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STRATEGIES FOR BUILDING DISCIPLINE IN EARLY CHILDHOOD THROUGH *BAMAINAN*: A CULTURAL STUDY OF BANJAR SOCIETY IN SOUTH KALIMANTAN

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Abstract

This study investigates strategies for fostering discipline in early childhood within the Banjar community by integrating traditional games (*bamainan*) as a cultural medium. The research highlights the habituation method as a key approach, whereby teachers establish routines such as arriving on time, tidying up after play, queuing for turns, and maintaining classroom order. This process is enhanced through motivational storytelling, consistent teacher modeling, and the moral guidance of acceptable behavior, contributing to the holistic development of discipline in young learners. The methodology employed a qualitative descriptive approach, focusing on cultural practices in Banjar society. Data collection techniques included interviews, observations, and documentation to explore how discipline strategies are implemented in early childhood education settings. The analysis involved multiple stages: data collection, reduction, presentation, and conclusion drawing. The study also examined supporting and inhibiting factors influencing the development of discipline, such as teacher consistency, parental collaboration, and the child's developmental readiness. The findings reveal that discipline-building in early childhood is deeply rooted in the cultural values of the Banjar community. Teachers play a pivotal role as models, demonstrating behaviors and engaging in active participation during activities to instill good habits. Supporting factors include the synergy between teachers and parents, while challenges arise from inconsistent parental involvement and the varying developmental stages of children. This research underscores the importance of culturally contextualized methods in nurturing character and discipline in early childhood education.

Keywords: Strategies, Building Discipline, *Bamainan*, Banjar Society, South Kalimantan

Abstrak

Penelitian ini menyelidiki strategi untuk membina kedisiplinan pada anak usia dini di masyarakat Banjar dengan mengintegrasikan permainan tradisional (*bamainan*) sebagai media budaya. Penelitian ini menyoroti metode pembiasaan sebagai pendekatan utama, di mana para guru menetapkan rutinitas seperti datang tepat waktu, merapikan diri setelah bermain, mengantri giliran, dan menjaga ketertiban kelas. Proses ini ditingkatkan melalui cerita motivasi, pemodelan guru yang konsisten, dan bimbingan moral tentang perilaku yang dapat diterima, yang berkontribusi pada pengembangan disiplin secara holistik pada siswa muda. Metodologi penelitian ini menggunakan pendekatan deskriptif kualitatif, dengan fokus pada praktik-praktik budaya di masyarakat Banjar. Teknik pengumpulan data termasuk wawancara, observasi, dan dokumentasi untuk mengeksplorasi bagaimana strategi disiplin diterapkan di lingkungan pendidikan anak usia dini. Analisis melibatkan beberapa tahap: pengumpulan data, reduksi, penyajian, dan penarikan kesimpulan. Studi ini juga meneliti faktor pendukung dan penghambat yang mempengaruhi perkembangan disiplin, seperti konsistensi guru, kolaborasi orang tua, dan kesiapan perkembangan anak. Temuan menunjukkan bahwa pembangunan disiplin pada anak usia dini berakar kuat pada nilai-nilai budaya masyarakat Banjar. Guru memainkan peran penting sebagai model, mendemonstrasikan perilaku dan terlibat dalam partisipasi aktif selama kegiatan untuk menanamkan kebiasaan yang baik. Faktor pendukung termasuk sinergi antara guru dan orang tua, sementara tantangan muncul dari keterlibatan orang tua yang tidak konsisten dan tahap perkembangan anak yang berbeda-beda. Penelitian ini menggarisbawahi pentingnya metode yang sesuai dengan budaya dalam menanamkan karakter dan disiplin dalam pendidikan anak usia dini.

Kata kunci: Strategi, Membangun Disiplin, *Bamainan*, Masyarakat Banjar, Kalimantan Selatan

INTRODUCTION

Character education is provided in various educational institutions in Indonesia. One of the character education institutions is Early Childhood Education (ECED). PAUD or pre-school age is a period in which children have not yet entered formal education.¹ PAUD is the basis for the formation of human moral character, so that attitudes and behaviors are formed as well as basic abilities in accordance with the stage of development. For this reason, a process of habituation of disciplinary character in early childhood is needed. The importance of the process of habituation of disciplinary character in early childhood so that children can develop optimally not only from the cognitive side.²

Children are the next generation of families and nations. As the next generation, every child must develop optimally. The potential in children is fully developed so that children have a strong personality, good abilities and are beneficial to themselves and the environment. In the Law on the National Education System (SISDIKNAS) Number 20 of 2003, it is stated that education aims to "develop abilities and shape the character and civilization of a dignified nation in order to educate the nation's life, aiming for the development of the potential of students to become human beings who are faithful and devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens". (Republic of Indonesia, 2003).³

The demands of this competency require teachers to learn, understand and be able to implement the conception of early childhood development and direct it to better moral, social, cultural, emotional and intellectual aspects. Given the negative phenomena that emerge and often become a spectacle in everyday life. Through print and electronic media, cases of early childhood have begun to imitate *hate speech*, speak impolitely, like to imitate scenes of violence, and even

¹ Christoph Mischo et al., "Does Early Childhood Teacher Education Affect Students' Cognitive Orientations?," *Journal of Education and Training Studies* 2, no. 1 (2013): 193–206, <https://doi.org/10.11114/jets.v2i1.206>; Siti Khadijah et al., "Integration Of Educational Games, Art And Technology In Early Childhood Learning," *Interdisciplinary Explorations in Research Journal* 2, no. 1 (January 13, 2024): 47–55.

² NY Sari and S Maryuni, "Peningkatan Harga Diri Melalui Intervensi Cognitive Behavioral Therapy Pada Remaja Korban Bullying," *Holistik Jurnal Kesehatan*, no. Query date: 2024-07-02 06:40:37 (2019), https://karya.brin.go.id/18541/1/Jurnal_Niken%20Yuniar%20Sari_Universitas%20Mitra%20Indonesia_2019-1.pdf; Siti Khadijah et al., "Integration Of Educational Games, Art And Technology In Early Childhood Learning," *Interdisciplinary Explorations in Research Journal* 2, no. 1 (January 13, 2024): 47–55.

³ IN Ashfarina and S Soedjarwo, "Implementasi Kurikulum Merdeka Belajar Di Pendidikan Anak Usia Dini (PAUD)," *EDUKASIA: Jurnal Pendidikan ...*, no. Query date: 2025-01-05 06:31:46 (2023), <http://jurnaledukasia.org/index.php/edukasia/article/view/442>; A Hafidzi et al., "The Impact of Online Learning on Teachers' Anxiety Levels in the Offline Period (Results of a Survey of PAUD Teachers in Banjarbaru City, South Kalimantan)," *EDUCATIO: Journal ...*, no. Query date: 2024-03-12 11:58:58 (2022), <https://www.ejournal.staimnglawak.ac.id/index.php/educatio/article/view/848>.

imitate adult behavior that children should not do.⁴ This condition is certainly quite reasonable, considering that in this phase children aged 0-6 years according to experts are in the imitation phase. So, any events that occur around the child's environment are very quickly absorbed and imitated to become a habit. If the phenomena seen by children tend to be negative, the tendency of deviant behavior will be more prominent in children. This condition certainly should not occur in early childhood education, considering that the world of children should be a world full of fun for self-development, most of which time should be filled with learning through various types of games in the surrounding environment.

Despite numerous studies highlighting the importance of character education and discipline in early childhood development, limited research has explored these themes through the lens of local cultural practices, particularly in the Banjar community. Many previous studies focus on general pedagogical methods or contemporary educational strategies, often overlooking the potential of integrating traditional games (*bamainan*) as a medium for character building.⁵

Additionally, while Islamic education emphasizes the holistic development of moral and ethical values, there is a lack of empirical studies that connect culturally specific practices with Islamic principles in shaping early childhood discipline. This gap leaves an important question unanswered: how can traditional cultural practices be systematically incorporated into early childhood education to align with both local customs and Islamic educational frameworks?

This study addresses these gaps by examining the strategies used in the Banjar community to build discipline in early childhood, using traditional games as a central focus. By contextualizing these practices within both cultural and Islamic educational perspectives, this research provides a novel contribution to the discourse on character education in diverse socio-cultural settings. Therefore, children need to be introduced to the character of discipline that applies in society, so that children will become good individuals. One of the media that can introduce disciplinary characters to children is storybooks, games, Educational Game Tools (APE) and so on.⁶

⁴ A Purnomo et al., "Characteristics of Hate Speech and Freedom of Expression in the Perspective of Maqāṣid Al-Sharī'ah," ... *Ilmiah Syariah*, no. Query date: 2024-04-12 14:45:07 (2023), <https://ojs.iainbatusangkar.ac.id/ojs/index.php/Juris/article/view/9446>.

⁵ Siti Khadijah et al., "Integrasi Permainan Edukatif, Seni, Dan Teknologi Dalam Pembelajaran Anak Usia Dini," *Interdisciplinary Explorations in Research Journal* 2, no. 1 (January 13, 2024): 111–21; Siti Khadijah et al., "Integrasi Permainan Edukatif, Seni, Dan Teknologi Dalam Pembelajaran Anak Usia Dini," *Interdisciplinary Explorations in Research Journal* 2, no. 1 (January 13, 2024): 111–21.

⁶ A Ardi, "Peran Bimbingan Konseling Islam Mengatasi Kecanduan Game Online," *Ekspose: Jurnal Penelitian Hukum Dan Pendidikan*, no. Query date: 2024-07-10 05:47:45 (2019), <https://www.jurnal.iain-bone.ac.id/index.php/ekspose/article/view/370>; A Azizah, *Penanaman Nilai Karakter Pada Lembaga Pendidikan Islam Non Formal (Studi Kasus Di Madrasah Diniyah Kanjeng Sunan Badegan Ponorogo)*, Query date: 2024-05-01 08:19:08 (etheses.iainponorogo.ac.id, 2022), <http://etheses.iainponorogo.ac.id/19733/>; NPW Ningrum, FMJ Pane, and ..., "Pendidikan Anak Usia Dini: Perannya Dalam Membangun Karakter Dan Tumbuh Kembang Anak Usia Dini," ...

This habituation process is expected to provide information and knowledge for students in improving skills, resulting in quality and meaningful learning.⁷ Based on the above problems, this research is focused on "Discipline Character Building Strategies in Early Childhood in Banjarmasin: A Cultural Study of *Bamainan* in Banjar Society". The problems of this research are as follows: 1. How is the implementation of discipline character strategy in early childhood in Banjarmasin? And 2. What is the strategy of discipline character building in early childhood in *bamainan* in Banjar society?

The objectives of this study are 1. to describe the implementation of discipline character strategy in early childhood in Banjarmasin and 2. to describe the strategy of discipline character formation in early childhood in *bamainan* in Banjar community.

The research method and approach used in this research is a qualitative approach with descriptive, which is a way or procedure for solving research problems by describing the object under investigation as it is. Qualitative research intends to understand the phenomenon of what is felt by the research subject, for example behavior, perception, motivation, action and others, thoroughly and by means of descriptions in the form of words and language, in a special natural context by utilizing various scientific methods. .

METHODS

This study utilized a qualitative descriptive approach to understand the cultural nuances and strategies for building discipline among early childhood learners in Banjar society. The research adopted a cultural study framework to examine how traditional practices, such as *bamainan*, contribute to character development. This approach enabled an in-depth exploration of the roles of teachers and parents in fostering discipline through culturally relevant methods.⁸

Data collection was conducted through three main techniques: interviews, observations, and documentation. Interviews were held with teachers, parents, and community members to gather insights into the practices and challenges of instilling discipline in early childhood. Observations focused on daily routines and activities in educational settings, capturing real-time interactions

Pendidikan ..., no. Query date: 2025-01-05 06:31:46 (2022), <https://www.jurnal.medanresourcecenter.org/index.php/TEM/article/view/429>.

⁷ N Nurdin, "Evaluasi Pelaksanaan Standar Proses Di Satuan Pendidikan Anak Usia Dini," *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*, no. Query date: 2025-01-05 06:31:46 (2020), <https://mail.obsesi.or.id/index.php/obsesi/article/view/485>.

⁸ I. Made Laut Mertha Jaya, *Metode Penelitian Kuantitatif dan Kualitatif: Teori, Penerapan, dan Riset Nyata* (Anak Hebat Indonesia, 2020); Basrowi and Suandi, *Memahami Penelitian Kualitatif* (Jakarta: PT. Rineka Cipta, 2008).

between teachers and children. Documentation, such as school records and photographs, provided supplementary information to support the findings.⁹

Data analysis followed an iterative process comprising four stages: data collection, reduction, presentation, and conclusion drawing. The reduction stage involved organizing and filtering data to focus on relevant themes, such as teacher modeling and habituation methods. The presentation stage outlined key findings in a structured manner, while the conclusion drawing phase connected the data to broader cultural and educational contexts. This comprehensive methodology ensured a thorough understanding of how Banjar cultural values shape discipline-building strategies in early childhood education.

RESULTS AND DISCUSSION

The results of this study indicate that the process of character building in early childhood is that the teacher arrives before the child arrives, the teacher stands in the school yard to welcome the child to come, the teacher familiarizes the child to return the book after use and stationery to the place where the child took. Teachers motivate children to tidy up the items that have been used, teachers ask children to clean up toys through singing, teachers participate in cleaning up toys as an example for children, teachers tell children that those who have finished can wash their hands, teachers come out to make sure children if someone is grabbing, teachers familiarize children to be orderly in waiting for their turn.¹⁰

The behavior shown by early childhood after getting habituation from the teacher is the number of children who are late from day to day experiencing an up and down phase, the child returns the book to its place when the teacher does not ask the child to return the book, the child returns the stationery that has been used to its place when without being asked by the teacher, the child tidies up the toys that have been used even though it still has to be reminded when the time is up, the child lines up and queues behind his friend when he wants to wash his hands, the child reminds each other when there are children who want to grab, the child stands in front of the class to queue to wash the teacher's hands clean when the child is in the bathroom. There are 2 factors that influence the formation of disciplinary character, namely supporters and inhibitors. Supporting factors for the formation of disciplinary character are consistent with agreed rules,

⁹ MS Priadana and D Sunarsi, *Metode Penelitian Kuantitatif*, Query date: 2024-03-13 21:20:45 (books.google.com, 2021), https://books.google.com/books?hl=en&lr=&id=9dZWEAAQBAJ&oi=fnd&pg=PR2&dq=metode+penelitian+normatif+empiris+pustaka&ots=1fbCK65pLb&sig=HYaalIPZiuhwsjf9I-4_tVbFC9Y.

¹⁰ H Basri, "Optimalisasi Peran Guru Pendidikan Anak Usia Dini Yang Proporsional," *EDUCHILD (Journal of Early Childhood Education ...)*, no. Query date: 2025-01-05 06:31:46 (2021), <https://ejournal.iain-bone.ac.id/index.php/educhild/article/view/1300>.

good examples and role models from teachers and people close to children, cooperation between parents and teachers, competent in enforcing discipline . The inhibiting factors are lack of cooperation between the parents and the school, the maturity of the child's age, inconsistency, no example from parents or people closest to the child .¹¹

The habituation method employed in Banjar society reflects a strong cultural foundation that integrates values of discipline into daily activities. Teachers play a pivotal role as both facilitators and role models, demonstrating the importance of consistency in shaping children's behavior. For instance, teachers arriving early and greeting students at the schoolyard exemplify punctuality, creating a welcoming environment that encourages children to emulate similar habits.

The use of traditional games (*bamainan*) serves as an effective medium for instilling discipline, bridging cultural heritage with educational objectives. These games often involve structured rules and cooperative play, which naturally teach children to wait for their turn, respect others, and adhere to established guidelines. This strategy highlights the interplay between cultural preservation and modern pedagogical approaches, ensuring that character-building efforts remain contextually relevant.¹²

Incorporating moral stories and motivational dialogues enhances the effectiveness of habituation. Through storytelling, children are introduced to the consequences of both disciplined and undisciplined behavior, fostering moral understanding (moral knowing). Teachers frequently link these narratives to everyday scenarios, allowing children to internalize these lessons and apply them in their interactions.

One of the key findings of this study is the importance of teacher consistency in enforcing disciplinary habits. Regularly modelling desired behaviors and reinforcing them through praise or gentle correction help children develop self-discipline. Moreover, collaborative activities, such as tidying up toys or lining up for handwashing, promote a sense of shared responsibility among children, strengthening their social skills alongside discipline.¹³

Despite the success of these strategies, the study identifies challenges that hinder optimal character development. A significant obstacle is the lack of parental involvement in reinforcing

¹¹ JPAU Dini, "Strategi Guru Dalam Pembelajaran Holistik Pada Pendidikan Anak Usia Dini," *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*, no. Query date: 2025-01-05 06:31:46 (2022), <https://scholar.archive.org/work/3t246ztsgfczxn4ry4x5za63ly/access/wayback/https://obsesi.or.id/index.php/obsesi/article/download/1798/pdf>.

¹² Dini.

¹³ LN Aini, "Pendekatan Behavioral Pada Santri Untuk Menangani Dampak Bullying Di Pondok Pesantren Thoriquil Huda," ... *on Strengthening Islamic Studies in The ...*, no. Query date: 2024-07-02 06:40:37 (2021), <https://prosiding.iainponorogo.ac.id/index.php/ficosis/article/view/71>.

disciplinary habits at home. Some parents display indifference toward their children's development, which creates inconsistency and undermines the efforts made in educational settings.

The maturity level of the child also influences the effectiveness of discipline-building strategies. Younger children, who are still developing self-regulation skills, may require more repetition and patience from teachers. This highlights the need for tailored approaches that consider the developmental stages of early childhood learners. Cultural practices, such as *bamainan*, offer unique opportunities for contextualized learning. However, modern influences and the increasing dominance of technology pose a risk to these traditions. Teachers and communities must adapt by integrating traditional practices with contemporary tools to maintain their relevance while ensuring that character-building objectives are met.

The collaborative role of parents, teachers, and the community is vital in sustaining disciplinary habits. School committees and parent-teacher associations can serve as platforms to bridge gaps between home and school environments. By fostering shared responsibility, these groups can amplify the impact of discipline-building strategies. Furthermore, the study underscores the role of rewards and positive reinforcement in encouraging disciplined behavior. Rewards, whether in the form of verbal praise, storytelling, or small tokens, motivate children to adhere to rules and replicate positive actions. Such practices nurture intrinsic motivation, which is crucial for long-term character development.

Ultimately, this research reaffirms the importance of culturally grounded methods in early childhood education. The Banjar community's approach demonstrates that traditional values, when paired with structured pedagogical strategies, can effectively cultivate discipline and other essential character traits. Future efforts should focus on sustaining these practices through innovation and stronger collaboration among stakeholders.

The research findings on the process of forming early childhood discipline through habituation methods revealed several key practices: (1) teachers accustomed children to arrive on time, (2) teachers encouraged children to return items to their original places, (3) teachers guided children to clean up toys after playing, (4) teachers instilled patience and orderliness by having children wait their turn to wash their hands, and (5) teachers encouraged children to queue when they wanted to use the bathroom. In the Banjar community, these strategies were implemented not only through behavioral habituation but also through speech, motivational words, and practical demonstrations. Teachers motivated children to take responsibility for their belongings while embedding three aspects of character education—moral knowing, moral feeling, and moral action—into their daily routines.

The findings show that teachers arrived at the school before the children, stood in the yard to greet them, and reminded those who were late about the importance of punctuality. This consistent practice established routines that gradually became habits. Teachers also used motivational stories to encourage children to value discipline and punctuality, linking these lessons to their daily activities. Moral knowing was cultivated by providing children with knowledge and understanding of acceptable and unacceptable behaviors, reinforced through engaging narratives.

Moreover, teachers familiarized children with the importance of returning items or play tools to their proper places through demonstrations, verbal commands, and motivational reinforcement. Discipline was taught in a wise and empathetic manner, emphasizing what was right and inspiring children to act accordingly. These habits were consistently applied in Banjar educational settings, where teachers used motivational stories and small rewards to encourage children to clean up and organize their belongings. These rewards were often non-material, such as captivating stories that instilled the value of maintaining order and responsibility.

The findings of this study align with core principles of Islamic education, emphasizing the integration of discipline, moral values, and cultural relevance in nurturing the holistic development of children. In Islam, character building (*tarbiyah*) is central to education, aiming to cultivate individuals who embody *akhlakul karimah* (noble character) through consistent guidance, exemplary behavior, and reinforcement of ethical values.¹⁴

The habituation methods applied by teachers in the Banjar community—such as punctuality, tidiness, and queuing—reflect the Qur'anic emphasis on order and discipline. For instance, the Qur'an (Q.S Al-Mu'minun: 1-2) highlights the importance of success through discipline and humility. These practices instill in children an early understanding of responsibility and adherence to communal values, which are fundamental in Islamic teachings.

The use of motivational storytelling and traditional games (*bamainan*) provides a culturally appropriate medium to teach children about moral values and social interactions. Storytelling resonates with the Islamic tradition of using parables and narratives (*qasas*) to convey lessons of faith and ethics, as seen in numerous stories of prophets in the Qur'an. The collaborative role of parents and teachers mirrors the concept of shared responsibility in Islamic education, where the family and community are integral in shaping a child's character. This is consistent with the Prophet Muhammad's (PBUH) guidance that every individual is a shepherd responsible for their flock, emphasizing the collective duty of nurturing young minds. However, the challenges highlighted, such as inconsistent parental involvement and the varying maturity of children,

¹⁴ Azizah, *Penanaman Nilai Karakter Pada Lembaga Pendidikan Islam Non Formal (Studi Kasus Di Madrasah Diniyah Kanjeng Sunan Badegan Ponorogo)*; Azizah.

underscore the need for an integrated approach. Islamic education advocates for balanced growth across spiritual, intellectual, and social domains (*insan kamil*). This calls for continuous collaboration between families, educators, and the community to overcome these obstacles and provide a supportive environment for character development.

Accustoming children to return items to their place is one of the indicators of disciplinary character that is familiarized in Garlic Kindergarten. The results of interviews conducted by researchers show that not only speech or words but also through behavior modeled by the teacher, in this case the teacher participates in cleaning up the toys that have been used even though a little, this aims to set an example to the child to clean up the toys that have been used. This statement is in accordance with the opinion of Wibowo (2012) which states that the art of children's behavior that is shown refers to the directorate general of early childhood education which outlines indicators of the value of discipline, and there are 7 indicators of the value of discipline, but what researchers use in this study are 3, namely arriving on time, taking and returning objects to their place, and orderly waiting for their turn. This also applies to *bamainan* in Banjar society. So even in *bamainan* there will be indicators of the value of discipline used.¹⁵

The analysis highlights that discipline-building strategies in early childhood education within the Banjar society are deeply rooted in the cultural practice of *bamainan* (traditional games). These games serve as a medium to introduce and reinforce essential disciplinary values, such as patience, orderliness, and responsibility. The structured nature of these games inherently teaches children the importance of following rules, waiting for their turn, and working collaboratively with others, aligning with the broader objectives of character education.¹⁶

The habituation method employed by teachers plays a pivotal role in ensuring the effectiveness of these strategies. Teachers consistently demonstrate desired behaviors, such as punctuality and tidiness, providing children with concrete examples to emulate. This modeling aligns with the concept of "learning by observation" in early childhood development theories, where children absorb and replicate the behaviors they observe in their surroundings. In the Banjar context, the integration of *bamainan* enhances this process by embedding discipline within enjoyable and culturally familiar activities.

¹⁵ Rabiatal Adawiah, Inawati Mohammad Jainie, and Halimatus Sakdiah, "Changes In Banjar Local And Islamic Culture In South Kalimantan's Typical Gems Draining Activities," *Al-Banjari : Jurnal Ilmiah Ilmu-Ilmu Keislaman* 22, no. 2 (2023): 241–65, <https://doi.org/10.18592/albanjari.v22i2.12401>.

¹⁶ AMA Alazeez, MO Al-Momani, and ..., "The Role of The Teacher in Promoting The Culture of Islamic Tolerance Among Tenth-Grade Students in Jordan From The Students' Point of View," ... *Jurnal Pendidikan Islam*, no. Query date: 2024-04-23 06:49:23 (2024), <https://e-journal.uac.ac.id/index.php/NAZHRUNA/article/view/4139>.

From a cultural perspective, *bamainan* represents more than just play; it is a vehicle for transmitting societal norms and values across generations. In the Banjar community, these traditional games are imbued with lessons of cooperation and respect for authority, which are crucial for building discipline. This cultural alignment ensures that the strategies resonate with the children and their families, fostering a sense of continuity between home and school environments.

The findings also highlight the dual role of teachers as educators and moral guides. Teachers not only enforce rules but also motivate children through storytelling and rewards, making the process of discipline-building engaging and meaningful. This approach reflects the principles of Islamic education, which emphasize moral knowing, feeling, and action as interconnected aspects of character development. By linking the values taught in *bamainan* with broader moral lessons, teachers ensure that the discipline imparted is both practical and ethical.

The study identifies challenges that hinder the full realization of these strategies. Inconsistent parental involvement and varying levels of developmental readiness among children pose significant obstacles. While schools can instill discipline during school hours, the lack of reinforcement at home can undermine these efforts. This underscores the need for stronger collaboration between parents and educators to create a consistent learning environment for children. The influence of modernization and digital entertainment threatens the preservation of *bamainan* as a cultural practice. The increasing preference for technology-based activities among children risks displacing traditional games that have long been integral to character education in the Banjar community. This calls for innovative approaches that integrate the values of *bamainan* into modern educational tools, ensuring that its essence is preserved while adapting to contemporary contexts.

The study also sheds light on the broader implications of using cultural practices in early childhood education. By embedding character-building efforts within familiar cultural frameworks, educators can enhance the relevance and effectiveness of their strategies. This approach not only nurtures discipline but also strengthens the child's connection to their cultural identity, fostering a sense of pride and belonging.

The integration of *bamainan* into early childhood education represents a culturally and pedagogically effective strategy for building discipline. By leveraging traditional games as a teaching tool, the Banjar community demonstrates how local practices can be adapted to address modern educational needs while preserving cultural heritage. This research underscores the importance of aligning educational strategies with cultural and moral values to achieve holistic child development.

CONCLUSIONS

This study concludes that the habituation method is an effective strategy for building discipline in early childhood within the Banjar community. Teachers play a central role as models and facilitators, consistently implementing routines such as arriving on time, tidying up after play, and queuing for turns. These strategies are reinforced by motivational storytelling and cultural practices like traditional games (*bamainan*), which blend educational objectives with cultural preservation. Supporting factors, such as teacher consistency and collaboration with parents, significantly enhance the process. However, challenges such as limited parental involvement and developmental differences among children remain barriers to achieving optimal outcomes.

The findings emphasize that disciplinary character-building is not merely about rule enforcement but also involves fostering moral understanding, social responsibility, and behavioral consistency. This underscores the importance of culturally contextualized educational practices that resonate with children's social and cultural environments.

The findings of this study imply that integrating culturally relevant practices, such as *bamainan*, into early childhood education can significantly enhance character-building efforts, particularly in fostering discipline. Teachers and schools are encouraged to consistently apply habituation methods while serving as role models for children. Parental involvement is equally crucial, as the alignment between home and school environments ensures continuity in instilling values. Policymakers should support the incorporation of local cultural practices into educational curricula to preserve heritage while addressing modern challenges. These collaborative efforts can create a more holistic approach to character education, benefiting both individual development and community cohesion.

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