Children Based Development Of Local Membership The Time Of Covid 19 Using Webiste: Teacher Collaboration And Parenting In Online Learning In Wakatobi Sulawesi Tenggara

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ABSTRACT

Online learning for children Early Childhood Education (PAUD) became a separate problem during the covid 19 period, leaving segregation stories usually refers to things that are likely to be negative, but in the case of Wolasi, segregation children tend to show positive meanings. This is indicated by various forms of interaction between different religious communities which tend to be liquid, and does not indicate disharmony. This research will depart on three main questions: (1) how is the form of online learning for children of early childhood based on local skills in Wakatobi, Southeast Sulawesi, (2) how is the form of parenting collaboration with teachers in online learning of PAUD children in Wakatobi bound by local cultural values, (3) as long as the effectiveness of PAUD children's learning outcomes with online learning models, using descriptive analytical methods and phenomenological approaches, this paper shows that online learning and semidaring are carried out during the Covid 19 pandemic with local wisdom content to develop children's etiquette by parenting collaboration with teachers provide configuran experience of children's lives, form social values, commendable behavior, cooperate with each other, respect and respect each other, please help, communicate politely and implement religious values.

Introduction

The world was shocked with a frightening and disturbing name "Covid 19", compared to the impact it had on society. The outbreak of Covid 19 requires every sector to make changes including the education sector which is required to change the system that has implemented it all this time. The Minister of Education and Culture issues Circular Letter Number 36962 / MPK.A / HK / 2020 so that all teaching and learning activities are carried out from home both in PAUD schools [1] and university campuses using online methods (online) as an effort to prevent development and the spread of Coronavirus disease (Covid-19). The survey results of the Ministry of Education and Culture (Kemendikbud) found that around 98.4 percent of PAUD units conducted learning at home during the co-19 pandemic. The home learning method by PAUD units is 35.3 percent through assignments, 17.5 percent is implemented by parents, and 14 percent is done through teacher home visits, while learning through TVRI is 19.9 percent and learning through online learning platforms such as Rumah Belajar or Anggun PAUD as much as 13.2 percent.

So far the literature discussing parenting-related parenting tends to focus on three things. First, studies analyze parenting processes such as the application of sharpening, caring, caring and direct or indirect involvement [1][2]. Second, studies that look at the essence of civilized education are mainly concerned with ways of respecting others [3][4] Third, studies that examine Parents, Teachers, and Friends [5]. Of the three trends, there are no studies that pay attention to the collaboration of parenting patterns between children and parents with teachers as an adaptation of online learning during the pandemic. The health crisis has overhauled all aspects of life including education, with him an analysis of how changes in the form of nurturing the development of adab children in the midst of the pandemic are needed.

In line with the lack of attention to the inculcation of values and the provision of children's experiences in family and social environments with the character of conflict and harmony, this paper examines specifically how online learning is managed during the covid pandemic 19 period in society, specifically concerning the role of local culture in providing config child's life experience. In other words, this paper is intended to find out whether online learning for the development of children's etiquette that is bound by local culture has an impact on patterns of behavior, character, social interaction of children, with emphasis on (1) The form of online learning of PAUD children based on local keraifan in Southeast Sulawesi , (2) Collaborative parenting with teachers in PAUD children's online learning in Wakatobi that is bound by local cultural values, (3) Effectiveness of PAUD children's learning outcomes with online learning models.

This paper is based on values that are derived as a cultural curriculum will be an evaluative map of a society. Children learn values derived through the context of the educational environment, schools and the communities around them. Values that are formed during a certain period will shape the style and character of the child in everyday life. In other words, experience in learning the development of etiquette can be an important factor for the maturity of children in navigating a multicultural life. emphasize that the child's development is based on interaction with others in his environment, the child will be able to continuously develop moral values (*moral judgement*).

Literature Review

Collaborative Parenting

Childcare is multidimensional and dynamic, involving a complex set of behaviors and thousands of decisions and interactions that affect children's lives (Ringle et al., 2019). Parent-child interaction is influenced by cultural expectations, beliefs, and values [7]. Sağkal (2019) mention the existence of strength-based parenting which is defined as an effort to recognize and grow potential strengths in children. Correspondingly, (Luo et al., 2020) divides care into five models, namely parental support, proactive control, punishment control, harsh punishment control, and psychological control. Experience, environmental factors, and internal conditions make childcare very soft [10]. In this case the importance of democratic, warm and responsive parenting is emphasized which helps to shape children's cognitive flexibility, emotional intelligence, and subjective well-being. Regarding collaborative care, families and carers are not automatically involved in managing one another, but on the other hand, they are structurally connected and continue to interact in the interests of children [11].

Studies of Palembang's native Muslim families show that 1) care tends to be democratic but somewhat authoritarian; and 2) Islamic values contained in parenting can be seen from two aspects namely the method and material aspects (Sukirman et al., 2020). In the aspect of method, parenting is implemented by Palembang Muslim families using exemplary methods, habituation, punishment, and gifts. In the material aspect, Islamic values are applied to divine education, moral education, and social education. Meanwhile, parenting in China is shaped by Confucian principles — different from America [7]. Chinese parents train their children to learn for academic achievement; American parents encourage children to pursue their own interests; and interracial parents do both. In contrast to this, collaboration between parents and teachers at RA Tiara Chandra Yogyakarta is seen in developing the moral aspects of early childhood religion. The school has several programs that involve parents, including parenting, whatsapp groups, living values education training, value-based social services, making great children's cards, and performing grades on graduation day. However, parents still lack the awareness to be role models when at home [13].

Culture / Manners

Machsun (2016) argued that courtesy means politeness, friendliness, subtlety, manners, putting things in their place, entertainment, and so on. Meanwhile, etiquette is defined as social behavior that functions to facilitate interaction between individuals and has an important role in maintaining and successfully communicating [15]. In this case, speech acts become pragmatic utterances that follow the norms of decency used to achieve social goals and conversation [16]. The key factor for successful communication and persuasion is politeness [17]. Politeness is the use of any communication behavior that expresses respect [18]. Onursal Ayirir (2020) categorizing politeness into two namely positive politeness strategy and negative politeness strategy. A positive politeness strategy is defined as a strategy used to maintain individual communication by taking polite actions directly without threats, whereas a negative politeness strategy aims to soften certain actions so that others are affected.

In Ghana, polite behavior is identified with greetings, the use of titles and honors, the use of the words "please" and "thank you", the use of soft voices, and silence if needed [18]. In Germany, modesty has been codified (Takhtarova et al., 2019). The ambivalent attitude towards politeness in Germany is not only determined by the development of society, but also by the priorities of foreign policy in certain historical periods. In China, polite behavior is demonstrated by interacting in accordance with the principles of simplicity, respect, hospitality, and perfection as social norms and order. [20]. Meanwhile, a study of the customs of Malay marriage in Sambas, Indonesia, shows that Muhakam's words portray a sincere, loving, and compassionate heart [21]. Muhakkam showed the strategy of iklhas, humility, and apologizing as a representation of Malay etiquette and ethics. Wisdom and politeness in behavior are shown by Muhakkam with a smile, greeting, shaking hands, and dressing. This important role makes a Muhakkam considered a figure who can maintain the spirit of family and society.

Pembelajaran Daring

Online learning (daring) using a website is an internet-based educational process where students learn through interaction with educators using technological means [22]. Online learning takes place in unlimited space and time (Lasfeto & Ulfa, 2020; Volungevičienė et al., 2020). In online learning, a student can really listen to the class almost at any time according to his convenience and can take notes whenever he feels free [22]. Peserta yang terlibat di dalam pembelajaran daring pun dapat selalu terhubung, berbagi, dan menciptakan pengetahuan [24]. Online learning is preferred for those who understand technology and want flexible study [25]. Watkinson & Bic (2020) mentioned the importance of online learning for institutions that have limited space but demand for high learning courses. Related to this, according to Olsson & Mozelius (2016), the key to success from online learning is facilitation.

Park & Kim (2020) cited challenges in online learning namely how to trigger interactions between students and create infrastructure as well and as effectively as face-to-face. In this case, Peacock et al., (2020) mention three aspects that can encourage the sustainability of online learning: interaction / involvement, learning culture, and support. Meanwhile, Alenezi (2020) recommend pre-diagnostics with psychometric considerations to identify students' expectations and readiness for online learning. Related to early childhood online learning (PAUD), shows that parents who play an important role in determining the material from the teacher can be delivered to the child. Storytelling is a way for parents to explain learning material while the child is studying at home in the midst of the pandemic covid 19. Storytelling is one of the methods of educating early childhood with many stimuli that are able to help the child's development. The method of storytelling

shows the ability to listen to children better than exposure rather than story style.

Local Wisdom

Local Wisdom according to Kurniawati et al. (2019) as an understanding of society that is a reference in everyday life. Local wisdom arises from processes that have been experienced by the community in the past, adopted, then passed on to the next generation through the process of evolution (Zulfadrim et al., 2018). Furthermore, local wisdom is integrated in knowledge, understanding, insight, beliefs, customs, and ethics [33]. Maryani & Yani (2016) divides local wisdom into 3 forms namely life philosophy, attitudes, guidelines. In this case, Uge et al. (2019) also stressed the importance of the value of local wisdom as a guide in behaving so that it can be an alternative in shaping human culture and noble character. In the world of education, character-based local wisdom education is able to function as a contextual learning tool that helps teachers connect material with real conditions and encourages teachers to make connections between the knowledge they have and the application of life (Nugroho et al., 2019).

Based on the results of research on seventh grade students in junior high schools in Padang, Indonesian, science learning that is integrated with local wisdom has a major effect on cognitive aspects and moderately influential on affective aspects [37]. In applying the integrated learning model, learning plans, student activity sheets, books, and assessments are needed. Meanwhile, research with the Baduy has shown that eight pikukuh (customary rules) can be internalized into biology teaching materials in one of the basic competencies in the tenth grade of senior high school (SMA), namely analyzing information / data from various sources about ecosystems and all interactions that occur in it and simulate interactions between components in an ecosystem (Faridah et al., 2020). Because, it contains local wisdom including conservation values, values of sustainability, values of balance, values of environmental care, values of politeness, values of discipline, and values of culture.

Methods

The location of this study is at 3 (three) PAUD in Wakatobi, Southeast Sulawesi, the object was chosen in three Early Childhood Education units that have different characteristics and institutions that cover (Ministry of Education and Culture and Ministry of Religion), but use the same curriculum and online learning process and semidaring while still maintaining the same pay attention to environmental conditions including adopting local wisdom by involving the collaboration of parenting / parents and teachers. Data collected in this study were produced from a series of interviews, observation, documentation and literature data. Interviews were conducted involving children, parents and teachers of different starata and social status. After the data is collected, the report is presented in a descriptive form with a phenomenological approach.

Result and Discussion

Forms of Learning for the Development of Adab in Early Childhood PAUD 19 Based on Local Wisdom.

This research was conducted in Wakatobi, a district in Southeast Sulawesi located in the middle of the ocean. Wakatabo Island is famous for the beauty of the marine park which is visited by many foreign tourists from all over the world. Learning in this area is carried out in the same way as other regions, which refer to Government regulations. In the midst of the outbreak of the corona virus outbreaks, educators are required to innovate learning and review the conditions of each region. This is important to think about especially for children who do not have internet access, electricity and even television. In some areas some use community radio. The teachers can adjust to their individual conditions. As explained by Hamid Muhammad (Director General of PAUD, Basic Education, and Secondary Education) that every teacher needs to innovate in learning, namely (1) encourage online learning both interactive and non-interactive even though many do not do online learning due to limited technology, it is important learning must be carried out even at home, without targeting curriculum achievement, do not move schools to home but choose essential material that needs to be done at home, "(2) providing contextual life skills education and in accordance with the conditions of children such as COVID-19, its characteristics, how to prevent corona virus infection, (3) home learning must be in accordance with the interests and conditions of children, (4) for assignments and so on do not have to be assessed as usual, but are qualitative and provide motivation to children.

The results of observing the implementation of PAUD learning found that there are still schools that implement "semidaring" learning, that is, the task is sent through a message application and there is no direct interaction and there is no internet access, electricity, or television. Teachers and parents are more active in communicating the material that children will be working on. According to Ilna (the teacher) that we always communicate with people via whatsapp or telephone about the material that children will do especially if there is something the parents don't understand the instructions.

The implementation of the learning process in PAUD during Covid 19 as revealed by Surfida (50 th) Head of the school and PAUD Teachers that "implementing the learning process that we do and in general PAUD is semidaring which is done through learning from home while still using and guided by RPPH / RPJM and student worksheets ", it is further explained that parents come to school once a week to pick up student worksheets, then the children are asked to carry out activities according to instructions. The teacher continues to provide tutorials and guide children through whatsApp videos or the internet about what should be done by children, as well as what instructions should be carried out by parents / family ". The same explanation was conveyed by Thistle (47 years old) school principal and teacher Raudhatul Athfal that parents were asked to come to school to take the RPJM as a guide and material to be worked on by students with the help and guidance of parents or family at home.

In contrast to the explanation of Hardiani (55 years) and Null (37 years) that in their school learning is done online, all material and guides are then sent through the Whatsapp group per class of students, where the members are all parents of students / students in one class. The material and guidance sent by the teacher are accompanied by explanations, for parents who lack understanding can ask questions directly in WA or by telephone in person.

Learning is carried out indeed positive, there are those who give or send material every day and also reported learning activities of children and there are also some who provide learning material for one week but reports on children's learning activities at home are done every day. For schools applying the same learning model as face-to-face, but the method is different, it is recognized that the teacher is not optimal because there are parents who have difficulty in analyzing children's activities due to parents' effectiveness, especially working parents or less good nets, especially today, the weather is rain and wind. very unsupportive.

All schools apply the method that children's learning activities every day must be distributed by parents / family and reported to the teacher every day. From the results of the video then the teacher gives an assessment of children's learning outcomes whether BB (Developed Good), Developed, KB (less Developed).

Online Learning Media in PAUD in the Covid Period 19
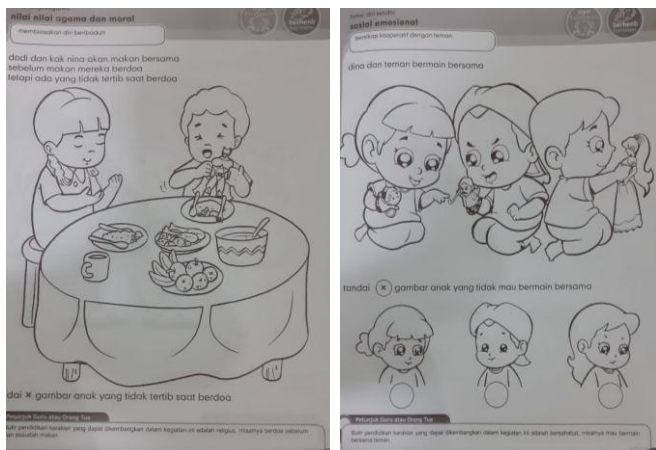
Parenting and Teacher Collaboration in Online Learning of Childhood Development in the Covid Period 19.

Many interesting, funny, and sad stories that occur in the learning process with an online model. It can be seen how stuttering the educators are, the stress of parents who accompany their children studying at home, and of course how students are confused about the odd pile of tasks from educators / teachers. In an effort to develop aspects of child development, especially the development of etiquette during the Covid-19 period, all PAUD schools in Wakatobi implemented online learning as a form of social distancing to break the chain of the spread of Covid-19 in the school environment, considering that the school became one of the places visited by many people and the main child at an early age (golden age) has not been able to supervise himself, especially to run a health SOP.

Online learning that according to the informant (PAUD Teacher) is carried out through the Whatsapp application, and given the name "Children Learning Group" with the initial step of forming a class group consisting of student guardians and teachers for learning purposes because during this Covid-19 period, it was parents' supervision of children who be the main key. It was further explained that the Whatsapp group was intended as a forum for communication between teachers and parents, where the teacher would give and explain the SOPs and sub themes that children would learn for a week. The SOP given by the teacher starts when the child wakes up until the child will sleep again at night. The sub themes given are adjusted to the existing RPPM, but the implementation is not necessarily maximal because it is hindered by circumstances, for example, busy parents, no credit, no network and so forth. The SOP that has been explained by the teacher will be applied by parents to their children, as in the interview with Nurlina (30 years) below:

"We sent the photos of the SOP to parents of children in the form of leaflets in WA, on each sheet for children within one week, parents who teach children to start from waking up what to do? Wash your face, wash your feet, or take a direct shower. Pray first, 'thank God' means starting from waking up, then a little longer .. because the children can not, kindergarten children yes, still children. Then in learning to eat, the children are told to read the prayer of eating, must be their parents (who are developing)".

This parent and teacher collaboration can be seen since the process of giving SOP through Whatsapp, then parents will guide their children to fulfill all SOPs and sub themes that have been given. After that, parents will document it via video to send to their teacher. The time to send this video is not limited because there are other things that parents might do. Videos of children 's activities recorded can be in the form of work assignments and bias also spontaneous events that children do, such as suddenly the child meets another friend on the home page, there is communication between them. So that the incident can be reported to the teacher. In addition, the Whatsapp group also functions as a place for parents' counseling of teachers about unusual children's attitudes. The media used by various parents, can be in the form of worksheets or any material that can be used. The worksheets are usually given by the teacher with a visit to the student's home, and sometimes parents who take it to school.

The video that has been sent by parents as documentation is what will be the student's evaluation material. Parents have the right to choose to send any video from the entire series of videos that children do for a week. It does not matter if the work is not good, the important thing is the child does it. For adab itself, the most important thing is to accustom either according to the SOP or improvising one's own parents using local culture and beliefs.

Learning the development of etiquette in children is carried out with due regard to habits or culture in the community. According to Suleha (Parents) that we teach children at home based on habits that are carried out in the community as well as being a provision of children when they are adults. The Wakatobi community itself, is a dominant culture and is influenced by the teachings of Islam and the beliefs of the local community, so that the customs that are

used by the Wakatobi community are the most followed the teachings of Islam, as the most widely practiced religion (almost the entire population). The manners taught include:

1. Manners and procedures for eating begin with washing hands first, sitting cross-legged (if without a chair), reciting prayer prayers, prioritizing older people (in the family ie father) and men to take food first, when eating does not make noise from cutlery. And after eating, no one can stand before the head of the family stands and may not arrange dirty dishes while other people are eating so they have to wait until that person is finished.

2. Adab will sleep and wake up, that is, before going to bed must wash feet, pray for sleep and wake up from sleep. When you wake up, your face is washed immediately and before going to bed, you should wash your feet.

3. As adab well as other customs such as sleeping during the day and having to enter the house before the evening call to prayer, playing should not forget the time to rest, recite the Koran and pray.

4. Adab communicating is not allowed to call an older person as "you" or just a name but must be complete "sis", "mother ...", "father ...", "auntie", "uncle". In the local language itself, it is divided into two types namely rough and smooth so that it is permissible to use the word "you" in soft language that is "ii commiu" which can be interpreted also with "you" and may not use "you" in coarse language which is "ii ko'o ". When communicating, one must face the person who is speaking and when called must answer "iye" and may be included with the question word "why?", But may not be included with the question word "what?" because this is considered rude.

2. Adab when passing in front of other people especially older people, children must be taught the word "excuse me" or in the local language reads "tabe" with the position of the body slightly bent and hands extended. In addition, other manners are offering food while eating to people around us.

The Role of Teachers in Online Learning Adab Child Development

The government's policy of implementing online learning makes teachers, including at the PAUD level, adapt immediately. Learning that is usually done in school face to face, now must be remotely using communication technology. PAUD learning emphasizes the development of five aspects namely cognitive, psychomotor, language and art, religion and moral and social. The development of etiquette is an important part of the development of children's religion and morals. The form of learning actually emphasizes the applicative form which is directly practiced by children with instructions and examples from teachers at school. Because the current conditions do not allow the teacher to feel that the learning done now is not optimal. This is consistent with the explanation of the principal and teachers that:

 "Learning with the current method (online) for civilized development which is the core of religious and moral development is not optimal because children cannot communicate and directly hear conversations, for example, instructions from teachers, children only see pictures of student worksheets taken by students parents at school.

Teachers only provide simple explanations to parents about what children and parents should do "(Interview with Surfida School Principal and ECD Teachers 50 Years).

The same thing was expressed by Widuri (Teacher Raudhatul Athfal / RA) that "Online Learning with practice now is not optimal, this is because we cannot face to face with children, whereas in general learning material in PAUD emphasizes on changing children's attitudes that are immediately seen and felt. Nowadays, even if we meet children during home visits, the time is limited and we only see the situation, the child's learning activities in passing".

WEEKLY LEARNING IMPLEMENTATION PLAN (RPPM) LEARN AT RA INSAN UTAMA		

Theme	:	**My Self**
Sub Theme	:	**Personal identity**
Group	:	**A (age 4 – 6 years)**
Semester/ Month / Week	:	**I/ /1**

Basic competencies	Material	Main Activity
NAM 1.1	Accustomed to chanting the name of Allah as creator	1. Mother taught me to pray before and after activities
FM 2.1	Having behavior reflects healthy living	2. Mother taught me to always say kind words to parents, teachers and friends
Kog 2.2	Reflecting the attitude of curiosity	3. Tells my identity and the characteristics of my body
Bahasa 3.10 – 4.10	Tell me again what was heard	4. Play writing my name with a stone
Sosem 2.14	Having behavior that reflects a humble and polite attitude towards parents, teachers and friends	5. Play jumping over obstacles (pillow) 6. Free drawing 7. I tore the paper 8. Make a present for the mother
Seni 3.15 – 4.15	Appreciate the appearance of other works of art (eg applauding)	

Wakatobi,   2020
Knowing,
Head Of RA Insan Utama   Group teacher A
Widuri Saraswati, S.Pd.I   **Darma Wati, S.Pd.I**

The learning process carried out during the Covid 19 pandemic as now demands Null (35 years old) and Wa Darma (37 years old) PAUD and RA teachers that "for us teachers actually online learning that is done now is not a problem, it even makes it easier and gives a lot of time because we don't have to go to school every day with children, teach and guide them, we just simply give LKHS / RPJM to parents and then give and instructions or explanation of what should be done by children and parents / families at home ..... . If there is something they don't understand, then you can ask by calling us (the teacher) or sending a message on WhatsApp. Because we have created whatsapp gruop for all parents whose children are in the same class, so it's easier for us ".

According to Syamsia (47 years old), online and semidaring learning is not a hassle for teachers, it can even be said to make teachers, especially PAUD teachers, relax and do not bother preparing material for children's teaching materials at school. Our job is that teachers only form Whatsapp groups for all parents of students in the same class, then assignments for our children to send to parents through WhatsApp ... we are more teachers and parents communicate more through WhatsApp and telephone, as well as instructions and information about what parents and children should do ... all of which we convey through whatsapp ..... the task that we give for one week ... so the assignment is done by the child every day with the help of parents ... The results of all children's learning activities are recorded through videos by parents and every day (every time) parents send a video report of children's activities to the teacher. We teachers give an assessment every weekend on all the results of the activities and activities of children for one week ... giving the value of learning outcomes delivered to parents ... if there are children who are still underdeveloped, the teacher conveys to parents ... Furthermore, parents are more active in guiding and assisting children in learning activities.

Hardiani (55 years old) reinforces the explanation above that the teacher's task is now easier and lighter .... the teacher only creates a whatsapp group for parents of students in one class and then sends the tasks of the child to be done at home accompanied by his parents. Different from other schools .... our teachers give assignments to children every day such as school days and reports also every day ... indeed this is inconvenient for parents especially for those who work outside the home every day .... rather difficult to do guidance on children because the activity of the child is carried out during the day while the parents cannot ... although in fact the parents are free to play with the child and help make a video of the results of the child's learning activities but it still feels heavy and difficult for some parents.

The Role of Parents in Online Learning of Child Adab Development

Parenting has a very large role in the online learning process of PAUD children during the pandemic, this is happening because all learning activities are taken over by parents, they assist children in learning and completing tasks given by the teacher. Parents come to school once a week to take LKHS / RPJM sheets given by the teacher to be worked on by

students at home. The teacher gives instructions and brief guidance regarding the learning material and what parents and children / students must do at home. Below is one example of a worksheet parents and children should do at home:

Message for Parents
Father/Mother
This week the theme of our play with my beloved emo at home is "Myself, Self Identity". Through the themes and main activities that can be chosen below, the goal we want to achieve is ananda develops in 6 aspects of development, namely (1) Being accustomed to calling the name of God as the creator, (2) Having a behavior reflecting a healthy life, (3) Reflecting an attitude of wanting know, (4) Retell what was heard, (5) Have behavior that reflects an attitude of humility and courtesy to parents, teachers and friends, (6) Appreciate the appearance of other works of art (for example, applaud). Activities to choose from this week are:
1. Mother taught me to pray before and after activities
2. Mother taught me to always say kind words to parents, teachers and friends
3. Tells my identity and the characteristics of my body
4. Playing to write my name with a stone
5. Play jumping over obstacles (pillow)
6. Drawing freely
7. I tore the paper
8. Make a gift for the mother

Please choose which activities will be played first this week. Father / Mother can choose 1 play activity for 1 day. If you are not interested, encourage them and encourage first, but if he wants other activities, follow his interest so that learning through playing at home becomes fun. Please observe, photos or video record of your activities, including when he is doing routine activities and worship, then send to whatsapp group to note the progress of your emo, thank you.

In addition to the worksheet model above the teacher also gives pictures of various activities, where parents are asked to explain and describe the contents of the picture and every moment or meaning of the parts in the picture then the child is asked to follow the movements, speech and practice. The language used by parents is a language that is easily understood by children and in accordance with local culture that is believed. Example:

Figure 1; Some children are eating in one place[39]
then parents explain how to sit (sit cross-legged when on the floor), read prayers before eating (prayers are taught), may

not speak (rice in the mouth will spurt out), eat using the right hand, may not play while eating, may not take food by hand (must use a spoon), read the prayer after eating (the prayer is taught).

Figure 2; Playing with friends[40]

parents teach how to play well, may not interfere, hurt or beat a friend, play together, may not seize the goods held by a friend, must cooperate, must not mock.

Figure 3; about children who fall and cry there are also children who hide their belongings[41]

then the task of parents to explain to children good deeds such as helping friends who are sick, polite, saying soft and honest, mutual respect and respect. Figure 4, love and love fellow creatures, not only humans but also animals, plants, and all God's creations.

Online learning makes it difficult for parents to work, especially those who work (employees, entrepreneurs, farmers, fishermen). Besides the limited facilities such as not having an Android cellphone, the network is not good even there are those who do not have a network, the cost to buy a package, and the more fatal is there are parents who cannot use cellphones let alone make videos. As a result they are often late sending videos of learning and children's activities at home. As expressed by Wa Nina (30 years), that:

"I can not help and assist my child to study at home because I go out to sell at the market every day, leaving early in the morning and returning home, when I get home I am tired and usually rest and sleep .... so my child is helped by his friend because they each On the day of study together, the parents of the theme analyzed their activities together and then sent the teacher. Unlike the parents who Early (42 years) explained that I could not help my child because I do not have a cellphone that can make videos, I can only guide and teach my child at home, actually all the tasks my son does but usually do not send his teacher because We can't,

usually also ask for the help of parents of friends who have their cellphones ".

Unlike the case with what happened to Reni (37 years old) an employee explained that "I am stressed that my child is nataro, every day I have work from school, I cannot help because I am busy working, whereas when he is tired and sleepy at night he can no longer make vidio report .... on the matter that he should be accompanied in his daily activities and we are asked to guide and teach, not to mention if the job is just a picture, we are asked parents to explain to children, sometimes we also forget or do not know what that means picture"

Another case occurred in Nuning (32 years), he explained that PAUD children's learning is now very troublesome for parents ... I sometimes don't focus on guiding children to study at home because there are my little children, our home is far from the city, not smooth network, sometimes sometimes there are sometimes nothing, especially if the weather is bad especially we live on the beach surrounded by the ocean .... I used to be late to send assignments ... usually also not send the task of the child to his teacher ... we ask his teacher to understand the situation .. "

The Effectiveness of Learning on the Development of Adab Children through Online Learning Based on Local Wisdom.

The effectiveness of online and semidaring learning should pay attention to important things, among others; (1) Media Suitability, (2) Role of Parental Assistance, (3) Presenting Topics While Playing. The effectiveness of online and semidaring learning is recognized by principals, teachers and parents that can actually be effective and ineffective, highly dependent on the conditions of parents, children, facilities, environmental conditions. As Wa Diana (37 years) said that:

"online learning done by children and parents from home is actually not very effective, this is evident from the tasks given by the teacher there are some children who do not send videos of activities on time, some even do not send at all, the reason they do not have time, can not , do not understand and there are those who do not have an Android phone, there is also no attempt to ask a friend for help".

It was also reinforced by the statement of one of the parents (Nuril 41 years) that we could not help our child study at home because of many factors such as, there was no time, we had to work and just returned home, after at home there were still many other jobs to do. Actually it's better when kids are still studying at school because parents don't bother. My child is always late to send assignments, even I don't usually send assignments, but I want to do it because of this situation"

The same thing was stated by Surfida (the principal) that actually online learning for certain subjects, but for the development of adab, our children can still be assisted by parents, even parents who understand and have much better time and facilities if they guide and assist themselves their children in learning, because they can incorporate cultural values at the time of service and even children can directly practice for example, helping, eating, eating, worshiping, working together and interacting with families, older people especially with family members"

Online learning that is carried out at all levels, especially PAUD gives a positive value on the relationship of teachers and family / parents, synergy is built between home and school, where so far the house is only a place of transit, not used as a nursery for children. "While schools are not part of the home," schools and homes can form complementary and mutually supportive relationships. Children's learning is more meaningful and applicable, especially in learning the development of cognitive, affective aspects, instilling moral values, manners, character building through daily activities such as, working together, helping each other, helping, in the form of applicative examples such as drawing, watching television, worship or sing. This moment provides an opportunity for the family / parent to be directly involved in guiding, directing, modeling the tasks of the school in accordance with local cultural values where the child is.

If educators and parents understand that aspects of development in early childhood can develop well through online and semidaring learning conducted by collaboration between parents and teachers, then the child will be ready to face challenges in the 21st century digital era 4.0, during the learning period in this house children can be directed to look for contextual problems such as the existence of Covid-19, which has an impact on the health, food, social, economic, socio-cultural, social interaction [42]. On the other hand face-to-face learning is still very much needed for the condition of Indonesian society today because face-to-face learning has certain steps and stages such as in C1 to C6 cognitive schemes, from the delivery of knowledge, understanding, application, analysis, synthesis so that children are more easy to understand and practice.

Conclusion

The application of online or semi-online learning in PAUD in the 19th period requires creativity and innovation and pays attention to the conditions of each region such as internet access, networks, electricity and even television, in some areas using community radio. Teachers can do several things, namely: (1) encourage online learning both interactive and non-interactive because there are still many who do not do online learning due to limited technology. The important thing is learning must continue to occur even though at home without targeting curriculum achievement, do not move schools to home but choose essential material that needs to be done at home, (2) provide contextual life skills education and are in accordance with the child's condition, especially regarding the understanding of COVID- 19, characteristics such as how to avoid corona virus infection, (3) home learning must be in accordance with the interests and conditions of the child, and (4) assignments do not have to be assessed as usual but are qualitative and motivate children.

The family has become an important strategy in granting early childhood rights, parents are now being tested with the co-19 pandemic in the country. Many things must be considered by the family, namely health factors, food and drink needs of children, and also related to psychological, early childhood comfort when studying or playing at home. The main point of PAUD learning in the covid pandemic 19 period is presenting videos with content that contains games and learning, videos that contain teachers guiding students

and parents to play a game, guess words, guess pictures, meaning pictures. Some things to consider in this PAUD online learning such as:
• Do not let children hold their own learning gudget / media.
• Media / Laptop / HP Screen Contrast used for learning.
• The distance between eyesight and the media monitor / Laptop / HP.
• Guidance from Parents.
• Use a temporary diversion of time to distract the child 1/2 second.

Learning by actually developing positive values in the aspects of developing manners, morals, morals, local cultural values that are loaded with religious messages to shape the characteristics of the real child is very much in accordance with the learning carried out today where children and parents interact or people who are close to himself and peers, began to learn about the values that are applicable and carried out by those around him. Children's interaction with the environment will emerge ideas, ideas, imagination, behavior, attitudes and moral conscience, good morals and in turn shape adab.

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