

Child-friendly City Development Model Based on Cultural Communication In Traditional Children's Game Perspective

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Abstract

The purpose of this research is to describe the form of local traditional game that can be a model in the development of child-friendly city on the aspect of entertainment and education in Kendari City. This research is descriptive quantitative. The data were obtained through field research, using in-depth interview and focused group discussion (FGD) techniques. The results show that nowadays, traditional games are beginning to shift towards modern games based on television, play station and mobile phones technology. The modern game has a negative impact on the child's behavior and character. Easy to give up, individualistic, difficult to socialize and interact with the environment are some negative effects of the modern game. Children's traditional games need to be introduced and revitalized as part of Indonesia's noble cultural heritage through formal and non-formal institutions. Support from various stakeholders is necessary to realize child-friendly City as a government program. Children's rights to education and entertainment are guaranteed in the child-friendly City, where traditional games play a very important role.

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1. Introduction

One of the government concerns in the field of child development is child-friendly city (CFC) program. The CFC integrates the commitment and resources of the government, the community and the business world in a holistic and sustainable manner in the form of policies, programs and activities for the fulfillment of children's rights.

The objective of the CFC is to build local government initiatives on efforts to transform the convention on the rights of the child from the legal framework into definitions, strategies and development interventions. The transformation of the convention on the rights of the child are manifested in the form of policies, programs and development activities. Kendari City Government, province of Sulawesi Tenggara optimistic able to improve the status of CFC from *Madya* to *Nindya* in 2015. *Badan Perlindungan Anak, Perempuan dan Keluarga Berencana* (BPAPKB) Kendari City claims to have met all indicators to be able to "up grade" and bearing the title *Nindya*.

CFC is an award given to districts or cities that are suitable for physically and nonphysically inhabited children. There are five CFC categories, namely Pratama, Madya, Nindya and Utama. Since 2014, Kendari City has achieved the title of Madya. Currently, there is not a single district or city in Indonesia that reaches the top two categories namely *utama* and CFC. For *Utama* degree, a city or district must reach a score of 500-600. For *Madya*, *Nindya*, and *Utama* degree, a city or district must reach score of 600-700, 700-800, 800-900 respectively. CFC as the highest degree is obtained with a value of 900-1000.

Traditional games can be done alone or in groups to gain pleasure. This game is very useful for the achievement of physical development, intellectual, social moral and child emotional. Games cause the child's mind and physical will work optimally

Many types of traditional games can bring positive benefits for the development of the soul, sharpening emotional intelligence and child characteristics. Games that emphasize the value of *gotong-royong* and cooperation can be found in traditional games played in groups, such as *gobag sodor* and *jeg-jegan*. In the *gobag sodor*, group members are required to work together, help each other and recognize their respective duties and responsibilities in order to achieve victory. Traditional games are inexpensive and can be healthy for children. Traditional games are part of the sport because all games use extra bodybuilding.

The traditional game on Bugis community is done after harvest, which occurs once a year. To fill in the long spare time, there are various kinds of people's games like *Marraga* or *Takrow*, *Maggasing* or *Gasing*, *Maggelecceng*, *Maccuke* which means lever, *Massaung Manuk* or cockfighting, *Massalo*, *Maggale* using Kaddaro or coconut shell and *Mallogo* or *logo* (shaped hoe). All of the game reflects the Bugis cultural values that rely on agricultural activities. *Mabbangnga* after harvest of candlenut, *Majjeka* which means walking by using coconut shell slits are hollowed out and given a rope. *Mapassajang* or *sajang* which means playing a kite.

Hartiningsih, (2015: 247) in his research entitled: "The Revitalization of Children's *Dolanan* Songs in Early Childhood Character Building". Her research aims are: (1) to describe a child's *dolanan* song; (2) to explain the meaning and the purpose of every word contained in Javanese *dolanan* song; (3) to explain the value of local wisdom in a *dolanan* song that should be revitalized.

Raodah, (2014: 157) in her research entitled: "Kaghati Kalope: Traditional Games of the Muna Society". This study describes the tradition of making and playing *kaghati kalope* whose existence is almost extinct due to the advances in modern technology.

Fela and Junaidi, (2015: 11) in their research entitled: "Kuntulan Traditional Games in Kalipancur village, Batang regency, Central Java". This study explains the history of traditional *kuntulan* games, traditional *kuntulan* game features, the role of government and society, factors that affect its fall, and the revitalization of the traditional game of *kuntulan*. *Kuntulan* game-shaped dance and acrobatic movements are accompanied by traditional music rebana, drum, violin, and a flute called *kunyulan*.

Maslukhah and Lutfi, (2014: 207) in their research entitled: "The Development of Traditional Games *Bentengan* as a Learning Media of compounds nomenclature in Class X SMA ". This research explains about the feasibility and effectiveness of traditional game of *Bentengan* which developed as learning media on compound nomenclature.

Nowdays, it is seen that modern games shift the prestige of traditional games due to the inevitable globalization. The development of Indonesian culture is now beginning to erode along with the times. The above description gives an overview of the condition of the child indeed needs to get the attention of the government. Therefore it is necessary to change the paradigm of development which is holistic, integrative and sustainable to solve children's problems. Based on the description above, the problem of this research is how the role of Kendari city community in supporting the development of CFC through the traditional game of children?

2. Research Method

This research is conducted by using qualitative descriptive method with ethnography study. Qualitative approach is a kind of contextual research that makes man as the main instrument (instrument law) and adapted to the natural setting (Lincoln and Cuba, 1985: 187).

Qualitative approach is descriptive to gain a deeper picture and a holistic understanding based on the natural setting of the case to be studied.

1. Location

The research is conducted on 5 (five) districts in Kendari, namely: Kendari, Kendari Barat, Mandonga, Poasia and Baruga. The selection of those locations are based on the consideration of the distribution of the residents especially children in those of five areas.

2. Informant

Informants in this study were determined by purposive sampling consisting of key informants and ordinary informants. The informants consisted of academics of children's observers, local government, kindergarten teachers, elementary school teachers, parents and some children residing in the research area.

3. Data collection technique

Data collection methods used in this research are participant observation, interview, and library research methods.

- a) **Observation Participant.** Observation Participants is conducted by involving themselves directly on the object of research, in this case, the community in the family, especially children, playground, children activities while playing and types of games. Garna (1999: 61) says that participatory observation has a broader meaning than just a post-participative observation, ie research activities, field research, field studies, field work, or named in various other titles.
- b) **Interview.** Interview is conducted by asking questions to all informants. The tools needed in this in-depth interview are interview guides, notebooks, and tape recorders. The interview atmosphere is organized in a dialogical form, so the theme of the conversation can be more developed, and there is an opportunity to repeat a question. The selection of interview techniques is based on the advantages of the technique itself, which can enter the world of thoughts and feelings of the informants. Interview topics are local curriculum content, traditional game values, traditional game types taught in schools, NGOs involvement in addressing child issues, parental control of children, child-friendly public facilities and policy recommendations in the development of child-friendly cities.

4. Data analysis technique

Data analysis is done descriptively qualitative by describing the research result by description to answer the problem. The analysis is done by compiling the data obtained, then interpreted by referring to the interrelationship between the various concepts and the reality that exist in the field. The data collected, then grouped according to their parts. Endraswara (2003) showed that by conducting continuous data analysis, the researcher will get the whole reasoning about the result of the research which is achieved from the problem studied.

This study uses qualitative data analysis techniques that describe and analyze the picture or thematic text obtained from interviews, observations and focused group discussions (FGD). Qualitative data analysis is used to analyze the first and second research questions, by classifying the data obtained, then analyzed in accordance with the symptoms or objects that are studied and interpreted based on existing theory. This data analysis is done continuously throughout this research. Continuous data analysis provides an opportunity for researchers to carefully and thoroughly collect and assess the data required. If there is still data required, then a new strategy can be developed to obtain the data in a short time.

3. Results and Analysis

Child-Friendly City Development Model Based on Cultural Communication

The world of children is a world of play. One of the children's rights in the Child Friendly City to be fulfilled is the right to play. Traditional games can build a child's character. In the digital age, the traditional game seems to be forgotten among the children. Simple and interesting modern games are one of the reasons.

Modern games today are very popular and affect the habits and behavior of children. This game is usually found in gadgets, smartphones, and play station (PS). Modern games have more negative impact on the physical and mental health of children. Children spend more time playing gadget or play station (PS). Children do not care about social life like playing together with friends, less mobile, and less

creative. Child's eye health will be disrupted due to too long in front of the gadget screen and play station (PS).

Children's problems are not just the responsibility of the government. The synergy of various elements of society is needed to provide a solution to this problem. Traditional games need to be preserved. The role of the community in supporting Child Friendly City through traditional games can be explained as follows.

1. Reintroducing Children's Traditional Games

Today, people's lives lead to an instant lifestyle. All activities are done quickly without considering the possible negative effects of the activity. The same process also occurs in the selection of child game types. Children generally choose modern games because they are considered easier, simple, interesting, do not require much movement, and can be played alone. Experience shows that behind the ease and facilities possessed by the modern game, it has caused various negative effects on children. Individualistic lifestyles, reduced creativity, hard-to-communicate and socializing are some of the negative effects of modern games. On the other hand, although it is rarely played by children, the traditional game contained positive values that are very beneficial to the physical and mental children. Traditional games as Indonesian ancestor's heritage need to be reintroduced to children. The traditional games that are still played by children are as follows:

Congklak

This game uses a board called a *congklak* board and 90 pieces of seeds called *congklak* seeds. On the *congklak* board there are 14 small holes facing each other and 2 large holes on both sides. Each small hole in the side of the player and a large aperture on the right is considered to be the player's. At the beginning of the game, each small hole is filled with 7 seeds. Two players face each other. The player who starts first distributes the *congklak* seeds in his area through each hole by filling one *congklak* seed. Do that until the *congklak* seeds run out, when it is finished then the turn will change with other players.

Balap Karung

This traditional game is often encountered, especially during the celebration of Indonesia's independence day. The game starts by first making the starting and ending lines within 7 to 10 meters. Wear the sack to cover all the legs. As the game begins, jump quickly to the finish line. The winner of this game is the first to get to the finish line. Participants of sack racing players consist of 3 to 6 people. The game can be played with teamwork or alone.

Playing kites

This game is usually performed in an open field with the help of winds that support to play kites. Generally, kites are made of paper or plastic and have skeletons made of long thin bamboo and yarn. At the time the kite already looks high, will be more fun kites pitted with other kites. To fight a kite requires a sharp thread. Usually, in every kite game, there are chasing kites when the kites break up for losing the game. The kites will be chased together and fought over.

Enggo sembunyi

This game is played by at least 3 people or more. Enggo hid is a kind of game that has a variety of types and in each type has different rules. In this game, there is one person in charge of guards and seekers, and other players are hiding. Before looking for a hiding place is given time to hide by count, usually 1-10. The first found player will serve as a guard.

There are various kinds of traditional games. Each traditional game contains moral messages, cooperation, tolerance, leadership, and social values. Traditional games make children healthier and more creative because of the activities of moving, running and jumping.

Parents have a great role in introducing traditional games to children. Parents can accompany their children playing traditional games. Children can also be entered by their parents to attend the contest in school as well as in the environment. Traditional games usually contested in order to welcome the big national days, such as the national child day and Indonesia's independence anniversary. Following the competition for children is a positive and creative activity to hone the thinking and skills of the child. In addition, children are taught to interact, work together, learn to become leaders, increase cohesiveness, help each other and also taught to be willing to accept defeat.

2. Revitalizing traditional children's games

Modern games and television make the child more at home and engrossed in his own world. They become less concerned with the surroundings. At school, children prefer to talk about things they have accomplished through games on a computer or play station rather than playing with their friends.

In the city of Kendari, many traditional games are available, such as congklak, bekel, engrang, marbles and others. The games are very useful. They can develop the creativity of children, liveliness, dexterity, and especially togetherness. Through classroom activity, children can learn the noble values of pluralism. In addition, they can redevelop the traditional games that have begun to disappear.

The government especially *Dinas Pemberdayaan Perempuan dan Perlindungan Anak* (P3A) is very concerned about the problem of children. They attempt to reintroduce traditional games through the work program that they have set up. National Children's Day is commemorated on 12 July every year. Through Children's Day, several districts in Southeast Sulawesi held "one day with Regent" event. In this event, children are invited and introduced with traditional games. Children play with the regents with a variety of traditional games. The government has also prepared public-friendly facilities such as urban parks, religious monuments, hospitals and others. In town parks a children's playground is available. This place is always busy visited every day, especially on holidays.

Schools need to revive the traditional game along with the values of togetherness and tolerance embodied in the game. Learning in Primary School is expected to focus not only on academic activities but also to introduce traditional games as learning media. A school is a place where children learn and socialize with their friends. The same thing is expected in other formal education institutions, such as early childhood education and Kindergarten.

Early childhood education and kindergarten are for children aged of 3-5 years. Based on the curriculum of 2013, the orientation of education at early childhood education level focuses more on playing than academic activities. Early childhood education and kindergarten schools have been equipped with various game facilities.

Traditional games have been taught to children in schools, especially in early childhood and kindergarten. Traditional games are taught in each class in the early weeks of school. Inter-class traditional game competitions are held at the end of the semester. To stimulate the cognitive aspect, the teacher gives the image to the child. The child must know the number and the name of the object in the picture. To stimulate physical motor development, both gross and fine motor, children can use large muscles to swing, jump and run. For the fine motor, children are taught drawing, *meronce*, painting using brush, watercolor, color pencil and crayon.

The creativity of children in the arts is stimulated with various activities, such as making butterflies from origami paper, making a collage of citrus fruit from rice and making a plane from cardboard. In addition, each class also prepared *congklak*, *bola bekel*, *lego* and others.

Traditional gaming tools are usually made directly by the players, using objects or plants around them. Playing encourages children's creativity in making game tools. Traditional games have no rules in writing. The rules that apply are common rules coupled with rules based on mutual agreement. Players are required to creatively create rules that suit their circumstances. Traditional games contain activities and values that are very beneficial to children's development. Games that emphasize the psychological aspects of children can be used as a medium of learning as a preparation toward the adult world.

Educating children is not just the responsibility of the teacher. It needs the involvement of other parties who are concerned with education. In Kendari city, there is a community of *Gerakan Kendari Mengajar* (GKM). GKM was established in June 2013. This Program is pioneered by young people in Kendari City who have a high social life and care about of education.

In addition to academic activities they also teach traditional games on Saturdays and Sundays which are known as "*sabtu dan minggu ceria*". They teach traditional games such as *gasingan*, *congklak*, *bekel*, playing war and others. Learning using traditional games is done by utilizing the objects that exist around their residence. For children the game can be a serious activity, but exciting.

For students, the game can make learning activities more interesting, especially for children who are in its infancy. Games can be used as a variations for learning activities that are routinely in the classroom. The game can create a conducive learning environment for children so that they become happy, happy, relaxed, but still, gain knowledge from the learning process.

4. Conclusion

One of the children's rights in the Child-Friendly City to be fulfilled is the right to play. Nowadays traditional games are beginning to be forgotten and unknown among the children. The traditional game contains positive values that are very beneficial for the development of children both physically and mentally. Traditional games of children need to be introduced and re-emerged as part of the noble cultural

heritage of Indonesia through formal and nonformal institutions. This process requires support from various stakeholders, governments, NGOs and communities.

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