



Children's Play Festival as an Effort to Grow a Global Diversity Attitude in Paudit Al Hasna

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Abstract. This research aims to examine the institution's efforts in fostering the attitude of global diversity from an early age. Global diversity is one of the attitudes that exist in the profile of Pancasila students, which is to maintain the high culture, locality and identity, remain open-minded in interacting with other cultures so that they respect each other and the possibility of cultural formation new that is positive and does not conflict with the noble culture of the Indonesian nation. One of the efforts to preserve the culture of the locality by preserving traditional toys through revitalization is the re-introduction with several methods including toy competitions, regional art parades or children's toy festivals. The children's toy festival is held because today's children are less familiar with traditional toys, they prefer to play gadgets or factory toys, so local culture declines. Children feel proud when they have a new sophisticated toy or a new game even though the traditional game is actually no less interesting than the modern game, it's just that they don't know it yet because the surrounding environment has switched to modern games. The methodology used is qualitative descriptive research, where the data obtained from the results of interviews and field analysis in observation and documentation notes are processed descriptively to describe the reality in the field. The results of the research show that the activity of the toy festival is one of the efforts that can foster the attitude of global diversity, namely the attitude of mutual respect, mutual respect and the attitude of tolerance in early childhood. Each kels make a traditional toy work that can be played by themselves and can be used by their friends, the toy consists of jumping rope, batik clogs, gangingan, mobile car made of coconut fiber, kapalan ship made of used bottles, windmill made of ice cream sticks.

Keywords: Children's Play Festival · Global Diversity

1 Introduction

Early childhood education has been popularized, parents have begun to realize the importance of education from an early age. The age from birth to eight years is a very important time for an individual for the next life. This parental awareness is in line with the government's policy, our government realizes the importance of early childhood with the birth of the government's policy regarding law RI No.23 Th.2002 on child protection

and article 28 law RI No.20 th. 2003 about the national education system and the establishment of the Directorate of Early Childhood Education [1] early childhood education is very important to be implemented as a basis for the formation of human personality as a whole, namely to form character, noble character, intelligent, cheerful, skilled and pious to God Almighty. Early childhood education can start from home or in family education [2]. So the early age is a group of human beings where the phase of development and growth is growing and developing which is the golden age (GoldenAge), early age children are excellent imitators of whatever is said or done by adults imitated by early age children.

This early age has different age limits and understanding, depending on the point of view used. In early childhood, this is the right time to provide the earliest education where children quickly absorb or understand what their parents give them, so parents should also be able to choose the right and competent educational institution [3]. So according to fressypaud is the first year of a child's life which is the foundation for developing competence and skills that will influence all aspects of life including learning, behavior and child health throughout his life [3].

The character of a nation according to Octamaya contains cultural glue, which must be realized in the cultural awareness and cultural intelligence of every citizen, where the attitude can be influenced by something that already exists or is in the form of nature and can also be in the form of something that is worked on because of that the character of the nation is very depends on the ruler in this case the government that is built according to the country's vision and the best character development is started from an early age [4]. An individual with character is an individual who can make decisions and is ready to take responsibility for everything that has become a decision taken. Character education is character education plus that involves aspects of knowledge, feelings and actions, without these three character education will not be effective [5].

Pancasila student profile is basically the form of student character cultivation in daily life which is planted based on school culture in the form of intracurricular, extracurricular and character strengthening project of Pancasila student profile through work culture. inPuspeka (Character Strengthening Center) strives for the successor of the nation to have a Pancasila student profile. The Ministry of Education and Culture has established at least 6 main indicators of Pancasila student profile [6]. According to Permendikbudristek No.22 Th.2020, the strategic plan of the Ministry of Education and Culture for the year 2020–2024 states that the profile of Pancasila students is the embodiment of Indonesian students as lifelong learners, where there are 6 profiles that are the main characteristics, namely pious to Almighty God and noble character, global diversity, mutual cooperation, independent, critical and creative reasoning [7].

According to Syahrur (2022) one of the characters that need to be cultivated in the young generation today is global diversity [8]. Indonesian students maintain the high culture of their locality and identity and remain open-minded in interacting with other cultures, so as to foster a sense of mutual respect and the possibility of forming a positive high culture that does not conflict with the high culture of the nation. Elements and keys to global diversity include recognizing and appreciating culture, ability intercultural communication in interacting with others and reflection, responsibility, towards the experience of diversity (ditpsd.kemdikbud go.id). According to Yahya Rizki, the meaning

of Diversity that is meant here can be interpreted as diversity, plurality. Diversity comes from the word variety, which when listed in the big Indonesian dictionary (KBBI) has the meaning: (a) behavior, behavior; (b) type, type; (c) song, song; (d) color, pattern; (e) barrel. Thus, diversity is a state of society with different tribes, religions, languages and cultures [9]. It can be said as a national identity which is the continuity of reproduction and reinterpretation of patterns, values, symbols, myths and traditions so that a unique national heritage is formed and individual identification of these patterns and heritage as well as its elements, so diversity is a phenomenon transformational that success and failure are determined by the nation itself in interpreting the diversity itself in weaving differences as a strength in building a nation and state.

Appreciating culture, intercultural communication skills in interacting with others, reflection and responsibility towards the experience of diversity [6]. While Alif and Okta (2022) elements of global diversity emphasize character strengthening in maintaining.

noble culture, locality and national identity. One of the efforts to preserve high culture, locality, and identity is to introduce and preserve traditional children's toys from an early age. It is expected to reduce the excessive use of gadgets at home, children will prefer to play traditional games rather than playing online games [10]. According to ministry of education element key from global diversity includes (1) recognizing and appreciating the culture of Pancasila students recognizing, identifying and describing the formation of their own and group identity, also analyzing how to become a member of social groups at the local, regional, national and global levels (2) intercultural communication skills in interacting with others. Pancasila students communicate with cultures that are different from themselves equally by paying attention, understanding, accepting the existence and appreciating the uniqueness of each culture as a wealth of perspectives so as to build mutual understanding and empathy towards others (3) reflection and responsibility towards the experience of diversity, Pancasila students reflectively utilize awareness and experience its diversity in order to avoid prejudice and stereotypes against different cultures including oppression, intolerance and violence, by studying cultural diversity and gaining experience in diversity. This harmonizes cultural differences in order to create an equal and harmonious life, (4) with social justice, Pancasila students actively participate and care in realizing social justice at the local, regional, national and global levels [11].

In these elements of diversity, it can be seen from the various types of children's toys that are known today and how they recognize toys as local culture, how early childhood children recognize toys as local culture, how early childhood children respect differences. According to kadek (2019) play is a traditional game that is adapted from the social environment of children's life in Peesaan area, in play there are many values that can be learned, play in the era of globalization and the role of play as a medium of character education. Traditional children's toys that are almost extinct require efforts and strategies to preserve various children's toys such as re-introduction of various types of toys in schools through interesting media, in addition to that by means of festivals or toy competitions also need to be held to preserve the culture of toys. How important it is to preserve this traditional toy because the loss of traditional children's toys will bring various impacts, especially the elements of local culture that have existed since long ago [12]. The strategy that needs to be done is the revitalization of traditional toys

because toys are one of the fun methods in learning that contain educational elements. Danwinarjo (2021) the term revitalization can be interpreted as a concept that is adapted and practically means the reapplication of local cultural elements in order to bring the direction of change as it should be [13].

In the Indonesian dictionary, tolan means to play. In the Javanese language, toylan comes from the word Dolan, which means to play and has the suffix an to be a toy. The word toy is a verb and a noun, in the verb toy means game while in the noun it means toy. Traditional games are games that develop in a certain area with the cultural background of that area. According to Ni Putu, traditional games can be categorized into three groups, namely games for playing (recreational) which are done to fill free time, games to compete (competitive) which are organized and played by at least two people and educational games which have educational elements in them, through games. These children are introduced to a variety of skills and abilities that are needed to face their future life [14]. Because traditional games contain a number of beneficial aspects for a person's mental and physical development [15] in line with this opinion, according to Daryanto, children's games contain very positive educational values and need to be preserved, the values are honesty, economic, social and intelligence [16].

According to Enis, the main function of children's toys is for recreation or to please the heart, because playing causes cheerfulness and the desire to continue doing it, the other functions of toys are education, social, folklore and psychology. The educational function of playing is to learn new things related to the shape, color, size, and texture of an object. The older the child develops various new skills in the game, then the opportunity helps the child's self-development which cannot be obtained through lessons through books at school [4]. There are several games that need to be preserved today, including dakon, rope skipping, gangsingan, egrang, dam daman and gobagsodor. According to Michella (2018) Gasingan is a traditional game that is quite popular among the Malay community, in order to be able to spin, the gasingan toy is made of hard wood by first spinning it quickly with the help of a special rope. While congklak or dakon is a simple game that sharpens children's reasoning power. In general, the dakon board is made of wood and plastic and a kind of clam shell that is used as dakon seeds and if there is none, seeds from plants can be used. This dakon game uses a game board that has 14 holes and two big holes at the top and bottom, every seven holes on the player's side and the big hole on the bottom side are considered to belong to the player. This game can be played by two people. Another toy is engklek (in Javanese) which is a traditional game of jumping - jumping on a flat plane drawn on the ground [17] local content is content to develop regional potential as one of the ways to improve the quality of education in educational institutions, in addition to that, local content is also an effort to preserve the regional language based on regional culture and arts where the educational institution is located [18] while playing that itself can be said to be an archipelago game because the game is a cultural heritage that comes from ancestors, which has local wisdom and should be preserved. Friends because the traditional game requires them to interact directly with their opponents, each player must be able to be sportsmanlike in every game they play and must be able to accept if they lose (despair), each player will think creatively about the things around them so that it is hoped that the children will become creative adults [19]. According to Dwi Imam, traditional games have their own meaning in instilling

attitude, behavior and skills in children, there is a high meaning contained in it such as religious values, educational values, norms and ethics that all of them will be useful in social life later [15].

Referring to Alessandro Falassi (1987:2) in his book "Festival: Definition and Morphology", in Latin, festival comes from the word *festum* which means joy, revelry ("public joy, merriment, revelry") and also *feria* which means a certain time to postpone an activity or daily work in honor of the gods ("abstinence from work in honor of the gods"). While festival etymologically contains two meanings, namely *festum* and *feriae* which indicate a festival that ends at a certain time or is included in a series of other events. A festival is an event or activity as a social phenomenon encountered by all cultures. Referring to Alessandro (1987:2) in his book "Festival Definition and Morphology" in Latin, festival comes from the word *festum* which means joy, rejoicing (public joy, merriment, revelry) and also *feria* which means a certain time to postpone an activity or daily work in honor of the gods (abstinence from work in honor of the gods) while festival etymologically contains two meanings, namely *festum* and *feriae* which indicate a festival that ends at a certain time or is included in a series of other events. A festival is an event or an activity as a social phenomenon encountered by all cultures [20]. Certain time.

According to research conducted by Ni Putu Libria Anggraini and Kadek A. Prima (2018) with the title of toys as media for character education in primary school students concluded that traditional children's toys that are almost extinct need revitalization one of them by holding a toy festival. While research conducted by Syahrur with the title of the teacher's role in the implementation of the hidden curriculum to develop the character of global diversity in primary school students, the research results show that teachers integrate into the learning of school activities to accustom students to good habits, individual or group assignments about culture support the development of the character of global diversity.

2 Method

This research is qualitative descriptive. According to Anisa (2022), qualitative descriptive research is a method that explains a phenomenon through description in the form of sentences with the scientific method, which is to get an objective description of the object being studied. This research is divided into three stages namely pre-research which is selecting subjects and informants during the activities of the toy festival, the second stage is implementation in the field i.e. observation when the children's toy festival takes place, conducting interviews with informants and documenting research data in the form of interview instruments and The third activity photo is the conclusion of the data obtained from observation and interview.

3 Result and Discussion

This research examines the implementation of the children's play festival as one of efforts to foster a global diversity attitude, the diversity attitude here is to emphasize the character of strengthening in maintaining high culture, locality and national identity.

While the flow scheme of early childhood development is seen from the elements of global diversity including: recognizing self-identity and cultural habits in the family, recognizing the identity of other people and their habits, respecting cultures and cultures that are different from themselves, using various meaningful ways to express feelings and thoughts, expressing views on common topics and listening to the viewpoints of others who are different from themselves in the family and school environment, knowing the existence of different cultures in the surrounding environment, starting to participate in deciding some options for common needs in a small environment [7]. Seen from the scheme, the children's play festival contains several attitudes that are important to strive for, including: showing awareness to accept friends from different cultures in several situations, using various meaningful ways to express feelings and thoughts, knowing the existence of different cultures in the environment around.

Based on the observations made by the researcher, it can be described that the children's toy festival is a project to strengthen the profile of Pancasila students with the sub-theme of love for the country, before starting the activity the day before, the teacher made a teaching module that will be implemented in two weeks, the first week is an introduction to traditional toys by playing a video about traditional games on Monday. Because it was the first time the child saw a video about traditional toys, the child was not interested in even playing or talking with his friends, the second day, Tuesday, the teacher still introduced traditional toys in a different way than the first day, by giving examples of some traditional toys such as dakon, engklek, jumping rope, marbles, from the results of the researcher's observation, some children began to be interested and tried to play it even though they did not understand it yet, the next day continued the introduction of traditional toys until the 5th day, showing that most of them were interested in traditional toys and because the number was limited, although many wanted to try later children are stimulated with stimulating questions: how does it feel to play traditional toys, what can be learned, what toys do you like, how to play them, if there are few, what do friends do so that everyone can play, how can friends make their own, it was finally agreed that the next week is to make a traditional toy work.

In the second week, the children started to get to know the traditional games and started to be interested in the rules of the game. During the week, the children tried several games in turn, some of them even made their own, for example, they made them play rubber bands. From used bottles, the materials for gansingan they made a large amount of more than 50 gansingan, the purpose is so that their friends can play together, because they are still trying to try the traditional toys that can be made by themselves, finally the teacher decided to extend and postpone the implementation of the festival which initially was only two weeks then extended to three weeks.

Entering the third week, the children began to be excited to create works by looking for materials to make from the results of watching the gansingan video. They were interested in making their own from mineral water bottle caps and skewers. With the bottle cap from the opposite direction. Be a unique gansingan made by the children themselves, they immediately play the game with other friends, some of them break the rubber, here the teacher initially gave an example of how to break the rubber, a small part of the children can do it but some are still confused and even try to repeat it over and over again because the rubber is broken, it can be played together for a long time. Another



Fig. 1. Merone rubber and Playing Batok Clogs

game is *biakbatok*, here the teacher makes a hole in the bat because the children are not yet strong, after that they are tied and played together. The process of making this traditional toy lasts for 4 days on the third week and then the last day will be a children's toy festival.

This children's play festival is held in the rest area of *gondang* village on Friday 9 September 2022 in a simple but effective way. This toy festival was attended by 4 classes consisting of 2 classes A and 2 classes B, class A made a toy ship from used bottles and a windmill from ice cream sticks, a car made from coconut coir, for class B they made a children's toy that is a ship from used bottles and windmills, cars made of coconut coir, rubber ropes, clogs and *gangsing* (Fig. 1).

4 Discussion

According to *RatihTarimunandarS.Pd* as the head of the school, he said that with the *Pancasila* student profile, he hopes to make students lifelong learners and able to adapt to the changes and developments of the times. With the global diversity attitude possessed by Indonesian students, especially in the environment of *PAUDIT AL HASNA*, the hope is that with the rapid development of the times and technology, it will not make Indonesian children lose their direction and identity, the global diversity attitude that Indonesian students choose will become children of learners and continue to maintain the profile of *Pancasila* students to become self-identity, self-identity as a cultured Indonesian nation. Related to the activities of the children's toy festival as an effort to foster a global diversity attitude is one of the project activities which aims to introduce traditional toys. Some of the efforts made include playing videos through YouTube, inviting discussions about what toys have been seen and played, knowing how to play them, knowing how to make them, what kind of toys they like. The next day, the children were introduced to real toys and motivated to try the games one by one according to their interests. In the toy festival, children were directed to be able to respect the differences in the work produced and appreciate them by taking care of or not damaging the toys made by their friends. In this case, the attitude of diversity is visible or emerges by not mocking the work of his friend, not demeaning and appreciating the work of his friend, something similar was also expressed by *Sri Istiyani* as a teacher who said that the attitude of tolerance has emerged when they allow one of their friends to play and try the results his work.

In the implementation of children's toy festival activities, it can be said to be smooth, but there are some constraints and obstacles, namely the lack of diversity in the work

produced by children because many children tend to imitate the works of their friends that they like, this is also due to the lack of knowledge of teachers about the diversity of types of children's toys.

5 Conclusion

The children's play festival is one of the efforts to foster a global diversity attitude because in the festival activities there are several educational meanings and there is character education which is respecting and appreciating differences, appreciating other people's work, maintaining and taking care of other people's things. In addition, in the game itself when played, there are elements of education such as competence, cooperation, compactness, concentration. It is necessary to carry out the continuity of this toy revitalization program in other forms so that children's toys do not become extinct.

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