



The Existence Of Traditional Games In Pontianak City Schools and Communities

Andika Triansyah^{1*}, Suci Lukitowati², Fitriana Puspa Hidasari³

^{1,3}Fakultas Keguruan dan Ilmu Pendidikan, Universitas Tanjungpura, Jl. Prof. Dr. H Jl. Profesor Dokter H. Hadari Nawawi, Kota Pontianak, Kalimantan Barat, Indonesia

²Fakultas Ilmu Sosial dan Politik, Universitas Tanjungpura, Jl. Prof. Dr. H Jl. Profesor Dokter H. Hadari Nawawi, Kota Pontianak, Kalimantan Barat, Indonesia

Abstract

This study aims to describe the existence of folk games and traditional sports in Pontianak City. Folk games are symbolic of hereditary knowledge that has many functions, not only as part of the culture of folk games, but can develop character, basic movements and mental emotional conditions of children. The research method used in this study is descriptive quantitative in the form of a survey to find out how much knowledge students have. The subjects in the study were students in the city of Pontianak totaling 311 students. With a distribution of 118 students in elementary schools, 91 students in junior high schools, and 102 students in senior high schools. In addition, to obtain information from the community, it was carried out to the Komite Permainan Rakyat and Olahraga Tradisional (KPOTI) Kalimantan Barat. There are 12 games that are known to students in the city of Pontianak, including tapok pipit, bentengan, ketapel, gala hadang, buah lima, lompat tali, taba, gasing, main jengkal-jengkal, egrang, sumpit and gonde. The intensity of students playing traditional games in the frequent category is 37% and the rare and very rare category is at 63%. Furthermore, students most often play traditional games during holidays, which is 58%, and play traditional games at school by 23% and are played in the afternoon and evening by 19%. There are 7 obstacles in playing, the biggest obstacle is the absence of friends to play with a percentage of 67%, the second biggest obstacle is that there are no game tools with a percentage of 47%, then fear of getting hurt 21%, not knowing how to play 16%, often fighting 10%, prohibited parents 5%, and unpleasant 4%. In general, traditional games in the city of Pontianak, especially among children, are still often played both during free time and during school breaks.

Keywords: *Existence, Games, Traditional*

Correspondence author: Andika Triansyah, Universitas Tanjungpura, Indonesia.
Email: andika.triansyah@fkip.untan.ac.id



Jurnal Pendidikan Jasmani (JPJ) is licensed under a [Creative Commons Attribution-ShareAlike 4.0 International License](https://creativecommons.org/licenses/by-sa/4.0/).

INTRODUCTION

Folk games and traditional sports are national cultural assets resulting from the implementation of taste, sports and creativity of the Indonesian people as a national identity. Folk games and traditional sports in Indonesia are the cultural richness of the archipelago and a sign of Indonesia's diversity, which have noble content and are beneficial for the growth, development, and personality of the Indonesian nation (Astuti, Rahayu, & Soenyoto, 2022) Traditional games reflect the creation of human creations that carry cultural elements, which in fact are never

separated from interactions with nature and people's lives. In addition, for children, games are an ideal means of developing motor skills in order to mature muscles and nerves by using their abilities. existing senses. Basic movement abilities can be implemented through various games, sports and physical activities, traditional games are activities that can provide basic movement benefits through running, walking, jumping, catching, dodging, loosening and other physical activities. Previous studies conducted by (Hanief & Sugito, 2015) concluded that traditional games can form basic locomotor, non-locomotor movements and treat elementary school students, including through the game of long steps, fort hadang or gobak sodor.

Folk games are symbolic of hereditary knowledge which have many functions, not only as part of culture, folk games can develop character, basic movements and mental emotional conditions of children. Games whose form involves gross and fine motor components are of course fun and exhilarating in nature, this can certainly affect the psychological aspects of children which then become the basis for development and growth towards adulthood. Playing in general is often associated with activities that are carried out spontaneously and are fun. There are several elements of play: (1) something fun and has intrinsic value; (2) the motivation is more intrinsic; (3) is played spontaneously and voluntarily, there is no compulsion and is freely chosen by and involves the active role of children's participation, and (4) has a systematic relationship with creativity, problem solving, language learning, social development.

Playing is a voluntary activity that is carried out within the boundaries of a predetermined place and time along with rules made to regulate the course of activities in order to achieve goals based on awareness, feeling happy and happy for the people involved in these activities. Traditional games as a form of play activity can provide benefits for the physical and mental development of children (Kurniati, 2016). Traditional games are also known as folk games in the form of a recreational activity that is not only aimed at entertaining oneself, but also as a tool for maintaining relationships and social comfort (Mulyani, 2013). Traditional games are folk games that are developed and arranged in such a way that it is not impossible that they will become a sport that is known to the world (Fe, 2017). If you observe the history of various sports today, they generally come from simple games. Over time standard rules are made and new forms are developed. Then after that, it was introduced to the crowd and then contested.

The industrial revolution 4.0, which brought digitalization to human life, made people's games and traditional sports, which are full of meaning, neglected and began to sink with the rise

of games with high-tech technology that are instantaneous and tend to lead to immobilisation. The rapid development of electronic games has made the position of traditional games increasingly eroded and sinking. Taking this into account, efforts are needed to examine the existence of folk games and traditional sports in the midst of society, especially in Pontianak City which is the capital of West Kalimantan Province.

METHODE

The research method used in this study is descriptive quantitative in the form of a survey to find out how much knowledge students have, the intensity of playing games and the barriers of students in Pontianak City in playing folk games and traditional sports. The subjects in the study were students in the city of Pontianak totaling 311 students. With a distribution of 118 students in elementary schools (SD), 91 students in junior high schools (SMP), and 102 students in senior high schools (SMA). In addition, to obtain information from the community, it was carried out to the Komite Permainan Rakyat dan Olahraga Tradisional (KPOTI) Kalimantan Barat.

The data collection instrument used a questionnaire which was distributed to students to explore information on students' knowledge, the intensity of students in playing traditional games and the barriers of students in playing traditional games. To strengthen the results of the research, interviews were also conducted with Physical Education, Sports and Health (PJOK) teachers and Management of KPOTI KalBar regarding the existence of folk games and traditional sports where the teacher's school was assigned. Furthermore, data collection techniques used questionnaires via Googleform media to students in Pontianak City and interviews with PJOK teachers and KPOTI administrators. After the data is obtained, data analysis techniques are used with descriptive percentages to describe the research variables.

RESULTS AND DISCUSSION

Traditional games that are played have many benefits and are similar to cultural and social values. One of the benefits that can be felt immediately is the social interaction between players which requires them to communicate, work together, and make decisions. (Fajar, Permana, & Irawan, 2019). Traditional games are games that can improve children's growth and development which contain cultural values, nationality, and the impact of positive values on children's development (Yudiwinata & Handoyo, 2014).

Description of data related to students' knowledge of traditional games based on level. Elementary School (SD) with 118 students, Junior High School (SMP) 91 students, and

Senior High School (SMA) with 102 students in Pontianak City can be seen in table 1 which shows there are 12 types of traditional games known to the participants educated in Pontianak City.

Table 1. Knowledge of students in Pontianak City on Traditional Games

No	Game Name	Knowledge Level of Learners (Person)		
		SD	SMP	SMA
1	Tapok Pipit (Petak Umpet)	107	81	94
2	Bentengan	47	42	49
3	Ketapel	43	47	67
4	Gala Hadang	35	33	76
5	Buah Lima (Bola Bekel)	20	20	36
6	Lompat Tali (Lompat Karet)	77	66	88
7	Taba	33	22	38
8	Gasing	54	55	73
9	Main Jengkal-Jengkalan	34	31	72
10	Egrang	27	24	55
11	Sumpit	7	10	13
12	Gonde (Kasti)	32	28	63

From the data in the table above, it can be seen that students' knowledge of traditional games in Pontianak City based on their level of education, there are 12 games that are known to students with the most knowledge of tapok pipit. Furthermore, based on interviews conducted with Physical Education, Health and Sports (PJOK) teachers on September 10, 2022, Mr. Awang Yulianto, S.Pd, the PJOK teacher at SD Negeri 28 Pontianak Timur said that the students' knowledge of traditional games was good and students were interested in following the material. associated with traditional games. Furthermore, Kasfriyadi, S.Pd.Gr, a teacher at SD Negeri 29 Pontianak Kota, said that folk games and traditional sports have become part of PJOK learning at school, their role as an approach that can be used to teach core material. The teacher of PJOK SMA N 1 Pontianak, Mr. Rahmad Frasjoyo Pandi, S.Pd.Gr, said that folk games and traditional sports at our school are quite well known, as evidenced by the presence of folk games and traditional sports which are introduced and taught in the implementation of learning. PJOK at SMA Negeri 1 Pontianak and competed in school events.

Students' knowledge of traditional games is important, so that the existence of folk games and traditional sports is maintained, the role of education, especially through PJOK subject teachers, is to continue conveying the material in a fun way and approach so that students' interest in traditional games is maintained and increasing.

The intensity of playing traditional games and comparisons with modern games follows. Data is presented regarding the intensity of students in Pontianak City playing traditional games in the last month or August 2022, data obtained from the results of a questionnaire distributed to 311 students. Complete data can be seen in the following table:

Table 2. The intensity of playing traditional games

No	Intensitas	Number of people	%
1	Often	117	37,6
2	Seldom	118	37,9
3	Very rarely	76	24,5
	Total	311	100

Based on the data presented above, it can be seen that the intensity of students in Pontianak city in playing traditional games, students who answered often were 37.6% or 117 students, answered rarely were 37.9% or 118 students and those who answered very rarely were 24.5% or 76 people. This shows that 63% of students in Pontianak rarely and very rarely play traditional games. Furthermore, students who answered often with a total of 117 people were asked to answer whenever playing traditional games was carried out, students could answer more than one choice and the results are in table 3 below:

Table 3. Distribution of time playing traditional games

No	Time Playing	Number of people	%
1	Morning (at school)	27	23
2	Afternoon (in the neighborhood)	12	10
3	Evening (at home)	5	4
4	Holiday	68	58

From the table above it can be seen that students most often play traditional games on holidays, namely 58%, and 23% answer playing traditional games at school.

Barriers to playing traditional games

Barriers of students in playing traditional games, data obtained from 311 people, then asked to choose obstacles in playing traditional games. Students are allowed to choose more than 1 answer

No	Barriers found	Number of people	Presentase (%)
1	No playmates	207	67
2	No game tools	147	47
3	Fear of injury/injury	67	21
4	Don't know how to play	49	16
5	Frequent fights	33	10
6	Parents prohibited	14	5
7	Not fun	11	4

From the data above there are 7 obstacles in playing, the biggest obstacle is the absence of a playmate with a percentage of 67% agreeing with these constraints, while the second biggest obstacle is no game tools with a percentage of 47% agreeing, then fear of injury 21%, don't know how playing 16%, often fighting 10%, parental ban 5%, and not fun 4%. Based on the obstacle data above, it is important to maintain the existence of traditional games so that they continue to exist in society. The presence of the government, community institutions, the role of the teacher to stimulate or create an environment close to traditional games must be carried out together. Conduct socialization of traditional games related to the types of games, benefits, goals and how the rules and how to play traditional games. In addition to direct socialization, practice must also be carried out so that the knowledge gained from socialization can be implemented in everyday life (Asri, Pratiwi, Barikah, & Kasanrawali, 2021).

The interview was conducted with Mr. Dahri, S.Pd PJOK Teacher at SDN 23 West Pontianak about what obstacles were faced in teaching traditional sports at school? "The first obstacle we encountered was when we conveyed the rules/how to play, because students were still unfamiliar with the game, besides that the facilities were still inadequate for certain traditional games" "Folk games and traditional sports have become part of PJOK learning at school place of duty. But its role is not as a game that is in the full learning material in grades 4, 5 and 6, but as a companion game that replaces the game in learning material on the grounds that the game/sports material in the material cannot be conveyed because it is constrained by interests and infrastructure.

Traditional games in learning have a major influence on students as forming national character, the role of the teacher is influential in the process of how to modify games with their creativity according to the age of the child (Adi, Sudaryanti, & Muthmainah, 2020).

Philosophy and Benefits of Traditional Games

Traditional games have existed for a long time, are the result of the culture and civilization of a nation, through games convey moral, character and educational messages, especially to children in a fun way. It is said that because traditional games are able to provide a stimulus to the development of children both motorically, socially and emotionally. Some of the results of a literature study conducted by (Nur, 2013) that traditional games can affect children's lives include; a) playing traditional games can improve children's ability to solve problems, due to the dynamics in the games being played; b) support physical and mental development, which is carried out through various forms of physical activity that train movement coordination and other biomotor components; c) test mental resilience in dealing with challenges or problems that arise from these traditional game activities. Furthermore, traditional games that are carried out are able to form good character for children, including: first, growing imagination and creativity because the tools used come from the surrounding environment without having to buy, second, honing social skills, this happens because traditional games involve children as members, third, traditional games full of moral messages that require the values of togetherness, honesty, responsibility, sportsmanship, and enthusiasm to win the competition. The educational value contained in traditional games is abundant and rich in meaning, although sometimes it is not immediately felt, the educational value is integrated into the rules and ways of playing. As in the game of blocking contains religious values, discipline in the game, honest character when successful or not touched by the guard team, work hard to win the match and be responsible for being in the guard area (Perdima & Kristiawan, 2021).

The game is also a symbol of world life. Humans are not always miserable, and not always rich; not always get blessings, not forever also be in trouble. This seems to make people aware not to be arrogant when they are victorious, and also not to feel inferior and hopeless when material conditions are not very adequate. *Hompimpa alai hom*, meaning from God returns to God (Muslims may know the term *innalillahi wa inna ilaihi rajiun*). So, this game actually teaches about the nature of human life. All creatures come from God and will definitely return to God, nothing is eternal. The word 'gambreng!' means to jolt or make people aware of this fact. *Sondah Mandah/ engklek/ tapak gunung* is the struggle of the *sondah* players to reach the stages of the game is a symbol of effort in this world. When a player is persistent in working hard, then he will

gradually get a star in one of the squares. The star itself is a symbol of worldly pleasures. If a box has been marked with a star by one player, then other players may not step on it, but must step over it. This is a symbol of the rules of respect a person's property in this world. The more a player gets stars the more relaxed he is, and conversely a player with a few stars must be in trouble because he has to step over many other people's squares to walk. In this case it teaches our bodies about how to respect the rights of others and persistence in trying in good ways and ways (Madjid, Zakaria, Umam, Rahmat, & Rachman, 2019).

With games that are rich in philosophical values of life, folk and traditional games can also be a medium to stimulate children's development in terms of physical-motor, cognitive, language, social and emotional. Based on an interview conducted on October 1, 2022 to activists of folk games and traditional sports, namely Mr. Risan in the Organizational and HR Division of the Committee for Folk Games and Traditional Sports (KPOTI) West Kalimantan, stated that folk games are ancestral heritage which must be preserved, through traditional games there are life messages that are full of meaning, such as playing on stilts which has the meaning that living life must continue to move forward with the belief that when seen playing on stilts you certainly shouldn't hesitate and to start with you have to step forward so you don't fall, sometimes it also requires you to step backwards, sideways and move forward in order to get a balance, if interpreted in terms of life, of course this life is not as easy, there will be challenges that require us to be confident and confident that we can get through these challenges. While the physical-motor benefits of traditional games mostly involve the body's ability to move in rhythm with good body coordination, agility, strength and most importantly being able to control it all through stable emotions.

Some research results also support the benefits of traditional games including those carried out by (Khasanah, Prasetyo, & Rakhmawati, 2011) traditional games have local wisdom values, and hone courage, dexterity, skills, agility of movement, strategic thinking, honed feeling (instinct), friendship, cooperation, mutual cooperation, affection, respect for others, sportsmanship, obedience, patience, prudence, measuring, comparing, interpreting, fantasizing, and so on. (Hasanah, 2016) in his research stated that traditional games actually have many benefits for children. Apart from not spending a lot of money and also to nourish the body, traditional games as sports because the games use extra physical activity, traditional games are actually very good for training children's bodies and minds. Indirectly, children will be stimulated by their

creativity, agility, leadership spirit, intelligence, and breadth of insight through traditional games. Psychologists consider that in fact traditional toys are able to shape children's motor skills, both gross and fine, there is a connection between three types of traditional games, namely: congklak games, rope jumping, marbles games which are able to stimulate children's motor control.

The Role of Institutions or Organizations in Maintaining the Existence of Traditional Games

Based on interviews conducted with the chairman of the West Kalimantan Province KPOTI folk games sector regarding the role of the community in maintaining the existence of folk games, explained that KPOTI was established in 2020 whereby KPOTI is one of the means for efforts to preserve folk games and traditional sports, especially in Pontianak City so they don't get eroded by technological developments. Re-introducing folk games and traditional sports to the younger generation must be continued, because folk games and traditional sports contain very important values in shaping one's character. Important values in folk games and traditional sports such as training patience, discipline, cooperation and courage. One of the efforts to develop and empower traditional games and sports as an alternative solution for the future and future generations of Indonesian youth (Madjid et al., 2019).

The results of interviews conducted with the head of the organization and HR sector Mr. Risan on October 1 2022. The target of KPOTI is all parties and groups, especially children and generations who are still at the educational level because games are more effectively played by children -child. Although there are some parents who still play folk games and traditional sports with a percentage of approximately 10%. The aim of KPOTI is to reintroduce and preserve these traditional folk games and sports. According to KPOTI, the importance of folk games and traditional sports is to see the positive impacts that arise when playing, namely a) honing fine and gross motor skills; b) learn strategy when playing with a group; c) in the game you are required to communicate so that social interaction occurs and change yourself not to think individually. Traditional games, which are increasingly being lost to the times, actually have a uniqueness, artistry and greater benefits such as teamwork, sports, sometimes they also help improve brain power (Dewi & Yaniasti, 2016).

Risan further said that the efforts made by KPOTI in socializing or promoting folk games and traditional sports included: a) Inventorying games that are characteristic according to the regional area; b) Socialization to schools from Kindergarten, Elementary, Middle School, High School and Higher Education, by entering and collaborating in school organizations, extracurriculars and for the tertiary level socialization on the occasion of the introduction of new students and also through the student association work program, then collaborating with the gathering agenda of government and private institutions interspersed with socializing the folk game.



Picture 1. Talk Show Collaboration between KPOTI and Hima Penjas Untan

c) holding an expedition agenda, namely showing performances about folk games and traditional sports on various occasions as was carried out in the month of Ramadan April 23 2022 KPOTI West Kalimantan carried out the activity "Sharing takjil sambil kite playing game of sticks". Other agendas include holding events such as festivals, open tournaments, game competitions and collaborating with the government and society.



Picture 2. KPOTI socialization at Al-Azhar Islamic Kindergarten 21 Pontianak

Community Response to Folk Games and Traditional Sports

Lack of public awareness about the importance of maintaining culture and the values contained therein so that traditional things are starting to be abandoned (Abduh, 2017). The rapid development of technology that enters all lines of people's lives by offering various conveniences and sophistication makes traditional games based on creativity, simple tools and movement activities increasingly difficult to survive, but that doesn't mean they don't get a good response from the community. Based on interviews conducted with traditional game activists, The community's response to some of the activities carried out was quite good and enthusiastic, this was evidenced by the large number of participants participating in various festivals, tournaments and competitions held by KPOTI. Activity participants also come from various backgrounds from students to adults. Parent participants felt nostalgic with the games they had played when they were children. Furthermore, there is positive feedback from the explanations and benefits of playing traditional games, parents are interested in introducing and teaching their children about these games.



Picture 3. Taba'dan Gonde Traditional Games Socialization

Folk games and traditional sports activities in the city of Pontianak also received a good response from the local government according to the KPOTI management's point of view. The mission to maintain and maintain the existing culture, one of which is in the form of folk games and traditional sports is also evidenced by the agendas that present competitions and traditional game matches. For example, the UPT Museum of West Kalimantan Province on October 9 2022 held a general level gonde traditional game competition. Other activities organized by the West Kalimantan Education and Culture Office held a traditional game contest on November 30 2022 in the form of a gode weaving competition, tops, beam running and gala blocks. In addition, a

West Kalimantan Cultural Festival was organized by the West Kalimantan Education and Culture Office. block run and jumping competition on October 24, 2022.



Picture 4. Uri Gasing Contest and Block Running Competition on the Agenda for a Traditional Game Competition Organized by the Office of Education and Culture of West Kalimantan Province.

The importance of the government's role in maintaining the existence of cultural heritage in the form of traditional games must be carried out, policies to reintroduce traditional games and interpret the benefits of traditional games need special attention. There are many studies that have proven the impact of games and the contribution of folk and traditional games to strengthening the character of students, which is very relevant to the superior character needed in the 21st century. Students in Indonesia need to be equipped with communication, collaboration, critical thinking and problem solving skills. problems, as well as creative and (Mustafa & Dwiyo, 2020). In addition, efforts to foster and develop traditional sports are an inseparable part of efforts to civilize society to "like physical activity" (sports) which ultimately has an impact on the realization of a healthy, fit and quality society (Azahari, 2017).

CONCLUSION

The existence of traditional games must be maintained. In the city of Pontianak, the role of non-governmental organizations and the government in maintaining the existence of traditional games is still being felt. One of them is that KPOTI is an active organization in socializing or promoting folk games and traditional sports. Apart from that, the importance of the government's role in maintaining the existence of cultural heritage in the form of traditional games must be carried out, including in the form of organizing traditional game competition events, supporting

activities in the form of policies and providing traditional game facilities in city parks or children's play corners.

There are 12 games that are known to students in Pontianak City, including Tapok Pipit, Bentengan, Ketapel, Gala Hadang, Buah Lima, Lompat tali, Taba, Gasing, Main Jengkal-jengkal, Egrang, Sumpit and Gonde. The intensity of students playing traditional games in the frequent category is 37% and the rare and very rare categories are at 63%. Furthermore, students most often play traditional games during holidays, namely by 58%, and play traditional games at school by 23% and are played in the afternoon and evening by 19%. There are 7 obstacles in playing, the biggest obstacle is not having friends to play with with a percentage of 67%, the second biggest obstacle is no game tools with a percentage of 47%, then fear of injury 21%, don't know how to play 16%, often fights 10%, is prohibited parents 5%, and unpleasant 4%.

ACKNOWLEDGMENT

Thank you to KKG PJOK Pontianak City and MGMP PJOK SMP and SMA in Pontianak City who have helped researchers collect data so that this research can run well. In addition, thanks are also expressed to the West Kalimantan KPOTI Management for helping as a resource person for this research

REFERENCES

- Adi, B. S., Sudaryanti, S., & Muthmainah, M. (2020). Implementasi permainan tradisional dalam pembelajaran anak usia dini sebagai pembentuk karakter bangsa. *Jurnal Pendidikan Anak*, 9(1), 33–39. <https://doi.org/10.21831/jpa.v9i1.31375>
- Asri, N., Pratiwi, E., Barikah, A., & Kasanrawali, A. (2021). Pemberdayaan Olahraga Rekreasi Melalui Permainan Tradisional Sebagai Upaya Pelestarian Budaya Tradisional Kalimantan Selatan. *Wahana Dedikasi: Jurnal PkM Ilmu Kependidikan*, 4(1), 126-133.
- Astuti, P., Rahayu, S., Soenyoto, T., & Priagung, P. (2022). Local Cultural Wisdom to Maintain The Existence of Traditional Sports Sumpitan in Samarinda City, East Kalimantan Province. *JUARA: Jurnal Olahraga*, 7(1), 188-200.
- Azahari, A. R. (2017). Pelestarian olahraga tradisional menyipet di kota palangara. *Jurnal Mediasosian: Jurnal Ilmu Sosial dan Administrasi Negara*, 1(1), 83-101.

- Dewi, K. Y. F., & Yaniasti, N. L. (2016). Pendidikan Karakter Melalui Permainan Tradisional Anak. *Jurnal Pendidikan FKIP UNIPAS*, 3(3), 1-9.
- Fajar, D., Permana, W., & Irawan, F. A. (2019). Persepsi Mahasiswa Ilmu Keolahragaan terhadap Permainan Tradisional dalam Menjaga Warisan Budaya Indonesia. *Media Ilmu Keolahragaan Indonesia*, 9(2), 50–53.
- Fe, E. (2017). *Buku Pintar Olahraga & Permainan Tradisional* (1st ed.; Mahadewa, ed.). Jakarta: Laksana.
- Hanief, Y. N., & Sugito, S. (2015). Membentuk Gerak Dasar Pada Siswa Sekolah Dasar Melalui Permainan Tradisional. *Jurnal SPORTIF : Jurnal Penelitian Pembelajaran*, 1(1), 60–73.
- Hasanah, U. (2016). Pengembangan Kemampuan Fisik Motorik Melalui Permainan Tradisional Bagi Anak Usia Dini. *Jurnal Pendidikan Anak*, 5(1), 717–733. <https://doi.org/10.21831/jpa.v5i1.12368>
- Khasanah, I., Prasetyo, A., & Rakhmawati, E. (2011). Permainan Tradisional Sebagai Media Stimulasi Aspek Perkembangan Anak Usia Dini. *Jurnal Penelitian PAUDIA*, 1(1), 59–74.
- Kurniati, E. (2016). *Permainan Tradisional dan Perannya Dalam Mengembangkan Keterampilan Sosial Anak*. Jakarta: Kencana.
- Madjid, S. D., Zakaria, E., Umam, C., Rahmat, A., & Rachman, F. (2019). Olahraga Tradisional Membangun Karakter Bangsa. In *Pt. Panca Kreasi Selaras*.
- Mulyani, S. (2013). *Permainan Tradisional Anak Indonesia*. Yogyakarta: Langensari Publishing.
- Mustafa, P. S., & Dwiyoogo, W. D. (2020). Kurikulum Pendidikan Jasmani, Olahraga, dan Kesehatan di Indonesia Abad 21. *JARTIKA Jurnal Riset Teknologi Dan Inovasi Pendidikan*, 3(2), 422–438. <https://doi.org/10.36765/jartika.v3i2.268>
- Nur, H. (2013). Membangun Karakter Anak Melalui Permainan Anak Tradisional. *Jurnal Pendidikan Karakter*, 4(1), 87–94. <https://doi.org/10.21831/jpk.v0i1.1290>
- Perdima, F. E., & Kristiawan, M. (2021). Nilai-nilai Karakter pada Permainan Tradisional Hadang di Sekolah Dasar. *Jurnal Basicedu*, 5(6), 5342–5351. <https://doi.org/10.31004/basicedu.v5i6.1640>
- Yudiwinata, H. P., & Handoyo, P. (2014). Permainan Tradisional dalam Budaya dan Perkembangan Anak. *Paradigma*, 02, 1–5.