

THE EXISTENCE OF TRADITIONAL GAMES FOR ELEMENTARY SCHOOL-AGE CHILDREN IN TUAH KARYA VILLAGE

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Abstract

Traditional games as a cultural heritage need to be explored and socialized so that they are not interrupted and to avoid extinction. Traditional games are very beneficial for the physical, social, and emotional growth and development of children. The existence of traditional games in the era of globalization has begun to be replaced by technology-based games. This study aimed to determine the existence of traditional games among elementary school children in Tuah Karya Village, Tuah Madani Sub-district, Pekanbaru City. The population of this study was elementary school-aged children who live in the Tuah Karya Village, with a total of 2.208 people. A total of 110 samples were taken by random sampling technique. Data collection techniques were carried out using questionnaires and percentage descriptive data analysis techniques. The results of the study show that traditional games in Tuah Karya Village can be classified into three categories: there are traditional games that still exist, are almost extinct, and are no longer recognized. There are seven games that still exist: kekereng, gasing, layang-layang, lompat tali (yeye), statak, congkak, and tarik tambang. The five almost extinct games are ular naga dan anak ayam, petak umpet, eggrang, and terompa panjang. The seven games that are no longer recognized are ligu, canang (gatrik), meja pari, adu buah para (buah karet), benteng, boi-boian, and lulu cina buta. The existence of traditional games in the Tuah Karya Village can still be improved because the situation and conditions in the area are still conducive.

Keywords: *Existence, Traditional Games, Elementary School*

INTRODUCTION

Traditional games are usually called folk games (Laily 2015). The characteristics of this type of game are old, regional in nature (Rianto and Yulianingsih 2021), passed down from generation to generation but it is not clear who invented it (Ramadhan 2020; Sabikhis and Fithroni 2021), and there are no standard instructions or game rules (Jufri and Wirawan 2018). In Indonesia, there are ±800 types of traditional children's games (Lestrariningrum 2018). Nowadays, the games that are still found include *permainan hadang* (Ashari 2019), *bakiak/terompa panjang* (Anggraeni et al. 2022; Khadijah et al. 2022; Putri, Reswita, and Andespa 2021), *eggrang* (Okwita and Sari 2019), *gasing*, *lulu cina buta*, *lompat tali*, *balap karung*, *bentengan*, *petak umpet*, *statak*, *congkak*, *gobak sodor*, *kekereng*, *panjat pinang*, and *tarik tambang* (Hanief and Sugito 2015; Liza and Rusandi 2017; Ramadhan 2020). Prastya & Susila (2019) adds *dagongan* and *megoak-goakan*.

Traditional games can be played either individually or in groups. Traditional games can be beneficial for children's growth and development because in traditional games there are basic movements of walking, running, jumping,

catching, dodging, crawling, etc (Hanief and Sugito 2015). Other benefits of traditional games include triggering creativity, stimulating intelligence, developing character, democracy, and training cooperation (Ramadhan 2020).

Traditional games are very popular among Indonesian children, especially in villages and before technology enters the country. Children play traditional games using makeshift equipment and children often have to make game tools before playing. Over time, traditional games began to erode and were abandoned by Indonesian children (Cahya, Zakaria, and Kurnia 2022; Laely and Yudi 2017). Children's games are starting to be replaced by instant and digital-based modern games, such as Play Station (Susanto 2017) and online games (Anggita 2019; Laily 2015).

Existence is a view of the situation, existence, and an attempt to understand something (Chaplin 2000). Many studies have been conducted on the existence of traditional games. The findings of Anggita, Mukarromah, and Alif (2018) traditional games in Semarang Regency are still quite good, where there are 10 types of traditional games that are still played by children. Maricar and Tawari (2018) have examined the value and

existence of games in Ternate. The results of the study show that of the dozens of traditional games there are only seven that still exist. Rustan & Munawir (2020) have studied the existence of traditional games in the digital Natives generation in Luwu Raya and integrated them into learning. Rustan and Munawir found that only 60% of traditional games in Luwu still exist. The results of the research above show that in modern times, which present a variety of alternative modern games, there are still children who play traditional games. However, what about the children in Tuah Karya Village? Therefore, the author is interested in studying the existence of traditional games in the city of Pekanbaru, especially in the Tuah Karya Village, Tuah Madani Sub-district.

METHOD

This study uses a quantitative approach with the survey method, which is a method in which the researcher asks a number of questions to a group of individuals about a topic and explains the responses (Jackson 2012). Survey research aims to describe the tendency of opinions or attitudes quantitatively from the research sample (Creswell 2009; Sandjaja and Heriyanto 2006). The population of this study was elementary school children in Tuah Karya Village, Tuah Madani Sub-district, Pekanbaru City with a total of 2.208 people. The sampling technique used was random sampling. The researcher took a sample of 5% of the population, namely 110 elementary school-age children. The data collection technique used was questionnaires (Gulo 2005) and the data analysis technique was descriptive percentage.

RESULTS AND DISCUSSION

Existence in English is *existence*. The word existence in Latin is *existere*, derived from the words *ex* (out) and *sistere* (appear or arise). Existence contains several meanings: 1. What exists; 2. Something that exists (it has actuality); 3. Everything that is experienced (Bagus 1996; Nurhayati 2013). The essence of existence is to reject everything that is abstract (Zuhairini 2004). The existence referred to in this study is the existence of traditional games for elementary school children in the modern era.

The world of children is the world of play (Anggita 2019). Playing is the main activity for

children by playing, children carry out physical, social (Fencil 2022), and emotional activities that are very beneficial for the growth and development of the child. However, children's games in the modern era tend to no longer make children physically move and socialize because the majority of children now prefer to play technology-based games. By playing games on TV, computers, or gadgets, children only need to sit and move certain limbs.

When elementary school-age children in Tuah Karya Village were asked what kind of games they liked, they responded as shown in Figure 1.

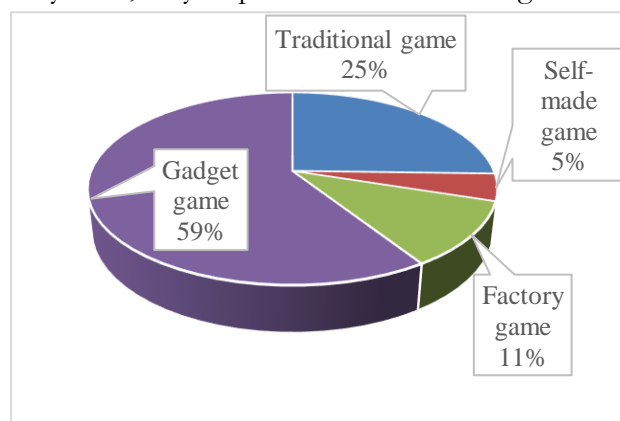


Figure 1. Graph of the Most Preferred Game Types

Figure 1 illustrates an apprehensive condition, where the most popular types of games are gadgets (59%), then traditional games (25%), factory games (11%), and lastly, self-made games (5%). Gadgets are electronic instruments that come in various forms, including smartphones, laptops, notebooks, and tablets. In general, the main function of gadgets is as a means of communication, education, and social (Chusna 2017).

The use of gadgets is like a double-edged sword (Setianingsih 2019), because it can have both positive and negative impacts on children. The positive impact of using gadgets is that communication becomes smoother and cheaper, learning media, social media, etc., while the negative impacts include: 1) Social impact: being preoccupied with using gadgets makes children forget the time, ignore their surroundings, and socialize less with their friends (Ariston and Frahasini 2018; Chusna 2017); 2) Psychological impact: using gadgets for more than two hours a day can have a negative impact on psychological conditions, namely children become more irritable

(emotional increase), like to boast about something, imitate behavior that is watched, and often talk to gadgets (Syifa, Setianingsih, and Sulianto 2019); 3) Impact on children's growth and development: the impact of uncontrolled use of gadgets, including interfering with brain growth (Pre Frontal Cortex), experiencing sleep disturbances, inhibiting development, making it difficult to concentrate on the real world, dependence/addiction, radiation, digital senility, addiction, mental illness, and obesity (Setianingsih 2019; Subarkah 2019; Syifa et al. 2019); and 4) Impact on morale: children become less disciplined, are lazy at work, are lazy to study, are negligent in worship, and are prone to committing criminal acts (Syifa et al. 2019).

To minimize the negative impact of using gadgets, parental supervision is needed (Ariston and Frahasini 2018; Subarkah 2019). In addition to parents, other family members also play an important role in reducing the negative impact of using gadgets (Palar, Onibala, and Oroh 2018; Sunita and Mayasari 2018). One way that can be carried out to minimize the negative impact of the heavy influence of gadgets is to socialize and promote traditional games. When children play traditional games there will be an increase in motor movements which in the later stages will stimulate muscle and brain growth to work in a balanced way so as to increase the child's intelligence (Arga, Nurfurqon, and Nurani 2020).

Furthermore, Liza & Rusandi (2017) used traditional Malay games to conduct group counseling in order to reduce the excessive use of smartphones by children. Laily (2015) applies traditional games as an alternative to strengthen the character education of elementary school students.

The traditional games that are still played by elementary school-age children in Tuah Karya Village can be seen in Figure 2.

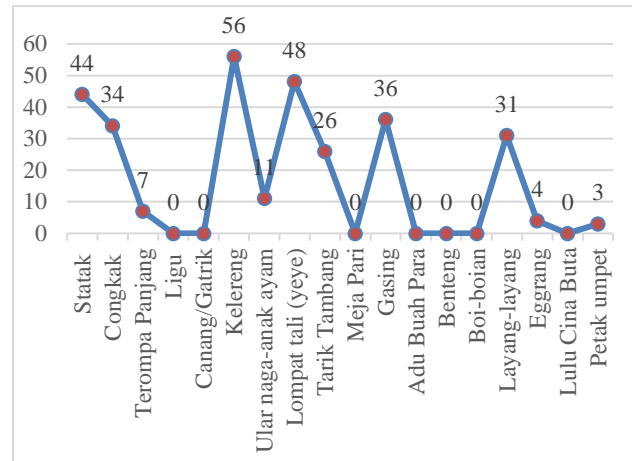


Figure 2. Types of Games Ever Played

Based on Figure 2, it can be seen that many of the original Riau traditional games are not recognized by children in the Tuah Karya Village, namely *ligu*, *canang (gatrik)*, *meja pari*, *adu buah para (buah karet)*, *benteng*, *boi-boian*, and *lulu cina buta*. Meanwhile, games that are almost extinct (almost unrecognizable) are *petak umpet* (3 = 1%), *eggrang* (4 = 1.3%), *terompa panjang* (7 = 2.3%), and *ular naga dan anak ayam* (11 = 3.7%). The games that are still being played and are still in great demand (dominant among men) are *kelereng* (56 = 18.7%), *gasing* (36 = 12%), *layang-layang* (31 = 10.3%), and for women, namely *lompat tali* or *yeye* (48 = 16%), *statak* (44 = 14.7%), *congkak* (34 = 11.3%). The type of game that is still played even for certain moments such as the celebration of independence day, both for men and women is *tarik tambang* (26 = 8.7%).

The presence of foreign cultures in our homeland creates a crisis for local culture (Arga et al. 2020). The shift of local types of games and replaced with modern types of games is one of the crises. Types of games that are no longer or less played by urban children, such as in the Tuah Karya Village, Tuah Madani Sub-district, Pekanbaru City, need to be reintroduced. If these traditional games are not promoted and socialized, then these traditional games will really be buried and the local wisdom that characterizes the games of the country's children will completely disappear.

To anticipate the extinction of traditional games, it is necessary to carry out promotion and socialization through various lines, starting from the local government, school environment, family, and community. The Department of Culture and Tourism of Sidoarjo presents traditional games at the Mpu Tantular Museum. Sabikhis and Fithroni

(2021) have researched visitor interest in traditional games at the museum. Their findings show that most visitors are interested in traditional games stored in the Museum of Mpu Tantular Sidoarjo. This indicates that the promotion of traditional games through museums can be used as an effort to pass on cultural values and socialize traditional games to the nation's children.

To find out where the children in Tuah Karya Village know about traditional games, this can be seen in Figure 3.

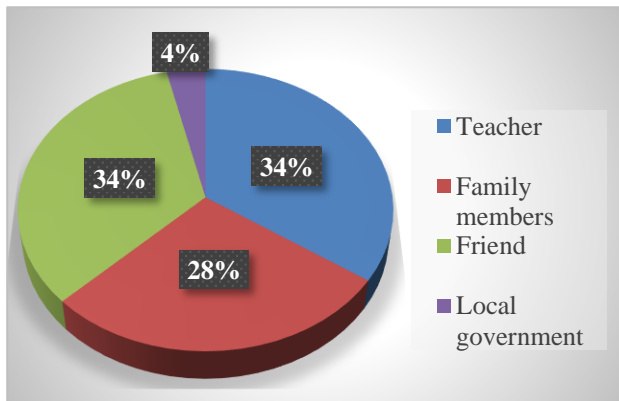


Figure 3. Sources that Introduce Traditional Games to Children

Figure 3 explains from whom the children know traditional games. The most dominant are from teachers and friends, each 34%; while family members are 28%; and the least is the local government 4%. According to Anggita et al. (2018) teachers play a very important role in socializing traditional games. Children in general really like games in learning (Syamsi and Tahar 2021). Teachers can develop game-based learning because through games children's motivation and involvement in learning can be increased, both as learning media and learning content. This has been proven through research results by Arga et al. (2020) who found the implementation of traditional games in learning science can improve the creative thinking abilities of elementary school students.

The rapid flow of globalization demands that all elements of society jointly guard and preserve local values, including traditional games. Local government according to Rianto & Yulianingsih (2021) must also facilitate the preservation of local culture by: 1) Maintaining the existence of local culture including traditional games; 2) The local government becomes a

facilitator for its preservation; 3) Local government promotes local culture (traditional games).

Furthermore, the intensity of children playing traditional games in a week can be seen in Figure 4.

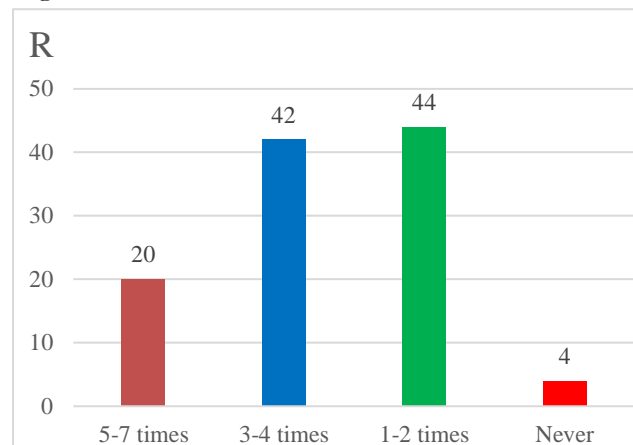


Figure 4. The Intensity of Children Playing Traditional Games

Figure 4 describes the intensity of children playing traditional games in a week. It was found that 4 (3.6%) children had never played traditional games at all. This is in contrast to 20 (18.2%) children who play it almost every day. The majority of children play it 3-4 times (42 people or 38.2%) and 1-2 times (44 people or 40%).

The more often children play traditional games, the greater the impact on children. This is because the effects of traditional games will contribute to children's development (Kenanoglu and Duran 2021).

When the children were asked their opinions about traditional games, 110 children answered as can be seen in Figure 5.

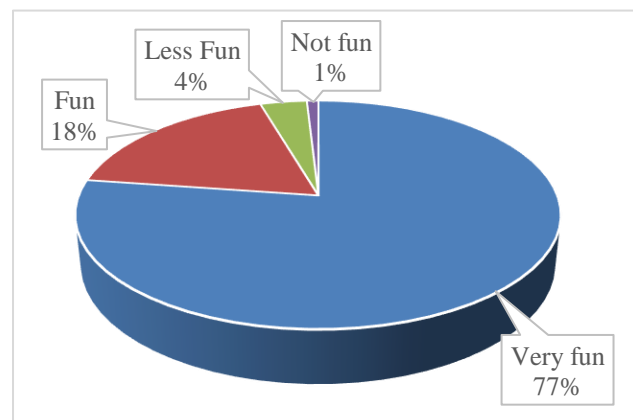


Figure 5. Children's Opinions about Traditional Games

Figure 5 illustrates children's responses to traditional games, where the majority of children gave very fun responses (77%), is fun (18%), is less fun (4%), and is not fun (1%). Playing for children is a very happy moment and the happiness that children feel is priceless. Good traditional games will bring success to children because they help the growth and development of children (Mohamed and Tajuddin 2019).

The more intense the child is in playing traditional games, the greater the impact on the growth and development of the intellectual, social, and character of the child (Hanief and Sugito 2015). Traditional games can also affect emotional, cognitive, and psychomotor development (Anggita et al. 2018). Furthermore, traditional games are also influential in increasing the fun of players and overall have a positive impact on players. Thus, in general, children also feel engrossed in traditional games.

Most of the traditional games require special equipment and a special place. When the children in Tuah Karya Village were asked where to play traditional games, they responded as can be seen in Figure 6.

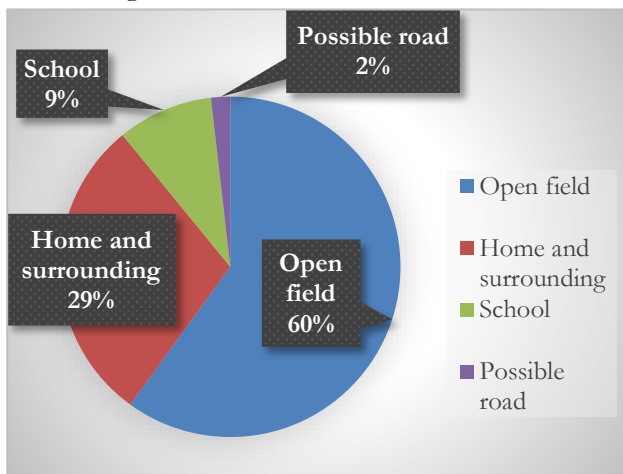


Figure 6. Places to Play Traditional Games

Figure 6 illustrates that the majority of children playing traditional games in the open field is 60%, the home and surrounding environment is 29%, the school is 9%, and there are 2% on the possible road. This illustrates that the children's play area in Tuah Karya Village is still available where the majority of children can still play on the field. Unlike the case in big cities such as Jakarta and Surabaya, there is almost no adequate playing field available.

There are many factors that cause the loss of traditional games, including the absence of facilities and places to play; lack of time for children to play because of the many demands of the times on children; the presence of modern games as a substitute for traditional games; loss of cultural inheritance from one generation to the next (Tedi 2015).

According to Rustan and Munawir (2020) other obstacles hindering the rise of traditional games are: the lack of friends to play with; Prone to fights, related to the rules of the game; Scarcity of tools that can be used for traditional games; Reduced child interest in playing traditional games; Parents worry, if children play outside the house; Physically weak children are prone to fatigue

Anticipating that traditional games do not become extinct and still exist among elementary school children, it is necessary to: 1) Facilitate play facilities such as playgrounds and play equipment. The government, through the city planning service, should continue to provide land as a children's play facility. Families facilitate children by providing traditional game tools; 2) It is necessary to increase the intensity of promotion and socialization by utilizing all existing channels, whether through education, community elements, and family guidance; 3) Improving children's discipline and time management, thus the balance of children's time and activities is maintained.

Even though traditional games encounter many obstacles in their existence, when elementary school children in the Tuah Karya Village are asked whether traditional games are still necessary for today's children or not. Most of them gave a positive response as can be seen in Figure 7.

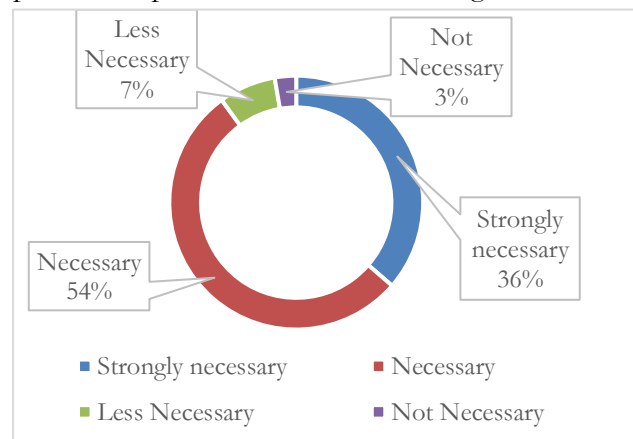


Figure 7. Responses to Traditional Games

Figure 7 explains that the majority of children (54%) respond that traditional games are still necessary. Meanwhile, 36% responded that it was strongly necessary, 7% felt it was less necessary, and 3% did not necessary it. These results indicate that even though modern technology-based games are now widespread, traditional games are still in demand and have their own fun for children. Therefore, if these traditional games are explored properly, and passed down from generation to generation continuously, then the potential for traditional games to survive and develop is still possible.

CONCLUSSION

The existence of traditional games in the Tuah Karya village, Tampan District, Pekanbaru City is very dependent on the type of game. There are traditional games that still exist, such as *kelereng*, *gasing*, *layang-layang*, *lompat tali (yeye)*, *statak*, *congkak*, and *tarik tambang*. Some games are almost extinct, namely *ular naga dan anak ayam*, *petak umpet*, *eggrang*, and *terompa panjang*. However, there are also traditional games that are completely unknown to children, namely *ligu*, *canang (gatrik)*, *meja pari*, *adu buah para (buah karet)*, *benteng*, *boi-boian*, dan *lulu cina buta*. The existence of traditional games in Tuah Karya Village can still be improved because of the availability of playing facilities such as fields and yards, there is still enthusiasm for children to play them, and the intensity to play them is also still high. In addition, the role of teachers, families, communities, and local governments in exploring, maintaining, facilitating, and disseminating traditional games can still be improved.

Traditional games are a cultural heritage that must be preserved. Anticipating the increasing number of traditional games being eroded and replaced by modern games, it is recommended that: 1) Exploration and search for broken links in traditional games, thus they can be passed down from generation to generation; and 2) It requires the cooperation of all parties, both educational institutions, families, and the community, to work hand in hand in socializing traditional games. Socialization can be carried out through learning by developing local wisdom (traditional games), providing game facilities and infrastructure, and promotion.

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