

Implementation of the Traditional Game "Petakumpet" as Representation of Child Character Building

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Keywords: Implementation, Representation, Method, Research Finding, Scoring scale

Abstract: The implementation of the traditional game "Petak Umpet" at the research location was introduced as a representation of various character building game procedures integrating the cultural values of the character building of the Children. This research uses descriptive qualitative method. Data consists of primary and secondary data. Primary data referred to traditional games and Petak Umpet (Hide and Seek), while secondary data information obtained from several sources such as books, documents, photos, research results, and other written material. Primary data were collected through observation by implementing traditional game Petak Umpet games with applied data analysis of traditional game research instrument "Petak Umpet" as Child Character Building. So, the results of the study show that the character building found in traditional games, the Plot of Umpet is dominated by (a) religion, (b) curious, (c) democratic, (d) honest, (e) hard work, (f) hard work, (g) discipline, (h) creative, (i) achievement, (j) care for the environment. Traditional games for the formation of children's characters can be assessed through applied instrument rating scale characters.

1 INTRODUCTION

Indonesian culture generally pays homage to the values of the sense of togetherness which encourage the creation of the games of people's culture or traditional games which have been left behind and even forgotten by most people. Today, there are only a few people who understand and do the series of traditional activities because there are so many changes which cause them to think that it is not necessary to remember and carry out a traditional activity in the society. There are many traditional games throughout Indonesia. Each tribe and civilization in a certain area has their own traditional games.

A traditional game is a game which contains good cultural values and has its function to train its players to do important things which will be very beneficial for their social life in the future; for examples, training them to calculate, to think aptly and wisely, not to be overly sentimental, to be courageous, to be honest, to be sportsmanlike, etc. The values of environmental wisdom are abstractions of people's experiences of adapting to their environment in a broad sense, and can be considered as guidelines, ways and directions for the

most effective activities for the supporting community in carrying out community life in their environment (P. Hijang *et al.*, 2018:59; 2018; A. Kiran and J. Knights, 2010: 149; V. Trajkovik *et al.*, 2018: 243) In addition, this kind of information could enable physical education teachers to help students develop the attitudes, behaviors, and cognitive strategies required to become "healthy and competent" overall—that is, socially, emotionally, academically, and physically, because these four domains are closely related to one another. This information would increase people's emotional awareness, something key to developing social skills (P. Lavega *et al.*, 2010: 145) Furthermore, local knowledge is a personality, cultural identity of the community in the form of values, norms, ethics, beliefs, customs, and special rules accepted by society and proven ability to survive continuously. (A. Mane Kandariat *et al.*, 2017:129)

Haerani Nur *et al.* (2013:2) points out that over time, especially rapid development of technology, actually influences children's activity in modern games and begin to abandon traditional games. Today, children would rather play digital games such as video games, play-station (PS), and games

online. These games have the image of modern games since they are considered as “modern” since they are played by using sophisticated devices with up-to-date technology.

There were some factors which made this research in implementing traditional games: (1) the culture of traditional games was empowered in the life of children today, (2) the culture of traditional games was considered as the establishment of children’s mentality, (3) traditional games indicated cultural richness in the forms of values, ideas, ambition, and guidance of the people in the old days, (4) the culture of traditional games were assumed to have prestigious skills as entertainment which could be found everywhere; therefore, this research would take inventory traditional games and examine the material design, and (5) traditional games with various kinds of skill and capability of representing the establishment of values of character building culture and integrating cognitive, effective, and psychomotor domain.

Traditional knowledge is the knowledge which is owned or controlled from generation to generation and is still developed according to the exchange in environment. Bishop, *et. al.* in his journal (W. Hidayati, 2014) point out that traditional game is “a game which has been handed down from generation to generation; it has good, positive, valuable, and desirable values. Local wisdom can be understood as human attempt to use his common sense (cognition) to act and to behave toward something, object, or event which occurs in a certain space. This understanding is arranged etymologically in which wisdom can be understood as one’s capacity, using his reasoning, to act or behave according to his evaluation on an object of an event.

PetakUmpet (Hide and Seek) is a traditional game culture which contains educational values because the game provides happiness, gladness, and cheerfulness for children who play the game. Besides that, his traditional game establishes the aspects of development, behavior, and reflection which include social, emotional, dependency, norms and religion, language development, cognitive, art, and motoric physic (Setiawan, 2018:2. These aspects will develop as there is the influence of the environment where the children live. In this age of a child, human basic capacity is developed and becomes the foundation for the next growth and development, including moral and behavioral development which becomes the foundation for character building.

One of the efforts to develop a child to have character is by instilling character values in his life

through various kinds of activity. Consciously or unconsciously, many character values are integrated in it which is beneficial for instilling character values in children. Yunus (1981:27) points out that a traditional game which is often called the game of common people grew and developed in rural areas in the old days. It grew and developed based on the need of the local people.

A traditional game is full of high cultural values so that it is appropriate to be taught to children. Its specific characteristics are as follows: (1) a traditional game is usually played by two opponents face to face, (2) It need a lot of movements, and (3) it is done in group. Since it is played in group, it is played by two opponents face to face which creates social interaction among the players. From this interaction, children can develop their capacity to socialize with their peers or environment, to train their creativity, to develop their motoric capacity, to train their sportsmanship, and to tighten friendship.

2 FORMULA OF THE PROBLEMS

Based on the background above, the formula of the problems was what factors which establish the traditional game, *PetakUmpet* as character building.

3 METHODOLOGY

3.1 Previous studies

Hapidin, *et al.* (2016) "Development of Traditional Folk Game Models in building Early Childhood Character". This research aims to develop various types of traditional games into traditional educational models in early childhood

Betty Yulia Wulansari (2017) "Preservation of Cultural Arts and Traditional Games Through Local Wisdom Themes in the Early Childhood Education Curriculum" This research preserves traditional games through early childhood education (PAUD). PAUD is an institution that supports the existence of a social system of friendship to play traditional guarantees. Local wisdom can be applied to all PAUD institutions throughout Indonesia so that our country does not experience the crisis of the extinction of traditional games.

Haerani Nur., *at al.* (2013) "Building Children's Characters Through Traditional

Children's Games". This paper aims to illustrate the benefits of traditional children's games in building children's character. This is motivated by the phenomenon of children's play activities today, namely playing modern games using technology, such as online games. This paper compares the effect of modern games with traditional games on the character of children's characters. Returning the Madison game as an alternative to creating a superior generation of character

3.2 Representation of the Process of Character Building

According to Prasetyo (2001:38), representation of traditional games can be understood as the meaning product through language with three principles: first, they act as the constructive ideology of meaning product through language because they can be understood with an imagination by placing the same thought of the presentation of traditional games (ground); secondly, they explain symbolic ideological construction which communicates the meaning of an object through language to other people so that they can be understood by language convention (Lull, 1998:83; Geuss, 2004:47) thirdly, various ideological association of cultural construction can be understood by using semiotic method.

According to Susilo (2006:15), the concept of references can be understood and explained as follows: first, knowledge of traditional games is placed by students or adolescents in the cognitive identity presentation which is behaved affectively; secondly, traditional games represents the knowledge of good mental health by helping children communicate their feelings effectively; thirdly, the knowledge of the two components will influence the component of volition as the commitment to present the psychomotor of good and bad behavior.

Misbach (2006:7) points out that a game is a playing situation which has some rules or a certain objective which yields activities in the form of intentional action. Therefore, it can be understood that in the game there are some activities which are bound by rules in order to achieve a certain objective. His research shows that a traditional game can stimulate various aspects of a child development which include (1) motoric aspect by training resistance, pliancy, sensory-motoric, rough motoric, and smooth motoric;

3.3 Representation of Character Building Values

Setiawan (2016:5) points out that cultural values embodied in traditional games as follows: (1) training independency, (2) determined to make decision, (3) full of responsibility, (4) honest, (5) controlled opponents, (6) cooperative, (7) helping and guarding to each other, (8) protecting the interest of groups, (9) democratic, (10) adhering to rules, (11) full of consideration, (12) accurate in thinking and acting, (13) not mushy, (14) courageous, (15) polite, and (16) inflexible.

Susilo (2018: 56) explains in detail the character building as follows: (1) relationship between man and God: religious values, (2) relationship between man and nature: the value of care for environment, (3) relationship between man and society: a) the value of tolerance, b) the value of love for a country, c) the value of caring for social affairs, d) the value of love peace, e) the value of togetherness, f) the value of mutual assistance, g) the value of consanguinity, and h) the value of demonstration, (4) the value of human culture with other people: a) the value of honesty, b) the value of respectful, c) the value of social control, d) the value of ethics, and (5) relationship between man and himself: a) the value of discipline, b) the value of hard working, c) the value of creativity, d) the value of independency, e) the value of curiosity, f) the value of nationality, g) the value of appreciating achievement, h) the value of friendship, i) the value of being fond of reading, j) the value of responsibility, k) the value of loyalty, and l) the value of being ready to sacrifice.

4 METHOD

This research uses data analysis method according to Sugiyono (2017: 35-7) consisting of primary and secondary data. Primary data of traditional game of Hide and Seek, and secondary data including information obtained from several sources such as books, documents, photos, research results and other written material. Primary data collection is based on observations by implementing Petakumpet, then the data obtained in the game are analyzed by applying traditional game research instrument technology as Child Character Building.

5 RESULT AND DISCUSSION

5.1 Discussion

The data in the research location were gathered by conducting observation, and recording, analyzed as follows:

5.1.1 Applying the Recording of Traditional Game, *Petak Umpet*



Figure 1 : Traditional Game, *Petak Umpet*

PetakUmpet a traditional game in Central Java; in Javanese it is called, *Dhelikan*. This term is derived from a basic word, *ndelik* which means in Indonesian “to hide.” Therefore, there will be no problem if the word is translated into Indonesian as *PetakUmpet* in which the players attempt to hide while one of them tries to seek and to find them. This is a joyful game which is played by more than one child, and it does not need any financial cost. It only needs a tree, a wall, or a support in any form for one player to close his eyes with his hands, and the other players hurriedly *ngumpet* (hide) according to a certain count. Historically, it is difficult to find out since when this game existed.

If we trace from *Encyclopedia Britannica*, it is said that this game has existed since the second century. The written evidence is digested by a Greek writer, Julius Pollux, who says that there was the same type of game, *Apodidraskinda*, in Greece. In the modern Greek era, this type of game is called, *Kryfto*. It is assumed that there are the same types of game throughout the world with different names. In Spain, it is called *Escondite*, in France it is called *Jeu de Cache-Cache*, in Israel it is called *Machboim*, in Korea it is called *Sumbagoggil*, in Rumania it is called *de-av-atiAscunselea*, in Bolivia it is called *Tuja*, in Honduras and El Salvador it is called *cucumbe*, and in England and the United States it is called *Hide and Seek*. *Onethingfor sure*

is that this typeof game has a lot of benefits or advantages.

5.1.2 Procedure of Playing the Game

Some method of playing this game is as follows:

1. Before the traditional game "PetakUmpet" participants first recited the Prayer
2. Focus group discussions instill the rules of the game and what media are used in the game to participants of the traditional game "PetakUmpet"
3. First, it is determined who will be the first “seeker”; it can be done by some different ways. It can be the youngest player or the boy who is in his anniversary or birthday, or by using a word game such as “one potato, two potatoes,” or any other similar games, or by tossing a coin or drawing lots. If an older player becomes the seeker, he will be a natural seeker. The younger the seeker is, the more upset he is since the other seekers are more experienced to hide than him.
4. Starting to play. After one of the players becomes the seeker, he will stay in the home base, close his eyes and begin to count loudly from one until the agreed number. The seeker can also reads a *pantun* or sing a song until finishes so that the other players have time to hide. Make sure that all players, except the seeker, know the duration of hiding, and make sure that all hidere are not cheating. The seeker should close his eyes with his palms and face awall or a tree or a pole. He is not allowed to peep.
5. Go hiding. All players, except the seeker, will run to the place where they can hide while the seeker is counting: one, two, three, four...He is forbidden to peep the other players who are looking for the places to hide. They all keep silent and not moving while they are hiding or the seeker can use his ears to listen to the other players’ steps so that he can guess their direction. The hidere try hard not to make themunknown by the seeker; therefore, they have to keep silent in their hiding places.
6. Starting to seek. After the seeker finishes counting, he will shout: “Are you ready? I’ll find you!” At this moment, the seeker begins to find the hidere. He will use his eyes and ears attentively. Once he finds hidere, he has to touch them. On the other hand, the hidere try to move silently to the other places if they see that the seeker approaches them in order to avoid being caught. They usually do it by creeping or

crawling. But, if it is too late to move away, sit still and don't move! The seeker might pass them and move away. It is a good idea to move to the places where the seeker has been there. This is called a strategy. If some hiders do not come back to the home base in agreed time or they are not found, the seeker should give universal sign that all is clear. He then yells, "All of you are free now!" It means that all of them are safe to go back to the home base.

7. The change of one of the hiders to be the seeker. The first hider who is found by the seeker will change his position to be the new seeker in the next cycle of the game. However, it depends on the agreement among the players – the next cycle of the game will begin if one of the hiders is found or all of the hiders are found. All players can also determine the duration of a game – if a seeker is not able to find the hiders in certain time (3 time, for example), his position has to be changed so that every player is given the opportunity to hide.

5.1.3 Analysis on the Data of Character-Building Values

Table 1 applied data analysis of traditional game research instrument technology "Petak Umpet" as Child Character Building

No	Technique of the Game	Character Building
1.	Saying a prayer before playing	Religious
2.	Explaining the rules of the game (FGD)	Curiosity
3.	Determining who will the seeker is done with some different ways	Democracy
4.	The seeker is forbidden to peep and to count incorrectly	Honest
5.	The hiders should run and find safe places to hide	Hard working
6.	Hiders can move away to the other places or stay still	Disciplined
7.	Thinking hard to avoid being found or caught and trying to get fast to the home base	Creative
8.	Players who can first reach the home base are the winners and can hide again	Achievement
9.	The game is in open space so that the children can learn how to maintain and conserve natural environment where they can play games any time	Care for environment

5 RESULT

Based on the explanation in the analysis, character building in the traditional game, *PetakUmpet*, represents as follows:

1. Traditional game, *PetakUmpet*, represents (a) religious, (b) curious (c) democratic, (d) honest, (e) hard working, (f) disciplined, (g) creative, (h) achievement, and (i) care for environment.
2. The values of character building in the traditional game, *PetakUmpet*, should be understood that integrating the development of individual character building includes the establishment of cognitive, affective, volition, and behavioral components.
3. Traditional games for the formation of children's characters can be assessed through applied instrument rating scale characters
4. As in school, this game consists of critical importance, all players lead themselves to large "value add" on noncognitive skills, in terms of producing desirable long terms outcome like course taking and graduation as much as other players who are good at adding value to the (much more easily measured) skills. And that means that, at present, we risk failing to find, study, reward, and replicate half of what matters for life success, and can be learned from the game, and other players who are on paths to a life time of success. (A. Sokatch, 2017:1238)
5. Children traditional games (also called folk games) are those that are passed from child to child, generation to generation, informally by word of mouth," and most children games include at least two of the following six features in different proportion physical skill, strategy, chance, repetition of patterns, creativity and vertigo (Sierra *et al.*, 1995: 3)

6 CONCLUSION AND SUGGESTION

6.1 Conclusion

It could be concluded from the discussion on the representation of character building that the traditional game, *PetakUmpet*, contained (a) religious, (b) curious, (c) democratic, (d) honest, (e) hard working, (f) disciplined, (g) creative, (h) achievement, and (i) care for environment.

Cognitive aspect of traditional games teaches us to understand character values about good and bad

with rational basis which will process creatively moral decision to develop imagination and creativity, and problem solving develops skills in children's growth and development. The stored knowledge will influence the establishment which has been instilled in the affective component to yield morals and ethics. Good value of mental health can help children communicate their feelings effectively and naturally, reduce their anxiety, their self-control, and train their concentration. These two components will influence volition, commitment to present the psychomotor of good and bad behavior.

6.2 Suggestion

It is recommended that parents teach traditional games to their children as early as possible so that they will be able to represent the representative behavior of character-building values and to know what is good and what is bad. Teachers should teach traditional games at school and provide character education to their students in classes or in extra-curricular activities. School management should provide facilities for traditional games.

ACKNOWLEDGEMENT

The implementation of this research was based on the Directive of the Rector the University of Sumatera Utara No. 1515/UN5.1.R/SK/SDM/2016 on August 5, 2016, The fund for the research was from DRPM Kemenristekdikti, the applied research scheme of Higher Education Priority in the fiscal year of 2018 with the Agreement Number: 204/UN.2.3.1/PPM/KP-DRPM/2018 on February 5, 2018 Phase I; the next research fund from DRPM Kemenristekdikti for phase 2 of 2019.

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