

The Value of Empathy in Javanese Traditional Games as a Formation of Social Care in Urban Youth Generation

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Abstract—The development of communication and information technology is growing rapidly from conventional to internet which can be accessed via Android mobile phones. Gadget tends to be in demand by all groups of people: from children, teenagers, to parents. The use of Android mobile phones is dominated mainly by teenagers. The character of teenagers tends to have the desire to try new things, emotions that are unstable, and difficulties in resisting their desires. Therefore, teenagers tend to choose technology-based games in everyday life: Android phone. This writing aimed to represent the value of empathy in traditional Javanese games as a formation of social care among urban teenagers. Qualitative descriptive method was applied with analysis unit of urban teenagers and sampling techniques with purposive sampling. Data collection technique was conducted with in-depth interviews, data validity with source triangulation, and qualitative descriptive data analysis. The theory used was behavior theory based on response stimulus. Research findings revealed that excessive use of gadget can diminish the value of empathy and shape the character of teenagers who tend to be individual. One of alternatives to overcome this problem is that the application of traditional games is carried out in groups, conducted voluntarily, and affordable. Traditional games such as cublak-cublak suweng, engklek, and gobak sodor are proven to contain social values including empathy, honesty, cooperation, and sharing. These values automatically shape social awareness behavior. The examples of social caring behavior in the family include "respecting parents", "helping friends learn" at school, "being donors to disaster victims" in the community and the nation, "becoming volunteers" in the preparation for the independence of the Republic of Indonesia. This social care behavior serves to maintain family harmony, improve the intelligence of the youth of nation, maintain harmony in community life, and maintain the integrity of the Unitary Republic of Indonesia.

Keywords—Empathy, Javanese Traditional Games, Social Care, Android Mobile Phones Use, teenagers Behavior

I. INTRODUCTION

The ownership of smartphones has become usual. This attraction is explained by their physical attributes, the opportunity of interacting with others (Lee et al., 2014) and by their being symbols of a high social status (Mayudia et al., 2013). Numerous studies have indicated that the smartphone usage is associated with the Big Five personality traits. The mail application is used more frequently by neurotic and conscientious individuals (Chittaranjan et al., 2013), who also report addictive tendencies (Ehrenberg et al., 2008). The use of multimedia applications is a priority for individuals with low levels of conscientiousness, while those more conscientious and opened use the SMS application extensively (Chittaranjan et al., 2013).

Addiction has been traditionally associated with substance addiction, through the repetitive and excessive use of specific stimulants (e.g. alcohol, cocaine, hallucinogens). The explanation resides in the lower level of self-control reflecting the impairments of brain inhibitory mechanisms (DSM-5, 2013). But recent studies have shown that individuals can also be addicted to excessive behaviours towards work, food, shopping, videogames, sex, Internet. These new behavioural addictions activate systems similar to those activated by substance addiction, but some of them, such as the smartphone addiction, are not included in the recent DSM, because of the scarce peer-reviewed evidence (Gutiérrez et al., 2016; DSM-5, 2013). Terms such as problematic use, smartphone addiction, and dependence are used for labelling excessive use without relying on a clinical diagnosis (Tossell et al., 2015). The frequency of smartphones usage is associated with habitual behavior and ultimately can lead to smartphone dependence (Lee et al., 2014) and internet addiction (Mak et al., 2014).

Public discourses on gadget and children suggest that these interactive media have gained a dominant position in the leisure time of children and have begun to substitute more appreciated leisure activities like reading or sports. Compared to more traditional activities gadget seem to be of more importance, such as playing outside with others, listening to music and playing

sports. Youth who report playing electronic games "daily" more often "play alone inside". this is also true, when it comes to traditional game, among youth or teenager in the urban area, we may never see they play traditional game anymore (Fromme, 2003).

Traditional games, often handed down through generations are one of childhood's most important learning tools and socializing mechanism. Play and game traditions are not accidental. Childrens get themselves involved in traditional games mainly for recreationl pruposes. But crowding and lack of space, urbanization, smartphone addiction and obsession with pumping information into children have robbed many of playfulness and esential play experiences (Ajila and Olowu, 1992). lack of traditional games in childrens and teenagers, may led to problems, as such, weak social care, weak socialization among teenagers and many more. Therefore the aim of this research is to explore the value of empathy in Javanese traditional games as a formation of social care in urban youth generation

II. LITERATURE REVIEW

A. Behaviorism Theory

There are several theories that explain technology and smartphone addiction. Behaviorism viewed it as a learned behavior that is subject to the stimulus-response-reinforcement principle. Thus, like any other learned behavior, smartphone addiction can be modified. The psychodynamic theory conceived of smartphone addiction as a response to avoid frustrations and to achieve pleasure and forgetfulness. The socio-cultural trend considers smartphone addiction a result of a society's culture. The cognitive theory attributes smartphone addiction to distorted ideas and schemata. Finally, there is an integrative view that smartphone addiction results from a combination of personal, cultural, social, environmental and emotional factors (Davis, 2001; Duran, 2003).

B. Social Care Theory

Social care is a attitude over connection of human to other human. Basic empathy over each connection human being in the community. Social care is a natural condition of human and a way to tied community in unity (Adler, 1927). Nearest environment among human has big influence on determine the level of human social care. Those environment as such, family, friends and community we lived in. Whithin those environment the social care value flourish. The main agenda of social care is to approach the social probles with kindness and peace. In the definition of social care also stated, an act or attitude that always want to help other and community (in the general), attitude to care and pay attention to other's problems (Kemendiknas, 2010) this attitude include, tolerance value, greater good, cooperation, unity and sense of helping each others. Social care divided into three type, they are a) social care whitin emotion (happiness or sorrow); b) social care of personal and community; c) social care of urgency.

III. METHOD

This research used qualitative descriptive method. The analysis unit of this research were urban teenagers and sampling techniques with purposive sampling. Data collection technique was conducted with in-depth interviews, data validity with source triangulation, and qualitative descriptive data analysis.

IV. RESULT AND DISCUSSION

Indonesia culture was very complex which many kinds of traditional culture, for instance traditional games. More than fifty games which was played by people around region of Indonesia and it was as Indonesia culture identity as tools to stimulate more effective learning and to engage learning environment.

Nowdays, the traditional games were rare to find. In the moderen and digital era, the use of smartphone were increasing among youth or teenagers. There's many previous studies that stated that the use of smartphone led to many negative aspect of teenagers, such as addiction, agession, cyberbully and such. In the sociological point of view, smartphone or internet to be precise has shift their perception about norms, and other social values. Smartphone and digital world offer a set of values as such, individualization, lack of emphaty, and egoistic. Meanwhile, it's polar opposite with the traditional games, whom offer the social values as such, togetherness, sense of care, and such.

Traditional games brought so many good values, they thought its player about; a) empathy, it's esential for youth to learn empathy as it's a sign of maturity. One sign of imaturity were lack of empathy, being taught about it through traditional games is esential for to asist youth's maturity process. And on the other note, the empathy is the core of human feeling that led human being human. So through empathy not only a maturity whithin but also a social maturity as well; b) rules, unwritten rules in traditional games were a represntation of social rule, it's important for youth to understand that society has rule and one's must obey and respect it; c) sense of care; most of time traditional games must be played with other player, its player learn to respect and care the other players; d) tolerance, in traditional games, the difference between player may led its players to respect the

difference, whether it's ethics, religion or else, when they become player they have the same right and duty; (Pujihartati and Wijaya, 2017). Other important values that traditional games contain honesty, fairness, maturity, and cooperation

Javanese traditional games are part of culture identity of Indonesian culture. It is one of the product of Javanese society. Dharmamulya divided Javanese traditional games into three patterns, for instance playing with songs or dialogues, playing with thinking, playing with physical agility (Suhono et al., 2017). While, Javanese has so many traditional games, in this study we focus on three traditional games they are, cublak - cublak suweng, engklek, and gobak sodor. There's traditional games emphasize the value of empathy in its player.

A. Cublak - Cublak Suweng

Cublak - cublak suweng is a song and clap type of games. This game using tembang dolanan (Javanese children song) (Aisyah, 2014). this game consist of 3-5 player and one small stone (small enough to be put in a closed hand). First they decide on who's going to be the Mr. Empo. Mr. Empo then knelling and bow in the middle of other players that were sitting surrounded the Mr. Empo. The other player put their open hand in the back of Mr. Empo, and then one of player that hold small stone move the stone over other player hand while they sing the song "Cublak cublek suweng, suwenge ting gelenter, mambu ketundung gudel. Pak empo lirak-lirik, sapa mau sing delekke. Sir sir pong dele gosong, sir sir pong dele gosong". in the phrase of "Sapa mau sing delekke" the small stone would be hidden by one player in their hand. In the end of the song, each of the player were close their hand to pretend hide the stone while waving their hand. Mr. Empo would rise and quess which player that has the stone hidden, if Mr. Empo were right then the player would join the game, if's not then Mr. Empo would continue to be Mr. Empo, and the game repeated again.

Based on the history, cublak-cublak suweng were creation of Walisongo. At that time, cublak - cublak suweng were used as medium to propagate the Islam in Java. The meaing of the song were, don't chase the greedinees but bring that back to the pure heart. As reminder not to do something bad, and there's always a afterlife that were more important than the life itself.

The social values in the cublak-cublak suweng were about honesty. When quessing the small stone, this is required the honesty form each players. Justice and honesty that when one's player have to be Mr. Empo they would take the role. This also teach the player to be aware and pay attention of surronding to quess correctly where was the small stone. This game also importaant to teach the soft motoric, learn to obey the rules, and cooperation.

B. Engklek

Engklek game is one of Javanese traditional game that being carried on the field. The way it's played is to draw several squares in the floor or land in a certain patterns. Each player has a token that they are going to use to mark their squares as they play. They are playing in turns and they going to hop in the squares with one leg in the air, if they fall it's means they fail and have to give one turn to other. Token were threw in the one of the square in the sequences order. Square that has token in it can not be hop in, they need to hop to the next squares. Player that reach the final squares would turn one's back and closed one's eyes and throw one's token outside the field game. The next step were, to collect as much as squares to clain own. The player with most sqaure won. The social values on Engklek were sahare values and fair.

C. Gobak Sodor

Gobak Sodor were a traditional Javanese game which consist of two groups, where each groups consist of 3-5 players. Before the game begin, players drawy a big two squares in the floor. The aim of this games is, each player were going to protect the line of the square and not to let them to pass over. If there's player that pass over those group one's belong are going to win. Each group has truns to be the protect the area and the one that pass over. There's two duty of the protector which is to protect the horizontal line and vertical line. Each protector have the tight to move only in their line, vertical or horizontal to catch the other group. The social values in the Gobak Sodor were togetherness, cooperation, empathy, and honesty grow along in this game.

Traditional games contain the educative values which are important for the youth development. The educative values kept in the games are universal and the youuth can absorb them by playing the games. Hence, traditional games are significant to be actualized in this modern era especially when the relationship in this era tends to be individualistic and impersonal.

Along with the behavioristic theory, in order to decrease the smartphone addiction in youth, traditional games were being used as the intervention of stimulus. The result show that there's a the tendency of the declining of smartphone usage in youth through traditional games. The level of addiction drecreasing into the state of incidental usage. Meaning, that the youth after they were being intervened with traditional games show a dreasing frequency of usage form almost all the time to the incidental usage. It's not complete change over, but the traditional games has brough down the number of smarthpone addiciton.

Traditional games not only fuction as the therapy over smartphone addiction but also it's important to bulit the social care values within youth. Based in the the closest environment to youth in regards of traditional games were, family and community. Within those environment the traditional games manifest as the additional agent socialization formation of social care. The type of social care that author find in the result were type two, which is social care of personal and community, they manage to put emphasize on greater good.

These values in traditional games shape social awareness behavior. The examples of social caring behavior in the family include "respecting parents", "helping friends learn" at school, "being donors to disaster victims" in the community and the nation, "becoming volunteers" in the preparation for the independence of the Republic of Indonesia. This social care behavior serves to maintain family harmony, improve the intelligence of the youth of nation, maintain harmony in community life, and maintain the integrity of the Unitary Republic of Indonesia.

V. CONCLUSION

Traditional games contain the educative values which are important for the youth development. The educative values kept in the games are universal and the youth can absorb them by playing the games. Hence, traditional games are significant to be actualized in this modern era especially when the relationship in this era tends to be individualistic and impersonal. The empathy values in the traditional game is essential to develop the social care behaviour in teenagers.

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