

Strengthening Character Education of Early Childhood through Javanese Traditional Game Dakon

Siti Supeni, Luqman Hakim, Jumintono

Abstract: *The aims of the study were to provide a solution for the use of traditional Javanese children's learning media "Dakon" as one of the character education for Early Childhood Education and to strengthen the character of children through the use of instructional media to be used by the education community, both at school, at home, and in society. In collecting data, the researchers utilized literary studies, interviews, observation, documentation, and experiments. The data were analyzed with psychological, educational, and socio-cultural approaches, with qualitative descriptive analysis. The results showed that the value (Significance) of Sig. 0.015 where <0.05 so it is more effective to use the game "Dakon" as a learning medium in Early Childhood Education. Proven to be able to be done as character education in early childhood as a learning media that is easy to apply, obtain, and still maintain local wisdom.*

Keywords: *Character education, traditional game Dakon, Early Childhood Education.*

I. INTRODUCTION

The potency of Indonesia heritage has been studied and disseminated by a variety of academic activities. Jati (2014) studied philosophical meaning and wisdom behind the tradition of Indonesia Traditional cuisine "Tumpeng". Besides, Jufri, Wirawan, & Jufri (2018) identified eight existing traditional games in South and West Sulawesi to find this effectiveness in internalizing the spirit of entrepreneurship. Subsequently, introducing the traditional kids' singing games and their function in terms of fostering cognitive and children social skills was carried out by Wang (2015). Meanwhile, Patriadi, Bakar, & Hamat (2015) has studied a new point of view in conceiving human security by adopting *Pesantren* (traditional Islamic boarding school) to realize a religious-based local wisdom concept. Furthermore, Sciences (2017) studied the use of cultural wisdom "Tepung Tawar" (a specific ceremony held to reconcile two parties having a conflict) to attain justice and unity in South Sumatra. In other words, preserving local potency by conducting research is an academic activity in contributing to the needs of society in facing various condition. Traditional games, as a cultural heritage, has a variety of roles based on the needs of society. Pic, Lavega-burgués, March-llanes, & Pic (2018) studied the differences in girls and boys decision-making existed in different

versions of the traditional game called *la pelota sentada* to assess the effectiveness of the behavior types of players' motor and to expose asymmetrical motor relationships system which underlies a motor game superficial view. Furthermore, Njelesani & Njelesani (2019) studied the traditional game as a method to prevent HIV aids, to improve nationalism, and to strengthen pride in Zambian culture. Besides, Fang, Chen, & Huang (2016) conducted a study by comparing the traditional and digital game to know the social interaction during the game played. In addition, Louth, Jamieson-proctor, & Louth (2018) carried out research on Traditional Indigenous Games (TIG) based the program of six-month intervention in a five schools in Queensland to know and yield kids' enjoyment of, and participation in physical activity, self-perceptions, physical self-efficacy and how this influenced their overall social-emotional health and well-being. In sum, traditional games contribute either an expected behavior, principle, or motivation of human.

The effect of traditional games for children is to play with their own culture by the initiative of their rituals and rules (Mckinty, 2013). Integration of traditional games could improve learning outcomes, such as test scores, interest, and engagement (Trajkovik, Malinovski, & Vasileva-stojanovska, 2018). Furthermore, traditional games play an important role in the emotional facets of physical education (Lavega, Alonso, Etxebeste, Lagardera, & March, n.d.). Then, the implementation of traditional games in the theatre project is beneficial to preserve local heritage (Chivandikwa, Makumbirofa, Muwati, & Makumbirofa, 2019). Blood pressure may be reduced by playing a session of traditional games (Rauber, 2014). Besides, traditional games contribute to linguistic competency, motor, cognitive, and socio-emotional development (Gelisli & Yazici, 2015). Furthermore, traditional games affect to a more healthy childhood, improvement of children intellectual development, and stimulation of speaking ability (Petrovska, Sivevska, & Cackov, 2013). In addition, playing traditional games can enhance social-emotional development of early childhood (Organisation for Economic Co-operation and Development & Prima, 2017).

The philosophical values behind traditional games are in line with character education values. Promoting cultural pride and interacting with Elders, are two of the effects of indigenous youth participation in playing traditional games (Dubnewick, Hopper, Spence, & Mchugh, 2018).

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Playing tag in the traditional setting attempted taggers to understand what occurs in the playground and to respect each other during that game (Moreno & Poppe, 2016). There are two benefits of playing traditional table games: incorporating and facilitating social interaction. (Armstrong, Rockloff, Greer, & Donaldson, 2016). Aypay (2016) studied the role of traditional children’s games in teaching ten universal values in turkey and the result the seven values (benevolence, conformity, security, self-direction, stimulation, tradition, and universalism) are not emphasized in the games, however, the three values are inside. In other words, by playing traditional games, children automatically implement the values of character education either physic or non-physic.

In the current trends, there is movement from traditional games into a variety of modern games, i.e. online games and video games; therefore it appears problems on character, social expressivity, aggressive feeling and thought, and social. In fact, learners’ character is created by particular themes in commercial media, i.e. internet, computer phones, and video games, whereas in the commercial media, there is violence that may affect students’ character (Damm, 2011). Emotional expressivity and emotional control are acquired by the players of video games, however, they are not able to engage social expressivity (Kowert & Oldmeadow, 2013). Aggressive thoughts and arousal, and aggressive feeling after 15 minutes playing are felt by a violent video game player (Barlett & Rodeheffer, 2009). Online games shape a serious social problem; therefore Korean government restricts to enter internet cafes after 10. p.m. and create a rating system for online game titles (Syasel & Barlas, 2009).

A variety of research attempting to preserve traditional games in this era. Rombot (2017) conducted a classroom action research about the implementation of traditional games application to a sixth-seventh grade of primary children to develop their social skills and gross motor skills and the result is such elements can be achieved in the study. Kam, Mathur, Kumar, & Canny (2009) describe 28 traditional games and then research and design a new

videogame that rural children can play a more intuitive and engaging game. Rountree (2015) studied to design math games using a constructivist and embodied cognition pedagogy to yield an interesting children mathematics learning game requiring active physical experience. Meanwhile, the present article attempts to redesign a physical form of Javanese traditional game “Dakon” with Javanese shadow puppet to internalize the value of character education in the game.

II. MATERIALS AND METHODS

Research methods through literature studies, interviews, observation, documentation, and experiments. Supported by psychological, educational, and socio-cultural approaches, with qualitative descriptive analysis. Test the effectiveness of using the game "Dakon" as a learning medium in Early Childhood Education. This research was conducted in Wonogiri District in 2018 where traditional games were obtained in the context of conducting activities:

1. Implement the design of traditional children's games through computer graphics to visualize the application of traditional children's game designs.
2. Realizing the design of traditional children's games (experimental products) with scale sizes according to the original that has been modified with puppet figure characters.

Allocation of time required for 12 months with the following explanation: one month for preparation, three months for the experimental stage, one month for discussion of trial results, three for experimentation and further analysis, two months for further discussion and recording of results, and two months for the preparation of scientific journal articles and reports.

III. RESULTS

Interview, observation, and documentation have been conducted by the researcher to 60 early childhood students. The result is in the following:

Table. 1 Respondent’s Profile and actifty to Play “Dakon”

Demographics		Frequency	Percent
Gender	Male	20	40
	Female	40	60
Location	Surakarta City (Central Java)	60	100
Age	Early childhood age (5-6 year)	60	100
The Frequency of Playing “Dakon” per week (hour)	Early childhood Education	20	33
	Male		
	Famale	40	67
The Frequency of Winning in Playing “Dakon”	Male	18	30
	Famale	42	70
The Number of Training before playing	Male	20	33
	Famale	48	67

Proof of Effectiveness Test and Feasibility Test of "Dakon" Learning Media.

In this study, researchers conducted an effectiveness test on class B ECD students who will enter elementary school (SD) education, because they were considered capable of counting, using the game "dakon" with their hand skills,

expected to be smooth in playing the game. Next, the researcher presents assessment data through observation and scoring (assessment) on Early Childhood Education students who are doing Dakon games in pairs by moving students 60 students, in turn, doing dakon games in pairs, as follows:

Data Pre test – Post test

No	Pre-test score	Post-test score
1.	8.00	9.50
2.	7.00	5.00
3.	7.00	7.50
4.	8.00	8.00
5.	8.00	8.50
6.	7.00	6.50
7.	8.00	9.00
8.	8.00	9.00
9.	8.00	9.50
10.	9.00	9.50
11.	6.00	5.00
12.	7.00	7.00
13.	8.00	7.50
14.	8.00	9.00
15.	8.00	7.00
16.	8.00	7.00
17.	7.00	9.00
18.	8.00	8.50
19.	8.00	7.50

20.	8.00	9.00
21.	6.00	5.00
22.	7.00	8.50
23.	8.00	9.50
24.	7.00	6.50
25.	6.00	7.00
26.	7.00	7.50
27.	7.00	6.00
28.	6.00	6.00
29.	7.00	9.00
30.	7.50	8.00
31.	7.00	9.00
32.	7.00	5.00
33.	8.00	7.00
34.	5.00	6.00
35.	7.00	6.50
36.	8.00	9.00
37.	8.50	9.50
38.	6.00	6.00
39.	8.00	7.50
40.	7.00	6.50

41.	7.00	8.50
42.	7.00	8.00
43.	9.00	8.50
44.	8.00	8.50
45.	7.00	7.50
46.	8.00	9.00
47.	6.00	6.00
48.	7.00	8.50
49.	8.00	9.50
50.	7.00	6.50
51.	6.00	8.50
52.	7.00	7.50
53.	6.00	7.00
54.	8.00	7.50
55.	8.00	9.00
56.	6.50	6.00
57.	8.00	8.50
58.	6.00	6.00
59.	7.00	7.00
60.	7.00	6.00

T-Test

Paired Samples Statistics

		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	Pre	7.2917	60	.84016	.10846
	Post	7.6167	60	1.33520	.17237

Paired Samples Correlations

		N	Correlation	Sig.
Pair 1	pre & post	60	.657	.000

Paired Samples Test

	Paired Differences	Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference		T	Df	Sig. (2-tailed)
					Lower	Upper			
					Pair 1	pre – post			

Observation Results of Dakon Games

The aim of the research game "Dakon" as one of the learning media through playing for Early Childhood Education children, is (1) training Cognitive and hand skills, how children aged 5-6 years count (counting) correctly and can distribute "kecik" in the right number of dakon holes. (2) Practicing the spirit of "honesty" (3) training discipline in playing games, (4) patience waiting for his turn to continue the game, (5) practicing hand / kinesthetic skills, (6) training social relationships and cooperation with fellow playmates

(not as enemy / opponent) but as a playing partner. In observing the game Dakon "has been done through three stages. The number of players of 12 Early Childhood Education children is divided into 6 pairs as follows: Couples (1); Naila and Hasna, (2) Okta and Shofi), (3) Khilfa and Fai, (4) Kikin and Nazwa, (5) Syafa and Sifa, (6)

Strengthening Character Education of Early Childhood through Javanese Traditional Game Dakon

Dila and Najwa. The stages of playing dakon are as follows:

Early Stage (pre-test)

The teacher in the start will not explain how to play, but immediately conducted a pre-test in playing "dakon" on 12 children (6 playing couples), dakon tools were given to each pair, who have been sitting neatly, accompanied by a teacher, the children were given freedom of expression and were welcome to play it without being explained first.

Practice Playing the Early Stage Dakon:

When the child was given a toy, the teacher only directed them to look for a playing partner and sits face to face, the teacher divided the game equipment into each pair (6) pairs. The results were very varied, there were random *kecik* filled in every hole, there were 2 groups that could already play but walk to the left and insert into all holes, including the opponent's barn. Most (4 pairs) who did not know how to use it, just looked at friends who were doing it, then attempted to imitate friends who were playing even though there still made a mistake.

Evaluation

The results of the observations in the pre-test evaluation showed that in the early stages of the dakon game the child did not recognize him how to play, but there were already 2 pairs that played it smoothly, namely the pair (2) Okta and Shofi), to - (3) Khilfa and Fai, both partners were almost close to being able to, because their seats were close together, so they mimic the way they proceed. While the other 4 groups of couples still do it in a messy way, they cannot be structured how to play correctly. By observing at the beginning of the pre-test with unsatisfactory results, the teacher will explain how to play "dakon" according to the correct stage.

Phase I: (cycle I)

a. Before playing "dakon" in the early stages the teacher started to introduce and explain by giving examples, and demonstrate how to fill 7 *kecik* in each hole, then followed by all the children applied to each dakon tool. Students look passionate and enthusiastic to start. How to play the correct dakon with the guidance of the teacher. To start the dakon game, each pair performs "fainting" by showing their finger together / spontaneously by pointing out: (1) the thumb and little finger by each player, then the winner is the little

finger, (2) thumb and Telunjuk by each player, then the winner is Telunjuk, (3) The thumb and little finger by each player, then the winner is the Pinkie, (4) The index finger and little finger by each player, then the winner is the index finger. This has become a habit for children in every village to start each traditional game, including dakon.

b. *Dakon* game was started by the "faint" winner as a sign of victory to start the game. The teacher supervises and guides students if there is a mistake.

c. Students do the game by taking freely, his own hole which has 7 each *kecik*, then distributed to each hole with the direction to the right (the philosophy: to introduce the direction that is aimed consistently, "right" is something that is considered good).

d. All holes are entered into *kecik*, except for the big hole (savings) of the opposing party, because playing "dakon" is competitive and has a strategy to get more *kecik* to be put into the big hole of his own. (training children to be creative and strategic in their play.

e. There is a strategy to accelerate the amount of savings, with the techniques agreed upon by the two players, namely:

1) All holes are entered into *kecik*, except for the big hole (savings) of the opposing party, because playing "dakon" is competitive and has a strategy to get more *kecik* to be put into the big hole of his own. (training children to be creative and strategic in their play.

2) There is a strategy to accelerate the amount of savings, with the techniques agreed upon by the two players, namely:

a) Shots, *kecik* can be taken more if the player drops the remaining one into the empty hole facing the opponent's contents, so that they can be taken all of them and put into the player's savings hole and stopped, then proceed to the next player.

b) *Gendongan*, more *kecik* can be taken if the player drops one of the rest into the empty hole on the other side of the opponent that contains *kecik*, can be taken all of them and put into the player's savings hole and stops, then proceed to the next player.

c) *Pikulan*, *kecik* can be taken more if the player drops the remaining one to the empty hole between the opponent's *kecik*, so that they can be taken all of them and put into the player's savings hole and stop, then proceed to the next player.



Fig. 1 Traditional Game-Based Prototype DesignPunokawan Puppet Figure

During the second stage of the game, the teacher's assignment as a companion will continue to supervise following it until the game is finished, and students can do it

smoothly to play to the next stage until students can be creative independently.
Playing Practice Dakon Stage I

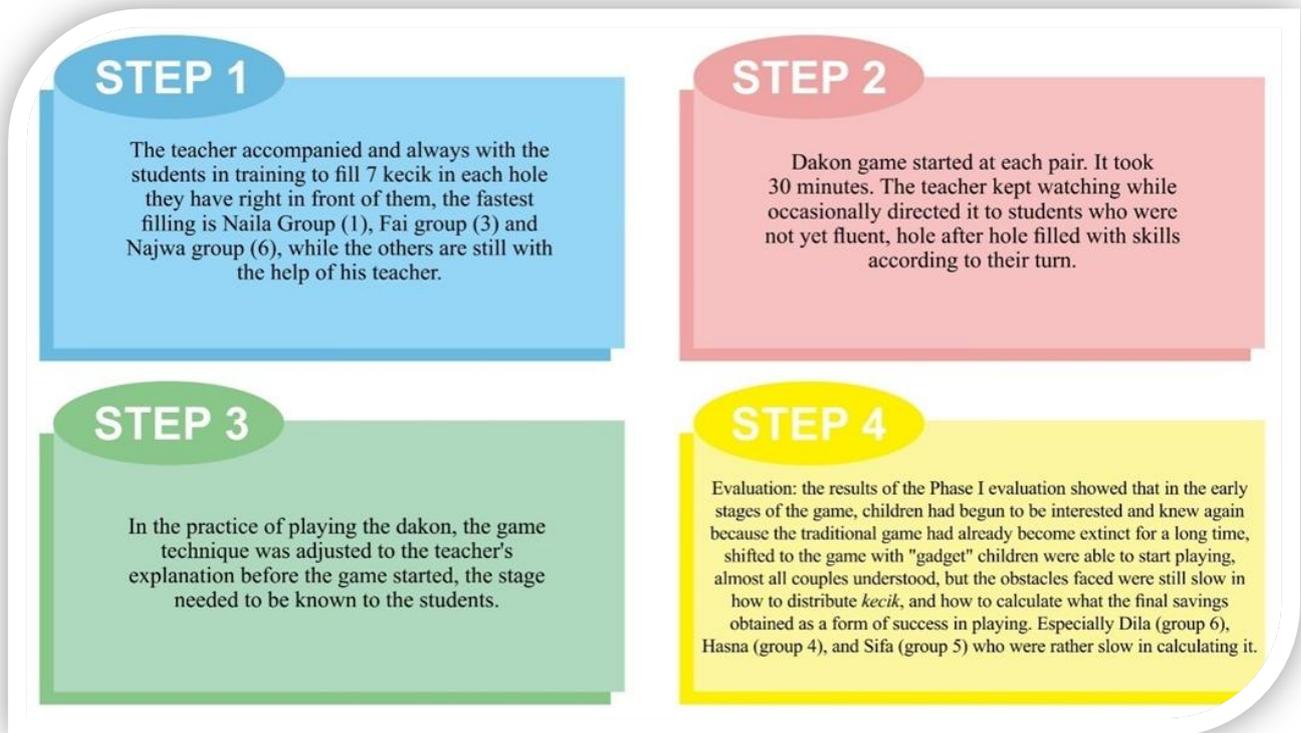


Fig. 2



Fig. 3

The researcher (left) and the teacher (right) are guiding, observing, and supervising early childhood game *dakon* activity Stage III: (cycle II)



Fig. 4

IV. CONCLUSION

In the data above shows the value (Significance) Sig. 0.015 where <0.05 so it is more effective to use the game "*dakon*" as a learning medium in Early Childhood Education. It is evident that the learning media to do *dakon* playing tools is still very possible as a medium of play and at the same time while learning. On the other hand, kinesthetic intelligence (hand skills) continues to be overtaken, intellectual intelligence has begun to be built

through counting with "*kecik*", strategy and tactics in playing with him as a player to get more savings, social intelligence built by learning to socialize with friends, values honesty grown through the game, as well as values in other character education such as; a sense of responsibility, discipline, tolerance for friends, and saving habits have

begun to be embedded from an early age through Early Childhood Education.

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