

INVESTATION 'JIWA MERDEKA' CHILDREN WITH TRADITIONAL PLAYS

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Abstract

Child development becomes important to get more attention in the character invstation "jiwa merdeka". Children plays have been lately replaced with GADGET and are reduced or unable in carrying out traditional plays of ancestral heritage and the Indonesian local wisdom. Indonesia is rich in a variety of traditional children's plays that can become inexistent if not preserved by the next generation. The purpose of this study was to find out the investation of 'jiwa merdeka' children by conducting a variety of traditional plays. This research is targeted as development research using quantitative, experimental and qualitative approaches. Preliminary research has been carried out with the subject of children aged 9-10, totaling 121 children, 4th grade students of SD Muhammadiyah Karang Kajen Yogyakarta. Previously, children were given the opportunity to play a variety of traditional plays in 8 meeting sessions before filling out several scales of research. Data was obtained on a scale of psychological well-being and traditional plays intensity scale. The results of the study show that the intensity of the opportunity to play a variety of traditional plays in investing the 'psychological well-being' of the subject. The results of this part research value of $p = 0.001 < 0.05$ there was a significant relationship between the intensity of performing traditional plays with psychological well-being of children at .405 (correlation), and generally in the investation of 'jiwa merdeka' children. This research still requires a more thorough and in-depth analysis of aspects of 'jiwa merdeka' as Ki Hadjar Dewantara's concept in children's education.

Keywords: 'jiwa merdeka', plays, traditional, children.

I. Introduction

The future of the (Indonesian) nation is in the hands of its young generation, with the population of Indonesia children in 2013 about 37.66% or 89.5 million children. Based on age groups, the children aged 0 - 4 years is 22.7 million (9.54%), age 5 - 9 years is 23.3 million (9.79%), 10-14 years as many as 22.7 million (9.55%), and the age 15-19 years amounted to 20.9 million (8.79%) (Ministry of Health of the Republic of Indonesia, 2014). Indonesian children must be guaranteed their growth and development so can contribute to building this nation. Child-age are a potential groups to be handled in a golden period of

development. Studies (Sanrock, 2011) have showed that children's brain growth in high speed and reaches the largest proportion up to 24 months old after that it is practically no addition of new neuron cells, even though the maturation process still continues until three years old child (Linder, 1992 and Levinger, 1995 in Hidayat Syarief, 2002). Therefore a child must obtain good social, ethical and self-determination guidance at an early age as an initial formation of the basics of personality.

Today's children who live in the generation 4.0 era become borderless and increasingly complex. This is a challenge for families to provide the best-care for their children. Parents are often unwittingly forcing children to learn (cogtively) rahter than play, even though children's needs are playing (Smith and Pellegrini, 2008). The element of coercion in child development is un-good and causes pressure or stress, later on child often behave in rebellion and feel themselves not free in developing their talents (Munawwaroh, 2012).

Personal Growth Counseling Institutions fond a new psychic phenomenon that disturbing children (Munawwaroh, 2012), four from five children who came to consult experienced indications of stress or severe mental stress. Signs of stress of these children were seen from an attitude of fuss, irritability, anger, loss of interest, fade of self-confidence. Children also looked nervous, irritable, and sometimes withdrew from friendship. The exploration turned out to find several stress factors in this child. First, parenting styles that were not quite responsive, not enough knowledge becomw good parent, other factors are pressure from the social environment and stimulation of parents who went wrong.

The Chairman of the National Commission for Child Protection (KPAI) Arist Merdeka Sirait said throughout 2011 there had been an increase in various forms of neglected and violation of children's rights which caused stress to children. During 2011 there were 2,386 violation cases or 200 cases every month, the figure increased 98 percent compared to the previous year. KPAI data shows 82.9 percent of children's stressors come from the lack of communication from parents, plus the density of children's activities so that children's rights to play and recreation were getting less. The children stress increase is also indicated by the number of attempting suicide carried out by children. The number recorded in KPAI during 2011 was 182 suicide attempts. Some of the stressful causes of children include parenting styles that are authoritarian or permissive to their children, a social environment that is not conducive, consistence and safe (Muti'ah, 2016).

Data from the KPAI throughout 2010-2014 showed that violations of children's rights continue to increase. In the data from the National Commission for Children, there have been 21,689,797 cases of violations of children's rights in 34 provinces. As many as 42-58 percent are cases of sexual crimes against children. The rest are cases of physical violence, neglect and struggle for children, economic exploitation, and trafficking of children for the purpose of commercial sexual exploitation (Tabloid Nova, Wednesday, May 28, 2014). This can leave trauma for child victims who might be brought along throughout its development.

Child psychological trauma is a physical or psychological threat or an attack on the child's physical, integrity, sense of self, safety or survival or for other people's physical safety is significant to the child (Herman, 1992). Psychological trauma is a type of mental damage that occurs as a result of traumatic events. When trauma leads to posttraumatic stress disorder, damage may involve physical changes in the brain and brain chemistry, damaging one's ability to adequately deal with stress (Wikan Susanti in Rozak, 2015). Emotional and psychological trauma are the result of extraordinary stressful events that destroy security, make children feel helpless and vulnerable in a dangerous world (Ross, 2003).

Children need to be equipped with emotional and social skills, an ability to recognize, process and control emotions so that children able to respond positively to situations and conditions that stimulate the emergence of these emotions (Suwarjo, 2008; Purwanti, 2012; Hurlock, 2013). Children are not used to hide their emotional pain and will always demonstrate emotional pain and physical pain, as the fact children who have experienced very difficult conditions. They suffered deep emotional injuries as a result of the abusive and harmful treatment they experience. Sometimes they are forced to do things that they really don't want to do. Children feel betrayed by their parents and other adults. They feel there is no self-confidence because of their living environment, and their structures and rules of life are destroyed. After all, many children feel guilty, because they are powerless to stop everything that has happened. These emotional injuries result in children not living happily, and having no hope for the future. As a companion, we must find a way to help children so that their emotional wounds can be healed in the sense that the child's soul must be freed from all mental injuries or suffering (Iswinarti, 2010; Purwanti, 2012).

'Jiwa Merdeka' is conceptualized by Ki Hajar Dewantara in the first book on Education, meaning, does not live in order, stands tall because of its own strength and is capable of managing its life in an orderly manner (Dewantara, 2013). Human mind is the main study in psychology. Mind according to Ki Hajar Dewantara is a combination of wishful thinking,

feeling and willingness, while raw and mature creative-will would create mental maturity. Maturity or self-independence mean that the person is able to regulate or control his behavior. An independent mind is important for a child to have as a process that never stops (long-life learning). Children need education or discipline from an early age. Child maturity and independency will help to control and to get along with other people, make wise choices and safety. The child's will need behave according to his own desires and be balanced with the needs of others and limitations to ensure safety and survival. Conditioning 'jiwa merdeka' to children involves helping them to: think before acting, control impulses, consider the consequences that will be accepted and make safe and acceptable choices (Hurlock, 2013). To develop child's 'jiwa merdeka' is effectively through playing. This activity is an important element for children's development in several aspects such as physical, emotional, mental, intellectual, creative and social. Playing is one of the real forms in developing an independent soul and helps its development more specifically in terms of emotions, mental and social relations but still supports other aspects of development (Akbar, 2002).

Playing means that every activity carried out for the pleasure, it creates without considering the final results, is carried out voluntarily without coercion and external pressure. Playing is very important for the development and growth of children as long as done on the initiative and decision of the child (Hurlock, 2013). The number of children playing freely over melinea era has shrunk, playing more with gadget and video games at anywhere. Murtiningsih (2004)' research proved that modern plays besides having a positive impact, it seemed there are many negative influences, such as children becoming aggressive, and behaving unsocially child. Playing is important because it can be an effective pedagogical medium for transfer of value, and this is the essence of education, knowledge and care, Traditional plays recently become less popular than gadget. Children don't know about traditional plays, parents don't even have time to teach them.

The traditional plays should be preserved because this is Indonesia cultural wealth. The benefits that can be obtained by children playing freely outside the home (Detikhealth, 2011) with their friends include; 1) Better behavior, 2) more tolerant, "Playing also makes children understand the existing social rules," said Kathy Hirsch-Pasek, a child development psychologist at Temple University. 3) Making children move, run or climb, later children tend to be active adults, thereby reducing the risk of degeneration. 4) Learning while playing, the game can make children play while learning, just like counting. That way children are easier to learn numbers or additions if the game is done using a score. 5) Playing

is a fun thing for children, Hirsch-Pasek said playing was one of the natural things needed by children, where he can gather with his friends and feel free to experimence.

Talking about children are talking about playing. Playing is a world of children and their main activity. Playing is a child's work so the child can play as long as he wants. Integrated play in childhood as a medium facilitates language development, communication skills, emotional development, social skills, decision making skills and cognitive development (Hurlock, 2013).

Suyami (2006) traditional playwright researcher found that in Java there were 417 types of traditional children's games, including almost 90% over time, the games were now almost extinct. These types of traditional children's games certainly contain many educational values that can be explored. And, pedagogical values that teach about noble mind and character as reflected through the various kinds of children's toys are presumably in the current era of globalization to be very rarely found. Globalization has caused a shift in traditional community relations. This can be seen from the increasingly narrowing of public space, playing space as a medium of education for the children of the nation's generation.

Indonesia traditional children's plays are a cultural element that cannot be underestimate with huge influence on the child's psychosocial development and personality to grow up. Traditional children's plays can be considered as cultural assets, unfortunately has a pattern of change, due to: a) declining popularity of certain types of traditional games and b) the emergence of certain types of children's games, and c) the inclusion of new types of modern games (Sukirman, 2004).

Traditional children's plays include preserving culture, introduce cultur and become extinct, so that the characteristic of indigenous Indonesian culture will be lost.

2. Literature Review

Ki Hajar Dewantara introduced the concept of order and peace, based on the principle of growth according to nature. This concept will be known as *Method Among*, with the trilogy of the leadership role of educators, namely *Tut Wuri Handayani* (caregivers only guide from behind and remind if the child's actions are harmful), *Ing Ing Mangun Karso* (encouraging and motivating), and *Ing Ngarso Sung Tulodo* (always an example of behavior and speech). Ki Hajar Dewantara also taught the importance of the Tri Center of Education system which is mutually relted, namely education in families, schools and communities. These three things will greatly affect the character and personality of the child (Prastika, 2015).

'Jiwa' is Psyche (Psychology) means the study of all human states of mind (Walgitto, 2002). In materialism, the 'jiwa' is considered impermanent, while in idealism it is considered eternal (). This non-physical element of 'jiwa' distinguishes humans from other living beings as an advantage. The 'jiwa' might be called an intense personality, soul (content), which fills and reflects all human behavior, into life force (Bakker, 1992). Dewantara (2004) has specified that there are various theories about the 'jiwa', that (a) 'jiwa' is subtle in the same way as the owner, but not coarse, and as the color of sunlight; (b) is only taste; (c) is delusion, (d) is mere will; (e) is a collection of forces; and (f) is soul of human who can leave the body temporarily (Its purpose is when people sleep or die).

Ki Hadjar Dewantara's critical thinking (2004: 407-408), explaining 'jiwa' (soul or mind or psychology) cannot be separated from;

- a) trait or character as a guide of all human nature that is permanent and a sign that specifically distinguishes one person from another, such as the behavior of that person with noble character, rude, sacrificial, cruel, etc.
- b) Character is formed from basic development (nature of life / provision of life or talent from birth, biological) that has been touched by the influence of teaching (educational and teaching from the conception to teenagers). Education and care that are required to solidify and good character, so that bad habit will be closed and will not visible or grow continuously.
- c) The basic biological character (fused in the nature of life) is closely related to hereditary as an effort to improve its derivative culture and environment. Cultural learning in "BIBIT (good and healthy individuals), BEBET (the offspring of good people), BOBOT (good quality inner birth state)".
- d) In the 'jiwa' there is a fixed balance of character between psychological and behaviors that will be a joint or character in his life to realize the nature of individual specific behavior. A comparison between will and energy that remains is a joint or character and becomes an individual trait.
- e) Character as a fixed balance between the principles of spirituality and actions whether or not good behavior depends on the quality of 'jiwa' (spiritual) as the subject (someone) and the influence outside the soul (object). Self-mastery to measure one's character and socio-culture.
- f) The human mind or 'jiwa' is a combination of wishful thinking, feeling and will ('cipta-rasa-karsa' as trilogy spiritualism). The maturity of 'cipta-rasa-karsa' manifests the maturity of 'jiwa', if the 'jiwa' has energy then the character will appear. 'jiwa' maturity creates 'jiwa'

wisdom that works independently (from creativity and taste) and always influences behavior and character.

- g) The quality of 'jiwa' as a trilogy that is closely related to the subject of a person and the object outside of 'jiwa' is very dependent on the quality of the senses as a tool for inserting images of objects from the outside into 'jiwa'.

'Jiwa' has many other terms, human personality, self, character, trait and ego. Personality is a dynamic organization of individual psychophysical systems that determine individual behavior and thoughts in a unique way (Allport in Koswara, 1991). He also used the term psychology system with the intention that the human body and soul is a system, integrated and inseparable from one another, and both of them is always an interaction in directing behavior. Personality psychologists described psychological qualities that contribute to individual enduring and specific patterns of feeling, mindset and behavior (Cervono & Pervin, 2011).

Ki Hadjar Dewantara pointed of theory of convergence was basic education system of liberated ('jiwa') children, included a combination of innate factors (nature) and nurture factors. 'Jiwa Merdeka' (freedom soul) facilitate children to gain experiences and as learning media (a logical consequences of actions with the law of cause and effect and awareness of the importance of learning in their daily lives). Ki Hadjar Dewantara (2013) showed that education is going to be 'merdeka' (independent) human being, as well as being able to contribute to their society. Being independent human means (a) un-live in order; (b) self standing at own strength; and (c) capable of managing life order.

Ki Hadjar Dewantara (2013) confirmed that 'jiwa merdeka' (independent mind) is a positive way of thinking, feeling noble and beautiful, and having a noble will. Positive thinking means understanding something objectively and appropriately, it does not need responding suspicion, shirk, jealousy, issues, gossip. Feeling noble and beautiful means in considering and living something must be based on God's instructions according to his religion and prosperity and happiness of himself and humanity in general. A noble will is the willingness to live peacefully in order (tata tentrem) and happy greetings (karta raharja).

For Ki Hajar Dewantara (2013) education is a way that is used to pass on cultural values from one generation to another, while culture itself is a spirit that inspires children's education and development. With education Ki Hadjar Dewantara can humanize humans from childhood.

Education is able to produce people who are more humane, useful, and influential in their communities, responsible for their own lives and those of others, who are noble and skilled. So that Ki Hajar Dewantara firmly refused education that overemphasized intellectualism and sacrificed the spiritual or soul aspects of these children. Education that emphasizes intellectual aspects will only keep children away from society. If education emphasizes on the intellectual aspects continuously then education will actually become less humanistic or human. The education offered by Ki Hadjar Dewantara is education that is oriented towards eastern culture and promotes spiritual values coupled with intellectual strength. Education that prioritizes the development of the child's personality and to develop the character and strength of the child's soul. Education that emphasizes the development of children's imagination by teaching children to think through games (Prastika, 2015).

In childhood, children's mental 'jiwa merdeka' or psychological lives develop significantly and their small world is expanding. In addition to continuing family influences, playmates take a more important role in child development and plays fill their days (Santrock, 2011). Children 'jiwa merdeka', can be enhanced through traditional plays which are born by our ancestors (Yudi, 2013), including: 1) the nature of 'Wicoro' (dialogue, song when children play, to improve children's verbal intelligence, clear articulation), 2) the nature of 'Wirogo' (body movement) in order to improve kinesthetic / though psychomotor body of children, 3) 'Wiromo' (dynamic rhythm/chanting of words that form songs), done when playing with friends and train interpersonal intelligence, 4). 'Wiroso' moral ethics has the power/purpose God created humans so that they are not lonely to become the symbol of learned religiosity through plays.

Plays can be used by children to explore their world, develop competencies in an effort to overcome their world and develop children's creativity (Singer in Kusantanti, 2004). By playing children have the ability to understand concepts 'jiwa merdeka' scientifically without coercion or violence (Iswinarti, 2010). Children do traditional plays with the intention of recreational function (happiness), educational function (process of internalizing knowledge as example 13 stages of planting rice), reflective function (teachings moral values to fill the inner space of the child's consciousness as example or example: 'gundul-gundul pacul' song which cheating becomes social responsibility cannot be realized) and teachings of the divinity in 'sluku-sluku batok' (living life must be guided) and problem solving function that can be transferred in overcoming problems in real life (Danandjaya, 1987; Sutton & Smith in Hughes, 1999). Also not less important is the environment of children's play should be truly feasible, safe and comfortable. The value of tradition in traditional plays must be something behind something, like;

geographical awareness (how bamboo can be bent, how wind blows), creativity (make a puppet without a pattern) and born of value (independence, having self-esteem and has no dependence on foreign parties). Traditional plays especially for school-age children, Rogers & Sawyer's (in New Policy Institute, 2002; Iswinarti, 2005) analyzed the importance of playing by motivating children to participate in society.

According to Ki Hadisukatno (Suyami, 2012), traditional children's games can be grouped into five types, namely:

- a. Plays that mimic the actions of adults, for example: *Pasaran* (markets), *Manten-Mantenan* (wedding), *Dhayoh-Dhayohan* (guest), Making Houses, Making Doll Clothes from paper, making *Wayang* (puppets) from coconut or grasses.
- b. Plays to try strength and skills, for example: Pulling, Wrestling, Rolling, Chasing, *Gobag Sodor*, *Gobag Bunder*, *Bengkat*, *Benthic Uncal*, *Jethungan*, *Genukan*, *Obrok*, etc. These plays are not realized by the child to exercise strength and physical skills.
- c. Plays to train the five senses, for example: *Gatheng*, *Dhakon*, *Macanan*, *Sambar Seru*, *Sambar Manuk*, *Sambar Dulit*, *Kubuk*, *Adu Kecik*, *Adu Kemiri*, playing marbles, *Jirak*, *Bengkat*, *Pathon*, *Dhekepan*, drawing on the ground, playing hide and seek, play shadows, strikes, and so on. The game is unknowingly the child turns out to include exercise skills fingering hands, counting numbers, estimating distance, sharpening the instrument of vision and hearing, and practicing hand skills.
- d. Plays with language training, for example: children's plays with conversations / stories, plays with puzzles and guesses, and so forth. In this play, children are not only limited to familiar stories or puzzles, but they will try to put forward their own stories or puzzles so they are not easily guessed or known by their friends. There will grow language skills and improve children's intelligence.
- e. Plays with songs and rhythms, for example: *Jamuran* (mushrooms), *Cublak-Cublak Suweng*, *Bibi Tumbas Timun* (aunts of buy cucumber), *Ancak-Ancak Alis*, *Manuk-Manuk Dipanah*, *Tokung-Tokung*, *Blarak-Blarak Sempal* and so on. The play will indirectly train children in terms of sound art and rhythmic art.

The influence and benefits of traditional games on children's psychological development (Supriyadi, 2001), including: a. Increase children's creativity, b. develop multiple child intelligence (Moleong, 2004),

3. RESEARCH METHOD

The method planned according to the research objectives is "research and development" (R & D) or research and development. This research and development strategy refers to Borg and Gall (1979) who

stated that research and development as a strategy to improve the model, which uses processes to develop and validate products. Definition of research and development according to Sukmadinata (2013), as a process or steps to develop a new model and can be accounted for.

The method that will be used in the initial research is a quantitative method using one part of the concept of 'jiwa merdeka' (as dependent variable), namely psychological well being and the independent variable of the intensity of traditional plays. Psychological well-being is a concept of psychological well-being of individuals who are able to accept themselves as they are, always have a purpose in life that is influenced by the function of positive psychology in the form of self-actualization, mastery of social environment and personal development. The concept of psychological well-being described by Ryff (1989 in Papalia, 2009). Consisting of six dimensions, namely: self-acceptance (self-acceptance), positive relationships with others (positive relationship with others), autonomy (autonomy), environmental mastery (environmental mastery), purpose (life in life), and personal growth (personal growth). This variable is measured using a psychological welfare scale created by the researcher. A child is said to have a high psychological well-being if he scores high on this scale.

The term play is defined as an activity carried out by using or without using tools that produce understanding, provide information, give pleasure, and can develop a child's imagination. The traditional games provided are Engklek, Ancak-Ancakalis (dragon snake), Mushroom, Gobag Sodor, Dhelikan / Jetungan. The subject did the traditional game above for about 4 times the game.

The research subjects were elementary students of Muhammadiyah Karang Kajen Elementary School in Yogyakarta, totaling 121 children. Data were obtained using traditional game intensity scale (32 Aitem) and scale of psychological well being (20 Aitem) in 175 children using purposive sampling. The data analysis technique uses correlational techniques and SPSS applications.

4. Result and Discussion

The purpose of this study is to examine in depth the effect of civilizing and performing traditional games on children as an investment in the spirit of independence. Research that has been done now is still an initial research as a more complete and comprehensive research platform for independent soul investment to find out the relationship between the intensity of traditional games and psychological well-being (one part of the concept of free spirit of children) in elementary school children. The number of subjects in this study were 121 children of Muhammadiyah Karang Kajen Elementary School

The results of the study the relationship between the intensity of doing traditional games and psychological well-being in 121 children of Muhammadiyah Karang Kajen Elementary School and Muhammadiyah Miliran Elementary School Yogyakarta showed a significant relationship between the intensity of doing traditional games and psychological well-being. This is indicated by the coefficient value of the two variables ($r = 0.405$ with a significance level of 0.00 ($p < 0.05$). This shows that there is a positive relationship between the intensity of performing traditional games and psychological well-being in children. The higher the intensity of performing traditional games, the higher the psychological well-being (as one part of the concept of independent soul) in children and the opposite, the lower or lesser children do traditional games, the lower the psychological well-being in children.

Children with high intensity of traditional plays are targeted to be more positive, polite and noble-minded, will produce good deeds, which are useful for themselves and fellow human being, and for the preservation and development of the surrounding environment (Misbach, 2006).

Children who are 'jiwa merdeka' (free of their minds) will also be free of their bodies, and their actions will be free. There are 10 independent mind matter according to Ki Hadjar Dewantara (Ki Soenarno Hadiwijoyo, 2013: 25-27): 1) Opposing the Literature of 'Ngesti Mulya', 2) Holy 'Tata Ngesti Tunggal' (guided that "sincerely/ willingly sacrifice and self-discipline is achieved by the unity and perfection), 3) Peacefully order-life, 4) greetings and happiness, 5) The realm of human life is the nature of rounding, 6. Greetings together, 7) Positive thinking and optimistic mood, 8) Slogan: MADEP (concentrating on ideals and goals), MANTEP strong towards his own choice), KAREP (always strong-willed to achieve his goals and ideals), ANTEP (weight, quality and professional), 9) Slogan KENDEL (dare to bear the risk in a bear), KANDEL (able to face all challenges, threats, obstacles, and disturbances), BANDEL (immune to negative criticism and temptation) , NGANDEL (trustworthiness, fairness, and truth and kindness), 10) In dealing with problems guided: NENG (concentrate, not nervous, and not nervous), NING (silent, needs God's guidance while looking for alternative solutions), NUNG (pondering, considering the risks that will occur if the choice is made), NANG (authority, carried out with confidence will win).

H. Literature

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