

Utilization of Sasak Local Traditions as a Learning Resource for Early Childhood: Integration of Local Wisdom in Contextual Learning

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Abstract

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Local cultural traditions hold potential as learning resources in early childhood education; however, their use in instruction is often limited to merely introducing symbols and cultural heritage. This study aims to analyze the utilization of Sasak local traditions as learning resources and the process of transforming them into contextual learning experiences. A qualitative case study approach was employed, with data collected through observation, semi-structured interviews, and documentation involving early childhood educators and local community members in Sakra District, East Lombok Regency, West Nusa Tenggara, Indonesia. Data were analyzed thematically to identify cultural elements, pedagogical processes, and implications for child development. The results indicate that Sasak traditional games, local language, folklore, arts, social practices, and community activities have the potential to serve as culturally meaningful learning resources. However, utilizing them requires identification, selection, and pedagogical transformation to align with children's developmental stages, safety principles, inclusivity, and learning objectives. The study also highlights the role of teachers as "cultural brokers" who bridge local traditions, the curriculum, family knowledge, and children's experiences. Through this role, local traditions can be developed into "living learning resources" that support contextual learning, holistic development, cultural identity, and children's sociocultural awareness. Conceptually, this study advances the understanding of "living learning resources" through the lens of Culturally Relevant Pedagogy, positioning cultural transformation as the connecting mechanism between cultural practices and pedagogical experiences. These findings underscore the role of early childhood education in supporting both child development and the sustainability and adaptation of local culture.

INTRODUCTION

Early Childhood Education (ECE) represents a fundamental stage in child development, as various developmental aspects—including cognitive, linguistic, socio-emotional, moral, physical-motor, artistic, and identity-related domains—begin to develop intensively. A child's learning process occurs not only through formal instruction but also through play, social interaction, and the influence of family, the surrounding environment, and culture. Consequently, the social and cultural environment can serve as a learning resource, enabling learning to become more concrete, meaningful, and closely aligned with the child's own experiences. From the perspective of Culturally Relevant Pedagogy, a learner's experiences, language, knowledge, and cultural identity constitute vital components of the pedagogical process.¹ This concept is reinforced by the "Funds of Knowledge" framework, which views the knowledge and experiences cultivated within families and communities as educational resources that can be linked to learning within educational institutions.²

The relevance of utilizing culture as a learning resource has become increasingly significant amidst the rise of globalization and digital technology. While digitalization expands children's access to information and learning experiences, it also carries the potential to create a disconnect from the local social and cultural environment unless balanced with learning experiences rooted in daily life. UNESCO emphasizes the importance of education that takes into account cultural contexts, local community knowledge, language, cultural practices, and living cultural heritage.³ Thus, the challenge lies not in pitting technology against local culture, but rather in determining how education can integrate modern learning developments with the cultural experiences that thrive within the child's environment.

In the context of the Sasak community in Lombok, local traditions hold significant pedagogical potential, as they embody moral values, religiosity, language, art, solidarity, cooperation, social norms, and cultural identity. Research by Ramdan and Muzakar demonstrates that Sasak local wisdom encompasses the principles of *wirame*, *wirage*, *wirase*, and *wibusane*, which are transmitted to children through knowledge, habituation, and the modeling of behavior. Research on the *Bebubus Batu* tradition also indicates that this Sasak cultural practice embodies values such as appreciation for food and agricultural

¹ G. Ladson-Billings, "Toward a Theory of Culturally Relevant Pedagogy," *American Educational Research Journal* 3 (1995): 565–491, https://doi.org/https://doi.org/10.3102/00028312032003465?utm_source=chatgpt.

² Moll dkk, "Funds of Knowledge for Teaching: Using a Qualitative Approach to Connect Homes and Classrooms," *Theory Into Practice* 2 (1992): 132–41.

³ UNESCO, *Global Education Monitoring Report 2023: Technology in Education-A Tool on Whose Terms?* (Paris: UNESCO, 2023).

produce, cooperation, natural resource management, and social connection—values that can be introduced to children through learning methods suited to their developmental stages.⁴ Findings regarding Sasak "ethno-parenting" further demonstrate that the transmission of cultural values occurs through observation, habituation, interaction, and role modeling within the family and community.

These findings align with research by Sakti et al., which demonstrates that an ethnopedagogical approach can integrate local wisdom into early childhood education while simultaneously strengthening children's cultural awareness and character.⁵ Other studies also indicate that learning based on local wisdom has the potential to support child development; however, its effectiveness relies heavily on the educator's ability to translate cultural values into learning experiences suited to the children's characteristics.⁶ Culturally grounded contextual learning also enables children to grasp social values through experiences that resonate with their daily lives.⁷

Nevertheless, existing research has largely focused on identifying character values within traditions or on the general implementation of local wisdom-based learning. There is limited research systematically explaining how specific local traditions are identified as learning resources, how values within them are selected based on pedagogical relevance, and how these values are transformed into learning activities appropriate for children's developmental stages. In other words, the research issue extends beyond whether local traditions contain educational value; it also concerns how those values undergo pedagogical transformation to become concrete, safe, and meaningful learning experiences that align with the characteristics of early childhood learners.⁸

Addressing this gap, this study positions the Sasak local tradition as a "living learning resource"—a resource derived from a culture that remains active, practiced, imbued with meaning, and passed down within the community. The tradition is not treated merely as an object of cultural preservation but as a

⁴ Ramdan & Muzakar, "Principles in Sasak Local Wisdom as Character Education Values for Children," *JPPM (Jurnal Pendidikan Dan Pemberdayaan Masyarakat)* 1 (2022): 61–71, <https://doi.org/https://doi.org/10.21831/jppm.v9i1.25334>.

⁵ Syahria Anggita Sakti dkk, "Revitalizing Local Wisdom within Character Education through Ethnopedagogy Approach: A Case Study on a Preschool in Yogyakarta," *Heliyon* 2 (2024): 313–32, <https://doi.org/https://doi.org/10.1016/j.heliyon.2024.e31370>.

⁶ Ita dan Ngonu, "Analyzing the Implementation of Local Wisdom-Based Learning in Early Childhood Education: The Case of Early Childhood Education," *Journal of Nonformal Education* 2 (2025): 237–46, <https://doi.org/https://doi.org/10.15294/jone.v11i2.33606>.

⁷ Danang Prastyo et al., "Application of Contextual Learning Based on Madura Local Culture in Improving Understanding of Social Values in Early Childhood" 13 (2025): 233–45.

⁸ Ita dan Ngonu, "Analyzing the Implementation of Local Wisdom-Based Learning in Early Childhood Education: The Case of Early Childhood Education."

source of knowledge and experience that can be linked to child development goals. This study develops a framework encompassing local traditions, value identification, pedagogical value selection, pedagogical transformation, contextual learning activities, holistic child development, and the strengthening of cultural identity. The framework asserts that utilizing culture in early childhood education requires a pedagogical process that connects local knowledge with the developmental needs and characteristics of the children. Against this backdrop, this study aims to analyze the use of local Sasak traditions as learning resources for early childhood education and to explain how such local wisdom can be integrated into contextual learning.

Specifically, the research addresses three questions: (1) what educational values are embedded in local Sasak traditions that are relevant to early childhood development; (2) how are these values transformed into contextual learning resources and activities; and (3) how does the use of local traditions as learning resources contribute to children's holistic development and the strengthening of their cultural identity. Thus, this study is expected to make a conceptual contribution by broadening the role of local wisdom—shifting it from a mere object of preservation to a source of living knowledge and learning experiences—while offering a pedagogical framework that links traditions, cultural values, learning activities, child development, and cultural identity.

METHOD

This study employs a qualitative approach with a case study design to examine the utilization of local Sasak traditions as early childhood learning resources within the community context.⁹ The research was conducted in Sakra District, East Lombok Regency, West Nusa Tenggara—selected purposively due to its Sasak cultural practices that hold potential for development as learning resources. Informants were purposively selected based on their knowledge of and involvement in early childhood education and local cultural preservation; they included early childhood educators (PAUD/kindergarten teachers), traditional leaders or cultural figures, parents, community leaders, and religious figures. Data collection involved observing cultural practices and learning activities; conducting semi-structured interviews to explore the meaning of traditions and their relevance to children's education; and gathering documentation such as photographs, instructional materials, teacher notes, folklore, traditional games, and relevant cultural artifacts. Data collection focused on identifying cultural values, social interactions, games, stories, arts, and community life practices that could serve as contextual learning experiences for children.

⁹ Sugiyono. *Educational Research Methods: Quantitative, Qualitative, and R&D Approaches*. Bandung: Alfabeta, 2013.

Data were analyzed using reflexive thematic analysis, proceeding through stages of data familiarization, initial coding, theme development and review, theme definition, and interpretation construction.¹⁰ The analysis focused on the relationships between local traditions, cultural values, pedagogical relevance, the transformation of cultural practices into learning activities, and their contribution to child development. The validity of interpretations was reinforced through triangulation across data sources and collection methods, as well as "member checking" with informants to confirm specific information. Analytically, the study traced the process of transforming local traditions by identifying cultural values, selecting pedagogically relevant elements, and developing contextual learning activities. This framework illustrates how Sasak traditions can function as "living learning resources" that support children's holistic development while simultaneously strengthening local cultural identity.

RESULT AND DISCUSSION

Local Sasak Traditions as a Living Learning Resource

Research findings indicate that local Sasak traditions serve not only as cultural heritage but also as "living learning resources" for young children. These traditions provide knowledge, values, language, games, symbols, and social practices that remain present in children's lives. Consequently, learning resources for early childhood education are not limited to books, media, or digital technology; they can also stem from the social and cultural environments in which children grow up.

These findings can be understood through the lens of Culturally Relevant Pedagogy (CRP), which positions learners' experiences, knowledge, and cultural backgrounds as integral parts of the learning process. From this perspective, culture is not merely supplementary material but a pedagogical resource for creating learning experiences relevant to children's lives.¹¹ This aligns with the "Funds of Knowledge" concept, which views the knowledge and experiences of families and communities as resources that can be linked to school-based learning.¹² In the context of Sasak society, traditional games, folklore, local language, music, art, communal cooperation (gotong royong), food, clothing, and cultural symbols can all serve as sources of learning experiences that resonate with children's daily lives.

¹⁰ Virginia Braun & Victoria Clarke, "Can I Use TA? Should I Use TA? Should I Not Use TA? Comparing Reflexive Thematic Analysis and Other Pattern-Based Qualitative Analytic Approaches," *Counselling and Psychotherapy Research* 21 (2021): 37–47, <https://doi.org/10.1002/capr.12360>.

¹¹ Ladson-Billings, "Toward a Theory of Culturally Relevant Pedagogy."

¹² N. Moll, L. C., Amanti, C., Neff, D., & Gonzalez, "Funds of Knowledge for Teaching: Using a Qualitative Approach to Connect Homes and Classrooms," *Theory Into Practice* 2 (1992): 132–41, https://doi.org/https://doi.org/10.1080/00405849209543534?utm_source=chatgpt.com.

However, the research also reveals that traditions do not automatically become learning resources simply by virtue of their cultural value. A process of selection and pedagogical transformation is required: selecting traditional elements that align with children's developmental stages and learning objectives, and then transforming them into concrete learning experiences. Research on culture-based early childhood education in Indonesia further demonstrates that local cultural elements can be integrated through various learning activities. Therefore, the pedagogical value of tradition lies not merely in the presence of culture within the curriculum, but in the teacher's ability to connect cultural elements with children's experiences, development, and needs.¹³

In this study, that process is conceptualized as a sequence comprising tradition, value identification, pedagogical selection, transformation into learning experiences, child development, and the strengthening of cultural identity. This framework expands the understanding of a "living learning resource": traditions are not merely introduced or taught to children but are presented as experiences that enable them to become familiar with, experience, and derive meaning from their cultural environment. Thus, local Sasak traditions can serve simultaneously as a source of knowledge, a learning context, and a medium for strengthening children's cultural identity.

From Local Wisdom to Contextual Learning

Utilizing Sasak traditions as a learning resource is grounded in the principle that early childhood learning becomes more meaningful when connected to a child's life experiences and environment. From the perspective of Culturally Relevant Pedagogy, culture serves as a pedagogical resource that links a child's experiences with learning objectives.¹⁴ Thus, Sasak traditions are not merely used to introduce culture but serve as a context to facilitate learning through elements close to the children's daily lives.

This perspective aligns with place-based education, which positions the local environment, community, history, and culture as learning resources. In early childhood education, this approach can strengthen a child's sense of belonging, identity, and connection to their community. In the Sasak context, the cultural environment can function as an extended classroom.¹⁵ Traditional

¹³ Rohita dan Sumadi, "Culturally Responsive Early Childhood Education: Teachers' Perspectives and Practices on Local Culture in Indonesia," *Proceedings of International Conference on Research in Education* 1 (2025): 238–54, <https://doi.org/https://doi.org/10.24071/icre.v1i1.24>.

¹⁴ Ladson-Billings, "Toward a Theory of Culturally Relevant Pedagogy."

¹⁵ Angel Chan and Jenny Ritchie, "Exploring Perspectives on Identity, Belonging, Inclusion and Social Cohesion: Implications for Place-Based Early Childhood Education," *New Zealand Journal of Educational Studies* 2 (2025): 451–68, <https://doi.org/https://doi.org/10.1007/s40841-025-00403-4>.

games, for instance, can foster cooperation, an understanding of rules, motor skills, and problem-solving abilities; folklore can support language development and moral values; while social practices can provide a context for introducing social interaction and respect for others.

This cultural utilization is further reinforced by the concept of "Funds of Knowledge," which views the knowledge, language, habits, stories, and social practices of families and communities as learning resources.¹⁶ When a child's cultural experiences are linked to school activities, the teacher bridges the child's lived world with the educational realm. Consequently, learning based on Sasak traditions is not simply about Sasak culture; rather, it is learning *through* the context of Sasak culture. Culture serves not only as the *content* of learning but also as the *context* for learning, supporting the child's linguistic, cognitive, socio-emotional, motor, and moral development, as well as their creativity.

Transforming Cultural Values into Children's Learning Experiences

Research findings indicate that cultural values cannot be directly applied in instruction; they must be transformed into learning experiences that are simple, enjoyable, and developmentally appropriate for children. This is because traditions embody complex meanings—such as social, moral, religious, and historical values—requiring teachers to select the values best suited to the children's needs. This process involves four stages: identification, selection, transformation, and reflection. Teachers first identify values within a tradition and then select those appropriate for the children. These values are subsequently translated into play activities and learning experiences. Children are then given the opportunity to express these experiences through storytelling, drawing, movement, games, or artwork.

Traditional Sasak games demonstrate that play activities can effectively introduce moral, social, and cultural values to children.¹⁷ Research by Ita and Ngonu further indicates that local wisdom can serve as a source of contextual learning for children.¹⁸ However, success depends on the teacher's ability to transform cultural values into learning activities. Thus, while tradition serves as the source material, the teacher transforms it into a learning experience tailored to the child. From the perspective of Culturally Relevant Pedagogy (CRP), it is insufficient to merely showcase culture through traditional clothing, images, or the names of games; culture must be utilized to connect a child's identity, values,

¹⁶ Moll dkk, "Funds of Knowledge for Teaching: Using a Qualitative Approach to Connect Homes and Classrooms."

¹⁷ Erlan Muliadi dan Akhmad Asyari, "Menggalai Kearifan Lokal : Pendidikan Nilai Dalam Permainan Tradisional Suku Sasak," *Jurnal Ilmiah Profesi Pendidikan* 9 (2024): 129–40, <https://doi.org/https://doi.org/10.29303/jipp.v9i1.1922>.

¹⁸ Ita dan Ngonu, "Analyzing the Implementation of Local Wisdom-Based Learning in Early Childhood Education: The Case of Early Childhood Education."

knowledge, and development. Therefore, local culture should not merely be an add-on to the curriculum but should serve as a "living learning resource" that is closely connected to the children's lives.

Sasak Traditions, Cultural Identity, and Holistic Child Development

Incorporating Sasak traditions into Early Childhood Education (ECE) does more than just introduce culture; it helps shape a child's identity. Children come to understand themselves through language, stories, games, art, symbols, and the life of the community around them.¹⁹ From the perspective of Culturally Relevant Pedagogy (CRP), a child's culture is a vital component of the learning process. Research findings indicate that cultural experiences foster a process of recognizing, experiencing, internalizing, appreciating, and preserving culture. When children use the local language, listen to stories, play traditional games, and interact with the community, they learn to perceive culture as an integral part of daily life. The "place-based education" approach further demonstrates that a child's connection to their environment and community can strengthen their sense of belonging and identity.²⁰

However, reinforcing cultural identity does not imply teaching that Sasak culture is superior to others. On the contrary, introducing one's own culture can serve as a foundation for recognizing and respecting differences. Children can learn that every society possesses distinct languages, customs, and traditions. Sasak traditions also support various aspects of child development. Traditional games can enhance motor and social skills, while stories and the local language foster linguistic and cognitive growth. Communal cooperation activities (*gotong royong*) nurture social-emotional development, and art, music, movement, and crafts stimulate creativity. Research on ethnopedagogy also indicates that local wisdom can promote cultural awareness and character building in children.²¹ Thus, Sasak traditions serve two primary functions in ECE: supporting child development and building cultural identity. Children do not merely learn *about* culture; they learn *through* a culture that is closely connected to their own lives.

The Teacher as Cultural Broker: Mediator between Tradition, Curriculum, and the Child

Research findings indicate that the successful use of local traditions in instruction relies heavily on the teacher's role. Teachers must not only understand cultural values but also be capable of transforming them into

¹⁹ Ladson-Billings, "Toward a Theory of Culturally Relevant Pedagogy."

²⁰ Angel Chan and Jenny Ritchie, "Exploring Perspectives on Identity, Belonging, Inclusion and Social Cohesion: Implications for Place-Based Early Childhood Education."

²¹ Syahria Anggita Sakti dkk, "Revitalizing Local Wisdom within Character Education through Ethnopedagogy Approach: A Case Study on a Preschool in Yogyakarta."

learning experiences that children can comprehend. In this context, the teacher acts as a "cultural broker"—a bridge connecting family and community cultures with the child's educational needs.²² This role manifests in three forms. First, as a *cultural selector*, the teacher chooses cultural values that align with learning objectives. Second, as a *cultural translator*, the teacher converts cultural values and symbols into language and activities that are easily understood by children. Third, as a *cultural mediator*, the teacher connects the child with family, community, and the environment as sources of learning.

Therefore, cultural integration entails more than simply incorporating traditions into lesson plans or teaching modules. Teachers must select appropriate values, determine suitable activities, and link them to the child's development. Research by Rohita and Sumadi shows that early childhood educators in Indonesia have utilized various local cultural elements—such as food, clothing, games, housing, folklore, projects, and field trips—as part of the learning process.²³ From a Culturally Responsive Pedagogy (CRP) perspective, teachers must also grasp cultural meanings and contexts to ensure that traditions do not merely serve as decorative elements in the lesson. Not every traditional element needs to be implemented; teachers must make selections based on age appropriateness, safety, equity, inclusion, and the child's best interests. Thus, teachers play a pivotal role in transforming tradition—as cultural heritage—into a pedagogical resource. While traditions provide values and experiences, it is the teacher who determines how to utilize them in a way that is meaningful to the child.

Negotiating Tradition and Modernity: Theoretical and Pedagogical Implications

The integration of Sasak traditions into Early Childhood Education (ECE) takes place amidst the rapid development of digital technology. Children today learn not only from their families and immediate environments but also from videos, games, and digital media. This situation presents both a challenge and an opportunity for the sustainability of local culture. Technology need not be viewed as being in conflict with culture; rather, it can be utilized to introduce Sasak stories, games, language, music, and cultural artifacts.²⁴ However, technology serves as a support tool rather than a substitute for direct, hands-on

²² Ladson Billings, "But That's Just Good Teaching! The Case for Culturally Relevant Pedagogy," *Theory Into Practice* 3 (1995): 159–65, <https://doi.org/https://doi.org/10.1080/00405849509543675>.

²³ Rohita dan Sumadi, "Culturally Responsive Early Childhood Education: Teachers' Perspectives and Practices on Local Culture in Indonesia."

²⁴ UNESCO, *Global Education Monitoring Report 2023: Technology in Education-A Tool on Whose Terms?*

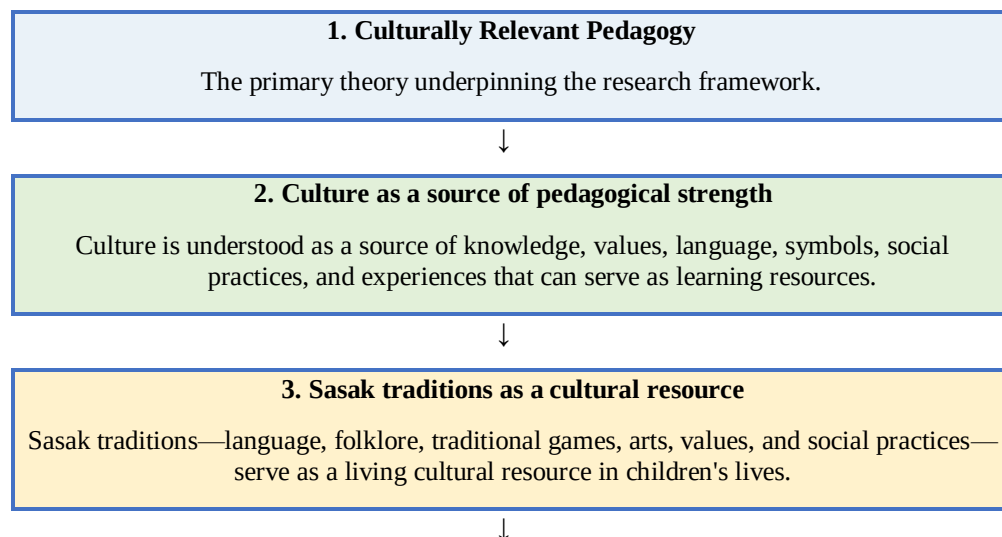
experience. Children still require opportunities to play, listen to stories, sing, engage in physical movement, and interact with their surroundings.

From the perspective of Culturally Relevant Pedagogy (CRP), technology can facilitate the incorporation of a child's culture into the learning process. Consequently, traditions can remain vibrant through adaptation; cultural values are preserved, while the methods of conveying them are adjusted to keep pace with changing times.²⁵ The relationship is not one of tradition versus technology, but rather tradition alongside technology. Theoretically, this study expands the application of CRP within the ECE context by demonstrating that local traditions can serve as sources of knowledge, experience, identity, and learning.²⁶ The study's contribution goes beyond merely highlighting the educational value of Sasak traditions; it elucidates how these values are transformed into learning experiences through a process involving identification, selection, transformation, engagement, and reflection.

In this context, the concept of a "living learning resource" emerges as a key conceptual contribution of the study. This concept posits that traditions still active within a community can serve as learning resources when pedagogically linked to children's experiences. Thus, tradition provides the cultural source material, teachers shape it into learning experiences, and technology expands the ways in which children engage with and understand that culture.

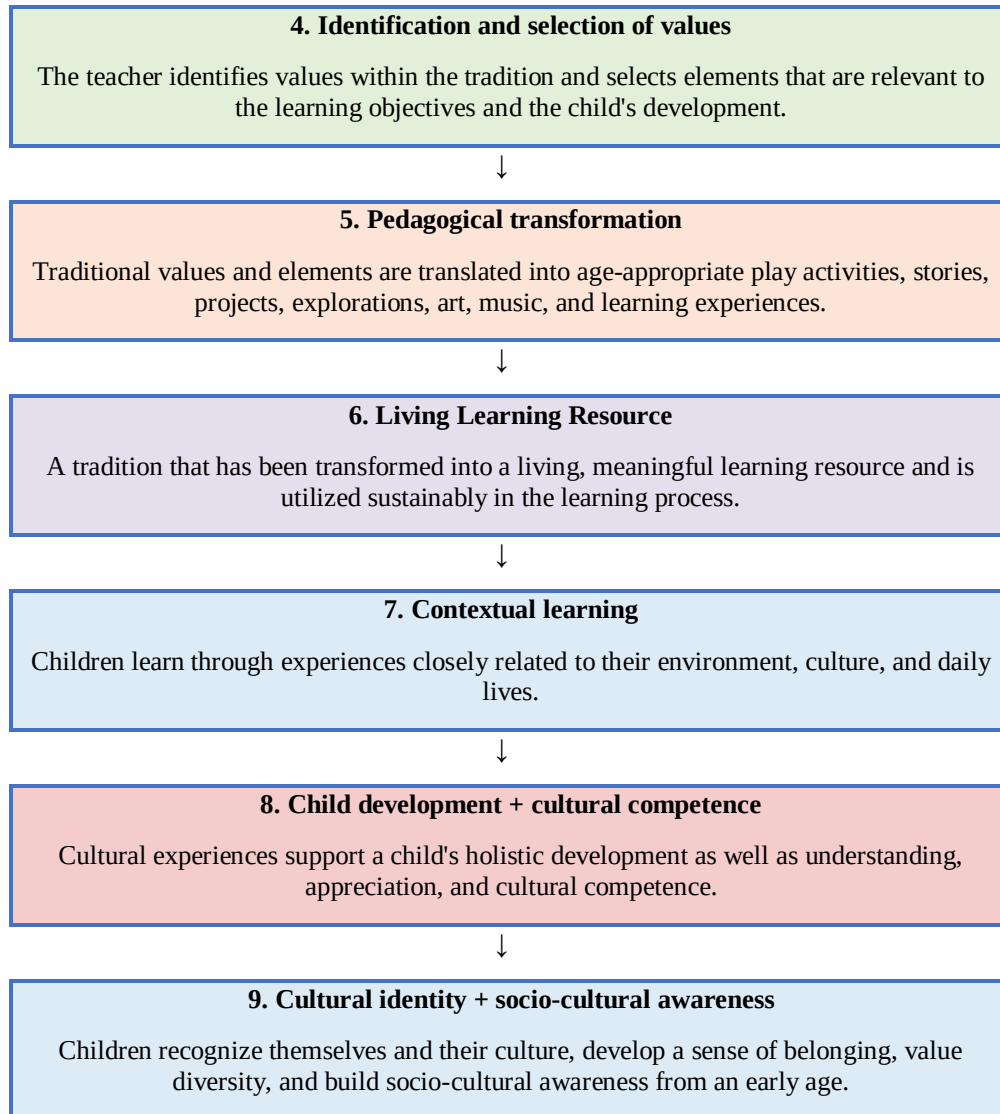
Figure 1. Conceptual Framework:

Transforming Sasak Traditions into Living Learning Resources from the Perspective of Culturally Relevant Pedagogy



²⁵ Ladson-Billings, "Toward a Theory of Culturally Relevant Pedagogy."

²⁶ Ladson Billings, "But That's Just Good Teaching! The Case for Culturally Relevant Pedagogy."



The chart illustrates that culture-based learning entails more than merely introducing traditions to children; traditions must undergo a pedagogical process to align with children's developmental stages and needs. This process encompasses three key principles: (1) developmental relevance—aligning cultural elements with a child's age, abilities, needs, and safety; (2) authentic cultural experiences—providing opportunities for children to engage with culture through play, storytelling, art, exploration, and social interaction; and (3) cultural reflection—creating space for children to re-express their cultural experiences through language, drawing, movement, music, games, or artwork.

Thus, culture-based learning is not simply a matter of adding local cultural themes to the curriculum; rather, it involves constructing a learning environment that connects teachers, families, the community, the environment, and traditions as sources of experience for the child. In this context, early

childhood education serves as a space for both cultural transmission and transformation, as children do not merely receive a cultural heritage but also experience, understand, and express it in ways that align with their own life contexts. Within the Sasak context, this approach demonstrates that cultural sustainability can be reinforced through education that links local traditions, child development, cultural competence, and identity within a learning environment that remains relevant amidst social and digital changes.

Culturally Relevant Pedagogy in Transforming Sasak Traditions into Early Childhood Learning Resources

The perspective of Culturally Relevant Pedagogy is employed to explain how a child's cultural background and life experiences can be integrated into the learning process. In this study, local Sasak traditions are positioned not merely as cultural heritage to be introduced to children, but also as sources of knowledge and experience that can be pedagogically developed. Research findings indicate that traditional games, the Sasak language, folklore, arts, and community social practices are closely linked to the children's daily lives in Sakra District, East Lombok.²⁷ This proximity offers educators an opportunity to connect children's experiences within their families and communities to learning activities in early childhood education (PAUD) settings. Consequently, culture-based learning enables children to construct understanding through experiences that resonate with their social environments.

Within this framework, teachers act as "cultural brokers" who identify, select, and transform traditional elements into learning activities appropriate for the children's developmental stages. This process is crucial because not all cultural practices can be directly implemented in the classroom without considering safety, inclusivity, and learning objectives. Values such as cooperation, for instance, can be fostered through group games, while language skills and an understanding of social values can be stimulated through folklore and the use of the local language. This transformation process serves as the conceptual foundation for a "living learning resource"—traditions adapted into contextual and meaningful learning materials. Through this framework, the utilization of Sasak traditions can be analyzed in terms of the connection between culture and learning experiences, the development of cultural competence, identity formation, and the child's holistic development. Strengthening cultural identity during this process can also go hand-in-hand with introducing cultural diversity; thus, learning not only supports the sustainability of local traditions but also fosters an appreciation for differences.

CONCLUSIONS

This study demonstrates that local Sasak traditions possess significant pedagogical potential as learning resources for early childhood education, as they encompass knowledge, values, language, games, arts, and social practices

²⁷ Interview with Sumarni, Masni, Eka, and Nur—teachers at Tunas Bangsa Early Childhood Education (PAUD) and Kindergarten in Sakra, East Lombok—conducted on August 21, 2026, in East Lombok.

closely aligned with children's lives. Their utilization extends beyond mere cultural exposure; it involves processes of identification, selection, and pedagogical transformation, enabling these traditions to serve as "living learning resources" within a contextual learning framework. This process allows children to learn through authentic cultural experiences while simultaneously fostering their cognitive, linguistic, motor, and socio-emotional development, as well as their creativity and cultural competence.

From the perspective of Culturally Relevant Pedagogy, the findings confirm that local culture can serve as a source of pedagogical strength and a medium for shaping children's identities and socio-cultural awareness. Teachers play a strategic role as "cultural brokers," bridging the gap between traditions, the curriculum, families, and the children's own learning experiences. Consequently, integrating local wisdom into early childhood education is not simply a matter of adding cultural material to the curriculum; rather, it involves creating a learning ecosystem where culture serves as both the content and the context of learning. These findings underscore that the sustainability of Sasak culture can be reinforced through education capable of revitalizing traditions in ways that are relevant, contextual, and inclusive, while also aligning with the developmental needs of young children.

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