

# Internalization of Commonality Values Through A Loving-Traditional Game Movement

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**Keywords:** Traditional Game, Character, Cooperation.

**Abstract:** Traditional game is the one replete with physical content and mental content thereby from playing game, physical and mental health can be obtained. Traditional game needs jumping and running movement, and often played in open nature under hot sunlight. It is different from modern game using sophisticated instrument and requiring a room with AC. Actually parents and teachers still want to teach traditional game but they find difficulty in teaching it as they have forgotten the way of playing it. Meanwhile, the advanced nation is the one having good and strong character. As Bung Karno suggests, Indonesian nation should be built by transcending the character development, because character development will make Indonesia the great and prestigious country. This research aims to create the movement of loving traditional game, to make the community have commonality character. Commonality value can be embodied through traditional game. Traditional game needs more than one player so that team work is required. Therefore, they have been accustomed to work in team. For that reason, loving traditional game will create the citizens who have cooperative character.

## 1 INTRODUCTION

A child's life is inseparable from others; they do learning activity and playing game together. The game conducted is a means of recreation, sport, and making friends. Agha (2017) states that sport and game are inseparable from human life. It will strengthen energy and lengthen life. Human being is preoccupied with pursuing wealth now by sacrificing health and long life. For that reason, Agha (2017) states that traditional game plays an important part in enlivening the almost extinct cultural heritage, and improving the standard moral of young generation in addition to lengthening life expectancy.

Other authors see game as one of cultural forms. One of them, Misbach (2006) says that traditional kid game is one form of folklores circulating orally among the members of certain traditional culture, with traditional form, with rule of game containing noble values, conducted through interaction and sent down hereditarily from one generation to the next. Value is a definition containing good and evil characteristics to appreciate an object. Through his mind and character, human appreciate world to get what he needs, what benefits him or makes him

satisfied (Danandjaya, 1987). The values contained in traditional game are: responsibility, commonness, honesty, affection, sensibility, and etc. It is these values that should be sent down to our young generation to enable our generation to assess what is right and wrong that will built into a character.

Belonging to folklore, the characteristics of traditional kid game are: old, unknown for its origin, creator, and sometime its name or form changes despite same basis. Lestarinigrum and Yulianto (2016) suggests that traditional game tries to raise culture in equality, as traditional game in every area has similar meaning and rule of game corresponding to the local culture, despite different name. Hidayat (2013) finds that engklek (Central Java) is called asinan Gala Asin (in Kalimantan), intingan (Sampit), Tengge Tengge (Gorontalo), cak Lingking (Bangka), Teprok (Bali), Gili-Gili (Merauke), Deprok (Betawi), Gedrik (Banyuwangi), Sonda (Mojokerto), Sonlah, Konclong (West Java) with different name but same game rule. Thus, every active learning strategy concept through traditional game, when it is implied with multicultural concept, will be conceived collectively.

In playing, adaptation to others is needed, as through game we can express ourselves. Every

player attempts to achieve as much as possible result (Mead, 1962; Michener, 2000). Building and stimulant the child receives through playing game make the children have ability of learning to socialize with their peer and adults. Therefore, playing game can improve social that cannot be achieved instantaneously.

Children who cannot play usually cannot adapt to their environment and finally they will alienate. Therefore, in order to adapt to environment, a children is always identical with playing. The next benefit to be obtained in traditional game is that it can improve intellectual, social and emotional intelligence. Aisyah's (2015) study found that traditional game can improve interpersonal intelligence. Interpersonal intelligence cannot be achieved instantaneously but gradually through abilities of empathy, organizing, controlling and reading other's mind.

Inan et al. (2016) says that the most effective way of educating children is through game, as game is a real education medium, knowledge and skill necessary to life. Gelisli Y and Yazici (2015) study on traditional game conducted in Turkey found that traditional game will disappear worryingly. In fact, traditional game contributes to children's motor, is beneficial to increase vocabularies, and will increase knowledge and develop children's emotion in building future preparation. The research conducted by Khasanah et al., (2011) found that dakon game can create children's motor ability as the fine motor is used more in this game. In this game, children are required to hold a seed wholly while putting it into a box with one hand), Dakon can also practice intellectual intelligence as this game need stones as the instrument used to fill in hole; in addition to stones, children can fill in the dakon hole using seeds they find in their environment.

Similarly, Gosh (2015) exploring children particularly in rural areas in western Bengal, Indian most of which are poor village, found that Bengal people realize that game is very important to children's growth period. In addition, traditional game is very helpful in controlling their physical and mental health. Another benefit of traditional game is to strengthen group and fraternity bond.

Meanwhile, Mihaela and Boghian (2014) say that game can also be used to explain to the students in the class. Such the game will be beneficial to deal with shy feeling, to improve self-confidence, learning theory joyfully, giving visual sample in daily life. Finally, all students are compelled to learn, to invent, to think and to take action thereby improving self-esteem, and self-improvement. It also

indicates that playing plays an important role in learning. In this case, playing can complement the children's school activity that can give the children the opportunity of understanding, conceiving, and interpreting what they have learnt in formal education setting. Specifically, playing game is important to help children not only acquire information but also solve problem collectively.

Thus, traditional game can impact very positively on children's social and emotional skill. In traditional game, physical agility is required; physical agility can be running (e.g. hide and seek game), jumping (e.g. rope jump), and berjinjit (standing on tiptoe) (in engklek playing). In addition to physical activity, cooperation is needed between the players; cooperation is made not only in group but also with other group. It can be summarized that the characters contained in traditional game are, among others: 1) traditional game utilizes more instruments or facilities in our environment so that it needs imagination and creativity, for example engklek game can use stone, roof tile flake and construction material flake, 2) traditional game use a relatively large number of players, and 3) traditional game contains noble values and certain moral messages such as honesty, responsibility, tolerance, commonality, achievement motivation, and rule obedience.

Another benefit of traditional game is that it can serve as therapy. McKinty (2011)'s study found that string game coming from Australia is in fact interesting to be played by the young adult lying on a bed in hospital. As this game can be played while lying on as long as the finger can be moved as the string playing activity. As a result, string playing can encourage in interaction between patients, family members, and hospital visitors thereby reaching the children in order not to be traumatic with their experience during staying in hospital.

In contrast, modern game does not require many players, the player itself is enough, even when an enemy is needed they do not need face-to-face contact so that an individual cannot understand his/her enemy's feeling thereby focusing on the game only. Modern game tends to affect the children aggressively in their daily life.

An even has ever occurred in America (Misbach, 2006) in which video game can result in addiction as it contains thrill elements, tension. The researchers argue that video game offers stronger aggression than TV show as it is more alive and interactive. The target of video game is to overthrow or to kill the enemy. In a sensational case occurring on April 20, 1999, 2 Columbine High School students in

Littleton, Colorado, America, Erick Haris (18 years) and Dylon Klebod (17 years), kill their eleven friends and one teacher. It is reported that they can sit down for many hours to play violent game.

Another effect of online game, according to a study conducted by faculty of medicine of Hanover University in Germany, is that it can lead an individual to have bipolar syndrome. It can be seen from the result of research on a woman playing online game every day for 3 months by playing different character. In fact, the imaginary characters take over her personality so that the woman loses control over her identity and social life (Nur, 2013). Lickona T (1992) says that there are behavioral signs indicating a nation's destruction: increased violence rate among adolescents, dishonesty culture, reduced respect to parents, teachers, and leading figure, and effect of peer group on violence.

Therefore, this research attempts to preserve traditional game by conducting social action in Kelurahan Jebres as the target of research. The main target of this traditional game is children, as children are the forefront guard as the next generation.

This research aims to create Traditional Game Lover Community and to drive the community to preserve traditional game actively, to make the children accustomed to play and in turn to build cooperation in group in daily life. The children who can build cooperation are those accustomed to interact with their friend flexibly. It will impact on establishing the joyful social attitude, establishing the willingness to help others in the form of building cooperation

## 2 METHODS

This research employed a descriptive qualitative approach aiming to reconstruct a variety of traditional games to give the children an understanding on various traditional games such as *Gobak Sodor*, *Engklek*, *Lompat tali*, *Gasing*, *Ular Naga*, *Gasing*, *Bakiak*, and *Egarang*. In socializing traditional game, we invite *Anak Bawang* community as the one socializing traditional game actively.

This research was taken place in Kelurahan Jebres of Surakarta Municipal as the Child-friendly Village (Kelurahan Layak Anak). As the Child-friendly Village, the activity conducted in Kelurahan Jebres focuses on children. To accommodate the children activities, a facility called Taman Cerdas is established to facilitate the society's activity related to children, such as private course to guide the

children working on their school assignment, to accommodate the children in storytelling activity, and etc.

In Taman Cerdas location, Traditional Game Lover Community is also established to accustom Kelurahan Jebres people to play traditional game. It is through this community that the children love traditional game.

Techniques of collecting data used in this research were observation, in-depth interview, documentation and FGD. Focus Group Discussion presents the informants selected including: Kelurahan apparatus consisting of Lurah Jebres and Kelurahan apparatus, members of society represented by society leader, PKK Activator Team, Karang Taruna (youth organization), and administrator of Forum Anak Surakarta (Surakarta Child Forum).

Data validation was conducted using triangulation; the triangulation used in this research was source triangulation; source triangulation is intended to obtain higher reliability by means of comparing and checking the reliability of information obtained through different information. It can be implemented through: 1) comparing what is stated before the public and what is done personally, 2) comparing the data of observation result and data of interview result, and 3) comparing the result of interview and the content of related document. The triangulation is expected to improve the research result validity.

Technique of analyzing data used was an interactive model of analysis encompassing their components: data reduction, data display and conclusion drawing.

## 3 DISCUSSION

### 3.1 Traditional Game and Constraint in reserving Traditional Game

Basically, child is the next generation, to the children's hand this nation's future will send down. Childhood is the period identical with playing. Even the organization of early age child education is the one fulfilling the child's rights and viewing the children not as the miniature of adult. It will be realized when education is conducted earlier. Education conducted earlier will be a strong foundation as it is conducted using joyful playing activity.

Through playing, children can develop all developmental aspects based on the children's

individual growth and development. It can be seen that rationality becomes the focus of education but body is considered as irrelevant at all to the process learning to be smart. It is the learning emphasizing on rationality, abstraction, and verbalism by means of sitting down continuously so that physical action is considered as not only less important but also disturbing. Misbach (2006) suggests that childhood is the ideal period to develop motor skill in the attempt of maturing the muscle by exerting entire sensory abilities. All of them are basic motor to stimulate emotional skill and social life. Social adjustment is an individual's successful adaptation and adjustment with others in general and group in particular. Children interacting with their friends through playing can adapt to others more easily than those not playing with friends. It can be known instinctively during childhood, when it is practiced in daily life, rather than compelled to sitting down in the class, reading book or watching computer screen along day but by interacting with others. The opportunity of interacting with others is the bridge to interact with broader world in the future.

Fundamentally, the natural learning media in fact can empower all aspects of human being, involving not only rational, emotional, physical, social, and intuitive, but also ecological, spiritual, and ethical aspects. Such the learning media is contained in traditional game.

Kid game of each area is created by local culture and environment. Traditional game uses materials obtained easily in local environment such as roof tile flake, leaves, banana stem, coconut shell and etc. Agha (2017) states that in Nigeria there are some traditional games: wrestle, dance, drum playing, acrobatic screen, and race. However, along with the development of technology, traditional game is now forgotten. Even in Japan, there are also traditional games still existing until today such as kite, Badminton, Karuta, Daruma Otoshi, Kendana. (Rei, 2017).

Similarly, in Indonesia the modern game developing more today due to technology advance in turn affects the children's playing activity. Dadtun et al. (2012) states that children's traditional game condition in Surakarta is very worrying due to technology development leading to the appearance of new game in the form of electronic appliance.

Consumption society is identical with society growth that in process constitutes ongoing growth cycle connected to extravagance. Morally, extravagance is the form of futility, but in society growth extravagance becomes logical to fill in the social gap between upper and lower classes.

Extravagance, in relation to consumer behavior, is a part of lifestyle and consumerism culture triggered by the rapidly changing mode in various objects and needs of consumptive society life. Thus, *gadget* consumption in children is a consumption over symbolic function, because without gadget, children have been able to meet their need for game. That is, by playing with their peer.

Traditional games such as *cublak-cublak Suweng*, *Gobak Sodor*, *Engklek*, *Jamuran*, *Dakon* and etc have been forgotten by Indonesian children. Even many of them do not know traditional games at all. When the author was still in elementary school (1977), traditional game was the one usually done daily after school and it was played in the square or in the house yard of neighbor. But the recent condition is very different; after school, children no longer assemble and play together.

Meanwhile, this current research finds that the traditional game is extinct because:

- Children now focus more on the too dense school subjects and even still take private course after school. Thus, children have no time to play.
- No public space is available for playing, socializing, and exerting creativity in developing mental and motor ability. Many lands are used for housing, so that no spacious land is available
- The condition of house existing now is different from that in 1970s, in which the yard was still so wide that accommodated many children for playing. But now it can accommodate a small family only.
- House environment is less supporting, because the more the children get out of home, the more is the negative effect affecting them inconsistent with the norm inculcated within family.
- Parents and teachers at school no longer introduce traditional game to children. It leads to the transfer of traditional game culture not to run smoothly.

These make traditional game no longer known to the children today. Moreover, this research is conducted in urban areas, Kelurahan Jebres, Surakarta Municipal. Meanwhile, traditional game is sometimes played in rural or suburban areas.

### 3.2 Traditional Game Loving Movement

To grow traditional game among children, the author tries to create community moving in traditional

game area. This community is in charge of introducing traditional game to children. The activity of socializing traditional game should be conducted by this community in order to make the children knowing and applying this traditional game routinely.

For that reason, after the community has been created, it holds an event of socializing traditional game every Sunday or holiday. To socialize traditional games, the author involves *Anak Bawang* community. *Anak Bawang* community is the one that has been established since 2012 and has introduced traditional game.

The activity of socializing traditional game is held in Taman Cerdas (*Smart Park*) existing in RW 23 of Kelurahan Jebres. In this Park, children assemble every Sunday to hold an activity, whether to work on the school assignment or to do other activities such as some competitions to celebrate Independence Day or National Child Day, related to children.

Through the activities conducted routinely to introduce traditional game, the children will be accustomed to play together continuously so that the characters of honesty, commonality, responsibility, health and etc are created

#### 4 CONCLUSIONS

Traditional game is the one sent down hereditarily from previous generation, constituting a playing concept conducted spontaneously and there is a consensus about the rule containing humanity value, cultivating cooperation, and impacting on emotional, socialization, accuracy, motor, and intellectual aspects.

Recalling the benefit of traditional game, the children should know and accustom with playing traditional game in daily life. To accustom the children with traditional game, the author established a traditional game loving community located in Kelurahan Jebres. It is this community that makes children in Kelurahan Jebres internalized (accustomed) to practice traditional game in daily life. The benefit they will get is the creation of cooperation character in their adulthood later.

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