

Traditional Game as a Media for Character Education Inclusion Elementary School

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Abstract—This study aims to find out that traditional games can be used as a medium for character education in the Inclusion Primary School. This study uses qualitative descriptive methods and data sources are traditional games. To collect the data of the researcher as the main instrument with the data collection technique of reading and recording. Therefore, the source of the data is read repeatedly in an intense and careful manner to obtain data that is in accordance with the research objectives. After the data is collected the researcher analyzes it with content analysis techniques. The researcher interprets the identified data to find its meaning. The results obtained from this study are, traditional games contain character education values that can be used as learning media in inclusive elementary schools. These values include (1) character of cooperation, (2) honest character, (3) character of responsibility, (4) character of hard work, (5) character of sportsmanship, and (6) tolerant character.

Keywords—*traditional games, character education, primary schools, inclusion*

I. INTRODUCTION

Inclusion elementary school is a place of education for students at the primary level that integrates students with special needs in regular classes with other students. Students who experience special barriers and intelligence or talents have the same rights as other students in general in getting education according to the needs of students. So with the existence of elementary schools inclusion can produce a quality and quality nation. The phenomenon that occurs at this time, namely the uncontrolled emotions of children who are in a period of psychological development. For example, children who are still in elementary school, often choose how to solve problems with shortcuts without regard to the effects that will happen to themselves and the people around them, which of course is negative. This is due to the lack of exact education tactics at this time. The purpose of this study is to accommodate traditional games as a medium of character education in inclusive elementary schools.

Inclusive education is a program of government policy to provide services for children with special needs to take regular education like other normal children. This is confirmed in the Minister of National Education Regulation No. 70 of 2009 concerning Inclusive Education for Students Who Have Abnormalities and Have the Potential for Intelligence and / or Special Talent Article 1 In this Regulation, what is meant by inclusive education is a system of education that provides opportunities to all students who have abnormalities and have

the potential for intelligence and / or special talents to attend education or learning in an educational environment together with students in general.

Education experts express diverse opinions about inclusive education. But basically have the same goal. David [1], argues that the word inclusion comes from the English language, namely inclusion, the most recent term used to describe the integration of children with disabilities into school programs. Whereas according to states that inclusive education services that provide opportunities for all children to get education in public schools with other children. Hallahan [2] suggests the notion of inclusive education as an education that places all students with special needs in regular schools throughout the day.

Based on the statement above, it can be explained that inclusive education is a school that adopts education for all, namely that all children can learn in the same environment, both regular children and children with special needs (ABK) regardless of physical or mental disorders, without discriminatory from the learning environment and respect for diversity which aims to realize the widest possible opportunity for students with special needs to get quality education to develop their talents and interests in accordance with their needs and conditions.

Quality and quality students can be produced through character education. According to the Ministry of National Education 2010, character education is defined as education that develops and the character of the nation in students so that they have value and character as their own character, apply these values in their lives, as members of society, and citizens who are religious nationalist, productive and creative.

Meanwhile, according to [3], character education is the basic values that must be lived if a society wants to live and work together peacefully, Values such as wisdom, respect for others, personal responsibility, feelings of common sense, suffering, solving peaceful conflicts, are values that should be prioritized in character education.

Based on the explanation above, character education in schools must involve all components, including the components of education itself, namely curriculum content, learning process and assessment, handling or management of subjects, school management, implementation of co-curricular activities or activities, empowerment of infrastructure, financing, and work ethic of all school / environment residents. In addition, character education is

interpreted as a behavior of school citizens who in carrying out education must have character.

Character education is also defined as everything the teacher does, which can affect the character of students. The teacher helps shape the character of students. This includes the example of how the teacher behaves, how the teacher tolerates, the way the teacher speaks or delivers the material using media that makes the child happy and easy to remember, for example traditional games.

Sujarno, *et al.* in [4] revealed that traditional games contain positive values for the formation of children's character, such as sportsmanship, honesty, tenacity, patience, agility-balance-agility (motor skills), creativity and the ability to collaborate with others. While the modern game is personal, that is children play alone, do not interact socially and do not engage emotionally with their friends, thus causing the development of the soul the child cannot understand the feelings of others and is unable to conduct deliberations with other friends. On the other hand, in traditional games children are emotionally involved with other friends, feel that they need each other, so that they will develop into full generations, able to understand and understand the feelings of others [5]. This is what distinguishes traditional games from modern games. In general, traditional games are games that require more than one player. This is very different from the modern game pattern.

The social ability of children is not too important in this modern game, it tends to be ignored because in general modern toys are in the form of individual games where children can play alone without the presence of their friends. Even though it is played by two children, the ability to interact with children is not too visible. Kurniati [6], argues that traditional games can stimulate children in developing cooperation, helping children adjust, interact positively, can condition children in self-control, develop empathy for friends, obey rules, and respect others. Traditional games are nothing but activities that are regulated by a game rule which is inheritance from the previous generation which is carried out by humans (children) with the aim of getting joy.

Traditional games have grown and developed since ancient times. Each region has different types of traditional games. Haris in [7] revealed that traditional games symbolize the knowledge that is spread through verbal and has a moral message and benefits in it. Based on the explanation above, traditional games are games that grow and develop in certain areas, which are full of cultural values and values of community life that are taught from generation to generation through verbal. Thus, it can be understood that traditional games can be used as media for character education.

The rest of this paper is organized as follow: Section II describes the proposed method. Section III presents the obtained results and following by discussion. Finally, Section IV concludes this work.

II. PROPOSED METHOD

Based on the studies that have been presented, namely Traditional Games as Media for Primary School Character Education Inclusion, this study uses a qualitative descriptive design to understand and obtain the images that occur in the field as they are without making changes or interventions to

the research objectives. Qualitative research according to Sugiyono in [8] is a research method that is used to examine the condition of a natural object in which the researcher is a key instrument, data collection techniques are carried out in triangulation, data analysis is inductive and the results of qualitative research emphasize meaning rather than generalization.

Moleong in [9] defines a qualitative approach as a research procedure that produces descriptive data in the form of written or oral words from people or observed behavior. According to Arikunto in [10], descriptive research does not require administration and control over treatment. Qualitative descriptive research is not intended to test a particular hypothesis but only describes what it is about a variable, symptom or condition. That is, the results of the study are presented to describe the quality. The source of data in this study is a traditional game. To get the data needed, the researcher uses read-record data collection techniques.

The source of the data is read repeatedly in an intense and careful manner to obtain data that is in accordance with the research objectives. Then, the data that has been found is recorded in the form of a note. In searching for data the researcher sets the instrument is the researcher himself. Meanwhile, the data analysis technique used in this study is content analysis techniques. That is, researchers analyze data that has been collected to find the meaning contained therein in accordance with the research objectives.

In this study qualitative descriptive method was used to describe traditional games as a medium of character education in the Elementary School of Inclusion (SDN Dlaban Kulon Progo). The subjects of this study were the fifth grade students of the inclusive elementary school at Dlaban Kulon Progo Elementary School. The main data sources of this study are classroom teachers, while supporting data sources are principals, special mentoring teachers, study teachers, and Inclusion elementary school students in Dlaban Kulon Progo Elementary School. Data collection techniques are a method carried out by researchers to obtain the data needed. The data collection techniques used in this study were Observation and Interview.

III. RESULTS AND DISCUSSION

The results of the research that has been done can be seen in traditional games containing various values of local wisdom that have various roles as forming children's character. With the values of local wisdom, a character is formed which includes (1) the character of cooperation, (2) honest character, (3) character of responsibility, (4) hard work characteristics, (5) sportsmanship character, and (6) tolerant character.

A. Character of cooperation

The character of cooperation is almost in every traditional game. Because traditional games tend to be done in groups. This is in accordance with the character of rural communities whose almost all activities are carried out with their neighbors. They prefer to work together in mutual cooperation. Therefore, this traditional game fosters a sense of solidarity, tolerance, empathy, respect, respect, and compassion for others. This is very different from modern games that flourished in this kind of global era. Modern games tend to be played alone, so that it will have an impact on the child's personality such as individualism, selfishness, lack of social

spirit, introvert, lack of physical health, damage to the eyes, causing hemorrhoids, and so on.

Traditional games that are carried out together will shape the character of a social-minded child. They like to work together in accomplishing any work. The play that forms the character of high cooperation includes the following game. (1) game gobak sodor, (2) game cars, (3) game jump rope, (4) game play, (5) game play and hide, (6) game benthik, (7) game dakon, (8) playing games, (9) playing games, (10) playing games, (11) boat games per year, and so on. In the game gobag sodor, social spirit (togetherness), it appears that in this game it cannot be done alone. This game must be done with a lot of people, at least done by ten people, because there are two groups and every group there are five people. This clearly proves that this game requires a strong spirit of togetherness.

An attitude of understanding with each other is needed, an attitude of unifying differences, an attitude of communication between understanding how to play, and other playing rules that need to be mutually agreed upon. So that it will form an interesting and fun game. Through these processes, indirectly the child has learned a lot about social values (togetherness) in him. At the same time feel how beautiful togetherness in their lives, and is expected to take place in real life everyday. Without this togetherness, the game "Gobag Sodor" will be difficult (even unable) to be played. Another traditional style that thickens the value of cooperation is "jump rope". This game is impossible to play alone. They have to find playmates to play games. From that group they will indirectly internalize the value of togetherness.

Through friendship and cooperation between one another, it can be seen that there is a common sense that grows in this one game. The sense of togetherness between one another without distinguishing the background will slowly awaken by itself. Feeling of friendship in this case is very important, because it will slowly train children to instill social unity. And also the awareness that life needs friends / other people. Later this value is very meaningful as a provision for their lives. The values contained in the game "jumping rope", clearly prove that this simple game cannot be considered trivial and ancient, because once again it contains positive values that can create children's characters to develop their personalities in social life. Togetherness in everyday life becomes something important to be developed together to achieve a common goal of peace in life.

Through this togetherness which then becomes a prerequisite as social beings who live side by side and complement each other. Based on the description above, both the game "Gobag Sodor" and "Jump Rope" can form the character of cooperation for the players. With the frequent playing of the game it is possible that the players will have a humble, tolerant, empathy, compassion, respect and respect for others. These qualities will crystallize and give birth to the character of cooperation.

B. Honest Character

Honest character is a character that must be instilled in the younger generation. Honesty is a benchmark for the trust of others. Honest is a behavior that is based on an effort that makes itself a person who can always be trusted in words and actions [11]. Honest character development can be found in

traditional types of "dam-daman", "dakon", "gatheng", "benthik", "hide-and-seek", "macanan",

The game "dakon" or also called "congklak" teaches the players to be honest in their game. They must not pass through holes that must be filled with gravel, they must fill one for each hole, they must store in the barn (storage) only one pebble. So is the game "gatheng". They must be honest in calculating the newly acquired gravel, in addition to being honest in summing up the final total of the gravel obtained. Traditional games "benthik" also teach honest characters. Honesty in this game is seen in the calculation of the distance obtained by the wood thrower. They should not lie in calculating it, they must be honest because the opponent is playing no matter the calculation. In the rules of the game by convention honesty must be held together. To be more clear, we can observe the following illustration.

The steps to play from this "benthic" game are as follows; (1) the player first makes a hole in the rectangular ground or can also use two bricks instead of a hole, (2) the player is divided into two groups or more equals, (3) the suit group representative, to determine which team who plays first, (4) the losing team is the catcher, (5) the game starts with the cuthatan, which is to put the short bamboo in the hole in the horizontal position. Then throw it using long bamboo, (6) the losing team tries to catch the short bamboo that is thrown. If caught with two hands get 15 points, if you catch using your right hand get 20 points, while if caught with your left hand will get 25 points, (7) if not caught, counted with long wood from where the wood is small

fell towards the hole. The amount generated is the number of points for the team that plays. (8). If the cut-down stage is successful, continue the stage (punch). Short bamboo is placed in a hole with a sloping position. Then at the top it uses long bamboo, when in the air the short mambu is beaten back towards the catcher group. The catching group has the same task to try to catch the small bamboo that is thrown.

C. Responsibility Character

Responsibility is someone's attitude and behavior to carry out their duties and obligations. This responsibility includes responsibility to yourself, others, the environment, and to God [11]. Traditional games played by team work contain high values of responsibility. This kind of game will form a high responsibility character for the players. The responsibility characters are reflected in traditional games such as "gobak sodor", "hide and seek", "benthik", "jump rope", "kasti", "latitude alihan", "annual boat". As an example of a game that builds character responsibility is a "boat-per-year" game. How to play is also quite easy and practical.

The player is divided into three task points, the first task in the start section. The second task is in the part of the track that the boat passes, and the third task is at the finish. Each child has his or her own task, the child who gets the initial assignment is tasked with starting the match and trying to keep the boat from faltering. The child in charge of the boat's trajectory oversees the course of the boat. The child who is at the finish line does not just wait, but sees whether the team's boat has arrived or not. If it hasn't arrived then, the task is to check to avoid the ship having an accident. Likewise in the game "clash", groups must be responsible for their duties and obligations in addition to good cooperation. This playing

game was carried out in teams, each team was responsible for the task he carried out, be it the team of players who played the ball or the team that became the opponent.

Responsibility as a team that plays the ball is seen in this description. Players in post one, who get the task of hitting the ball, should hit the ball which is fed by the friends in the team / team correctly and loudly. Players who have to be in post two must try to move to post three, and players in the third post must try hard and run fast to return to post one and take turns to hit the ball. Meanwhile, responsibility as an opposing team is also not inferior to the team that plays the ball. Players must maintain the area that the team has agreed on. They in addition to good cooperation must strive to catch the ball and immediately hit the opponent. If they can hit the opponent, the game changes. The ball keeper team changed into another example of a game that educates and shapes the character of the responsibility of the players is the game "gobak sodor". How to play this game is very easy, namely (1) done in groups, (2) each group consists of a minimum of 3 people and a maximum is unlimited (depending on available space).

The group has the duties and responsibilities of each. The first group as the breakthrough team and the second group as a road guards team that must pass through the breakthrough team. As a testing team must be able to break through the heavily guarded road by the opposing team. Team members have their respective duties on duty as a deceiver, some are assigned as breakthroughs. The breakthrough team is declared victorious if the group manages to get through the door without being touched by the guard team, while the guard team is declared victorious if they can defend each door so that the opponent cannot pass. The character of responsibility, in this game is taught when each group is responsible for completing its mission. For each breakthrough team, they have responsibility for their team so they can pass through the door without being touched by the guard team. Meanwhile, for the door keeper team each is responsible for maintaining the door properly, so that the breakthrough team does not get past the door.

Both in the "boat-yearly", "kasti" and "gobak sodor" games, it is clear that the players will be internalized the value of responsibility for the task they carry out. They must not be jealous and careless with the assignments they give. They must focus on completing their duties and responsibilities in accordance with the rules agreed upon. Values like this will later form the character of responsibility for children. With this kind of "annual boat" game when grown up the child will get used to the character of responsibility. They will have high integrity if they accept tasks and responsibilities. The work that becomes his duty and responsibility can certainly be done well.

D. Hard Work Character

Hard work values are contained in the games "stilts", "kites", "sack races", "coconut shell", "gobak sodor", "benthik", "kasti", "hide and seek", and so on. The game above is classified as a physical game, meaning that the game requires physical strength. Motor development will be trained with the game. If you often play the game, the muscles of the players will be trained to be strong. They will be strong, strong both physically and mentally. For example, the game "stilts", "racing sacks", "coconut shell", "dasti", "rubber damon", "damon gambar", are games that are competed. In this game

requires hard work from the players. They have high motivation and strong desire to win the competition.

The game without hard work is impossible to win. In order to be a winner in this game every player must work hard. Like the game "Egrang", the player starts by lifting his body up and stepping on the foot of the stilts. They must concentrate well, to balance the body, and move quickly to the finish line. The play process is what children can interpret as a process of struggle towards hope (finish). This struggle is once again a bridge to foster the value of hard work in him. When compared to modern games today, maybe the game of stilts is more in providing benefits for its players. If the current game players tend to be provided with something fast, it doesn't have to be complicated.

Unlike the game of stilts that teach a process. They don't play right away, but they have to go through the process of making a game tool. This is what makes the game stilter more deeply in teaching a process. As well as living this life, it is very important for every culprit to interpret a process to find a noble result of life. Not an instant soul that ignores the process of achieving his dreams. The game "Kasti" is one of the physical games. With this playing game, the players will directly train the muscles throughout his body. The player automatically moves all parts of the body including the muscles of the legs as well as the hands. They must run to the designated post. Guard players must always move swiftly and skillfully so they can catch the ball and throw it about the opponent.

The game "kasti" besides functioning as entertainment also contains educational values that are beneficial for the development of children's character. The value of hard work, cooperation, discipline, democracy, and sportsmanship is contained in the game. The value of hard work is reflected when the player tries to run as fast as possible towards the next post. Run in order not to get hit by the ball thrown by the opponent. In addition, in running each player is required to have high discipline. Discipline so that in the process of running still pay attention to the opposing player and avoid throwing the ball into his body. If the throw that happened the game will change.

Based on the description above it is clear that the game of stilts, playing games, playing sack racing is a draining game. The game requires hard work. With the game, the players get the transfer of hard work values. The value of hard work will become a habit that is inherent in the child, so that the value becomes his character. Those who like and often play stilts, kasti, and sack racing will indirectly have the character of hard work. Habit is important for education. This is consistent with behavioristic theory, that the character of children will be formed because of the affirmative process in a long process.

E. Sportive character

According to the Great Indonesian Language Dictionary 1990, the word "sportsmanship" means "honest", "is in the nature of the Kasatria". Meanwhile, the word "sportsmanship" means "fair attitude towards the opponent", "willing to acknowledge the superiority of the opponent or admit his own defeat". Sportive character needs to be nurtured early in the child, because sportsmanship is a provision for living as an adult. To build a sporty character can be through traditional games. Traditional games that contain high sportsmanship

values such as (1) "benthik" games, (2) "stilts" games, (3) "sack racing" games, (4) "solid" games, (5) "hide and seek" games, (6) "dakon" games, (7) "gatheng" games, (8) "village soccer" games, (9) "village volleyball" games, (10) and so on.

Games that contain the value of sportsmanship, usually games that are contested or that require calculation of results related to luck and defeat. For example, the game "gatheng" and the game "dakon" is a game that at the end of the game the acquisition of gravel. Gravel is obtained to show which player wins and which player loses. Lose and win depending on the amount of gravel he gets. The player who gets the most pebbles is declared the winner.

The value of sportsmanship is found in the attitude of the player who receives defeat with a generous heart. In addition, the value of sportsmanship appears to the players in a sporty manner following the agreed rules. They are honest in calculating the amount of gravel

got it. Such values need to be developed in the child rather formed a sporty character. Other games that show sportsmanship are seen in the "sack racing" and "stilts" games. In both games, players are required to be sportive in following the rules in the game. honest rules in pebbles They also must be able to accept defeat from opponents playing. Because whoever gets to the finish line first they are the ones who win in the game race.

The value of sportsmanship is manifested in the players' compliance with the rules of the game. Every game always has rules so that the game can run well. Likewise with the game that upholds high sportsmanship in it there are rules, even though there are no written rules, it is proven to be mutually agreed upon and has become a standard in children (players) who have understood each other.

F. Tolerant Characters

Traditional play tends to contain very high tolerance values. Tolerant means spacious, soft, stretched, open. Meanwhile, the word tolerance contains the meaning of forgiveness, acceptance, openness, tolerance [12]. This is because more traditional games are done together. Therefore, without high tolerance the game cannot be implemented. Traditional games that contain high tolerance values are games that are usually played in groups or require more than two players. Players are grouped into a team that is required to be compact. They must work together between one another. In order to be able to defeat the opposing team they must really be a solid team work. For example, games "village volley ball", "village football", "gobak sodor", "kasti", "benthik", "mobil-mobilan", and so on.

One traditional game that contains the value of tolerance is the game "car-car". If you look at this traditional game, tolerance values are built in it. Tolerance can be understood together when the players collect used goods to make cars, then together compose / assemble cars, also together make the trajectory. Togetherness activities, though simple but they subconsciously slowly understand about the beauty of tolerance. In this game, all activities are carried out together if there are friends who are not right to do their job they understand and help. Thus indirectly they learn the importance of tolerance to build a goal that is planned together. With mutual respect, mutual tolerance, heavy work can change to be easier and lighter. The example above, shows that this

tolerance value is always concurrent with the value of cooperation. There is no tolerance if there is no cooperation. Good cooperation will create high tolerance.

This value is important to learn for everyone, because this value will provide an understanding of the human rights that cannot live alone. For that togetherness and tolerance, between one person and another in realizing a good life is very necessary. Regarding the value of tolerance, the most important thing that must be learned for everyone is an understanding of the human rights that cannot live alone. This shows that humans not only as individual beings but also as social beings. In human life, human beings must respect, respect, and tolerate each other in creating a peaceful and prosperous society.

IV. CONCLUSION

Based on the results of the study and discussion in this study it can be concluded that traditional games can be used as a medium for character building of children in inclusive elementary schools. This is because in these traditional games there are noble values that deserve to be transformed to children. This noble value is a local wisdom that can shape the character of the player. With traditional games, children's characters that can be formed are (1) character of cooperation, (2) honest character, (3) character of responsibility, (4) character of hard work, (5) character of sportsmanship, and (6) tolerant character. So there is no more difference between children with special needs and other regular children.

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