

Internalization of Conservation Values in Multicultural Education Courses through Traditional Games

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Abstract

The Indonesian state is very prone to triggering conflicts and divisions because Indonesia is actually a pluralistic and heterogeneous country. The discourse on multicultural education is predicted to be able to anticipate ethnic, social and cultural conflicts that often arise in the midst of a plural-faced society, especially the implementation of multicultural education in tertiary institutions. The understanding created from multicultural education is not just a theory that is used as mere memorization, but can be developed into application in a multicultural-based learning process. One example of its application is through traditional games which require cultural values. Traditional games have even become a symbol of the region where each region uses traditional games as regional identities so that traditional games are a form of conservation value, namely preserving the cultural heritage of the local area. The research objectives: 1) Describe traditional games that contain conservation values in the multicultural education course for PGSD UNNES students; 2) Analyzing the conservation value contained in traditional games in multicultural education for PGSD UNNES students; 3) Analyze the achievement of internalization of conservation values in multicultural education courses for PGSD UNNES students. This study uses a qualitative research method which will be analyzed descriptively. Each traditional game imparts different conservation values depending on the play pattern. Traditional games that have been born for thousands of years are the result of ancient human cultural processes that are still thick with local wisdom values. In essence, conservation means maintaining and protecting something regularly to prevent damage and destruction by means of preservation. So that playing traditional games is a form of conservation value, namely preserving the cultural heritage of the local area.

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INTRODUCTION

Indonesia is a country that has a lot of culture and is one of the largest in the world, which can be seen from its socio-cultural interaction and wide geographic location, both ethnicity, culture, ethnicity, language, religion, customs and others (Kusumohamidjojo in (Lestari, 2015)). As a plural and heterogeneous country, Indonesia has the potential of multiethnic, multicultural and multi-religious wealth, all of which can build a large multicultural nation state (Munadlir, 2016). On the other hand, the State of Indonesia is also very prone to triggering conflicts and divisions. As stated by Nasikun (2007: 33) that the plurality of Indonesian society is one of the indicators, namely the proliferation of various social organizations, professions, religions, and organizations or groups that struggle and act on behalf of group interests that lead to ethnic, social, cultural conflicts (Lestari, 2015).

In dealing with conflicts that occur, it is necessary to have a deep understanding of multiculturalism. The discourse on multicultural education is currently being discussed in every circle in order to anticipate ethnic, social and cultural conflicts that often arise in the midst of a plural-faced society (Khairuddin, 2018). In line with Musa Asya'rie in (Prastyawati & Hanum, 2015), multicultural education as a process of education for a way of life of respect, sincerity, tolerance for cultural diversity that lives in the midst of a plural society, so that students will have resilience and mental flexibility in the nation in responding to social conflicts in society. Multicultural attitude is a manifestation of the motto "Bhinneka Tunggal Ika" which shows an open attitude to differences. Through multicultural education, this multicultural nature can be realized through precise directions that are covered in an education system, considering that national diversity is a reality that must be maintained in national unity and integrity, diversity is a natural thing as long as diversity is realized and lived in as something that must be maintained. be treated with tolerance (Afifah, 2017).

Indeed, multicultural education is an inseparable part of all levels of education, therefore the cultivation of multicultural values should ideally be applied in every subject at every level of education including tertiary institutions (Afifah, 2017). Multicultural values can assess religion, discipline and responsibility, honesty, cooperation, deliberation, tolerance, and creativity (Dewi, N. R. & Akhlis, 2016). Students should understand that multicuture is local wisdom to see cultural diversity as a fundamental reality in social life. According Lubis on (Elhefni & Wahyudi, 2017)), the understanding created from multicultural education is not just a theory that is used as mere memorization, but can be developed into application in a multicultural-based learning process. One example of its application is through traditional games which require cultural values.

The choice of traditional games as one of the teaching materials in PGSD is also because traditional games are games that are carried out by sticking to the norms and customs that have been passed down from generation to generation and can provide a sense of satisfaction or pleasure to the perpetrator (Dharmamulya, 2008). Traditional games are activities that are governed by game rules and are a legacy of previous generations, these games are played by children with the aim of getting joy (Achroni, 2012). In addition, it is also because traditional games are cultural products of great value for someone in the context of fantasizing, recreation, exercising which is also a means of practicing for social life, skills, politeness and agility. Traditional games that have been born for thousands of years are the result of ancient human cultural processes which are still thick with local wisdom values (Royana, 2017). In each region in Indonesia, there are various kinds of traditional games with different names, forms and regulations. Traditional games have even become a regional symbol where each region uses traditional games as regional identities. Based on these views, it is increasingly convincing to adopt this traditional game material as one of the teaching materials for multicultural education in the context of cultivating cultural conservation values. In essence, conservation means maintaining and protecting something regularly to prevent damage and

destruction by means of preservation (Rachman, 2012). So that playing traditional games is a form of conservation value, namely preserving the cultural heritage of the local area.

Based on the background description, it is very important to conduct research to see how the internalization of conservation values in multicultural education through traditional games for PGSD UNNES students, with the following research objectives: (1) Describe traditional game forms that contain conservation values in the multicultural education course for PGSD UNNES students; (2) Analyzing the conservation value contained in traditional games in multicultural education for PGSD UNNES students; (3) Analyzing the achievement of internalization of conservation values in multicultural education courses for PGSD UNNES students.

METHODS

This study uses a qualitative research method which will be analyzed descriptively. The several stages in data collection are as follows: 1) Identifying the form of traditional games that contain the content of conservation values in PGSD UNNES students; 2) Identifying the content of conservation in multicultural education through traditional games for PGSD UNNES students; 3) Identifying achievements of internalization of conservation values in multicultural education for PGSD UNNES students. The research was conducted in the PGSD Department, FIP UNNES. The research subjects were PGSD FIP UNNES students, semester 2. To obtain data and information related to the problems being studied, the data collection methods used were observation, interviews, and documentation. The collected data were analyzed using qualitative descriptive analysis techniques. Data analysis in this study was carried out through two procedures, namely: (1) analysis during the data collection process, and (2) analysis after data collection. The first procedure is carried out with the following steps: data reduction, data presentation, and drawing conclusions. The second procedure is carried out in steps: collecting data and information from recordings through photo cameras or video cameras and field notes, grouping data, interpreting data variations, and summarizing data. presentation of data, and taking conclusions. The second procedure is carried out in steps: collecting data and information from recordings through photo cameras or video cameras and field notes, grouping data, interpreting data variations, and summarizing data. presentation of data, and taking conclusions. The second procedure is carried out in steps: collecting data and information from recordings through photo cameras or video cameras and field notes, grouping data, interpreting data variations, and summarizing data.

RESULTS AND DISCUSSION

Implementation of Learning

Banks in (Agustian, Anindyta, & Grace, 2019) states that multicultural education is an idea or concept, an educational reform movement, and a process. As an idea, multicultural education combines all learners who come from gender, social class, ethnicity, race, or culture in order to have the same opportunity to learn in school as a social system. Multicultural education as a supervisor and an alternative means of conflict resolution that social and cultural realities have (Mania, 2010). Multicultural education must be approached with learning strategies and curricula that lead to the learning process (Nur Kholik, 2017). The internalization of multicultural education activities for students, namely introducing culture, art, and traditional games (Junanto, Subar & Fajrin, 2020).

Through traditional games, there are many interactions and involving students with the activities around them so that students will be able to foster the value of multicultural education in their hearts and behavior (Setyowahyudi, 2020)s. Learning activities are divided into three parts, namely initial activities, core activities, and closing activities. The initial activity contains student

conditioning both psychologically and physically. Furthermore, after being well conditioned, the lecturer starts learning by saying greetings, leading prayers, and doing attendance. Furthermore, the lecturer provides a general description of the learning to be carried out, the reasons for the importance of carrying out the learning along with the objectives and benefits. In this section, the lecturer also explains about traditional games that will be carried out starting from a general explanation of traditional games accompanied by rules and how to play.

The core activity is in the form of implementing learning, namely traditional games which have been described in the early stages. In the closing activity, the lecturer and students reflect on learning from the implementation of traditional games and conclude the learning results that have been obtained, namely what conservation values are contained in the game (Bayu & Rahmadina, 2020). Lecturers also give assignments to students to do at home as enrichment and provide an overview of learning activities at future meetings. The lesson ends with a closing greeting.

Traditional Games Played

Jimit (Lampung)

Jimit is a traditional game originating from Lampung that does not require tools and materials to carry out the game, but only requires a spacious place to play this game, the more participants involved and doing this game will be more exciting and interesting. Jimit Game Rules: (a) before the game starts, do a lottery to determine the child who loses by "hompipah" and "cingciripit", then one person is chosen who is declared the loser and must be the guard; (b) one of the losers gives a game signal with a countdown, the guard must chase his other friend to replace him as the guard; (c) all participants tried to avoid the guards' chase by saying "JIMIT" so the guards couldn't touch the; (d) if a participant is caught, he will be a guard, and so on.

Rangku Alu (Manggarai, Flores, Nusa Tenggara Timur)

The Alu bowl itself is a traditional game that uses bamboo as a playing tool. Pestle bowl is not just an ordinary game. Apart from being a means of entertainment, the game Rangku Alu can also be a means of education and self-formation. Playing this game can train concentration, dexterity and agility in action.

To be able to play the Rangku Alu game there are several ways that must be considered so that the game can run well. (a) players consist of 2 groups, namely the playing group and the guarding group. The group guarding moves the bamboo (four people squatting into a square and holding two bamboos) while singing; (b) the group of players who have their turn to play will jump between the bamboos. They should avoid bamboo tongs. Dancers will enter into a square and jump up and down according to the rhythm of opening and closing the bamboo.

When playing, the bamboo that is moved produces a patterned rhythm. You can make the game even more interesting by singing together to a rhythmic pattern of bamboo sounds. One of the songs that can be used to accompany the game is the Ampar-Ampar Psang song. The original song lyrics are as follows:

Banana pulp

My bananas are not cooked

Cook sabigi, locked up 2x

Manggalepak, manggalepok

Broken bent wood

Crooked in the fire,

The fire is cangupan

Nang where batis kutung, little bidawang 2x

Lintang Alihan (Yogyakarta)

Transitional game is a traditional game that is played by imitating the movement of moving stars from one place to another in succession. Switching Cross Game Rules: (a) form groups of 5 players; (b) before the game starts, do it then to determine the child who loses by "hompipah"; (c) the losing player is in the middle of the game arena with the task of grabbing one of the places when the opponent moves places, while the winning player occupies their respective positions; (d) the two winning players voluntarily exchange places; (e) the losing player immediately tries to grab one of the places that had just been left. If the losing player can take the position of one of the winning players, the winning player replaces the losing player; (f) and so on, this game is carried out repeatedly until the player feels tired and by agreement with the player it can end the game; (g) ff in the middle of a game there is one player who loses up to 5 times in a row (depending on the agreement), meaning that for 5 times the exchange of places does not succeed in taking the position of the opponent, the child is called a "dry cat" and then thrown out of the game

Gobag Sodor (Central Java)

The Gobag Sodor game is a game that is carried out in a rectangular arena bordered by a chalk line consisting of two teams, namely the guard team and the playing team (the opposing team). This game is played in turns by trying to reach the back line of the arena (the door) and a member of the guard prevents it.

Gobag Sodor Game Rules:

Form 2 groups consisting of the opposing team and the guarding team. Each group consists of 5 people.

Each guard of the guard team makes layered guard by marching back and stretching out his arms so that the opposing team can not pass.

Information:

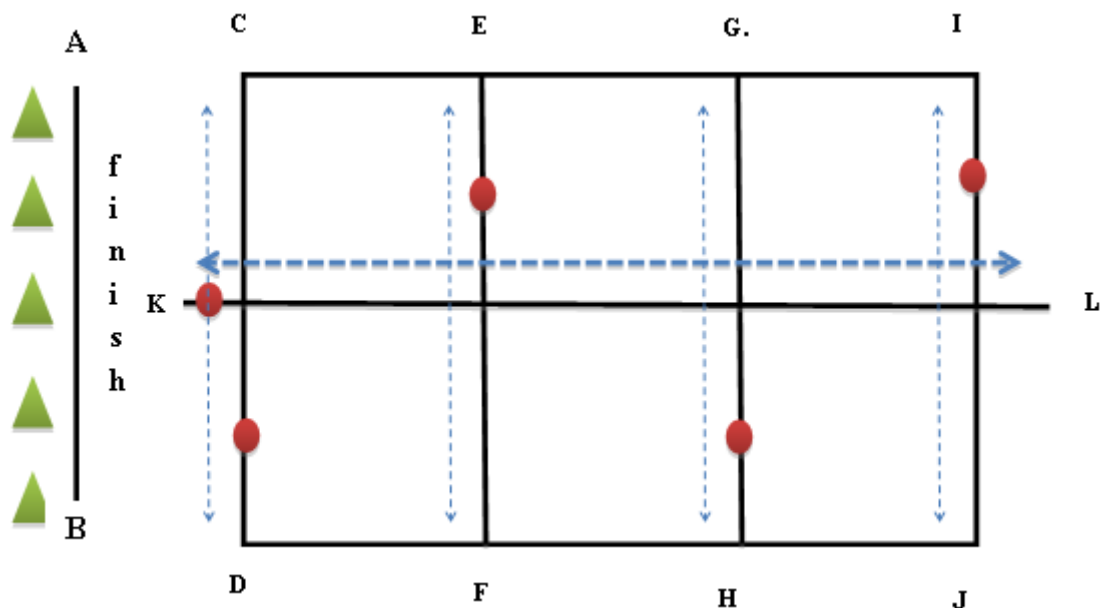
Guard 1: can move along the line 1

Guard 2: can move along the line 2

Guard 3: can move along the 3 lines

Guard 4: can move along the line 4

Guard 5: can move in the center line with a motion perpendicular to the other guards.



The distance between one guard and the other guard is 5 steps, while the distance to the side is 4 times the span of the hand. The play areas and guard lines are marked with chalk.

Each opposing team tries to get to the clear line on the condition that the guard team cannot touch it.

The opposing team is declared the winner if one of the team members manages to return to the starting line without being touched by the watch team

If one of the opposing team members is touched by the watch team or goes out across the boundary line, a change of position will be made, namely the guarding team will become the opposing team, and vice versa.

Lompat Tali (Java)

The game of Lompat Tali is a game that resembles a rope composed of rubber bands. Simple but useful, can be used as a means of playing as well as sports. The rope used is made of braided rubber bands that are widely available around us. The way to play can be done individually or in groups, if only playing alone, usually the child will tie a rope to a pole or whatever is possible and then jump on it. If playing in groups usually involves a minimum of three children, two of the children will hold the end of the rope; one is on the left, the other is on the right, while the other children have their turn to jump the rope. The rope is stretched in a graded height, from lowest to highest. The one who is good at jumping high, he is the one who comes out as the winner. Meanwhile, the loser will change position to hold the rope. Solitary play can also be done by skipping, which is holding both ends of the rope and then swinging them from head to toe while jumping over them.

Conservation Value in Traditional Games Played

Conservation is an activity to protect the environment. (Masrukhi, 2012) conservation is a value system relating to harmony, harmony and harmony. According to (Suprayogi, Isdaryanto & Lestari, 2017) the concept of conservation can be applied through the 7 (seven) conservation pillars that are the vision of Unnes which includes paperless, green architecture, waste treatment, paperless, internal transportation, moral and cultural conservation, and clean energy. The seven pillars can be integrated into the curriculum and all activities of the Tri Dharma of the Unnes conservation program. 8 (eight) Unnes conservation values reflect the character of each of the 8 Faculties. Each of these values is Inspirational, humanist, caring, innovative, sportsmanship, creative, honest and fair. The importance of implementing conservation in changing the mindset and behavior in order to form a nationalism mentality, especially for the younger generation (Huda & Feriandi, 2018).

The implementation of traditional game learning can increase conservation values, namely sportsmanship in playing traditional games above, interpreted as an attitude of playing or competing fairly following the applicable rules and not justifying any means to win because in fact in traditional games there are winners and losers. Sport also means the attitude of a knight to accept defeat, want to respect and respect, and recognize the superiority and victory of the opponent. In traditional games also train and teach the value of honesty, honesty in doing existing games. In addition, players can also be trained to have a high sense of concern for other players. During the game the players will pay attention to each other. Players must also be fair. Because every player and in the game must have the same opportunity to carry out the game, so that the game takes place fairly and sportily.

Achievements of Conservation Value

The conservation value achievements in each traditional game played are as follows:

Jimit (Lampung)

The conservation value in learning dance through the Jimit game includes: (a) humanist.

In traditional games, jimit is interactive, meaning that it requires several players to play the game so that there is communication/interaction between players who have different social and religious backgrounds; (b) Sport, In the usual game between winning and losing, the player who loses must be tolerant of admitting his defeat as when touched by a guard, he must be sporty to be a guard and try to touch other players in order to be free to be guards; (c) Honest, The game of jimit has rules of the game that must be obeyed by all players, therefore every individual has an honest attitude, as if he has been touched by a guard he must honestly admit and when securing his position by saying "jimit" must also be based on an attitude of honesty.

Rangku Alu (Manggarai, Flores, Nusa Tenggara Timur)

The conservation value in learning dance through the game Rangku Alu includes: (a) Humanist, in carrying out the traditional Rangku Alu game, interaction must be established between the players who will play the game with those holding the bamboo, before the bamboo is moved they communicate with each other to make sure all players are really ready; (b) Creative, can stimulate children's thinking activities is proven by the process of determining strategies to move properly so that the feet are not exposed to the bamboo that is moved by the guard; (c) Fair, in this game, training children to have a fair attitude means that all players have the right to get the same opportunity to take turns playing this pestle rangku regardless of the background.social and religious.

Lintang Alihan (Yogyakarta)

The conservation value in learning dance through the game Lintang Alihan, among others: (a) Humanist, in the game of transitional latitude is interactive, meaning that it requires several players to play the game so that there is communication / interaction between players who have different social and religious backgrounds; (b) Sport, in the game, there are winners and losers so that all players must have a sportsmanship attitude when they have to win and lose; (c) Honest, the jimit game has rules of the game that must be obeyed by all players, therefore each individual has an honest attitude, just as if he has been touched by a guard, he must honestly admit; (d) Creative, can stimulate children's thinking activities is proven by the process of determining strategies for guards so that other players are fooled and can be easily touched and for other players avoid the guard's chase.

Gobag Sodor (Central Java)

Conservation values in learning dance through the Gobag Sodor game include: (a) Humanist, This Gobag Sodor game also brings out a humanist. In this game, each group, both guarding and playing, negotiates strategies to win. Each player in the group has the right to express their opinion to arrange their team to win the game so they will work together. Such a process makes themselves implement a humanist attitude among themselves; (b) Sport, in the game, there are winners and losers so that all players must have a sportsmanship attitude when they have to win and lose; (c) Honest, In the gobak sodor game, children are instilled in the value of honesty from the application of the rules in the game, namely when they are in a crossed group admitting that they are touched by an opponent or crossing the deadline Then if you are in a guarding group, do not cheat by getting out of line. This character value is the key to the successful implementation of the Gobak Sodor game; (d) Creative, Gobak Sodor playing can stimulate children's thinking activities as evidenced by the process of determining strategies to break through the opponent's guarding line. Seeing situations

and conditions, taking chances, outwitting opponents and thinking about how to win without being touched by the line guard as he crosses.

Lompat Tali (Java)

Conservation value in learning dance through Lompat Tali, among others: (a) Humanist, in doing the traditional game of Lompat Tali, there must be interactions between the players who will play the game and those who hold the two ropes; (b) Sport, in the usual game between winning and losing, the player who loses must be tolerant of admitting his defeat but still giving his best with strive hard to survive the challenges gradually from the lowest stretch of rubber to the highest stretch of rubber; (c) Honest, Honest value is derived from how a child must admit when he touches a stretch of rubber that should not be touched. With this recognition, children learn to be honest. Thus, the game of Lompat Tali instills the value of honesty.

CONCLUSION

Traditional games are cultural products of great value for a person in the context of fantasizing, recreation, exercising which is also a means of practicing for social life, skills, politeness and dexterity. Traditional games that have been born for thousands of years are the result of ancient human cultural processes that are still thick with local wisdom values. In essence, conservation means maintaining and protecting something regularly to prevent damage and destruction by means of preservation. So that playing traditional games is a form of conservation value, namely preserving the cultural heritage of the local area. Each traditional game imparts different conservation values depending on the pattern of play, as in the jimit of conservation values, namely humanism, sportsmanship, and honesty; Rangka Alu instills humanist, fair and creative conservation values; leeches alihan instill conservation values humanist, sportsmanship, honest, and creative; gobak sodor instills humanism, sportsmanship, honesty, and creativity; as well as Lompat Tali instilling humanist, honest and sportsmanship conservation values.

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