

Salasika

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Fahmi Anas

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The Existence of Traditional Games Among 5-6 Years Old Children (In RT 23, Kelurahan Kota Baru, Kecamatan Alok Timur, Maumere)

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ABSTRACT

This research aims to identify the traditional games exist, factors influencing the existence of and describe the attendance at the traditional games in Maumere. This research took place in RT 23, Kelurahan Kota Baru, Kecamatan Alok Timur, Maumere. The subjects of this research were 5-6 years old children, their parents and some officials of RT 23. The data was collected through observation, interviews, and documentation during the research. The results indicated that *segong* (hopscotch), *inggo* (hide and seek), *ban* (rolling wheel) and *tali merdeka* (jump rope) and several seasonal games still existed as children played the games every day. The presence of people who could teach children the traditional games, the no replacement of modern games, the safety aspects of the game from parents' perspective and the strong family-tied social life contributed to the survival of traditional games. On the other hand, the decreasing availability of land to play contributed to the extinction of traditional games among children in Maumere.

KEYWORDS: early childhood, traditional games, Alok Timur, Maumere, segong, inggo, ban

INTRODUCTION

Maumere seated in the exciting beauty of Flores. The town itself is blessed with picturesque landscape of hills and mountain and crystal-clear aquamarine colored ocean. Maumere is the largest city in Flores, even larger than Labuan Bajo at the west coast of the island. Maumere used to serve as an alternative entry gate for tourists to

travel to the Komodo National Parkk, a side from Labuan Bajo. While those wishing to attend Easter celebrations in Larantuka, they would also start off from Maumere which was more easily connected by air to other parts of Indonesia. Maumere being located at the narrowest section of this long island. Today Maumere is also hopping off point to climb to the tricolored

lakes on Mount Kelimutu located on the route to Ende.

Small children form groups when they are growing, around 0-8 years old (Dedi Supriadi, s cited in Khasanah et al., 2011). According to UNESCO, small children of 0-8 years old form groups (as cited in Wiyani, 2014). In a person's life cycle, childhood is the most fundamental time because it is the time when almost all potentialities of a child go through a sensitive period of growing and developing (*golden age*). Smaller children have different characteristics from the older ones like big curiosity, unique privacy, self-centeredness, hobby to fantasize and imagine, and potential age of learning (Hartati, as cited in Amini et al., 2014). Another characteristic is that small children also have needs that must be fulfilled to support their growth and development. One need that must be fulfilled is playing. According to Piaget, playing is an activity done over and over again that leads to happiness and self-satisfaction (Yuliani, as cited in Fadillah, 2007). Mayesty (as cited in Fadillah, 2007) has proposed that playing is an activity a child does all day long because, for them, playing is life and life is playing. Through playing, children can develop their movement, knowledge, language, socialization, and affection (Slamet Suyanto, as cited in Fadillah, 2007). This is in line with the Indonesian Law number year 2003 concerning Child Protection. Article 11 states that all the children have the right to rest and to enjoy free time, to socialize with children of the same age, to play, and to be creative in corresponds to their interests, skills,

and level of discernment for the sake of their development.

Among children, there are two kinds of games, modern and traditional games. Modern games are games that are played using advanced technological tools like *online games*, *remote controlled cars* and *Rubik's cube* (Mayke Tedjasaputra as cited in Mutiah, 2010). According to James Danandjaja (Achroni, 2012), traditional games are child games that spread orally between the members of a definite social group, become traditional and are inherited from generation to generation with many variations. Child traditional games are old games with no trace of history, inventor, or origins. Traditional games are also called folk games, which are games that grew and developed in the past, especially among the rural communities (Yunus as cited in Perdani, 2014). There are many kinds of traditional games spread throughout the archipelago. Bunga (2012) has indicated that there are as many as 68 traditional games in Nusa Tenggara Timur, throughout the 6 major ethnicities, including Maumere, a city in Nusa Tenggara Timur. Several kinds of traditional games usually played by the 90s and early 2000s children are *segong* (hopscotch), *sese* (gobak sodor), *inggo* (hide and seek), kite, *congklak* (mancala), *tali merdeka* (jump rope), *boi-boian*, marbles, London bridge, *ban* (rolling wheel). However, 8 of them, *segong* (hopscotch), *sese* (gobak sodor), kite, *congklak* (mancala), *tali merdeka* (jump rope), *boi-boian*, marbles, and London bridge are rarely played. Meanwhile, *inggo* (hide and seek) and *ban* (rolling

wheel) are still played by children in Maumere.

Traditional games offer many benefits and advantages to children's growth and development. Ratoe Oedjoe & Bunga (2016) have suggested that traditional games like *sikidoka* can enhance the development of gross motor skills in small children. Achroni (2012) has also asserted several benefits of traditional games: nurture children's creativity, bring them closer to nature, serve as a medium of learning cultural values, keep children healthy, optimize their cognitive ability, offer joy and fun, require no payment, nurture children's sense of art, and develop their social and emotional discernment.

Globalization surely brings impacts on Indonesians' social and cultural lives, including the preservation of child traditional games. According to Yupipit (as cited in Susanto, et al., 2017) children's way to play has already undergone a shift from traditional to modern, and this can be proved with the fact that traditional games begin to be forgotten and their existence is threatened by various contemporary games, like the digital games. The chief of Forum Pemberdayaan Perempuan Indonesia (Indonesian Women's Empowerment Forum), Soekanto Utari (2017), has stated that about 65% of children in Indonesia do not know traditional games anymore because of the impact of technology advancement. In the digital era or cyber era, when various kinds of digital technology can be obtained easily and freely, technology serves as a new and more attractive thing for children. These children are

claimed to be technologically illiterate. Several factors influencing children's interest in playing traditional games are: traditional games are already considered old, they are considered dangerous because many of them involve gross motor skill during the play, they are replaced by technology and modern games, with fewer instructions to follow, they require space to play at, and they are considered troublesome because traditional games are mostly played outdoor.

METHODOLOGY

This is qualitative research, where researchers develop key instruments to investigate the subject's natural conditions (Sugiyono, 2017). Qualitative research is started by collecting information in natural situations for formulating a generalization that can be accepted by human's common sense (Creswell in Moleong, 2014). Qualitative research follows a procedure that generates descriptive data in the form of words written or spoken by people and their observed attitude. The collected data was the existence of traditional games among children in Maumere.

The data was collected through observation. Marshall (as cited in Sugiyono, 2017) has explained that, through observation, researchers learn the attitude and the meaning of this attitude. In this study, the researchers directly observed 5-6 years old children living in RT 23, kelurahan Kota Baru, kecamatan Alok Timur, Maumere playing traditional games. According to Moleong (2014), an interview is a conversation with a specific

purpose. In this study, the researchers used the interview to investigate the traditional games children knew and still played, the opinions about traditional and modern games, the chance to teach traditional games, the perception of traditional games safety, the availability of space for playing and the interaction occurs when playing traditional games. For this purpose, two parents of 5-6 years old children, two 5-6 years old children and the representative of RT 23 officials were interviewed. Miles and Huberman's model (Sugiyono, 2013) was used to analyze the data. The process involved (1) data collecting, (2) data reduction, (3) data presentation, and (4) conclusion.

FINDINGS AND DISCUSSION

The followings were the data obtained from interviews and observations.

The traditional games still played by children

10 kinds of traditional games used to be played by the 90s and early 2000s children in Maumere, namely *segong* (hopscotch), *sese* (gobak sodor), *inggo* (hide and seek), kite, *congklak* (mancala), *tali merdeka* (jump rope), *boi-boian*, marbles, London bridge, and *ban* (rolling wheel). However, only 4 games, *segong* (hopscotch), *inggo* (hide and seek), *ban* (rolling wheel), and *tali merdeka* (jump rope), survived and were played by the children during the research.

Emerging variations

The findings indicated that children in the 23, kelurahan Kota Baru, kecamatan Alok Timur, Maumere, often carried out variations in the traditional games they played, like when playing *inggo* (hide and seek), *ban* (rolling wheel), and *tali merdeka* (jump rope).

The variations in the traditional games could be observed in the rules of playing, the way of playing a game, and the kind of games. The first variation was observed in the rules of playing *inggo* (hide and seek). Originally the keeper was picked using the counting rhyme *hompimpah*, but the children altered it by using "random number", that is, the players lined up, the first child called a number and the child lining up with that number became the keeper.

The second variation was observed in the way of playing. Children changed the way of playing so that it became more exciting. It could be observed in the *ban* (rolling wheel). Originally, *ban* was played with a stick or a cane from the start to the finish line, but the children changed it by using two sticks of wood inside *Aqua* or *Ale-ale* plastic cups that were put inside a wet tire.

The third variation was observed in the kind of traditional games. *Tali merdeka* (jump rope) was originally played using braided rubber bands pulled until long enough for children to jump over it with both feet. The children, during the research, used two ropes turning in opposite directions. The rubber bands can also be used for playing other kinds of games like *geba paku*, *dempet*, and other games. *Geba paku*

is a game played with a nail drove into the ground as tall as one inch from the ground, then five rubber bands are arranged so that the players stand in line while throwing the rubber around the nail. If a player can throw one rubber band around the nail, the keeper must pay five rubber bands to him/her, if a player can throw two rubber bands around the nail, the keeper must pay the player 10 rubber bands, and so on. Meanwhile, *dempet* can be played with two or more players collecting a few rubber bands and use *hompimpah* to set the turn. The first player throws the rubber bands to a wall. If the rubber band is only a rubber band-size away from the wall, the next child will play. However, if from all the rubber bands thrown, only one that drops far from the wall, the child becomes the winner and takes all the rubber bands that have been collected.

The attendance at the traditional games

In the Great Dictionary of the Indonesian Language, attendance means a unit of measure. When talking about games, the word attendance can signify how often a kind of game is played.

The attendance at the traditional games played by children living in RT 23 was considered stable because they played them every day. The games they played ranged from games with rubber bands, *segong*, *inggo*, *ban*, etc. The attendance for one kind of game in RT 23 usually lasted for about 20-30 minutes or longer depending on the children's excitement or other factors like the rubber bands broke up, the children were called back

home by the mothers or the game was stopped because it disturbed the neighbors.

In RT 23, several traditional games were seasonal games. They were played only in certain seasons. The factors determining which games to play were the use of toys, for example, there were picture cards, rubber bands, or marbles seasons, etc. Season refers to the time when children who play similar games are a lot and when there are a lot of particular toys among the children. When a certain game is played by more than two children, then the toys related to the game will become numerous. The presence of traditional toys is also supported by the kiosks nearby that begin to sell toys like picture cards, rubber bands, marbles, etc. Usually, a season of traditional games lasts for about 3-4 weeks. Based on the data collected from the observations above, it can be said that the attendance at traditional games is interpreted as how often a certain kind of game is played by children.

Even though there were some seasonal games, the attendance at traditional games in the RT 23 was considered stable because several kinds of games were played every day.

Factors that influence the existence of traditional games

The findings suggested several factors influencing the existence of traditional games in RT 23: replacement by modern games, the presence of people who can teach traditional games, the safety of the traditional games, the availability of space to play at and the increasingly individualistic modern lifestyle.

First, replacement by modern games.

The development of technology is something that cannot be avoided. Technology is rapidly advancing and it contributes to changes in the social and cultural life of a community, including changes to the way children play, from traditional games to more modern problems. In contract to that, Fajrin Okky Rachma's (2015) study entitled "*The relationship of the extent of use of technological mobile gadgets and the existence of traditional games among children in primary schools*" has pointed out that students who own gadgets do not stop playing or forget traditional games, which are most clearly played at school and on holidays because the students most often play traditional games during recess, free time and term-break. Likewise, the researchers found out that the traditional games among children in RT 23 survived and was not totally replaced by modern games. This finding was also supported by the statement of the representative of RT 23, "The games children play here are grounded in the area". His words are supported by the researchers' observations that parents in RT 23 did not provide their children with modern games because of the lack of facilities in the neighborhood. Only a few children who played modern games, they did it in the evening when playing with their parents.

Second, the presence of people who can teach traditional games.

Traditional games are games that are inherited from generation to generation. When no one passes the traditional games on to the next

generation, the games will not reach the next generation and become something unfamiliar for children (Achroni, 2012). The research finding highlighted that parents' contribution to teaching traditional games to their children became less and less. However, the children living in RT 23 had their elder siblings (9-12 years old) who introduced and taught them traditional games as well as played them at school that they were familiar with traditional games.

Third, the safety of traditional games.

Many parents have a fear of and wrong perception that traditional games are dangerous for their children. The parents assume that traditional games make children's clothes and bodies dirty. When playing *engklek*, for example, children do not wear slippers when they hop on the ground. Most traditional games are also played outdoor so that parents assume that they may hurt their children and bring unwanted germs (Achroni, 2012). Similarly, the results of the interviews and the observations in the RT 23 indicated that the parents living in the area gave more freedom to their children to play traditional games because, according to them, traditional games were age-appropriate for their children. Further, they added that it was easier for them to look over the children when they played traditional games. In support of this, one parent said, "*About the safety of the traditional games I think they are not too dangerous ugh, they seem appropriate for children of their age*".

Fourth, is the availability of space to play.

Traditional games must be played in open and large places because they are played in groups. However, nowadays, spaces for playing are limited due to development (Achroni, 2012). In accordance with the statement above, Kustanto Munari's (2015) study entitled "The Existence of traditional games in *Kabupaten Sidoarjo*" proposed that the main factor influencing the existence of traditional games is the turning of land into housings. This takes the spaces needed for children to play traditional games. In support of Kustanto Munari's (2015) study, the results of the research conducted in RT 23, kelurahan Kota Baru, kecamatan Alok Timur, Maumere suggested that large spaces like fields and large home yards were already turned into kiosks and housings. It forced the children living in RT 23 to fit the games they play within the availability of land. As a result, several kinds of traditional games (like gobak sodor / sese, kite, etc.). Confirming the finding, the representative of RT 23 claimed, "In general, our children here begin to look for locations, like one's large yards that can accommodate the games they want to play; that is when they can play".

Fifth, the increasingly individualistic modern lifestyle.

In the globalization era, we cannot deny that life is increasingly individualistic. This can be seen from the houses that are surrounded by tall walls that shut the interactions with neighbors and limit spaces where children play with friends of the same age (Achroni, 2012). In contrast to this statement, the research found out that the life of people in RT 23 was

still very family-tied. It could be seen when a family slaughtered an animal, the family will share it with the close neighbors. Furthermore, people in RT 23 rarely had a tall wall surrounding their houses, even if they had, it was not a wall but wood, bamboo or thin thicket fence.

The interviews and the observations indicated that from the 5 factors explained, 4 of them are factors that preserve traditional games among children in Maumere. The four factors were that traditional games were still children's favorite and were not replaced by modern games, some people could teach traditional games to the children living there, the community in RT 23 was still very family-tied, and the parents in RT 23 thought that traditional games were safer because they could still oversee their children playing the games. One more factor left is the one that threatens the existence of traditional games, that is, the availability of land. Children were forced not to play several kinds of games that required open spaces because there was no available space to be used.

CONCLUSION

Traditional games in Indonesia are games commonly played by Indonesian children and have roots and acculturated to the Indonesian native culture. Indonesian parent often using traditional games to educate their children about character building. As a result, nearly all children in the era before 1990 play traditional games.

From the above discussion, some conclusions can be drawn as the following.

1. Kinds of traditional games that still exist in Maumere

There were 4 kinds of traditional games, *segong* (hopscotch), *inggo* (hide and seek), *ban* (rolling wheel), and *tali merdeka* (jump rope), that still survived among and were constantly played by children in RT 23, Kelurahan Kota Baru, Kecamatan Alok Timur, Maumere.

2. The attendance at the traditional games

The attendance at the traditional games on RT 23 was stable because several kinds of games were played every day. Several kinds of traditional games were seasonal in that it depends on the number of children playing the games and the number of toys, for example, picture cards, rubber bands, and marbles seasons.

3. Factors that influence the existence of traditional games in Maumere

The existence of traditional games in Maumere depended on four positive (supportive) factors and 1 negative factor. The positive or the ones that preserved the existence of traditional games were: the presence of people who could teach and introduce traditional games to children, the safety of traditional games and the age-appropriateness, the freedom of playing granted by parents that children were not always given modern games, and the very

family-tied community that children's playgrounds were not limited by walls surrounding houses and were free to interact with friends of the same age who live in the neighborhood.

To preserve traditional games, some suggestions are developed as follow. First, society needs to promote attendance at seasonal traditional games that exist in Maumere. Second, parents can work together to preserve traditional games by supporting their children when playing and joining their children playing traditional games. Third, as this was the first study of its kind, the results of this study serve as a baseline. In the future, a larger study involving more areas needs to be developed.

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ABOUT

SALASIKA etymologically derived from Javanese language meaning 'brave woman'. SALASIKA JOURNAL (SJ) is founded in July 2019 as an international open access, scholarly, peer-reviewed, interdisciplinary journal publishing theoretically innovative and methodologically diverse research in the fields of gender studies, sexualities and feminism. Our conception of both theory and method is broad and encompassing, and we welcome contributions from scholars around the world.

SJ is inspired by the need to put into visibility the Indonesian and South East Asian women to ensure a dissemination of knowledge to a wider general audience.

SJ selects at least several outstanding articles by scholars in the early stages of a career in academic research for each issue, thereby providing support for new voices and emerging scholarship.

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SJ aims to provide academic literature which is accessible across disciplines, but also to a wider 'non-academic' audience interested and engaged with social justice, ecofeminism, human rights, policy/advocacy, gender, sexualities, concepts of equality, social change, migration and social mobilisation, inter-religious and international relations and development.

There are other journals which address those topics, but SJ approaches the broad areas of gender, sexuality and feminism in an integrated fashion. It further addresses the issue of international collaboration and inclusion as existing gaps in the area of academic publishing by (a) crossing language boundaries and creating a space for publishing and (b) providing an opportunity for innovative emerging scholars to engage in the academic dialogue with established researchers.

STRUCTURE OF THE JOURNAL

All articles will be preceded by an abstract (150-200 words), keywords, main text introduction, materials and methods, results, discussion; acknowledgments; declaration of interest statement; references; appendices (as appropriate); table(s) with caption(s) (on individual pages); figures; figure captions (as a list); and a contributor biography (150 words). Word length is 4,000-10,000 words, including all previous elements.

TIMELINE AND SCHEDULE

Twice a year: February and July.

PUBLISHING AND COPYRIGHT APPROACH

All articles must not have been published or be under consideration elsewhere. We are unable to pay for permissions to publish pieces whose copyright is not held by the author. Contributors will be responsible for clearing all copyright permissions before submitting translations, illustrations or long quotes. The views expressed in papers are those of the authors and not necessarily those of the journal or its editors.

CONTENT ASSESSMENT

All articles will be peer-reviewed double-blind and will be submitted electronically to the journal (journal@salasika.org). The editors ensure that all submissions are refereed anonymously by two readers in the relevant field. In the event of widely divergent opinion during this process a third referee will be asked to comment, and the decision to publish taken on that recommendation. We expect that the editorial process will take up to four months. We will allow up to four weeks for contributors to send in revised manuscripts with corrections.



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