review*, 118, 105440.
- Dorji, T., Brookes, J. D., Facelli, J. M., Sears, R. R., Norbu, T., Dorji, K., ... & Baral, H. (2019). Socio-cultural values of ecosystem services from Oak Forests in the Eastern Himalaya. *Sustainability*, 11(8), 2250.
- Elango, S., García, J. L., Heckman, J. J., & Hojman, A. (2016). 4. Early Childhood Education (pp. 235-298). University of Chicago Press.
- Essa, E. L., & Burnham, M. M. (2019). Introduction to early childhood education. Sage Publications.
- Hasanuddin. (2017). *Indonesian Cultural Values and Characters*. *Research Gate*.
<https://doi.org/10.6084/m.g.figshare.6855116>
- Joesoef, D. (1996). *The Age of Culture: Human Empowerment in the Evolving Age*. Writing in the book *Empowerment, Concepts, Policy and Implementation* by Onny S, Priyono. Center for Strategic and Internasional Studies.
- Kidd, W., & Murray, J. (2020). The Covid-19 pandemic and its effects on teacher education in England: How teacher educators moved practicum learning online. *European Journal of Teacher Education*, 43(4), 542-558.
- Labrague, L. J., de Los Santos, J. A. A., & Fronda, D. C. (2021). Factors associated with missed nursing care and nurse-assessed quality of care during the COVID-19 pandemic. *Journal of nursing management*.
- Lascarides, V. C., & Hinitz, B. F. (2013). History of early childhood education. Routledge.
- Sutrisno, M. (2005). *Cultural Theories*. Penerbit Kanisius.
- Watkins, J. (2020). Preventing a covid-19 pandemic. *Bmj*, 368.