Implementing a Deep Learning Approach in Local Cultural Arts Education for Early Childhood: A Qualitative Study in Yogyakarta

Riska Avi Aryani
Universitas Negeri Yogyakarta
riskaavi.2024@student.uny.ac.id

Joko Pamungkas
Universitas Negeri Yogyakarta
joko_pamungkas@uny.ac.id

Abstract

This study examines the implementation of a deep learning approach in local cultural arts education for early childhood within a kindergarten setting in Yogyakarta. Using a qualitative descriptive design, data were collected through classroom observations, teacher interviews, and documentation. The analysis focused on key dimensions of deep learning, including meaningful learning, active exploration, collaboration, and reflective practice. The findings indicate that integrating local cultural arts through a deep learning–oriented approach supports children's engagement, creativity, cultural awareness, and social interaction. Learning activities encouraged children to explore artistic processes, express ideas, collaborate with peers, and engage in simple reflection on their experiences. Teachers played a central role in facilitating inquiry-based and contextually relevant learning environments. However, challenges emerged related to teachers' understanding of deep learning principles, limited instructional time, and constraints in learning resources. This study highlights the contextual potential of deep learning approaches to strengthen culturally responsive pedagogy in early childhood education and provides practical insights into the implementation of arts-based learning grounded in local culture.

INTRODUCTION

Early Childhood Education (ECE) is widely recognized as a critical period for the formation of children's identity, values, and meaning-making processes. At this developmental stage, learning experiences that are contextual, experiential, and culturally grounded play a central role in shaping children's cognitive, social, and affective development (Holmes & Roopnarine, 2024). Within this context, local cultural arts function not merely as aesthetic activities but as pedagogical resources that embed social norms, cultural symbols, and collective values into children's everyday learning experiences (Huxley, 2025; Sakti et al., 2024). When introduced meaningfully, arts-based cultural learning enables young learners to engage actively with their social environment, fostering early cultural awareness, emotional expression, and a sense of belonging (Chapman & O'Gorman, 2022; Li, 2025). Therefore, integrating local cultural arts into ECE requires pedagogical approaches that go beyond surface-level exposure and support deeper engagement with cultural meaning and values.

Research by Anggraini & Yuwono (2022) confirms that artistic activities such as painting, dancing, and role-playing can enhance creativity, emotional expression, and contextual understanding of cultural values in early childhood (Anggraini & Yuwono, 2022). However, the effectiveness of cultural arts learning is largely determined by the pedagogical approach used by teachers in facilitating the children's learning process.

In contemporary pedagogical studies, the concept of deep learning has undergone a shift in meaning from mere technological terminology to a learning approach that emphasizes conceptual understanding, meaningful connections, and reflective processes among learners. According to Nurhasanah et al. (2025), deep learning focuses on learners' ability to connect knowledge with real-life contexts and develop critical and reflective thinking skills (Nurhasanah et al., 2025). This approach emphasizes simultaneous cognitive and affective engagement, ensuring that learning extends beyond surface-level understanding to foster deeper and more sustainable meaning-making

The deep learning approach in early childhood education emphasizes three main principles, namely mindful learning, which encourages children to be fully aware and focused on the learning process; meaningful learning, which connects the material to the children's real experiences; and joyful learning, which creates a fun learning atmosphere and fosters children's intrinsic motivation (Dwijantie, 2025). This approach emphasizes a holistic understanding of concepts through authentic experiences, reflection, and meaningful learning activities that help children realize what they are learning, why they are learning it, and how to connect their learning experiences to their daily lives (Rahmah et al., 2025). Thus, the application of deep learning in early childhood education is not abstract but rather rooted in concrete experiences, simple reflection, and social interactions that are relevant to children's developmental stages.

The application of deep learning approaches in early childhood education necessitates pedagogical adaptations that are sensitive to the developmental characteristics of young children, who learn through play, exploration, and social interaction. According to Rahmah et al. (2025), the integration of social-

emotional learning through art activities has been proven to increase children's empathy, self-awareness, and collaboration (Rahmah et al., 2025). S. Maithreyi et al. (2023) conclusively noted that arts education provides a safe space for creative expression, self-confidence building, and social skill development (Maithreyi, 2023). In this context, local cultural arts such as traditional dance, regional songs, and distinctive crafts have the potential to become vehicles for deep learning because they contain elements of direct experience, social values, and symbolic meanings that can be explored gradually in accordance with children's development.

However, the implementation of arts and cultural activities in early childhood education is often superficial (Tao & Kamarudin, 2023). Teachers tend to only introduce forms, names, or cultural activities without instilling a deep understanding of the philosophical meaning behind them (Istianti et al., 2020). Jamilah et al. (2024) emphasize that meaningful cultural learning must emphasize the process of reflection, value interpretation, and active participation of children in cultural practices (Jamilah et al., 2024). Thus, the introduction of local culture in kindergarten should not stop at routine activities, such as singing regional songs or wearing traditional clothing, but should be directed towards understanding the values contained within that culture, including mutual cooperation, respect, and togetherness. This condition reveals a gap between the potential of arts and culture learning as a means of deep learning and the actual learning practices that occur in the field.

In addition, teachers' limited competencies are also a factor hindering the implementation of the deep learning approach in early childhood education (Munawar et al., 2025). The obstacles encountered by teachers during observations at kindergartens included limited facilities, costs, a lack of training on local arts and culture, and the absence of structured guidelines for the application of deep learning at the early childhood education level, particularly in the implementation of Yogyakarta's arts and culture.

Problems also arise in Dyahningtyas's (2022) research, which shows a gap between dance learning theory that emphasizes creative exploration and field practice in early childhood education, which often focuses on final results or competition, while creative and exploratory activities are less than optimal due to time constraints, pressure to achieve, and a lack of support for children's exploration process (Dyahningtyas, 2022). A study by Rohita (2023) found that many teachers are not yet conceptually and practically prepared to develop culture-based learning due to a lack of training and contextual learning resources (Rohita, 2023). As a result, cultural arts learning has not been fully utilized as a space to foster understanding of values, promote simple reflection, and encourage meaningful, active engagement among children

Based on a review of previous studies, it can be concluded that studies on arts and culture learning in early childhood education generally still focus on outcomes or descriptions of activities, rather than specifically examining the implementation of deep learning approaches in actual classroom practice. Furthermore, studies that integrate deep learning with specific local cultural contexts, particularly the culture of Yogyakarta, remain very limited. In fact,

the local context has a wealth of cultural values and practices that have the potential to be developed as a source of deep learning for early childhood.

Accordingly, this study adopts a developmental and descriptive approach to examine the design, implementation, and feasibility of the proposed learning media within a specific early childhood education context. Rather than evaluating effectiveness through experimental comparison, the study focuses on documenting the development process, classroom implementation, and practitioner perspectives to provide contextual insights into its educational potential. This approach enables the study to contribute empirical evidence at the implementation level while remaining mindful of contextual and methodological limitations.

Therefore, this study is novel in that it empirically examines the application of the deep learning approach in the teaching of Yogjakartan arts and culture in early childhood education, specifically at Kartini Kindergarten. This study not only describes the forms of learning activities implemented but also analyzes how deep learning is realized in classroom practice and identifies the obstacles faced by teachers in its implementation. Thus, this study is expected to contribute theoretically and practically to the development of a contextual, applicable, and relevant deep learning-based cultural arts learning model for early childhood.

METHOD

The discussion of findings is grounded in the descriptive and developmental nature of the study, drawing directly from observational data, interview responses, and documentation collected during the implementation process. Rather than interpreting the findings as evidence of effectiveness, the discussion situates the results within existing literature to illuminate patterns, practical implications, and contextual insights related to the use of the developed learning media. This interpretive approach reflects the methodological scope of the study and avoids causal or generalizable claims beyond the observed setting.

This research method is descriptive qualitative and was conducted at Kartini Kindergarten, Yogyakarta, in October. The subjects of this study were one teacher who actively taught arts and culture and nine students who participated in these activities. The teacher was selected using purposive sampling with the following criteria: (1) actively teaching in a class that implemented local arts and culture learning; (2) having experience managing arts and culture activities inside and outside the classroom; and (3) willing to be a full research informant. The students were selected based on their active involvement in cultural arts activities, as observed, while also considering ethical aspects and obtaining parental/guardian consent. The selection of informants was aimed at obtaining rich data on learning practices.

Data collection techniques included participatory observation using observation sheets/checklists to record children's activities, interactions, and responses; in-depth semi-structured interviews with teachers to explore learning design, understanding of deep learning concepts, and implementation barriers; and documentation (photos of activities and examples of children's work) as contextual evidence. Observations were

conducted participatively during four learning sessions, each lasting between 60 and 90 minutes, covering the initial, core, and closing activities of the session.

The research instruments consisted of interview guides, observation sheets, and documentation formats. Instrument validation was conducted through content validity, involving two experts, namely an early childhood education expert and an arts and culture learning expert. The experts examined the suitability of the instrument indicators in relation to the research objectives and the characteristics of early childhood learning. Prior to data collection, the instrument was piloted to ensure clarity and suitability for the early childhood education context.

The main indicators in the observation focused on the deep learning approach, which included: (1) exploration of cultural arts learning, (2) reflection and interpretation of cultural values, (3) collaboration on child development aspects, and (4) constraints in learning implementation. These indicators were used to ensure that the observation aligned with the research focus and analysis of the results.

Data analysis was conducted thematically through transcription, open coding, categorization, and extraction of main themes. Data validity was strengthened through triangulation of sources (observation, interviews, documentation), triangulation of techniques, and member checking with teachers to verify the findings (Hardani et al., 2020).

Research ethics were fulfilled by obtaining informed consent, written consent from parents/guardians for child participation, and maintaining data confidentiality and anonymity. The limitations of this research lie in the relatively small number of subjects, specifically one teacher and nine students, as well as the research's focus, which was conducted at only one early childhood education institution. Therefore, the findings of this research are not intended to be generalized broadly, but rather to provide a contextual and in-depth understanding of the practice of applying deep learning in local arts and culture education in early childhood education.

RESULT

Based on the results of observations, interviews, and documentation at Kartini Kindergarten in Yogyakarta, the research findings were analyzed thematically and grouped into four main categories, namely (1) exploration of cultural arts learning, (2) reflection and interpretation of cultural values, (3) collaboration on child development aspects, and (4) constraints in learning implementation. These four themes represent the practice of applying the deep learning approach in the context of local cultural arts learning in early childhood education.

Exploration of Local Cultural Arts Learning

Based on observations conducted at Kartini Kindergarten in Yogyakarta, it appears that learning about local arts and culture has become an important part of early childhood education at the school. The learning process is not only carried out in the classroom through intracurricular activities, but also extended to extracurricular activities that support the development of children's potential and creativity. In classroom activities, teachers invite

children to participate in various activities with a local cultural flavor, such as painting batik motifs typical of Yogyakarta, singing regional songs, and role-playing that depicts traditional community life.

Cultural arts activities are also reinforced by extracurricular activities such as drum bands and traditional dances, which serve as a medium for children to practice cooperation, expression, and self-confidence. The application of local culture in daily learning is evident when teachers introduce regional songs, including "Gundul-Gundul Pacul," "Kodok Ngorek," "Padang Bulan," and "Lir-Ilir." Teaching traditional dances such as "Butho Galak" and "Lir-Ilir."

This exploratory activity provides children with the opportunity to experiment directly with art media and cultural symbols. Children were enthusiastic about participating in drawing, dancing, and singing activities, and showed active involvement in the learning process. These observations indicate that culture-based learning activities were implemented in ways that were contextual and closely connected to children's daily experiences. Through these activities, children have the opportunity to recognize, understand, and appreciate the cultural values that thrive in their environment.

Reflection and Interpretation of Cultural Values (*Reflection*)

In addition to exploratory activities, arts and culture learning at Kartini Kindergarten also shows simple reflection practices that are characteristic of deep learning. In the process of painting batik motifs, teachers give children the freedom to choose their own motifs and discuss their meanings, such as "the parang motif means courage" or "the kawung motif symbolizes balance." Through these discussions, children were introduced to the idea that works of art contain meanings and messages beyond their aesthetic form.

Figure 1.
Example of batik motifs

Similarly, in singing regional songs such as "Gundul-Gundul Pacul," "Kodok Ngorek," "Padang Bulan," and "Lir-Ilir," these songs not only serve as entertainment but also convey educational moral messages, including the importance of working hard, helping one another, and being grateful. Through

singing activities, children are encouraged to develop their musical abilities while broadening their cultural horizons and strengthening their love for the local language.

Figure 2.
Children at Kartini Kindergarten dancing Butho Galak

In addition to singing activities, children are also trained to perform traditional dances such as "Butho Galak" and "Lir-Ilir." The dance movements are adapted to the children's motor skills so that they are easy to follow, while still maintaining the aesthetic value and cultural meaning contained within them. Through dancing, children learn to coordinate their body movements, express their feelings, and develop a sense of pride in their national culture.

Collaboration on Child Development Aspects (*Collaboration*)

Overall, the implementation of local arts and culture education at Kartini Kindergarten in Yogyakarta shows the integration of regional cultural values into routine and enjoyable early childhood learning activities. Arts and culture activities were observed to involve collaborative interactions related to social, emotional, and creative aspects of children's development. Not only does it develop children's development, but it also strengthens their character and cultural identity from an early age.

Extracurricular activities, such as drum bands and traditional dances, become a medium for children to practice working together, coordinating movements, and fostering self-confidence and pride in their local culture. In dance activities, children learn to adjust their movements to those of their friends, follow the rhythm together, and perform dances as a group.

The results of the learning activities show that children demonstrate diverse creative abilities in producing works of art. Children are able to produce a variety of works: some draw batik motifs according to their imagination, while others still imitate the teacher's patterns.

Activities involving direct production were accompanied by higher levels of observable enthusiasm and active participation compared to more passive activities. Through these participatory activities, children have more opportunities to experiment, be creative, and express themselves in the context of local culture.

Figure 3.
When the children wear traditional Yogyakarta clothing, dancing the Lir-Ilir

In terms of social-emotional development, interviews with teachers indicate that children are developing their ability to work together and fostering a sense of pride in Yogyakarta culture. Children began to exhibit positive behaviors that reflected their connection to local culture, for example, by linking artistic activities to daily habits, such as wearing kebaya/traditional Jogjakarta clothing every Thursday Pon, which is a requirement of the Governor of Jogjakarta, or wearing it at school events, as well as using Javanese greetings when interacting with friends and teachers.

Challenges in Implementing Arts and Culture Education (*Constraints*)
Despite showing various positive potentials, the implementation of arts and culture education at Kartini Kindergarten in Yogyakarta still faces several obstacles. Based on interviews with teachers at Kartini Kindergarten in Yogyakarta, it is evident that the implementation of local arts and culture education still faces several obstacles.

Figure 4.
Learning media at Kartini Kindergarten

The main obstacles mentioned by teachers include limited facilities and infrastructure, such as a lack of traditional musical instruments and materials for batik-making activities. Additionally, the cost of producing batik

on fabric poses a challenge, as it requires an expenditure beyond the school budget. Teachers also said that limited teaching time often prevents cultural arts activities from being carried out in depth.

In addition to these obstacles, the readiness and characteristics of students also pose challenges in the implementation of arts and culture education. Teachers revealed that some children, especially those in the younger age range, exhibit fluctuating emotions (mood swings) and are therefore not always ready to participate in structured arts activities. This condition makes it difficult for teachers to manage the class, especially when activities require focus, coordination of movement, or perseverance in creating art. Children who are easily distracted and experience mood swings often require more intensive support to remain engaged in the learning process.

In addition to these factors, teachers' knowledge of the meaning and philosophy of Yogyakarta culture also needs to be improved. Some teachers admit that they do not yet have clear guidelines or written references that can serve as guidance in implementing locally based cultural arts learning. This situation highlights the need for continued support for teachers, both in terms of training and the provision of learning resources.

However, teachers also observed that some children did not fully understand the symbolic meaning and values behind these cultural arts activities. This finding shows that children's understanding of symbolic meanings varied and developed gradually across learning activities.

In general, the study's results show that the application of the deep learning approach at Kartini Kindergarten has been partially implemented through exploratory, reflective, and collaborative activities that are grounded in local culture. However, the application remains limited to aspects of recognition and initial creativity. The findings indicate that reflective activities related to cultural values were present but not yet consistently structured across learning sessions.

DISCUSSION

Field findings indicate that arts and culture education at Kartini Kindergarten reflects key principles of a deep learning approach within early childhood education. Learning practices extend beyond technical skill acquisition by emphasizing meaningful, joyful, and mindful learning experiences, positioning cultural arts as a medium for deeper cognitive and affective engagement. These findings align with Meng-Chi et al. (2024), who highlight arts integration as a catalyst for emotional and cognitive involvement in meaningful learning processes (Meng-Chi et al., 2024; Shih et al., 2019).

Children's active involvement in learning activities enables them to understand local cultural values as part of their daily lives. The integration of local culture into learning provides an authentic context that allows children to relate learning experiences to familiar environments, which is a key characteristic of deep learning (Elyana & Agustiningrum, 2025; Pertiwi et al., 2025). This finding supports the view that integrating local culture in early childhood learning forms an important foundation for building cultural identity and value literacy (Dhiu et al., 2025).

This finding is consistent with Umiyah and Ningsih (2024), who found that children's direct involvement in producing artwork strengthens the internalization of cultural values (Umiyah & Ningsih, 2024). Thus, art activities that provide space for children to actively create function not only as a means of developing creativity but also as a medium for internalizing cultural values from an early age.

The implementation of meaningful learning is evident through various cultural arts activities such as drawing batik motifs, performing traditional dances, and singing regional songs. These activities not only develop children's fine and gross motor skills and artistic expression, but also facilitate the exploration of cultural meaning and social interaction. Children do not merely imitate shapes or movements but begin to recognize values of togetherness, cultural symbols, and aesthetic meaning embedded in these practices. This finding aligns with Wirjosantosa (2022), who states that cultural arts activities can enhance creativity, self-expression, and early knowledge of local culture (Wirjosantosa, 2022). Thus, cultural arts learning at Kartini Kindergarten can be understood as character education grounded in local wisdom, strengthening children's cultural identity and social skills alongside cognitive and motor development.

Children's direct involvement in artistic activities also demonstrates the strengthening of joyful learning. Children are given space to experiment, create, and interact freely in a pleasant learning environment. Analysis of documentation and teacher interviews shows that children who actively engage in producing artworks—such as painting, dancing, and playing musical instruments—exhibit higher motivation and participation than those who act primarily as observers. These findings reinforce previous studies indicating that active art production supports the internalization of cultural values (Umiyah & Ningsih, 2024).

Exploratory and creative activities encourage children to take initiative, try new experiences, and develop a sense of ownership over their learning process. This pattern reflects the principle of joyful learning, in which enjoyment and intrinsic engagement function as key drivers of children's learning (Diputera et al., 2024). This is consistent with Rahmandani et al. (2025), who report that arts-based deep learning approaches foster perseverance and reflective awareness in children's creative processes (Rahmandani et al., 2025).

In addition to enjoyment and active engagement, arts and culture learning at Kartini Kindergarten has begun to demonstrate elements of mindful learning, although these practices are not yet fully optimized. In several activities, teachers invite children to discuss the meanings of batik motifs, values of togetherness in dance, and moral messages contained in regional songs. These discussions help children become aware of what they are learning and why the activities are meaningful.

However, reflection on cultural values and meanings remains limited and has not yet been systematically structured across learning sessions. In deep learning, reflection is central, as children are encouraged not only to participate in activities but also to understand the meanings underlying their experiences (Fikriyati, 2025). These findings indicate that the mindful

learning component requires further strengthening to achieve greater depth of meaning in arts and culture learning.

From a social-emotional development perspective, deep learning–based arts and culture education contributes to the development of empathy, social awareness, and cooperation skills (Hadijah, 2024). Collaborative activities such as group dancing, playing musical instruments together, and creating art in pairs help children learn to understand peers' feelings, appreciate differences, and work toward shared goals.

These findings align with Zuhro et al. (2025), who report that deep learning–based arts and culture education supports the development of empathy and social awareness (Zuhro et al., 2025). This is further supported by Gimbert et al. (2021), who emphasize that integrating arts and social-emotional learning can foster prosocial behavior, empathy, and concern for social and cultural environments (Gimbert et al., 2021). Thus, arts and culture learning contribute holistically to children's cognitive, affective, and social development.

Research by Suryantoro et al. (2025) indicates that integrating social-emotional learning and cultural arts supports empathy and cultural awareness but requires reflective guidance from teachers (Suryantoro et al., 2025). Without such guidance, children may imitate cultural behaviors superficially rather than understand underlying moral values. Frankie T. K. Fong et al. (2023) suggest that children's imitation is most meaningful when they perceive the demonstrator as a credible cultural expert (Fong et al., 2023). Therefore, teachers play a critical role in connecting children's aesthetic experiences with deeper character development and cultural awareness.

These results are consistent with Wirjosantosa (2022), who found that cultural arts activities enhance creativity, self-expression, and early cultural knowledge (Wirjosantosa, 2022). Accordingly, local culture–based learning at Kartini Kindergarten illustrates how character education grounded in local wisdom can be implemented in early childhood settings, strengthening cultural identity and social competence alongside developmental skills.

Despite these positive outcomes, the findings also reveal challenges in implementing deep learning–based arts and culture education. Teachers sometimes focus more on final products than on reflective learning processes experienced by children during activities.

Emphasizing final products can shift art education toward aesthetic outcomes rather than meaningful learning experiences. Denok and Hardiyanti (2022) argue that process-oriented art education is more effective for developing character and critical thinking in early childhood (Denok & Hardiyanti, 2022). Additionally, limitations in resources, time, and teachers' understanding of local cultural philosophy constrain the optimization of deep learning practices. These findings align with Lidyasari et al. (2024), who highlight the need for sustained professional development in local wisdom–based pedagogy (Lidyasari et al., 2024).

The findings confirm that the successful implementation of deep learning in arts and culture education is highly dependent on the role of teachers as facilitators of reflection and connectors between children's aesthetic

experiences and the underlying cultural values. This condition is consistent with the findings of Lidyasari et al. (2024), which emphasize that early childhood teachers require in-depth training in local culture–based learning strategies to ensure that curriculum implementation can function optimally (Lidyasari et al., 2024).

Efforts to strengthen teacher capacity through lesson study, cultural workshops, and collaboration with local artists represent strategic steps to support the sustainability of deep learning–based arts and culture education. Suryantoro et al. (2025) emphasize that integrating arts, culture, and social-emotional learning requires reflective guidance from teachers so that children do not merely imitate cultural behaviors superficially but develop an understanding of the moral meanings and values embedded within them (Suryantoro et al., 2025). Therefore, systemic support in the form of policy alignment, funding, and continuous professional development is a key enabling factor. Akmalia et al. (2023) further assert that the effectiveness of culture-based learning depends on teachers' ability to interpret cultural meanings and translate them into learning experiences that are relevant to children's developmental contexts (Akmalia et al., 2023).

This finding aligns with Dwijantie's (2025) argument regarding the importance of recontextualizing deep learning to suit the developmental characteristics of early childhood education in Indonesia. Deep learning in ECE should be implemented through concrete experiences, simple reflection, and social interaction that are developmentally appropriate, rather than abstract or cognitively demanding instructional models (Dwijantie, 2025). Artha Mahindra Diputera et al., 2024 further confirmed that meaningful, mindful, and joyful learning principles are crucial for holistic child development, supporting the recommendation to avoid abstract, cognitively demanding instructional models (Diputera et al., 2024).

Overall, deep learning–based arts and culture education at Kartini Kindergarten in Yogyakarta demonstrates strong potential for fostering creativity, active engagement, and cultural awareness in early childhood. However, the internalization of cultural meaning requires further strengthening through enriched reflective practices, continuous teacher support, and the development of thematic teaching guides grounded in local culture. With sustained policy support and collaboration among schools, local governments, and cultural communities, arts-based deep learning has the potential to evolve into a comprehensive educational model that supports children's cognitive, social, and cultural development from an early age.

CONCLUSION

Based on the findings of this study, the implementation of a deep learning approach in local cultural arts education at Kartini Kindergarten demonstrates contextual and pedagogical potential for supporting early childhood learning experiences. Arts-based activities grounded in Yogyakarta local culture were observed to facilitate children's active engagement, creativity, cultural awareness, and social interaction through exploratory, collaborative, and reflective learning practices.

The findings indicate that cultural arts learning, when implemented through meaningful, joyful, and mindful learning principles, enables children to begin connecting artistic activities with everyday cultural values. Children's participation in drawing batik motifs, performing traditional dances, and singing regional songs reflects early processes of cultural value recognition, social cooperation, and expressive development. These findings suggest that local cultural arts can function as an authentic learning context that supports holistic development in early childhood education.

From a pedagogical perspective, this study highlights the central role of teachers as facilitators of deep learning. Teachers' guidance in encouraging exploration, simple reflection, and collaborative interaction was essential in helping children engage with cultural meanings beyond surface-level imitation. However, reflective practices related to cultural values were not yet consistently structured, indicating the need for continued pedagogical support and professional development.

Despite challenges such as limited facilities, time constraints, and teachers' limited access to cultural learning resources, this study underscores the relevance of deep learning–based cultural arts education as a contextually responsive approach in early childhood settings. Strengthening teacher capacity, developing thematic learning guides grounded in local culture, and fostering collaboration with cultural practitioners are recommended to enhance the depth and sustainability of implementation.

Overall, this study contributes implementation-level empirical insights into how deep learning approaches can be contextualized within local cultural arts education in early childhood. While the findings are limited to a specific setting, they provide a foundation for further research and practice aimed at developing culturally grounded, reflective, and developmentally appropriate learning models in early childhood education.

REFERENCES

Akmalia, R., Situmorang, M. S., Anggraini, A., Rafsanjani, A., Tanjung, A., & Hasibuan, E. E. (2023). Penerapan Pembelajaran Berbasis Budaya dalam Meningkatkan Mutu Pendidikan Di SMP Swasta Pahlawan Nasional. *Jurnal Basicedu*, *7*(6), 3878–3885. https://doi.org/10.31004/basicedu.v7i6.6373

Anggraini, L., & Yuwono, H. (2022). Improve Creativity of Early Children Age with Art Activities. *Early Childhood Research Journal (ECRJ)*, *5*(1), 42–56. https://doi.org/10.23917/ecrj.v5i1.11681

Chapman, S. N., & O'Gorman, L. (2022). Transforming Learning Environments in Early Childhood Contexts Through the Arts: Responding to the United Nations Sustainable Development Goals. *International Journal of Early Childhood*, *54*(1), 33–50. https://doi.org/10.1007/s13158-022-00320-3

Denok, M., & Hardiyanti, D. (2022). Penerapan Pendidikan Karakter Melalui Kegiatan Seni Di Lembaga Paud. *Sentra Cendekia, 3*(3), 94–101. https://doi.org/10.31331/sencenivet.v3i3.2275

Dhiu, K. D., Meo, E. M., & Ema, M. (2025). Implementasi Nilai-Nilai Budaya

Lokal Dalam Pembelajaran Anak Usia Dini Di Tk Negeri Tibakisa, Nagekeo. *Jurnal Pendidikan Anak Usia Dini*, *3*(1), 1–8. https://doi.org/10.47134/paud.v3i1.1929

Diputera, A. M., Zulpan, & Eza, G. N. (2024). Memahami Konsep Pendekatan Deep Learning dalam Pembelajaran Anak Usia Dini yang Meaningful, Mindful, dan Joyful: Kajian Melalui Filsafat Pendidikan. *Jurnal Bunga Rampai Usia Emas (BRUE)*, *10*(2), 108–120. https://doi.org/10.24114/jbrue.v10i2.65978

Dwijantie, J. S. (2025). Pendekatan Deep Learning Dalam Pembelajaran PAUD: Membangun Pemahaman Mendalam Bagi Anak Usia Dini. *Edukasiana: Jurnal Inovasi Pendidikan*, *4*(3), 1238–1246. https://doi.org/10.56916/ejip.v4i3.1666

Dyahningtyas, A. A. S. (2022). Identifikasi Kebudayaan Kemataraman dalam Pembelajaran Seni di TK Pangudi Luhur Boro. *Jurnal Anak Usia Dini Holistik Integratif (AUDHI)*, *5*(1), 32–41. https://doi.org/10.36722/jaudhi.v5i1.1213

Elyana, L., & Agustiningrum, M. D. B. (2025). *Manajemen Implementasi Metode Pembelajaran Mendalam (Deep Learning) pada Pendidikan Anak Usia Dini: Strategi Praktis Adaptasi Perubahan Berkelanjutan* (1st ed.). Penerbit Cipta Prima Nusantara bekerjasama dengan Universitas Ivet Semarang.

Fikriyati, A. (2025). *Bagaimana Pengalaman Belajar dalam Pendekatan "Deep Learning": Memahami, Mengaplikasi, dan Merefleksi.* https://pendidikan-kimia.fmipa.unesa.ac.id/post/bagaimana-pengalaman-belajar-dalam-pendekatan-deep-learning-memahami-mengaplikasi-dan-merefleksi

Fong, F. T. K., Nielsen, M., & Corriveau, K. H. (2023). I copy you as I believe you know about our culture: Combining imitation and selective trust literatures. *Infant and Child Development*, *32*(5), e2453. https://doi.org/10.1002/icd.2453

Gimbert, B. G., Miller, D., Herman, E., & Breedlove, M. (2021). Social Emotional Learning in Schools: The Importance of Educator Competence. *Journal of Research on Leadership Education*, *18*(1), 3–39. https://doi.org/10.1177/194277512110149

Hadijah, N. (2024). Developing Emotional Intelligence through Arts Education. *Research Invention Journal Of Research In Education*, *4*(3), 1–4. https://doi.org/10.59298/RIJRE/2024/4314

Hardani, Auliya, N. H., Andriani, H., Fardani, R. A., Ustiawaty, J., Utami, E. F., Sukmana, D. J., & Istiqomah, R. R. (2020). *Metode Penelitian Kualitatif & Kuantitatif* (H. Abadi (Ed.); 1st ed.). CV. Pustaka Ilmu.

Holmes, R. M., & Roopnarine, J. L. (Eds.). (2024). *Culture, Schooling, and Children's Learning Experiences*. Oxford University Press. https://doi.org/10.1093/9780191982651.001.0001

Huxley, S. (2025). Artful Dialogue: Moving towards an Alternative Peace Education Pedagogy. *Journal of Culture and Values in Education, 8*(1), 127–150. https://doi.org/10.46303/jcve.2025.8

Istianti, T., Hamid, S. I., Ismail, M. H., Amalia, I., & Abdillah, F. (2020).

Cultural approaches to citizenship education in early childhood: Teachers' experiences. In Ashadi, J. Priyana, Basikin, A. Triastuti, & N. H. P. S. Putro (Eds.), *Teacher Education and Professional Development In Industry 4.0*. CRC Press. https://doi.org/10.1201/9781003035978

Jamilah, Jayadi, K., Yatim, H., Sahnir, N., Djirong, A., & Abduh, A. (2024). The Integration of Local Cultural Arts in The Context of Teaching Materials on The Implementation of The Merdeka Belajar Curriculum. *Journal of Education Research and Evaluation*, *8*(2), 404–413. https://doi.org/10.23887/jere.v8i2.78359

Li, Y. (2025). The Role of Performance Arts in Acquiring Language Skills and Developing Social-Emotional Learning in Young Learners. *Journal of Global Research in Education and Social Science*, *19*(3), 289–298. https://doi.org/10.56557/jogress/2025/v19i39535

Lidyasari, A. T., Purwanta, E., Maryatun, I. B., Anggito, A., Ningrum, D. S. C., & Utami, S. U. P. (2024). Peningkatan Kompetensi Pedagogi Guru PAUD dalam Pelatihan Pengembangan Kurikulum berbasis Local Wisdom. *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini*, *8*(5), 905–914. https://doi.org/10.31004/obsesi.v8i5.6099

Maithreyi, S. (2023). Social Emotional Learning (SEL) through the arts education: A review of research literature. *I-Manager's Journal on Educational Psychology*, *16*(4), 60. https://doi.org/10.26634/jpsy.16.4.19223

Meng-Chi, S., Nai-Chia, C., & Chieh-Chun, T. (2024). The Application of Arts Integration Technology for Online Learning in Early Childhood Education. *2024 12th International Conference on Information and Education Technology (ICIET)*, 289–293. https://doi.org/10.1109/ICIET60671.2024.10542716

Munawar, M., Hariyanti, D. P. D., Luthfy, P. A., Nursyahbani, C., & Sary, O. I. P. (2025). Penguatan Kompetensi Guru PAUD melalui Program Pengabdian Masyarakat Berbasis Pembelajaran Mendalam (Deep Learning). *Jurnal Inovasi Pengabdian Masyarakat Pendidikan*, *6*(1), 25–34. https://doi.org/10.33369/jurnalinovasi.v6i1.44530

Nurhasanah, S., Sutiana, D., Nabil, F., Fauji, I., Hendriyan, S., & Dian, D. (2025). Bridging the Gap: A Systematic Review of Deep Learning Pedagogy for Indonesia's Curriculum Reform. *Tarbawi: Jurnal Keilmuan Manajemen Pendidikan*, *11*(02), 277–292. https://doi.org/10.32678/tarbawi.v11i02.11368

Pertiwi, F., Siregar, H., & Maysara, S. R. (2025). Implementasi Pembelajaran Kontekstual Berbasis Kearifan Lokal di PAUD-Nonformal: Studi Fenomenologi. *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini*, *9*(6), 2691–2704. https://doi.org/10.31004/obsesi.v9i6.7563

Rahmah, A., Salsabila, A. A., Saputri, C. A., Kartika, A., & Pertiwi, A. D. (2025). Peran Orang Tua terhadap Karakter Kemandirian pada Anak Usia Dini: Sibling Rivalry. *Aulad: Journal on Early Childhood*, *8*(2), 678–685. https://doi.org/10.31004/aulad.v8i2.895

Rahmandani, F., Hamzah, M. R., Handayani, T., & Kurniawan, M. W. (2025). Integrasi Pembelajaran Mendalam (Deep Learning) dalam Mewujudkan

Pembelajaran yang Bermutu dan Bermakna bagi Peserta Didik. *Jurnal Sosial Humaniora Dan Pendidikan*, *4*(3), 769–781. https://doi.org/10.55606/inovasi.v4i3.4896

Rohita. (2023). Introduction to Betawi Culture in Kindergarten Learning: A Review of Teacher Readiness to Implement the Merdeka Curriculum. *Jurnal Pendidikan Anak Usia Dini Undiksha*, *11*(2), 263–275. https://doi.org/10.23887/paud.v11i2.57419

Sakti, S. A., Endraswara, S., & Rohman, A. (2024). Integrating Local Cultural Values into Early Childhood Education to Promote Character Building. *International Journal of Learning, Teaching and Educational Research*, *23*(7), 84–101. https://doi.org/10.26803/ijlter.23.7.5

Shih, M.-C., Tseng, C.-F., & Chao, N.-C. (2019). Effects of Arts Integration Approach on Parent-Child Education. *Proceedings of the 3rd International Conference on Education and Multimedia Technology*, 74–77. https://doi.org/10.1145/3345120.3345159

Suryantoro, I. J., Ratnawati, I., & Oktarini, S. A. (2025). Penerapan Model Project Based Learning melalui Pembelajaran Seni Rupa untuk Mengelola Sosial Emosional Peserta Didik. *Edukatif : Jurnal Ilmu Pendidikan*, *7*(3), 607–619. https://doi.org/10.31004/edukatif.v7i3.8090

Tao, J., & Kamarudin, D. (2023). A Qualitative Study of the Current Situation of Early Childhood Art Education in Third-Tier Cities in China. *International Journal of Education & Technology*, *1*(2). https://doi.org/10.59021/ijetech.v1i2.33

Umiyah, I., & Ningsih, T. (2024). Penanaman Nilai Karakter Berbasis Seni Budaya Lokal dalam Pembelajaran IPS di MI Ma€™Arif 01 Gentasari. *Bestari: Jurnal Pendidikan Dan Kebudayaan*, *5*(1), 133–143. https://doi.org/10.46368/bjpd.v5i1.2002

Wirjosantosa, C. N. (2022). Pengaruh Menanamkan Seni Budaya Tradisional Untuk Meningkatkan Kepercayaan Diri Dimasa Kecil (TK Taman Indria Taman Siswa Karanganyar Kebumen). *JURPIKAT (Jurnal Pengabdian Kepada Masyarakat)*, *3*(2), 372–38. https://doi.org/10.37339/jurpikat.v3i2.1012

Zuhro, A. R., Cahyandaru, P., Sumiyati, & Fidianingsih, A. (2025). Analisis Kebutuhan Media Pembelajaran Seni Budaya Berbasis Pendekatan Deep Learning Dalam Kurikulum Merdeka Pada Jenjang Operasional Formal. *Epistema*, *6*(2), 15–30. https://doi.org/10.21831/ep.v6i2.89879