

The Use of Traditional Games to Implement Character Education Policy in Kindergarten

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Abstract

The background of this research is an emerging problem in the field of education in Indonesia. One of the problems is the occurrence of moral irregularities among students which results in the moral decline of the nation. At the level of early childhood education, character education is a way that can be implemented to overcome these problems. One way is to implement various traditional games. This study aims to explain the implementation of character education based on traditional games, the process of internalizing character values based on traditional games, and the possibility of applying traditional games as a character education model. This is a qualitative research conducted in three Kindergartens IN Gunung Kidul, Yogyakarta; each with a background of Islam, State and Christianity. The primary data of this study were sourced from the results of interviews with informants. The secondary data were in the form of policies, values, school views, and parents functioning further to strengthen the data and as a means of character education configuration based on traditional games in the context of micro systems. The data were analyzed through several stages, namely (1) display of observation and interview results; (2) sorting out observations and interviews; (3) discovery of contrasting or negative elements. The results of this study show that (1) The implementation of character education based on traditional games in the three kindergartens is different from one another; (2) character values are internalized through several traditional games, namely gobag sodor, cublak-cublak suweng, dakon, jamuran, and engklek or sundamanda; (3) Character education based on workable traditional games becomes a character education model in kindergarten.

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INTRODUCTION

Education is an important issue in human life. As time goes by, the issue of education continues to grow, including in Indonesia. One of the problems of education that emerged in Indonesia was the occurrence of moral irregularities among students which resulted in the moral decline of the nation. The decline is found in various fields of life, which are partly due to the low quality of education. The low quality of education is caused by schools that have not carried out their duties optimally. Schools are considered failing because they are not able to produce well-educated adults. This can be proven by the existence of various moral crises such as corruption, infidelity, and violence. Recently, the world of education in Indonesia has been polluted by sexual harassment of kindergarten students at a Jakarta International School educational institution by a cleaning staff several years ago.

Deviations from the noble values of the nation's culture among students can be late students, smoking in school, extortion among friends, and many more violations of the rules among students at school. Other factors that also cause moral deterioration include bad mental attitudes, disharmony in the family, economic needs, environmental influences, and mass media especially television shows, desires to be praised, distorted learning processes, inability to absorb norms, and lack of good and correct character education.

Character education is education that develops cultural values and national character among students so that they possess and apply these values in their lives as members of the family, communities, and citizens who are religious, nationalist, productive, creative, and innovative.

Lately, character education is intensively discussed in Indonesian communities, especially by academics. People need to expand their character through the educational path to become good, superior, and noble human beings because education has an important and central role in the development of human potential, including mental potential. Education is expected to provide a transformation that can

develop positive character and change a bad character to a good one. Character education will give birth to a superior person who not only has cognitive abilities but also has the character that is able to be successful. A person's success is not solely determined by knowledge and technical ability and cognition (hard skills), but especially by their ability to manage themselves and others (soft skills).

Character education should be applied early when children are at an age commonly called the golden age. Character education since an early age is expected to be a provision for children when they live the next life. To implement character education, formal and non-formal education providers can use games. Children's games actually refer to togetherness, mutual cooperation, socialization, and reduction of selfishness among children. This appears when children play because they need a partner even though they can compete with the partner. This togetherness is seen in traditional games, namely games that contain noble values in developing the noble character of the child and at the same time developing character education.

In this study, the researchers studied traditional games carried out in kindergarten. Today, traditional games have become a very rare item when further analyzed. There are a number of traditional games that play a role in developing children's potential such as gross development of motoric, fine, social, cognitive, and other developmental aspects. Interactions that occur when children play traditionally provide opportunities for them to develop social skills and practice language skills and emotional abilities.

Traditional games that are loaded with these values began to be abandoned by the communities and replaced with various kinds of modern games. The students are often reluctant to play traditional games either because of internal factors or external factors. The contribution of internal factors is that children feel that they are in a bad mood so they are reluctant to attend traditional games, especially those involving physical activities such as Gobagsodor and Sundamanda. In addition to physical conditions that are not fit. The children's reluctance to participate in traditional

games can be caused by the fact that they do not know much about the games and are not able to feel the fun of the games. This disinterest is due to the fact that children are accustomed to playing modern games produced by factories or because their parents have never introduced traditional games that are full of positive values to their children. With conditions like this, traditional games will slowly become extinct eroded by time and ignorance of many parties. Changes in times and technological advances usually become the scapegoat.

In traditional games, there are values of togetherness, mutual cooperation, partnership, competition, honesty, respect for friends and opponents, and absence of discrimination. This is different from internet-based/gadget games. If left unchecked, the gadget game will cause children to be selfish, living without friends, and feel at home for hours with games in the gadget. They gather without talking, all are playing the gadget. This can result in a loss of empathy and compassion towards fellow friends.

Kindergarten (TK) is a pre-school education institution that aims to prepare children to attend primary education. The learning process in kindergarten is different from that in primary education because learning in kindergarten is in the form of games that cause children to feel comfortable and happy. The types of games that are inserted in the learning process can be physical games, role play, children's songs, and games with objects.

The implementation of traditional game-based character education at three kindergartens in Gunung Kidul, Yogyakarta, each with the background of Islam, State, and Christianity, provides an overview of the specificity of each school. This study answers the following questions. (1) How is the implementation of traditional game-based character education in kindergarten? (2) How is the process of internalizing the character values based on traditional games in kindergarten? (3) Can character education based on traditional games work as a character education model in kindergarten?

METHODS

The approach used in this study is a qualitative approach. This research has a natural background with humans as a research tool, using qualitative method. The data were analyzed inductively based on descriptive grounded theory; the process becomes more prominent than the results. The research focus and validity of the data were obtained using temporary criteria and designs. The results of the study are mutual agreements. This study uses natural settings based on the philosophy of post-positivism based on the condition of the natural objects. Therefore, the researchers are a key instrument.

This research began in December 2015 until the end of 2016. At the beginning of 2017 the researchers continued to meet with kindergarten teachers to ensure that the written data were valid. By using qualitative method, the reality or phenomenon regarding the implementation of traditional game-based character education policies is seen as a result of the construction of dynamic and meaningful thinking.

The primary data in this study are data sourced from the results of interviews with informants. The informants are people who provide information about the situation and background conditions of the study (Moleong, 2006). In addition, snow balling techniques are used; from the key informant, the researchers searched for other subjects continuously until the right subject was not found to develop the concept or theory produced during the research (Arikunto, 2010, p. 23). In this study, the criteria used to determine the research subject is a simple selection by drawing samples based on the existing data and information and network selection. The samples were drawn based on information obtained directly through observations and information obtained from the resource persons, hereinafter referred to as key informants and resource persons, hereinafter referred to as key informants (Arikunto, 2010, p. 23). The secondary data in the form of policies, values, views of schools, and parents function to increasingly strengthen the validity of the data and the meaning of character education based

on traditional games in kindergarten in the context of micro systems. Other data sourced from each kindergarten were related to research and books and other literature related to theresearch.

The method used in this research is participation observation and in depth interview. The researchers ensure that the validity of the data required by other informants is assumed to strengthen and enrich the data through source triangulation. The next step is processing the data through peer debriefing by exposing the interim and final results in analytic discussions with peers, analyzing negative cases by collecting examples and cases that were not in line with the main patterns and trends and used as reference material, using references and providing a check to members who represent their colleagues to give a calm reaction to their own views and situations regarding data that have been organized by the researchers. The data were analyzed through the stages of (a) displaying the results of observations and interviews, (b) selecting the results of observations and interviews, and (c) finding contrasting or negative elements.

RESULTS AND DISCUSSION

Implementation of Character Education Using Traditional Games

Jepitu Kindergarten located on Jl. Botodayaan km 3 Manukan, Jepitu, Girisubo has a vision: "The realization of intelligent, pious, and creative students". Through this vision, the school provides opportunities for its children to solve simple problems, familiarize them to pray together, and memorize short letters, and provide opportunities for them to explore their environment.

Islamic Kindergarten, Jerukwudel located 7 Km before Sadeng beach on Jl. Sadeng has the following vision: "The realization of students who are quality, intelligent, innovative and devoted". This kindergarten has the following missions. (1) Improving the quality of people as students; (2) Improving education facilities, advancing knowledge, and technology; (3) Realizing Islamic life in accordance with the guidance of the Qur'an and Sunnah Rosulullah

which are applied in daily activities at school. The teacher must be able to be an example of Islamic behavior. Faith and piety must be the foundation of the teacher's life.

Karangawen Christian Kindergarten, Girisubo has a vision of "the realization of qualified and intelligent students who are culturally based and have global insight". The mission launched to achieve this vision, among others, is to improve the quality of human resources, carry out active learning, implement religious education effectively, create a safe, comfortable and conducive school environment, and apply Javanese cultural values in daily life .

Based on the data above, it can be seen that each of the three kindergartens in Gunung Kidul Regency has a different vision and mission. Based on the vision and mission, it can be seen that the three schools pay attention to the issues of character education, especially culture-based education. The three kindergartens in Gunungkidul Regency have implemented culture-based education for a long time but have only begun to teach traditional games again after the Provincial Education Office held a socialization on Culture-based Education, as stated by the Head of TK Negeri Jepitu as follows.

"Our children carry out character education through this traditional game in the hope that the children will know the game so that the traditional game does not extinct ... so that later on the little children can get to know it so that our culture from the beginning until now is not lost. Eee ... what we deliver in our school is only the habits of the children if it comes, it does not forget to handshake, Assalamualaikum ... who is still in the handshake, especially the teacher welcomes too. If we welcome it with the handshake, then if we take a break we eat it, yes we pray first ... through prayer." (W / wwc / 10/09/2016)

In another interview, the Jerukwudel Islamic Kindergarten teacher emphasized the importance of implementing traditional game-based character education from an early age. His statement related to traditional games that began extinct in the current generation as follows:

"The background is because of what has been reduced ... traditional games ... traditional

ones have been reduced, then we try again. Reintroducing what traditional game children are. Revive it. "(Mr / wwc / 01/10/2016)

From interviews with several kindergarten teachers, it was obtained information that a brief history or background of the implementation of character education based on traditional games in kindergartens was partly because now there are many games from abroad so we need to introduce traditional games so that the game is not extinct.

Based on the results of interviews with several kindergarten teachers, the implementation of traditional game-based character education in kindergartens is (1) through the introduction of traditional games, (2) by habituation, (3) with various cultural-related activities that have been agreed upon to be carried out. The implementation is as follows. First, the child is given the game, then the child is given an explanation of the benefits, function, and how to play it so that the child understands and respects each other. Secondly, with such practices as children who come to school are greeted by shaking hands, accustomed to speaking in Java on Saturdays and wearing traditional Javanese attire on certain days.

Traditional game learning media that contains character education adapted to the identity and culture of the nation. Traditional games have been born since hundreds of years ago as a result of the process of human culture which is still full of local wisdom values. Although very old, traditional games have a very humane educational role for children in socializing with their friends. It is said that because naturally traditional games are able to stimulate various aspects of child development, namely motoric, cognitive, emotional, language, social, spiritual, ecological, and moral values (Misbach, 2007). In other words, traditional games can be used as innovative and fun learning media. Thus, the learning process is based on the nation's character education, one of which can be supported by traditional games. Alcock, Sophie (2013) found that playing is one of the most interesting characteristics in a group of children.

There are differences in the implementation of traditional game-based

character education in the three kindergartens. TK Negeri Jepitu implements character education not only through traditional games but also through habituation since children come to school until they leave school so the character planting is sustainable in their daily activities. The implementation of character education in the Jerukwudel Islamic Kindergarten through traditional games runs smoothly and students can understand the teacher's explanation related to the meaning of each traditional game which ultimately leads to the planting of characters to students. Character education in Christian kindergartens is carried out through traditional games which at first seem difficult and experience obstacles because students are already familiar with factory-made toys. Even so, eventually children in Christian kindergarten can receive traditional games introduced by teachers so that teachers can instill character education through traditional games.

Internalization of Character Values through Traditional Games in Kindergarten

The teachers' concerns about the deterioration of the character values of the present generation turned out to provide an initiative for them to teach traditional games as a form of implementation of culture-based education. The displacement of traditional games by toy manufacturers is also a challenge for teachers to re-introduce traditional games to their students. This was revealed by several teachers; one of them is the statement of the Head of TK Negeri Jepitu:

"Eee ... with the hope that the traditional game will not disappear ... be reluctant ... so that for the future our children will also ... what the term ... get used to the game until it is not lost." (W / wwc / 10/09/2016)

Christian kindergarten teachers add that through traditional games children can also recognize sportsmanship, in addition to an independent attitude. Following are the statements of Christian Kindergarten Teachers in an interview.

"From the game, yesterday we took the game of Gobag Sodor ... Gobag Sodor, from which we instilled a sporting attitude towards children. If you lose, lose, if you win, you win.

That's what we can plant. In addition, we also instill an attitude of independence to children. Eee ... usually the kids are not brave enough to play together, but then they dare to play with their friends. So, in addition to sportsmanship as well as independence towards children, so. "(BR / WWC / 08/10/2016)

From the results of interviews with several educators it is known that the reason for giving traditional games in kindergartens is in addition to preserving traditional games so that they are not extinct and displaced by modern games, also due to the strong will or determination of educators to instill character values such as independence, sportsmanship /justice, and courage.

Basically, all traditional games contain certain character values. The character values are intentionally reinvested in the current generation through traditional games such as jamuran, cublak-cublak suweng, sundamanda, dakon, and so on. The following is the expression of the Head of TK Negeri Jepitu:

"That is a mushroom, then gobag sodor ... (noice) ... cublak-cublak suweng, dakon, cublak-cublak suweng, mushrooms, dakon, sundamanda, maybe that." (W / wwc / 10/09/2016)

This was confirmed by the statement of a TK Negeri Jepitu Teacher:

"For example the gobag sodor game, keep cublak-cublak suweng, dakon, jamuran, krlek, or sundamanda ... that." (SL / wwc / 17/09/2016)

In TK Negeri Jepitu, traditional games are also taught to students like the headmaster's statement.

"Held? Ooo ... yeah ... eee ... in this kindergarten if the game is especially we carry out one week once, that we take Saturday by eating together, like that. And for our traditional games ... eee ... because what are we, the background is also the village people, at least we can train the children by example, yesterday with the game cublak-cublak suweng. Cublak-cublak continues to play the game of dakon, and continues to sodor, which we have introduced to the children." (SES / WWC / 15/10/2016)

This statement was supported by the statement of one of the kindergarten teachers who stated that

"There is a gobag sodor, there is a cublak-cublak suweng, then the dakon, continue to curry, sundamanda." (MR / wwc / 01/10/2016)

A Christian kindergarten teacher added:

"Ooo ... yes, if what I teach like gobag sodor, sundamanda, also cublak-cublak suweng. That is the game that we teach in the meantime." (BR / WWC / 08/10/2016)

From the results of interviews with several kindergarten educators, it was known that traditional games in kindergartens included games like gobag sodor, cublak-cublak suweng, dakon, jamuran, engklek or sundamanda. The game of cublak-cublak suweng is usually played by 5-6 children or more. Actually, 3 children are enough to play this game. However, if there are only 3 children, this game will be quickly completed and less challenging because the guessing part that becomes the top of this game becomes very easy. Therefore, this game is more exciting when played by more than 3 children. In the game Cublak-cublak Suweng there are 3 roles played by children, namely the leader or game manager, the child who becomes "Pak Empong" and the rest becomes a playmate. Pak Empong is a prone child and makes his back as a playground for his friends' hands. Pak Empong is usually determined through a hand or faint draw. Sundamanda traditional game is a simple traditional game that is played by throwing a piece of tile or flat shaped stone. One child will only have 1 piece of tile (kreweng) called 'gacuk'. The game is done alternately.

The dakon game is a game that uses two tools, namely dakon/congklak board and sapodilla seeds. The dakon board has 16 holes: 7 holes in the front, 7 in the back, 1 in the right end and 1 in the left end. The core of this game is collecting sapodilla seeds in the corner holes that belong to each player. Winning or losing is determined by the number of seeds collected. Before playing, participants will faint first to determine who is playing on the first turn. After that, 98 sapodilla seeds are distributed in each hole on the dakon board, except for the holes in the right and left corners. So, each hole contains 7 sapodilla seeds and each participant has 49 sapodilla seeds scattered in the 7 holes in front of them.

The next game is Gobag Sodor. The Gobag Sodor game requires cooperation between players. The teacher prepares two teams, each of which has 3 children. The teacher shows a line that must be maintained. The game starts and the teacher shares the task. There are teachers who observe as teamwork, there are teachers who guide the course of the game. Children put themselves in their respective positions and began to be alert. The guards are wary of attackers. The attacker seeks the best chance to attack when the guard is off guard. The guard maintains the limit and pursues the attacker. The attacker runs as fast as possible when breaking through the defensive boundary so that the guard is not touched. The guard stretches his arms to keep the boundary and swings his hand to touch or catch the attacker.

Jamuran games are usually played by girls, but sometimes boys also play. The number of children playing this game is approximately 10 persons. Because of the large number of children who come into play, moreover because this game is run with lots of running around, it takes a large area to play it. Javanese call it Plataran. The game is very simple. Children stand in a circle and hold hands. The size of the circle depends on the number of children playing. If the number of children playing a lot, the circle is large, on the contrary if the children play a little, a small circle. A child stands in the middle of the circle.

Such are some traditional games that are used as media to implement character education. The games are usually held once a week, for example every Saturday with the practice of traditional games and eating together. Childhood play values affect the character of children in the future. This is in line with Sudarsana's statement that Early Childhood Education as a Child Character Building is the most important investment made by parents for the future of their children. From birth, children have a lot of potential and hope for success later on. Education becomes a bridge connecting children with their future. The importance of early education in children has become an international concern.

Workability of Character Education Model Using Traditional Games in Kindergarten

Widyarini & Supeni (2012) state that schools have a policy in implementing character education in the form of a) School Rules that include school discipline, learning, conducting exams, school uniforms, appearance. The code of conduct is a reference for teachers and students in carrying out character education; b) School policies regarding the implementation of student orientation, basic leadership training (LDK), and student activities (OSIS, MPK and other extracurricular activities); c) School policy in the school-based curriculum (KTSP) which contains the integration of character education in the lesson plan (RPP).

Based on interviews with several kindergarten teachers, the curriculum applied in teaching and learning activities in four kindergartens is the KTSP which refers to the 2010 kindergarten curriculum but for next year they will switch to using the 2013 curriculum.

The implementation of character education contained in the curriculum and RPP will have an impact on the character of students, all of which will lead to changes in their moral values to be better. Likewise, traditional games that contain noble values will certainly have an impact on their character. It was more clearly expressed by the Head of the Jerukwudel Islamic Kindergarten that the curriculum could be developed through the inclusion of local content in accordance with what was scheduled by each educational institution. The following is the statement.

"Ooo ... it's there. For example, eee ... what do we use ... local content is like that, so every Saturday besides us playing traditional games it might be sports like that ... eee ... maybe gymnastics ... for eee ... what games, sports but we also apply them. Every Saturday we learn like ... eee ... introduce children to Javanese. Because of what, the fact is that even though it's in the village but most of it is now ... eee ... the parents or the parents taught the child Indonesian, so. So children often don't know, for example if ... if someone here is flush, it doesn't know. If you flush, if we don't know, what do you say, you want to take a shower, like that. Even though it's the same, I also take a bath, like

that. Lha, we can teach children for language, if they go to parents like this. Just know it. Actually, we give it ... eee ... at least five minutes every day, that's the truth. "(SES / WWC / 17/10/2016).

The development of traditional games as a vehicle for fun character education is not too difficult. Patience and seriousness are needed from the school / kindergarten. This kind of character education is very effective but it is still balanced by the child's willingness to avoid misunderstanding or collision. Character education is applied since childhood or psychology experts commonly referred to as the golden age because this age is proven to determine the ability of children to develop their potential. The results showed that about 50% of the variability of adult intelligence had occurred when he was 4 years old. The next 30% increase occurs at the age of 8 years and the remaining 20% in the middle or the end of the second decade. From here, it is fitting that character education begins at an early age which is the first period for the growth of children's character.

Andriani (2012) said "One way to increase the potential of children at an early age is to play because the slogan in early childhood education is" learning while playing, playing while learning. " This is the basis that games are one way to explore children's potential. One of the tools that can be used to play in early childhood education is traditional games because the game will help shape the child's character since they are early in age ". (Social Culture Journal, LPPM-UIN Sultan Syarif Kasim Riau, 2017)

Game activities that can develop psychological aspects of a child can be used as a learning tool to prepare for the adult world. The game is used as a broad term that encompasses broad activities and behaviors and may act as a variety of goals that are appropriate for the child's age.

CONCLUSION

Changes in times and technology do have an effect. Television shows, game applications on computers, smartphones, and various modern toys produced by the factory do look

more attractive. This external factor is one of the reasons children are no longer interested in gathering with peers to play traditional games. Another external factor that makes children not used to playing traditional games is the unavailability of land or terrain especially in big cities. In Gunung Kidul, the place of observation for this study, there is still a lot of land available. Unfortunately, not all children have the freedom to play and develop their psychosocial aspects with peers outside school hours. Parents have a role to give their children the freedom to play, especially traditional games.

Traditional games are a vehicle for socializing that is needed in the process of child development. Traditional games are loaded with values of honesty, togetherness, cohesiveness, cooperation, tenacity, and physical processing. Modern games can make children experience a lack of communication with their peers or become more individualistic so that they can become awkward when they have to really blend in with real relationships with peers.

Preservation of traditional games can be seen as an effort to save the mentality of the next generation that will spearhead the Indonesian nation. Traditional games will be very influential on child cultural development. This can mean that in a game there are educational values that are not directly visible but are protected in the symbols of motion and words in traditional games.

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