



Early Childhood Language Development in Lampung Cultural Parenting

Wiwi Pratiwi¹ Renti Oktaria^{2*}

^{1,2}Pendidikan Guru Pendidikan Anak Usia Dini, Fakultas Keguruan dan Ilmu Pendidikan,
Jurusan Ilmu Pendidikan, Universitas Lampung

Jl. Prof. Dr. Soemantri Brojonegoro No. 1 Bandar Lampung, Indonesia.

*Corresponding e-mail: renti.oktaria@fkip.unila.ac.id

Received: 18 November 2020 Accepted: 19 November 2020 Online Published: 23 November 2020

Abstract: Early Childhood Language Development in Lampung Cultural Parenting.

This study aims to determine early childhood language development in Lampung cultural parenting. This research is a type of qualitative research with a phenomenological approach. The subjects in this study were parents of Lampung tribe who have children aged 5-6 years in Pekon Kagungan, Kotaagung Timur Subdistrict, Tanggamus Regency. Data collection in this study was carried out through interviews and observations. The results showed that early childhood language development based on Lampung cultural parenting emphasises Piil Pesenggiri culture, where in Piil Pesenggiri culture everything related to family pride is at stake. The implementation of Piil Pesenggiri culture is inseparable and interrelated with other principles, namely Bejuluk Beadek (humility), Nengah Nyappur (how to get along), nemui nyimah (friendly hospitality) and Sakai Sambayan (mutual cooperation). These five principles impact on the language used. Parents apply strict rules regarding how to speak to elders according to their respective positions in society. Therefore, in the parenting given, from an early age children are given the opportunity to socialise with friends and other families. Even from an early age children are also introduced and involved in traditional events around them. This is done with the hope that one day children can place themselves according to their position in society, so that children can understand which language is appropriate and can be used and which is not.

Keywords: *Early childhood language development, Lampung cultural parenting*

Abstrak: Pengembangan Bahasa Anak Usia Dini dalam Pola Asuh Budaya Lampung. Penelitian ini bertujuan untuk mengetahui pengembangan bahasa anak usia dini dalam pola asuh budaya Lampung. Penelitian ini merupakan jenis penelitian kualitatif dengan pendekatan fenomenologi. Subyek dalam penelitian ini adalah orang tua suku Lampung yang memiliki anak usia 5-6 tahun di Pekon Kagungan Kecamatan Kotaagung Timur Kabupaten Tanggamus. Pengambilan data dalam penelitian ini dilakukan melalui wawancara dan observasi. Hasil penelitian menunjukkan bahwa pengembangan bahasa anak usia dini berdasarkan pola asuh budaya Lampung lebih menekankan pada budaya *Piil Pesenggiri*, dimana dalam budaya *Piil Pesenggiri* segala hal yang berkaitan dengan harga diri keluarga sangat dipertaruhkan. Implementasi budaya *piil pesenggiri* ini tidak terlepas dan saling terkait dengan prinsip lainnya yakni *Bejuluk Beadek* (kerendahan hati), *Nengah Nyappur* (cara bergaul), *nemui nyimah* (ramah tamah) dan *Sakai Sambayan* (kerjasama saling tolong menolong). Kelima prinsip ini berimbas pada bahasa yang digunakan. Orang tua menerapkan aturan ketat terkait cara berbicara kepada yang lebih tua sesuai kedudukan masing-masing di masyarakat. Oleh sebab itu dalam pola asuh yang diberikan, sejak usia dini anak diberi kesempatan untuk bersosialisasi dengan teman maupun keluarga lainnya. Bahkan sejak anak usia dini juga dikenalkan dan dilibatkan dalam acara-acara adat yang ada disekitar. Hal ini dilakukan dengan harapan kelak anak bisa menempatkan diri sesuai dengan posisinya di masyarakat, sehingga anak bisa memahami bahasa mana yang patut dan boleh digunakan dan mana yang tidak.

Kata kunci: Pengembangan bahasa anak usia dini, pola asuh budaya Lampung

Early childhood is a child who is in the age range of 0-6 years old who experiences rapid growth and development. Therefore, all of their potential needs to be developed optimally. Education is one of the most important aspects of life in order to shape human resources towards a better direction. That education one of them is early childhood education. Early childhood education is a very basic and main in the development and formation of attitudes, knowledge, and skills of children. Early childhood education focuses on laying the foundation of education that is tailored to the needs, characteristics and development so that children have further readiness.

In early childhood education there are six aspects of development that are important to develop. The aspects of child development consist of religious morals, social-emotional, cognitive, physical-motor, art and language. Language development is very important to develop considering that language functions as a means of communication and is an important tool in children's lives. Through language, children can relate to each other, share experiences, and can improve intellectually, namely in the context of developing their knowledge and language skills. For children at an early age, this is a developmental period that must be fostered and developed so that they can utilize their language skills to the fullest. Suhartono (2005) states that "the ability to use language in children will make it easier for them to get along and adapt to their environment, because language acts as a means to think and reason, a tool for successors and developers of culture and is important in uniting family members."

Suwarno (2002), argues that "language is the main tool for communication in human life, both individually and collectively socially". The essence of language development is the process of improving language development that is carried out by paying attention to the potential and abilities of each person in order to communicate with their environment. In line with this, Depdikbud (1996) states that the function of language development for children is as a tool to communicate with their environment, a tool to develop children's intellectual abilities, a tool to develop children's expression, and a tool to express feelings and thoughts to others.

Tarmasyah (1996) states that the factors that influence the development of language and speech are as follows: Physical condition and motoric ability, general health, intelligence, environmental attitudes, socio-economic, bilingualism, neurology, and parenting. Language development in early childhood is influenced by the way their parents are educated (Nuraeni: 2015). For example in the pattern of communication, inviting discussions, and motivation to increase their enthusiasm. Parental patterns are very important for developing children's language because toddlerhood is a period to develop children's language skills. Children of this age begin to form more complex sentences including ideas, information and events obtained from their environment.

Education can not only be done in a school environment which is also a formal educational institution at the same time as a formal educational institution, but can also be done in the family environment. In the family environment, the role of parents is very important in developing children's language. Thoha (1996) states that "Parenting is the best way that parents can take in educating children as a manifestation of a sense of responsibility to children". Every parent's parenting style is different, some are motivated by personality, economic conditions and

culture. Parenting practices are influenced by the ethical standards and perceptions that are formed in the parent's views. When it comes to parenting, culture is an integral part because it has values that are used as a benchmark that determines the right and wrong, permissible, in the expression of children's behavior. One of the cultures that exist in Lampung society is the Piil Pesenggiri culture. Muzakki (2017) states that for people with Lampung tribe Piil Pesinggiri is a set of norms, ethics, and values that can be used to interact in the midst of the composition of the social character of Lampung society which has many variants. Piil Pesenggiri is also related to the identity and personality of Lampung tribal people.

In Lampung culture, there are five aspects that are used as a philosophy of life in society. These five aspects include Piil pesenggiri, which is a sense of self-worth for the people of Lampung. For them, everything related to self-esteem needs to be maintained. Secondly, bejuluk-beadek (traditional title) is the main identity attached to the person of ulun Lapping (Lampung people). Bejuluk-beadek is the principle of identity and a source of motivation for members of Lampung society to be able to place their rights and obligations, words and deeds in every behavior and work. Third, namely nemui-nyimah which is an expression of the principle of kinship to create an attitude of intimacy and harmony and friendship. The concrete form of nemui nyimah in the context of community life today is more accurately translated as an attitude of social concern and a sense of loyalty. A family that has concern for human values, of course, has a broad view of the future with the motivation of hard work, honesty and not harming others. Fourth, nengah nyappur is an attitude of sociability, friendliness and tolerance among others. The philosophy of nengah nyamppur illustrates that members of Lampung society prioritize a sense of kinship and are supported by a sociable and friendly attitude with anyone, regardless of ethnicity, religion, level, origin and class. Fifth, namely sakai sambayan which means helping and mutual cooperation, meaning understanding the meaning of togetherness or guyub. Sakai-sambayan in essence is to show a high sense of participation and solidarity in various personal and social community activities in general.

▪ **METHOD**

This research uses a qualitative approach with a phenomenological research. The research setting is carried out naturally, the source of information is the subject and the research tool is the researcher himself. Research subjects are people who are asked to provide information about a fact or opinion in a study. The research subjects or referred to as key informants in this study were Lampung tribal parents who had children aged 5-6 years old in Kagungan Village, Kota Agung Timur subdistrict, Tanggamus regency, Lampung.

The object of research is an issue, problem or topic of topics, issues, problems studied in research. So in this study the object of research is the language development of early childhood in the Lampung cultural upbringing pattern. Based on the source, data is divided into two, namely primary data and secondary data. Primary source coding as follows;

Table 1
Data source and coding

Interview Sources	Coding	Reference
First mom	Informan 1 (I1)	Mrs. Reni
Second mom	Informan 2 (I2)	Mrs. Yuni
Third mom	Informan 3 (I3)	Mrs. Nova

Secondary data sources for this research are in the form of additional supporting data and information from various sources or literature, such as books or scientific publications as well as research results from previous research on Lampung culture. Methods of data collection with interview techniques, observation and documentation. The data analysis technique in this study uses the Miles and Huberman model analysis technique (Yusuf, 2014), which is through 4 stages of activity steps, namely data collection, data reduction, data presentation, and conclusion (verification).

▪ RESULT AND DISCUSSION

Early childhood language development in Lampung cultural parenting in Pekon Kagungan, based on 5 principles in the philosophy of life of “ulun Lapping” (Lampung people). The five principles are Piil Pesenggiri, Bejuluk Beadek, Nengah Nyappur, Nemui Nyimah and Sakai Sambayan.

In the Piil Pesenggiri principle, child language development is carried out by emphasizing self-esteem by maintaining the good name of the family. Parenting of Lampung tribe parents in developing children's language prioritizes self-esteem in behavior to uphold the good name and dignity of individuals and families in their environment. The environment can lead children to goodness such as knowing friends, sharing, loving each other. But the environment can also have a negative effect, for example, children often get new vocabulary that is even considered inappropriate such as cawa khuta (dirty talk) when in the family. Parents have rules that children must obey, children must obey what parents say, and speak well / correctly. This kind of thing is done to prevent children from breaking rules within the family and customs that can defame their family in the eyes of the community. Language development in Piil pesenggiri culture emphasizes that as a Lampung community, from an early age children are taught to maintain self-esteem by applying principles that must be obeyed and implemented by children, namely respecting elders, speaking politely both with family and society, and speaking according to reality, meaning not lying.

In the principle of Bejuluk Beadek (traditional title) is very important in making calls according to the identity of the Lampung community, where in Parenting parents in developing children's language based on Bejuluk-beadek from an early age direct their children to call names correctly according to their identity and dignity, how to call who is brother, mother, father, uncle, aunt, sebatin, khadin, pun, khaja and others. This is very important so that children know the language and boundaries that are done to other people according to their identity and dignity correctly and appropriately, so that they do not make mistakes. Lampung has high self-esteem, so if in the family alone the child cannot behave well then the environment will not appreciate it either. That's why

Lampung tribe parents are so strict in educating children, especially in terms of speaking and *tutukh* (calling). Lampung people are famous for their high self-esteem. They are very aware that in community life we must respect each other, must be able to understand and get along. Therefore, since childhood a child has been applied the rules of how to communicate in the environment later. For them, everyone must be given kindness by behaving and speaking well and not misbehaving (disturbing) anyone. Parental education in Lampung culture is quite strict, for the first time parents will direct children that this is wrong and this is right. Giving children advice and understanding. But never for parents for children to do the same thing. This means that when children make mistakes, parents will not hesitate to give punishment. Every parent has a different way of educating children. The factor is that it can be from the personality of the parents themselves, their education and even the culture behind the area where they live. Giving understanding / advice at the beginning is a parent's obligation before the child makes a mistake in terms of speaking, but never for parents to do the same thing. If it is felt that the child still does not want to be advised, physical threats will be made. This form of threat is not like slapping or hitting the child with all his strength, but hitting or pinching as needed so that the child realizes and has a deterrent effect.

Early Childhood Language Development in *Nemui Nyimah* Cultural Parenting requires the community to be adaptable and orderly. Moral is the main thing that is elevated. Parenting in developing children's language based on *nemui nyimah* directs children to behave politely, generously, and friendly to all people in the community. This emphasizes that Lampung people are very respectful of others, by making friendly, polite and respectful greetings to others. This principle is emphasized from an early age in Lampung family parenting so that when their children grow up, they will be able to communicate flexibly by applying the principle of polite ethics in speaking and greeting with others.

Early Childhood Language Development in *Nengah Nyappur* Cultural Parenting requires people to maintain their self-esteem by being good at socializing, being good at respecting and high trust. The parenting provided by parents in developing language based on the philosophy of *nengah nyappur* is to provide opportunities to play with other children around them. Given that playing will indirectly foster a sense of cooperation and tolerance to children. This arises because there is no sense of compulsion in playing, considering the nature of play is to please children. In addition, parents from an early age also invite children to come to celebrations, because the principle of celebration for Lampung people is togetherness, both in joy, cooperation in completing work by helping those who have a desire, as well as eating together, so that slowly this will foster a sense of tolerance and togetherness that arises in children, so that someday children are expected to become a generation that is not only selfish but also others.

Early Childhood Language Development in *Sakai Sambayan* Cultural Parenting is essentially showing a high sense of participation and solidarity with various personal and social community activities in general. As a Lampung community, he will feel less respected if he is unable to participate in a community activity. According to behavioristic language learning theory, basically the experience and learning process in the environment is the main key in learning language in children. The environment will influence the language

development of each child. The process of language acquisition begins with the ability to hear and then imitate the sounds heard from the environment. If the child is born and raised in a friendly environment and culture, cares about the child's conversation, responds to what the child is talking about, then his language development will be well stimulated. Vice versa, if the environment does not provide space to speak and respect speech, does not provide a good example for imitation, the child's language development will experience problems. Therefore, the role of the environment is very important for the development of language in children. According to Nuraeni (2015), language development in early childhood is influenced by the way parents are educated, for example in communication patterns, inviting discussions, and motivation to increase children's enthusiasm.

Every child has a different level of language development. Each parent has their own parenting pattern in developing children's language based on the conditions of each family and their environment. Parenting is fundamental in character building. The example and attitude of parents is needed for the development of children because children do modeling and imitation from their immediate environment. Openness between parents and children is important in order to prevent children from negative influences that exist outside the family environment. Parenting based on Lampung culture requires parents to direct children to be able to maintain the good name of the family by not doing things that are prohibited by the values and norms that apply in society. Lampung people must easily blend in with the surrounding environment that is different from their culture, must welcome guests who visit well, and he must have the nature of mutual cooperation and mutual assistance.

Based on the results of the research presented, it can be concluded that in early childhood language development based on Lampung cultural parenting emphasizes more on Piil Pesenggiri culture, where in Piil Pesenggiri culture everything related to family pride is at stake. The implementation of Piil Pesenggiri culture is inseparable and interrelated with other principles, namely Bejuluk Beadek (humility), Nengah Nyappur (how to get along), nemui nyimah (friendly hospitality) and Sakai Sambayan (mutual cooperation). These five principles have an impact on the language used. Parents apply strict rules regarding how to speak to their elders according to their respective positions in society. Therefore, in the parenting given, from an early age children are given the opportunity to socialize with friends and other families. Even from an early age children are also introduced and involved in traditional events around them. This is done with the hope that one day children can place themselves according to their position in society, so that children can understand which language should and may be used and which should not.

▪ CONCLUSION

Language development for early childhood based on Lampung cultural upbringing puts more emphasis on Piil Pesenggiri culture, where in Piil Pesenggiri culture everything related to family pride is at stake. The implementation of this Piil Pesenggiri culture is inseparable and interrelated with other principles, namely Bejuluk Beadek (humility), Nengah Nyappur (how to get along), nemui nyimah (hospitality) and Sakai Sambayan (cooperation helping each other). These five

principles have an impact on the language used. Parents apply strict rules regarding how to talk to elders according to their respective positions in society. Therefore, in the parenting style given, from an early age children are given the opportunity to socialize with other friends and family. Even from an early age children are also introduced to and involved in traditional events that are around. This is done with the hope that one day the child will be able to position himself according to his position in society, so that the child can understand which language is appropriate and permissible to use and which is not.

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