



## Model of Java Traditional Games in Forming Social Character of Early Age in TK Perwanis Medan

Halimatus Sadiyah<sup>1</sup>, Rosmala Dewi<sup>2</sup>, Evi Eviyanti<sup>2</sup>

<sup>1</sup>Magister Program in Universitas Negeri Medan, Medan, Indonesia

<sup>2</sup>Universitas Negeri Medan, Medan, Indonesia

E-mail: halimatussadiyah1971@gmail.com

### **Abstract:**

*This study aims to describe how the implementation of traditional Javanese game models in shaping the social character of children in Perwanis Medan Kindergarten as well as describing what social characters are produced from traditional Javanese games (hide and seek, congklak, crank, and cublak-cublak suweng). This research is a type of qualitative descriptive study, with research subjects namely the school principal, teacher, school committee, and several children at TK Perwanis Medan. Data collection techniques used in the form of; observation, interview and documentation. Analysis of the data used in the form of descriptive analysis, which includes three pathways namely; data reduction, data presentation, and drawing conclusions. The conclusion obtained is that the implementation of social character formation through traditional games has been going well and optimally, while the indications of each of the basic elements of social character education, including: moral knowing (moral knowledge), moral feeling (feelings about morals), and moral action (moral action). In addition, the social character contained in every traditional Javanese game, among others: 1) Plot Umpet; honest, love peace, discipline, tolerance, hard work, curiosity, love of the motherland, and responsibility. 2) Congklak; honest, tolerance, discipline, creative, communicative, peace-loving, and responsibility. 3) Engklek; honest, discipline, love the motherland, hard work, and love peace. 4) Suweng sub-sub-groups; honest, hard work, curiosity, and love peace.*

### **Keywords:**

*traditional games; social characters*

## I. Introduction

One type of character that should have been taught since early childhood is social character. Tetep (2016: 43) states that social character is a manifestation of the personality of the individual that symbolizes the quality of a good national character such as; embody tolerance, respect, respect, togetherness, mutual cooperation, and caring to the sensitivity to others. In line with Tetep's opinion, Salim (2013: 127-159) states several points in instilling character values for the school environment, among others; religious values, honesty, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love of the motherland, respect for achievement, friendly / communicative, peace-loving, fond of reading, caring for the environment, caring socially, and responsibility answer. Therefore, at the earliest possible age the education provider must optimally develop all the potential possessed by children, especially helping to build their social character.

In reality, the facts on the ground that occur through direct observation are that the organizers of education for young children focus on the implementation of education shifts to the interests of academic mastery, namely reading, writing, and arithmetic. In fact many educational institutions for young children who have forgotten their true identity as a container in the formation of children's character, they are more honored when the parents/families of children come proudly claiming their children can write, read, and count at

a very young age. Through direct observation it can also be seen that students in TK Perwanis Medan, of the 10 students there are only 4 children who have social character. This social category can be seen from the attitude, and care for fellow friends, please help and love each other. Out of 10, only 4 students willingly help, care and love one another.

Educational services which are only focused on the academic field will certainly produce students who are only intellectually intelligent, but certainly weak in character. The long-term adverse effect that can be imagined is that these children will not be able to survive in the face of various bad characters that can threaten their lives. The rise of crimes that are present through the mass media, print media, and electronic media that are served daily to the public lately are certainly very threatening to life starting from early childhood to adulthood. That is why education for early childhood must be back to remember him in building the foundation of early childhood character.

An early childhood is very easy in terms of imitating, imitating what is seen and what is felt directly in everyday life. Therefore a game will make it easier for children to apply social character because it is quite easily digested by their thoughts, because the game can be seen and felt directly. Irman (2017: 90) states that in general, children's games include traditional games and modern games. One suitable method used in the implementation of character building education is through game activities. Games that are in harmony with the noble values of social characters possessed by Indonesia are traditional games. Traditional game models other than as an invaluable heritage, traditional games also greatly help the child's growth and development optimally.

One of the tribes in Indonesia, namely Java, has a number of traditional games that can often help education providers in channeling knowledge so that it is easily understood by students and can help strengthen students' character building. Call it the traditional game of Java which is often called dhakon / congklak, crank, cublak-cublak saweng, and hide and seek map. Game is an activity carried out voluntarily without coercion or pressure from outside parties as stated by Hurlock (in lawier, 2020). This is also confirmed by Macintyre (2010: 1) who maintained that all children have time to play and learn to discover the value of life around them. Play must be a pleasant situation, not in a hustle, while it can develop the children desires, ideas, and ideals. Through games, children will become more confident, independent, able to use their imagination, learn to control their bodies, and develop their intellectual, social and emotional abilities.

Based on the background that has been described and various studies that preceded, the researchers raised the title "Traditional Javanese Game Model in Shaping Early Childhood Social Character in Medan Perwanis Kindergarten".

## **II. Review of Literatures**

### **2.1 Traditional game**

Hapidin and Yenina (2016: 204) state that traditional games are a form of expression and appreciation of the traditions that exist in society in creating joyful situations and activities that are also fun. While Mahardika (2014: 262) states that traditional games are one of human activities that express emotions that are entertainment by using certain concepts but still based on prevailing norms and habits that have been handed down. Based on the statements above, it can be concluded that traditional game is an activity carried out using simple tools and is inherited from preserving local culture.

## 2.2 Types of Traditional Javanese Games

### a. *Congklak*

The game Cublak-cublak suweng, one of the works of Sunan Giri (1442 AD), a great scholar and cultural observer. Da'wah does not force but instead makes sense to drift in it. This method turned out to be very powerful to make the appeal of ordinary Javanese people to Islam. Through cultural arts in the form of gamelan, song, or other literary works make Sunan Giri a figure admired until now.

### b. *Cublak-cublak Suweng*

The game Cublak-cublak suweng, one of the works of Sunan Giri (1442 AD), a great scholar and cultural observer. Da'wah does not force but instead makes sense to drift in it. This method turned out to be very powerful to make the appeal of ordinary Javanese people to Islam. Through cultural arts in the form of gamelan, song, or other literary works make Sunan Giri a figure admired until now.

### c. *Engklek*

Mulyani (2016: 111-117) in his book titled "Super Fun Traditional Indonesian Children's Games" discusses the traditional game of crank. Engklek is a traditional game of jumping on a flat plane drawn on the ground, by drawing squares and then jumping with one leg from one box to the next. The game of cricket means as a human struggle to reach the territory, but not to each other. There are certain rules that must be agreed upon to get a place to step on.

### d. *Petak Umpet*

Mulyani (2016: 60-66) discusses the traditional game of hide and seek. Hide and seek is a game "search and hide" which is usually played by at least 2 people who are generally outside the room. In the game there are two roles, the cat and the hiding one. The cat has the role of looking for friends who are hiding. The game is finished after all friends are found. And the first one was found who the next cat becomes.

## 2.3 Social Character

Mutiah (2010: 373) states that social character can be understood as learned behavior; can be accepted by the community, which allows a person to interact with others in positive ways. Whereas Tetep (2016: 44) states that social character is part of character education which implies the formation of human values for every human being.

Wardati (2019: 264) states that social character is the overall behavior possessed by an individual with a certain tendency to interact with various situations. From some of the statements above it can be concluded that social character is a behavior owned by an individual that can be accepted by society to be used to interact through positive means

## 2.4 Social Character Indicator

Tetep (2016: 43) states indicators of social character, among others; cooperation, tolerance, respect and respect for others, caring and solidarity. Jamaluddin (2013: 139) states indicators of social character, among others;

- a. Honest; do not tell lies, do not cheat, do an assessment for yourself and even friends objectively.
- b. Sportive; do not cheat in the game, acknowledge the success of others, and admit defeat gracefully.
- c. Tolerance; establish good relationships with school residents, help friends who have difficulties, cooperate in carrying out positive activities, discuss various materials both with

- teachers and friends, have tolerance towards others, and respect the opinions of others.
- d. Discipline; arrive on time, collect school assignments on time, obey the rules at school and wherever, follow various activities according to the specified schedule.
  - e. Mandiri; do not give up easily, dare to express opinions, dare to ask, do not avoid obligations, and prioritize their own business rather than having to trouble others.
  - f. Responsibility; perform tasks in accordance with their own capacity and maintain the trust that has been given.
  - g. Rewarding achievements; dare to compete, show enthusiasm in achievement, have a desire to move forward and try to progress.
  - h. Care for cleanliness; maintain cleanliness and tidiness of yourself and the environment.
  - i. Health Care; do not smoke and do not use illegal drugs.

Friendly / communicative; have a respectful attitude towards the school community, act politely in both words and actions, accept all teacher's advice, and avoid enmity / quarrels with fellow friends.

### **III. Research Methods**

This type of research is descriptive using qualitative methods. This research was conducted at Medan Perwanis Kindergarten Jl. Sei Batang Serangan No. 4 Medan Baru District. The time of this research is planned to last for three months, starting from September 2019. The research subjects used in this study were the principal, teachers, and several students at TK Perwanis Medan. There are several data collection techniques used in qualitative research, namely observation, interviews, documentation. In analyzing the data that has been collected, the writer uses descriptive qualitative analysis.

### **IV. Discussion**

#### **4. 1 Formation of Social Character through Traditional Games in TK Perwanis, Medan Baru Subdistrict, Medan City**

In the application of the formation of children's social character using the basic elements of providing knowledge about the values of goodness through traditional games, providing motivation to do good values through traditional games, giving direction to do good values through traditional games, including:

##### **a. Provision of Knowledge of Good Values through Traditional Games**

Providing knowledge about good values through traditional games can be done in the following ways:

##### 1) Introduce the values of goodness through traditional games

As an educator the initial steps taken to shape students' social character are by introducing good values, explaining what is good and not good, such as helping friends, being honest, interrupting friends when fighting, forgiving one another good while fighting, pushing a friend down, making fun of things is not good and shouldn't be done. This is certainly done by the teacher in shaping social character through traditional games.

"In TK Perwanis social character building is an activity that is one of the programs of the school, and also the demands of our curriculum, so introducing good values to students has become an obligation for teachers to understand and understand what good values are. In introducing good values using traditional game media so that students will be happy, and he can play while learning. One of the reasons that

traditional games are used as media in learning is that students will understand more quickly and be able to absorb the good values that are conveyed by the teacher”

Based on the results of observations it can be seen that the formation of social characters through traditional games is very effective, with the existence of traditional games the students are very enthusiastic and follow well every game that exists. The social character that is formed from each student can also be seen from their behavior, they want to be patient waiting for their turn to play games that have limited playing tools, and clean the toys after they are used.

## 2) Convey the benefits of doing good values through traditional games

When students do traditional games the teacher accompanies and conveys real events so that children understand what the benefits of doing good values are. Conveying the benefits of doing good values can be done in the game of hide and seek, congklak, snakes, suten, pancasila five basic, hompimpa, marbles, fortress, boy-boyan, cricket, jumping rope, rats and cats, soccer, yoyo, bekel ball, gatrik, romp.

"In TK Perwanis, to convey the benefits of doing good values can be done by linking the real things, students can understand and understand what the benefits are if they do good so that they avoid things that are not good because it can harm themselves. For example, such as wrong a child who always mocked his friend as a result he shunned other friends”

Based on observations it can be seen that the formation of social characters through traditional games in Perwanis Kindergarten is going well and optimally. Students are very enthusiastic, and orderly in carrying out traditional games. When at the end of the game the teacher asks before the benefits of doing good the students can answer it correctly.

## 3) Convey the benefits of doing good values through traditional games

Children will understand the benefits of doing good values, so they will be interested and continue to do well. Just explain a small example like when he wants to share something, he will get lots of friends, when his friend is having a hard time then he is helped like helping his friend who fell from a bicycle, visiting friends who are sick. This is in line with what was done by Perwanis Kindergarten teachers in shaping social character through traditional games. When students do traditional games the teacher accompanies and conveys real events so that children understand what the benefits of doing good values are. Conveying the benefits of doing good values can be done in the game of hide and seek, congklak, snakes, suten, pancasila five basic, hompimpa, marbles, fortress, boy-boyan, cricket, jumping rope, rats and cats, soccer, yoyo, bekel ball, gatrik, romp.

Based on the description of the data above, according to the authors, the formation of social character through traditional games done by teachers in Perwanis Kindergarten by conveying the benefits of doing good values has gone well. It can be said to be good and optimal because the teacher does it with appropriate steps and the results are good and optimal in shaping the social character of children. The steps taken in conveying the benefits of doing good values through traditional games are carried out by linking real events, so students will understand what the benefits of doing good values for themselves are.

"In TK Perwanis, to convey the benefits of doing good values can be done by linking the real things, students can understand and understand what are the benefits if they do good so that they avoid things that are not good because it can harm themselves. For

example, such as wrong a child who always mocked his friend as a result he shunned other friends”

Based on observations it can be seen that the formation of social characters through traditional games in Perwanis Kindergarten is going well and optimally. Students are very enthusiastic, and orderly in carrying out traditional games. When at the end of the game the teacher asks before the benefits of doing good the students can answer it correctly.

#### 4) Explain the impact of acting unfounded in virtue through traditional play

Based on the results of interviews with class teachers, it is known that the formation of social character through traditional games is done by explaining the impact if doing not based on good values has been running optimally. This is consistent with the interviews conducted, as well as quotes from interviews with class teachers, including:

"Yes ma'am, children's efforts can understand the values of goodness, so the teacher explains the impact if they do not based on good values and the teacher always connects with real events so students will be afraid if they behave not based on good values. So that students have good self-control in behaving”

Based on observations it can be seen that the formation of social characters through traditional games in Perwanis Kindergarten has been going well and optimally. Students are very enthusiastic in doing traditional games, and when the game takes place it can be seen the participants' response that they are afraid that if they behave badly then there will be an adverse effect on them such as disliked by friends and others.

### **b. Motivation to Do Good Values through Traditional Games is done in Three Steps**

#### 1) Teach the values of goodness through traditional games

The main purpose of holding traditional games is to teach the values of goodness, when the game takes place the teacher supervises and applies the values of goodness for example the teacher explains when qassas play he is honest while honest is a good thing, besides that anis accepts defeat while playing. The teacher explains that there must be losers and winners in playing, and when anyone loses he must not fight and must accept his defeat. Good values can be taught in the game of hide and seek, congklak, snakes, suten, five-basic pancasila, hompimpa, marbles, fortresses, boys, crickets, jump rope, rats and cats, soccer, yoyo, ball ball , gatric, chasing.

"In Perwanis Kindergarten, one of the methods used by teachers so that children can do good is by giving examples in doing good values, so students want to always do good according to what they see, ma'am." As for examples of goodness such as being patient, joining the queue to play, being honest in the game. And can accept defeat.

Based on observations it can be seen that the formation of social characters in students through traditional games is quite good and optimal. Students are very enthusiastic in taking part in traditional games and can be seen if the students emulate good values, such as when he is playing he wants to be patient waiting for his turn, and accept defeat.

#### 2) Tell stories that teach the values of goodness through traditional games

When the traditional game takes place, the teacher interludes by telling stories about good values to students and connecting with real stories, for example, telling stories that teach good values can be done in hide and seek games, hide, snake, suten, pancasila five basic, hompimpa, marbles, fortress, boy-boyan, cricket, jump rope, rat and cat, soccer, yoyo, bekel

ball, gatrik, chase.

"Storytelling to students is very effective in shaping social character, students will be very excited when listening to a story told by the teacher after the child understands the story being told, he will understand the values of goodness and will love goodness"

Based on observations it can be seen that the formation of social character through traditional games in Perwanis Kindergarten is done well and optimally. This can be seen when children are very enthusiastic in playing and applying good values in their daily lives, and are eager to listen to the stories conveyed by the teacher and listen to them well.

3) Give a rebuke if students do things that are not based on the values of goodness through traditional games

A student can not be separated from things that are not good, a child must have made a mistake then an educator must reprimand him so he feels cured and not repeat his mistakes for example when Friastuti is nosy to his friend then the teacher will reprimand him automatically the child will understand if the nosiness is bad deeds. Give a reprimand if students do things that are not based on virtue values can be done in hide and seek games, congklak, snakes, suten, five basic pancasila, hompimpa, marbles, fortresses, boys, boys, cranks, jump rope, mice and cat, soccer, yoyo, bekel ball, gatrik, romp.

"If students do not based on good values, it is the teacher's obligation to reprimand him, so that bad things do not become a habit for students. Rebuking without offending or let alone mental mentality is a good thing to remind students to always behave based on virtue values."

Based on observations it can be seen that the formation of social characters through traditional games runs well and optimally. This can be seen when students play very enthusiastically, and they behave according to the values of kindness. When Ishmael, who plays, is not based on virtue, the teacher reprimands him, and he apologizes. It can be said that the formation of social characters in kindergarten has been carried out and succeeded.

### **c. Giving Direction to Do Good Values through Traditional Games**

1) Give examples to students to do good values through traditional games

Educators who always try to shape the social character of students are not easy, they must work hard and use various methods so that the social character of goodness is formed in students. One way that is used so that students behave based on the values of goodness is to exemplify. When the child is modeled directly, then he will see and understand what is conveyed and he will imitate it in everyday life. Like when the teacher told Yuna to get an eraser and say thank you, she would always remember that if you were to please thank me as a form of respect for others. Give an example to children to do good values can be done in hide and seek games, congklak, snakes, suten, five basic Pancasila, hompimpa, marbles, fortress, boy-boyan, cricket, jumping rope, rat and cat, soccer, yoyo, bekel ball, gatrik, chase.

"Teachers always give examples of good behavior, and it really has a big role in shaping the social character of children. The child always behaves by copying his teacher at school. Children will imitate from what they see, ma'am, so try not until they see bad things and imitate them."

Based on observations it can be seen that the formation of social character in Perwanis Kindergarten is done well and optimally. When the game takes place the child is very

enthusiastic, and when Qassas cries when he loses the teacher advises him and finally he wants to accept defeat and apologize. This illustrates that giving examples in the formation of social character is very effective to be applied to children.

## 2) Involve students in doing good values through traditional games

Just giving an example is sometimes not enough so that children always behave based on good values, involving students in doing good values is very necessary so that children know, understand and understand how to apply good values in their lives. An example is when Nazhifa was going to play congklak, but the seeds of the congklak had not yet been taken and he told Yuna to fetch it and the teacher advised Nazhifa to say help when asking for help. Involving students in doing good can be done in hide and seek games, congklak, snakes, suten, five-basic pancasila, hompimpa, marbles, fortresses, boy-boys, cranks, jump rope, rats and cats, soccer, yoyo, ball ball , gatric, romp.

"The way used by educators to shape social character is to involve students, so that the formation of social character is very effective and easy to apply to students, a child will understand and understand, when he sees and does good examples."

Based on observations it can be seen that the formation of social character in Perwanis Kindergarten has been going well and optimally, it can be seen when children do traditional games they always remember and behave as what has been conveyed and demonstrated by educators.

## 3) Familiarize students to do good values through traditional games

Good values have an important function for students, which can be used as a guide in saying and behaving in life. A student whose age is still early his mind is not far away and understands very well with which things are good and right and which things can be done and which things should not be done. Besides giving examples, involving students, another way is to get students to behave based on the values of goodness. Habituation is very important and appropriate to shape the social character of early childhood, with accustomed to it will do good things repeatedly. For example before and after praying, respecting friends, apologizing when wrong, asking for help when asking for help, and saying thank you when given help. Familiarize students to do good can be done in the game of hide and seek, congklak, snakes, suten, five basic pancasila, hompimpa, marbles, fortress, boy-boyan, cricket, jumping rope, rats and cats, soccer, yoyo, ball bekel, gatrik, romp.

"Habituation is one way to shape students' social character, habituation is an appropriate and fast step in shaping a child's social character. When children get used to it they will do good every day. "

Based on observations it can be seen that the formation of social character in Perwanis Kindergarten has been going well and optimally. Habituation is one of the school programs and is responded well by students. With the habituation, students always want and do good every day.

The various traditional Javanese games that are applied at Perwanis Kindergarten in shaping the social character of students, include:

1. Hide and Seek
2. Congklak
3. Engklek
4. Suweng Cublek

Here is a picture of young children playing traditional Javanese games mentioned above.



*Figure 1.* Game of Tiny Squares



*Figure 2.* Congklak game



*Figure 3.* Engklek game



*Figure 4.* Suweng Cublak-cublak game

The following table describes the value of social characters in traditional Javanese games played by children in Medan Perwanis Kindergarten.

**Table 1. Traditional games and social character values**

No	Traditional Game Names	Description of Social Character Value
1.	Petak umpet	<p>a. Honest An honest social character in a game of hide and seek is when a child is caught by the cat then he confesses if he is caught and does not accuse his friend.</p> <p>b. For example when (student 5) becomes a cat he finds (student 12) and (student 8) wants to admit if he is found (student 5) in a hiding place</p> <p>c. Love peace The social character of peace is on hide and seek game where when (student 12) is declared found</p> <p>d. Discipline The social character of discipline in the game of hide and seek is that all children agree with the rules made together, for example when (student 12) is caught he will be the cat in the next game.</p>

		<p>e. Tolerance The social character of tolerance in the game of hide and seek is when (student 5) falls while running because of tripping of feet (student 3) that is accidentally (student 5) forgives him.</p> <p>f. Hard work The social character of hard work in the game of hide and seek is when (student 5) becomes a cat then he must try to find friends who are hiding so that he does not become a cat again in the next game.</p> <p>g. Curiosity The social character of curiosity in hide and seek games is when a child plays hide and seek then he will be curious who will be the cat and who is hiding.</p> <p>h. Love the motherland The social character of loving the motherland in the game of hide and seek is when a child plays a traditional game then he already has the social character of loving the motherland.</p> <p>i. Responsible The social character of responsibility in the game of hide and seek is when (student 5) runs and chases (student 3) then (student 5) falls and is injured in the knee, then (student 3) apologizes and gives it betadin.</p>
2.	Congklak	<p>a. Honest An honest social character in a game of congklak is when (student 11) plays congklak and puts seeds in congklak then he is honest when his last seed falls in a hole where then he tells his friend now it is turn (student 6) to insert congklak seeds.</p> <p>b. Tolerance when (student 11) wants to go to the toilet then (student 6) wants to wait (student 11) until completing kewc to continue playing congklak</p> <p>c. Discipline  The social character of discipline in the game of congklak, namely (student 11) and (student 6) agree with the rules made together, for example when (student 11) has placed the last seeds according to the agreement the turn (student 6) is playing.</p> <p>d. Creative Creative social character that is when (student 11) playing congklak then he must think how the strategy is done so</p>

		<p>that he wins.</p> <p>e. Communicative Communicative social character in the game of congklak is when (student 11) and (student 6) playing congklak communication between them goes well.</p> <p>f. Love peace The social character of peace-loving in the game of congklak is when (student 6) loses he is not angry and accepts his defeat.</p> <p>g. Responsible The social character of responsibility in the Congklak game is when (student 11) and (student 11) have finished playing then they tidy up the toys</p>
3.	Engklek	<p>a. Honest Honest social character in the game of crank is when (student 1) touches the line then he recognizes and he must take turns with (student 3) to play.</p> <p>b. Discipline The social character of discipline in the cranking game is that all children agree with the rules made together.</p> <p>c. Love the motherland The social character of homeland love in a crank game is when a child plays a crank game then he already has the social character of homeland love.</p> <p>d. Hard work The social character of hard work in the game of crank ie when (student 3) playing he must work hard not to touch the line.</p> <p>e. Love peace The social character of peace in the game of crank is when (student 3) loses he is not angry.</p>
4.	Cublek-cublek suweng	<p>a. Honest Honest social character in the game cublek-cublek suweng is when (student 10) who holds the last pebble successfully guessed by (student 7) then (student 10) and students who come to play will honestly admit it</p> <p>b. Hard work The social character of hard work in the game cublek-cublek suweng is when (student 7) gets to guess he must work hard to guess who holds the pebble after singing</p> <p>c. Curiosity The social character of curiosity in the game cublek-cublek</p>

		<p>suweng is when a child who has a turn to guess then he will be curious who keeps his pebbles</p> <p>d. Love peace The social character of peace-loving in the game cublek-cublek suweng is when (student 10) who has to be a guesser several times then yes, he is not angry, revenge with his friends and work harder again to guess</p> <p>e. Love the motherland The social character of love in the homeland in the game cublek-cublek suweng is when a child plays a traditional game then he already has the social character of love in the homeland.</p>
--	--	---

## V. Conclusion

Based on the results of research that has been stated before, then in this study it can be concluded that

1. The application of the traditional Javanese game model in shaping the social character of students has been going well and optimally. The indications for each of the basic elements of social character education include:
  - a. Moral knowing (moral knowledge)  
Moral knowledge can be said to be well implemented and optimal with the indication:
  - b. Moral feeling  
Feelings about morals can be said to have been implemented properly and optimally with the following indicators:
    - 1) Teach the values of goodness through traditional games.
    - 2) Tell stories that teach the values of goodness through traditional games.
    - 3) Give a reprimand if students do things that are not based on the values of goodness through traditional games.
  - c. Moral Action  
Moral actions at Perwanis Kindergarten have been implemented well and optimally with indications:
    - 1) Give examples to students to do good values through traditional games.
    - 2) Involving students in doing good values through traditional games.
    - 3) Familiarizing students to do good values through traditional games.
2. The social characters contained in each of the traditional Javanese games that have been carried out in the study include:
  - a. Game Hide and Seek  
Values obtained in hide and seek games; honest, love peace, discipline, tolerance, hard work, curiosity, love of the motherland, and responsibility.
  - b. Congklak game  
The value obtained in the game of congklak; honest, tolerance, discipline, creative, communicative, peace-loving, and responsibility.
  - c. Engklek game
  - d. Values obtained in crank play; honest, discipline, love the motherland, hard work, and love peace.
  - e. Game Suweng Cublek-cublek: Values obtained in crank play; honest, hard work, curiosity, and love peace.

## References

- Hapidin and Yenina. (2016). Pengembangan Model Permainan Tradisional Dalam Membangun Karakter Anak Usia Dini. *Jurnal Pendidikan Anak Usia Dini*, 10 (2): 201-212.
- Irman. (2017). Nilai-nilai Karakter Pada Anak Dalam Permainan Tradisional dan Modern. *Konseli (Jurnal Bimbingan dan Konseling)*, 4 (2): 89-96.
- Jamaluddin, D. (2013). *Paradigma Pendidikan Anak Dalam Islam*. Bandung: Pustaka Setia.
- Lawier, M. (2020). Directive Speech Act in Moluccan Children Traditional Game Songs in Maluku. *Budapest International Research and Critics Institute-Journal (BIRCI-Journal)*. P. 1013-1022
- Mahardika, E.K. (2014). Peningkatan Perilaku Sosial Anak Melalui Permainan Tradisional Jawa. *Jurnal Pendidikan Anak Usia Dini*. 8 (2).
- Mbadhi, Ansel, and Pali. (2018). Pengaruh Permainan Tradisional Petak Umpet Terhadap Penyesuaian Sosial Anak Usia Sekolah Dasar. *Journal of Elementary School (JOES)*, 1 (2): 103- 112.
- Mulyani, N. (2016). *Super Asik Permainan Tradisional Anak Indonesia*. Yogyakarta: Diva Press.
- Mutiah, D. (2010). *Psikologi Bermain Anak Usia Dini*. Jakarta: Kencana Pranada Media group.
- Salim, H. (2013). *Pendidikan Karakter*. Yogyakarta: Ar-Ruzz Media.
- Sujarno, Galba, Larasati, and Isyanti. (2013). *Pemanfaatan Permainan Tradisional dalam Pembentukan Karakter Anak*. Yogyakarta: Balai Pelestarian Nilai Budaya (BPNB).
- Tetep. (2016). Penanaman Nilai-Nilai Karakter Sosial Siswa Dalam Pendidikan Kewarganegaraan dan IPS Dalam Konteks Perspektif Global. *Jurnal Petik*, 2 (2): 35-46.
- Wardati, Z. (2019). Peran Guru Dalam Pembentukan Karakter Sosial Anak Pada Habib Alby Homeschooling. *Dayah: Journal of Islamic Education*, 2 (2): 261-280.
- Wiyani, N.A. (2014). *Psikologi Perkembangan Anak Usia Dini*. Yogyakarta: Gava Media.