DOI: https://doi.org/10.61707/88m7sv77

# Education and Local Wisdom: Improving Quranic Reading Skills of Early Childhood Using Buginese Spelling in Bone Regency, Indonesia

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#### Abstract

Various methods of reading the Quran have been implemented to improve the skills of young children reading the Quran in Indonesia. One of them is using the local wisdom of Buginese spelling. This research aims to explore improving the Quran reading skills of young children using Buginese spelling, and to make out the Quran reading skills of young children. This research used a qualitative method with a phenomenological design. This research involved seven important informants who were believed to be able to provide the required data. It consisted of four Quran teachers, one religious instructor and two early childhood students. Data was collected through observation and in-depth interviews. Data analysis went through four stages, namely; data collection, data reduction, data presentation and drawing conclusions. The results of the research show that Quran education using the local wisdom of Buginese spelling has been proven to increase Quran reading in early childhood. This happens because it is easy to understand and applied interactively and collaboratively and the strong support from the government and society. The implication of this research is that to strengthen the teaching of reading the Quran to early childhood, interaction between teachers and students is very necessary. Since every teaching method that is carried out interactively in language that is easy to understand will bring maximum results. Finally, it recommend that the local wisdom of regional languages as a language of instruction to improve early childhood Quran reading skills can be applied to communities that are still isolated from the local language.

Keywords: Education, Local Wisdom, Quranic Reading Skills, Early Childhood

## **INTRODUCTION**

Education is a person's experience process in seeking knowledge. Education is carried out through a learning process. All learning processes in Islam must be based on the Quran (Agustini, 2019). Therefore, all Muslims must know how to read the Quran. Furthermore, such is the importance of knowledge of reading the Quran, the hijaiyyah Braille fingering method was created for the blind. The ALQURANI application has also been developed to teach reading the Quran fluently and correctly for students with hearing impairments. Previous generations have inherited various methods of reading the Quran in Indonesia. It used sixteen different methods of reading the Quran (Nurhayati, 2019). This proves that the Indonesian Muslim community is very responsible for the education of reading the Koran, especially in early childhood.

However, not all young children can feel the benefits of the Quran reading method in Indonesia. There are still many areas that are not familiar with the method of reading the Quran, especially remote areas. One example is in Barakkae Village, Bone Regency, South Sulawesi Province. The people of Barakkae do not use the method of reading the Qoran like in other areas. The reason is because young children generally do not understand Indonesian. Because of this, teachers teach young children to read the Koran using Buginese spelling. Buginese spelling is a spelling that uses the Buginese language to name and spell the Hijaiyyah letters. Buginese spelling is a local wisdom in Barakkae Village, Bone Regency. This local wisdom was created as a result of the acculturation of Islamic teachings with the culture of the Bugis tribe. Buginese spelling can improve Quran reading skills in young children.

Early childhood is children aged three to seven years. Early age is an important period for children's growth which is often referred to as the golden age. Early childhood development consists of physical development, cognitive development and social development (Al Azhim & Kholidah 2021). These three developments must be of concern so that young children can grow and develop optimally (Rahman, 2017). So that young children can quickly interact with the Quran, teachers need appropriate educational strategies. Teacher strategies greatly

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influence young children's reading motivation (Nurkamto et al., 2021). Therefore, teachers must provide good educational services for early childhood (Lanta et al., 2021; Rahman, 2019). Teachers must first understand the lesson and student readiness based on the analogy of interactive education. This is because Quran reading skills and teachers' strategies in teaching at an early age have a strong correlation.

The strong correlation between teachers and early childhood children in Barakkae occurs because they use the local wisdom of Buginese spelling as the language of instruction. Using Buginese, the majority of people in South Sulawesi even in various regions in Indonesia such as Java, Kalimantan, Sumatra and others. Teaching the Quran with Buginese spelling is considered purely local wisdom as a combination of religion and wisdom. Quran education based on local wisdom is the basis for a more inclusive and systemic social-ecological conversion (Marchetti et al., 2020). To strengthen teacher and student interactions, there is growing awareness about the benefits of local wisdom-based education in early childhood. That is why, educational design based on local wisdom has been proposed as an educational model. Quranic education based on local wisdom has an effectiveness value of 80.24%. The local wisdom approach is applied because it has gone through strategic planning that takes into account socio-cultural aspects.

This research aims to explore improving the reading of the Quran based on the local wisdom of Buginese spelling applied to early childhood. This case occurred in Barakkae Village, Bone Regency, Indonesia. The questions that will be asked include: what is the reason why Buginese spelling is applied in Quran education for early childhood in Barakkae Village? What are the results of Quran education based on the local wisdom of Buginese spelling in Barakkae Village? It is hoped that the research results will become an example of Quran reading education based on local wisdom in regional languages as the language of instruction. Apart from that, it can also be a reference for researchers who want to explore the influence of local language wisdom on Quran education.

#### **Education and Local Wisdom**

Quran education with Buginese spelling is education that begins with introducing hijaiyyah letters, spelling and reading. The uniqueness of this education lies in the pronunciation of the hijaiyyah letters using Buginese but read based the original reading. Another prominent characteristic is that the pronunciation is done repeatedly until the students are able to pronounce it correctly (Ma'mun, 2018). Quran education has received recognition that to improve the Quran reading skills of young children, it must be trained to pronounce the Arabic alphabet properly and correctly (Supriyadi & Julia 2019; Akhmar et al., 2023). Research at the Quran education center suggests that all Quran education systems that have the same goals will get faster results. In fact, all Quran education processes will be covered in a compact manner and with good interaction. The Buginese spelling of the Quran education shows very strong interaction between teachers and students, especially when repeating the hijaiyyah letters.

Combining religion and culture through Quran education is one of the local wisdom products of the Buginese tribe. Improving the ability to read the Quran in young children using Buginese spelling has been tested for generations. So, one study stated that basically educational theory is a theory of society. Although it must be acknowledged that the social construction of professional disciplinary expertise is complexly intertwined (Philip & Sengupta 2021). Therefore, in the last few decades, the education system has undergone significant transformation. One of the factors that influences and even determines the direction of education is local wisdom. Thus, Shatunova et al., (2021) suggests a digital-enabled shift for beginning readers to return to the space of local wisdom.

Quran education based on local wisdom of Buginese spelling is a cultural capital. This proves that Islam has experienced localization in the Buginese area. Islam is enriched by acultural aspects as good habits in the Buginese community in South Sulawesi (Mahfud et al. 2021). The Buginese tribe is one of the ethnicities in Indonesia as a large Austronesian family that inhabits the southern part of the island of Sulawesi. The Buginese tribe is known to easily acculturate wisdom, as happened in Kutai Kartanegara and Banyuwangi (Nuris & Syahrani 2021). The identity of the local wisdom of the Buginese tribe can build personal identity such as concepts and self-esteem.

In connection with the explanation above, Supriyadi has observed the practice of reading the Koran involving twenty-five students with a Javanese wisdom background. Supriyadi et al., (2019) found steps to improve reading the Quran, namely listening, pronouncing, memorizing and evaluating. Implementation of a Quran reading tutoring program that uses traditional methods recommends an education management system to help improve students' Quran reading skills. Thus, it based on local wisdom of Buginese spelling really supports education applied to early childhood.

## Quranic Reading Skills for Early Childhood

Education to read the Quran in early childhood is something important. Introducing hijaiyyah letters to young children is the same as introducing cardinal numbers as a set of social symbols (Sarnecka, 2021). In this regard, recent research reveals that the concept of nature possessed by every child is a positive agent in the educational process such as reading and memorizing the Quran. Therefore, educators must take good care of the positive agents that exist in early childhood. Apart from that, parental attention and love are also factors that significantly influence early childhood development. This is because poor childhood experiences will be detrimental to the future health of early childhood. Therefore, holistic evaluation of preschool children has a positive effect on children's education and development (Yücelyİğİt & Toker, 2021). In this way, strong collaboration between parents and schools serves to anticipate myopia in early childhood.

Apart from child development factors, the educational methods offered must take into account the characteristics of students. Lack of knowledge about children's characteristics has the potential to hinder teachers in making decisions. Because decision making to build a classroom environment requires the teacher's ideas and reflection. That is why, recently teachers have paid attention to capturing dynamic and situational aspects for making decisions and actions as teaching skills (Junaidi et al., 2020). Practice architecture theory and discursive wisdom arrangements work to create conditions that enable teachers to make decisions. Decision making contributes to early childhood education with a high level of effectiveness (Cooke & Francisco 2021). Thus, decision making is an important aspect of professional early childhood education practice.

The factors that influence early childhood development in the field of education are genetic, heredity and environmental factors. In this regard, the Quran states that the concept of fitrah has pedagogical implications in early childhood education. Teachers must maintain the concept of nature in early childhood as a positive agent. These positive agents will manifest in observation, literacy, modeling and reasoning in learning activities. Modeling can take the form of memorizing, reading, and oral transmission. This statement is supported by research which suggests that training the natural talents that exist in early childhood will turn into amazing achievements. In this way, natural talents that receive support from the environment will be more effective in early childhood Koranic education.

Almost the same research reports that social conditions are the main influence on students' behavioral intentions. Furthermore, Tariq Ramadhan formulated an educational theology to create justice and learning achievement through social capital (Qomaruzzaman & Busro 2019). Social capital will strengthen the quality of early childhood teaching. Therefore, responsive interaction between teachers and students determines the success of early childhood education. Apart from that, effective classroom management must also be a priority. Therefore, social conditions and the teacher's ability to attract students' sympathy will make education more effective.

Teachers' varied teaching abilities also determine the educational development of children. Variety and quantity function as mediators in the development of early childhood education (Rahman, 2016). That is why the policy of forming human resource-based education is very appropriate (Zhong et al., 2020). This statement is supported by research results which suggest that strategic steps to increase the weight of early childhood education lie at. The discretion of stakeholders (Kim & Jeong 2021). However, education policies must be based on social context and local wisdom. That is why Philip said that basically educational theory is a theory of society, even though social construction is intricately intertwined (Philip & Sengupta 2021). The teacher's ability to understand social conditions will make education more effective.

Several studies presented above increasingly confirm that education based on local wisdom is important.

Education in the Buginese spelling of the Quran is education based on local wisdom. Local wisdom is social capital as an important element in creating interactions between teachers and students. This is because the interaction between teachers and students really strengthens the teaching of reading the Quran to young children. Apart from that, grouping students based on socio-cultural characteristics also facilitates Quran reading education in early childhood. Thus teaching reading the Quran to young children using Buginese spelling is a strategic step.

## **METHODOLOGY**

## Research Design

This research is qualitative with a phenomenological design. This was done to explore the practice of Quran education using Buginese spelling as the language of instruction. This method was first introduced by Husserlian and then developed by Pilot & Beck, especially for human experience (Rutberg & Bouikidis, 2018). This research took place from July to November 2022 in Barakkae Village, Bone Regency, South Sulawesi Province, Indonesia.

## **Participants**

This research involved seven important informants who were considered representative to provide the required information. The seven informants consisted of four Quran teachers, one representing the government and two early childhood students. The ethical foundations in this research are also considered important. Serious care when conducting interviews is demonstrated. Confidentiality and respect are also maintained.

#### **Data Collection**

Data collection through direct observation to dig in depth by taking notes and recording things that are considered substantive. The researchers watched and listened directly to the educational process and then recorded and took notes in the form of important points. The way teachers and students' ability to receive and follow lessons is the main focus. The next step is to conduct unstructured in-depth interviews with all informants but the report remains structured. Apart from observations and interviews, researchers also obtained data in the form of manuals for recognizing hijaivyah letters and reading signs. The research instruments used were a camera, voice recorder, pen and notebook.

## Data Analysis

It identified the data collected through observations and interviews into several keywords. It carried out data reduction to select and sort important data that is relevant to the research focus. Based on keywords, and create categorization. It carried out categorization mainly on educational steps and examples as shown in table form in the findings and carry out data analysis by collecting data, presenting data, analyzing data and then drawing conclusions.

## **RESULTS**

## **Quran Education Buginese Spelling**

Quran education for early childhood uses Buginese spelling in Barakkae Village. Barakkae Village is one of the remote areas in Bone Regency, South Sulawesi Province, Indonesia. The Buginese spelling of the Quran education is implemented for the reason that it is easy to understand. Muhammad Yahya explained that:

#### Data 1

Semua guru mengaji di Desa Barakkae mengajar membaca Alquran menggunakan ejaan Bugis karena hanya itu yang mudah dipahami. Sebab, anak usia dini di Barakkae belum bisa berbahasa Indonesia.

Muhammad Yahya's statement above is in line with research results which say that education that is integrated into local wisdom shows high motivation for students. Apart from that, it also tends to make anxiety levels

lower. Therefore, local wisdom is the main principle of positive psychology for second language education. Since positive values in individuals can produce development in any aspect of life, including education. Even in the introduction to the evolution of viruses, natural language becomes an effective conceptual bridge. Since positive parenting related to cognitive, language and motor skills in early childhood is the strongest mediator. Thus, education requires the development of local wisdom in accordance with the values adhered to, including regional languages.

Education on the Koran spelling in Buginese for early childhood is carried out in stages. The first stage must be mastered as a condition for moving to the next stage. This is done because it takes into account the students' abilities. Lahamudding Sido says:

#### Data 2

Kalau mendidik anak kecil harus disesuaikan kemampuan anak dengan apa yang diajarkan. Karena itu, pendidikan Alquran ejaan Bugis yang pertama diperkenalkan adalah huruf hijaiyyah, pengenalan tanda baca kemudian cara mengeja.

Ability factors must be the main consideration in early childhood education. Other considerations are proportion, shape, instructions and lesson schedule. Information about the characteristics of students really determines the depth of the material according to the students' abilities. Therefore, teachers must be creative in using various media to explore the potential of their students. Teachers must be able to understand the development of student behavior. Apart from that, teachers must also be able to establish good interactions with students, because it is good interaction functions to explore students' academic potential.

The stages of education in the Buginese language spelling of the Quran which have been adapted to the capacity of early childhood are:

#### 1. Introduction to hijaiyah letters

The introduction of hijaiyyah letters is the first job in teaching the Buginese language spelling of the Quran. Recognition of letters is important because there are several hijaiyyah letters that are pronounced using Buginese, such as the letter lam which is read as lameng, the letter dal which is read as daleng and so on. For details, pay attention to the following table:

Hijaiyah letters	Letter Name	Buginese
ĺ	Alif	Alipu
ب	Ba	Ba
ب ت	Ta	Та
ث	Tsa	Sa
₹	Jim	Ja
	На	На
<u></u>	Kh	Kha
7	Dal	Daleng
?	Zal	Saleng
J	Ra	Ra
ر ز	Za	Zai
س	Sin	Sinu
ش ص ض ط	Syin	Syinu
ص	Shad	Soa
ض	Dhad	Doa
	Tha	Toa
ظ	Dza	Zoa
ع	ʻain	Aing
ع غ ف	Gain	Going
ف	Fa	Pa
ق ك	Qaf	Qapu'
	Kaf	Kepe'
J	Lam	Lameng
م	Mim	Mim
ن	Nun	Nun
و	Wawu	Wauw

٥	На	Ha lompo
Ϋ́	Lam alif	Lameng lepa
¢	Hamzah	Hamzah
ئ	Ya	Ya

#### 2. Introduction to Punctuation

The next job as a Quran teacher is to introduce punctuation. All punctuation marks contained in the Koran are mentioned in Buginese. The top row is called yase, the bottom row is called yawa, the front row is called dapeng, the two top rows are called duayase, the two bottom rows are called duayawa, the two front rows are called duadapeng, the tasydid is called masseddung and the breadfruit is called puno. For more details, pay attention to the following table:

Arabic	Read	Latin	Buginses		
-	Fatha	Baris atas	yase		
-	Kasrah	Baris bawah	yawa		
,	Dhammah	Baris depan	dapeng		
4 4	Tanwin	Dua baris atas, bawah,	dua		
		depan	Yase, barisi duaiyawa, ma'dapeng		
	Tasyid/syadda	Sabdu	Masseddung		
•	Sukun	Tanda mati	Puno		

## 3. How to Spell

The next stage is spelling. At the spelling stage, letters and punctuation marks are mentioned simultaneously. Teaching spelling must start from the easiest to pronounce and then progress to more complex levels. For more details, pay attention to the following table:

Step	Example
1	ابت ٿج ح خ د ذر زسش ص ض طظع غ ف ق ل ۾ ن ؤ ه ۽ ي
2	اَ بَ تَ ثَ جَ خَ ذَ ذَ رَ زَ سَ شُ صَ ضَ طَظَ عَ غَ فَ قَ لَ مَ ن و ٥ ء يَ
3	and so on اَإِلَّ بَبِبُ ثَكِثُ ثُكِثُ خَجِجُ
4	and so on اُواۤ بُوبٌ ثَّ ثِثُ ثُوْثُ جَ جُ
5	and so on
6	ا لِنَيْ بِ نَيْ تِ نَيْ حِ نَيْ حِ نَيْ حِ نَيْ خِ نَيْ خِ نَيْ عَ خَيْ عَ خَيْ عَ خَيْ
7	أَنَ أَوْنَ أَوْنَ أَيْنَ أَيْنَ أَنَّ بَانَ بَوْنَ بُوْنَ بَيْنَ بَأَنَّ and so on
8	اً بُو تُوثِيْ جَيْ حَا خُو دَوْ ذِيْ رَيْ زَا سُوْ شَوْ صِيْ
9	اً نَكُمْ اَيْنَكُمْ اَوْنَكُمْ اَوْنَكُمْ اَوْنَكُمْ اَوْنَكُمْ بِيَنْكُمْ بِيْنَكُمْ بِيُنْكُمْ بُوْنَكُمْ أ
10	أَانَّ بِينَ تُونَّ ثَأَنَّ جِينَ حُونٌ خَأَنَّ دِينَ ذُونٌ رَأَنَّ زِيَنَّ أَنْ أَنْ أَنْ أَنْ يَنَ
11	مُثِبَ ذُكِرَ رُفِعَ زُيرَ غُفِرَ فُتِحَ كُفِرَ غُفِيَ وُعِدَ
12	and so on ا مِنَّا بِأَانسَا تَابِعًا ثَابِثًا جَا هِلاً خَامِدًا خَالِدًا دَفِعًا أَ
13	أَمِنُّ بَأَنْسٌ تَابِعٌ خَامِعٌ حَامِدٌ خَالِدٌ دَاخِلٌ and so on
14	أَسِيْرٌ يَسِيْرٌ بَشِيْرٌ نَفِيْرٌ مُطِيْعٌ مَنِيْعٌ سَمِيْعٌ شَغِيْعٌ وَ and so on
15	أَمِنِيْنَ بَاسِطِنَ تَابِعِيْنَ ثَابِتِيْنَ خَاهِلِيْنَ خَافِظِيْنَ  مَافِظِيْنَ  مَافِظِيْنَ  مَافِظِيْنَ
16	and so on أَيْمُوْنَ فَاعِيْلُنَ ٱكِلُوْنَ شَارِبُنُوْنَ جَامِعُوْنَ أَعَلِمُ مَارِبُنُوْنَ جَامِعُوْنَ
17	فَعَلَ هُوَ فَأَعَلَ هُمَا فَعَلَٰدُ هُمَا فَعَلَٰثُ هِيَا فَعَلَٰتًا هُمَا  and so on
18	أَنْنُوا أَنُوا أَنُوا أَنُوا أَخُوا أَخُوا أَخُوا أَخُوا أَخُوا أَخُوا أَذُوا أَنُوا أَنُوا أَنُوا
19	أَنَى أَتِيْ أَتِيْ أَجِيْ أَجِيْ أَدِيْ أَدِيْ أَدِيْ أَرِيْ أَرِيْ أَرِيْ أَرِيْ أَرِيْ and so on
20	أَقُتُلِيْ أَقُتُلُنْ أَذَكُرِيْ أَذَكُرَا أَذَكُرَنَ and so on

21	and so on	خَانَفُوْنَ مِنَ ٱلعَذَابِ ٱخُرَجَ خَرَجَتُ خَرِجِنْيْنَ
22	and so on	قُلْ قُوْلُوا قَالُوا كُونُوا هُوْدًا أُوءَنَصَرَ
23	and so on	ذَلَكَ فَصَنْلُ ا اللَّهِ يُؤْتِيْهِ مَنْ يَشْعُاءُ وَا لللَّهُ
24	and so on	آمَنْتُ بِا للهِ كَمَاهُوَ بِأَ سُمَا ئِهِ وَصِفَاتِهِ
25	and so on	آمَنْتُ بِا للهِ وَمَلْعِكَتِهِ وَكُثْبِهِ
26	and so on	وَثُمَّتُ كُلِمَةً رَبِّكَ صِدْقًا

After students are proficient with the three stages above, the next stage is reading chapter XXX of the Quran. Chapter XXX was chosen with the aim that students memorize the short surahs in it. Hammadong, one of the Quran teachers said that:

#### Data 3

Pendidikan Alquran ejaan Bugis yang diterapkan pada anak usia dini di Desa Barakkae menggunakan juz tiga puluh. Target yang ingin dicapai adalah lancar membaca sekaligus menghafal surah-surah pendek.

Based on direct observation, we saw that the three stages above changed only in the pronunciation, while the sounds and letters remained the same. For example: أ- أ- أ is read in Buginese with alipu yasena a, alipu yawana i, alipu dapenna u, then reread a-i-u, ثنا read in Buginese with: ba 'dua yasena bang, ba 'dua yawana beng, ba 'two dapenna bong, then reread: ban, bin, bun.

Another example is when spelling surah al-Fatihah starting from the first verse to the seventh verse. If the first verse is spelled in Buginese, it sounds as follows: Ba'puno sing yawana bis, min yawana min, (bismi), lemeng seddung yasena la, ha yawana hi, ra seddung puno ha yasena ra, mim lepa yasena ma, nun yawana ni (llahirrahmani), alipu puno lameng yasena lla, ra seddung yasena ha, puno ya yawana hi, mim riyawana mi (arrahim) then read in its entirety: bismillahi rrahmanirrahim.

If the second verse is spelled in Buginese, it reads as follows: Alipu puno lameng yasena al, ha puno mim yasena ham, daleng dapenna du (alhamdu) lameng yawana li, lameng seddung yasena lla, ha yawana hi (lillahi) ra yasena ra, ba seddung puno lameng yawana bil (rabbil) ain mallepa yasena aa, lameng yasena la, lameng puno ya riawana mi, nun yasena na (alamiina) then read in its entirety: alhamdulillahi rabbil 'alamin. and so on.

The spelled verse after verse sounds beautiful because it is rhythmic, especially if it is done in a group. However, this condition is vulnerable to the influence of regional dialects, so teachers must monitor it carefully. One of the characteristics of Buginese spelling of the Quran is that if a letter is spelled incorrectly, the teacher and student will repeat it several times until the student is able to pronounce it correctly. In this regard, Eti Nurhayati has conducted research on methods of reading the Quran for young children, saying that all methods will be effective if done loudly and repeatedly, especially when pronouncing letters (Nurhayati, 2019).

This technique was applied in Barakkae when teachers taught young children with Buginese spelling. The children simultaneously pronounce the hijaiyyah letters while saying the punctuation aloud in the Buginese. The rhythm of the sound produced is a special attraction for both those who understand Buginese and those who do not.

Quran education with Buginese spelling is relatively effective for young children in Barakkae Village. This indication can be seen from several students who quickly grasped the lessons given by the Quran teacher. One of the students named Ridwan who had memorized chapter XXX said that:

#### Data 4

saya dulu belajar mengaji baru sekitar satu bulan sudah pindah ke juz Amma. Satu bulan kemudian, saya langsung disuruh mengaji di korang lompo (Alquran besar secara lengkap).

The requirement to continue reading the large Quran is that you must be able to read without being guided by a Quran teacher. In this case, it can be understood that local wisdom significantly influences young children's ability to read the Quran (Andreani et al. 2021). The development of early childhood education is largely determined by teacher methods and variations. Methods and variations are strong mediators in the success of early childhood Quran education.

Likewise, one of the informants named Muhammad Jafar explained that:

#### Data 5

Salah satu keberhasilan guru mengaji di Desa Barakkae adalah keikhlasannya dalam merangkul peserta didik layaknya anak sendiri. Antara peserta didik juga saling menghormati dan saling mengajari antara satu dengan lainnya.

Muhammad Jafar's statement above shows that education for reading the Koran with Buginese spelling in Barakkae is carried out in an interactive-collaborative manner. Collaboration also occurs between students who are already good at reciting the Quran and students who are just starting to learn. Eight research results prove the superiority of collaborative education. For example, a collaborative team to improve Quran reading skills for nursing students showed an increase of 90.20%. Apart from that, several studies have proven that education carried out interactively is very effective. Interactive and interesting methods are the solution for introducing hijaiyyah letters to young children. For this reason, a book entitled The Megic Book is designed so that young children can learn interactively. Thus, the collaborative interactive relationship between teachers and students in early childhood Quranic education is successful in Barakkae.

### Efforts to Preserve Local Wisdom

Quran education based on local wisdom of Buginese spelling has survived to this day because of government support. The government has paid special attention to the existence of Buginese spelling in Barakkae Village. This effort is based on the government's desire to preserve local wisdom whose benefits have been felt. Apart from that, they are aware that their ancestors already had an effective Koranic education system. Imran Mappiare emphasized that:

#### Data 6

Salah satu keberhasilan guru mengaji di Desa Barakkae adalah keikhlasannya dalam merangkul peserta didik layaknya anak sendiri. Antara peserta didik juga saling menghormati dan saling mengajari antara satu dengan lainnya.

Imran's statement above is in accordance with the hadith narrated by Abu Daud that Aisyah was with the Prophet SAW on a journey then Aisyah raced with the Prophet and Aisyah managed to win him. Then, when Aisyah was fat, she asked the Prophet to race and the Prophet overtook Aisyah, saying: this is for the first race. This information inspires that competition in goodness is something that is recommended. One of the reasons why wisdom in society can survive is if it successfully participates in competition that exists naturally. Learning to read the Koran with Buginese spelling, which is contested every year, has proven to be able to exist to this day. As usual, everyone who will take part in the competition will prepare themselves from the start. It was in the context of this preparation that the Buginese spelling of the Koran education was well improved.

The success of the Buginese spelling of the Quran education is expected to last even longer in Barakkae. One informant named Arifin emphasized that:

### Data 7

Pendidikan Alquran menggunakan ejaan bahasa Bugis adalah ciri khas dan kearifan lokal tersendiri di Desa Barakkae yang tidak akan tergantikan. Sudah ada beberapa orang yang mencoba memakai metode Iqra tapi tidak diminati. Masyarakat lebih memilih guru yang mengajar dengan ejaan bahasa Bugis karena berwibawa dan diterima doanya.

The values contained in Buginese local wisdom applied to local subjects have proven successful. That is why, even though they are a minority population in the Wara-Ambon environment, Buginese people continue to use language as the medium of instruction for education in the family environment. Teaching materials based on local Buginese wisdom is effective because data shows that maximum completeness is met optimally. Other research suggests that students' reflections about their participation in educational traditions have a local wisdom dimension. This dimension of wisdom encourages discussion that will produce new knowledge (Berglund & Gent 2019). This local wisdom-based knowledge is able to identify symbolically in relation to the process of memorizing Quran vocabulary.

Apart from that, Islamic religious instructors are also trying to preserve education in the Bugis spelling of the Quran. Islamic religious instructors provide training to Quran teachers on various teaching methods so that students do not get bored of receiving lessons. Muhammad Yahya said that:

#### Data 8

Salah satu program penyuluh agama Islam adalah mengumpulkan guru-guru mengaji untuk menerima pelatihan mengajar secara berfariasi. Selain cara mengajar, guru-guru mengaji juga kami ingatkan bahwa anak-anak jaman sekarang tidak boleh lagi dikasari, dimarahi atau disuruh seperti kebiasaan lama.

The work of Islamic religious instructors above seems to have begun to provide psychological theories to Quran teachers. Teachers must understand psychological theory well. Since educational psychology seeks to understand teaching and learning in an educational environment. Teachers must understand individual differences in intelligence, cognitive development, affectivity, motivation, regulation and self-concept. That is why, educational psychology emphasizes the process of interaction between teachers and students that occurs in the classroom. Ignoring psychological aspects in teaching will lead to many dead ends.

Apart from religious instructors, the community also helps each other to realize the preservation of Quran education based on local wisdom of Buginese spelling in Barakkae Village. One form of community support for Quran education is preparing teaching materials. The community prepares reading materials through assistance in procuring the holy Quran. This was done because previously some of the children who took part in reciting the Quran did not have the Quran at the time the education took place. Lahamudding Sido explained that:

#### Data 9

Sekalipun masyarakat Barakkae adalah masyarakat terpencil, tetapi dalam persoalan agama mereka sangat peduli. Kalau diumumkan di Masjid bahwa kami kekurangan kitab Alquran, maka tidak lama kemudian sudah ada di antara masyarakat yang menyiapkannya.

The diversity of local wisdom will survive if it is supported by the community. Education that is supported by the power of society is education that is strong and rooted. Multicultural education in maintaining local wisdom also functions to avoid national division.

#### **CONCLUSION**

Qualitative analysis of the findings above can be concluded that Quran education using the local wisdom of Buginese spelling has been proven to improve Quran reading in early childhood. This happens because it is easy to understand and applied interactively and collaboratively. Also because of the strong support from the government and society. The implication of this research is that to strengthen the teaching of reading the Koran to early childhood, providing interaction between teachers and students is very necessary because every teaching method that is carried out interactively and collaboratively with language that is easy to understand will bring maximum results. Finally, it recommends that the local wisdom of regional languages as a language of instruction to improve Quran reading skills in early childhood can be applied in other places where people are still isolated from their local language.

The most prominent limitation in this research is that the informants are still limited, so it is possible that they do not represent the Buginese ethnic community. The educational background of Quran teachers has also not been studied whether teaching skills were obtained formally or informally.

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