

Character Learning Through Traditional Games Urang Banjar

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Learning about character through the traditional game of urang banjar is one of the innovations that stimulates children's development, through various natural media by utilizing the natural environment. Traditional games contain noble values and certain moral messages such as the value of togetherness, honesty, responsibility, cooperation, self-control, grace, encouragement to achieve, and obey the rules. The purpose of this paper is to find out how to develop character learning through the use of traditional games. The method used is based on a literature study on the traditional game of urang banjar, which is full of culture, national values, and elements that are useful for children's development. The traditional game needs to be preserved so that the values contained in it can become the cultural heritage of the Indonesian generation and the basic stimulation of character building that is responsive to the times without being deprived of its cultural identity. Implanting moral values to character learning cannot just happen without a consistent process. Therefore, the moral message in traditional games is only one of the contributions to the introduction of cultural values as arable land outside the home and school environment.

Key words: *Characters, traditional games, values, culture.*

Introduction

The development of science, technology, communication and the flow of globalization have had an impact on various aspects of life including education. The family environment which is supposed to be an educational institution plays less of a role in building the character of children. Parents are busier with their affairs, so there is less time to interact and educate their children. As a result, children are educated by TV shows and the internet that are not in line with national cultural values. Haluty (2014), said a great nation is a nation that has a strong

character, sourced from the values extracted from the culture of its people. The values of local wisdom are not obstacles to progress in the global era, but become an extraordinary transformational force in improving the quality of human resources as the capital of the nation's competitive and comparative advantage. Therefore, exploring the values of local wisdom is a strategic step in efforts to build the nation's character.

In line with the results of the above research, Abbas & Rajab (2015) mentioned that local wisdom has a deterrent ability and adaptive ability to invade foreign cultures, and at the same time become an advantage in competing in the modern world. Various local wisdom in every community have proven to be still relevant in the present time, and up to now are still very feasible to be applied and used as guidelines in daily life. Yunus (2016), stated that the development of national character through local culture is very much needed. The development of national character can be achieved by transforming local cultural values as a means of building the nation's character.

Learning through culture is a strategy that needs to be utilised to achieve learning objectives and provide understanding to students of the meaning that is created in the learning process through a variety of local cultural manifestations. According to Altun & Atasoy (2019), learning through culture is very effective in developing positive attitudes and increasing the level of visual perception. Building student character can be done throughout the learning process. Learning through culture is very effective in developing positive attitudes and increasing the level of visual perception in students. Building student character can be done throughout the learning process. In every process of learning, we can always add in the contents of the values of honesty, courage, perseverance and tenacity, self-confidence, diligent study and work, respect for parents and teachers, respect and love others, live tough not knowing the words of surrender and positive attitude another.

One of the elements of banjar culture is the traditional game of urang banjar that contains values that exist in the banjar tribe such as religion, sincerity, hard work, being tough, and persevering. Research from Prawitasari (2015) found that, the banjar communities' traditional games are used as a vehicle to meet basic human needs, namely the desire to socialize with others. The urge for socialization will be reflected in activities that are full of laughter, jokes, and can sometimes also be serious. The value of togetherness, honesty, responsibility, grace, encouragement to achieve, and obeying the rules can be formed through the use of traditional games. Preservation is maintained so that the values contained therein can be a cultural heritage of the nation's generation of Indonesians.

The purpose of education is not just the transfer of knowledge from educators to students, but further from that, namely in the educational process is contained in the character-building of students. As education develops, some parties ask to increase the intensity and quality of the

implementation of education about the values that shape and strengthen the character of students in formal educational institutions. Therefore, to improve the quality of effective and efficient education, it is necessary to improve the learning system by applying a learning model that can accommodate to the character building of students.

Theoretical Study

Character Learning Model

Learning model

The learning model is a conceptual framework or pattern of a learning. The conceptual framework or pattern is designed to carry out learning which includes learning objectives, stages in learning activities, the learning environment, and classroom management. The learning model is defined as an overall picture of complex learning with various techniques and procedures that come together form an important part of the learning process. In the complexity of the learning model, there are methods, techniques, and procedures that intersect with each other (Huda, 2014). All these elements are arranged systematically to organize the learning experiences in order to achieve the relevant learning objectives. The learning model is used by the teacher as a guide in planning learning in the classroom. The learning model is created to help the teacher apply the curriculum, develop teaching material, and carry out learning in the classroom. As Metzler (2005) says, the learning model can be interpreted as a blueprint that can be used to guide teachers in preparing and implementing learning. This design serves as a guide for teachers in preparing and implementing teaching and learning activities. Joyce, Weil, & Calhoun (2009), state that the learning model is a picture of a learning environment which also includes the teacher's behaviour when the model is applied. The learning model is a teacher's guideline in organizing the students' learning experiences to achieve the learning goals that are conceptual, procedural and systematic. Thus it can be said that the learning model is the pattern of interaction of students with the teacher in the learning process that involves methods, techniques, and learning procedures that are applied in the implementation of teaching and learning activities to achieve conceptual, procedural and systematic learning objectives. A learning model is designed and determined not only to underline what the teacher must do, but it also involves the stages, the principles of teacher and student activities and the required support systems.

Characters

Character education is a vital tool that can be used to face regional and global challenges. The existence of regional and global challenges requires the younger generation (students) to not only have strong cognitive abilities, but also possess the qualities of affective and morality. In an effort to form students who have character, there are eighteen values of character education that must be instilled by a teacher. According to Permatasari (2015), there are



eighteen values in the development of national culture and character education created by the Ministry of National Education. The eighteen values in character education are: Religious, Honest, Tolerance, Discipline, Hard Work, Creative, Independent, Democratic, Curiosity, National Spirit, Love of the Motherland, Appreciation for Achievement, Friendly or Communicative, Peaceful Love, Reading Fondness, Care for the Environment, Social Care, and Responsibility.

Lickona (2014) states that the righteousness of the intended behaviour is manifested in a wise, ethical, moral, responsible, community-oriented, and self-disciplined personality. For this reason, character education is very necessary to achieve individuals who have integrity in moral values that make a person have a respectful personality, possess honesty, and have a strong care for the environment. The implementation of character education in schools aims to produce students who are able to behave in accordance with the rules and norms of religion, sociality, and culture.

Traditional Games

Traditional games can be categorized into three different groups, games to play (recreational), games to compete in (competitive) and educative games (education). Traditional recreational games are generally performed to fill in leisure time for entertainment purposes. The issue of winning and losing is not the main goal of this type of game, instead recreational games are played together for the excitement that is achieved to fill leisure time, not to knock down and attack the opponent as a target. Thus, happiness is expected to be obtained both physically and spiritually. Traditional games that are competitive, have the following characteristics: are organized, are competitive, are played by at least 2 people, have a criterion that determines who wins and who loses, and has rules that are shared by the participants. To achieve victory, usually accompanied by certain rewards for the winner, the parties competing should try hard to win. For this reason, dexterity, speed, intelligence, sharpness of mind and etc. are needed. While in the traditional game that is educational, there are elements in it that focus on educating the participants. Through games like these, children are introduced to a variety of different skills and abilities that they will need later in life as members of the community. This is one form of education that is non-formal in society. This type of game becomes a socialization tool for children so that they can adjust as members of their social group. According to Widodo & Lumintuarso (2017), traditional games are activities that are carried out without coercion, bring a sense of excitement, in a pleasant atmosphere based on the traditions of each region in the environment, are played with or without tools, and are carried out with rules. In these games, before the game has begun, elements such as rules, pitch, number of players, and so on are agreed upon. This shows that local wisdom is a cultural root, community tradition, a combination of history, past habits, and culture that someone had already possessed in both the past and the present. Besides being able to be used as a means

of forming community character and culture as the identity of a particular community group, according to Pornpimon, Wallapha, & Prayuth (2014), local wisdom shows local cultural identity and knowledge of local ideas which is maintained by the community. In general, local wisdom is full of wisdom, has good value, and is embedded and followed by members of the community.

Research Methods

Identification of character education in traditional children's games is completed through a literature study. The type of literature study referred to in this case is the use of published research results obtained from both internet libraries and books. Various research results and books on several types of traditional urang banjar games found that they have their own character education values. A review was conducted to identify the game of Banjar Urang which can be applied to character learning.

Results and Discussion

Based on a large conference on the development of Banua Banjar, which was held in Banjarmasin on 10 to 13 August in 2000, it was said that various traditional games like "Urang Banjar" became one of the elements in the culture of Banjar Hapip (2002). From a number of sources Seman (2002) & Yunus (1980), found that some of the traditional urang banjar games are original from banjar. Some of the following traditional urang banjar games have started to become unfamiliar and even unknown to children, namely: *babanga, bacirak, badadamaran, bagasing, bagual, bagugulungan, bahasinan, baintingan, bajajangkirikan, bajajaratan, bajujukungan, bajujunggatan, bakakapalan, bakalikir, bakarar, bakalayangan, bakakatikan, bakujur, balogo, bapidak, basamsaman, basimban, basusumpitan, batapakan, batitimbakan, baulasan, baupauan, babintih, babulanan, baburungan, bacit, badurit, bagimpar, bagum, balubuk, basaung kalatau, basusumpitan, batatimbulan ilung, bausutan, isut jarat, tandik pelanduk, dan bapatakan*. The traditional game "Urang Banjar" in its implementation has many benefits and noble values in it that are good for children's behaviour. The noble values that are contained in a variety of traditional games, include: the value of education, training dexterity, training courage, the ability to help, cooperation, humanity, training honesty, training creativity, and the care for the environment. In addition to the values mentioned earlier there are still many other values contained in traditional games such as the values of cheerfulness, responsibility, discipline, learning to live together, gracefulness, and being alert and trusting. Although traditional games have many benefits, there are also negative aspects, for example games that promote gambling, or are violent and dangerous. However, the negative factors in traditional games can be eliminated when compared to modern games that tend to make children become individualistic and selfish.

Discussion

Building character education in schools through local wisdom culture contains values that are relevant and useful for education. Therefore, character education based on local wisdom can be done by revitalizing the local culture. To utilise character education in schools based on local wisdom it requires understanding, awareness, cooperation, and participation of all elements from learning citizens. Building the character of students can be done throughout the learning process. In every process of learning the contents of the following values can be taught to students. The values are honesty, courage, perseverance and tenacity, self-confidence, diligent study and work, respect for parents and teachers, respect and love for others, being tough, not surrendering and having a positive attitude to one another. As stated by Amin (2018), the purpose of character building is basically to encourage the birth of good children. With the growth and development of good character, it will encourage children to grow with the capacity of commitment to do their best. do everything correctly and have life goals. The community also has an important role in shaping the character of children through both the parents and the surrounding environment. . Some urang banjar traditional games that are a part of the culture of local wisdom can be used as a foothold in developing character values in the learning process. The urang banjar traditional game can be used to motivate students in building these positive attitudes. The traditional game is a symbol of hereditary knowledge and has various functions and messages behind it. Traditional games are the result of great cultural value for children in order to fantasize, recreate, and exercise as well as a means of practicing for community life, gaining skills, politeness and dexterity. As Dehkordi (2017) said, traditional games have an impact on children and how to respect others, adhere to moral, religious, cooperation, courtesy and sportsmanship, in addition to physical development, that is one of the main goals of traditional games. Traditional games that have been around for thousands of years are the result of ancient human cultural processes that are still thick with the values of local wisdom. Traditional games are one of the cultural assets that have the cultural characteristics of a nation, so character education can be formed through these traditional games from an early age. As character education has not received much emphasis in the education system in our country, character education is only limited to research and theory that does not contain any reflection from that education. The impact from this is that children grow into humans who do not have character, even more to act with the times, but without filter. The value of character education in traditional games shows that traditional games contain various aspects of character education. Traditional games have the potential to be applied in an effort to prevent or correct the problem of declining moral levels and national identity, especially among the younger generation.

Conclusion



The identification results show that the traditional play of children has the value of character education. The right learning model to be developed and applied in the world of education and in people's lives is by integrating character education in the form of traditional urang banjar game activities. The model of character learning through traditional games is important to be developed by adding variety or forms of character learning through game activities, which are given to students in the learning process. Problem solving related to character learning through traditional game activities can foster change and strengthen students' character especially seen through the cooperation, responsibility and honesty of students as a means for life provision in the process of growth and development. Traditional games can also improve the physical fitness of students so that character learning through traditional game activities can be improved. In principle, the pattern of implementing in instilling the values of character education towards students in schools is not regulated. However, the most important thing is how the character's values arrive, are understood, embedded, and are expected to become permanent behaviour in every student.

Recommendation

The cultivation of moral values to shape character cannot just happen without a consistent process. Therefore, the moral message in traditional games is only one of the contributions to the introduction of cultural values as arable land outside the home and school environment. Therefore, the need to instil the value of local wisdom through traditional media play.

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