



The Role of *Didong Gayo* in Instilling Religious Values and Morals in Early Childhood

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Abstract

Didong is a traditional performing art originating from the *Gayo* tribe. *Didong* is used as a means to convey an expression of daily life. It contains messages for the younger generation. This kind of art greatly influences the people of *Gayo* community in their daily life, such as bringing enthusiasm to life. Interesting lyrics of the song are presented in the form of prose and rhyme that sounds funny in the *Gayo* community. *Didong* is usually performed on official occasions, such as weddings and regional holidays. The lyrics of *Didong* contain messages and advice related to religious, moral, and educational values that can become a strong foundation in early childhood. *Didong* aims to instill religious and moral values so that children are expected to behave well and politely as well as get used to worship. Children are expected to recognize monotheism through the *Didong* lyrics. Instilling religious and moral values in early childhood is one of the most important things in child development. This aims to lay a foundation of faith, such as taqwa to God, good character, confidence, and readiness to live in the middle of a society to lead a life that is pleasing to God.

Keywords: *Didong Gayo; Early Childhood; Moral; Religious; Values*

Introduction

Education is closely related to culture these days. Indonesia is a country with different tribes, ethnicities, cultures, religions, languages, lifestyles, local wisdom, and arts. Each region has its ethnicity, language, and culture that become the diversity and uniqueness of Indonesia. Culture is a result of habitual actions, such as thoughts, art, and language. These habitual

actions (culture) have survived until now after going through a learning process. Culture can be understood as a performing activity that contains values and thoughts, habits, beliefs, norms, and customs passed down from generation to generation. Each region has an own culture. Local wisdom embodies cultural values that have been connected to the community. Local knowledge is a nation's identity or cultural personality that allows it to absorb and develop culture from other nations into its qualities and capabilities. (Wibowo Agus dan Gunawan, 2015)

Gayo is a city in Indonesia, and it has a lot of culture and local wisdom, such as cultural heritage, flora, fauna, traditional food, traditional ceremony, and art. *Didong* is one of the cultural art in *Gayo*. *Didong* is a tradition that involves oral communication presented with creativity in an area within the *Gayo* community. The performers of *Didong* have to be very creative in presenting different songs and rhymes spontaneously (Arwani Harfa, 2014). *Didong* is a blend of music, dance, and literature, and it has several things associated with education. *Didong* has long been a regional characteristic of *Gayo* community. *Didong* functions as a medium and as a representation of social reality from time to time. This of course can be used as a valuable lesson related to education. Based on the starting until the end of the process of performing *Didong*, many values can be taken from a *Didong* performance, including religious values, moral values, and cultural values (Putra Afriandi, 2018). *Didong* is often performed in *Gayo* tribe and has become part of the community.

The lyrics of *Didong* often tell news, stories, and advice and can move the listeners who understand the information in the lyrics of *Didong*. However, the lyrics in *Didong* cannot contradict or deviate from the provisions of the Shari'ah. The theme of *Didong* must include lessons, cleverness, agility, the accuracy of thinking, and histories or stories (Mahmud Ibrahim and Hakim Anam Pinan, 2015). Therefore, the lyrics of *Didong* should be related to the aim of the *Didong* performance. For example, in a *Didong* performance presented at a wedding ceremony, the lyrics of *Didong* should be related to marriage advice. If *Didong* is presented as a form of art, the artistic value describing "happiness" will be shown. Therefore, the performance of *Didong* depends on specific needs.

Didong is now being redesigned as a result of the Ministry of Education and Culture of the Republic of Indonesia's Regulation Number 79 of 2014 concerning Muatan Lokal of the 2013 Curriculum, in Article 2, Point B. In the regulation, it is stated that "Muatan Lokal as referred to in paragraph (1) is taught to provide students with the attitudes, knowledge, and skills needed to: a) know and love the natural, social, cultural and spiritual environment in their area; and b) preserve and develop regional advantages and wisdom that are useful for themselves and their environment in the context of supporting national development" (Regulation No. 79 of the Ministry of Education and Culture of the Republic of Indonesia, 2014).

Gayo is one of the regions in Indonesia. This region has a lot of culture and local wisdom, such as customs, flora and fauna, food, traditional ceremonies, and art. One of the most popular works of art in *Gayo* is *Didong*. *Didong Gayo* contains news, stories, and advice that can change the life of listeners who listen to the lyrics of *Didong* which is created based on the needs of *Didong* performance. Currently, *Didong* is being developed again because based on the regulation concerning the extracurricular activity in the 2013 curriculum, the world of education is starting to preserve local wisdom in various ways and strategies. The *Didong* tradition is starting to be developed in kindergarten as an initial process of introducing children to local wisdom. *Didong* is introduced and taught as a form of display at special events.

Research Methodology

This study used a qualitative approach, the researcher got the data from *Didong* lyrics itself.

Didong is a traditional performing art originating from the *Gayo* community. *Didong* conveys an expression of daily life, including messages to the younger generation. This art greatly influences the community of *Gayo* people, such as bringing enthusiasm to their life. Interesting lyrics of the *Didong* song can move the heart of the *Gayo* people and can amuse the situation. *Didong* is usually performed on official occasions, such as wedding ceremonies and the commemoration of regional holidays. In this context, the researcher would like to discuss *Didong* Gayo's function in imparting religious beliefs and morality in young children. This study's sample consists of five kids who are listening to and comprehending the *Didong*.

Findings and Discussion

Findings

One of the fundamental attitudes that a kid must have in order to become a decent human being is to have good moral and religious attitudes and conduct as a religious adherent, family member, and community member. Religion and morals are the initial foundation to be a good human being on earth. Religion and morals are also the basis of life to achieve the pleasure and grace of Allah SWT. Therefore, it is very important to study religion and morals. "Agama" (religion) comes from the Sanskrit language in which "a" means "not" and "gama" means to go. Thus, the language of religion can be understood as "not going", "staying in place", "lasting", "and eternal" which is passed down continuously from one generation to the next generation. Some people also mention that "gama" means "chaotic", so "agama" means "not to be chaotic". This means that a religious person will not experience chaos in his/her life (Novan Ardy Wiyani, 2013). Terminologically, religion is a set of certain behavioral practices associated with beliefs expressed by certain institutions and adhered to by its adherence (Siti Nurjanah, 2018).

Religion provides information about what a person should do (behavior or action). Therefore, "religious development" can be understood as a development related to the behavior that must be done and avoided by individuals based on their beliefs (Novan Ardy Wiyani, 2013). Religion is a way to follow so that someone can arrive at a sacred and noble goal (Rizki Ananda, 2017). Religion protects spiritual values, including faith in God, in religion, and in the creatures of God. This becomes a source of strength for humans in living to achieve happiness in this world and the hereafter. This means that religious values can be used as guidelines and the basis for personality development. Religious values include divine values, beliefs, worship, teachings, views, and attitudes to life and good or bad action. Religious values are "living values" that reflect the growth and development of a religious life that consists of three main elements, namely Aqidah, Worship, and Morals, which serve as guidelines for behavior by divine rules in order to achieve prosperity and happiness in this life and the hereafter. (Elizabeth B. Hurlock, 1978).

The religious development of students can affect their moral development of students because many religious norms are the reference for people in behaving. Therefore, when someone is talking about the development of religion, at the same time he/she is also talking about moral development because when children learn a religion, morals must also be included. Etymologically, the word "moral" comes from the Latin word "mos", and the plural form is "mores" which means ordinances or customs. In the Indonesian dictionary, moral is defined as morals, character, or ethics (Siti Nurjanah, 2018). Morals are morals imposed by societal norms or laws or practices that govern behavior. Moral development is related to the rules and conventions about what individuals should do in interacting with others (Desmita, 2009). Children do not understand morals when they were just born, but they have moral potential that

is ready to be developed. Through interacting with other people, children learn to understand good and bad behavior. This will shape the characters of students.

Suseno said that morality is a measure of whether a person is good or bad as a person or as a citizen (Y Kurnia, 2015). Meanwhile, moral education is to humanize humans. Morality, according to Ouska and Whellan, is the intrinsic principle of both goodness and wickedness within each individual (Y Kurnia, 2015). Individuals have morals, but morals are established in a set of norms. The distinction between moral and morality is that morality is a principle of good and evil, whereas morality is a judgment of poor and great quality. Consequently, the essence and significance of morality may be seen in how moral people obey and apply the norms. In this study, the scope of religious and moral instruction is confined to early childhood education.

Discussion

The Religion and Moral Values Concept Education

The Minister of Education and Culture's Regulation No. 137 of 2014 Concerning National Standards of Early Childhood Education Concerning Religious and Moral Values is concerned with the philosophical and religious underpinnings of early childhood education. It must be founded on the philosophical and theological ideals held by the children's surroundings, as well as the religion to which they subscribe (the Regulation of the Minister of Education and Culture, Number 137, 2014). According to Darajat, religious growth has emerged since the day when children did not know words (Rizki Ananda, 2017). Before being able to speak, children have been able to see and hear the words spoken by their parents. These words became the center of their attention. Likewise, attitudes, expressions, and situations were also gradually observed and imitated. At that time, children do not understand religion and did not know God, but they have grown up to learn a religious life.

The characteristics of children who understand religious values when participating in teaching and learning include:

- a. Unreflective: Children's understanding and ability to learn religious values often show something that is not serious. They also carry out worship activities with childish attitudes. They are unable to understand the concept of religion in depth.
- b. Egocentric: In learning religious values, children of Kindergarten-age sometimes are not able to behave and act consistently. Children are more focused on things that benefit them.
- c. Misunderstand: Children misunderstand religious teachings which are mostly abstract.
- d. Verbalists and Ritualists: this condition can be used to develop religious values within children by introducing religious terms, readings, and religious expressions, such as asking children to memorize, pronounce, demonstrate, and so on.
- e. Imitative: children learn a lot from what they see directly. They imitate a lot from what they have seen as a learning experience. Therefore, teachers and parents must pay attention to these characteristics to determine the right learning approach for children. One should continue to take a progressive approach and be aware of the personality of every child (Rizki Ananda, 2017).

Based on the characteristics of children's religious understanding above, it can be concluded that children's ability to understand a religion is still not serious. Children need to learn things by imitating whatever adults do. Based on this concept, teaching a religion should be started with the simplest thing that can become an example for children to follow.

Moral development is very important for children's education in Kindergarten. The moral development carried out must be according to the needs and based on the age of children. Hurlock mentioned that moral comes from the Latin word "mores" which means "ordinances, habits, and customs". The term "moral" is always related to the habits, rules, or procedures of a particular society, including morals and religious rules or values held by the local community. Therefore, moral behavior is human behavior that is by the expectations, rules, and habits of a certain community group (Farida Agus Setiawati. 2016). The moral is one of the most important things in children's development. Morals include attitude and habituation so that the future generation can become a civilized generation with character, polite and responsible attitude, as well as become a self-image and habituation.

Early Childhood Religious and Moral Education

Children are the descendants of their parents and the following generation. They need to receive a decent education so that their potential can grow swiftly and become a human with strong personalities and numerous sorts of valuable abilities and skills. As a result, the family and educational institutions must play an important role in giving various types of proper simulation and guidance so that future generations have strong moral and religious beliefs. Early childhood religious values development is an endeavor to create religious values directed at children from birth to the age of six and this is carried out through the provision of educational stimuli to assist physical and spiritual growth and development. In this way, children will be ready to experience further education (Rizki Ananda, 2017). In general, the purpose of developing religious values in children is to lay the foundations of faith in God, to possess good character, competence and confidence, as well as to be ready in living among society and to live in the way blessed by God.

Religious education emphasizes an understanding of religion and how religion is practiced and applied to everyday life. The instilling of religious values is adjusted to the stages of children's development and the uniqueness of each child. Islam teaches Islamic values by habituation of worship, such as praying five times, praying before and after doing an activity, reading the Qur'an, fasting, and so on. Therefore, this habituation method is highly recommended and is considered effective in teaching religion to children (Yuliani Nurani Sujiono, 2009). The specific objectives of developing religious values in preschool-age children are as follows:

- a. To develop a sense of faith and love for God
- b. To familiarize children to worship God
- c. To familiarize children's behavior and attitudes based on religious values
- d. To help children to grow and develop into individuals who believe in and fear God (Rizki Ananda, 2017).

Religious development in children has emerged since their hearing and vision started to function. However, religious growth in children will not immediately appear or grow if the stimulus that contains messages of religious values does not attract children's attention. Religious development does not appear by itself, but it triggers by a very strong and repeated stimulus from the environment around the children. First, children's hearing is stimulated by sounds/languages containing religious values that are repeated over and over again. Second, children's vision is stimulated by repetitive religious attitudes and behaviors. Third, there are triggers for children in the form of facilities available to imitate and carry out religious practices so that the process of imitation of religious behavior carried out by their parents proceeds smoothly without any obstacles (Rizki Ananda, 2017). Religious development activities which can be carried out in early childhood are such:

- a. Routine activities, namely activities carried out on a scheduled basis, such as praying, carrying out specific religious worship together, regularity, and the maintenance of personal hygiene and health.
- b. Spontaneous activities. These are activities carried out in special events, such as greeting, throwing garbage in its place, queuing, dealing with fights, and so on.
- c. Exemplary activities. These activities are in the form of daily behavior, such as praying, dressing neatly, speaking well, feeling happy to help, praising the goodness and success of others, being patient, and so on (Rizki Ananda, 2017).

Moral and ethical development in early childhood can be directed at the introduction of the children's lives about other people, for example introducing and respecting differences in the environment where children live, introducing gender roles to others, and developing children's awareness of their rights and responsibilities. The expected peak of the goals of moral development in early childhood is the existence of the children's affective skills, namely the main skills to respond to other people and their new experiences, as well as bring up differences in the lives of their friends. Substantial things about moral development in early childhood include the formation of character, personality, and social development.

In terms of religious and moral values teaching for young children, the following markers of early childhood behavior might be used:

- a. Reciting short prayers
- b. Love and care for all of God's creations
- c. Imitating the prayer movements carried out by adults
- d. Praying before and after starting an activity
- e. Carrying out religious worship
- f. Love the homeland
- g. Starting to understand deliberation and consensus
- h. Love the people of the Indonesian
- i. Being polite and grateful
- j. Saying hello when meeting other people
- k. Practicing to always be orderly and obeying rules
- l. Taking care of him/herself
- m. Keeping the environment clean
- n. Be responsible for assigned tasks
- o. Be careful and tidy (clothes and activities) (Farida Agus Setiawati, 2016)

Morals can be instilled through habitual activities. Forming one's behavior through habitual action should follow certain principles:

- a. The teacher develops a good and close relationship so there is no impression that the teacher is a scary figure for children
- b. The teacher always shows an attitude and behavior that can become an example to children
- c. Provide opportunities for children to distinguish and choose good and bad behavior. The teacher only directs and explains the consequences.
- d. In giving assignments to children, efforts should be made in the form of invitations and commands in good language
- e. To let children behave by what is expected, the teacher provides stimulation (motivation) and not coercion.
- f. If there is a child who behaves excessively, the teacher should try to control it without emotion
- g. In the case of children who show problematic behavior, the teacher's role is to guide and not to punish.

- h. The implementation of a behavior formation program should be flexible (Rizki Ananda, 2017).

Children grow and develop rapidly both physically, cognitively, emotionally, and socially. The instilling of moral and religious values is very helpful in improving and directing the development of children. The instilling of morals and religious values in children is not just a routine activity in worship, but rather instilled directly, concretely, and by the children's daily behavior. Instilling moral and religious values from an early age is expected to better prepare children for the future. Thus, the main purpose of instilling religious and moral values in early childhood is to develop and maximize children's development, especially religious and moral development which aims to educate and create a generation that has loved their religion since an early age and can reflect good moral attitudes. Religious and moral values, such as religion, are polite, responsible, independent, and honest, so the son will be attached to the children and can unite the children until they reach adulthood because what is important for early childhood education is etiquette and character.

Early Childhood

Early childhood is a time when an individual is different, unique, and has features that reflect their age. Early infancy, particularly the ages of 0 to 6 years old, is regarded as a golden period in which stimulation of all elements of development has an essential role in subsequent developmental tasks (Trianto, 2011). The early years of a child's life are the most crucial in their development. At the moment, brain development is undergoing fast (explosive) development (Nuryanti, 2015). Early childhood is defined as a person aged 0 to 6 years old (according to Indonesian National Education System Law No. 20 of 2003). (Law Number 20, 2003). Based on these age characteristics, early childhood is divided into 1) 0 – 1 year of age is infancy, 2) 1 – 3 years of age is toddlerhood, 3) 6 years of age is preschool, 4) 6-8 years of age is an early grade in elementary school (Farida Agus Setiawati. 2016).

The Scope of Early Childhood

Early childhood education is a necessary and systematic education that aims to support children's growth and all elements of their personality. As a result, early childhood education gives opportunity for children to fully develop their personalities and potential. On this premise, early childhood institutions should provide a variety of activities that promote cognitive, verbal, social, emotional, physical, and motoric development. Early childhood education is also defined as a type of education that focuses on setting the groundwork for future growth and development, such as motoric coordination, emotional intelligence, multiple intelligences, and spiritual intelligence. Because of the uniqueness and progress of Early Childhood, the implementation of Early Childhood Education has adapted to the developmental phases that early children experiences.

Good educational services for children aged 0 to 6 years should be provided. Early childhood education is education for children from six months to six years. Early childhood education is carried out prior to the basic school level, according to Article 28. Second, Early Childhood Education can take place in official, non-formal, or informal settings. Third, formal schooling (Kindergarten, Raudatul Atfal, or other analogous forms) can be used to study Early Childhood Education. Fourth, non-formal education, such as KB, TPA, or other analogous forms, can be used to study Early Childhood Education. Fifth, Early Childhood Education can be learned through informal education, family education, or environmental education, and sixth, requirements governing Early Childhood Education as further governed by government

rules (Khairunnisa, 2017). This has been stated in Law Number 20 of 2003 concerning the National Education System, namely:

1. 1. Kindergarten, Rauthatul Athfal (RA), or an analogous educational path is the standard for early life.
2. 2. Non-formal Early Childhood Education in the form of Play Clubs, Child Care Centers, or something comparable.
3. 3. Informal education, such as education given by family or education organized by the community (Law Number 20, 2003).

Early infancy is a golden phase in which children's brains grow at the highest rate in their lives. This occurs from the time the kid is in the womb until the infant reaches a young age, particularly between the ages of 0 and 6 years. Nonetheless, the time between the baby's birth and the age of four is the most important. Around this time, the child's brain is rapidly developing. As a basis, spending extra attention to children from a young age is essential. Providing education, either directly from their parents or through early childhood institutions, is one kind of attention. As a result, this early development will determine future development.

Proficiency in completing developmental activities at one time will affect success in the subsequent development phase. According to Law Number 20 of 2003 establishing the national education system, the goal of Early Childhood Education is as follows. Early childhood education is defined as an endeavor directed at children from birth to the age of six that is carried out via the provision of educational stimuli to aid physical and spiritual growth and development so that children are prepared to pursue higher education. Early infancy is characterized by a distinct growth and development process. Physical development in early life is quite quick. Children's height and weight grow at a much faster rate than adults. Similarly, the development of children's brains, which serve as the center of coordination for many human talents, occurs at a rapid rate during early life. Early childhood development, like growing, is fast. As future educators, we must learn and comprehend how children develop.

It is established that early infancy is a period where children have the potential to learn tremendously, especially in early childhood, and have various, unique traits depending on their age stage. Education, in its broadest meaning, refers to all learning activities that occur across the ages and in all conditions of daily activities (Suparlan Suhartono, 2017). Meanwhile, education is defined as all planned learning activities with organized content that are carried out on a scheduled basis under a supervision system and evaluated based on predefined goals (Suparlan Suhartono, 2017). Education is an organized and regulated human growth that aims to develop all human potential in all of its aspects, including moral, intellectual, artistic, physical, and spiritual talents that will mold the individual personality in self-development and social society (Muhmidayeli, 2011). As a result of education, persons may act effectively and manage their conduct.

Early Childhood Education is a necessary education that is planned and focused at facilitating the growth and development of children in all aspects of their personalities. As a result, early childhood education allows children to fully develop their personalities and potential. Early childhood is sometimes referred to be a golden period. During this age, the child's brain develops at the quickest rate. This occurs before the infant is born until the child reaches a young age, specifically the age of 0 to six years old. Nonetheless, the period between the baby's birth and the age of four years is the most important. Children's brains are growing at a breakneck pace throughout this time. As a result, paying greater attention to children at a young age is an important step. Education can be provided directly from their parents or through early childhood education institutes. As a result, this early development will be a determining factor for future growth.

It has been decided that early childhood education is an endeavor directed at children aged one to six years old. This is accomplished by educational stimuli that aid in children's physical and spiritual growth and development as preparation for their lives so that they can adjust to their surroundings and be ready to study in higher education. Early childhood education serves to properly nourish, grow, and develop all of the potential of early childhood so that fundamental behavior and abilities are created by the stage of development to be ready to experience future education. As a result, numerous activities that can develop various elements must be provided.

Understanding religious and moral values, motoric aspect, cognitive component (recognizing general information, concepts, shape, and pattern), language (receiving and expressing), and social-emotional aspect (capacity to manage emotions) are all integrated into the development of children (Nur Uhbiyati, 1997). The regulation of the Minister of Education and Culture of the Republic of Indonesia Number 137 of 2014 concerning the National Standards for Early Childhood Education Article 10, Paragraph 1 states "The scope of development according to the child's age level, including aspects of religious and moral values, physical-motoric aspect, cognitive, language, social-emotional and the arts (The Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 137: 2014). To reach an optimal level of development in children, parents' involvement is needed to provide comprehensive and integrated stimuli which include education, care, health, nutrition, and protection provided consistently through habituation.

Early childhood education seeks to promote and maximize several areas of a child's development. Early Childhood Education instructors must develop six components of development. The six aspects include the development of religious and moral values, cognitive aspect, social-emotional aspect, language, physical motoric aspect, and art (the Minister of Education and Culture of the Republic of Indonesia, Number 137, 2014). The cognitive side is one to work on. The indicators for this aspect were established using the Standards for the Attainment of Child Development Levels (STPPA) stated in the Ministry of Education and Culture Regulation Number 137 of 2014. STPPA is a criterion for children's talents in all areas of development and growth, including religious and moral values, physical motor skills, cognitive abilities, language, socio-emotional abilities, and creative abilities.

The Characteristics of Early Childhood

Early childhood is a period in which children exhibit a variety of behavioral features. The small size of youngsters and their amusing behavior make adults joyful, delighted, and amazed. Yet, if the child's conduct is extreme and uncontrollable, it might irritate adults (Muhammad Fadlillah. 2012). Any sorts of activity or behavior displayed by youngsters are natural since early childhood is a period of development and growth that will mold the children's personality as adults. A youngster does not grasp if what he is doing is harmful or not, useful or detrimental, and right or wrong. The most essential thing for them is to be happy and comfortable.

As a result, parents or educators must lead and steer their children's activities so that what they do is beneficial to themselves and helps them develop a positive personality. According to Sigmund Freud, the "Child is a father of man," which indicates that the kid is the father of a man. The argument is that childhood has a significant impact on a person's mature personality development. As a result, it is critical to establish decent, religious, and moral ideals in children early on so that their personalities will be excellent in the future.

Following are some characteristics of early childhood according to different opinions.

- a. Unique. Each child is unique. Children have their own set of intrinsic interests, skills, and life experiences.

- b. Egocentric. Youngsters are more inclined to observe and interpret things through the lens of their own experiences and interests. Something is essential to children as long as it is relevant to them.
- c. Vigorous and vigorous. As long as they are awake, children often enjoy a variety of activities. It appears that the youngster is never weary, bored, or stops performing different things, particularly when confronted with a new and hard activity.
- d. A lot of curiosity and excitement for a variety of subjects. Youngsters are more likely to pay attention and discuss what they have seen and heard, especially new things.
- e. Daring and exploratory. Youngsters are driven by a strong sense of curiosity and like exploring, trying, and learning new things.
- f. Spontaneous. Children's conduct is often real and not disguised, therefore it represents their feelings and ideas.
- g. As in imagination and creative activities. Youngsters like not just hearing fictional stories given by others, but also telling stories to others. When faced with an unsatisfactory situation, children are quickly frustrated or dissatisfied. When their requests are not granted, children often scream and become enraged.
- h. When it comes to accomplishing anything, children lack forethought. Children are incapable of considering things that might damage them.
- i. Children's attention spans are short. Except for activities that are innately intriguing and entertaining, children have a limited attention span.
- j. A strong desire to learn from experience. Youngsters are eager to perform numerous activities that induce changes in their behaviors.
- k. Being more interested in friends. Children start to collaborate with their peers. This coincides with children's rising age and growth (Muhammad Fadillah, 2012).

Early infancy is a critical time that must be addressed as soon as feasible. According to some education experts, early infancy is a time of fast and crucial growth for later life. Children's worlds and features are vastly different from those of adults. Early childhood has distinctive characteristics, namely a great curiosity, a unique personality, fantasy, and imagination. This is the most potential period of learning where children show an egocentric attitude, and have a short concentration range as social beings (Siti Aisyah, et al., 2015). Children have their own universe as well as the features of grownups. Youngsters are incredibly energetic, lively, passionate, and virtually constantly inquisitive about what they see and hear, as though they never stop learning.

Conclusions

Gayo is one of the regions in Indonesia. This region has a lot of culture and local wisdom, such as customs, flora and fauna, food, traditional ceremonies, and art. One of the most popular works of art in *Gayo* is *Didong*. *Didong Gayo* contains news, stories, and advice that can change the life of listeners who listen to the lyrics of *Didong* which is created based on the needs of *Didong* performance. Currently, *Didong* is being developed again because based on the regulation concerning the extracurricular activity in the 2013 curriculum, the world of education is starting to preserve local wisdom in various ways and strategies. The *Didong* tradition is starting to be developed in kindergarten as an initial process of introducing children to local wisdom. *Didong* is introduced and taught as a form of display at special events. *Didong* Lut is divided into three types, namely *Didong Jalu*, *Didong Safari*, and *Didong Niet*. In

addition, *Didong* functions as an emotional expression, aesthetic enjoyment, and entertainment, a symbolic representation, a physical response, strengthening conformity to social norms, validation of social institutions, and religious rituals contributing to cultural continuity and stability as well community integration.

Religious and moral education in early childhood is one of the most important things in children's development. Morals, including attitude and habit, aim to help the future generation become a civilized generation with character, polite and responsible attitude, and self-image and habituation. In general, the purpose of developing religious values in children is to lay the foundations of faith in God and to possess good character, competence, confidence, and readiness to live among the community in a life blessed by God.

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