

DELIKAN, BENTENGAN, JAMURAN, CUBLAK-CUBLAK SUWENG: JAVANESE TRADITIONAL GAMES FOR CHARACTER EDUCATION LEARNING

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Abstrak

This research aimed to describe and analyze how traditional Javanese traditional games have many moral values, so they can be used as a medium for character education. This research used descriptive qualitative approach. The results of the research indicated that in Java there are quite a number of traditional games, for example Delikan, Bentengan, Jamuran, Cublak Cublak Suweng, and so on. Then, because the game is a legacy of the nation's ancestors, in the game there are several moral values that can be used as lessons, such as religiousity, integrity, nationalism, cooperation, and independence. This showed that Javanese traditional games should be well preserved and used as one of ways to implant character education on children and teenagers.

Kata Kunci: *Javanese Traditional Games, Character Education, Children, Teenagers*

Introduction

The Ministry of Communication and Information Technology of the Republic of Indonesia revealed that internet users in Indonesia currently reach 63 million people. Of these, 95 percent use the internet to access social networking.

The most accessed social networking sites are Facebook and Twitter. Indonesia is ranked as the 4th largest Facebook user after USA, Brazil and India.

According to data from Webershandwick, a public relations company and communication service provider, in Indonesia there are about 65 million active Facebook users. As many as 33 million active users per day, 55 million active users who use mobile devices to access them per month and around 28 million active users who use mobile devices per day. Twitter users, based on PT Bakrie Telecom's data, have 19.5 million users in Indonesia out of a total of 500 million global users. Twitter is one of the largest social networks in the world so that it can make a profit of up to USD 145 million. CNN Indonesia also mentioned that Launching Tech Crunch, the Steam game distribution platform recorded a game user record with more than 20 million users on March 16, 2020. This number is without the support of new game releases which generally encourage an increase in users.

There are two different opinions regarding the existence of online games, both for children and adolescents, that adults. Some opinions say that online games have quite a lot of positive sides, for example what Liputan 6 says, that online games can be entertainment, a place to make friends, a means of income, create jobs, and train concentration. Meanwhile from Kompas stated that the positive side of games is for physical activity, fitness and nutrition, eye and hand coordination, social skills, increased learning ability, sportsmanship, reducing stress, teamwork, overcoming pain, and reducing stress. However, on the other hand, there is also a negative side to addiction to online games, for example the negative impact is that student learning motivation decreases (Ismi and Akmal, 2020: 1). There are also cases of crime, accidents, and even physical and mental health due to addiction to online games. One of the studies that supports this is Saquib, et al. (2017) who concluded that addiction to online games led to the proportion of students with psychological distress was high.

In general, the internet has had a considerable impact on people's lives today, both in the form of positive and negative impacts. This positive impact can be in the form of easy access to information, investment, technology and so on. However, on the other hand, there are also several other impacts as a result of the ease of use of the internet, for example addiction to online games, online gambling, online shopping, pornography, and excessive use of social media. (Ioannidis, et al., 2018: 158).

With the increasingly rapid use of information technology, there is a trend that is increasingly being abandoned by children and adolescents, for example the erosion of traditional games with online games, even though traditional games are games inherited from ancestors, which of course have many moral values in them. . Indonesia, which has many tribes and cultures, has quite a lot of traditional games. In this case, this study focuses specifically on discussing traditional games in Javanese tribes, especially East Java. With the use and promotion of traditional games to be preserved, the moral values in them are inculturated so as to reduce the addiction that exists in children and adolescents today on the internet, especially online games.

There are several previous studies related to the widespread use of the internet and online games, for example Ioannidis, et al. (2018) which states that many types of online behavior (e.g., shopping, pornography, general surfing) bear a stronger relationship with maladaptive use of the internet than gaming supporting the diagnostic classification of problematic internet use as a multifaceted disorder. Furthermore, internet activities and psychiatric diagnoses associated with problematic internet use vary with age, with public health implications. Sariyska, et al. (2017) also conducted a similar study comparing men and women, in the context of internet addiction and internet gaming. Another research conducted by Duke and Montag (2017) states that our results indicate a moderate relationship between smartphone addiction and a self-reported decrease in productivity due to spending time on the smartphone during work, as well as with the number of work hours lost to smartphone use. Smartphone addiction was also related to a greater amount of leisure time spent on the smartphone and was strongly related to a negative impact of smartphone use on daily non-work-related activities. Although there are different cases that have also occurred in China where internet addiction has not been included in the severe category, it is still in mild internet addiction in the research of Xin, et al. (2018), which states that Severe Internet Addiction is not common, but mild Internet addiction was reported by more than one fourth of all participants.

This research used a descriptive qualitative approach, where the researcher described the various kinds of traditional games that exist in Javanese tribes, especially in the East Java region. Then, the researcher conducted an analysis of each of these games to describe the values contained in them, and analyzed how

their relevance is currently used.

Results and Discussion

Results

Indonesia has quite a number of traditional games in Indonesia, for example from North Sulawesi, including *ceklen*, *tumbu-tumbu blanga*, *baka-baka sambunyi*, *cege-cege*, *dodorobe*, *lompat tali*, *slepdur*, *tuan dosep*, and *tali koko* (Kompas, 2016). In addition, there are also several other types of games, for example *ABC Lima Dasar*, *Bakiak*, *Balap Karung*, *Tarik Tambang*, *Bola Bekel*, *Benteng-bentengan*, *Gatrik*, *Boi-boian*, *Congklak*, *Engrang*, *Engklek*, *Gasing*, *Gobak Sodor*, *Kasti*, *Kelereng*, *Ketapel*, *Lari Tempurung*, *Layang-layang*, *Lenggang Rotan (Hulahop)*, *Lompat Karet*, *Masak-masakan*, *Mendorong Ban*, *Mercon Bambu*, *Mobil-mobilan*, *Ngadu Muncang*, *Pa'raga*, *Petak Umpet*, *Pletokan*, *Kejar-kejaran Polisi Maling*, *Rangku Alu*, *Bola Kampung*, and *Ular Naga*. However, in this study, the researcher focuses on traditional games in Javanese tribes, especially those in East Java.

Phatol

Pathol wrestling resembles Japanese sumo wrestling. The uniqueness of *pathol* is carried out on the sand/coastal sea. Another uniqueness is in the manner of knocking out opponents in *pathol* wrestling battles. *Pathol* wrestling knows no class, meaning weight, shape and height, and age are not the limitation. *Gelut pathol* accompanied by gamelan in the form of *gong*, *kempul* and drums. *Gelut pathol* as a folk game contains the values of honesty, sportsmanship, honesty, and fosters unity and integrity. This game is played in a competition arena and rules are made by the promoter or the *botoh*. This game is characterized by movement relying on leg strength, arm and movement mobility. The clothes worn only wear shorts with a scarf/sarong pulled at the waist. In supporting their physical strength, most *pathol* players have internal power. How to play *pathol* wrestling, before the players are prepared by arranging the placement of the hands, the hand must hold the opponent's rope (the shawl wrapped as a belt) in a cross position, one inside, one outside the opponent's hand, then in a cross position. The position of the players' feet is the stance. The players carry out movement activities in the arena of the match. The movement taken is slamming or dropping the opponent into the sand. Movement to slam the opponent, first lifted his body. A player's victory is

determined if he can slam his opponent until his butt is touched on the arena of the match. (Ministry of Education and Culture, 2013)

This *Phatol* game is a sport originating from East Java, to be precise Sarang, Rembang Regency. Initially, this Phatol was carried out in the Majapahit kingdom era which aims to determine the best and proper knight to guard the port from immigrants (pirates and rogues) at that time. Over time, this game began to be played by the general public to fill their spare time or just to be a media for people's entertainment.

Karapan Sapi

Karapan Sapi is a cattle race originating from the Madura area of East Java province. In this bull race, two cows are needed to pull a wooden cart on a track that is usually 100 m apart. *Karapan Sapi* was originally a competition for farmers who competed with their dexterity in controlling cows when plowing the fields, and then a special race for the Karapan Sapi began. Every year, the people of East Java hold a *Karapan Sapi* competition as a means of entertainment for the local community. Everyone hopes that this traditional game will continue. This traditional game shows the value of integrity, independence, also sportively.

Jamuran

Jamuran is a game that originated from East Java. These traditional games are generally played by girls and boys. The place or location to play can be in the yard, field or a place that has a large enough area. How to play this game is not that difficult, because to play this game you don't need to use any tools or objects. Participants to play only need to follow the game and as a condition, only a minimum of 8 players or more is sufficient. The more players there are, the more exciting this game will be.

Jamuran is a game that originated from East Java. This traditional children's game is played by girls and boys, jamuran is usually played in the afternoon in a yard, field or a place that has a large enough area to play this game. How to play this game is not too complicated, because to play this game you don't need to use any tools and objects as the game is loaded with at least 8 or more players, the more the more exciting. Determine the player who is used as a mushroom, the method can be abundant, after that form a circle and the mushroom are in the middle of the circle. The other players walk around the

mushrooms singing and clapping to the beat. The values involved in this game is sportivity, cooperation, also integrity.

Lompat Karet

Although there are those who call the *Lompat Karet* (Rubber Jump) game not native to East Java, this game is quite popular and is generally played by East Java girls. In fact, the game Rubber Jump is possible for boys. Minimum 3 people to run this game. The rubber that is joined together to resemble a long rope is a tool for playing rubber jumping.

Nakeran

Nakeran is an object made of a kind of glass, round in shape and has a diameter that is not large and small, also known as marbles. This game has become a favorite game for boys and has become a traditional game of East Java. This traditional game of *nekeran* children is played by two or more people, the more players the more fun it will be to play this one game. Now it's rare to find children playing this game, because in the past, every game had a season and a time.

Patil Lele

Patil Lele is a traditional game originating from East Java. *Patil Lele* is mostly played by boys. This is because *Petil Lele* requires speed and agility in throwing and catching bamboo sticks. The *Patil Lele* game requires 2 bamboo stalks of different sizes, the first bamboo has a size of about 30 cm and the second bamboo is shorter than the first bamboo. The tip of the bamboo is hit so that it rises upwards, then beaten again to achieve the target to be achieved. The further away, the game will be more interesting and exciting.

Patil lele is a traditional game played by using sticks, in its game the *patil lele* is formed into 2 teams, one guarding team and the playing team, there is a wooden stick as long as an inch of the hand to be hit with a stick, for the team playing first makes a hole that is will be used to put a small pole, the first rule after the small stick is placed in the hole, the team playing must throw the small stick using the bigger stick without touching the small stick, and the team on duty must try to catch, if the catch uses one hands then the team that is keeping wins straight away, and if using 2 hands 3 times then the guarding team must also play (the

catch only applies for each round).

After the stick is hit, the guard team must throw the stick at the playing team and the playing team must be able to hit it, if not hit then it must be repeated until the playing team gets a hit, try for the playing team to hit the stick as hard as possible, if it has been hit, the playing team must calculate the distance between where the stick fell and the hole using the stick. The total value is calculated from the distance between the hole and the location of the falling stick.

Cublak Cublak Suweng

Cublak-Cublak Suweng game originated from East Java. This game is very popular among children, especially those born in the 90s. When almost all the children played this game, it attracted the attention of local residents. Reportedly, this game is still being played today. Some children in East Java still play it. It takes at least 3 people to play *Cublak-Cublak Suweng*. The game will be more interesting if the number of players is more than 6 people.

Cublak-cublak Suweng is a traditional game that is accompanied by an accompanying song that is sung. The accompaniment song in this game is titled the same as the name of the game itself. The traditional game *cublak-cublak suweng* is usually played by young children in villages from Java Island, especially in Central Java, Yogyakarta Special Region and East Java. *Cublak-cublak Suweng* was created by one of the members of Wali Songo, it was Syekh Maulana Ainul Yakin or known as Sunan Giri in 1442 AD in East Java

At that time Sunan Giri was active in spreading Islam in Indonesia, especially on the island of Java through cultural channels. That's why Sunan Giri created the song *Cublak-cublak Suweng* which eventually became a *dolanan* song to accompany traditional children's games. The gameplay is quite simple. First, do *hompimpa* or *gambreng* first and the loser becomes Pak Empo lying face down in the middle, the other children sit around Pak Empo. Then, all the players opened their palms facing upwards and placed them on Pak Empo's back. One of the children holds a seed/pebble and is moved from palm to palm accompanied by the song *Cublak-Cublak Suweng*. *Cublak-cublak Suweng*'s lyrics read,
“*Cublak cublek suweng, suwenge ting gelenter, mambu ketundung gudel, Pak empo lirik-lirik, sapa guyu ndhelikake, sir-sir pong dele kopong, sir-sir pong dele kopong.*”

After that, in the sentence of *sapa mau sing delekke* is sung, one of the children must hand over the seeds or pebbles to a child's hand to be hidden in the hand. Then at the end of the song, all the children held their hands together, pretending to hide the pebbles, moving their hands. Then, Pak Empo got up and guessed whose hand was hiding the seeds or pebbles. If the guess is correct, the child holding the seeds or gravel should take turns to become Pak Empo. If it's wrong, Pak Empo returns to his original position and the game starts again.

The lyrics of *Cublak-cublak Suweng* actually contain the philosophical meaning of 'Cublak Suweng' which itself means the place of suweng. Suweng is Javanese which means 'earrings', namely women's jewelry. For this reason, *Cublak-cublak Suweng* means a place of valuable assets, namely Suweng (Suwung, Sepi, Sejati) or 'true treasure'. *Suwenge Teng Gelenter* means the scattered suweng. So, true treasure is in the form of true happiness that is scattered around humans. While in the verse *mambu ketundung gudel*; the word *mambu* means 'smell', *ketundung* means 'aimed at', while *gudhel* means 'buffalo baby'.

This means that many people are trying to find true treasure. Even ignorant people (likened to *Gudhel*) seek these treasures full of ego, corruption and greed just to find true happiness. Then in Pak Empo's verse *lirak-lyrics*, the word *Pak Empo* means 'father toothless', while *lirak-lirik* means 'looking left and right'. This means that ignorant people look like toothless parents who are confused. Even if the wealth is abundant which turns out to be fake treasure, not true treasure or true happiness. They are confused because they are controlled by their own greed.

Then in the *sopo ngguyu ndhelikake* verse, the word *Sopo ngguyu* means 'who laughs'. Then *Ndhelikake* means 'he who hides'. Illustrates that whoever is wise, he is the one who finds the place of true treasure or true happiness. He is a person who smiles in living every situation of life, even in the midst of the lives of greedy people. Then in the last stanza *sir-sir pong dele kopong*, the word *sir* means 'conscience', while *pong dele kopong* means 'empty donkey without content'.

The meaning is that to get to the place of true wealth (*Cublak Suweng*) or true happiness, one must escape from love for worldly possessions, empty oneself, be humble, do not humiliate others, and always use taste and sharpen one's *sir* or conscience.

Petak umpet

What follows is a game of Hide and Seek, including games from East Java. Petak and Umpet is not only famous in Indonesia, but this game is well known around the world. Indonesian children are very familiar with this game. Now played, although not as much as before. Today's children already have a new alternative game.

Gobak Sodor

Galah asin, galasin, or gobak sodor is a type of regional game from Indonesia. This game is a group game consisting of two groups, where each team consists of 3 - 5 people. The essence of the game is to block the opponent from passing over the line to the last row back and forth, and to win all group members must complete the process back and forth in a predetermined field area.

This game is usually played on a badminton court with a reference to existing lines or you can also use a rectangular court with a size of 9 x 4 m which is divided into 6 parts. The outline of each section is usually marked with chalk. Group members who have a turn to guard this field are divided into two, namely group members who keep the horizontal boundary line and the vertical boundary line. For group members who have the task of maintaining the horizontal boundary line, they will try to block their opponent who is also trying to cross the line that has been determined as the free boundary line.

Gobak Sodor is a traditional East Java game. This one game has an unquestionable reputation. In the past, children to adolescents in East Java used this game as a medium to fill their spare time. Although there are sources that call the Gobak Sodor game from East Java, it cannot be denied that this game is played by almost all children in Indonesia. Apart from being just a game, Gobak Sodor is also often made competitions to celebrate certain big days, such as the Birthday of the Republic of Indonesia (HUT RI).

Bentengan

The *Bentengan* usually requires two groups of players, each of which has 5-10 players. This traditional *Bentengan* game is often found in East Java. In fact, this classic game can not only be found in East Java, but also in West Java and Central Java. This game will determine who the winner is. So, to play *Bentengan*, players need a strategic design in order to win over opponents.

Engklek

Engklek is a traditional game from East Java. Nowadays it is rarely found, even so this game has become a popular game among rural children, especially among girls. For those of you who want to know how to play *Engklek*, the method is very easy. Later, an arrangement of boxes will be drawn, players are required to walk and pass through the boxes on one leg. The benefit of play is to increase the balance of the body in children.

Congklak

Congklak is a traditional game originating from East Java. Currently, *Congklak* games can still be found. Games can make the brain think because if you walk or play you will lose and you will enjoy the game for a short time. For that, it is necessary to use your mind before playing *Congklak*. Because you can play by sitting down, playing *Congklak* doesn't sweat and wears a lot of energy.

Discussion

There are two different opinions regarding the existence of online games which are increasingly being used by Indonesian people, especially by teenagers and children. On the one hand, there is an opinion that online games are a fun means of entertainment, train coordination between the eyes and motoric hands, and can even be used as a source of income for the players. However, there are also several cases that have been proven by the existence of a link between online games and the negative attitudes of teenagers and children. In addition, the existence of online games has also eroded the existence of traditional games. In fact, in these traditional games, there are values passed down from the ancestors of the Indonesian nation.

Indonesia has quite a number of tribes and cultures, each of which has its own traditional games. Specifically, in East Java, there are several traditional games as mentioned above. Traditional game is traditional game is a game that was inherited by the ancestors of the Indonesian people and passed down from generation to generation. Traditional games contain moral values that can be used as a way of life for children in the future (Hidayati, 2020).

Traditional games have quite a few benefits. Quoting from Bazaz *et al.* (2018) that play is a set of physical or mental activities, which can bring players

happiness and enjoyment and strengthen their interpersonal relationships. It is a part of young children's lives, which provides them with learning opportunities. Play also promotes children's tactile, sensory, motor, and verbal abilities and helps them learn about their surroundings. In fact, through playing, children gain experience in establishing interpersonal interactions and relationships.

Children's education is learning while playing and playing while learning. Suyanto (2005) said that the game is divided into several types, consisting of: a) Physical games, b) Children's songs, 3) Puzzle, 4) Playing with objects, 5) Role playing. Physical games mean games use a lot of physical activity, while children's songs are usually sung while moving, dancing or pretending. Then, puzzle is a game to hone the child's ability to think logically and mathematically. What is meant by playing with objects is games with objects such as water, sand, blocks that can help children to develop various aspects of development. The last one is role playing including plays, role plays and other types of games which play as other people.

From the descriptions related to some of the traditional games above, there are several moral values contained in it, for example the value of togetherness, honesty, sportsmanship. Quoting from the Ministry of Education and Culture Page that Strengthening Character Education (PPK) is an educational policy that has the main objective to implement the President Joko Widodo - Jusuf Kalla Nawacita in the national education system. This PPK policy is integrated in the National Movement for Mental Revolution (GNRM), which is a change in the way of thinking, acting and acting for the better. The main values of PPK are religious, nationalist, independent, mutual cooperation, integrity. These values want to be inculcated and practiced through the national education system so that they are known, understood, and applied in all aspects of life in schools and in society.

PPK was born because of awareness of future challenges that are increasingly complex and uncertain, but at the same time see that there is a lot of hope for the nation's future. This requires educational institutions to prepare students in terms of science and personality, in the form of individuals who are strong in moral values, spiritual and scientific. Understanding PPK's background, urgency, and basic concepts is very important for principals to be able to apply them in accordance with the educational context in their respective regions.

The purpose of PPK is to develop and equip students as the golden generation of Indonesia in 2045 to face the dynamics of change in the future, develop a national education platform that places character education as the main soul by taking into account the diversity of Indonesian culture; and revitalizing and strengthening the potential and competence of the education ecosystem. The concept of PPK is summarized in the following diagram:

Figure 1: Character Value Growth Diagram



Source: Ministry of National Education of Indonesia

From the picture above, it can be seen that there are 5 main values that are promoted in an effort to grow the values of character, namely religiosity, nationalism, independence, mutual cooperation, and integrity. These five values are the actualization of Pancasila. The source of the five values is based on the philosophy of character education delivered by Ki Hajar Dewantara in the form of heart, will, exercise, mind and sport.

Basically, the implanting the character values promoted is a form of government efforts to prepare the young generation to meet the increasingly rapid development. The government states that children need to be equipped with 3 main things, consisting of character quality, basic literacy and competence to later build a golden generation in 2045. Character quality is summarized in the 5 core values mentioned earlier, then basic literacy includes language literacy, numeracy, science, digital, financial, cultural and citizenship. While competencies include critical thinking, creativity, communication and collaboration.

Dharmamulya (2008) states that there are three types of traditional games. This category is based on the pattern of the game, which is playing and singing or dialogue, playing and thinking, and playing and competing. He also added that there are several benefits of this game, namely (1) practicing proficiency in counting; (2) practice thinking skills; (3) not whiny, practicing courage; (4) train to be honest and sporty. A similar thing was also mentioned by Misbach (2006) which states that there are several aspects of child development that can be stimulated by traditional games, namely (a) the motoric aspect of training endurance, flexural, sensorimotoric, gross motoric, fine motoric; (b) cognitive aspects that develop imagination, creativity, problem solving, strategy, anticipatory, contextual understanding; (c) emotional aspects of emotional catharsis, honing empathy, self-control; (d) aspects of language understanding of the concept of value concepts; (e) social aspects of establishing relationships, cooperation, training social maturity with peers and laying the foundation to practice socialization skills practicing roles with older people or the community; (f) the spiritual aspect of realizing connection with something that is great; (g) the ecological aspect of the wise understanding of the use of surrounding natural elements; (h) aspects of moral values living the values inherited from previous generations to later generations.

Rogers & Sawyer's (1995) mentioned that there are several important values in play for children, consisting of improving the ability of problem solving in children, stimulating language development and verbal ability, developing social skills, and is a container of expression of emotions.

Best Play (Iswinarti, 2010: 8) states that the role of play in children has an impact on a number of areas of children's lives, including 1) Playing has an important role in learning. In this case, playing can complement children's school activities, which can provide opportunities for children to understand, absorb, and give meaning to what they learn in formal education settings. Specifically, play becomes important, which helps children to get "not specific information, but a general mindset in problem solving". 2) Playing can support physical development and good mental health. 3) Play facilitates children in physical activities, including sports activities, which allows for increased coordination and balance of the body, as well as developing skills in child growth. The contribution to mental health is to

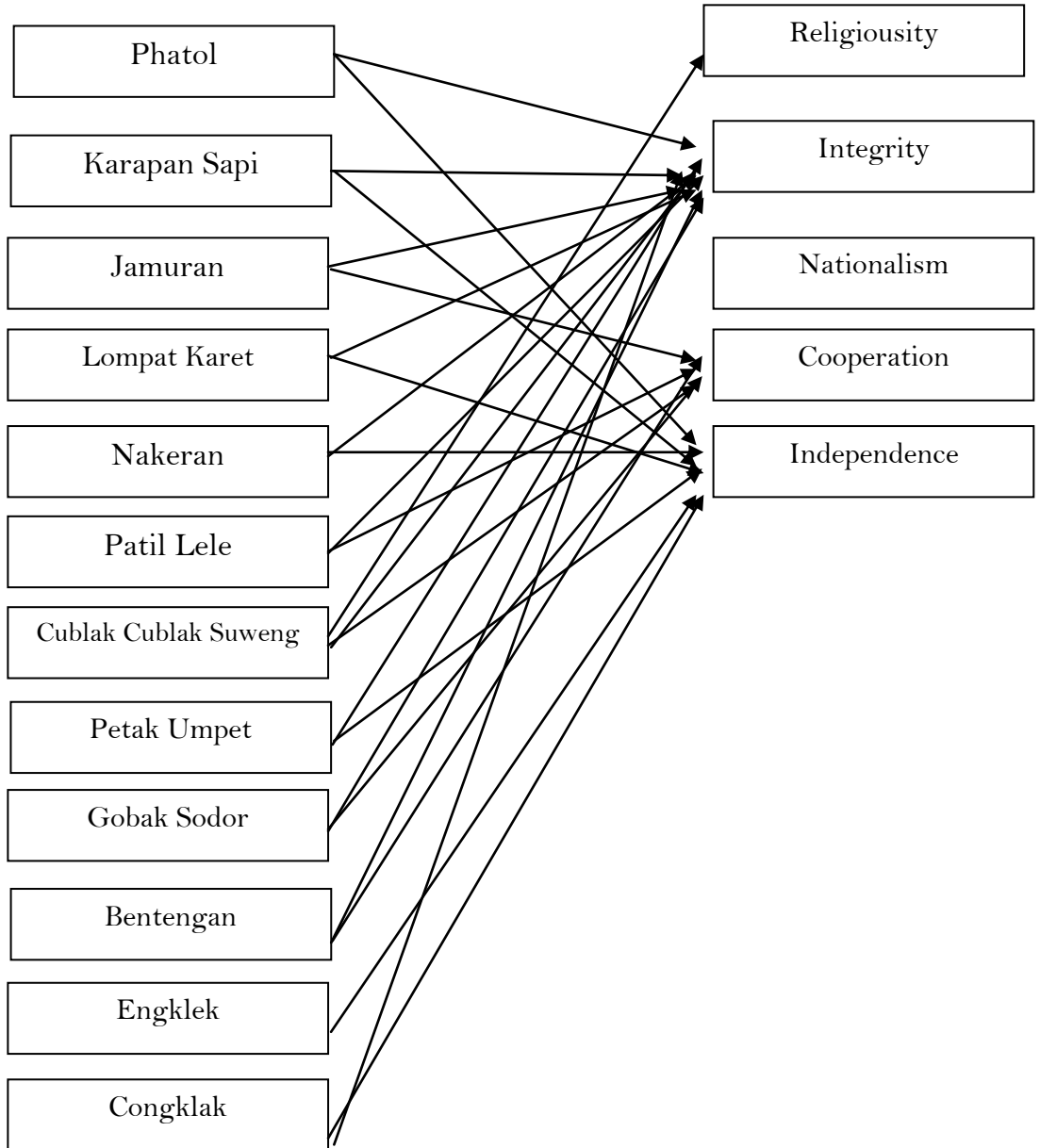
help children to build and develop resilience (resistance) to stresses in life. 4) Playing gives an opportunity to test the child in facing challenges and dangers.

Misbach (2006: 7) in his research shows that traditional games can stimulate various aspects of child development which can include a) Motor aspects by training endurance, flexural power, motor sensory, gross motor, and fine motor skills. B) Cognitive aspects by developing imagination, creativity, problem solving, strategies, anticipatory abilities, and contextual understanding. c) Emotional aspects by becoming emotional cathartic media, can hone empathy and self-control. d) Aspects of language in the form of understanding the concepts of value. e) Social aspects by conditioning children to be able to establish relationships, work together, train social maturity with peers and lay the foundation to practice socialization skills by practicing roles with older people and society in general. f) Spiritual aspects, traditional games can bring children to realize the connection with something that is Supreme (transcendental). g) Ecological aspects by facilitating children to be able to understand the wise use of surrounding natural elements. h) Aspects of values/morals by facilitating children to be able to live up to the moral values passed on from the previous generation to the next generation.

Anne (as quoted by Andriani, 2012) mentioned that there were several influencers or benefits from doing traditional games on children's mental development, consisting of a) Becoming more creative. Traditional games are usually made directly by the players. They use items or even plants that are around the players. This encourages them to be more creative in creating game tools. b) Can be used as therapy for children. When playing children will release their emotions. They shouted, laughed and moved. This kind of activity can be used as therapy for children who need the condition. c) Developing multiple intelligences of children. d) Developing children's natural intelligence. e) Developing children's spatial intelligence. f) Developing children's musical intelligence. g) Developing children's spiritual.

As being mentioned above, that the President of the Republic of Indonesia, Joko Widodo has Character Value Growth in his program, consisting of religiosity, integrity, nationalism, cooperation and independence. If these values are connected to the previous traditional games, those values were involved in the games, as the following diagram:

Diagram 1: Analysis of Relation between Javanese Traditional Games and Five Character Values proposed by Indonesian Government



Conclusion

Values contained in Indonesian traditional games, specifically in East Java region are in line with Character Value Growth Diagram arranged by the government, even not all traditional games covered those five values. But, overall, the traditional games teach people to learn moral values from them, including religiosity, integrity, nationalism, cooperation, and independence. This research has limitation since the coverage is only in East Java region, so that some other Indonesian traditional games were not included in the analysis. So, the researcher hope that the future researchers are able to broaden the coverage to improve the current research.

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