



***"EFFORTS TO BUILD CHARACTER IN UPT SDN 19 TANJUNG HARAPAN
STUDENTS THROUGH TRADITIONAL GAMES OF BREAKING PLATES"***

KEYWORDS

Building character,
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ABSTRACT

With traditional games, children will always give birth to a sense of joy. In the game, the child's soul is fully visible. The cheerful, happy atmosphere that is built always gives birth and produces a pleasant togetherness. This is the seed of society that creates harmony. Rarely is the game useful for itself, but it always fosters a sense of community, contains values such as honesty, sportsmanship, persistence, and cooperation, and develops aspects of moral development. The results showed that building character that emerged through traditional clog games on the social skills of UPT SDN 19 Tanjung Harapan students, Air Putih District. Based on the results of research obtained through traditional games of breaking plates, students can develop aspects of social skills which can include, the ability to interact with friends, socialize with friends, foster relationships with groups, and solve problems while playing.

INTRODUCTION

For children, play has very important benefits, playing is not only for fun but also a need that must be met (Fadlillah, 2019). Through play activities, children can learn about themselves, others, and their environment. Children usually experience periods of sensitivity, where children begin to be sensitive to accept various efforts to develop their full potential. This period is a very good time and suitable for laying the foundation of growth in developing physical motor skills, cognitive, language, social-emotional, self-concept, discipline, art, morals, and religious values. Education is not just a preparation for children's lives in the future, but education is life itself—a deeply meaningful expression of the essence of educational links. The issue of education is a very crucial and urgent issue to always be discussed. Only through quality education will the civilization of a society and nation continue to progress.

Recently, the discussion about the importance of character education has strengthened, even the Ministry of National Education affirmed its policy on the declaration of education that

prioritizes character building (Asfuri, 2016). The term character is widely used in human life. In the context of newspaper publishing, characters relate to letters in sentences, in the field of film art, characters are associated with the role of the performer. Meanwhile, when associated with the problem of the human soul (inner self), the character is a very important part of the human figure. In the absence of inherent character in humans, humans have lost their identity as very noble beings (Sutrisno, 2019). Character is a term taken from Greek that means "to mark", which is to mark a person's actions or behavior. In the Indonesian dictionary, character is defined as psychological, moral, or ethical traits that characterize a person. In the Encyclopedia of Psychology, it is defined as "character as the habitual mode of bringing into harmony the task presented by internal demands and by the external word, it is necessarily a function of the constant, organized, and integrating part of the personality which is called ego". Meanwhile, according to Hernowo, character is a disposition, trait, or thing that is very basic in a person. Furthermore, Hernowo also gives the meaning of character as character and morals or ethics that distinguish a person from others.

Thus, it can be understood that character is a trait, disposition, character, ethics, or morals possessed by a person which is a characteristic that can distinguish behavior, actions, and actions between one another (Sajadi, 2019). So even though character is indeed different in the deepest niche of the human mind, character can be seen or detected, because it can be displayed by someone through his daily behavior. The above understanding of character seems to be the same as the understanding of morality in the Islamic view. According to the Islamic view, morality is a trait that resides in the soul that encourages a person to do actions unconsciously and without going through thought and consideration first (Khairuni, 2016). Anis Matta explained morals are values that have become mental attitudes that are rooted in the soul, then appear in the form of actions and behaviors that are fixed, natural, and reflex.

Character means that individuals know their potential, which is characterized by values such as reflective, confident, rational, logical, critical, analytical, creative and innovative, independent, healthy life, responsible, love of science, patient, careful, willing to sacrifice, courageous, trustworthy, honest, keep promises, fair, humble, ashamed of making mistakes, forgiving, soft-hearted, loyal, hardworking, diligent, tenacious/persistent, conscientious, initiative, positive thinking, discipline, anticipatory, initiative, visionary, unpretentious, passionate, dynamic, thrifty/efficient, respect for time, devotion/dedicative, self-control, productive, friendly, love of beauty (aesthetic), sportsmanship, steadfast, open, orderly. Individuals also have the awareness to do their best or excel, and individuals are also able to act according to their potential and awareness. Characteristics are the realization of positive development as an individual (intellectual, emotional, social, ethical, and behavioral). Today many parties demand an increase in the intensity and quality of character education implementation in formal education institutions (Sari, 2016). The demands are based on a growing social phenomenon, namely the increase in juvenile delinquency in society, such as mass fights and various other cases of moral decadence. Even in certain big cities, the symptoms have reached a very troubling level. Therefore, formal education institutions as an official forum for fostering the younger generation are expected to

increase their role in the formation of students' personalities by increasing the intensity and quality of character education (Sunarso, 2020).

Menurut Naufal aldiansyah Siregar (2018) The game of breaking dishes is a traditional game originating from the Pakpak Batak tribe originating from West Pakpak regency and Dairi regency in North Sumatra province. This traditional game can increase the agility of gestures, endurance, teamwork, emotional control, body health, and spur thinking.

Plate breaking game is one type of daily game of Batak people, this game is a very popular game among Batak people, children, teenagers, and even adults (Imar, 2018). This dishbreaking game is usually played by children as their activity after returning home from school which is played in the afternoon. Among Batak people, the game of breaking plates is used as a folk competition for children at national festivals such as the celebration of the anniversary of the Unitary State of the Republic of Indonesia, this is intended to build children's enthusiasm in upholding brotherhood among villages, uniquely there is no age limit to participate in this game who wants and dares to play (Ramly, 2018).

If analyzed in the dish-breaking game, there are elements of physical fitness such as speed, agility, endurance, accuracy, agility, balance, coordination, reaction speed, and determination. In contrast, the tools used in the dish-breaking game are very simple, namely using a ball made of paper with small stones on the inside, flat surface stones are needed so that they can be arranged neatly (Hidayat, Dlis, & Hanief, 2021).

RESEARCH METHODS

This study uses qualitative studies with descriptive data. The study will be conducted at UPT SDN 19 Tanjung Harapan. This study will attempt to instill and build character building in elementary school students. This study begins through the planning stage then the data collection stage and the results of the report where each phase has its chart. At the planning stage, there is a phase of observation, preparation of instruments, and determination of informants. The data collection phase includes observation and in-depth interviews. In the report results phase, there is a data processing and data analysis phase with the subject of study being grade IV students of UPT SDN 19 Tanjung Harapan. The data collected is based on the results of interviews and direct observations, which are then processed with stages of collection, presentation, reduction, and withdrawal of conclusions (Maruwu, 2023)

RESULTS AND DISCUSSION

The influence and benefits of traditional games on the development of the child's soul are:

1. Children become more creative. Traditional games are usually made directly by the players. They use items or objects and even plants that are around the players. This encourages them to be more creative in creating game tools.
2. Can be used as therapy for children. When playing children will release their emotions. They screamed, laughed, and moved. This kind of activity can be used as therapy for children who need the condition.
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4. Developing children's

multiple intelligences, namely: 5. Developing children's natural intelligence. 6. Develop children's spatial intelligence. 7. Develop children's musical intelligence. 8. Develop the child's spiritual intelligence.

From the explanation above, it can be concluded that traditional games that are quite diverse need to be explored and developed because they contain values such as honesty, sportsmanship, persistence, and cooperation (NURRADINDA, 2018). With traditional games, children can train concentration, knowledge, attitude, skills, and dexterity that is purely carried out by the human brain and body (Fitriana et al., 2020). In addition, traditional games can also develop aspects of moral development, religious values, social, language, and motor function.

From the explanation above, the benefits of traditional games in shaping children's character can be concluded as follows: First, with traditional games children will always give birth to nuances of joy. In the game, the child's soul is fully visible. The cheerful, happy atmosphere that is built always gives birth and produces a pleasant togetherness. This is the seed of society that creates harmony. It's rare for a game to be useful for itself, but it always fosters a sense of community. Second, the game was built together. That is, to keep the game taking place reasonably, they organize themselves by making rules of play among their children (Mulyani, 2016). One of the traditional games that is still played is the traditional game of breaking plates. The game itself is a traditional game derived from traditional games from West Pakpak Regency and Dairi Regency in North Sumatra province, so fun and challenging and can be played by individuals at every age level because this game requires good togetherness in playing it.

Plate breaking game is one type of daily game of Batak people, this game is a very popular game among Batak people, children, teenagers, and even adults (Ramly, 2018). This plate-breaking game is usually played by children as their activity after returning home from school which is played in the afternoon, the traditional game of breaking plates is not easy to play, but this traditional game itself has a peculiarity and strong attraction to play it because this game has many challenges and full of meaning in it because this game requires special skills in playing it and requires togetherness who is good at playing it. Based on the results of observations made by researchers, in the traditional game of breaking plates, some stages must be passed, among others, the Pattern of Breaking Plates.

The patterns and forms of this plate-breaking game are:

1. The total number of participants must be even to be divided equally into two groups.
2. Before playing the number of stones is usually adjusted according to the agreement of both groups.
3. Two group leaders are chosen based on their ability to play with broken plates. It is these two leaders who will choose the members of their group.
4. The systematics of the game is unique, the two groups first arrange all the stones in a square where the stones will be arranged, while the box can be made using chalk.
5. Then proceed with the determination of which group will play as attackers (Nevil) and which will be attacked (Burj).

6. The Burj group threw the ball until the stones arranged earlier fell apart again. His job is to rearrange the stones as before while avoiding the body being thrown by a ball from an evil group.
7. The evil group is tasked with keeping the stones from being reassembled by the bourgeois group. The evil group is also tasked with attacking the Burju group by throwing a ball so that it hits the Burju group.
8. If all groups of burju are hit by a ball thrown before all the stones are arranged, then the game is over and the evil group wins. Conversely, if all the stones are composed by the burju group, then they are the winners.

In every game, there are always rules so that when the game takes place both teams can play sportsmanship, in a game of breaking plates, rules can be determined by obeying fixed and additional rules.

Broken Plate Game Rules:

1. Fixed rules are rules that have been passed down since the game existed, such as;
2. Do not hold the ball with your hands (for teams/groups that are playing).
3. It is not allowed to run too far from the field limit (for teams/groups that are playing).
4. Additional regulations are more about agreeing on rules on both sides, for example;
5. Can't kick the ball.
6. The affected part is only from the waist area to the head.

The character values that can be instilled and shaped in the traditional game of Breaking the Plate, among others:

1. Religious Character Values are values that are linked to religious teachings that are believed and students' relationships with students and the environment, in the traditional game Broken Plates do not choose friends or be friendly to anyone.
2. Nationalism is the value of love for the motherland, nation, and country itself to maintain national identity, integrity, prosperity, and strength together. The character value of nationalism itself is seen when children begin to show or appreciate the traditional game of Breaking the plate, not distinguishing friends, respecting culture and cultural diversity, happy when playing the traditional game of Breaking the plate.
3. Independent Character Value is a behavior that is not easy to depend on others and believes in the skills possessed by oneself this value is seen when students play traditional games Break dishes as being responsible for their duties, have high fighting power when playing, creative in solving existing things.
4. The Character Value of Gotong-royong is a system for mutual help between others which upholds the value of togetherness, and the value of cooperation is seen when students have been actively involved together to solve existing problems without any coercion, students flock to find bamboo or wood used as a tool to play, empathize with each other.

5. Integrity Character Value is said to be a determination between values and principles, where this value is seen when students can appreciate and not violate the rules that have been made, are consistent with predetermined values and principles, are honest, and dare to be right.

From the explanation of the data above, the traditional game of Breaking a Plate when the meaning and value of the character can be instilled and formed into students by applying the traditional game of Marjalangkat, students will be taught to love and get to know the culture that has not been played for a long time, then through the traditional game of Breaking the plate students will have good character values such as religious values, nationalism, mutual assistance, integrity, and independence which are very useful values for children for their lives in the present era and the future (Rasyid, 2020).

CONCLUSION

Planting and forming character values through traditional games is crucial and must be done in today's era of digital world development, because the longer the child's character will be eroded and descended (Syahid, Tulung, Janis, & Kalampung, 2019), in overcoming these problems the traditional game of Breaking a plate is one of the priority solutions, because in the traditional game of Broken Pirng itself there is a character value that can be given Among others, religious, nationalism and mutual aid which values are useful in children's lives for their survival now and in the future.

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