Transformation of Dumai Folk Games in Character Education Value of Elementary School Students

Otang Kurniaman[1(✉)], Munjiatun[1], Eva Astuti Mulyani[1], Dede Permana[1], Gorby Sergeyevich Muhammad Rasyid[1], Shalamat Ramadhani[1], and Desfi Rahmi Putri[2]

[1] Elementary School Teacher Education Study Program, Universitas Riau, Pekanbaru, Indonesia
otang.kurniaman@lecturer.unri.ac.id
[2] MKWU LPPMP, Universitas Riau, Pekanbaru, Indonesia

Abstract. Current development continues to evolve and changes the cultural civilization so that it influences the children's playing patterns. In addition, character education should be described in Dumai folk games for children's playing patterns. The research in this article used a descriptive qualitative research method based on the natural objective situation and the researchers as the key instrument role. The results obtained in this research based on the folk games were three games namely Gasing with the three-character values contained within, they were (1) tolerance, (2) creativity, (3) independence, and (4) social values. For the traditional game of flying a Kite, there were three-character values, they were (1) hard work, (2) creativity, and (3) social values. For the Congklak, there were two-character values, they were honesty and social values. Hence, it could be concluded that folk games provided important character education values for children. Every folk game is required to be maintained and cultivated in the middle of globalization in terms of the current games that provide to be played and can precisely increase the nation's character.

Keywords: Folk Games · Value · Character Education

1 Introduction

Current development that continues to evolve and encourage cultural civilization is increasingly changing. The change not only occurs in the social environment but also influences the children's playing patterns [1]. The children's playing patterns currently are technology-based so children also infrequently recognize the traditional games, in fact, a number of children did not recognize their traditional games in their locals [2]. It can make children not recognize the traditional game completely, in fact, the traditional game is a means for children to develop their cognitive and motoric skills based on their age levels [3]. Traditional games can maintain the character of elementary school students [4]. Of course, the presence of traditional games should be maintained by today's young generation. The presence of traditional games does not only mean 'playing' itself, but the

presence of traditional games also contains the cultural elements that adhered within and should be cultivated sustainably [5]. Humans and culture are changing based on certain stages of the times. One of the changes that are seen today is in the traditional games. In ancient times, traditional games were frequently played by children every afternoon either on the large field area or on the playground. But now, children infrequently play traditional games [7]. In fact, according to Jean Piaget, traditional games can build the concept of children's skills and construct and develop the children's cognitive skills [8]. It means that traditional games have elements that can build children's creativity and intelligence.

Traditional games have many benefits for children. In addition to saving costs in making and playing the games, traditional games can help in building the children's character [9]. Qualified character needs to be built and nurtured from an early age [10]. Childhood is a highly appropriate time to educate children in building their positive character values by practising and applying the right habits since they were children. The presence of one element that can develop the children's character values is applying the traditional games [11]. The values are religion, honesty, tolerant, discipline, hard-working, creativity, independence, democratic, curiosity, national spirit, love for the homeland, respect for other's achievements, friendly or good communication, love peace, love reading, respect for the environment, respect for the society, and responsible [12]. Hence, a traditional game is local wisdom that should be maintained by people as a culture or characteristic of a certain people.

Local wisdom is the value that exists in society, is believed to be true, and becomes a reference in daily behaviour for the local community [13]. Local wisdom refers to the elements of intelligence and creativity and the people who will determine the civilization development [14]. Local wisdom contains the cultural part that cannot be separated from the people themselves, hence, local wisdom generally will be inherited from one generation to another generation through every word explained by one individual to others [15]. Local wisdom and education are linked complementary and mutually to each other. Education has the element of local wisdom that can be implemented in developing strong character values for the young generation [16]. The role of local wisdom literally can change and build the character of the young generation in the early childhood stage in order to make children able to deal with the problem, then they can decide where to take and leave something for the nation's progress [17].

Based on the observation conducted by the researchers in Dumai, the researchers found a number of traditional games that were still interested and frequently played by the children and elder as entertainment and even the matches were held by the Dumai government for several events in terms of maintenance and cultivating the traditional games. The traditional games that were frequently competed in were Gasing, Kite, and Congklak. Thus, the formulation of the problem in the research in this article is to analyze folk games as a transformation of character education value. The purpose of the research in this article is to describe folk games as a transformation for character education values.

2   Method

The research method used in this article is a descriptive qualitative method. Descriptive qualitative research is a post-positivism philosophy-based research method, which is

commonly used to examine the natural objective situations where the researcher plays a role as a key instrument [18]. The technique of data collection used in the research is an interview, observation, and documentation [19]. Regarding the process, this research will be in the form of event descriptions and descriptions of children's playing activities and can find out what the types of easiest traditional games are to play. In addition, it is aimed to find out what the benefits for children are and the character values of the traditional games. Data were directly collected from the cultural expert in Dumai through in-depth interviews by leveraging field notes, taking quotes, and analyzing data. The technique of data analysis used is data reduction, which is a simplification, classification, and sorting of unnecessary data in such a way so that the data can produce meaningful information and ease to make conclusions.

3   Results and Discussion

The appropriate traditional games with character values are seen from a number of character value indicators stated by Kemendiknas. The values are religion, honesty, tolerant, discipline, hard-working, creativity, independence, democratic, curiosity, national spirit, love for the homeland, respect for other's achievements, friendly or good communication, love peace, love reading, respect for the environment, respect for the society, and responsible [12]. Based on the observation, the interview, and documentation conducted in the research field, the following results will be described regarding the traditional games in Dumai for educational character values. It can be seen as follows:

3.1   Gasing

Based on the result of interviews and observations conducted in the research field, the researchers found the technique of the Gasing game, the rope was wrapped until the rope on the top of Gasing was wrapped off. The end of the rope that is made into a knot is tucked into one of the fingers of the right hand so that it does not come off when throwing the top of Gasing. Then, the top grip of Gasing that has been wrapped with the rope by using the right hand is thrown with a circular motion to the ground (Figs. 1, 2 and 3).

If the technique of throwing Gasing is correct, so the Gasing will spin on one axis and rest on one balance point. Accordingly, the Gasing that plays the longest is the winner. The researchers also conclude that the educational character values are implemented in the traditional game of Gasing. The transformation of values contained within the Gasing game will be seen as shown in Tables 1, 2 and 3.

Based on the table described above, there are four-character values in the Gasing traditional game, they are tolerance, creativity, independence, and social values. Gasing is played not only by the young generation, but adults can also participate in the game for the Dumai people [20]. The ongoing Gasing cannot be separated from those who won or lost. Sportsmanship refers to receiving victory fairly and receiving the loss open-mindedly, which includes the tolerance value of the Gasing [21]. Self-character is based on values and mindset and is manifested in behaviour, which is a mental standard that is implemented in various self-qualities [22]. Various characters that are appeared in the Gasing, an interaction from each player, and raising solidarity from each player,

Fig. 1. How to Play Gasing (Source: https://lombafotoastra.satu-indonesia.com/arsip/2019/foto/79535/)

Table 1. Transformation of *Gasing* Values

Character Values	Implementation
Tolerant	*Gasing* certainly makes children be sportive, which is playing honestly, respecting others, receiving the victory properly, and receiving the loss open-mindedly.
Creativity	The making of *Gasing* certainly needs creativity, so it can build children's imagination to make *Gasing* innovatively.
Independent	The *Gasing* can certainly train the children's confidence in terms of basic skills in throwing and spinning the *Gasing*, which can build and reinforce their self-confidence.
Social	Gasing cannot be separated from one individual to another. Thus, the appearance of social interaction occurred can encourage children to understand the concept of sharing, alternating, playing fairly, and teaching about victory and loss.

become one of the ongoing processes of the Gasing. Therefore, it is categorized as a social value [23]. The Gasing needs a technique to play. If the technique is correct, the player's self-confidence will rise. That is why it is classified as an independent value [24]. Subsequently, the Gasing should be designed as attractive as possible before playing. The Gasing made will certainly provide a modification for another Gasing. It is classified as a creativity value [25].

3.2 Flying a Kite

Based on the results of interviews and observations conducted in the research field, the researcher found tips for playing Kite. The right place to fly Kite is an open field. Flying the kite in the open field can ease people to move.

Fig. 2. How to Play Kites (*Source:* https://images.app.goo.gl/FvJ5aAsKNoe6Anfj8*)*

Table 2. Transformation of Kite Game Values

Character Values	Implementation
Hard-Working	In flying kite, people certainly need extraordinary technique and energy so that the kite can be also flown. During the process, there is a hard-working conducted by the player to fly the kite.
Creativity	In making a kite, there is creativity owned by people so that the kite can be designed based on each imagination. It appears as a creative value for making the kite.
Social	In playing a kite, people need to be cooperative to fly the kites. There are interactions occurred to tighten a social relationship and respect for each other will appear.

In addition, we should look at the wind direction and stable wind conditions when flying kites. If we fly kites in very strong wind conditions, there will be a risk of the kite string breaking. Of course, it is anticipation needed in flying a kite. The researchers also concluded that there was an educational character value implemented in this traditional game. The transformation of values can be seen as follows:

Based on the table described above, the table shows three-character values on the kite as the traditional game. They are hard-working, creative, and have social values. The kite game is usually played by one person played as *Juru Anjung* and *Juru Tarik*. But it is a different line from the *Wau* kite, which needs two people, the first person is *Juru Anjung* and the second person is *Juru Tarik* [26]. In playing the *Wau* kite in Dumai, people need extra effort and energy to fly it [27]. The process can be related to the hard-working and social values in the Kite game [28]. Subsequently, in making a kite, the kite shape has changed significantly along with the current development, which is shaped like a box, round, oval, etc. [29]. The making process of the kite is categorized as a creative value.

Fig. 3. Congklak Game (Source: https://images.app.goo.gl/CZZ6yD3DhPgvQojQ7)

3.3 Congklak

Based on the results of interviews and observations conducted in the research field, the researchers found how to play *Congklak*. It can be played sitting on the ground or chair with a *Congklak* board on the table. Before playing the game, both players fill small holes with *Kuwuk* or Bean. If there are 7 holes in the *Congklak* board, one hole is filled by 7 *Kuwuk*. And if there are 5 holes, it should be filled with 5 *Kuwuk*. After *Kuwuk* has already been filled in each hole, then both players simultaneously countdown 1…2…3 to begin the game.

Based on the picture, there is a description of this game rule. After counting 3, both players simultaneously take the remaining *Kuwuk* or bean in one small hole. There is no rule to take the *Kuwuk* or bean into a certain hole at first. Then, one by one is filled into small holes up to the main hole. Secondly, the player can take *Kuwuk* or bean again from any hole as long as taking every empty hole in the same row. Subsequently, one by one *Kuwuk* or bean is filled into every empty small hole and one *Kuwuk* or bean should be filled into the main hole if passing it. The remaining *Kuwuk* or bean is continuously filled into the opponent's small holes. The direction of filling the *Kuwuk* or bean should be clockwise. A player is said to be lost if the last *Kuwuk* or bean gets into the empty hole. If the player stops in the opponent's hole area, the player gets no *Kuwuk* or bean. Nevertheless, if the player stops in his/her hole area and coincidentally the hole in front of his/her hole the player stopped (opponent's hole) is filled by *Kuwuk* or bean, thus the player has the right to take all of the opponent's *Kuwuk* or bean and put into the main hole. In addition, to find the winner, *Congklak* or bean has two versions. Firstly, the player is said as the winner if the opponent's *Kuwuk* or bean runs out first rather than his/her *Kuwuk* or bean as called as won the board. Secondly, it is considered how many *Kuwuk* or beans can be collected by the player in the main hole. *Kuwuk* or bean that has collected the most is the winner. It can be described by the researchers regarding educational character values as seen as follows:

Based on the table described above, the three-character values of the traditional game are honesty and social values. *Congklak* is a traditional game for Malay people, one of them is played by Dumai people. *Congklak* is played by children and adults, in fact, *Congklak* is often played now by women [32]. In the *Congklak* game, honesty is needed

Table 3. Transformation of *Congklak* Values

Character Values	Implementation
Honest	The honest value of the *Congklak* game is when both players put honestly the *Kuwuk* or bean in each hole.
Social	The social value of this game is when *Congklak* is played simultaneously so that it can make a social interaction of each player. Subsequently, the player also learns about sharing by giving *Kuwuk* or bean to the opponent's hole and builds the sociality owned by the player.

for people, so this process includes an honesty value [31]. *Congklak* is played by two people to make an interaction appear for both players and is categorized as a social value [33].

4   Conclusion

Based on the previous discussion explained, it can be summarized that there are educational character values for children in a folk game. Through traditional games like *Gasing*, Flying a Kite, and *Congklak*, the games should be cultivated sustainably by leveraging the games as media for learning that develops the children's character values so that they can have a character as the nation. Thus, the application of the traditional games is required to be maintained and cultivated sustainably in the middle of globalization in terms of the current games that provide to be played and can precisely increase the nation's character.

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