

Cooperative Values of Indonesian Folk Games: Efforts in the Nation Character Building

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ABSTRACT

Indonesia has several folk games, such as *kasti* (baseball), *lari goni* (gunny run), *engrang* (bamboo feet), *congklak* (picking stones), *patok lele* (wood sticking), *engklek* (single foot jump), *lompat tali* (rope jump), *kelereng* (marbles), and *pecah piring* (plate breaking). The research method utilized focus group discussion which was aimed at getting thorough mechanism of the games. Discussions were conducted several times and involved students who were divided into some groups; each group consisted of 5-8 players who were active students at an Islamic boarding school which was located in Simpang Mangga village, Bandar Huluan district, Simalungun Regency with other supporting elements, such as the technical recording, documentation, and technical unit. The results found that there are eighteen values: faith, honesty, tolerance, discipline, hard-work, creativity, independence, democratics, curiosity, spirit of nationality, love for homeland, appreciation to achievement, friendliness, love for peace, reading hobbies, care for environment, social concerns, responsibility. The traditional games can be applied in schools, families and communities to form nation character building for pupils, students, children, among others.

Keywords: Cooperative values, folk (traditional) games, nation character building

INTRODUCTION

The folk games are the result of a call from one's own culture and have several educational values because they give a sense of joy and cheer to the children who play them. The games are carried out in groups so that a sense of democracy among players who are mates and have relatively simple tools. Forms of cultural traditions where the development is traditionally oriented are passed down from generation to generation (Danandjaja, 1994: 2). Several samples of Indonesian folk games are *kasti*, *lari goni*, *engrang*, *congklak*, *patok lele*, *engklek*, *lompat tali*, *kelereng*, *pecah piring*, and *petak umpet* which are currently difficult to find in societies.

Cahyono (2011: 1) and Kurniati (2011: 3) suggested that digital games such

as online game videos are more statically played. The players just sit and are quiet and work with their fingers and the videos cause them careless to their environments and affect their ways of social interaction. As a result, they become shy, lonely and individualistic. Moreover, the videos create a tensed atmosphere and strong aggression, making players tend to win, easily very disappointed, and even unable to accept their defeats.

The research is urgent with several factors, namely, folk games are put behind by today's children, careless use of modern games by children who always try to fulfill their desires, the absence of formal rules of the traditional games makes such games dying. Traditional games require skills from players and entertain, so the research

invents photographs, rewrites their rules and seeks their characteristic values. The traditional games are educational, physical or gymnastic, need accuracy, agility, thinking power, appreciate the elements of arts, and refresh thoughts. Sibarani (2012: 142; 2015: 62) proposed 18 characters: (1) religious values, referring to attitudes and behaviors by being obedient in carrying out religious teachings, to tolerance to the implementation of other religious practices, and to live in harmony with other religion believers; (2) be honest, referring to people's efforts to make themselves trusted in words, in acts, and in professions; (3) tolerance, referring to attitudes and acts to respect differences in religion, ethnicity, tribes, opinions; (4) discipline, namely the acts that show orderly behavior and comply with various provisions and regulations; (5) hard work, related to behavior that shows earnest efforts in overcoming learning barriers and assignments, as well as in completing tasks; (6) creative thinking; (7) independence; (8) democratic ways of thinking; (9) curiosity; (10) the spirit of nationality; (11) patriotism; (12) appreciation to achievements; (13) friendly; (14) to love peace; (15) to like reading; (16) to care for the environment; (17) social care; and (18) responsibility.

Research conducted by Wulansari (2017) attempted to socialize traditional games in education for early children (or PAUD, pendidikan anak usia dini) and to fulfill the crisis of games among children. Hapidin et al. (2016) developed various kinds of traditional games to be the ones which were educational for PAUD's children. Nur et al. (2013) compared the influences of online game and folk games and argued that traditional games are good for children's character formation and that traditional games may become an alternative to create a characterized superior generation. Darminiasih et al. (2014) argued that traditional games could increase kindergarten pupils' language and social and emotional abilities.

The research problems are formulated in the followings: what kinds of folk games remain to exist? and how are the rules of the games to play the folk games?

MATERIALS AND METHODS

Documenting the folk (traditional) games by video-recordings are applied, followed by the scenario making which was played by students at the Islamic boarding school and by community in the research locations, and discussing the technical recording with implementation units.

RESULTS AND DISCUSSION

1. *Kasti* game (baseball)



Figure 1. Players are playing kasti game

The *kasti* game is not popular in Indonesia and has the same "how to play" although the name might be different in different places; it is generally played by boys. The game has no clear history although it is descended from the ancestors and requires precision in throwing and speed in dodging.

A. How to play

The game has several rules to play: (1) it is played by at least six players; (2) it requires *kasti* ball and chinks which are used to draw boxes on the ground in which the number of the boxes are based on the number of players and in each box the player's name is written; (3) players in turns throw or roll a ball and when ball stops in one box, the name in the box becomes a cat; (4) the cat is then in charge to throw the ball to other players and if the ball touches the body of a player, the cat gets one point, (5) if the points have reached the specified number then the player gets a penalty which was agreed at the beginning of the game.

B. Values

The values of character taken from the game refer to 4 (discipline), to 5 (hardwork and training-based focus) because to hit a ball requires regular and serious training, to 7 (independent because a player should be able to complete his duty alone), to 10 (the spirit of nationality because players place group interests in the game rather than self-interest, to 11 (to love Fatherland with appreciation to manner, behaviour, and acts that are loyal, careful and high appreciation to the physical, social, and cultural environments, to 12 (attitudes and acts which are encouraged to acknowledge and respect other's achievements of success, to 13 (friendliness/communication in the teamwork), to 14 (peace-loving and peace-acting that cause team members happy and safe for their presence in the game, to 17 (social cares by giving help to team members, to 18 (responsibilities in carrying out personal duties and obligations or in groups).

2. *Lomba goni* (gunny run) game

Gunny run game is popular during celebration of Indonesian Independence Day. The game is not difficult to perform; participants put their feet into the gunny, then run quickly towards the finish line. Some criticize the game since it is only a joyful activity but it is actually a favorite game (see Fig. 2).



Figure 2. Competitors are running in the gunny run game

A. How to play

The following steps are used to start the game: (1) take a gunny with the depth of almost reaching your stomach, (2) find a

field or a ground with a length of 100 meters, (3) determine the distance and the place to win the race, (3) all equipments are prepared and arranged according to the place, (4) each gunny is folded, (5) players stand behind the starting line, (6) the whistle is sounded, (7) players run to get the gunnies and wear them, (8) the player start jumping and run to the finish line, (9) the players may not attack the others; whoever quickly reaches the finish line becomes the champion.

B. Values

The values of characters that can be obtained from the game refer to 2 (honest, referring to player's trusted behavior in the race), to 4 (discipline), to 5 (hard work), to 13 (friendly/ communicative). Hard work is reflected in the players' enthusiasms to reach the finish line as quickly as possible; cohesiveness among players and sportsmanship/honesty is reflected not only from the attitudes of players who do not cheat during the game, but also are willing to accept defeat.

3. *Engrang* game

The history of the traditional game is not well known by general people because in until now its history is confusing and there is no clear information/sources which discussed the game. Enggrang is a game that uses tools from two small bamboo sticks, measuring around 4-5 meters, with a pedal is installed for each; the distance between the pedals and the ground is about 50 cm.



Figure 3. Two players are competing in the engrang game

A. How to play

(1) each player has a pair of bamboo sticks, (2) each competition may involve

two or more players, (3) after player stand on the pedals, they start walking quickly to the finish line and whoever quickly arrives the line, he/she becomes the winner, (4) the game requires a balance when a player is walking speedily.

B. Values

The values of characters that are found in the game refer 1 (religious attitude, self-confidence, compliant behavior, and concentration in carrying out the game, to 4 (discipline), to 5 (hard work because it needs good strength), and to 6 (creative since new strategy is needed to play the game).

4. Congklak game



Figure 4. Players are playing *congklak* game

Almost each female knows the traditional game which has special interest since it has *congklak* board with certain colour. Besides, the game does not make its players in difficult situation because they play it in relaxed condition and in sitting position. The game is not specifically designed for a competition.

A. How to play

(1) Two players are ready, (2) they are provided with small stones or seeds in the holes available in the *congklak* board, (3) there are 49 seeds which are placed in 14 small holes and each hole contains 7 seeds, (4) to play, players should switch to determine their turns, (5) the first player distributes seeds, chooses one of the holes to distribute the seeds to each small hole, and one big hole becomes the terminal hole to saving seeds, (6) each seed is put in the each hole, and (7) when a player has no seeds, she lets another player to play.

B. Values

The game has a single value such as honesty, because each player should be trusted while spreading her seed to each hole.

5. Patok lele game

The game is favorite among boys and ever became popular in the past although it does not have concrete history about when it firstly existed in Indonesia. Nowadays, children are almost rare to play it although the materials are not difficult to find.



Figure 5. A player is demonstrating *patok lele* game

A. How to play

(1) a short wooden stick (or it is called *anak patok lele*) is placed in different position over the hole and the longer wooden stick is used to lever (or *mengungkit*) the short stick powerfully in order the short stick would go as far as possible; (2) if the short stick is caught by another player, then the player who levers is over but if the stick is not caught by other party, the short stick is thrown to the hole (or to the lever) and if the short stick touches or hit the longer stick, then the player should be replaced with another player; (3) the player must stand behind the line and the longer stick hits the short one by bouncing it into the air; (4) the short stick is thrown back by the opponent and the player must be able to hit it and the value is calculated, (5) the short stick are put into the hole in a lying position then it is hit with the longer stick until the short one bounces in the air and is suddenly hit horizontally as far as possible; (6) if the hitter can do a perfect

punch twice, then the value is doubled but if the stakes are caught by the opponent then all the resulting values are taken by the opposing team; (7) if during the game the short stick is caught, then the opponent is captured by using two hands with a value 10 and if he is captured using one hand, the opponent gets a value of 50; (11) values are calculated according to the distance between the short stick falling on the ground with the hole and is measured with the longer stick.

B. Values

The values of the traditional game refer to 1 (religious) which requires practice to focus in meditation, because, to play *patok lele* game needs routine and serious practice, and to 10 (the spirit of nationality) which is related to the way of thinking, acting, and to having insights that places the group interests over self-interest.

6. Engklek game



Figure 6. A team is showing the skills in *engklek* game

The traditional game Engklek (or it is sometimes called Sunda Manda) is believed to have the original words ‘Zondag Mandag’ which are derived from Dutch language, so it was historically brought by colonial but after independence, the game remains to be joyable game by children in Indonesia.

A. How to play

(1) Firstly, the *engklek* crunch (or *bidang engklek*) is drawn on the ground, (2) then, players pronounce the *hompimpah* word which aims to determine who firstly walks on the *bidang engklek* (somebody who is different is allowed to walk first) which is carried out there are more than two players, however, when there are only two players, the *hompimpah* is not done but

instead the *suit* (swich) only, (3) each player should have a *kereweng* (or *gacuk*) which can be a small broken tile, or a small flat stone, or a small fruit, (4) players jump with one foot on each *petak* (box) which has been previously drawn on the ground; (5) the *kereweng* is thrown into the target box (or the *gunung*) which should not be stepped on/occupied by a player, so players must jump over to all boxes having no *kereweng*, (6) a player is not allowed to throw her *kereweng* out of the *gunung* and when she makes mistakes by stepping on the lines of the box, she would be declared void and replaced by another one, (7) a player who can finish one round (*putaran*) by stepping on the top of the mountain, she can take her *kereweng* with her back from the target box by closing her eyes and is not allowed to touch the line too; if the player touches the line or falls while picking up her *kereweng* then she is off (*mati*) and is replaced by the next player, (8) if the player is successful in taking the *kereweng* in the target box, then she must throw it out; then, the player walks with one foot (or *engklek*) on all boxes and ends on the target box, (9) next, if she is successful, then she goes to the stage of “looking for rice fields” (*mencari sawah*) by way of “*kereweng jagling*” (playing the *kereweng* with her palm five times without making the *kereweng* fall on the ground and this is done in a squatting position and in opposition to the target box); she then throws the *kereweng* into the target box if she is successful, the box becomes her paddy field but if she fails, she starts again from the target box, (10) a player who has more paddy fields, she becomes the winner.

B. Values

The values of the game may refer to 2 (good behavior) because a player wants himself/herself to be trustworthy, to 4 (discipline) which is shown by orderly behaviour to various rules and regulations, to 7 (independent attitude and behavior) meaning it is not easy to depend on others in completing the crawl, and keeping boundaries, and to 17 (care for environment).

7. Rope jump

In Riau the rope jump is called *permainan tali merdeka* (independence rope game) and its characteristics is to jump over a knotted rubber rope. Its essence can be seen from the skills a player has when, at the last step, she should be able to jump over the rope which is stretched over the head and is kept tightly with hands in the fist. The “fist” symbolizes “bravery” and “freedom”.



Figure 7. A player is demonstrating rope jump game

A. How to play

The tali merdeka game is relatively simple because a player only jumps over rubber bands with a certain height. If she can, she will still become a jumper until she feels tired and stops playing. However, if she fails while jumping, she must be replaced by one of rubber holders of the rope and the second player fails, she will be then replaced by the third player.

B. Values

The characters that are formed from the game are referring to 4 (discipline) because the actions show orderly behavior and comply with various rules and regulations, to 5 (behavioral hard work) showing the earnest effort in overcoming learning and task obstacles, and completing tasks as well as possible good, and to 13 (friendly/communicative) showing the actions that cause feelings of pleasure in talking, associating, and collaborating with others.

8. Marble game



Figure 8. Two teams are playing marble game

Playing marbles (or in Batak it is called *marpukkul* ‘to hit’) can be done with glass marbles or with earthened small marbles which have ½ inch in size from. The game is generally played by male children. In 1694, in England, there was a word called marble which was made of marble/tile and was imported from Germany. However, long time before, children in England were familiar to call bowls or knickers instead of marbles in the 16th to 19th centuries; they were brought to America but made of earth.

A. How to play

(1) a small box is drawn on the ground, (2) all player (majority are children) put they single marble in the box respectively, (3) then the stand between one meter from the box outside the line, (4) in turns, they throw marble toward the circle, (5) player whose marble in close position to the box may play first, (6) he must use the same marble he threw as the "marble attacker" to hit the marbles out of the box, (7) if one or two marbles run out from the box, he may take them as his belongings, (8) methods to shoot marbles: meet thumb with middle finger which are used to hit marble onto marbles on the box (another technique is also permitted), (9) the marble attacker that stays in the box will be used as a bet, and (10) the winner is based on the amount of number of marbles he has collected.

B. Values

The characters formed from marble game refer to 4 (discipline) that the players show in the orderly behavior, various provisions, and regulations, to 5 (hard work) in earnest efforts to overcome learning barriers and assignments, as well as to complete tasks as well as possible, and to 8

(democratic ways of thinking, acting) to assess personal rights and obligations.

9. Pecah piring (breaking plates) game

The traditional game is believed to exist since long time ago although there were not any certain records on it and it has been determined as the national richness of children's game.



Figure 9. A player tries to catch a ball in the *pecah piring* game

A. How to play

(1) The game is played by two teams, each of which has 4-5 players, (2) it uses 7-10 broken pieces of tiles which are arranged upwards, (3) a baseball (or any other kind of ball or a ball made from papers which are tied by rubber band and its shape looks like a ball) is also used, (4) the first team is in charge as a fragile compiler and the second team acts as a critical destroyer who throws ball onto the tiles, (5) the game starts from the second team throwing the ball towards the precarious arrangement by rolling it, (6) if the precarious arrangement is destroyed, the first team rearranges the pieces but should be aware of avoiding the ball being thrown by the second team, (7) if the ball touches a player from the first team, he should be out and if a player from the second team fails to hit the pieces, he should also be out, (8) the game ends if the tiles are rearranged or all players of a team fail, (9) then, the second team would be in charge as fragile compiler.

B. Values

The game has the value of characters referring to 2 (honesty) which forces players to be trustworthy in his acts and works, to 4 (discipline) which is show by the orderly behavior and complied with various rules

and regulations, and to 7 (independence) which forces players to not depend on others in completing their tasks.

10. Petak umpet (hide & seek) game

The *petak umpet* is a traditional game from Central Java, which is called *dhelikan* in Javanese word. The word is derived from the root word *ndelik* 'to hide' and the word *umpet* has also the same meaning as *ndelik*. The game is identified when all players are hiding somewhere and a player who is in charge should seek them. The player who is in charge should keep his eyes closed with his hands, stands and supports himself on a tree, wall, or a pole and he also counts from one to ten while other players try to find a hidden place. The Encyclopedia Britannica writes that the game existed in the second century AD. Greek writer Julius Pollux wrote that there was a similar game which was named *Apodidraskinda*. In the modern Greek era, this game was called *Kryfto*.

The game also has other names such as *escondite* in Spain, *jeu de cache-cache* in France, *Machboim* in Israel, *sumbagoggil* in Korea, *de-av-ati ascunselea* in Romania, *Tuja* in Bolivia, *Cucumbè* in Honduras and El Salvador, and hide-and-peek in England and USA. Surely, the traditional game has many benefits.



Figure 10. A player is closing eyes in the *petak umpet* game

A. How to play

A seeker (or *pencari*) is decided by several ways, for example, the youngest player or a player who will have birthday, or using "one potato, two potatoes" method, or choosing the lottery number in which a player who get number 1 can be the first

seeker; or if one player is older than the others, he can become a natural "seeker" and the younger a player is, the more easily upset he is with players who are smart in hiding and older players can concentrate longer and can think outside the box than younger ones.

After the player who becomes the "seeker" has been chosen, he stays at the home base, closes his eyes, and begins to count hard at a steady speed to the specified number, or he can say rhymes or sing songs while in charge all this is meant to give longer time to other players to hide. It is better the time to hide is decided.

When all players are hiding, the seeker must try to find them and one or two players who are caught in their hiding places are invalid to continue but while the seeker seeks other players, a player suddenly comes to the base, he is allowed to play anymore.

If some players who hide do not return to the home base before a predetermined

period of time or they can not be found, the seeker gives a universal sign indicating "all safe" (*semua aman*) by shouting "everyone is free".

A player who was found first becomes the next "seeker" and the second round starts. When he can find a player, so the third round starts.

B. Values

The characters found in the game may actually refer to 2 (honesty), to 12 (sportive), to 17 (to grow social sense), to 18 (responsibilities), to 4 (discipline), to 3 (indirect tolerance), to 5 (hard work), to 7 (independence), to 6 (creative), to 16 (care for the environment), and to 9 (curiosity).

GAMES AND VALUES OF CHARACTER BUILDING

Table 1 shows the recapitulation of values of character building that are found from the folk games discussed above. There are 18 character builders.

Table 1. Recapitulation of Values of Character Building

No	Folk games	18 values of character building																	
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
1.	Kasti				x	x		x			x	x	x	x	x			x	x
2.	Lari Goni		x		x	x							x						
3.	Engrang	x			x	x	x												
4.	Congklak	x	x						x							x			
5.	Patok Lele		x		x						x								
6.	Engklek		x		x			x					x				x		
7.	Lompat Tali				x	x													
8.	Kelereng				x	x		x											
9.	Pecah Piring		x		x			x											
10.	Petak Umpet		x		x	x	x	x					x					x	x

Note: X refers to the value of character building

CONCLUSIONS

The characters that are found from the Kasti refer to value 4 (discipline), to 5 (hard work), to 7 (independence), to 10 (nationality), to 11 (love for father land), to 12 (achievement appreciation), to 13 (friendliness/communication), to 14 (love for peace), to 17 (social care), and to 18 (responsibility). The gunny run has such characters as indicated to 2 (honesty), to 4 (discipline), to 5 (hard work), and to 13 (friendliness/communication). In relation to enggrang game, the characters may refer to 1 (religious), to 4 (discipline), to 5 (hard work), and to 6 (creativity). The congklak

game has specific characters referring to 1 (religious), to 2 (honesty), to 8 (democratic), and to 15 (liking to read). The characters that are formed from the patok lele game can refer to 2 (honesty), to 4 (discipline), and to 10 (national spirit). In case of engklek game, its characters might refer to 2 (honesty), to 4 (discipline), to 7 (independence), to 13 (friendliness/communication), and to 16 care for environment). With regard to rope jump, its characters are much related to 4 (discipline) and to 5 (hard work). About marble game, its characters may be connected to 4 (discipline), to 5 (hard work), and to 7

(independence). The pecah piring game has such characters as directed to 2 (honesty), to 4 (discipline), and to 7 (independence). The characters of petak umpet game refer to 2 (honesty, to 4 (discipline), to 5 (hard work), to 6 (creativity), to 7 (independence), to 12 (a respect to achievement), to 17 (social care), and to 18 (responsibility).

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