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# INTERNATIONAL JOURNAL OF INNOVATION, CREATIVITY AND CHANGE

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## Vol 11 Iss 4

### **Pdf The Impact of Family and Society on Personality Formation**

**Saltanat Yessetova<sup>a</sup>, Marina Seluch<sup>b</sup>, Valentina Latysheva<sup>c</sup>, Ludmila Shramko<sup>d</sup>, Vladimir Starostin<sup>e</sup>**, <sup>a</sup>NARXOZ, Almaty, Kazakhstan, <sup>b</sup>Amur state University, Blagoveshchensk, Russian Federation, <sup>c</sup>Moscow Aviation Institute (National Research University), Moscow, Russian Federation, <sup>d</sup>Saint- Petersburg State University (SPBU), Saint-Petersburg, Russian Federation, <sup>e</sup>Yakut state agricultural Academy, Yakutsk, Russian Federation, Email: <sup>b</sup>seluchm@rambler.ru

In our research, we tried to find a quantitative answer to the question about the role of society and family in the individual development. As part of the review, the prevailing views on this matter have been singled out. The question was also narrowed down to the relationship of family policy and child development using the methodology of grounded theory. We have formulated the hypothesis that state and society intervention into intrafamily relations can be monitored by the percentage of children's time spent in the family and outside the family, as well as by the government incentives offered to families with children. Based on the literature review, it was hypothesized that society would not benefit from large-scale public intervention into the affairs of families with young children. The hypothesis was later confirmed however, it remains implicit. At the same time, the effect becomes more obvious in the historical perspective. The analysis of the family policies of developed countries at the end of the last century showed that the scale of public intervention into family affairs was smaller and the effect was positive. The scale is increasing now and the positive effect of public intervention into intrafamily relationships is being lost. Pages 1 to 17

### **Pdf The Role of Teaching Staff to Advocate for Global Citizenship Values among Students in Hashemite University**

**Suad Abdalkareem Alwaeli<sup>a</sup>, Mohammad Salman Alkhazaleh<sup>b</sup>**, <sup>a,b</sup>Al Ain University, Abu Dhabi, UAE, Email: <sup>a</sup>Suad.alwaeli@auu.ac.ae

The aim of this research is to define the role of the Hashemite University's teaching staff to advocate the global citizenship values among students. There are 21381 students in the university, but the sample contains 850 students selected by the technique of random and stratified sampling. To achieve the purpose of the study, a questionnaire was designed to learn students' opinion about the role of the teaching staff in advocating the global citizenship values. It has been found that the role of the Hashemite University's teaching staff in advocating the global citizenship values, from the students' perspective, is intermediate, and there are statistically significant differences in students' evaluations due to the gender variable. In addition, there are no statistically significant differences in the role of the Hashemite University's teaching staff to advocate the global citizenship values due to the college variable. Pages 18 to 35

### **Pdf An Artistic Analysis of Guilin Karst Caves**

**Xun Liu<sup>a</sup>, Hua Yang<sup>b</sup>**, <sup>a</sup>Guilin University of Technology, Guilin, China, <sup>b</sup>Hubei Institute of Fine Arts, Wu Han, China, Email: <sup>b</sup>huayang57@yahoo.com

This article examines in detail the uniqueness and popularity of the Guilin caves. In the course of a qualitative, descriptive, and content analysis of the caves images, notes, and reviews, the main aspects of the caves' uniqueness are identified. It is found that there are different beautiful aspects of the Guilin caves. The caves give different aesthetic perceptions. The beauty of Guilin caves can be described by different artistic concepts. The significance of the Guilin cave art, the cave shapes, colours, and artistic cave concepts distinguish Guilin caves from other attractions in China. Pages 36 to 44

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### **Pdf The Implementation of Character Education through Local Wisdom Based Learning**

**Sukadari<sup>a</sup>, Eko Wahyunanto Prihono<sup>b</sup>, Charanjit Kaur Swaran Singh<sup>c</sup>, Juang Kurniawan Syahrurah<sup>d</sup>, Mingchang Wu<sup>e</sup>**, <sup>a,d</sup>University of PGRI Yogyakarta, Jl. PGRI I No.117 Sonosewu Yogyakarta, 55182 Indonesia, <sup>b</sup>Institut Agama Islam Negeri Ambon, Jl. Dr. H. Tarmizi Taher, Jalan Kebun Cengkeh, Batu Merah, Sirimau, Kota Ambon, Maluku 97128, Indonesia, <sup>c</sup>English Language and Literature Department, Faculty of Languages & Communication, Universiti Pendidikan Sultan Idris, 35900, Tanjong Malim, Malaysia, <sup>e</sup>College of Humanities and Applied Science, National Yunlin University of Science and Technology, 123, University Road, Section 3 Douliou, Yunlin County, 64002, Taiwan, R.O.C, Email: <sup>a</sup>sukadariupy@gmail.com

This study aims to explore, and describe the application of character education through local skill-based learning. This research uses a qualitative descriptive approach. The study was conducted at Yogyakarta Special District Elementary School, and the research subjects are students and teachers. Data collection was completed through observation, interviews, and field notes. Data analysis techniques were performed using triangulation. The medium used in local wisdom-based learning is based on traditional games. The results show that character education through local wisdom based learning plays an effective role in developing the cognitive, affective, and psychomotor skills of students. With regards to cognitive side, students can think creatively in solving problems through traditional games conducted in learning based on local wisdom. Concerning affective skills, the embedded value of character consist of: a) Concordance, b) Agility, c) Socialisation d) Collaboration, e) Discipline, f) Creativity, g) Religion, Religious, and h) Nationalism. Within the psychomotor domain, students are actively involved in both physical and mental play through traditional game medium. The traditional game consists of cultural heritage which needs to be preserved through a learning process based on local wisdom given to students in elementary school. Pages 389 to 403

### **Pdf A Comparative Study of Emotional Intelligence between Deaf and Other Students and Its Correlation to Gender Variables**

**Ziyad Kamel Ellala<sup>a</sup>, Saeb Kamel Ellala<sup>b</sup>**, <sup>a</sup>Assistant Professor of Special Education Al Ain University of Science and Technology Faculty of Education, Humanities Sciences Department United Arab Emirates, <sup>b</sup>Associate Professor of Special Education Princess Nourah bint Abdulrahman University College of Education, Department of Special Education Saudi Arabia,

The study aims to determine differences of emotional intelligence between deaf and other students, and its correlation to gender variable at Al Ain University for Science and technology. The study sample comprised 115 male and female undergraduate students that were divided as follows: 56 deaf students, (28 males, and 28 females) and 59 other students, (28 males and 31 females). To achieve the objectives of the study, the two researchers used Chapman's scale, (2001), which consists of five dimensions. The findings revealed that self-perception and self-motivation rated average, followed by dimensions of relation perception and emotion management. Emotion training ranked last as it scored the lowest. The study also revealed that there were differences with statistical significance at Chapman's scale, with its five dimensions, regarding emotional intelligence that is attributed to the section of other students. However, there were no differences with statistical significance associated with gender except for post emotion training, which had differences with statistical significance in favour of females. The study came up with several recommendations. Pages 627 to 648

# The Implementation of Character Education through Local Wisdom Based Learning

Sukadari<sup>a\*</sup>, Eko Wahyunanto Prihono<sup>b</sup>, Charanjit Kaur Swaran Singh<sup>c</sup>, Juang Kurniawan Syahrurah<sup>d</sup>, Mingchang Wu<sup>e</sup>, <sup>a,d</sup>University of PGRI Yogyakarta, Jl. PGRI I No.117 Sonosewu Yogyakarta, 55182 Indonesia, <sup>b</sup>Institut Agama Islam Negeri Ambon, Jl. Dr. H. Tarmizi Taher, Jalan Kebun Cengkeh, Batu Merah, Sirimau, Kota Ambon, Maluku 97128, Indonesia, <sup>c</sup>English Language and Literature Department, Faculty of Languages & Communication, Universiti Pendidikan Sultan Idris, 35900, Tanjong Malim, Malaysia, <sup>e</sup>College of Humanities and Applied Science, National Yunlin University of Science and Technology, 123, University Road, Section 3 Douliou, Yunlin County, 64002, Taiwan, R.O.C, Email: <sup>a\*</sup>[sukadariupy@gmail.com](mailto:sukadariupy@gmail.com)

This study aims to explore, and describe the application of character education through local skill-based learning. This research uses a qualitative descriptive approach. The study was conducted at Yogyakarta Special District Elementary School, and the research subjects are students and teachers. Data collection was completed through observation, interviews, and field notes. Data analysis techniques were performed using triangulation. The medium used in local wisdom-based learning is based on traditional games. The results show that character education through local wisdom based learning plays an effective role in developing the cognitive, affective, and psychomotor skills of students. With regards to cognitive side, students can think creatively in solving problems through traditional games conducted in learning based on local wisdom. Concerning affective skills, the embedded value of character consist of : a) Concordance, b) Agility, c) Socialisation d) Collaboration, e) Discipline, f) Creativity, g) Religion, Religious, and h) Nationalism. Within the psychomotor domain, students are actively involved in both physical and mental play through traditional game medium. The traditional game consists of cultural heritage which needs to be preserved through a learning process based on local wisdom given to students in elementary school.

**Key words:** *Character education, Local wisdom, Traditional games*

## Introduction

Character education refers to value, character and moral education which aims to develop the ability of students to make good or bad decisions, maintain what is good and achieve goodness in everyday life. On that basis, character education is not just teaching something what is right and wrong but also builds habits (habituation) about good things so that students develop understanding (cognitive) about what is right and wrong, are able to feel (affective) good values and can physically do them (psychomotor).

Character education emphasises habits that are constantly being practised. Character education is basically aimed at forming a strong, competitive, noble, moral, tolerant, mutual cooperative patriotic spirit, dynamic development and science and technology orientation, all of which are imbued with faith. The functions of character education are as follows: 1) develop the basic potential to be kind, think and behave well; 2) strengthen and build multicultural behaviour; 3) enhance competitive national civilisation in the world. Character education is carried out through a variety of medium that includes families, educational units, civil society, political communities, government, business and mass medium.

The education unit is of the medium which has been developing and implementing character building values through the operational programs of each educational unit. This is a precondition of character education which is henceforth strengthened by 18 values from the empirical study of the Curriculum Center. The existing values include piety, cleanliness, neatness, comfort and politeness. In order to further strengthen the implementation of character education, 18 values have been identified based on religion, Pancasila, culture, and national education:

: 1) religion, 2) honesty, 3) tolerance, 4) discipline, 5) hard work, 6) creativity, 7) independence, 8) democracy, 9) self-awareness, 10), 11) patriotism, 12) self-appreciation 13) humility, 14) peace, 15) reading habit, (16) environmental awareness, 17) socialization 18) responsibility (MONE, 2010).

Character education is not a new concept to be implemented in schools, all character education has been initiated since the State Unitary Republic of Indonesia has been established to build a national identity (Darmayanti and Wibowo: 2004). Character education is currently intensified in every school and cannot be separated from the lives of students. From an early age, good character education will influence students' lives in responding to the rapidly growing era of globalisation. Lickona (1991) explains the stages of character education in a model known as components of good character including: 1) moral knowing or moral knowledge, regarding how to distinguish between good and bad including moral awareness, knowledge about moral values, determination of points of view, moral logic, courage, attitude, and self-knowledge; 2) moral feeling, namely the strengthening of emotional aspects which include awareness of identity, self-confidence, sensitivity to the suffering of others, love of truth, self-

control, and humility; 3) moral action, which refers to the action of both morals. According to the Encyclopaedia of Psychology's definition: "character is the habitual mode of bringing into harmony the task presented by internal demands and by the external word, it is a necessary function of the constant, organised, and integrating part of the personality which is called the ego" (Corsini: 1994).

The implementation of character education in schools through local knowledge-based learning is an effort to increase expected quality of formal government formal education. Character education is applied once more to formal education because there are many results that show the moral decline in students. Faridhoh and Mustadi (2015) explain that one of these moral deteriorations is due to a lack of character education received by students at home and in schools. The decline of national character due to the current globalisation is huge problem for Indonesian people (Haryati, 2016). The diminishing of character values will have a detrimental impact on future lives. Character education is absolutely necessary because the nature of education cannot be separated from the character as stated by Ki Hajar Dewantara. Education is an effort to advance character (inner strength, character), mind (intellect), and the physical body of students. The forming of a person's character is a continuous process throughout life.

The inculcation of character values has been carried out in educational units, even at the level of the basic education unit. However, it is inevitable that understanding of character values in elementary school students is still low. The lack of character education for students in schools manifests in the form of an imbalance in the preservation of local cultural wisdom as a result of the development of the digital era. Saputra and Ekawati (2017) state that current technological development in the digital era is rapid, in which all things automated can be obtained easily because of the technology that is supported through the ease of the Internet network. The results of a survey conducted by Indonesian Internet Service Providers Association (APJII) found that internet users in Indonesia reached 132.7 million in 2016, increasing in 2017 to 143.26 million and in 2018 to 171.17 million (Indonesian Internet Service Providers Association, 2018). This shows that technology is rapidly developing in Indonesia. Special attention is needed, especially related to the emergence of problems for internet users who are still of a productive age, along with rapid technology, video games, online games, and gadgets which tend to attract children.

One of the technological developments that has a negative impact on students is digital games medium. The negative impact of digital games via the Internet for students, especially primary school level students include: students being more individualistic, less care for others, rude or aggressive towards friends of the same age, and early preoccupation with sex. Nur (2013) explains that online and offline digital games encourage students to behave destructively rather than supporting their growth and development. This is reinforced by Wiranti and Mawarti (2018) who maintain that the spread of digital games through internet



medium which can be accessed by anyone, causes lack of interest in students playing outdoors with peers, especially traditional games. Traditional games have been increasingly eroded due to a lack of student interest in playing outdoors. Traditional games such as *Petak Umpet* and *Gobak Sodor*, which promote friendliness with nature and socialisation, have now been replaced by Get Rich games on tablets or mobile phones that make children forget their surroundings ( Saputra, 2017). Modern games do not need to be played in an open space and require a large area, and can be in a comfortable and closed place. However, besides making a negative impact on aspects of attitude and behaviour, digital games through the internet medium also make a large impact on material expenditure. This is due to the fact that someone who will provide digital permissions through internet medium must have adequate facilities, so they must provide a significant amount of funds to fulfil them. In contrast to traditional games, materials from these games can be obtained from the surrounding environment, if you have to make a purchase it not need to cost a lot, but to do it requires a large amount of open space. Utilisation of the natural environment is felt in traditional games, even nature can be a playground for children (Nur, 2013). However, at this time traditional games are actually being eliminated by advances in digitisation. Traditional games cannot are increasingly being replaced by digital games.

Examining the problems arising from the impact of technological development that is so rapid that it causes the development of low character values, especially for elementary school students. The low character value influences three main aspects of ability in student development, namely cognitive, affective and psychomotor. In cognitive abilities students experience a decrease in learning outcomes, as it is more fun to use the learning period playing digital games. Similarly, students' lack of response to people around them affects their affective abilities. This is reflected in student attitudes concerning students who do not listen to the teacher's explanation when delivering material in class. In fact, it is not uncommon for students to have difficulty understanding material that has been repeatedly explained by the teacher. In addition to cognitive and affective abilities, the some students' psychomotor ability is less creative in solving a problem presented in the learning material and students are frequently to use their ability to solve the challenges given by the teacher.

The inculcation of character values that have been implemented in new schools affects the level of normalising values, but not at the level of internalisation and concrete actions in daily life. Efforts to overcome these problems can be addressed through integrated character education, which means the integration and optimisation of informal social environmental education activities with formal education in schools. Efforts to integrate material in informal activities with formal education are not easy. There needs to be a match between the informal education material and formal education. One alternative in combining informal education material with formal education can be completed through learning based on local wisdom. Local wisdom-based learning is learning that places students at the centre of

learning. Education is not only obtained when children learn in class listening to teachers and reading books. It can also be obtained from playing with the surrounding environment, friends, and life experience. Education is not just preparation for children's lives in the future, education is life itself (Andriani: 2012). Study is not just a passive activity received from teachers, it is an active process of searching and finding new experiences and assimilating and connecting between them so as to form meaning. Meaning is created from what students see, hear, feel, and experience. A teacher should do teach by facilitating students in constructing their own knowledge through involvement in learning activities.

Learning can be based on local wisdom as well the study of culture. Culture is introduced to students as a means or method to study a certain subject. The embodiment of culture becomes a learning medium in the learning process and examples of concepts or principles in a subject as well as the context of the application of principles or procedures in a subject. Traditional games are easily understood by students and can be applied to local wisdom-based learning. The traditional game consists of learning through an outdoor activity performed by students. Play is chosen as it is the main tool to receive pleasure (Andriani, 2012). Play is the right of every child, without being limited by age. Tedjasaputra (2007) explains article 31 of the Convention on the Rights of the Child (1990): “the right of children to rest and relax, play and participate in recreational activities that are appropriate for the age of the child concerned and to participate freely in life, culture and art.”

The level of internalisation and real action in daily life for students in the application of character education can be conducted by combining informal and formal education, through learning based on local wisdom using traditional game medium. Traditional games are an effective medium that help students build character values both within and outside of school. In addition, traditional games are a cultural heritage that must be preserved in the community. The implementation of character education through learning based on local wisdom using traditional game medium is a tangible form that can be completed by a teacher to improve cognitive, affective, and psychomotor abilities in students. In addition to embedded character values, students are given the ability to maintain and preserve traditional games.

Traditional game is a symbol of hereditary knowledge and has various functions or messages behind it Andriani (2012). One of the functions of traditional games is to make it easier for someone to build character values contained in the game. Traditional games have been largely forgotten and are of particular concern in the current era of globalisation. Aside from being an effort to build character values in students, there is a need to preserve traditional games in this era of globalisation in unique and creative ways so that students become more interested in playing traditional games so that national culture will not be eroded. Furthermore, Larasati (1997) reveals the need to revive children's games which have been almost overwhelmed by technological progress. Elementary school students have a strategic role to play as heirs to

cultural values (Danandjaya, 1987; Nadaraj, 2014). These cultural values contained in traditional game character values should be embedded in students at an early stage: courtesy, respect, and devotion to parents as well as respect for the presence of others. While playing in the form of a traditional game, the learning method is actually a vehicle for growth and development which is very effective for building character values in elementary school students.

The research conducted by Wulandarai et al., (2017) with the traditional game's title "Gaprek Kempung" as a medium of learning about economic subjects of class VII. One form of business helpful in introducing traditional games is to create medium learning by combining innovation between traditional games and material which will be feasible and effective learning medium. Traditional games are an effective medium to be applied in local wisdom-based learning in building character values in students, especially in elementary school. In addition, traditional games are part of national cultural heritage and the heritage of ancestors whose existence must be preserved in each region. As successors to the nation, students must be taught about the meaning of cultural heritage and local wisdom in their area.

Today, cultural heritage today has been eroded by technological advances, at times students do not even understand local wisdom from their regions because they prefer to accept technology that is unique and different. The world of student play has been replaced by digital games which are very different from the values of local wisdom and character values that students ought to have early on in life Mega and Baitul.

According to Law Number 32 of 2009, concerning environmental protection and management local wisdom contains noble values that apply in the way of life of the community to protect and manage life in a sustainable manner. Learning based on local wisdom can preserve local cultural values. The application of cultural noble values in character education is an effort to create a harmonious and sustainable educational environment through the use of local knowledge and wisdom with a contextual and participatory approach. Yogyakarta Special Region has a lot of local wisdom in the field of culture, including games, dances, songs, food, etc. that need to be preserved (Setyorini and Izzaty: 2016).

Basically elementary school students need physical activity to support their growth and development. This can be obtained from traditional games, as well as being useful as physical activities. Traditional games are helpful to build the value of student character as students are required to socialize with their peers through traditional games. According to Mega et al., (2018), positive values contained in traditional games such as honesty, cooperation, sportsmanship, helpfulness, responsibility, discipline can build student character. Traditional games train students to concentrate, develop knowledge and positive attitude as well as



dexterity carried out by the human brain and body. Its development can also focus on social , moral, language, religious and motor skills. Character education that is intensified in the world of education can also be applied through traditional games and students need to develop it from an early age, while learning is important to be implemented at all levels of education (Saputro & Soeharto: 2015). The study is guided by one research question: How can character education be applied through local skills-based learning and traditional games for elementary school students? Therefore, the purpose of this research is to explore and describe the application of character education through local skills-based learning through traditional games for elementary school students.

## Method

This research uses a qualitative descriptive approach through case studies. It was conducted at the elementary school that uses curriculum 2013 in the province of Yogyakarta Special Region. The study object uses non-probability sampling with purposive sampling technique. Wagiran (2015, p. 210) explains that purposive sampling technique was chosen based on specific goals and intentions.. The research subjects were fourth grade students in 24 Elementary Schools of the Special Province of Yogyakarta.

The focus of this research is the application of character education through learning based on local wisdom. Local wisdom-based learning is done with the help of traditional game medium. The traditional games include: a) *Gobag Sodor*, b) *Petak Umpet*, c) *Engklek*, and d) *Dekak-dekak* (Lumbungan). The main instrument used consists of the researchers themselves assisted by a list of structured questions regarding the identification of learning based on local wisdom to use medium traditional game medium, the value of character that can be built through traditional games, the role of traditional games in the process of learning, how to socialise traditional games traditional in formal education. Observations were also made of students as research subjects related to the use of traditional games in everyday life. Focus Group Discussion was carried out to find out how to socialise using traditional games. After the data collection is done, the study verifies the results of interviews and observations.

The data analysis results were verified by the Miles and Huberman (2014) technique including data collection, data reduction, data presentation, and drawing conclusions. Data that has been reduced by summarising the collected data is then presented. Presentation of data in qualitative research is narrative. The final stage of this process is drawing conclusions from data related to traditional permissions to build character education and local wisdom in the Yogyakarta Special District Primary School. The validity of the data is ensured by triangulation including taking data from a variety of sources (principals, teachers, and students) and through

various methods (interviews, observations, and documentation) in order to obtain data that has a broader or objective perspective.

## **Results and Discussion**

### ***Results***

The results of the study indicate that the character values that can be built through local pagan-based learning using traditional game medium are diverse. Through local wisdom-based learning using traditional game medium, the character values embedded in students include harmony, dexterity, social values, cooperation, strategic arrangements, discipline, creativity, religiosity, nationalism, and training of children's psychomotor skills. Based on the results of interviews and observations, students are more familiar with local wisdom with existing traditional games. See for or example, the game "Sundanese Manda" which in Javanese includes: *Gobak Sodor*, *Engklek*, and *Dekak-Dekak*. Introducing children to traditional games makes them love the cultural heritage that has existed since their ancestors.

The implementation character and love of cultural heritage introduced through classroom learning combined traditional games with learning while playing. Traditional games are used as a medium for learning which is stimulating for students. Traditional games also provide the opportunity for socialisation. Building value-based character through the study of local wisdom for students can be done through the support of teachers and Heads of Schools. So, students begin to recognise a variety of traditional games that have been introduced use them as a means of daily play in the home environment. It is both effective builds character.

Based on observations, it is known that there are students who like to play gadgets and are less familiar with traditional games. This is supported by interviews with students. The interview results show that some students are still are of different types of traditional games. However, students prefer digital games for various reasons. In addition, researchers also conducted interviews with school teachers about the types of traditional games which were performed by the teacher. The interview results show that most teachers are aware of the types of traditional games that exist in their area. They also know in detail how to play them. Therefore, teachers do not find it difficult to use the medium of traditional games medium in the learning process based on local wisdom. In addition, researchers also ask about the benefits of traditional games. With regards to the results, interview excerpts reveal the benefits of traditional games, more specifically according to a number of teachers the build the values of traditional game characters which can increase physical health.

Fieldnotes obtained from this study about building character values explain that teaching based on local wisdom using the medium of traditional game medium as a form of learning takes place by providing traditional games to build character values in students. For example,

during recess children are provided with chalk to draw *Engklek* games and also play *Dekak-Dekak* which can foster the skill of cooperation and solving strategies. Principals and teachers are very supportive with their teaching traditional games to students in order to build character values highlighting Indonesia's cultural heritage through traditional games.

The following is a description of the character values found in traditional games that have been observed by researchers: a) Harmony, obtained by means of student socialisation with friends. The pleasure of playing will enable students to forget a sense of shame or stubbornness b) Sportiness, obtained through physical games which involve movement. When playing *Gobak Sodor*, children are required to maintain balance and train to think so that the body does not get damaged c) Social through traditional games such as *Gobak Sodor* which teaches socialisation and communication, d) Collaboration, obtained through the game *Gobak Sodor* as students are required to cooperate in order to succeed in the game. e) Discipline, shown by students indirectly when playing games and obeying the rules of each game. f) Creativity, obtained through traditional games, for instance *Engklek*, where children practise looking for items they can play with in their surrounding environment, for example, look for broken tiles or ceramics used to bookmark the game. g) Religion, obtained through the ability to play confidently, to have friends and protect them, and love for neighbours. Finally, h) Nationalism, developed through the ability to safeguard the environment, preserve the wealth of nations, respect cultural diversity, ethnicity or religion when playing with.

In addition, the application of character education through learning based on local wisdom using traditional game medium provides further research results these include students having the ability to organise strategies. This is obtained through the game *Dekak-dekak* by looking for gaps in how to complete the existing game and win b) Train students' psychomotor skills, which is derived from playing traditional games. Students will become healthier as they play. The children's gross motor skills are also trained in traditional games, as students must jump and run to play.

### ***Discussion***

Local wisdom-based learning using traditional game medium is an Educational Game Tool (APE) that serves to provide education to students which is safe, appealing, simple, inexpensive, easy to use, can be catered to students' ages, interests and their level of development. APE also functions to develop basic abilities stimulate multiple intelligences. In line with the research conducted by Chabib et al., (2017) on the effectiveness of developing traditional game medium using the snake ladder game as a thematic learning tool for elementary school students, it is known that modified traditional games can become effective learning medium in the classroom. Playing while learning is a suitable approach in

accordance with the learning characteristics of elementary school students today. Traditional games also builds character values such as curiosity, critical thinking, asking questions, and group play. Play and games are identical to the needs of students. Play is one of the physical activities that supports student growth and development. Through play, students can gain benefits that are beneficial for gross motor skills. Each region has its own characteristic traditional game which supports the region's identity. Traditional games can be played in the home or school environment at a low cost, sometimes even without the cost of utilising the natural surroundings. They shape and build student character, because during these games students learn to respect each other, be honest, disciplined, and friendly.. Many character values are embedded in students so they maintain and preserve the traditional games that exist as national culture.

Khasanah, Prasetyo, and Rakhmaati's research (2011) focus on traditional games as a medium for the stimulation of the developmental aspects of early childhood. Their study reveals that traditional games are instrumental in developing aspects of growth, such as: psychomotor, cognitive, social-emotional and language skills. Students can become familiar with local cultural values contained in each type of game, which is in accordance with the motto of early childhood learning derived from traditional games, especially with reference to ancestral culture. Traditionally, games have different characteristics in terms of the rules of the game. What is certain in each game is ability to build character. Playing is one of the most effective mediums of learning if used in elementary schools based on Piaget's theory of development i.e. concrete pre-operational.

This research agrees with Mega et al., (2018) regarding traditional games as a reflection of national cultural heritage. According to the study results, traditional games within the Semarang Regency are quite effective in the preservation of traditional games conducted by the teacher in the learning process. Although only a few games still exist today traditional games have not been forgotten in the technological era. Traditional games can be included in learning any subject within the classroom, not only as a medium to assist teachers in providing tools of learning, but also to preserve the existing culture so that children do not forget their cultural heritage and continue to develop local cultural wisdom in the digital age.

Character building through value and local knowledge-based learning using the medium games traditionally includes harmony, dexterity, socialisation, teamwork, strategy setting, discipline, creativity, and practising gross motor skills (health). This is consistent with the research conducted by Rejeki and Ardiansyah (2018) about the traditional game of *Kadende Sorong* in shaping the character of elementary school students in the current era of globalisation. There are numerous traditional games which have different characteristics in each region. In the special region of Yogyakarta they are known as Sunda Manda" or "Engklek." Although different from traditional games, they have the same benefits,

namely developing student character and introducing local wisdom as a form of cultural heritage that must be preserved so that national culture does not get eroded.

Character values obtained by students in traditional games are very useful for life in the future. Students learn about cooperation in their lives to help one another and develop tolerance. Friendly character or tolerance need to be improved and developed by students. Embedded character values can prevent bullying which is currently prevalent in schools especially when students come from different areas. This results in awkward learning situations when interacting (Utami & Mustadi: 2017). In line with the research conducted by Sumardjoko and Musyiam (2018), in the research model of civic education learning based on local wisdom for the revitalising values of *Pancasila*, local wisdom-based learning is needed to be developed and carried out in the education system. Learning about local wisdom can improve character based on the cultural values of Indonesia.

There is a need for habituation in learning regarding the cultivation of character education in students. This can be implemented in a structured program which can build discipline in students. In relation to traditional games, discipline can be developed by playing with friends during breaks and after school without any gadgets. Parents, for example, must set an example about discipline so that gadgets are only used at certain hours and the rest of the time children can be free to play in the neighbourhood. This habituation is consistent with Utami (2019)'s research about the application of character education through student disciplinary activities, that is the application of character education in schools is conducted the habits of discipline which will be help character development.

Based on the focus group discussion, it was concluded that traditional games are similar in each region with reference to name, shape, and rules. However, in Yogyakarta for instance the game *Dekak-dekak* will differ from other areas of *Congklak*. Some traditional games require dexterity for example *Engrang*, which *Engrang* requires special skills, because it requires special training. Implementation of traditional games can be done outdoors. The results of FGD Saputra and Ekawati, (2017) explain that the traditional games which are owned by the Region of Jambi, are similar in name, form and rules. Traditional games such as *surukan batu* can be played by students but requires the guidance of a teacher or adult, as they require complex skills.

Based on previous research results, it can be concluded that traditional games have a positive influence on character building. Local wisdom can be learned through cultural knowledge, one of which is a traditional game. Teachers can socialise through traditional games by learning.



## Conclusion

Based on the review of previous research findings, it can be concluded that the application of character education through learning based on local wisdom using traditional games medium is highly effective in building the character value in regional culture. Local wisdom-based learning using the traditional game medium is appropriate, easy and does not require a lot of money. The tools used in traditional games are very simple, because they can utilise materials from the surrounding environment. Traditional games can also develop gross motor skills so that children are always active. Traditional games used in this study include *Gobag Sodor*, *Petak Umpet*, *Engklek*, and *Dekak (Lumbungan)*. Despite the fact that there are still a number of traditional games in Indonesia, in this research paper researchers have only introduced a select number of games

Local wisdom-based learning using the traditional game medium has been identified as very effective in building character values which have been embedded in students through learning based on local wisdom using the medium of traditional games. Traditional games foster socialisation through mass medium, social media including posters, and social and cultural educational activities so that learning of local wisdom and pride in culture can continue to be developed.

Hopefully, future research on the implementation of character education through learning using local wisdom of traditional games can continue to promote the effective learning media to build character values in students. In addition, local wisdom-based learning using a learning medium is no less interesting than digital games. There is a need for the development of teaching materials based on local wisdom so that students easily build character value within themselves. Besides, by teaching materials based on local wisdom, students will develop a better understanding of their culture and help preserve traditional games schools.



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