



Permainan Tradisional Gim-Giman untuk Penguatan Karakter Siswa Sekolah Dasar

Heri Setiawan¹, Achmad Dardiri², Styo Mahendra W. Aji³

1.2.3 Pendidikan Dasar FIPP Universitas Negeri Yogyakarta, Indonesia

✉ Corresponding Author: stvomahendra.ppg@gmail.com

ABSTRACT

The aim of writing this article is to analyze the various character values contained in game games. Therefore, in this paper we discuss the potential for implementing games to strengthen the character values of elementary school students. The method for writing this article uses a literature review. Various literature related to the topic of discussion, namely character education, traditional games, and various character values in traditional games. This step was carried out to review the curriculum, legal basis, and research literature from various open access journal sources such as Sinta, ERIC, Google Scholar and then analyzed and synthesized so that a study could be taken that formulated various potential character values in traditional games. The analysis results show that, as a traditional game, games also have various character values. The following describes some of the values contained in games, namely: cooperation, leadership, mutual respect, sportsmanship, responsibility, discipline (obeying the rules), economic values, and togetherness.

Keywords: character education, values, traditional game, gim-giman

Received: 31 May 2024	Revised: 3 June 2024	Accepted: 12 June 2024	Published: 15 July 2024
-----------------------	----------------------	------------------------	-------------------------

Citation:

Setiawan, H., dkk. (2024). Permainan Tradisional Gim-Giman untuk Penguatan Karakter Siswa Sekolah Dasar. *JELEDUC: Journal of Elementary Education* 1(1), 9–19. Doi: xxx

Pendahuluan

Character is a view or way of thinking, and behaving that is the peculiarity of everyone in life and cooperation in the family, society, as well as the nation and state (Akbar, 2017). Character also refers to the term a set of values that function as the basis for thinking, the basis for attitude and behavior that a person has. A human being with character is an individual who can decide and is ready to take responsibility for every consequence or result of a decision that has been taken (Sari & Puspita, 2019; Sujatmiko et al., 2019).

Schools, including the elementary level, are expected to be able to accommodate the development and formation of student character through learning activities in the classroom and outside the classroom, and have programs that are able to shape the character of students at school (Tohri et al., 2022). Schools are seen as potentially effective places for the formation of students' character because they have a considerable influence on students' lives. Teachers are required to be able to continue to develop themselves and be able to be an example for students to form a good character (Sriyahani et al., 2022).

Character education is one of the important aspects in the educational process that students receive. Various efforts to strengthen character education in schools, either through pilots or examples as well as teaching and learning activities (Susilo et al., 2022). In addition, character strengthening can also be carried out when students interact with each other outside of effective learning hours at school, such as during breaks between lessons. An alternative that can be used to fill this time is the use of traditional games (Nugrahastuti et al., 2016).

Traditional games are a rich local cultural treasure, which should be used in learning in elementary schools. If calculated, there may be more than thousands of types of games that have developed in our country, which are the result of thought, creativity, trial and error, including the brainwork of our predecessors, which if documented will be very useful for its sustainability. Traditional games have a variety of variations, depending on the background of the society that owns them (Syamsi & Tahar, 2021). The way of playing, the implementation steps, the regulations, and the medium needed are also influenced by the implementing community (Saputra, 2017).

The variety of tribes, geographical locations, and various factors cause a lot of variation in the types of traditional games in Indonesia. Many games are indeed different in name and way of implementation. However, there are also many who only have different names but the content and essence are the same (Dewi & Yaniasti, 2016; Jabar et al., 2022).

Traditional games have many values and philosophies that are indeed developed from the customs and a set of norms adopted by the owner community. Not only playing, but also training children to understand the rules, values, and even norms embraced by society through play activities. Therefore, the preservation and implementation of traditional games through learning activities in schools need to be strengthened by relevant parties (Gul, 2023; Sukmayadi, 2016).

Various previous studies have shown that character education and traditional games are a strong unit. The first study, by Perdima & Kristiawan (2021), regarding the analysis of character values in obstacle games in learning in elementary schools. The results of the analysis show that the traditional game of Hadang has at least five character values, namely religious, honest, disciplined, hard work, and responsibility. Another study by Sholikin et al., (2022) conducted an analysis of the value of characters in the traditional game of Egrang and Gobag Sodor. The results are almost the same where several positive character values obtained in the two traditional games include religious character, nationalism, independence, mutual cooperation, and integrity.

The results of another study by Talebi Azadboni et al., (2024) show that traditional games also have the potential to improve the social skills of elementary school students with and without special needs, because this game directs students to socialize and interact directly with their peers. This direct interaction is different from gadget-based games which causes a tendency to develop individualistic attitudes in students. Even traditional games also have the potential to reduce children's level of actuarial activity towards gadget games (Kacar & Ayaz-Alkaya, 2022).

One of the variations of traditional games that has begun to erode the times is Gim-Giman. This game is popular in Wates village, Slahung district, Ponorogo regency, East Java. This game is generally also known as boi-boian in other areas. The rules are simple, it is enough to provide a large field/yard, broken tiles/ceramics, and hand balls/rubber balls. This game can also accommodate quite a lot of children to participate, which is 2-10 people. The purpose of writing this article is to analyze the various character values contained in *Gim-Giman* game. Therefore, this paper discusses the potential implementation of *Gim-Giman* game to strengthen the character values of elementary school students.

RESEARCH METHODS

The method of writing this article uses a literature review. Various literature related to the topics discussed, namely character education, traditional games, and various character values in traditional games (Davidsson & Stigmar, 2023; Walter & Stouck, 2020). This step was carried out to review the curriculum, legal basis, and literature of research results from various sources of open access journals such as Sinta, ERIC, google scholar and then analyzed and synthesized so that a study that formulated various potential character values in traditional games (Özçelik & Batur, 2023).

RESULTS AND DISCUSSION

Character Education

Character education has become a concern of various countries to prepare a quality generation, not only for the benefit of individual citizens, but also for the citizens of society as a whole. Character education can be interpreted as the deliberate us of all dimensions of school life to foster optimal character development (Dalmeri, 2014).

Lickona (2013) states that character education is a deliberate effort to help a person so that he can understand, pay attention, and practice core ethical values. Based on this definition, when we think about the type of character we want to build in our students, it is clear that at that time we want them to be able to understand these values, pay more attention to the truth of those values, and then do what they believe in, even if they have to face challenges and pressures both from outside and from within. In other words, they have the 'consciousness to force themselves' to carry out those values.

Character education in Indonesia is a long-term development strategic plan that began from 2009-2014. The values developed in the education of culture and character of the Indonesian nation are specifically identified from four sources: (1) Religion, (2) Pancasila, (3) Culture, and (4) Educational Goals (Sudrajat, 2011).

As for the master design of Character Education, the Ministry of Education and Culture of the Republic of Indonesia has also explained the configuration of characters in the context of psychosocial and socio-cultural processes in four major groups (Dewayani, 2018), namely: (1) Heart Exercise (spiritual and emotional development); (2) Intellectual development; (3) Physical and kinesthetic development; and (4) Affective and creativity development.

Character education has an important element that needs to be considered by teachers. The important elements were conveyed by Lickona (Akbar, 2017; Dalmeri, 2014) character elements consist of knowledge (moral knowing), feelings (moral feelings), and actions (moral action).

Meanwhile, from the National Education Figure, Ki Hajar Dewantara (Akbar, 2017) also revealed that the elements of character education consist of: (1) understanding; (2) ngroso; and (3) acting.

Nunderstand means to understand or understand, ngorso means to feel, and ngdo means to do/implement. There are 18 main character values formulated by the Ministry of Education and Culture as a reference for the development of character education nationally. The eighteen values were proclaimed from elementary school to higher education. The details of the 18 character values of the Ministry of Education and Culture (Akbar, 2017; Dewayani, 2018) namely: (1) Religious; (2) Honesty; (3) Tolerance; (4) Discipline; (5) Hard work; (6) Creative; (7) Independent; (8) Democratic; (9) Curiosity; (10) National spirit; (11) Love for the homeland; (12) Appreciate achievements; (13) Friendly/communicative; (14) Love of peace; (15) Love to read; (16) Social care; (17) Care; milieu; and (18) Responsibility.

In carrying out character learning in the classroom, the role and example of the teacher are needed. The important things that teachers need to pay attention to in learning character in the classroom are: (1) treat students as well as possible; (2) be a teacher with dignity, work ethic, effective, by prioritizing moral leadership; and (3) maintain the conduciveness of learning in the classroom (Akbar, 2017)

Traditional Games

Traditional games are one of the game and or sports activities that develop from a certain community custom. In subsequent developments, traditional games are often used as a type of game that has indigenous regional characteristics and is adapted to local cultural traditions (Burhaein, 2017). His activities are carried out both regularly and occasionally with the intention of seeking entertainment and filling free time after being separated from routine activities such as working to earn a living, school, etc. (Mahendra, 2008).

Traditional games or folk-games according to Stejskal (Mantasiah et al., 2018) are games that are more physical activities, and are part of the community environment and bound by tradition. Traditional children's games are part of folk culture, namely the basic characteristics of community culture also fully apply to traditional children's games (Mulyani, 2016). Traditional games are usually berdIn its implementation, traditional games can incorporate elements of folk games and children's games into it. It may even be possible to include activities that contain elements of art such as what the practice refers to as traditional art (Santoso & Asfury, 2015). The problem is, this module tries to present traditional games for the purpose of learning in physical education. So we need to agree that what is meant by traditional games here can be identical to other terms that are also used, namely traditional sports (Purwanti, 2021).

In order for an activity to be categorized as a traditional game, of course, elements of tradition must be identified that are closely related to the customs or customs of a certain group of people. In addition, the activity must also strongly contain physical elements that clearly involve large muscle groups and also contain elements of play that underlie the purpose and purpose of the activity (Pranata & Sarwita, 2019). That is, an activity is said to be a traditional game if the activity is still recognized as having certain traditional characteristics, involving large muscles and the presence of strategies and basics does not really look like what it shows (Masita & Ihwan, 2019).

The basic characteristics of traditional games are that they are products of folk culture (not official culture), traditional games change in the process of creative efforts, there are no known

authors, do not have copyrights, and are not commercial products (Pattipeilohy et al., 2022). Some of the virtues of children's play in traditional contexts according to Herman et al., (2018) include:

1. Folk games contain cultural values and are a form of culture in the field of games.
2. Children's games are a mirror of cultural values, especially a transformation of values to children/the younger generation.
3. Children's games are a skill education medium that leads to mental and physical coaching.
4. Children's games are the embodiment of symbols such as cultural systems, social systems, livelihood systems, religious systems and others.

7. Children's games function as exciting entertainment in leisure time or as a means of socialization for children. It can be concluded that traditional games or folk games are not meaningless games but games full of noble values and norms that are useful for children to understand and find balance in the order of life. Therefore, the traditional game created by the ancestors of this nation is also based on many considerations and calculations. This is because our ancestors had the hope that the values inserted in each game could be carried out by children in every action and deed consciously or without coercion.

Gim-Giman Traditional Games

Table 2. Identity of *Gim-Giman* Traditional Games

Game Name	: <i>Gim-giman</i>
Popular areas	: Wates Village, Slahung District, Ponorogo Regency, East Java Province
Playground	: Rice fields, vacant land, fields, or yards.
Game form	: Groups (divided into 2 large groups with members between 2 – 6 people per group).
Equipment needed	: 1. Broken tiles, tiles, or ceramics formed by prisms or circles. 2. Casti balls, tenes balls, handballs, or balls made of coconut coir/coconut leaves.



Figure 1. Broken tiles and casti balls as *Gim-giman* game tools

Gim-Giman are one of the traditional games that are popular among children in Wates village, Slahung District, Ponorogo Regency, East Java. The game is relatively easy and cheap to play because

it does not require expensive equipment. But unfortunately, now its existence in Wates village is very rarely played. From the name of this game it is very possible that the *Gim-Giman* come from the English word game which means game. The name of this game can be different according to the agreement of the community group to call it.

This game basically knows no age limit, but it is generally played by children aged 7 – 15 years. It does not distinguish between genders, so boys and girls can play this game. Even if possible, they can play together as a team.

1. The game is very simple and has no strict rules. Games are easy to play, especially in open spaces such as yards, open fields, or other large places. The procedure for this game is.
2. Players look for a large enough place to play, check the safety and cleanliness of the place so as to minimize accidents while playing.
3. Players consisting of 4-12 people divided into 2 groups, the division is carried out with a two-person paired suit. The winner becomes team A, and the loser becomes team B.
4. Tile fragments are formed into circles/squares/prisms, arranged in as many as 10 pieces arranged based on their width.



Figure 2. The tiles are arranged based on their width and are guarded by team B

5. The player makes a line \pm 3 meters from the tile pile as the starting place to roll the ball.
6. Each group chooses 1 chairman. Each group leader performs a suit, the winning group is the group that has the first turn to play, while the losing group is guarded.
7. The winning group (Team A) takes turns rolling the ball towards the pile of shards of geteng or ceramics until it hits the shards of tiles. If the ball does not knock down the roof tiles at all until the active player runs out, then the guard team changes to the ball rolling team, and vice versa.



Figure 3. team A rolls the ball to hit the tile pile

8. If the ball hits the pile of tiles, then each team member actively runs and tries to rearrange the tile fragments.
9. The guard group scatters, while the group leader guards the scattered tile fragments.
10. The group on guard takes the ball, then tries to throw it to the active player. If it hits the limbs of the enemy team except the head, then the enemy team (active) is declared defeated (not allowed to participate in arranging the tiles). When throwing the ball to the opposing player, the guard team must not change places.



Figure 4. The guard team tried to keep the scattered fragments from being successfully arranged by the active team

11. If an active team member is hit by the ball, the team is declared defeated and changed to the guard team. The game step will be repeated again to throw the ball into the rearranged tile pile. If the active team succeeds in rearranging the tiles, then the active team is declared the winner.
12. The game is usually played up to 4-6 rounds, the winner is determined by the accumulation of the most wins.

Nilai Karakter dalam Permainan Tradisional Gim-Giman

Traditional games are increasingly being swallowed up by the pace of the times. Even though these various games have various advantages compared to modern games. According to Dewi & Yaniasti (2016) the potential for excellence includes storing a uniqueness, artistry and greater benefits such as teamwork, sports, sometimes also helping to increase brain power.

According to (Shofyatun & Nirmala, 2018) traditional games in the archipelago can stimulate various aspects of child development, such as: (1) motor aspects, namely training endurance, flexibility, sensorimotor, gross motor, fine motor; (2) cognitive aspects, namely developing imagination, creativity, problem solving, strategy, anticipation, contextual understanding; (3) emotional aspects, namely emotional catharsis, honing empathy, self-control; (4) the language aspect in the game is formed communication and interaction that will help in stimulating children's language skills; (5) The aspect of values/morals, namely living the moral values inherited from the previous generation to the next generation.

If studied in depth, various traditional games, including games, contain various noble values and moral messages that are required for the content of noble local wisdom. It is very sad if today's gen-Z students do not recognize or appreciate these noble values.

As one of the traditional games, *Gim-giman* also have various character values. The following is a description of some of the values contained in the *Gim-giman*.

Table 2. Gim-giman In-game character values

No.	Nilai Karakter	Deskripsi
1	Collaborate	Solid cooperation, the team, both the guard and the player, will be able to defeat the enemy alike.
2	Leadership	In each group, there will be a player who is the captain/leader who commands the members. This accustomates children to be able to be coordinators/leaders in the games played.
3	Respect each other	Must accept and respect each other's opposing teams and their own teams. Games involving various dispositions, ages, and genders make children accustomed to respecting each other.
4	Sportifity	Do not cheat while playing, respect each other even though winning does not mock the losing team and vice versa.
5	Responsible	If the team loses, it is a shared responsibility, not an individual fault. This game also teaches children not to run away from responsibility, that is, if they lose, they must be on guard.
6	Discipline (Comply with regulations)	During play, children are bound by a rule and must not violate it. This trains children to always be disciplined/obey the rules.
7	Economic value	Happy does not have to be expensive, because by using used items, namely broken tiles and coconut fiber or used tennis balls, they can already play.
8	Togetherness	This game requires many people with various characters, but one goal is to win the game.

Playing for children is a reflection of the liberation of the soul and attachment to parental rules. During play, children can express various stories of heart, soul joy, and joy and capture the meaning of interaction with their fellow friends (Junaedah et al., 2020). So that children can simultaneously learn to socialize, get environmental experience, control feelings and as a process of self-development. Playing is a learning process. The experience gained while playing can be applied to his future (Tedjasaputra, 2001).

Gim-giman provide many implied benefits that are useful for children. Not just playing, releasing joy and sadness. More than that, traditional games have a lot of positive influences on students. First, the game tends to use or utilize tools or facilities in our environment without having to buy them so it requires high imagination and creativity (Mohamed & Tajuddin, 2019). Many game tools are made/used from plants, soil, tiles, stones, or sand and so on. Second, traditional children's games are dominant involving a relatively large number of players. Third, traditional games look at

noble values and certain moral messages such as the values of togetherness, honesty, responsibility, open-mindedness (if you lose), encouragement to achieve, and obedience to rules. Fourth, children also indirectly participate in activities to preserve the culture of their home region (Dewi & Yaniasti, 2016).

CONCLUSION

Character education is a deliberate effort to help a person so that he can understand, pay attention, and practice core ethical values. Character education in Indonesia is a long-term development strategic plan that began from 2009-2014. The values developed in the education of culture and character of the Indonesian nation are specifically identified from four sources: (1) Religion, (2) Pancasila, (3) Culture, and (4) Educational Goals.

Traditional games are one of the game and or sports activities that develop from a certain community custom. In subsequent developments, traditional games are often used as a type of game that has original regional characteristics and is adapted to local cultural traditions. Traditional games or folk games are not meaningless games but games full of noble values and norms that are useful for children to understand and find balance in the order of life. Therefore, the traditional game created by the ancestors of this nation is also based on many considerations and calculations.

Gim-Giman are one of the traditional games that are popular among children in Wates village, Slahung District, Ponorogo Regency, East Java. The game is relatively easy and cheap to play because it does not require expensive equipment. But unfortunately, now its existence in Wates village is very rarely played. From the name of this game it is very possible that the *Gim-Giman* come from the English word game which means game. The name of this game can be different according to the agreement of the community group to call it. This game basically knows no age limit, but it is generally played by children aged 7 – 15 years.

As one of the traditional games, games also have various character values. The following are described some of the values contained in the Games, namely: Cooperation, Leadership, Mutual Respect, Sportivity, Responsibility, Discipline (Compliance with Regulations), Economic Values, and Togetherness.

REFERENCES

1. Akbar, S. (2017). *Instrumen Perangkat Pembelajaran (Cet. 2)* (2nd ed.). Rosda Karya.
2. Burhaein, E. (2017). Aktivitas permainan tradisional berbasis neurosains learning sebagai pendidikan karakter bagi anak tunalaras. *Jurnal SPORTIF: Jurnal Penelitian Pembelajaran*, 3(1), 55–68.
3. Dalmeri, D. (2014). Pendidikan Untuk Pengembangan Karakter (Telaah terhadap Gagasan Thomas Lickona dalam Educating For Character). *Al-Ulum*, 14(1), 269–288.
4. Dewayani, S. (2018). *Panduan praktis implementasi penguatan pendidikan karakter berbasis kelas*. Pusat Analisis dan Sinkronisasi Kebijakan. <https://repositori.kemdikbud.go.id/10082/>
5. Dewi, K. Y. F., & Yaniasti, N. L. (2016). Pendidikan karakter melalui permainan tradisional anak. *Daiwi Widya*, 3(3), 1–9.
6. Gul, S. B. A. (2023). Early Childhood Care and Education (3-6 Years) and the Role of Traditional Games: An Exploratory Study of Jammu and Kashmir. In *Online Submission* (Vol. 39, Issue 1, pp. 53–59). <https://eric.ed.gov/?id=ED626101>

7. Herman, H., Bachtiar, M. Y., & Mantasiah, M. (2018). *Permainan Tradisional dalam Era Globalisasi: Menumbuhkembangkan Kemampuan Anak Usia Dini*. Badan Penerbit UNM. <http://eprints.unm.ac.id/15311/>
8. Jabar, A., Gazali, R. Y., Ningrum, A. A., Atsnan, M. F., & Prahmana, R. C. I. (2022). Ethnomathematical Exploration on Traditional Game Bahasinan in Gunung Makmur Village the Regency of Tanah Laut. *Mathematics Teaching Research Journal*, 14(5), 107–127.
9. Junaedah, Thalib, S. B., & Ahmad, M. A. (2020). The Outdoor Learning Modules Based on Traditional Games in Improving Prosocial Behaviour of Early Childhood. *International Education Studies*, 13(10), 88–104.
10. Kacar, D., & Ayaz-Alkaya, S. (2022). The effect of traditional children's games on internet addiction, social skills and stress level. *Archives of Psychiatric Nursing*, 40, 50–55. <https://doi.org/10.1016/j.apnu.2022.04.007>
11. Lickona, T. (2013). Character education: The cultivation of virtue. In *Instructional-design theories and models* (pp. 591–612). Routledge. <https://api.taylorfrancis.com/content/chapters/edit/download?identifierName=doi&identifierValue=10.4324/9781410603784-28&type=chapterpdf>
12. Mahendra, A. (2008). *Permainan anak dan aktivitas ritmik*. Jakarta: Universitas Terbuka.
13. Masita, M., & Ihwan, I. (2019). Permainan Tradisional Mbojo-Bima Tutu Kali Ku Ma.. Ma.. Untuk Menstimulasi Ketrampilan Sosial Anak Usia Dini. *PELANGI: Jurnal Pemikiran Dan Penelitian Islam Anak Usia Dini*, 1(1), 53–82.
14. Mohamed, M., & Tajuddin, P. A. (2019). Aspects of Wellness in a Traditional Leisure Time Game: An Integrated Approach for Teaching Innovation. *Asian Journal of University Education*, 15(3), 103–116.
15. Nugrahastuti, E., Pupitaningtyas, E., Puspitasari, M., & Salimi, M. (2016). Nilai-nilai karakter pada permainan tradisional. *Prosiding Seminar Nasional Inovasi Pendidikan*.
16. Pattipeilohy, M., Jazuli, M., Rohidi, T. R., & Sunarto, S. (2022). Peran Pemerintah, Seniman dan Komunitas Seni dalam Pengembangan Kota Ambon Sebagai Kota Kreatif Musik. *Prosiding Seminar Nasional Pascasarjana (PROSNAMPAS)*, 5(1), 666–672. <https://proceeding.unnes.ac.id/index.php/snpasca/article/view/1548>
17. Perdima, F. E., & Kristiawan, M. (2021). Nilai-nilai karakter pada permainan tradisional hadang di sekolah dasar. *Jurnal Basicedu*, 5(6), 5342–5351.
18. Pranata, D. Y., & Sarwita, T. (2019). Permainan Tradisional Englolibaba Biskuit Meningkatkan Kelincahan Anak Sekolah Dasar. *Visipena*, 10(2), 294–302.
19. Purwanti, R. (2021). Peningkatan Kemampuan Berhitung Permulaan Melalui Permainan Tradisional Congklak (TK Dharma Wanita Kedunggalan Ngawi Tahun Ajaran 2018/2019). *Journal of Modern Early Childhood Education*, 1(01), 48–58.
20. Santoso, A. B., & Asfury, N. B. (2015). Keefektifan Media Permainan Tradisional Untuk Meningkatkan Motivasi Belajar Siswa Kelas V Sd N Bumi 2. *JURNAL MITRA SWARA GANESHA*, 2(1). <http://ejournal.utp.ac.id/index.php/JMSG/article/view/456>
21. Saputra, S. Y. (2017). Permainan tradisional vs permainan modern dalam penanaman nilai karakter di sekolah dasar. *ELSE (Elementary School Education Journal): Jurnal Pendidikan Dan Pembelajaran Sekolah Dasar*, 1(1). <https://journal.um-surabaya.ac.id/pgsd/article/view/873>

22. Sari, N. K., & Puspita, L. D. (2019). Implementasi Pendidikan Karakter di Sekolah Dasar. *Jurnal Dikdas Bantara*, 2(1).
<http://journal.univetbantara.ac.id/index.php/dikdasbantara/article/view/182>
23. Shofyatun, A. R., & Nirmala, B. (2018). Permainan Tradisional Sebagai Upaya Menstimulasi Tingkat Pencapaian Perkembangan Anak Usia Dini. *Early Childhood Education Journal of Indonesia*, 1(2), 31–38.
24. Sholikin, M., Fajrie, N., & Ismaya, E. A. (2022). Nilai Karakter Anak Pada Permainan Tradisional Gobak Sodor dan Egrang. *Jurnal Educatio FKIP UNMA*, 8(3), 1111–1121.
25. Sriyahani, Y., Kuryanto, M. S., & Rondli, W. S. (2022). Pendidikan Karakter melalui Permainan Tradisional di Desa Sitimulyo. *JIIP-Jurnal Ilmiah Ilmu Pendidikan*, 5(10), 4416–4423.
26. Sudrajat, A. (2011). Mengapa pendidikan karakter? *Jurnal Pendidikan Karakter*, 1(1).
<http://journal.uny.ac.id/index.php/jpka/article/view/1316>
27. Sujatmiko, I. N., Arifin, I., & Sunandar, A. (2019). Penguatan pendidikan karakter di SD. *Jurnal Pendidikan: Teori, Penelitian, Dan Pengembangan*, 4(8), 1113–1119.
28. Sukmayadi, T. (2016). Penguatan Pendidikan Karakter di SD Melalui Permainan Tradisional. *PROSIDING SEMINAR NASIONAL "Optimalisasi Active Learning Dan Character Building Dalam Meningkatkan Daya Saing Bangsa Di Era Masyarakat Ekonomi Asean (MEA)*, 123–130.
29. Susilo, M. J., Dewantoro, M. H., & Yuningsih, Y. (2022). Character Education Trend in Indonesia. *Journal of Education and Learning (EduLearn)*, 16(2), 180–188.
30. Syamsi, I., & Tahar, M. M. (2021). Local Wisdom-Based Character Education for Special Needs Students in Inclusive Elementary Schools. *Cypriot Journal of Educational Sciences*, 16(6), 3329–3342.
31. Talebi Azadboni, T., Nasiri, S., Khenarinezhad, S., & Sadoughi, F. (2024). Effectiveness of serious games in social skills training to autistic individuals: A systematic review. *Neuroscience & Biobehavioral Reviews*, 161, 105634.
<https://doi.org/10.1016/j.neubiorev.2024.105634>
32. Tedjasaputra, M. S. (2001). *Bermain, mainan dan permainan*. Grasindo.
<https://books.google.com/books?hl=id&lr=&id=6rk4jujVmFsC&oi=fnd&pg=PA1&dq=Bermain,++Mainan,++dan++Permainan&ots=rQu0f16QmA&sig=d-29GF7XJTTNJ2FLze-KLWYCxJA>
33. Tohri, A., Rasyad, A., Sururuddin, M., & Istiqlal, L. M. (2022). The Urgency of Sasak Local Wisdom-Based Character Education for Elementary School in East Lombok, Indonesia. *International Journal of Evaluation and Research in Education*, 11(1), 333–344.