

## **Strengthening Character Education through Traditional Cultural Heritage**

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### **Abstract**

Globalization causes rapid technological development. The development of technology makes degeneration of children's characters. Both in the city and in the villages experience the impact of technological developments. Nowadays children are more interested in modern games like online games. This is due to the growing technology that makes children no longer see the traditional game of Indonesian cultural heritage. The character of a child is influenced by family and environmental factors. The role of parents and society is very important for maintaining the cultural heritage in order to pass the cultural heritage to next generation. The purpose of traditional games is to restore the character of students which is fading as the development of technology. Children's traditional game may provide a solution to the problem of decreasing students' character. In traditional education, there are values that strengthen character education and can be used to overcome the problems faced. Traditional games include dakon, jamuran, gobak sodor and cublak-cublak suweng. This paper discusses the five important axis of character education, namely religious, nationalist, integrity, independent, and mutual cooperation.

**Keywords:** *characters; globalization; children's culture; dacon; gobak sodor; cublak-cublak suweng*

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### **Background**

The increasingly advanced development of technology greatly influences the children's play style. Now they are more fun playing their little fingers to play PlayStation and online games. Modern games that are now familiar to children are played with sophisticated tools with high technology as a result of globalization. Modern games differ greatly from traditional games that only use simple tools such as tile debris, wood and gravel. No need for a lot of money to get it because it is available in the neighbourhood.

Modern games such as PlayStation (PS) offers not only modern impressions in the tools used but also on how to use it which is being in a comfortable air-conditioned place and protected from the sun heat. In contrast, traditional games are carried out in a field which may be exposed by the sun and causes physically tiresome for the children who play it. However, the modern impression actually causes game addiction to the children, which results in characters shift.

Globalization has an influence on character values. Individualism attitudes and insensitive to their environment is one of the effects of the rise of modern games that are now favoured by children. Fun sensation in playing games may cause the children to forget the time. The traditional game is no longer a children's favourite game although this game may be able to strengthen the children' character.

The character is shaped by the family and the environment. School is the closest environment for the students besides their family. Schools are not only a place to seek and gain knowledge but also become a place to shape the students' character. One of the efforts made in instilling character is by using children's games. Unwittingly when students play, they may get positive energy from the game.

As being outlined, there are two problems to be identified: (1) The impact of globalization on the children character, (2) Children traditional game is less favourable as the impact of globalization. Henceforth, the problem discussed in this paper is formulated as follows: (1) What causes the decline in the children's character? (2) What are the benefits of traditional games for children development?

The purpose of this paper is then to add insight into dolanan cultural heritage that has a noble character value and to shield the negative influence of globalization.

## **Literature Review**

### Character education

Character values will greatly determine a person's personal quality. Samani & Hariyanto (2011: 43) define character as a basic value that builds a person's personality, formed by the influence of heredity and environmental influences, which distinguishes it from others, and is manifested in attitudes and behavior in daily life. For this reason, character values must be programmed through character education.

Value/character education for students has recently got special attention from the Ministry of National Education and its staff, as well as educational experts. This is motivated by the goal of national education as stated in Law Number 20 of 2003 concerning the National Education System (National Education System Law). The results have not been as expected. The National Education System Law Number 20/2003 Article 3 states "National education (a) functions to develop the capabilities

and shape of dignified national character and civilization in order to educate the lives of the nation, (b) aims to develop the potential of students to become believers and fear of God The Almighty, noble, healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen. This noble goal is still far from expectations; the indicator of morality decline among students is increasingly symptomatic.

In the current era of globalization, indeed our nation has been able to produce adequate human resources (HR), but in terms of quality, it is still very necessary to improve human resources capable of competing with developing countries, even developed countries. In addition to such human resources, there is still one important thing that must be emphasized, namely producing human resources that are ethical, moral, polite, and able to interact with the community well, while still holding on to the nation's personality. In other words, our nation wants the formation of the nation's next generation with character and moral quality as well as intellectual intelligence. There are many examples of intelligent students, but the moral quality is not good, so they cannot be expected to be the next generation who can build our nation.

### **Cultural heritage**

According to Wikipedia Indonesia, cultural inheritance is an object or an attribute that is unfinished. This is the identity of a society or people inherited from the previous generations, which is preserved for the next generations. Cultural heritage can be objects, such as monuments, artifacts, and regions, or objects, such as traditions, languages, and rituals.

Dolanan (traditional games) as a cultural heritage is a strong way for the noble values of the nation as one of the media used to spread religion in ancient times. A unique way is carried out by the trustees so that the objectives can be achieved.

### **Dolanan dakon**

The Dakon game is played by 2 children. The tools used are made of wood resembling a long boat. Now this dacon tool can be purchased at a toy store. In wood with a length of 75 cm and a width of 15 meters there are 7 small holes on the right and 7 small holes on the left. On each of the both end of the wood, there is a larger hole called the mother's holes. At each small hole, the seeds, gravel, or grain are filled. The way to play is by putting the seeds inside the small holes and then loading the one-to-one grain into the mother hole. The parent's land of the opponent is skipped and not given grain. If the last seed falls in a hole where there is a grain, then it is continued by filling in the next holes. And so on until the grain falls into an empty hole. If the last seed falls on an empty hole, then it is the opponent's player who plays the game. This game is finished if there are no seeds left in the small holes. Winners are players who collect the most grain.

### **Gobak sodor game**

The gobak sodor game is a game performed by two teams where each team consists of six or more people. The gobak sodor game requires an area of about 6

meters x 15 meters. Then on the land is drawn a rectangle with a width of 6 meters x 15 meters long. Then the rectangle is split into two equal lengths of 3 meters each. The length is also subdivided into 4 sections, each section is 3 meters wide. Then the line is drawn from the front to the back. To make a line, one can use flour or lime powder. One team in the game acts as the guard, the other team as an opposing team. The essence of the gobak sodor game is blocking or guarding opponents.

### **Cublak-cublak suweng game**

Childhood, is a time when children enjoy playing. When playing children will be involved in the game. Sunan Giri spread the religion of Islam through the songs he created. One of the children 's game is Cublak - Kublak Suweng. Dolanan Cublak Cublak Suweng as a cultural heritage has a unique way of playing. Not only the game but the songs in Dolanan Cublak Cublak Suweng are also rich in the meaning of the value of the characters.

*Cublak cublak suweng, Suwenge teng gelenter*

*Mambu ketundung gudel, Pak empo lera lere sopo ngguyu ndhelikake*

*Sir-sir pong dele kopong, Sir-sir pong dele kopong, Sir-sir pong dele kopong*

*Cublak-cublak suweng: Cublak suweng* which means *suweng* place. *Suweng* means Javanese women's jewelry. Alltogether *cublak-cublak suweng* means a place of Javanese women jewelry place.

*Suwenge teng gelenter: The scattered suweng.* The true treasure of happiness can be found everywhere because it is scattered.

*Mambu ketundung gudel: bad smell is pursued by greedy people.* *Gudel* methaphors silly people.

*Pak empo lera lere: pak empo* means an old man who is toothless, *lera lere* means looking at right and left. Stupid people like toothless old man who have abundant possessions but cannot make him happy. It is a fake happiness. *Sopo ngguyu ndhelikake: one who smiles is the one who is happy to live life despite being greedy.*

*Sir-sir pong dele kopong; sir* means conscience, *pong dele kopong* is soybeans without its content which means empty conscience. In an empty conscience everyone is able to let go of his love for property in the world, be humble, and not humble his neighbor and continue to hone his conscience.

This game is played by at least 3 people. And ideally 6-8 people. Where the purpose of this game is Pak Empo to find earrings / shades hidden by someone. At the beginning of the game the children gather to determine who is Pak Empo through casting lot. The loser becomes Pak Empo. The one who becomes Pak Empo lay down in a position facing the ground in the middle of other children. Every child puts his palms facing up on Pak Empo's back. One of the children takes a pebble as a *suweng* or jewelry.

All children together sang *cublak-cublak suweng* while playing gravel and give the gravel to a random plater. After arriving at the last line of the song, *sir-sir pong dele gosong*, Pak Empo woke up and the other players pretend to hold gravel while. Pak Empo must guest the holder of the jewelry. As a deceiver, each child points his

index finger and rubs his right and left indexes like someone slicing an item. They still sing the song until Pak Empo pointed at one of the children who hid the suweng or gravel. If Mr. Empo wrongly points then he will become Pak Empo again. but if Mr. Empo really finds a person who is hiding the gravel, then the position of Pak Empo will be replaced by the person who hid and successfully discovered by Pak Empo. The game is finished when all children agree to conclude the game.

Dolanan cublak cublak suweng means that someone who wants to reach true happiness must let go of love for the world. One must love of others, humble and sharpen the conscience.

## **Methodology**

Descriptive qualitative

## **Findings and Discussion**

The development of times and technology is one of the obstacles to character formation. Reflecting on the declining character formation, each region has diverse ways and cultures. The people of Central Java have a service that is rich in the value of benefits in it.

Noble character is always upheld as an Indonesian philosophy. But now moral setbacks are increasingly being talked about because in reality moral values are increasingly eroded by eras. The introduction of traditional games may work as one of the ways used to form better characters. Traditional game is familiar to teachers but not for today's students. The gadget is more fun and interesting than traditional game. They are increasingly technology-friendly than their peers.

Support from the environment and closest people is very influential for students both at school and at home. Many parents facilitate children with cellphone games but forget to teach traditional games to children. Likewise a teacher as an example but during the teaching activities keep using the gadget. So it is not wrong if students do the same thing.

Addictions to gadgets undermine the enthusiasm to promote character disseminating for students. There must be activities that can be a counterweight so that students utilize the technology correctly. The activity in question is one of which is to live the legacy of the ancestors, namely children game. The traditional game includes dakon, gobak-sodor, and cublak-cublak suweng. The traditional game is so important in providing positive moral values for the growth of children. Traditional games can also be a means of learning to develop EQ in children. Parental supervision is however recommended so the time is not only used to play.

The introduction of children's traditional game is one way that can be used to foster character in students. The teacher can introduce dakon, gobak-sodor, and cublak-cublak suweng while at school break time.

The character values carried in the children's traditional game are discussed as follows.

a. Dakon

The values contained in this game are honesty, justice and harmony. Honesty because this game starts with a lotting draw between players. The winning player will run the dakon first and the loser waits for his/her turn. The value of justice can be seen when a player must put the dacon seeds into the hole in sequence. There are no holes left except the opponent's mother. Having the meaning that human life must have a fair nature in which the property itself must be properly guarded and the property of the person must be given according to their rights. From the dakon game series, it teaches to live in harmony and tolerance between humans. Not only that, the play of the dakon also trains children's motorbikes and also accuracy. This game establishes intimacy and strengthens brotherhood.

b. Gobak sodor

This game invites students to be able to work with playmates. Be sportive in the game because the nature of this game is fast and agile. This game encourages children to run when passing the line guarded by the opponent. This game is very interesting and fun. Winning this game is not easy. Strategy, speed, and ingenuity are needed.

c. Cublak-cublak suweng

In accordance with the five axis of strengthening character education namely religious, nationalist, independent, mutual cooperation, and integrity. The value of religious character in cublak-cublak suweng is tolerance, close friendship between one child and another. Do not force one's will on other friends in line with the rules. The value of the Nationalist character is to preserve this traditional game, so it may mantain the nation's wealth in order to remain sustainable and shapes the love for the Indonesian nation. Furthermore, by introducing this message we can respect other cultures because of the unity in diversity. This also teaches self-sustainability values. This game trains children's creativity when playing. Singing is a very good creativity for children. The courage to be Pak Empo must also be appreciated so that the courage can emerge as a good character. The value of the character of Gotong-Royong or cooperation in dolanan cublak-cublak suweng is to respect other friends in the game. The existence of rules shapes the deliberation to consensus. Integrity value is reconised in the responsibility of each player in this game. When one must become Pak Empo, it will be carried out with responsibility.

The benefits of cublak-cublak suweng games are as follows (Sri wahyuningsih, 2009):

- a. Building children's sportsmanship. When they have a turn to play, the child must accept it.
- b. Training the ability to observe and read the situation so that you can guess correctly
- c. Sharpen children's musical sensitivity because the game is played at the same time with songs.
- d. As a medium to interact and socialize with friends.

- e. Learning to sing, matching the rhythm of the song with hand movements, learning Javanese language, practicing fine motor skills, learning to follow rules, practicing cooperation, and learning to keep secrets.

There are so much values in the game. Students are invited to create a harmonization of the character philosophy according to Ki Hajar Dewantara, namely the heart, mind, cognition, and sports. This is a provision for children as the nation's next generation to have the 21st century skills. The nation need to revive its culture that is declining by age. The 21st century skills are skills that must be owned by students currently which includes communication, collaboration, critical thinking and problem solving, and creative and innovative.

With this traditional game, we can slowly strengthen the character of students. The five Axis of character education are found in this game. With these benefits, students are expected to:

- a. not to be selfish
- b. be sportsmanship
- c. develop physical skills
- d. learn to work in groups
- e. be more democratic
- f. to be independent
- g. be enthusiastic in learning
- h. be creative

Because of the benefits of the traditional games, preserving them as an effort to build the students' character should be carried out continuously. And there is a need for cooperation from various parties so that this cultural heritage will not be timeless.

## **Conclusion**

Technological developments lead to the degeneration of student characters. Traditional games are one way that can be used to counteract the decline of the students' character values. Now children no longer recognise traditional games that we should preserve. We can take many lessons from the traditional game. The noble values of the national culture are found in this traditional game. The children's traditional games as cultural heritage need to be preserved. The games contain character values that are expected to restore the positive character of the children.

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