

# Education Philosophy

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## The Education Philosophy in Sumatera Traditional Games: Recording Islands in Indonesia to Preserve Culture

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**Abstract.** The purpose of this study was to describe the philosophy of education existing in folk games around the Indonesian archipelago. The study used ethnographic methods in searching local sites originating from the culture as the object of the research. Based on the research findings, 13 traditional games in Sumatera Island are still played, including the figure of the fig, cato, blast, ligu, dakocan, sundung khulah, erdeger, giddy, gibber, no-tek, cau, and tejeikan-teekan. The philosophy of education in the games more dominantly is on the philosophy of pragmatism, realism, and existentialism—while other educational philosophies that less dominant are constructionism, idealism, and progressivism. However, a variety of folk games on Sumatera Island includes education values of perseverance, smart thinking, being creative, and focused thinking. Folk games can strengthen friendship and mutual familiarity with others. The games of cato, giddy, no-tek, and teasing are some typical children games from Sumatera Island, which might also exist in other areas of Indonesia, but with different names.

**Keyword:** ethnographic methods, traditional game of Sumatera, preserve the culture

### INTRODUCTION

Indonesian culture consists of various forms with noble values in the culture. The Indonesian culture could be in the forms of oral, written, works, dances, traditional clothes, etc. A depth study and observation could add insight into the noble values in the culture. Unfortunately, a number of people still do not have a good understanding of the importance of culture. Therefore, we need to preserve Indonesian culture in any form.

Indonesia has folk games that are usually played by children and adults. Some of the folk games are still being played today, but some are not.

Increasingly modern technology makes children switch to modern and even digital games. As a result, children are more familiar with games using gadgets. Folk games are rarely found in the community. But there are still some parents who preserve folk games with their children. Folk games that can be implemented as a culture known as *dolanan* in Yogyakarta [1], [2].

Folk games which are played usually involve gestures and activeness of players. Two groups in the folk games, according to Danandjaja, are games to play and games to compete. From the two groups presented by Danandjaja, the difference can be explained as follows: if the game is simply for playing purpose, it is merely to fill the free time. Meanwhile, the game played for the competition is generally organized, competitive, requiring opponents to play, having win and lose criteria, and having mutual rules agreed. In the category of folk games to compete, it can be divided into several types, namely (1) physical games, (2) tactical games, and (3) profitable games [3].

The games that existed in a region are a cultural treasure from previous generations. Traditional or folk games are the national cultural assets that can build the generation's character [4]. This is a means of socialization from community members who become supporters. Therefore, children's games have their meaning and culture in society. Folk games are very close to the community. Win stated the definition of folk games as an activity carried out with simple tools based on the situation and ideas and teachings heritage based on the results of cultural excavation [5]. Folk games are also the result of the local culture invention, which contains many educational and cultural values, and it pleases those who play it. Every game includes a strong philosophy. The game philosophy is the result of human history without distinguishing between race, culture, social, and religion [6].

Philosophy is a branch of knowledge of all sciences. Philosophy is the study of wisdom, knowledge base, and the processes used to develop and design views of life. Philosophy provides

insight and implies about belief systems and beliefs. Ghandi TW describes nine types of educational philosophy [7]:

- a. Educational Philosophy of Idealism  
Idealism views reality as a picture of ideas that exist in the human soul. In the philosophy of education, idealism considers that ideas exist before other truths; idealism can be said to be the basis of a situation. Through this idealistic view, intellect is a real thing because reality consists of ideas, thoughts, reason, or soul.
- b. Educational Philosophy of Realism (Natural Reality)  
Realism is a view that the material world outside of consciousness exists as a real and essential thing to be known through intellectual abilities possessed by humans. The view of realism is different from idealism because, according to the view of realism, a truth based on nature is not on ideas or souls. In fact, realism considers that things that exist are things that are perceived by humans or have a relationship with our minds. So, realism states that the object known is a real thing in itself, and it does not depend solely on the mind, but between the mind and the environment interaction.
- c. Pragmatism Education Philosophy (Subjective)  
Consideration of ideas and the truth of a reasonable belief is the pragmatism view of life attitudes. Pragmatism emphasizes that education is based on the subject of students because the subject has experience. Students are not objects because they are individuals who experience development and can overcome the problems of life they have. The view of pragmatism education directs that school's life as part of life experience, not part of life preparation. Thus, students while studying in school or outside of school make no differences.
- d. Existentialism Education Philosophy.  
Existentialism directs each individual to be able to develop their potential. In this view, it tries to provide extensive experience and students as rational human beings are given free choices in determining a commitment to meet educational goals. Therefore, existentialism education brings humans to freedom.
- e. Philosophy of Education Progressivism (experience, scientific)  
The view of progressivism is centered on experiments based on scientific investigations of modern science. In this view, generally is influenced by the philosophy of pragmatism, especially the thoughts of John Dewey, who argues that experience is always the primary and ultimate thing.
- f. Educational Philosophy of Essentialism  
Essentialism views education as flexible, open to change, and tolerant, and adheres to particular doctrines. The task of education in the view of

essentialism is to teach basic knowledge and necessary skills related to the material in life. The basic knowledge referred to essentialism doctrine is reading, writing, and arithmetic. The attitude that is instilled in the essentialism concept is authority respect, duty persistence, consideration, and practicality. In addition, essentialism aims to instill academic knowledge, patriotism, and character development.

- g. Perenilism Education Philosophy  
The purpose of education in the view of perenilism is to help students prepare and internalize the value of truth to achieve wisdom and goodness in life. At the same time, teachers play a role not as educators, but as learners who experience the learning process in teaching.
- h. Reconstructionist Education Philosophy  
Reconstructionism views that education needs to change the old order and arrange a new life order to achieve this goal; there needs to be cooperation between people. Besides, the view of reconstruction also assumes that if a school is an agent of change, what will be given to students is not just transferring knowledge but values in life or reconstructing those values, giving rise to practical thinking and ways of working.
- i. Philosophy of Behaviorism Education  
Behaviorism has an educational goal that emphasizes the knowledge improvement who thinks that learning is a mimetic activity and requires learners to express knowledge that has been learned in the form of reports, quizzes, or tests. The subject matter in the behaviorism concept emphasizes skills.

#### METHOD

This research was conducted using qualitative methods with an ethnographic type. Ethnography has the meaning of writing about the nation. The notion of ethnography is not only about the nation but also the embryo of anthropology. It means that ethnography was born from anthropology because ethnography is inseparable from anthropology [8].

The current research was a cultural study of folk games viewed from philosophical education. It applies ethnographic methods that tell about the ethnicity or a society that is usually narrated about the tribe's culture or community. In this study also, the object taken was a game found on Sumatra Island. The findings of this research were 13 Sumatra Island folk games from Jambi, Bengkulu, Bangka Belitung, South Sumatra, West Sumatra, North Sumatra, Riau, Aceh, Lampung, North Lampung, Palembang, and Pangkal Pinang.

## RESULT & DISCUSSION

The findings in this study were 13 Sumatran folk games. Of the twelve games had the same terms or names with folk games in Java Island.

The first finding was *tejek-tejekan* from Jambi. In the Javanese community, we called it a mountain *taplak gunung* or *dampu bulan* (according to the Betawi game). The media for *tejek-tejekan* game was in the form of plot images that must be passed by the players. The winning conditions in this game were the highest number of stars obtained. Viewed from the rules of the game, it trained players to be able to stand on one foot or feet raised to meet two plots that can be stepped on. Its trained leg strength and body balance. Viewed from the philosophy of education, this folk game from Jambi belongs to the philosophy of existentialism education because this game was directed to encourage each individual to be able to develop their competence for self-fulfillment. With the opportunity that is owned, the players can survive and finish this game to win. This game also made the players gather together to create a relationship and togetherness.

The second finding is a folk game called *bicau* from Bengkulu. The rules of this game were similar to the *damdas 16 batu* game in the Betawi. The main tools used were stone and drawing tools played on the ground. This game taught us to think creatively, come up with ideas to set strategies, and control emotions. In accordance with the philosophical education of pragmatism, this game was subjective according to the level of the initiative of the subject who played the game. If the subject was experiencing an uncomfortable situation or had a personal problem in this game, it would interfere player's ideas and thoughts to devise a strategy to win.

In the third finding, there was a folk game called *tak-tek* from Bangka Belitung. Based on the rules of the game, it was similar to a simple baseball game that uses rudimentary tools. But there were several different provisions in this game. The media used in this game was in the form of a large field or field that could be used as the location of the game, as well as using a small wooden tool as a tool that was hit and plugged into the hole provided or referred to as a child. It also needs a wooden beater or pry tool called as a parent.

The fourth finding was a game originating from South Sumatra called *gamang*. This game was known on the island of Java by the name of *galaksin* or *gobak sodor*. The game arena used was a large field formed by horizontal and diagonal lines. The rules of the game were played by two teams, and the team that loses the *suit* would be the guard. The winner of this game can get past the guards that were horizontal and diagonal lines to get to the house or the top of the game. The benefits of this game were to train team cohesiveness and

trained leg muscle strength while running. This folk game can strengthen relationships among friends because it can provide togetherness and happiness when the team arrived at home or the peak of the game. The educational philosophy in this game was the philosophy of realism, because it used the outdoors as a place to play and get experience. This game was based on educational philosophy, including games that were oriented to nature and used nature as a media game. It indicates that the game was a simple game, using nature, without objects that were difficult to obtain.

The fifth finding was a folk play originating from West Sumatra, which was named *kudo-kudo*. This type of game in Java was known as *kuda lumping*. The tool used in this game was a banana stem made to resemble a seat and head of a horse, then made a tail that resembles a ponytail. Equipment that has been made or shaped and then placed between the thighs extending the head of the horse toward the forward and held with both hands. Then it was played by jumping and jogging. This game was often used as a competition event, the winner who can reach the finish line faster. The educational philosophy in this game was the philosophy of perennialism. This folk game still grows until today.

The sixth finding was a folk play originating from North Sumatra in the Karo region known as the *erdeger* game. This game used bamboo as the medium. The bamboo would be raised to the ground and released; the bamboo would fall. If it overlaps another bamboo underneath, then the bamboo must be taken using another bamboo, and the other bamboo must not shake or move. The winner of this game is the player who was able to take bamboo without moving another bamboo. The educational philosophy in this game was the philosophy of pragmatism. The game emphasizes subjective or players who had the attitude of the initiative to solve how to release bamboo without moving.

The seventh finding was a folk play originating from Riau in Indragiri region known as the *ligu*. This game used tools such as bamboo and coconut shell. If declared to be defeated, all the ligaments were placed in the designated place, and the winner wins the first time. The swatter used his ligator and was then beaten using a bat made of bamboo (theta) in the direction of the opponent's paired flour. If you can hit the opponent, it meant he got points (stars). The benefit of this game was making the player focused on one goal and be deft in hitting *ligu* to hit the opponent. The educational philosophy in this game was included in the philosophies of realism and pragmatism because the game used equipment from nature. When playing this game, the players had to adjust to nature and mind to focus on hitting the *ligu* to the opponent. While pragmatism, because the game *ligu* was

subjective. The winner depends on the subjective blow, not based on the group.

The eighth finding was a folk play originating from Aceh known as *cato*. This game on Java was known as *congklak*. The benefits of the *cato* game were practicing accuracy, determining strategy, and emotional intelligence. Because in this game, we would have to choose the seeds in the hole to run. If the hole selection was wrong, then the player would lose the game and spent the seeds he had. The educational philosophy contained in the *cato* game is progressivism. Because in the game of *cato*, a player is required to be thorough. This game can train the brain because the players had to think scientifically to determine which hole was chosen, so it was not wrong to make decisions that result in defeat. This game was more centered on experimentation.

The ninth finding was a traditional game from Lampung, known as *Sundung Khulah*. This game used two stones. If one of the players was squashed, then he was declared defeated, and the opponent got a number 1. The benefits of this game were the players would be nimbler, focus on the stone he had, and made decisions. The educational philosophy in this game was pragmatism. Because in this game, the winner depends on subjectivity, not based on the team. So, to win the game, it lies on the right method to avoid being clipped by other players.

The tenth finding was a game originated from North Lampung known as *bledukan*. The game was played in groups of boys, girls, or adults. The shape of a blow was like a shotgun. The educational philosophy in the *bledukan* game was reconstructionism because this game meant reorganized. Players will arrange the instrument of the game that would be played and assembled it so that the sounds and shots produced were strong and had a loud voice. Reconstructionism was a philosophy that was in line with the flow of perennialism. So, this game was a view of this philosophy by using a traditional way to play it. But with this game, we will use existing objects from nature and made them traditionally.

The eleventh finding, the *dakocan* game, was one of the most well-known traditional games in Palembang. This game was the same as in Bangka, only different names and tools used, namely *Jelantik*. *Jelantik* was a game that was often played by children who were already in school or not that aim to train children to count. A mixture of men and women could play *Jelantik*, but in general, this game was mostly played by girls, but clearly, this game did not differentiate gender. In this game, children were required to do something carefully because they would lose the game if not careful. It was parents' intention to teach their children through the play to count. Furthermore, this game can also educate children about foresight, accuracy,

and hand skills. *Dakocan* was placed in a certain place, and then by using another *dakocan*, the players tried to aim for high-value *dakocan*. Please note that each *dacocan* had a different value. For a large size *dakocan*, the value was 10, if the size was small the value was 1-5. The educational philosophy in this game was the philosophy of essentialism. The task of education was nothing but teaching basic knowledge and basic skills related to acquiring material in life. With *dacocan* games, players practiced how to count, which can later be applied in school.

The twelfth finding was a top game known in Pangkalpinang. The media or instrument used was a top made of wood, usually taken part of the *trass* or the strongest part of the wood, which was located in the middle or root section. The wood used was usually contraband, ironwood, *leban*, *mentigi*, and its kind. *Gasing* was a similar game in Java Island, but the top game in Pangkal Pinang was made by children. The benefits of this game can train creativity, focus, and skill. The educational philosophy in this game was existentialism, because the top game had been created since the days of ancestors, and its existence was still maintained until today. The game motivated players to be able to develop their potential because they were given the freedom to play the top and the choice of the top available. So that in the philosophy of education could make players creative and free to choose. In relevant to education, traditional game allowed players to gather with their friends, so they would not be individualistic.

The thirteenth finding was the traditional game of *Geulayang Tunang*, which was also known as *adol geulayang*. This game was played at old times after the community finished harvesting rice. The game was played by teams of 4 to 5 men. The winner in this game would be awarded a goat or a cow. The educational philosophy in this game was essentialism because this game was related to another simple game called a kite. Essentialism viewed this game activity as open, flexible, and tolerant. Because accepting some changes in the form of the kite game, it became more unique, better, and sturdy.

## CONCLUSION

From the research, it was found that the philosophical education in the Sumatran folk games reflects the track record of the islands to preserve the local culture. Based on the research, there were 13 traditional games in Sumatra islands that are still played, such as *geulayang tunang*, *cato*, *bledukan*, *ligu*, *dakocan*, *sundung khulah*, *erdeger*, *gamang*, *tak-tek*, *bicau*, and *tejek-tejekan*. The educational philosophy contained in the games includes the philosophy of pragmatism, realism, and existentialism. Other educational philosophies that

were less dominant were reconstructionism, idealism, and progressivism. However, from various folk games on Sumatra Island, it contained educational values of perseverance, smart thinking, being creative, and focused thinking. The folk games can strengthen friendship and get to know each other. It turns out that Indonesia's cultural diversity had one view, different names, but the same games. This study tried to reintroduce folk games so that children and adults can preserve them and reduce their addiction to gadgets.

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