

EDUCATIONAL VALUES IN TRADITIONAL GAMES OF SASAK “MAEN CUNGKLIK”

Hastuti Diah Ikawati, Zulfakar, Ary Purmadi

Education Technology Program, Faculty of Teacher Training and Education, IKIP Mataram,
Mataram, 44321, Indonesia

*Corresponding Author email: hastutidiahikawati@ikipmataram.ac.id

ABSTRAK

Penelitian ini bertujuan untuk menemukan nilai-nilai pendidikan yang terkandung dalam permainan tradisional Sasak “*maen cungklik*”. Hasil penelitian sebelumnya, ditemukan ada 15 jenis permainan tradisional Sasak. Penelitian ini dilatar belakangi oleh kenyataan yang ada bahwa generasi muda dan anak-anak saat ini lebih gemar bermain dengan permainan yang dianggap canggih dan modern seperti *play station* (PS), *games online*, video game dan berbagai macam permainan yang membutuhkan biaya namun sedikit memiliki makna bagi perkembangan kepribadian dan sosial anak. Oleh karena itu nilai-nilai kearifan budaya lokal dalam permainan tradisional sangat penting untuk dijadikan sarana pembentukan karakter. Nilai kearifan budaya dan pendidikan yang terkandung di dalam permainan tradisional suku sasak “*maen cungklik*” perlu dilestarikan dan dikembangkan sebagai sumber pembelajaran muatan lokal. Penelitian ini adalah penelitian kualitatif deskriptif dengan pendekatan etnografi. Berdasarkan hasil penelitian ditemukan setidaknya ada 5 nilai pendidikan yang terkandung dalam permainan tradisional “*maen cungklik*” yaitu; pendidikan jasmani, pendidikan karakter, pendidikan peningkatan kemampuan kognitif, afektif, dan sosial.

Kata kunci: nilai-nilai pendidikan; permainan tradisional; *cungklik*

ABSTRACT

This study aims to find the education values contained in traditional games of Sasak “maen cungklik”. The results of previous research, found there are 15 types of traditional games of Sasak. This research is motivated by the fact that young generation and children today are more fond of playing with games that are considered sophisticated and modern such as play stations (PS), online games, video games and various kinds of games that require money but have little benefit for personal and social development of children. Therefore the values of the wisdom of local culture in traditional games are very important to be used as a means of character building. The value of cultural and educational wisdom contained in the traditional game of Sasak “maen cungklik” needs to be conserved and developed as a resource of learning for local subject. This research is descriptive qualitative research with ethnographic approach. Based on the results of the study it was found that there were at least 5 values of education contained in traditional games “maen cungklik” that is; physical education, character education, education to increase cognitive, affective, and social abilities.

Keyword : *educational values; traditional games; cungklik*

INTRODUCTION

Traditional games as cultural heritage in the Sasak people have begun to be forgotten. Today's young generation and children are more fond of playing with games that are considered sophisticated and modern such as play stations (PS), online games, video games and various kinds of games that cost money but have little meaning for children's personal and social development. The results of a study by the Medical School of Germany's Hanover University found that online games can cause a person to experience multiple personalities. This was obtained based on research on a woman who played online games every day for three months, by playing several different characters. Apparently, the figures of imagination it take over his personality so that she is losing control of the control of identity and social life (Renggani, 2016).

Ikawati, et al. (2018: 234) was found at least 15 kinds of Sasak traditional games which often played in ancient times. On the other hand, based on a literature study conducted by reading research results published in online journals (open access journals), shows that traditional games have a positive influence on cognitive development, affective, psychomotoric, children's character and language. The results of Khasanah, et al. (2011: 91) shows that traditional games can be used as media and a means of developing the psychomotoric, cognitive, social-emotional, and language aspects of children. Conclusions from the results of Hidayat's research (2013: 1057) also showed that local wisdom in the form of traditional game konclong in Kampung Dukuh, Garut Selatan, West Java, contained local wisdom values including motor, cognitive, and moral values that need to be preserved. The results of research conducted by Andriani (2012: 126) also show that traditional games provide benefits for children's development in aspects of motor physical abilities, cognitive, language, social emotional, self-concept, discipline, art, morals, and religious values.

More specifically the results of Perdani's research (2013: 1) concluded that traditional games can improve children's social skills. The difference in character and abilities of children who play with traditional games compared to children who play modern games that are individual shows that children who play with traditional games are much more developed when viewed from these two aspects, (Yudiwinata, 2014: 1-5). The study of local wisdom on the influence of the educational environment has also been reviewed by Suryadi and Kusnendi (2016: 467). The results of this study indicate that local cultural wisdom can influence the environmental character of a community where the local culture grows and develops. Traditional games which in their implementation involve many children, can form a community naturally because of the children's interests and desires to play collectively.

The development of movement skills which includes basic road, run and jump movements which are locomotor basic movements which are fundamental basic movements in elementary school children can be developed through traditional games, (Hanief and Sugito, 2015: 60). The results of Prahmana, et al. (2015: 14) also pointed out that the application of the Traditional Pat Pictorial Game (PT2B) can help students understand the basic concepts of multiplication operations. More assertiveness about the effect of the use of traditional games as a learning medium on improving student learning outcomes is shown by the research results of Rahma and Lutfi (2013: 59). From the results of this study it was concluded that the traditional Selibur game can improve student learning outcomes on the Atomic Structure material. The development of media or learning resources has an influence on student learning outcomes.

Based on some of the results of the research described above , it shows that traditional games have a positive influence on children's cognitive, affective, social and psychomotor development. Meanwhile, on the other hand, the existence of traditional games is already alarming, where children at this time are more comfortable playing with games that are considered sophisticated such as gaged, smart phones, tabs, online games, PS and other types of online games that require a cost but a little benefits when viewed from aspects of social development, affective, language, motor, and cognitive of children. Nowadays traditional games are hard to find in the lives of children (Purwaningsih, 2006: 40). Concerns about the extinction of traditional games from the lives of children need to be anticipated so that these traditional games are maintained. Understanding the meaning and benefits contained in the traditional game of the Sasak tribe "Maen Batun Bagek" can foster motivation and enthusiasm to maintain and preserve the traditional game.

RESEARCH METHODS

This research can be categorized in descriptive qualitative research, which is to describe the steps and tools used by children in playing "Cungklik" games. Based on the above objectives, which has been the domain of research is y aitu local wisdom and culture. From the purpose of the study, the researchers interpret the results of this study using the constructive paradigm, with a descriptive qualitative approach using ethnographic methods. Ethnographic research can be interpreted as a qualitative study that requires the continuous participation of researchers on the signal or value to be known from the object of research . According to Spradley (1979; 5) ethnographic study is an attempt to pay attention to the meanings of actions da n events that occur in people who researched . The participation and direct involvement of researchers is the main key of this type of research. Based on observations, the researcher then analyzes and interprets the meaning of the traditional game . To achieve the research objectives, several questions were formulated ; how to play, the tools used in the game, and the number of players. The question is used as a reference to achieve research objectives.

RESULTS AND DISCUSSION

1. the name of the game

" Maen Cungklik " means swooping because in this game the wood used as a game tool is attempted to swoop. Historically, this game is unknown origin, as well as the cause of play. This game is played solely to fill free time. This game is just an ordinary game because it has nothing to do with other events such as traditional ceremonies or the like. P erma inan is commonly played by children of all communities. This game has two types namely;

- a. The game " cungklik " which is played by punching holes in the form of oval and sloping, and*
- b. The game " cungklik " which is played by using brick or stone media and the like which has a flat top , so that the wood used for playing can be silent when placed.*

2. players

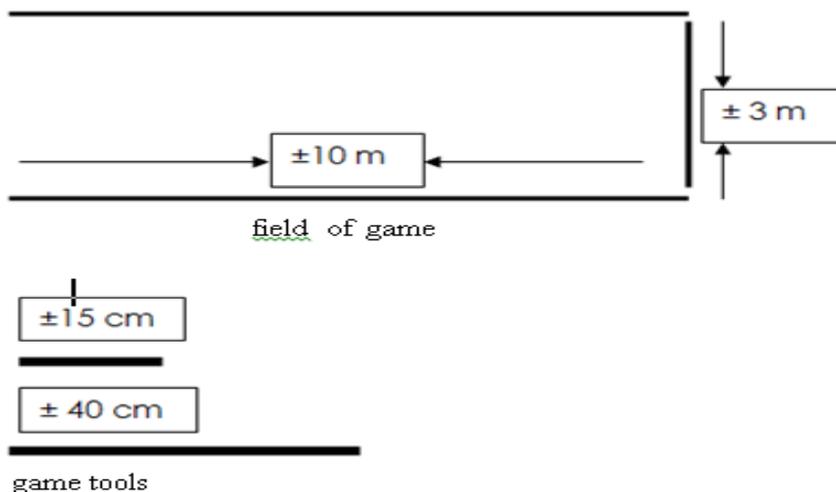
The amount : a minimum of 2 people, but can also be more than 10 people.

- a. Age : ranging from 6-12 years*
- b. Gender : generally played by boys, but can also be by girls or mixed .*

This game is done by children, from all social backgrounds. Procurement of ingredients is easy, no cost.

3. game equipment

The equipment used is 2 (two) pieces of wood the first size of wood is about 15 cm, and other pieces of wood the size of 40 cm. The amount of wood used is about the size of an adult's index finger. In addition to wood, what is needed is an open field / land that is used as a place to play. The area of land used depends on the number of players who will participate in the game the more one plays it, the land required must also be extensive. The field / vacant land required is at least 3 x 10 meters wide. For the second type of round game, a stone or brick is needed as a game tool. Here is a picture of the field and the "cungklik" game tool.



4. rules and course of the game

The following will explain the rules and the course of the game cungklik .

a. preparation

Children who will play first look for partners who are balanced by their weight. After each pair a "sut or wong"¹ is held to determine the group. those who win sut or wong will join together with the winners and those who lose. The group that wins the sut or wong will be the group that plays the wood which is the main tool of the game.

b. rule of the game

The group that wins in turn will play wood, until the wood used as the game can be captured by the losing group or the small wood that is thrown can be returned to the game position and hit the long wood. If one of the two events can be carried out by the losing group, then there is a change of players. But also the losing group cannot do either of these two events, then the losing group will carry the winning group as far as the final throw.

c. the game stage

At first, "doing sut" is one step to determine the group and determine who has the right to play first. The following is done by the winning group playing the wood by putting the wood on a brick and then beating it. The wood that is hit will drift, and if it can be captured by the losing group, there will be a change of players. But if it cannot be captured, the winning group will put long wood in front of the brick. Then the losing group picks up short wood for later thrown forward trying to get the wood or brick exposed. If wood or brick is hit there will be a change of players, but if not then the losing group will hold (sungkik) the winners and so on.

¹The method used to determine groups

5. *educational values*

Based on the results of the study, it can be judged, there are some educational values contained in the game of cungklik. In the cungklik game there are values contained in the game such as training discipline, dexterity, cooperation, accuracy, and the ability of maticmatism. In another sense, the game of cungklik also has the values implied from each of its games. Like the player must obey the rules of the game, this trains the child from an early age to be more disciplined in everything, and trains the child physically and mentally, such as doing jumps on one leg, it also has the benefit of training the physical balance of the child, and the child's mentality when the player is there who was declared defeated. Children's physical education is trained by running and jumping. Running is necessary when the child chases a small piece of wood that is thrown into the air. In order for wood to float in the air to be captured, children must run fast to chase the wood so they can catch it shortly before falling to the ground.

In addition to containing physical education, through the game of cognitive abilities children are also formed. This ability is formed when the child throws. In order for the losing group to replace the winning group in the game, the losing group must be able to catch the wood thrown by the winning group or the small wood that was thrown can be returned to the game position and hit the long wood. Small wooden throws in order to get to long wood require a high level of cognitive ability, where the cognitive function is to coordinate the throw done by taking into account the distance of the toss, the power needed, the small wood weight, the wind direction and the speed of the toss. All of that must be taken into account so that a small wooden throw can hit the long wood. Emotional aspects of the child are trained including when doing the throw. Needed peace of emotion and concentration so that the throw is done t epat on target. Social aspects such as establishing relationships, working together, training emotional maturity and sportsmanship are also the educational values contained in the cungklik game.

CONCLUSION

Cungklik traditional game is a type of game that is often played by children to fill spare time. The game contains educational values that can be used as alternatives to improve children's psychomotor, cognitive, affective, and social abilities. Based on the results of the study it can be concluded there are 5 educational values contained in the traditional game "Maen Cungklik" namely; physical education, character education, education in improving cognitive, affective, and social abilities.

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