



Integration of Ngumbai Lawok Culture and Language in Learning to Develop Social-Emotional Interaction Using Image Media for Early-Age Children

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Abstract

The social and emotional growth of young children is significant for fostering empathy, communication, and social interaction. However, education in schools often ignores the linguistic and cultural components around children, thereby hampering the development of some parts of their social-emotional relationships. The ngumbai lawok tradition is one of the cultures of Lampung's coastal communities in appreciating marine products which can be integrated with language to improve children's social and emotional development using image media. This research aims to find out how early childhood learning that combines Ngumbai Lawok language and culture using image media can influence the formation of social and emotional relationships in early childhood. This research methodology is an action research design that combines qualitative and quantitative techniques. The research subjects are children aged 3-6 years at the early childhood education institution in Batanghari sub-district, East Lampung. Data is collected through observations, instructor interviews, questionnaires, documentation to measure children's social and emotional growth, and records of social-emotional development activities. Data analysis includes quantitative and qualitative to compare changes in children's social and emotional development before and after intervention. Research shows that the Numbai Lawok language and culture combined with image media can improve children's ability to interact socially and emotionally. The use of image media helps children understand the cultural concepts of Numbai Lawok and stimulates their language development, and children show improvements in aspects of cooperation, empathy, and communication. This research concludes that the integration of local culture and language with visual media is effective in improving the social emotional skills of young children.

Keywords: ngumbai lawok culture, emotional social interaction, image media, early childhood

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INTRODUCTION

Early childhood education has an important role in shaping the foundation of children's development, including social and emotional aspects. Early childhood is a golden period in children's growth and development, which includes the development of aspects of social and emotional interaction (Attanasio et al., 2020;



Blewitt et al., 2021; Suryana et al., 2021). Early childhood studies is an ever-changing and evolving topic, which incorporates a child-centered, rights-based, and generally constructivist, view of children's lives. In addition, developmental psychology is one of the most studied disciplines today. However, understanding children and childhood must be done contextually, and some mainstream developmental psychology allows for further interdisciplinary discussion (Tatlow-golden & Montgomery, 2021). Child development interprets a child's behavior and growth. This shows the components in the child's genetic makeup, as well as the environmental conditions that affect development and behavior, as well as how they interact with each other (Saracho, 2023).

The process of human development consists of three main components: cognition, socio-emotional skills, and health. Using a rich and unique dataset from Colombia, which has high-frequency information for a large sample of children from vulnerable families. Showing that important interactions between different dimensions evolve with age (Attanasio et al., 2020). Character education affects the development of children's social-emotional skills and children's positive attitude skills, such as commitment, independence, respect, and care (Purba et al., 2020).

At this early age, children need the right stimulation to build social interaction skills as well as the ability to identify and communicate their feelings (Brodin et al., 2020; Cristóvão et al., 2020; Pashevich, 2022). Early childhood education and parenting are better with childcare interventions for the first three years. In the last ten years, the global organization of early childhood development has attracted a lot of policy attention (Nicholas Dowdall, G. J. et al., 2019). The United Nations' sustainable development goal is to ensure that everyone has access to quality early childhood development, care, and education services (Id et al., 2021). Emotional development and emotion regulation skills during early childhood education, with a primary emphasis on the role of teachers for early childhood. Emotional regulation is essential for success and well-being later in life. It was developed with parents as attachment figures (Thümmler et al., 2022).

To realize social-emotional development develops well, of which can be done by cultural recognition. Folklore, traditional games as well as several important policies have shown the importance of cultural heritage for sustainable development in recent years (UNESCO., 2013), emphasizing the importance of protecting cultural heritage from various risks, such as "urbanization, a phenomenon linked to climate change" (Sylla, C.; Pereira, Í.S.P.; Sá, 2019). Concerns about children's lack of cultural knowledge arise as a result of social and economic changes such as globalization, lifestyles, labor migration, and population displacement, as well as modern lifestyles (urbanization, loss of social ties, overuse of technology) Cultural integration is suggested "in the development sector as well as in educational programs" (Sylla, C.; Pereira, Í.S.P.; Sá, 2019). Storytelling is considered a creative tool for preserving intangible cultural heritage and is an important way to engage people such as students, communities, visitors, and others with cultural heritage Stories can offer many benefits to students and teachers (Tzima et al., 2020).

Ngumbai lawok is a tradition of throwing various offerings into the sea as a way to show gratitude for the prosperity given for one year. This custom comes from the belief of local fishermen that the sea is a place to make a living, so it must

be cleaned, guarded, and cared for by performing ngumbai lawok, which is done by slaughtering and throwing the head of a buffalo into the sea as a way to show gratitude for God's grace (Idrus Ruslan, 2019). Ngumbai lawok is an annual tradition that cannot be separated from the people of Lampung and is a symbol of local wisdom and survival (Anwar et al., 2022). This culture can be introduced to early childhood as a culture of the Lampung region with a simple language in increasing social-emotional interaction. By using image media, it is hoped that learning activities will foster the social-emotional aspect of early childhood. The introduction of Indonesian with the image method contributes positively to the language development of children aged 5-6 years at Witaya Panya School Phattahalung Thailand. This is a positive step in the development of language skills from an early age (Yudistira, 2024). The language aspect is very important to be introduced from an early age to foster children's social-emotional interaction.

Early childhood education is very important for child development and similar research has been carried out in this area (Jing Wu, 2020). According to Barzani (Hussein, Barzani, & Jamil, 2021), language is a very important tool for human life and plays an important role in many things, such as improving daily communication, completing business transactions, and, more importantly, knowledge transfer. Language allows a person to master and carry out various service lives. Teaching a language means helping people participate in life. It goes beyond subject knowledge and all kinds of well-being. Language can help students get to know others and understand social and political groups, this can only be achieved if our research on pedagogy takes language and culture into account (Kim, 2020). Language teachers are always aware that learning a new language requires an understanding of another person's culture. To enhance the individual's ability to understand the full range of human experience. Of course, mastery of vocabulary and syntax may be necessary to learn a language. However, in reality, there are still many young children who are still unable to interact well with their peers. Children cannot yet express emotions, feeling happy, sad, afraid. Children cannot express the ideas in their minds when asked questions from teachers or friends. There are still some children who cry because they are afraid when asked. There are children who don't want to play with their friends, when asked by the teacher both in class and their friends outside the class, they don't answer at all, they just stay silent with a frightened expression.

Based on the problems mentioned above, the purpose of this study is to show the potential of ngumbai lawok culture and language if integrated into early childhood learning using picture media, can develop social-emotional interactions. Build emotionally strong and flexible individuals who can face complex challenges through prosocial behaviors that support human well-being and the achievement of sustainable development goals (Ferreira, 2020). The important role of emotions and a more positive learning environment can improve students' cognitive activity and cognitive performance (L. Li et al., 2020). The available facts about emotion-attention interactions address many things about perception, such as whether people can process emotional data without realizing their relationship to the processing of social cognition (Florin Dolciosa et al., 2020). For success in school and life, social and emotional abilities are important, such as the ability to understand and manage emotions, achieve positive goals, show care and concern for others, build and

maintain positive relationships, and make responsible decisions (Mahoney et al., 2020).

Lauren (2020), conducted a study on families in Mexico helping the development of children's early communication skills. In addition, several strengths of the family in helping children grow are revealed, such as a focus on families that support collective parenting, social behavior and behavior, personal identity, educational success, mastery of Spanish and the United Kingdom, and language learning (Lauren M. Cychk, 2020). The use of media in learning, especially in early childhood, has a great influence. Because at this stage the child is in the pre-operational stage (2-7 years old), the child begins to use more complex symbols and language, the thinking is still egocentric and is not able to understand the concept of conservation (Piaget, 1954). Children will be more interested in real objects.

Previous research has focused on culture or just language alone which can affect how children interact. This research integrates the language and culture of ngumbai lawok to develop early childhood social-emotional interactions using image media, with a multidisciplinary approach that combines ideas from fields such as psychology, linguistics, and anthropology, which can provide a broader understanding of the complexity of social-emotional, linguistic, and cultural interactions. The perspective research methods that have been carried out are social media analysis, virtual experiments, and longitudinal studies, and this study is carried out with a mixture of qualitative and quantitative methods used to find a significant increase in the integration of language and culture in developing early childhood social interaction.

An analysis of Language and cultural integration *Ngumbai Lawok* In developing early childhood social-emotional interaction, it is important to do it as a developmental aspect that underlies the subsequent development of children's lives. Combining the language and culture of ngumbai lawok using image media into the learning process is an effective method that can be used in learning in early childhood education (P. Li & Jeong, 2020; Tzima et al., 2020). This research is focused on integrating culture and language in developing social-emotional interactions of children aged 3-6 years.

Literature Review

Culture of Ngumbai Lawok

Knowledge, beliefs, art, morals, laws, customs, abilities, and habits that each person possesses as a member of society consist of culture. Cultural lifestyles encompass behaviors, beliefs, values, and symbols that are passed down from generation to generation, and are highly complex, abstract, and extensive. Complex components such as religion, politics, customs, language, tools, clothing, buildings, and artworks shape the identity of a community group and distinguish it from other groups by ways, behaviors, and traditions. Matsumoto & Juang (2013), culture can be broadly defined as patterns of behavior, beliefs, values, customs, and shared artifacts that are studied and disseminated within a social group or society. Culture is made up of visible and invisible elements, such as artifacts, language, and rituals,

as well as underlying principles and beliefs (Schein, 2010). In addition, experts agree that culture is not always monolithic. Therefore, cultural diversity is essential for understanding and appreciating different cultures. Culture, according to Koentjaraningrat (2009), is the entire system of ideas, actions, and human works in the life of society owned by humans through learning. It can be concluded that culture includes values, norms, beliefs, ways of life, and other elements of life that are embraced by a group of people and passed down from generation to generation.

The two words "ngumbai" and "lawok" consist of the terms "ngumbai" and "lawok". Ngumbai is a ceremony to free a person or a place from the bad luck that will attack, and lawok is a large collection of salt water that inundates and divides the land above islands and continents (Saputra, Riki Dian, 2011; Sumargono & Parhamah, 2023). People on the coast believe that the sea has a "ruler". This is one of the reasons why the Ngumbai Lawok tradition, more commonly referred to as Ruwat Laut, originated. Therefore, the offering consisted of a buffalo head and some agricultural crops. The purpose of carrying out this ritual is to prevent the community from being affected by disasters or calamities. Several versions of the origin of the Ngumbai Lawok tradition can be found and preserved in Lampung. According to the Ngumbai Lawok tradition research, the first version is a way for the community and sea authorities to thank the Cirebon fishermen who live on the coast of Lampung. According to the story of the coastal community of Lampung, the origin of the Ngumbai Lawok tradition is not known exactly when and by whom. According to the third version, the founders of clans on the coast of Lampung are known as sultans or saibatin, such as Sultan Waynapal, sultan tenumbang, and others (Idrus Ruslan, 2018). In addition, in ngumbai lawok, the request is only addressed to Allah and hopes for mercy and salvation. In essence, coastal communities only honor their ancestors and carry out traditions that have been passed down from generation to generation (Anwar et al., 2022). Culture serves as a means of adaptation, allowing society to develop strategies and solutions to overcome challenges and problems (Haviland et al., 2014).

Language

Language is the main tool for communicating between people. Language can also communicate our thoughts, feelings, ideas, and needs to others. In contrast, Edward Sapir describes language as "an explicit method of communicating ideas, emotions, and desires through arbitrarily recorded symbols" (Sapir, 1921). Language is defined as "a finite set of principles that results in an infinite set of sentences" by Noam Chomsky (Chomsky, 1957). Language is also defined as "a systematic system, both oral and written, consisting of conventional and arbitrary symbols, and used by members of society" (Tarigan, 1986).

Various experts, including linguists, psychologists, philosophers, and cognitive scientists, have investigated the understanding of language, a complex

and diverse phenomenon, from a variety of perspectives. Linguistic perspective: Language is studied by linguists as a system of patterns and rules. Chomsky's generative grammar theory argues that innate "universal grammar" allows humans to acquire and understand language (Chomsky, 1965). This theory concentrates on the semantic and syntactic components of language comprehension. Psycholinguistic perspective: The field of psycholinguistics investigates the psychological processes that contribute to a person's understanding of language. The interactive activation model (McClelland & Rumelhart, 1981) shows that language comprehension requires parallel processing at various levels (phonological, lexical, syntactic, and semantic) through a network of interconnected nodes. This model emphasizes that language processing is interactive.

Social-emotional interaction

The interaction of emotions and feelings that occur between individuals during social encounters is called social-emotional interaction. It includes the expression, recognition, and regulation of emotions in the context of interpersonal relationships and social situations. Experts believe that social-emotional interaction is essential for a child's development, well-being, and the formation and maintenance of social bonds. Emotional interactions that are always changing in the social environment are referred to as social-emotional interactions. It includes expression, perception, and regulation of emotions during interpersonal encounters (Lopes, P. N., Salovey, P., & Straus, R., 2003). personality, emotional intelligence, and perceived quality of social relationships in *Individuals and Personalities*, 35(3), 641-658. Reciprocal social-emotional interactions, such as body language, tone of voice, and facial expressions, are used in social-emotional interactions to convey one's feelings and allow individuals to understand and respond appropriately to each other's emotions. Keltner and Haidt (2001). In the book written by T. J. Mayne and G. A. Bonanno, "Emotions: Current Problems and Future Directions" (pp. 192-213), Guilford Press, the social function of emotions is discussed.

Social-emotional interaction is an important part of effective communication because it allows individuals to convey and interpret emotional messages, build good relationships, and navigate complex social situations. Riggio et al. (2015). Referring to the opinions of the experts above, it can be taken that social-emotional interaction is a multifaceted phenomenon that integrates biological, psychological, social, and cultural factors. It plays a crucial role in human relationships, communication, and overall well-being, and its meaning is shaped by a variety of expert perspectives, from evolutionary theory to cultural anthropology.

Image Media

Media is a part of the learning system that allows students to receive messages or information (Heinich, R., Molenda, M., Russell, J.D., & Smaldino, 2002). Learning media is everything or devices used by teachers during the teaching and learning process to help students get processed, and store information so that learning goals can be achieved properly (Djamarah, S.B., & Zain, 2002). Learning media is anything that can be used to convey learning messages and help achieve learning goals by stimulating students' thoughts, feelings, attention, and interests during the learning process. Image media is everything that is visually manifested into a two-dimensional form as an outpouring of various thoughts such as paintings, portraits, slides, films, strips, and opaque projectors (Hamalik, 2008). Image media is a visual media that can only be seen, and does not contain sound elements (Sanjaya, 2010). Image media are various events or objects that are expressed in the form of pictures, lines, words, symbols, or pictures (Arsyad, 2011). Image media is a form of visualization that can be seen by the senses of the eye.

METHODS

The mixed-method research design uses data collection and data analysis methods, as well as quantitative and qualitative methodologies to find and write results. Mixed research combines quantitative and qualitative approaches (Creswell, J. W., & Creswell, 2018; Johnson et al., 2023; Tashakkori & Teddlie, 2021; Plano Clark, V. L., & Ivankova, 2022). Many patterns are used in mixed methods for qualitative and quantitative data research. In addition, the pattern of this method shows three different circumstances during the collection, analysis, and interpretation of the research. On the one hand, qualitative data stands out, on the other hand, quantitative data dominates, and on the other hand, both data are treated in the same way. Because of these circumstances, researchers must make the data more relevant to the importance of the research phase.

In the design of action research, qualitative and descriptive quantitative methods will be used in this study. The qualitative method explains the process of increasing social-emotional interaction through learning activities that integrate the language and culture of Ngumbai lawok and the quantitative method explains the results. Because researchers are directly involved in their work, this action research is also participatory and collaborative. In addition, because researchers can involve others in their research, it is also collaborative.

In this study, the Likert scale was used to determine the improvement of the results of the integration of ngumbai lawok culture and language using image media in developing early childhood social-emotional interactions. Miles and Huberman's (2000) data analysis is more methodical and includes the presentation, formulation of conclusions, and data reduction (Komariah & Satori, 2014). In the survey stage, qualitative data is studied to obtain information, and observations analyze the needs of initial research in the field. An initial survey of school studies for teachers and school principals to collect data on activities to develop social-emotional interaction by integrating ngumbai lawok culture and language in early childhood, the number of students participating, and the strategies and media used in learning practices.

The students who are the subjects of the study are children aged 3-6 years old in four Early Childhood Education Institutions in Batanghari District, East Lampung.

Data was obtained from the results of the pre-test and post-test in pre-cycle, cycle 1, and cycle 2 from learning activities to develop social-emotional interaction by integrating the culture of ngumbaik lawok and language using image media. The results of the performance are in the form of an assessment rubric to achieve the goal of developing social-emotional interaction by integrating the language and culture of ngumbai lawok using image media. Quantitative data analysis was carried out to determine the increase in the development of social-emotional interaction with the integration of language and culture of ngumbai lawok using image media. Qualitative data analysis was carried out to determine the learning process of language and culture integration using image media in developing social-emotional interactions.

The purpose of this study is to develop social-emotional interaction of children aged 3-6 years by integrating ngumbai lawok culture and language using image media. The integration of ngumbai lawok culture and language using Gambar media is expected to improve the development of social-emotional interaction of children aged 3-6 years. The respondents in this study consisted of 30 children aged 3-6 years. It is one of 4 Early Childhood Education institutions in Batang Hari District, East Lampung.

In this action study, Early Childhood Education teachers and researchers will work together to develop social-emotional interactions by integrating culture and language learning for children aged 3-6 years. It is hoped that this research will improve the development of social-emotional interaction by integrating ngumbai lawok culture and language using image media. The stages of action research carried out using the Jhon Elliot (1982) model are as follows: theme identification; Reconnaissance; action planning; implementation of actions; data collection; (6) Reflection.



Figure 1. Stages of action research used in developing social-emotional interactions in early childhood

Identify themes

In this stage of theme identification, researchers collect information about the problem to understand the circumstances and problems that arise in the research

environment. In this case, the main focus is to look at the process of developing social-emotional interaction by integrating the culture of ngumbai lawok and language using image media. Then, to identify issues that need improvement, they describe the current situation explicitly. This activity is also referred to as pre-observation.

Reconnaissance Stage

At this stage, the researcher found problems with the learning process. Based on the data and information obtained at the theme identification stage, the identification of these problems is focused and formulated. After that, the problem is formulated to determine the action hypothesis. Researchers observe and identify specific problems that need to be addressed in the context of the research. Gathering information about the current situation through observation, interviews, or other data collection methods. Context analysis is carried out to understand the environment, factors that affect the problem, and existing conditions. Consultation with stakeholders by discussing with parties involved or affected by the problem. Formulate specific questions that will be answered through research. Examine related research and theories relevant to the identified problem. Evaluate the resources available to carry out research and action. Make a rough plan of how the research will be conducted and what actions may be taken. Action hypotheses show the answers and interim actions taken on the problem. The formulation of a hypothesis includes the steps that the researcher suggests to achieve the expected improvement or improvement. With a focus on developing social-emotional interaction by integrating the culture of ngumbai lawok and language using image media.

Planning Stage

At this stage, the researcher makes a general learning plan by making a plan of actions and observations that will be carried out at the stage of implementing the action. Determining the focus of action and observation is part of the design of action and observation. determination of data collection and analysis techniques, as well as schedules and scenarios for the implementation of actions. As for designing learning scenarios based on the development cycle of social-emotional interaction by integrating Ngumbai Lawok culture and language using image media, we can use the following approach:

1. The teacher prepares tools or materials;
2. The children are collected, and the teacher explains the tools or materials that will be used in learning with the media of pictures of the traditional ngumbai lawok activity;
3. The teacher checks the child's attendance and tells the name of their group.
4. The teacher counts the number of students who attend with the children.
5. The teacher explains the equipment used.
6. When using the media of images of ngumbai lawok traditional activities for learning activities, the teacher tells the rules.

7. Teachers encourage children to play while learning by using the media of images of the activities of the ngumbai lawok tradition
8. Children are allowed to choose tools or materials according to their wishes.
9. Teachers supervise children's activities, provide opportunities for children to communicate, collaborate with peers, and also teachers to ask questions.
10. The child was asked to give an idea of how he felt today with the pictures that had been provided by the teacher.
11. Children are asked to express what is in their minds, express their ideas and ideas to the images of the ngumbai lawok tradition activities displayed by the teacher.

Implementation stage

This stage is the main step of the entire strategy that has been set. At this stage, the activity plan focuses on the efforts of researchers, research subjects, and collaborators to carry out learning activities using image media to develop social-emotional interactions by integrating ngumbai lawok culture and language. During the action, the research subjects carried out learning activities using image media to develop social-emotional interactions by integrating ngumbai lawok culture and language.

Action Stages

This stage is the main step of the entire strategy that has been set. At this stage, the activity plan focuses on the efforts of researchers, research subjects, and collaborators to carry out learning activities using image media to develop social-emotional interactions by integrating ngumbai lawok culture and language. During the action, the research subjects carried out learning activities using image media to develop social-emotional interactions by integrating ngumbai lawok culture and language.

Before the action is taken, the researcher and collaborators will conduct an initial test to find out what the child wants, what they like, what they need, and their difficulties in developing social interaction. Before the child gets treatment, the first cycle test is performed. Children will be asked to tell the child the picture shown. This test is carried out to find out how good social-emotional interactions are.

Observation Level

At this stage, the researcher and collaborators observe all the things that the research subjects do. on learning activities inside and outside the classroom. Researchers collected data on all events that occurred during the learning process, including teachers, children, and classroom circumstances. Observations were made to determine the development of children's behavior and learning activities. The focus of observation is on students. When activities are carried out, children

learn to get to know their peers and themselves and express the feelings that the child is feeling, and what the child is thinking.

Reflection and Evaluation Stage

This stage is the final stage of the action cycle. Here, researchers and collaborators talk to each other to conduct evaluations based on observations and results from their actions. In addition, the researcher processes and interprets the data to then conclude and determine whether the expected goals have been achieved. If the results are not ready for the next cycle, After the action is taken, reflection is carried out to determine the good and bad. Reflection will help improve the next action. The observation notes made during the action are a source of reflection. The results of the observation notes were discussed with educators and collaborators.

RESULTS & DISCUSSION

For the results of the research, this action is described based on each stage that has been carried out, as follows:

Theme Identification Results

At this stage, the results of the identification team were obtained after the action was carried out by analyzing important aspects of the Ngumbai Lawok tradition that are relevant to the social and emotional development of children. Determine the values and moral messages contained in the culture of ngumbai lawok. Choosing the right images to represent the various stages and elements of the Ngumbai Lawok ceremony. Create a series of images that illustrate social interactions and emotional expressions in the context of that culture. Identify the vocabulary of keywords in the local language related to Ngumbai Lawok. Combining local language terms with explanations in Indonesian to facilitate understanding. Analyzing the process of the Ngumbai Lawok ceremony can be used to teach social skills such as cooperation, empathy, and respect. Identifying how these traditions can help children understand and express their emotions. The results of the identification after the treatment increased children's understanding of the local culture of ngumbai lawok. Children's vocabulary shows an improvement in language skills through the introduction of cultural terms. The ability of children to recognize and express emotions after getting to know the culture of ngumabi lawok. Strengthening social ties through participation in joint cultural activities. With children.

Reconnaissance Stage Results

Ngumbai Lawok is a tradition of the coastal community of Lampung to give offerings to the sea as a form of gratitude. This can be an interesting cultural context for the development of social-emotional interactions. The use of image media in language learning and children's social-emotional development is generally quite effective, especially for children. By introducing local culture in learning, especially to foster children's social-emotional interaction. Children come to understand that a deep understanding of cultural values in ngumbai lawok must always be grateful for what God has given us. One of them is natural wealth in the form of the sea, fish in the sea can be

eaten by humans to get protein from animals. The beauty of the beach for tourist attractions. Keyword vocabulary in the local language related to the tradition increases children's knowledge about the culture of ngumbah lawok. Preserving and maintaining the cleanliness of the sea so as not to kill fish that live in the sea. Do not throw garbage in the sea.

Planning Results

The results of the initial research form an action plan to be carried out during the learning process. In connection with the activities to be carried out in the action research, the principal teachers and researchers discussed in depth about the action design. The researcher also tells teachers the purpose and purpose of each action, so that they can understand each activity planning well.

1. Unveiling:
 - a. The teacher greeted the students and showed pictures of Ngumbai Lawok activities.
 - b. The teacher asks the students what they know about the picture.
2. Core:
 - a. Exploration:
 - a) The teacher explained about the Ngumbai Lawok tradition using several pictures.
 - b) Students are divided into small groups to discuss what they see and understand from the images.
 - b. Elaboration:
 - a) Each group presented the results of their discussion
 - b) Teachers help students understand the social and emotional values in the Ngumbai Lawok tradition, such as cooperation, gratitude, and the relationship between humans and nature.
 - c. Confirmation:
 - a) The teacher invites students to play roles, imitating activities in Ngumbai Lawok.
 - b) Students learn new vocabulary related to Ngumbai Lawok in regional languages and Indonesian.
3. Cover:
 - a. Teachers and students reflect on learning, discussing their feelings and experiences during the activity.
 - b. Students were asked to draw one of the aspects of Ngumbai Lawok that was most memorable to them.

Implementation of Actions and Observations

At this stage, the results of the action of developing emotional social interaction with the cultural institution of ngumbai lawok and language using image media were obtained the results of the actions taken, the results of research in the field were compared with the results before (Pre-Action) and after the actions of cycle I and cycle II. These results are shown in the following figure:

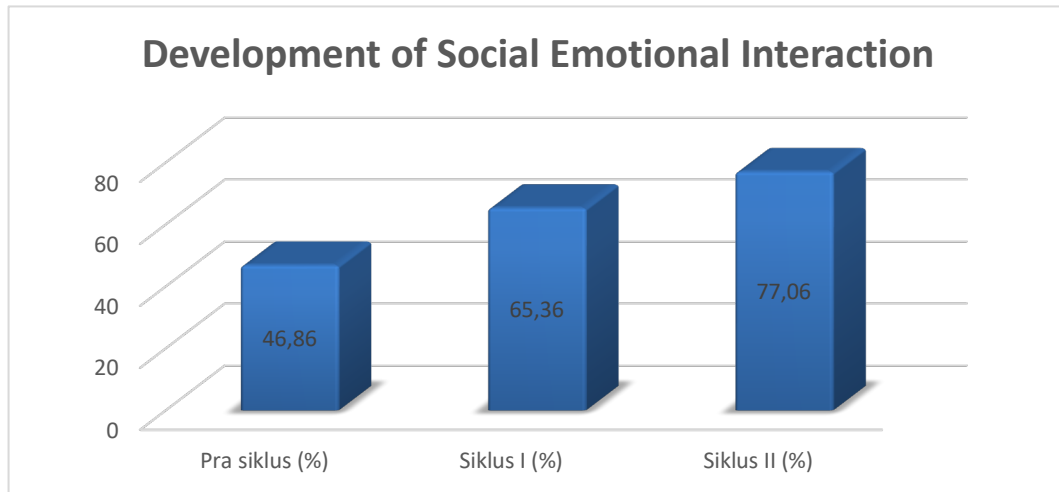


Figure 2. Results of the development of social-emotional interaction

Based on the picture above, children's social-emotional interactions increase from pre-action to cycle II. This is shown by the score of 30 children in pre-action of 14.06% which increased to 19.61% in cycle I and increased by 23.12% in cycle II. Meanwhile, the average social-emotional interaction of children in pre-action was 36.86%, increasing to 65.36% in cycle I and 77.06% in cycle II. The results of the assessment of social-emotional interactions increased by integrating Numbai Lawok language and culture using image media with success indicators reaching 71% (Mills, 2000). The increase in each indicator of social-emotional interaction assessment can be seen in the following picture:

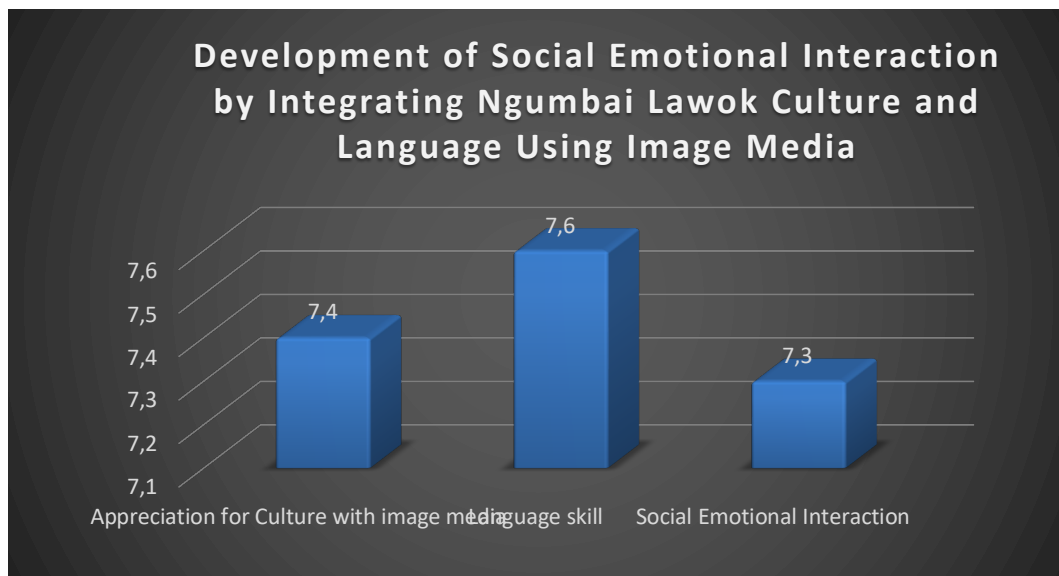


Figure 3. Development of social emotional interaction by integrating ngumbai lawok language and culture using image media

Based on the picture above, it can be seen that the acquisition of emotional social interaction scores on the cultural appreciation indicator obtained an average score of 7.4, the acquisition of language proficiency scores obtained an average score of 7.6, and the acquisition of social proficiency scores obtained an average score of 7.6. -emotional interaction score obtained an average score of 7.3. Based on the average score obtained,

the integration of Ngumbai Lawok language and culture using image media in developing children's social-emotional interactions was successful, if you look at the opinion of Mills (2000) who states that the criteria for success is if it reaches 71 overall.

Results of Evaluation and Reflection

The results of the evaluation and reflection of qualitative and quantitative data analysis showed that the integration of ngumbai lawok culture and language using image media can improve children's social-emotional interaction. The ability of children to know themselves by knowing what they like and like, to capture what is in the child's mind, and to express their current feelings. Children are very involved in learning activities. The child's courage to ask and answer questions increases. In the same way, children can confidently tell their opinions after learning about the media of images of the Tardsi ngumbai lawok ceremony in front of their friends.

Discussion

Social and emotional interaction is essential for early childhood development. These abilities help children develop the social skills necessary to interact with their surroundings, understand and express emotions properly, and build positive relationships with others (Collie, 2020). During the early learning process, the combination of language and culture can help the development of children's social-emotional interactions (Iheoma U. et.al., 2023;) (Meng, 2020). Several factors, such as different ethnic cultures, languages, and ecological relationships, have been shown to influence teachers' understanding of social-emotional development. The study also shows that teachers in Nepal and Kenya understand and define social-emotional development in a hybrid way that combines Euro-Western ideas of social-emotional development with their local culture. (Thapa et al., 2022). This teacher shows how early childhood can change curricular practices in sociocultural settings such as the cultural hierarchy of management, time and resource constraints, and the imbalance between teacher pressure and support (Yang, 2021).

Language in Social-Emotional Interaction is the main tool for communication. Children can use language to express their feelings, desires, and thoughts to others. Children's language, education, and cognitive science show that social learning is effective and important, and it is recommended to use methods to study the social brain of language by basing second language learning on social (P. Li & Jeong, 2020). By adding positive emojis to the message, the sender feels warmer. Finally, adding congruent emojis improves the processing speed and understanding of verbal messages. As a result, our findings support the use of emojis to express feelings, improve communication, and create positive impressions in social-based digital interactions. In particular, our findings show the use of positive emojis (Isabelle Boutet, Megan LeBlanc, Justin A. Chamberland, 2021). Reading storybooks and adult-led conversations improves children's language skills. Conversational agents powered by artificial intelligence, such as intelligent speakers, are often used in children's homes and can engage children reading storybooks as language partners (Xu et al., 2021). Having good language skills helps early childhood understand and respond well to communication, which helps them build good relationships with others (Rowe & Snow, 2019;) Integrating culture in language teaching can help children understand the meaning and context of language. Culture consists of norms, principles, and behaviors that prevail in a person's society (Larson et al., 2019). By understanding culture, children can better use language in certain social and cultural contexts

The Role of Culture in Social-Emotional Interaction Culture helps children interact with others. (Suzanne Gaskins, 2006). The Ngumbai Lawok ceremony is a tradition of people living on the coast, which is done once a year in the month of Muharram. Before

starting the Ngumbai Tradisi Lawok, a meeting will be held by traditional leaders, the community, and the village government to determine the date, the organizing committee, the necessary equipment and equipment, community donations, and other matters. done for one or three days, depending on the agreement. Idrus Ruslan (Idrus Ruslan, 2019), stated that Ngumbai Lawok is a tradition of the people of Coastal Lampung (especially in West Coast Regency) who thank God for the sustenance they get from the sea. This tradition involves sailing to the sea with various offerings to show gratitude for the sustenance they have earned for one year. Local fishermen believe that the sea is a land where life is lived (Putri, I. F., Salsabila, G., & Santosa, 2021). Every culture has standards and principles that govern social behavior that is considered good or bad. By understanding the culture, children can develop social skills that are appropriate to their environment. Culture also influences the way children express and understand their emotions; Some cultures consider certain expressions of emotions to be more acceptable than others. By understanding their culture, children can express and respond to their emotions in a way that is appropriate to their cultural norms.

Ngumbai Lawoks as a social activity. Ngumbai Lawok is a place where fishermen gather and function as a means to interact and socialize. In this context, ngumbai lawok functions more as an activity that functions to unite people, especially because of the spirit of social cohesion that has been inherited by their predecessors. Sea alms, apart from being a religious ritual, also serve as a means to connect people in the West Coast Regency who live on the coast, both those who work as fishermen and as farmers. This means that the spirit of cooperation in carrying out every task must be revived by working together without considering religion, ethnicity, culture, or other backgrounds (Idrus Ruslan, 2019). The concept of social activities that are appropriate for early childhood is Developing social interaction that teaches the values of Cooperation, cooperation mutual tolerance and mutual respect for differences.

Introducing the culture of Ngumbai Lawok by utilizing image media can develop social-emotional interaction with language that is easy for children to understand. Image media that present activities in the process of the ngumbai lawok tradition ceremony attract the attention and motivation of children to know what is contained in the picture. Thus, children become and absorb the culture of their ancestors that life is always grateful for the abundance of natural wealth in the form of the sea and fish that live in it for human survival. The development of serial image media to improve early childhood oral language skills has three stages and is considered valid and feasible to be applied. This study concludes that teachers can use this media to improve early childhood oral language skills in the learning process (Wayan et al., 2021). The learning media of serial story pictures can increase children's emotional intelligence that has been developed and can be used in kindergarten (Nyoman et al., 2020).

Develop learning that integrates local language and culture to develop early childhood social-emotional interactions using image media. Provide empirical evidence of how well the model works and provide suggestions for improvement and better implementation in early childhood education settings. A thorough study of how the use of mother tongue and local culture affects the development of social-emotional values in early childhood can be done by looking at and comparing the social-emotional development of children who are taught using the mother tongue and local culture and children who are taught only in the national language or foreign language.

CONCLUSION

Learning that combines the language and culture of ngumbai lawok using image media is an effective way to build social-emotional interaction in early childhood. By understanding language and culture, children can use language appropriately in social contexts, build positive relationships with others, and express and respond to emotions appropriately. Therefore, early childhood education must be carried out with an approach that integrates language and culture.

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