

Curriculum Contextualization Analysis: Alignment of Learning Materials with The Socio- Cultural Needs of Early Childhood

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Abstract

Curriculum contextualization in early childhood education is the process of aligning learning materials and experiences with the students' socio-cultural backgrounds to make learning more relevant and meaningful. This study aims to examine the alignment of learning material characteristics with the students' socio-cultural contexts, describe the implementation of local culture in instruction, identify challenges faced by the school, and analyze the findings through the perspectives of the sociology and anthropology of education. A qualitative approach with a case study design was employed at the Alea Play Group and Kindergarten in Makassar. Data collection involved observations and semi-structured interviews with the school principal, teachers, and parents, conducted from May 4 to 7, 2026. The results indicate that learning materials have been adapted to the students' socio-cultural contexts by fostering habits of politeness, discipline, and cooperation, utilizing the environment as a learning resource, and involving parents. The school also integrates local culture that aligns with Islamic values, such as proper conduct, mutual respect, responsibility, and care for others. Challenges encountered include a lack of local culture-based learning media, suboptimal parental involvement, and the need for enhanced teacher competence. Drawing on Pierre Bourdieu's theory of Cultural Capital and George D. Spindler's anthropology of education, this study concludes that spiritual alignment with local culture creates more meaningful learning experiences for young children.

Keywords: curriculum contextualization; early childhood education; local culture; Islamic values; cultural capital.

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Wulandari, A., Hajerah, H., Suras, A.Y., Rajuni, Z.Z., Maharani, N.F. (2026). Curriculum Contextualization Analysis: Alignment of Learning Materials with The Socio-Cultural Needs of Early Childhood. *Ihya Ulum: Early Childhood Education Journal*. Vol. 4(1), 790-803. <https://doi.org/10.59638/ihyaulum.v4i1.851>

Received 17 January 2026; Revised 30 February 2026; Accepted 26 March 2026; Available online 30 March 2026

INTRODUCTION

Early Childhood Education (ECE) is the initial stage of formal education, serving to build the foundation for children's development across various aspects, including religious and moral values, social-emotional skills, language, cognitive skills, physical-motor skills, and artistic abilities. During this period, children's learning takes place through experiences related to everyday life, enabling the family, school, and community to become a mutually supportive learning environment (Suryana, 2016). Therefore, the implementation of early childhood education requires a curriculum that not only adheres to national standards but also accommodates the social, cultural, and environmental characteristics in which children grow and develop.

Contextualization of the curriculum is achieved by adapting materials, strategies, and learning experiences based on the actual conditions experienced by students. Implementing a curriculum tailored to the child's environmental context allows for a more meaningful learning process, as the learning material is directly connected to the experiences they encounter in their daily lives. In early childhood education, learning that is close to the child's environment has been shown to increase engagement, curiosity, and facilitate children's understanding of the concepts being studied (Mimin, 2021). Therefore, curriculum adjustments are an important way to create a learning process that meets the developmental needs of children.

Implementing a curriculum that takes local culture into account also contributes to character development from an early age. Ayu Anggreni et al. (2022) stated that teachers' skills in integrating local culture into the learning process are a key factor in the successful implementation of the curriculum in early childhood education institutions. Teachers not only act as instructors but also as guides who can connect children's learning experiences with the traditions of their environment.

In line with this, Devina et al. (2023) suggest that strengthening the character of early childhood will be more effective if implemented through the utilization of local cultural wisdom. Continuously introducing cultural values can help children understand mutual respect, cooperation, responsibility, and a love for their social environment. Learning rooted in local culture also provides opportunities for children to recognize their cultural identity from an early age, fostering a sense of pride in their own local culture.

Curriculum implementation in early childhood education institutions also needs to adapt to developments in education policy. Syafiqoh et al. (2023) explain that implementing a curriculum in kindergarten requires schools to adapt to the characteristics of the students and their environment. This adaptation focuses not only on creating learning tools but also involves selecting learning experiences relevant to the children's lives to effectively achieve learning objectives.

Furthermore, thematically integrated learning methods connect various elements of children's development with their daily experiences. According to Sari and Mahyuddin (2023), learning that integrates various themes into a single learning experience will make it easier for children to understand the relationship between knowledge and everyday life. Through this approach, teachers have the

opportunity to utilize the surrounding environment as a learning resource containing diverse social and cultural values.

In inclusive education, the curriculum needs to be designed so that each child has learning opportunities tailored to their individual needs and characteristics. Nurjannah and Hermanto (2023) explain that curriculum modification is a form of learning adjustment to ensure that all students receive equal learning opportunities. Therefore, curriculum development should take into account the social and cultural conditions and diversity of students within the school environment.

Furthermore, thematically integrated learning methods connect various elements of children's development with their daily experiences. Mundiri et al. (2023) explain that curriculum development needs to be carried out sustainably, taking into account student needs, scientific developments, and the socio-cultural conditions of the community. This situation indicates that the curriculum must continue to evolve to keep pace with the times, while still maintaining local cultural values as part of the community's identity.

In Bugis-Makassar society, there are cultural values that are important to instill from an early age, including *sipakatau* (humanizing each other), *sipakalebbi* (respecting each other), and *sipakainge* (reminding each other). These values can be internalized through early childhood education so that children grow up with attitudes of mutual respect, care, and responsibility for others. Musi et al. (2022) explain that the local wisdom values of the Bugis community are relevant in shaping children's social attitudes through multicultural learning in early childhood education (ECE). These values are integrated into the learning process, encouraging children to develop attitudes of mutual respect, mutual reminders, mutual support, and respect for others.

From an Islamic educational perspective, strengthening local culture can be implemented as long as the values contained therein do not conflict with Islamic teachings and align with the guidance of the Quran and Hadith. Sufiani et al. (2022) explain that the application of religious values in early childhood learning can be realized through the continuous cultivation of positive behaviors within the school environment. Anwar and Cholimah (2023) state that the development of religious and moral values in early childhood requires continuous practice through habituation activities so that these values can be applied in daily life. Therefore, Bugis-Makassar cultural values such as mutual respect, reminding each other, and cooperation align with Islamic values such as etiquette, morals, brotherhood, and responsibility towards others.

Despite its significant contribution to the learning process, the implementation of a curriculum that integrates local culture in early childhood education institutions still faces various obstacles. Mimin (2023) explains that the integration of local wisdom values in the curriculum is often not carried out optimally due to limited learning media, teacher readiness, and lack of support from the surrounding environment. On the other, Nurani et al. (2024) stated that learning that integrates local wisdom can support children's character development if implemented sustainably and involving close collaboration between schools and families.

As an early childhood education institution, Alea Makassar Kindergarten and Play Group strives to provide learning tailored to the social and cultural characteristics of its students. The learning process is implemented by utilizing the child's environment as both a medium and a learning resource. Furthermore, the school fosters positive habits such as politeness, discipline, cooperation, and effective communication with parents. However, the extent to which the curriculum implementation aligns with the sociocultural needs of the community surrounding the school requires in-depth study through the perspectives of sociology and educational anthropology.

Based on this background, this study aims to: (1) analyze the suitability of learning materials to the sociocultural needs of students at Alea Makassar Kindergarten and Play Group; (2) describe the implementation of local cultural values in the learning process; (3) identify obstacles faced by the school in implementing a contextual curriculum; and (4) analyze research findings using the perspectives of Pierre Bourdieu's Cultural Capital and George D. Spindler's Educational Anthropology.

METHOD

This research employed qualitative methods with a descriptive case study design. This approach was chosen based on the research objective of gaining a comprehensive understanding of how curriculum contextualization is applied in early childhood education, reflecting real-world conditions. According to Mimin (2021), a case study design is used to provide researchers with a comprehensive picture of curriculum implementation in an educational institution, taking into account the surrounding social and cultural context. This view is supported by Suryana (2016), who stated that a qualitative approach provides researchers with the opportunity to examine a phenomenon in depth, considering the context and real-world conditions.

The research was conducted at the Alea Makassar Kindergarten and Play Group located at Jalan Barawaja II Lorong 2 Number II, Tammua Village, Tallo District, Makassar City. Field data collection took place from May 4–7, 2026. This period of research involved intensive observation and confirmation of information obtained from informants regarding curriculum implementation at the school, ensuring that the data obtained could provide a factual picture of the learning implementation.

Research participants were selected using a purposive sampling technique, selecting informants deemed to have knowledge and experience related to curriculum implementation at the school. The informants in this study included the principal, a class teacher, and a parent. These three were selected because they could provide information from three different perspectives: as institution managers, learning implementers, and recipients of educational services. Ayu Anggreni et al. (2022) explain that selecting informants representing various parties in the implementation of Early Childhood Education (ECE) enabled researchers to obtain more comprehensive information regarding curriculum implementation.

Research data was collected through participant observation and semi-structured interviews. Observations were conducted by directly involving researchers in learning situations to obtain information regarding the implementation of learning activities, interaction patterns between teachers and students, the implementation of various habits in schools, the use of the surrounding environment as a learning medium, and student activeness during the learning process. Through these observations, researchers obtained information regarding curriculum implementation directly in learning situations.

The interviews used a semi-structured format, guided by a list of questions designed to align with the research objectives. Interviews with the principal focused on curriculum development policies, strategies for adapting the curriculum to the socio-cultural needs of the community, and the challenges the school faced in its implementation. Interviews with class teachers focused on the implementation of learning, the integration of local cultural elements into daily activities, the use of the surrounding environment as a learning resource, and strategies for developing student character. Interviews with parents were conducted to gather information on children's behavioral development at home, communication patterns between families and schools, and the forms of parental involvement in supporting the implementation of the learning program.

Data processing was conducted through thematic analysis, following several interrelated steps. The process began with selecting and simplifying the data according to the research objectives, then organizing the data into themes derived from observations and interviews. This grouping aimed to facilitate researchers in understanding the meaning of each finding. After analyzing all the data, researchers drew conclusions based on the relationships between the themes and then examined them using Pierre Bourdieu's Cultural Capital Theory and George D. Spindler's Theory of Educational Anthropology.

The validity of the data in this study was tested using source triangulation techniques by matching and comparing information obtained from the principal, class teachers, and parents of students. According to Ayu Anggreni et al. (2022), source triangulation is necessary to increase the credibility of research results by comparing information from various informants. This opinion is supported by Mundiri et al. (2023) who stated that checking data from various sources is a crucial step in obtaining reliable research findings and comprehensively describing field conditions.

RESULTS AND DISCUSSION

Overview of Research Location

Alea Makassar Kindergarten and Play Group is an early childhood education unit located in Tallo District, Makassar City. This institution provides an educational process that emphasizes the development of various aspects of child development through learning designed according to the characteristics of the students and the surrounding social environment. In its implementation, the school strives to provide a conducive, comfortable, and supportive learning environment, so that each child can experience learning that is tailored to their needs and developmental stage.

Observations indicate that the school's environmental conditions support the learning process. This is evident in the orderly classroom layout, the use of learning media tailored to the child's developmental stage, and the consistent implementation of various habit-building activities every day. Furthermore, the school environment provides space for students to interact with teachers, peers, and the surrounding environment. Thus, learning focuses not only on developing knowledge but also on developing positive attitudes and social skills in children.

These conditions demonstrate that the school strives to develop learning that is close to the lives of students. According to Suryana (2016), a learning environment designed to meet the developmental needs of early childhood can create more meaningful learning experiences. This environment provides children with the opportunity to acquire knowledge through direct involvement in various activities. Therefore, a supportive learning environment is a crucial element in implementing a contextual curriculum.

Suitability of Learning Materials to the Socio-Cultural Needs of Students

Based on research findings, learning materials at Alea Kindergarten and Play Group have been designed with students' social and cultural backgrounds in mind. Teachers connect the material taught to the children's real-life experiences, making it easier for them to grasp each concept. In addition to referring to existing learning outcomes, teachers also adapt the learning process to the students' living environment and the habits that have become part of their lives.

These observations are supported by the class teacher's statement, which states, "The teacher links the learning to the children's daily activities to make it easier to understand." (Class Teacher). This statement indicates that learning activities are designed by connecting the material to the students' real-life experiences. This approach ensures that the learning process is not solely focused on delivering material but also encourages children to understand concepts within the context of everyday life.

Based on information obtained from teachers, learning activities are designed by linking various activities familiar to children's lives. Teachers encourage students to respect each other, cooperate during learning and play activities, maintain classroom cleanliness, wait their turn in an orderly manner, and communicate using polite language. These habits are implemented routinely to become positive habits in the children's daily lives.

These findings are reinforced by interviews with the principal, who stated that, "The school adapts the learning program to the environment and the needs of children in the surrounding community" (Principal). This statement indicates that learning planning and implementation are designed with consideration of student characteristics and the social conditions in the environment where they grow and develop.

Observations during the study showed that the school environment is a crucial component in the implementation of learning. Teachers integrate various objects found around the school into learning activities so that children have the opportunity to understand concepts based on their daily experiences. The implementation of this strategy increases student engagement because the

learning feels more relevant to their lives. During the learning process, children not only listen to the teacher's explanation but also construct knowledge through exploration, interaction with the environment, and direct experience.

This finding is supported by interviews with class teachers who stated that, "children are more enthusiastic and easily understand learning that is relevant to their environment" (Class Teacher). This statement indicates that linking learning materials to experiences close to students' lives can increase their participation and engagement during learning activities.

The results of this study align with the opinion of Mimin (2021) stated that implementing a local wisdom-based curriculum allows students to gain learning experiences relevant to the social and cultural environment in which they live. Learning based on real-life experiences will make it easier for children to understand new concepts while strengthening the connection between school and everyday life.

Ayu Anggreni et al. (2022) explains that teacher competence is a crucial factor in implementing a curriculum that takes local culture into account. Teachers who are able to connect learning materials with the students' environment will more easily create a meaningful learning environment, thereby more effectively achieving learning objectives.

The research results of Devina et al. (2023) show that character development in early childhood can be optimized by presenting elements of local culture as part of the learning process. This is also evident in the implementation of learning at Alea Kindergarten and Play Group, where the habituation of discipline, responsibility, cooperation, and mutual respect is part of daily learning activities. These values are not taught as standalone materials but are integrated into all activities within the learning process, making it easier for students to understand and practice them.

From an Islamic educational perspective, fostering these behavioral habits also reflects the implementation of moral and ethical values, which form the basis for character formation in early childhood. Sufiani et al. (2022) demonstrated that strengthening religious values in children is easier if supported by consistent habits in daily life. This opinion is supported by Anwar and Cholimah (2023) who explain that teachers act as role models in shaping religious and moral values in early childhood through various learning experiences provided to students.

Based on research findings, learning materials adapted to the social and cultural context of students have a positive impact on children's learning process. In addition to helping them understand the material more easily, this approach also supports character development from an early age. Learning experiences based on situations close to children's lives encourage them to be more active in developing social skills through interactions with their surroundings. Therefore, the curriculum implementation at Alea Kindergarten and Play Group reflects the integration of learning objectives, student needs, and the socio-cultural conditions that are part of their environment.

Implementasi Nilai Budaya Lokal dalam Pembelajaran

Research findings show that strengthening local cultural values at Alea Kindergarten and Play Group is carried out through an integrated approach within

daily school activities, rather than through specific subjects. Throughout the learning process, teachers instill various positive values through interactions with students, play activities, and consistent habituation, from the time the children arrive until all learning activities are completed. In this way, cultural values become part of the students' daily learning experiences.

According to teachers, the learning process is always developed by utilizing real-life experiences that students are familiar with in their daily lives. This approach allows children to learn social and cultural values through various activities they experience directly, thus facilitating the formation of an understanding of these values. A teacher stated that "teachers connect learning to children's daily activities to make it easier to understand." (Class Teacher) This statement demonstrates that the implementation of cultural values is carried out through activities that are close to the students' lives, making learning more meaningful.

Observations show that the school implements various positive habits in students' daily activities. Children are guided to greet each other, pray before and after learning activities, greet teachers and classmates politely, wait their turn, maintain classroom cleanliness, and cooperate in group activities. These habits are implemented continuously until they become part of the school's culture. Furthermore, teachers provide role models through the attitudes and behaviors they demonstrate during the learning process, providing students with concrete examples of how to apply these values.

Interviews with the principal also indicate that the school consistently develops these habits as part of the curriculum. The principal stated that "the school instills local social and cultural values through daily learning activities and habits." (Principal). This demonstrates that instilling social and cultural values has become part of the school's policy for shaping student character.

Learning in schools is not only directed at developing students' academic abilities but also at developing character through various direct learning experiences. Various positive values, such as discipline, responsibility, cooperation, caring, and mutual respect, are developed gradually according to the child's developmental stage. This approach provides students with the opportunity to understand the meaning of each value through real-life experiences and practices in daily activities, rather than solely through teacher explanations.

The results of this study align with the findings of Nurani et al. (2024) who stated that learning that integrates local wisdom can support children's character development if applied consistently in every learning activity. Musi et al. (2022) also explained that the local wisdom values of the Bugis people, such as sipakatau, sipakalebbi, and sipakainge, are relevant in developing the character of early childhood because they contain values that encourage each individual to appreciate, respect, and remind each other in community life.

From an Islamic educational perspective, the implementation of local cultural values is also in line with the instilling of moral and ethical values. Habitual practices such as greeting, respecting teachers, appreciating friends, maintaining cleanliness, and being responsible for assigned tasks are all part of Islamic character education that need to be instilled from an early age. Sufiani et al.

(2022) explain that the success of instilling religious values is influenced by continuous habituation in daily life. This opinion is reinforced by Henny et al. (2024) who emphasize that teacher role models during learning activities are a crucial factor in helping students develop and internalize religious values.

Interviews with parents reinforced the research findings. One informant stated that, "Children learn manners, discipline, and respect for others at school" (Parent). Based on parental observations, the values instilled during school activities are gradually reflected in children's attitudes and behaviors when interacting with family members at home.

Anwar and Cholimah (2023) argue that religious and moral values will be more easily instilled in students if teachers provide role models and consistently build positive habits, rather than simply conveying them through learning materials. The findings of this study indicate that learning practices at Alea Kindergarten and Play Group have oriented toward these efforts, enabling local cultural values and Islamic values to complement each other in shaping students' character.

Overall, the implementation of local cultural values at Alea Kindergarten and Play Group has become part of the daily learning process. Teachers act as facilitators and role models in creating a learning environment that respects social, cultural, and religious values, enabling students to gain learning experiences that not only enhance thinking skills but also foster positive attitudes and behaviors from an early age.

Constraints in Implementing Contextual Curriculum

Although the curriculum implementation at Alea Kindergarten and Play Group has demonstrated alignment with the socio-cultural needs of students, the research also identified several obstacles in its implementation. The learning implementation process is not without various obstacles, both arising from conditions within the school and from the external environment, which also impact the effectiveness of learning activities.

Based on interviews, one factor hindering learning implementation is the suboptimal availability of media that support the use of the local environment and culture as learning resources. This situation encourages teachers to develop various creative strategies by utilizing existing learning resources to ensure students' learning experiences remain engaging and relevant. Therefore, curriculum implementation relies not only on teacher-designed lesson plans but also requires adequate facilities and media support to effectively achieve learning objectives.

Interviews with school principals revealed findings consistent with the research findings, namely that "the obstacles faced are limited facilities, parental support, and rapid technological developments." (Principal). This statement indicates that schools still face challenges in optimizing the implementation of a contextual curriculum, particularly in adapting the learning process to the evolving needs of students and changes in the social environment.

Furthermore, parental involvement in supporting home learning is not yet fully equitable. Some parents have established good communication with schools, while others still have limited time due to work commitments, making it

difficult to provide optimal support for their children's learning at home. This situation demonstrates that successful early childhood education requires ongoing collaboration between schools and families.

Interviews with parents indicate that the school has made efforts to build communication with families. Parents stated that "the school involves parents through meetings and joint activities." (Parent). However, the intensity of each parent's involvement varies, resulting in suboptimal support for children's learning at home.

These findings align with Mimin (2023) who stated that the implementation of a local wisdom-based curriculum is still impacted by several challenges, such as limited learning media, teacher preparedness, and support from the surrounding community. Therefore, close collaboration between schools, families, and the community is necessary for optimal curriculum implementation.

Mundiri et al. (2023) also explained that curriculum development needs to be carried out continuously to adapt to changing societal needs. This suggests that schools need to continuously evaluate curriculum implementation so that the learning provided remains relevant to student development and changes in the socio-cultural environment.

From an Islamic education perspective, collaboration between schools and families is crucial in shaping children's character. Henny et al. (2024) stated that the formation of religious values and character in children will be more effective if teachers and parents work together consistently in the guidance process. Therefore, continuous communication between schools and families needs to be continuously improved so that the values instilled in schools can also be applied in children's lives at home.

Based on the research findings, the various obstacles identified have not significantly impacted the sustainability of the learning process in schools. However, gradual development steps are needed, such as increasing teacher creativity in utilizing the surrounding environment as a learning resource, strengthening communication with parents, and developing school programs that support the implementation of a socially and culturally based curriculum.

Analysis of Findings Based on Pierre Bourdieu's Cultural Capital Theory and George D. Spindler's Educational Anthropology

Based on the research results, the curriculum implementation at Alea Kindergarten and Play Group demonstrated adjustments to the social and cultural backgrounds of the students. These adjustments were evident through teachers' strategies for linking learning to experiences relevant to the children's lives, implementing various positive habits, and providing a learning environment that supports character development. The findings of this study were further examined through the perspectives of Pierre Bourdieu's Cultural Capital theory and George D. Spindler's Educational Anthropology, as both approaches are relevant in explaining the process of contextualizing the curriculum according to the sociocultural conditions of the students.

According to Bourdieu (1986), every individual possesses cultural capital acquired through their family and the environment in which they grow up. This cultural capital includes values, habits, communication styles, life experiences,

and knowledge that serve as valuable assets when children enter the school environment. Therefore, schools need to understand the social and cultural backgrounds of their students so that learning activities can be carried out optimally and meaningfully.

Research findings indicate that teachers at Alea Kindergarten and Play Group do not position students as individuals who must fully adapt to the school environment. Instead, they strive to understand the children's experiences and relate them to the learning material. This finding is reinforced by teacher statements from interviews, which revealed that "teachers relate learning to children's daily activities to make it easier to understand." (Class Teacher). This statement indicates that children's experiences serve as the basis for developing the learning process, enabling students to better understand the learning material.

Interviews with the school principal also support this finding. The principal stated that "the school adapts the learning program to the environment and needs of children in the surrounding community." (Principal). This statement demonstrates that the curriculum implementation at the school takes into account the characteristics of students and the social environment in which they grow up, making the learning process more relevant to the students' real-life conditions and experiences.

This research finding aligns with Mimin (2021) who explained that a local wisdom-based curriculum can strengthen the connection between children's learning experiences and their social environment. When learning is structured based on the students' life context, children understand the material more easily because they have prior experience. Thus, learning activities focus not only on providing information to students but also on building understanding through their existing experiences.

Ayu Anggreni et al. (2022) also explained that teacher competence is a crucial factor in implementing a curriculum that takes local culture into account. Teachers' understanding of student characteristics is a crucial factor in determining appropriate learning strategies. Teachers with this understanding can create more active, enjoyable, and meaningful learning activities for children. This is evident in the implementation of learning at Alea Kindergarten and Play Group, where learning materials are developed by linking them to students' experiences and daily lives.

In addition to being analyzed using Cultural Capital theory, the research results are also understood through the perspective of Educational Anthropology, as proposed by Spindler (2000). Spindler explains that education is part of a cultural process, so learning activities cannot be separated from the values, customs, and social environment of the community. Schools have a broader role than simply imparting knowledge, as they also serve as environments for students to recognize and understand the values that develop in society.

Research findings indicate that the learning process at Alea Kindergarten and Play Group takes place through various positive habits, such as practicing greetings, praying before and after learning activities, maintaining a clean environment, collaborating with peers, demonstrating discipline, and respecting teachers. These habits are part of a consistently developed school culture,

enabling students to gain learning experiences that not only focus on developing thinking skills but also support the growth of social skills and the formation of moral values.

These research findings are also supported by information obtained through interviews with parents. Parents stated that "children learn manners, discipline, and respect for others at school." (Parent). Parents also felt that these behaviors begin to be implemented by their children at home, thus influencing the development of their students' character.

This finding is supported by Musi et al. (2022) who explain that the local wisdom values of the Bugis community are integrated into early childhood learning through the application of the values of sipakatau, sipakalebbi, sipakainge, sipakaraja, sipatokkong, and sipakatuwo. The application of these values influences the formation of positive social interactions in the school environment, through the development of attitudes of respect, care, and mutual support among school members.

From an Islamic education perspective, this habituation also aligns with the instillation of moral and ethical values. Sufiani et al. (2022) suggest that the process of instilling religious values in children will be more optimal if carried out through habituation activities implemented continuously. Henny et al. (2024) also emphasize that teachers play a crucial role as role models in the process of instilling religious values in early childhood. This exemplary behavior is demonstrated through teachers' attitudes, speech, and behavior during learning activities.

Based on the overall research results, it can be understood that the contextualization of the curriculum in Alea Kindergarten and Play Group has shown harmony between learning materials, student characteristics, and the socio-cultural conditions of the community. The use of experiences close to students' lives in the learning process provides space for children to gain more meaningful learning experiences and develop character through various habituation activities carried out consistently. The findings of this study indicate that the perspectives of Pierre Bourdieu's Cultural Capital and George D. Spindler's Educational Anthropology remain relevant in understanding the implementation of the curriculum at the early childhood education level, especially in seeing the relationship between family culture, the social environment of the community, and school culture as interrelated elements in the educational process.

CONCLUSION

The implementation of the contextual curriculum at Alea Kindergarten and Play Group in Makassar successfully integrates local cultural, social, and Islamic values into daily early childhood learning. Grounded in Pierre Bourdieu's Cultural Capital theory and George D. Spindler's educational anthropology, the learning process leverages children's background experiences to naturally facilitate character formation through continuous positive habits and direct teacher role modeling.

Despite this success, several challenges remain, including limited educational facilities, varying levels of parental support at home, and the pressing need to keep pace with rapid technological advancements. However, these obstacles have not significantly impaired implementation and can be effectively mitigated through sustained, collaborative efforts among schools, parents, and the broader community.

In conclusion, adapting the curriculum to the students' immediate socio-cultural environment creates a deeply meaningful learning experience. This contextual approach not only achieves foundational educational goals but also substantially strengthens character development, social skills, and moral values aligned with the core objectives of early childhood education.

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