

## Development of a Traditional Game Model to Improve Social-Emotional Skills Early Children

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### Abstract

*The purpose of this research was to develop one of the various traditional plays into the educational traditional play in early childhood education institutions. The development model was expected to increase the social-emotional competence of young children. This research used the development model method conducted through two stages of testing models. The first trial was conducted in RA Ibnu Sina, which involved ten pupils. The second trial was conducted in RA Nurul Islam and al-Jauharen, which involved 20 pupils. this research found that the implementation of the traditional play model of the songkok can increase the social and emotional competence of young children. Traditional play of congklak can support the young children's development of the whole and integrative aspect of young children's development to be competent and expertized.*

**Keywords:** *Traditional games, Social-emotional, Early Children*

### 1. Introduction

According to Havirgurts, developmental tasks arise at or around a certain period of an individual's life. Success in doing so leads to happiness and successful implementation of further tasks later, while failure leads to unhappiness, community disapproval, and difficulty in carrying out other tasks later (Hurlock, 1978), it is understood that early childhood must be able to meet developmental demands to face problems in the future. Children's activities carried out throughout the day are playing. Play for early childhood is learning, and work is no different. Children generally enjoy playing and will continue to do so anytime and anywhere. Playing is one way to train children to concentrate by focusing on helping them achieve maximum ability when focused on playing activities and exploring with toys. Therefore, according to Piaget and Vygotsky in Santrock, play is children's work (Santrock, 2012, p. 306).

Early childhood education is a place for children to grow and develop according to their potential based on the social culture that prevails in the environment. The task of an educator is to introduce culture, art, dolanan, games and even regional clothes, this becomes an important part of the learning design both regularly and through certain activities.

On the one hand, Caplon and Arbeau suggest that social interaction during play can benefit children's literacy skills (Santrock, 2012). Research by Christie & Wardle clearly shows that longer playtimes encourage children to engage in higher cognitive and social forms of play because, with extended time allocation, children are more likely to engage other children and negotiate sociodramas. Such time management can enhance group play in general and group dynamics in particular, which requires players to engage in extensive and intensive verbal communication (Christie et al., F, 1992: 45 (2), 50-57).

Before modern games developed rapidly, children were very fond of traditional games. Many traditional Indonesian children's games are no less exciting, such as hide and seek, jump rope, fort, marbles, dynasty, sack race, kite, engraving, crank, gasping, snake dragon, Patrik, bezel, and songkok (Yulita, 2017). But along with the rapid development of the times today, where advances in science and technology really help humans do various things to make everything easier. In reality, technology also penetrates and changes the game field.

Traditional games are now starting to be abandoned. Children now prefer games that smell of technology. This can be seen as in shopping centers, mothers bring their children shopping while playing. Modern games such as online games on computers, online games either through cell phones or play stations. Modern games are almost lacking in developing children's social skills and

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interaction with each other, and even tend to direct a lot of uncontrolled emotional turmoil in children. The results of Hapidin and Yenina's research (2016) on the Development of Traditional Game Models in Building Early Childhood Character concluded that the development of traditional game models into traditional educational games could effectively improve positive character in early childhood, and through interactional experiences, early childhood learn various knowledge, values, attitudes and behaviors. In addition, traditional games are proven to effectively help improve early childhood character acquisition and help children master various positive characters developed in each game. The results of research by Hikmah Prisia Yudiwinata and Pambudi Handoyo (2014) titled Traditional Games in Culture and Child Development concluded that children who play traditional games are much more developed in their abilities and character.

Looking at the current conditions and social-emotional interactions of early childhood about the influence of modern games on child development, the above problems must be found ways to maintain and preserve the traditional games of Indonesian children that are almost extinct. One way is through the development of traditional game models that can be a form of local wisdom, as well as to develop the social-emotional abilities of early childhood, and it is important to be introduced to children from an early age.

This research focuses on developing a traditional game model that develops children's social emotional abilities, namely the traditional games of congklak and snake dragon. Traditional games are games that contain elements of competition so that there are winners and losers. Traditional games are one of the cultural heritages of the Indonesian nation that must be preserved. To preserve these games, among others, can be done through learning activities in schools, especially in early childhood education that learning is playing. Previous predecessors created every game with the aim of instilling good values in children, such as the values of togetherness, tolerance, mutual respect and training patience. Traditional games can be done using tools or not using tools. For example, the game of congklak uses a wooden board with holes and seeds as the contents that will be spread in each hole.

Congklak is spread throughout the region Indonesia with the names of each region. Person Javanese call it playing dakon. Person Sumatra generally names this game with cocky. However, in Lampung, this game is called boom. The people of Sulawesi call it mokaotan. Even though the names are different, the playing pattern remains the same. There are only two players. This game need a congklak board. In the past, congklak boards made of wood, with holes provided as needed.

Now, there are congklak boards made of plastic and sold at market.

Congklak seeds can be shells, seeds plants, or small pebbles. Number of congklak grains varied, according to game needs. If one hole contains four seeds, meaning 56 congklak seeds are needed. If one hole is given seven seeds, 98 seeds are needed

cocky. This is because one row has seven holes. Two row means 14 holes. Each player has the seven holes. Additionally, there are two large holes in the the head and feet are designated for each player. There are two ways to play. The first way, players first selects the seeds in a hole that he will take first. He distributed the seeds inside every hole, starting from the hole in the "house" itself up in the opponent's hole. If the last seed ends up in the hole If there are still congklak seeds, the seeds are taken and 25 redistributed to other holes. If the last seed falls into an empty hole, the player is considered "dead" or stop for a moment. It is the opposing player's turn to play the same thing until he stopped at an unknown hole there are seeds.

The second way, play "soup four". That is, players which drops the last seed into the filled holethree congklak seeds are considered successful. It's because of him get four congklak seeds: three in the hole plus one last seed in hand.

The game is considered finished when there are no more points which is in the hole. The result, who is the most collects a lot of congklak seeds, he is the one who wins (Yulita, 2017:23-24). While the dragon snake game is a game that does not use game tools. The dragon snake game is a game to keep men from attacking opponents. This dragon snake game also aims to foster cooperation, unite together.

This game is also spread almost everywhere Indonesian region. The dragon snake game is played by five or eight children. However, it could also be more, depending the length of the dragon snake that will be made is needed. This game is played compactly. Two children holding each other to form a gate. The other children held on to the waist of the person being raped front, forming a dragon snake.

Before playing, hompimpa is performed. Two persons the last one to lose becomes a fence or gate. Player The first to win Hompimpa will become the mother dragon. He was at the front, followed by the other players behind him. The dragon snake walked around the fence while everyone sings. "The dragon snake is absurdly long. The creepers are always coming here and there. That's what delicious bait is searching for. Now he's the retarded one." When the song ends, the gate will lower his hands and catches one of the players with fast.

There was a dialogue between the mother dragon and the gate.

Mother Dragon: Why was my child arrested?  
 Gate: Due to stepping on a corn tree.  
 Mother Dragon: Wasn't it already given rice?  
 Gate: The rice is finished, the children are greedy.  
 Parent: Didn't he carry a torch?  
 Gate: The torch died in the wind.

This dialogue continues to say that the dragon child must move to the right or left gate. This game continues until the dragon children run out, ending at the mother dragon. In the last part, they pulled each other between the left fence and the right fence, which contains dragon children.

This game is intended as entertainment for children. It can be played by small children to teenagers in secondary school (Yulita, 2017, p. 43). These two traditional games will be the game model that will be developed to develop the social-emotional abilities of early childhood in Jambi City.

Based on the background of the problems, this research question is, "How can traditional game models improve the social-emotional abilities of early childhood"?

The objectives of this research are as follows:

- 1) Developing a fun and meaningful traditional game model to obtain improved social-emotional skills in early childhood in Jambi City.
- 2) Examining the effectiveness of developing a traditional game model in improving the social-emotional abilities of early childhood in Jambi City as a model of traditional educational games.

## 2. Method

This research was conducted using a model development method known as research and development. This method was chosen because the goals and objectives of the end of this study, aimed to find and develop a traditional game model into an educational traditional game model to be used as an alternative learning method in RA. The steps of developing the model as suggested by Borg and Gall (2006) are (1) Research and data collection, this research collects information and conducts literature studies (2) Planning, namely designing several play activities and procedures that will be carried out in research and development of learning products by formulating the objectives to be achieved (3) Initial product development, at this stage is the design of the initial draft stage of learning products, namely various kinds of traditional game techniques used to create social interaction and emotional conditions of children who are ready to be tested. (4) Initial trials, conducting product development, then testing in the field related to traditional game learning plan products (5) Initial improvements, after a limited trial, the next step is for researchers and teachers to discuss the results of improving children's social and

emotional abilities and not increasing the expected abilities by improving revisions to the products developed (6) Field trial I (7) Operational improvements. At this stage also produces a revised model based on input from the results of the field trials that have been carried out. The design of the traditional game model is analyzed qualitatively related to improving the social-emotional abilities of early childhood through direct observation. (8) Evaluation of the product through expert validity, effectiveness in the field and practice in the field (9) Improvement. The design of the development. This step can be seen on Figure 1

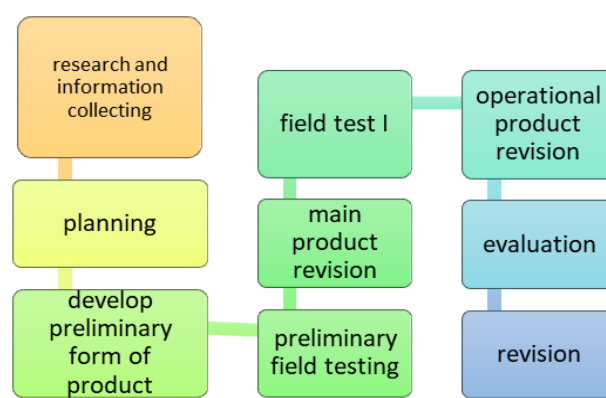


Figure 1. Borg & Gall Model Development

The traditional educational game model is one of the models included in the category of paramorphic models as criteria submitted by Molenda, et. al (2002). Paramorphic models consist of three types, namely (1) conceptual models, (2) procedural models, and (3) mathematical models. While this research and development on traditional educational games only uses the first two models, namely the conceptual model and the second procedural model. The conceptual model is descriptive in nature that describes relevant events based on a deductive process of logic or analysis and also conclusions from observations. The procedural model describes the steps to do a job.

This study used a sample of Raudhatul Athfal (RA) institutions in 7 districts in Jambi City. The population of sub-districts in Jambi city consists of (1) Telanaipura, (2) Pelayangan, (3) Danau Teluk, (4) Kota Baru, (5) South Jambi, (6) East Jambi, (7) Pasar Jambi. Based on the sub-district cluster, the subdistricts were then selected randomly. The 2 subdistricts selected were Danau Teluk subdistrict and Pelayangan subdistrict. Danau Teluk subdistrict consists of 5 villages, 4 Raudhatul Athfal (RA) units. While Pelayangan subdistrict consists of 6 villages, 5 Raudhatul Athfal units. From the 2 subdistricts, 1 RA institution was

randomly selected for the first stage of model testing and 2 similar RA institutions for the second stage of model testing. For the first model trial, Raudhatul Athfal Ibnu Sina located in Ulu Gedong Village, Danau Teluk Subdistrict, while the second stage model trial selected Raudhatul Athfal Nurul Islam, Pasir Panjang Village, Danau Teluk Subdistrict and Raudhatul Athfal al-Jauharen, Tanjung Johor Village, Pelayangan Subdistrict. Each RA institution was taken 10 children as participants and the focus of this research.

The number of early childhood participants in this study was a total of 30 children. The data analysis used in this development research is that suggested by Miles and Huberman by mentioning that the analysis is carried out after the researcher returns from the field. The analysis model used by Miles and Huberman with three stages of analysis, namely data reduction, data presentation and drawing conclusions (Miles and Huberman, 1984: 21-23).

### **3. Results and Discussion**

#### **3.1. Development of Social-Emotional Skills**

In accordance with the purpose of developing a traditional game model, this research has produced: (1) social-emotional assessment instruments for children aged 5-6 years, (2) the results of testing the validity and reliability of social-emotional assessment instruments, (3) a model matrix of social emotional development for children aged 5-6 years through educational traditional games (4) data on the results of social-emotional assessment for children aged 5-6 years, (5) description of traditional game data used in the research location and (6) design of educational traditional game models. Of the 10 respondents observed from 3 different RAs, 75.33% showed social-emotional abilities through the application of traditional game models of congklak and snake dragon. Two RA in this study, namely RA Ibnu Sina and Nurul Islam, have also implemented traditional games such as jumping rope, marbles, hide and seek, it's just that the traditional game is just played; from the results of the interview the teacher does not know the value and meaning contained in the game. The traditional games of Congklak and snake dragon have never been played at school, but the children know the game, and some of them have played it in the home environment. The data collection results regarding the development of traditional game models to improve social-emotional skills show that 45% of respondents apply the play method to develop social-emotional skills. While 55% did not use the play method, they were more likely to use assignments and formal teaching methods such as writing on the board and in notebooks during the learning process.

From the results of observations, the social-emotional aspects of children are of little concern.

Teachers only pay attention to the academic-cognitive aspects, ignoring the social-emotional aspects of children. consideration of teachers teaching children formally, if the teacher only uses the play method, the child's parents consider their child not learning. In fact, it is true that when this research took place, parents were more demanding of their children to learn skills such as reading, writing, and counting.

#### **3.2. Game Model Development**

Based on these observations, this type of traditional game is constructed in such a way as to become a game model that can be developed to become a play method that integrates various aspects of development in children. Historically, the game of congklak is a traditional game that is inherited especially for girls. While the snake dragon game is a game that accommodates boys and girls to play. The reality of the results of this study is that boys take part in playing congklak. In addition, this traditional game can develop various aspects of early childhood development. Likewise, when playing snake dragon, various aspects of development that can be developed are cognitive, language, motor, and social emotional development.

The principles of holistic, integrative and fun early childhood learning can be applied using the method of learning while playing with the congklak and snake dragon game models according to the curriculum used.

The congklak game model for children aged 5-6 years, the steps can be done as follows: (1) prepare a congklak board media consisting of 14 holes plus 2 storage barns at the right end and left end (2) congklak seeds as a medium for playing 98 pieces (3) congklak players consist of 2 people (4) players put congklak seeds into each hole, each hole contains 7 congklak seeds (5) before the game starts the two players do homesite, to determine who plays first (6) the player who wins the homesite will play first (7) the player who is playing must fill all the holes with congklak seeds one by one with the same amount in sequence clockwise (8) the storage barn is only filled by the relevant player who is playing (9) the player who is playing will end the game, if the last congklak seed is put into the player's empty hole in front of the opponent's hole containing seeds, then the opponent's seeds will belong to the player (10) the game ends when all the seeds have entered the hole (11) both players count the number of seeds obtained from the storage barn (12) one player is declared the winner, if the contents of the storage barn are more than the contents of the opponent's storage barn. The steps can be seen in the following illustration Figure 2.

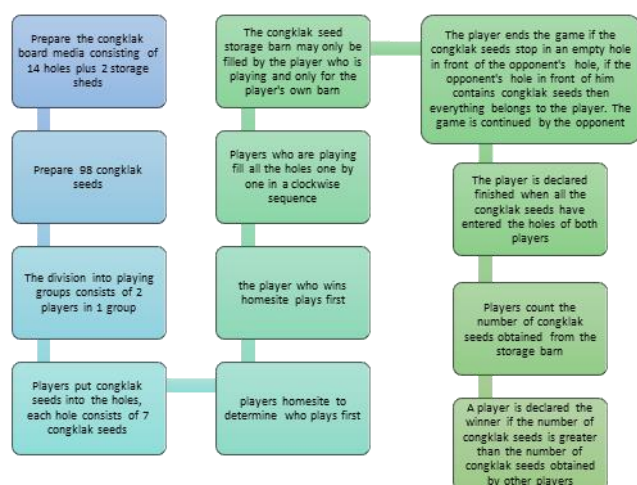


Figure 2: Steps of the traditional game model congklak

Before the game begins, children who play are given information about the rules of play that must be agreed upon. The rules of play are (1) players must homesite before the game starts (2) players are not allowed to walk around (3) players are not allowed to disturb friends (4) playing time for 30-60 minutes (5) players who violate, disqualified from the game.

### 3.3. Game Model Trial

Limited trials, namely trial I, the congklak game model was carried out on 23, 24, 31 March and 6 April 2018 at RA Ibnu Sina, Ulu Gedong Village, Olak Kemang Jambi Subdistrict, Seberang City.

The subjects used as trials were 5-6 year old study groups totaling 10 children. Based on the results of observations during the trial, the researchers then revised the game model. At the beginning of the game model using 2 game models, namely the congklak game and the snake dragon game. From the results of observations when the snake dragon game model was played, it turned out that the snake dragon game was less interesting for children to play it. After observing the cause of children's lack of interest in playing the dragon snake. It turns out that the dragon snake game does not use other game media except the child himself, so that when the dragon snake game is carried out the child is less interested, and when the teacher invites the child to play the second round, the children no longer return to the dragon snake game, but they leave the dragon snake game, move on and ask for a congklak game. This did not only happen to boys, but also to girls. While the congklak game tool in trial I only used 3 pieces of congklak. Based on the ratio of the number of children playing in the group and the game equipment does not match, this results in scrambling and impatience of children in waiting for friends to finish the game. However, researchers have made a game schedule, and the length of playing time for 1 group. Another way

done by researchers and teachers is to divert children who have not received a share of playing congklak by playing snake dragon, it seems that children are less interested and less response to playing snake dragon, in the next trial researchers no longer use snake dragon game. This activity can be seen on Figure 3.



Figure 3. Children playing dragon snake

Based on the results of observations during the trial, the researchers then revised the game model, which only focused on one game, namely the game of congklak. Revisions were also made specifically to the rules of the game, namely footing during play, freedom in choosing playmates "Who plays with Who", and agreement on playing time and time extension. In addition, the congklak game tools were added based on the number of children playing in the group. Each play group consists of 2 children. The congklak game consists of 5 playing groups (the minimum number of congklak provided is as many as the number of children in the group). In trial II, the researcher provided 5 congklak game tools, each group used 1 congklak game tool.

In trial II was a wider trial, the game model was carried out at RA Nurul Islam, Pasir Panjang village, Danau Teluk Jambi Subdistrict, Seberang City on April 16, 17, 20, 21, 27 and 28, 2018 the research subjects amounted to 10 children. The duration of time is longer than in trial I.

Extension of time by adding 30 minutes to 60 minutes, with the consideration that children aged 5-6 years are children who at their age, like and love to explore and never stay in place therefore with the rules made to be agreed upon, they within the time frame that has been set must complete the game.

In the game, they are required to, among others, be responsible for completing the game, returning and tidying up the game equipment, practicing self control and obeying the agreed rules.

The effectiveness test was conducted at RA al-Jauharen, Tanjung Johor Village, Pelayangan Jambi Subdistrict, Seberang City. The effectiveness test took place on July 18 and 19, 2018. Based on the observation of the learning process at RA al-Jauharen, it is effective to use the play method and game tools when developing

aspects of child development. Through play and game tools teachers can introduce concepts, such as introducing the concept of color, the concept of quantity, the concept of shape and even provide an understanding of the concept of cooperation, speaking and understanding the rules with others can be developed through games, especially developing traditional games.

### 3.4. Validation of Game Model and Instrument

A validation of the game model was conducted based on the findings during the trial. Validation of the game model is carried out both on the implementation procedure and its usefulness as well as the instruments used. From the findings during the trial and based on the results of validation from experts, it is stated that the traditional game model can be used as a game model in early childhood learning that can be applied in the area learning model, can be included in the corner area group or building area, especially the group learning model is suitable for applying this traditional congklak game model. While the center learning model, can be applied in learning natural material centers, preparation centers, and beam centers.

In principle, from the various learning models applied in PAUD, especially in children's education in RA, be it learning models that use areas, corners, groups or center-based learning, all can accommodate various aspects of child development by applying traditional educational game models. This has been proven by the results of research and development of this traditional game model.

Based on other findings regarding this educational game media, of course, it must use game tools that are friendly and comfortable with the child's environment. The theoretical basis of this traditional game model has not changed, while what has changed is the problem of playing time limits, and the addition of game tools, namely congklak in trial I congklak used as a game media is only 3 pieces, so it is less effective with the number of children; does not correspond to the ratio of the number of children playing. In trial II and the effectiveness test, the congklak as a medium of play was increased to 5 for each institution, totaling 15 pieces of congklak for 30 children.

### 3.5. Effectiveness Test of Game Model

Based on the results of the validation of the game model, then the congklak game model is tested to see the effectiveness of the use of the game model. The effectiveness test of the congklak game model was carried out at RA al-Jauharen, Tanjung Johor Village, Pelayangan Jambi Subdistrict, Seberang City on May 18 and 19, 2018. The results obtained from the observations made show that 65% of children are able to adapt, socialize and control their emotions well. This activity can be seen on Figure 4.



Figure 4. Children playing congklak

When the effectiveness test was carried out, the enthusiasm of parents watching the game being held received enough attention and some of them stated that games like this had not been played for a long time, and were almost not seen in the neighborhood, let alone played like this at school. Another statement was also conveyed by parents that children now prefer to play games, both those on cellphones and those in internet cafes and watch TV, after school children rarely leave the house because their games are already at home. From the results of the interview above, it shows that the development of technology has eroded social values which should be children as part of social beings need interactional experiences and learn to adapt to their environment to gain a lot of experience that will mature and mature children to be able to face their lives in the future. Through interactional experiences, children learn to control themselves, learn to understand themselves and other people as well as other environments that are different from themselves. So that children do not force their desires on peers and other people. In addition, with traditional games, children learn to be responsible for completing the game and learn to return the game and tidy it up. And also teaches children to be sportive in the game, namely learning to accept the superiority of friends and learning to accept their own defeat in playing. Therefore, what can be concluded from the application of the traditional game of congklak is the educational values that are qualified with meaning for early childhood development.

Congklak can develop emotional intelligence in early childhood. The development of children's

emotional intelligence can be seen from the achievement of self-motivating aspects such as optimism and recognizing other people's emotions such as empathy. Children are optimistic in completing the tasks given by the teacher well. This can be seen when children carry out the teacher's instructions regarding the game, namely spreading the congklak seeds one by one into each congklak hole until the seeds run out, and following the rules of the game. This activity also trains children to be sportsmanlike and honest in competing so that children do not cheat, such as putting two congklak seeds in the same hole or passing through another hole. In fact, the playing opponents are trained to pay close attention when their friends play so that it is not only the players who get the impact of the traditional congklak game activities but the playing opponents and even the audience do too (Lubis and Khadijah, 2018:182).

Congklak games can also cheer up friends when they are sad, pray for and help friends, give forgiveness and receive forgiveness from friends, etc. This can be seen in the activity of playing congklak, namely children playing in turns when the congklak seeds owned by the opponent have not yet entered the empty hole, meaning the opponent continues to play, so children have to be patient waiting for their turn to play. The child looks a little annoyed while waiting for his turn to play, but this does not diminish the meaning of joy. Children still feel happy and cheerful even though they don't win. This indicates that without anyone apologizing, children have forgiven their friends who annoyed them or made them lose in the game.

From the explanation above, it can be understood that traditional games can be played to stimulate aspects of social emotional development of early childhood. Game Traditional culture can improve children to recognize themselves, understand emotions, establishing relationships with peers, collaborating and being tolerant.

#### **4. Conclusion**

This study concludes that the development of traditional game models into traditional educational games can improve the social emotional abilities of early childhood and provide positive meaning for children. The positive meaning found is the establishment of friendship through interactional experiences in adapting to each other, namely interactions between children and children, children and teachers, so far the teacher has not thought that through traditional games there is educational value and meaning in it. In addition, it can train children's emotions, by training children to be patient waiting for their turn to play and training children to obey the rules. Through this traditional game, children are immersed in the excitement of playing which involves their emotional

aspects that are not just drifting in solitude, unlike modern games. And through this traditional game, children's social emotional abilities can be improved. Based on the above conclusions, suggestions can be given as follows: The Education Office to be able to trace and map the distribution of traditional Indonesian games as the nation's cultural heritage, to be used as a conceptual reference in developing various aspects of early childhood development. In addition, traditional games can also be used as an alternative educational game model to be used as a theoretical reference in the current early childhood learning process. UIN Sulthan Thaha Saifuddin Jambi, through LP2M and the PIAUD Department, needs to provide support, motivation and commitment to revitalize and develop traditional games as a cultural heritage of the globalized and Islamic Indonesian nation to be used as academic studies in building learning theories through traditional games. Educators as PAUD/PIAUD practitioners must review and be careful in using various types of traditional games in developing various aspects of child development to make traditional games an exciting and meaningful game.

#### **5. Acknowledgments**

Thank you to UIN STS Jambi, who has funded the sustainability of this journal.

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