

Children's Toy Learning Model in Taman Indria: Ki Hajar Dewantara's Perspective of Thought

Yunissa Desiana¹, Zuhairansyah Arifin², Amiratin³, Nur Zaimah⁴, Siti Waliana⁵, Arfifi Hasibuan⁶, Aynaya Alfatiha⁷

¹²³⁴⁵⁶⁷ Early Childhood Islamic Education Study Program, Faculty of Tarbiyah and Teacher Training, Sultan Syarif Kasim State Islamic University Riau, Jl. H.R. Soebrantas No. 155 Km. 15 Tuah Madani, Pekanbaru Riau

yunissadesiana@gmail.com

Abstract. *Traditional Indonesian games and games are part of Ki Hajar Dewantara's educational concept. His distinctive early childhood education concept utilizes the Among and Sariswara systems. The Among system is a suitable method for education because it is based on the principles of compassion, sharpening, and nurturing. The Sariswara system combines song, literature, and storytelling. The Among learning method is based on two principles: the nature of nature as a prerequisite for rapid progress, and independence as a prerequisite for revitalizing and mobilizing children's inner and outer strengths, enabling them to live independently. This study aims to determine the learning model for children's games at Taman Indria (Indria Garden) from Ki Hajar Dewantara's perspective. The study used library research. The data sources were primary and secondary sources. Data analysis techniques included data reduction and display. The results indicate that the learning model for children's games at Taman Indria consists of two models. First, the Among system, where the teacher or guardian serves the child. Second, the Sariswara learning method, which combines lessons in song, literature, and storytelling, as found in Indonesian cultural traditions. Keywords: Dolaman Games, Learning Methods, Ki Hajar Dewantara*

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INTRODUCTION

Various models of learning children's toys are the among system and the sariswara system. The among system is a method of education used in the Taman Siswa education system, with the intention of obliging teachers to remember and attach importance to the nature of children, by not forgetting everything that surrounds them (Wangid Nur, 2009). Meanwhile, the sariswara method is a method of educating children by combining three lessons at once, namely songs, literature and stories. This combination makes education not only focus on cognitive aspects but also involve effective and psychomotor aspects at the same time (Denada Helmi, 2020).

Children's education is a form of education that focuses on laying the foundation for physical growth and development (fine and gross motor coordination), intelligence (creative thinking, emotional intelligence, spiritual intelligence, social-emotional, language and communication). In accordance with the uniqueness and stages of development that early childhood goes through (Mursidi, 2015).

Early Childhood Education, according to Suyadi, quoted by (Tri Ulya, 2019) is education that is held with the aim of facilitating the growth and development of children as a whole or emphasizing the development of all aspects of children's personalities. The provision of services to children is expected to optimize children's development.

Early childhood education according to Ki Hajar Dewantara is a sensitive period or an important period for children's lives, where during that period the child's soul is open so that all experiences received by children under the age of seven years old will become the basis of a settled soul, so the importance of education in the sensitive period aims to add to the content of the soul not to change the basis of the soul. Furthermore, Ki Hajar Dewantara said that the education held for Early Childhood is liberating education as long as there is no threatening danger.

Ki Hajar Dewantara, (2013) established Taman Indria (another name for Kindergarten) in Yogyakarta as the first step in his struggle to create an independent nation after a long time in the world of Journalism. Currently, Taman Inria has spread to almost all regions of Indonesia, including in Jakarta. Not only Indria Park, but the brick level was also established by Ki Hajar Dewantara, namely Taman Muda (SD), Taman Adult (SMP), Taman Madya (SMA). All of these levels are included in a school called Taman Siswa College. Taman Indria is a Kindergarten school that exists in the Taman Siswa school system. It was first established by Ki Hajar Dewantara in 1922. This school uses a teaching method with the among system, a teaching concept where the teacher or teacher serves the child. The educational model that many people consider to be a mixture of Frobel and Montessori concepts in Europe, but actually Ki Hajar Dewantara found these two concepts in folk cultural art in Indonesia. So the traditional teaching model of children emerged in Taman Indria. Combining children's games with physicality, precision, calculation, cooperation and mutual cooperation that is not felt to force actually frees the child, but without feeling like practicing life-skill skills. This kindergarten-level school still exists and survives in Yogyakarta, which is considered the center of its birth, complete with Taman Indria Ibu Pawiyatan Tamansiswa.

The big problem today is that when the object of the game is not found by them, children channel their desire to play by playing games in internet cafes or with smartphones, the games that are played by many children today are Mobile Legends (ML), combat aircraft, shooting so that AUD has also become a victim of this game. So it is necessary for teachers and parents to find solutions on how to make the object of the game fun for AUD, so that they are saved from the technological games that exist at this time. A narrow arena can be used as a playground for children so that it becomes a pleasure that can make them feel at home with it.

Allah s.w.t says in surah al-'Ankabut verse 64:

"And there is no life in this world but jokes and playfulness. And indeed, the Hereafter is the true life, if they know."

The above verse explains that human life in this world is just a joke and a game, like children playing in a playground, which is only temporary. The author sees from this verse that in looking for a match, one must go to the hereafter in accordance with the conclusion of the above verse that "the village of the hereafter is the real life if they know". This shows that any type of play given to AUD children should be beneficial for them to better understand religion.

Dolanan is a Javanese language that is in the form of a basic *dolan* which means to play or play, gets a suffix (suffix) to become a noun that means game or also becomes a verb that means play. In the Indonesian-speaking community, the word *dolanan* has a more specific meaning, namely a traditional game. The noble values that exist in *toys* are sportsmanship and creativity. For more specifically, toys teach courage to accept defeat. This teaching appears before and after the game.

METHODOLOGY

This study uses the literature review method, which is a systematic study of previous research relevant to the topic of Play Therapy as a Guidance and Counseling service for children victims of natural disasters (Snyder, 2019). This methodology aims to gain a thorough understanding of how well Play Therapy helps children who are victims of disasters, by looking at various recent research results. The literature review process is carried out through several steps, namely finding, filtering, checking feasibility, and selecting articles.

RESULTS AND DISCUSSION

Children's Play Learning Model

Children's toys are a form of children's play activities. Children's daily lives are inseparable from children's toys, so it is natural for children's character development to use children's toys as a vehicle (Suherman, Wawan, 2017). So playing while learning is very important to be applied to the world of children's education because children aged 5-6 years (kindergarten and RA), need learning that is interspersed with the world of games.

The noble values that exist in traditional toys or games are sportsmanship and creativity. For more specifically, toys teach courage to accept defeat. This teaching appears before and after the game, for example the *sodoran* game (sodor cart), to determine the group that guards is carried out by means of *pingsut* alies suit, as well as other traditional games. In addition, many toys require dynamic physical movements so that the body is healthy. Not only sitting in front of a computer screen or other video games that cause the body to be less moving as well as causing eye disturbances. Another noble value instilled in toys is social value or social value. Almost all toys are performed by more than one person. Traditional games have almost been marginalized and replaced by modern games. This is especially true in cities. Therefore, there is a need to make efforts to preserve this traditional game, because this traditional game has many benefits for children's development.

According to Anne, the influence and benefits of traditional games on the development of children's souls are:

1. Children become more creative. Traditional games are usually created directly by the players. They use items or objects and even plants that are around the players. This encourages them to be more creative in creating game tools.
2. It can be used as therapy for children. When playing, children will release their emotions. They were screaming, laughing and moving. This kind of activity can be used as therapy for children who need the condition.
3. Developing children's multiple *intelligence*, is a child's intelligence that is measured by how a child gives rewards for something according to the child's developmental stage.
4. Developing children's natural intelligence
5. Developing children's spatial intelligence
6. Developing children's musical prowess
7. Developing children's spiritual intelligence

Traditional games that are quite diverse need to be explored and developed because they contain values such as honesty, sportsmanship, persistence and mutual cooperation. With traditional games, children can better practice concentration, knowledge, attitudes, skills and agility that are purely carried out by the human brain and body. In addition, traditional games can also develop aspects of moral, values, religious, social, language, and motor functions.

Some examples of traditional children's games (toys) played at Taman Indria are Gobak Sodor/Galah Asin Games, Mushroom Games, Suweng Cublak-cublak Games, Milang Khonde Cups Games.

1. Gobak Sodor/Galah Asin Game

This game is a group game consisting of two groups, where each team consists of 3-5 people. The essence of this game is to block the opponent so that he cannot pass the last line of the line back and forth, and to achieve victory, all members of the group must complete the process of going back and forth in the predetermined field area.

The benefit of this game is that it invites children to actively coordinate with their garden to achieve victory. Children are indirectly trained to cooperate and coordinate with their friends. Because if they don't, they will be hit by opponents and lose. Because this game requires a lot of people. According to Beredekamp, 4-year-old children have shown limited spatial estimation. So in addition to these benefits, they will understand how much each personal layout they have to stand, the shape and direction of a game path that they have passed so as not to be touched by their opponents (Susanto Dwi, 2018).



Figure 2.1 Gobak Sodor/Galah Asin Game

2. Mushroom Games

Mushrooms are a traditional game that is very popular for Early Childhood. In the game, children can move in circles, various kinds of mushrooms, hand in hand, with singing activities so that the atmosphere is very cheerful. Children also develop cognitive abilities by playing the keika symbol to form various forms of mushrooms according to the child's game. Another benefit of playing this game is that children learn to obey rules, children learn to express verbal and non-verbal language, learn cooperation and responsibility.

Playing mushroom does not require equipment because only a large open area is needed. This game can be played by 4 to 10 children with 1 person being the dadi (father) child, the child in the middle of the circle who is in charge of giving instructions so that the child who makes the circle forms a certain mushroom. The child (father) can change roles if there is a child who forms a mushroom symbol that does not follow the instructions (Vera Avanti, 2020).



2.2 Mushroom Game Pictures

3. Cublak-Cublak Suweng Game

Cublak-cublak Suweng is a game accompanied by an accompanying song that is sung. The accompanying song in the game has the same title as the name of the game itself, namely cublak-cublak suweng. Traditional games are usually played by small children in the countryside of the island of Java, especially in Central Java, the Special Region of Yogyakarta, and also East Java.

In this game, it begins with a hompimpa or gembrang to determine who is the first. After that, the loser will play the role of Pak Empong, who lies face down in the middle and the other children will sit around Pak Empong. Then those who surrounded Pak Empong opened their palms facing up and placed them on Pak Empong's back. Then there was one of the children holding a seed/pebble and moved it from one palm to the other in the accompaniment of the song *Cublak-cublak Suweng*.

Lyrics to the song Long Ago:

Cublak-cublak Suweng-Suwenge ting gelenter-Mambu kutundhung gudel

-Pak Empong lere-ler-Sapa ngguyu ndelikake-Sir, sir pong dhele kopong-Sir, sir pong dhele kopong¹



Figure 2.3 *Cublak-cublak Suweng*

4. A Tale of the Wild

Cungkup Milang Kondhe is one of the traditional games that is often played by children. The way to play, like A-I is a player. A-G stood in a circle holding hands. H as the one who stands in the middle of the circle, his eyes are covered with a handkerchief. I as the wall (parent) holds a small object (pebbles), standing outside the circle. A, B, C, D, E, F, G constricting H, hand in hand with the cathok ula hand (fingers intertwined). The trick is to insert the finger of the neighbor between the fingers of the friend next to him. So the finger of the left hand meets the finger of his friend's right hand, and vice versa, the finger of the right hand meets the finger of his friend's left hand. All the children, except H chanted the song "Cungkup Milang Kondhe). I walked around every fall at the end of the day, my right hand holding the pebble was touched on the hand of my friends who were sweeping. The pebbles were then left on one of his friend's palms, whichever was desired.

However, even though the pebbles have been abandoned, walking and touching them in conjunction with the hands of his friends is still ongoing. So the game I stops, if the song is finished. After that, all the palms that are joined by each other are cupped in one other high school. Then the handkerchief of the palm of H was opened, and H was told to guess, whose hand was the pebble, if guessed, whoever the child whose right hand was caught with the pebbles, he was the one who took the place. If the guess is wrong, H is still so. Then start playing again, as many times as you want. As for the number of children who play as they like. The song "Cungkup Milang Khonde": Cungkup-cungkup Milang Khonde, Milang Arum Arum Tambayatan, Cungkup Maesa Jagana Jaturanga, Reya Reyo Who Digbawa.

¹ https://id.m.wikipedia.org/wiki/Cublak-cublak_Suweng , accessed on September 19, 2021



Gamabr 2.4 Milang Khonde Cup Game

Garden of Senses

Ki Hajar Dewantara's career struggle since the middle of his life was in the field of education and culture, by establishing the "Taman Siswa National College" on July 3, 1922 which he led until the end of his life. Ki Hajar Dewantara's choice in the field of Children's Education is based on the calculation of several of his political friends who both feel responsible for the fate of the nation and humanity. By looking at the objective factors that existed and occurred in colonial society, as well as subjective factors with the desire and determination of the Indonesian people, to continue to fight and achieve independence (Moch Tauchid, 1968).

Taman Siswa, Taman means a playground or a place to learn and Siswa means student is the name of the school founded by Ki Hajar Dewantara on July 3, 1922 in Yogyakarta. When it was first established, the Taman Siswa school was named "*National Onderwijs Institut Taman Siswa*", which was the realization of his idea with his friend Soso Kliwon. Taman Siswa School is now centered at Balai Ibu Pawaiyan on Taman Siswa street, Yogyakarta, and has 129 branch schools in various cities throughout Indonesia. The basic principle in school/education of Taman Siswa which is a guideline for a teacher is known as *Patrap Triloka*. This concept was developed by Suwardi after he studied the progressive education system introduced by Maria Montessori and Rabindranath Tagore. *Patrap Triloka* has elements in the Javanese language. *Ing ngarsa sung tulada* (who is in front of giving example), *Ing madya mangun karsa* (who is in the middle of building will/initiative), *Tut wuri handayani* (from behind supporting). The Student Park consists of several parts, namely:

1. Taman Indria or Kindergarten (TK) in the Taman Siswa Education system
2. Taman Muda or Elementary School (SD) in the Taman Siswa Education system
3. Adult Park or Junior High School (SMP) in the Taman Siswa Education system
4. Taman Madya or Sekolah Menengah Atas (SMA) in the Taman Siswa Education system
5. Taman Karya Madya or Vocational High School (SMK) in the Taman Siswa Education system
6. Taman Guru or Bachelor Wiyata or University (University) in the Taman Siswa Education system

Ki Hajar Dewantara's Education Concept in Taman Indria

Based on Frobel's thought that gives freedom to children that is regulated in an orderly manner and Montessori thinking that frees children as if they are infinite, Ki Hajar Dewantara formulated a motto "tut wuri handayani", which is to give wide freedom as long as there is no danger that threatens children.

Early Childhood Education based on Ki Hajar Dewantara's thinking is based on a parenting pattern derived from the word "nurture" which means leading, managing and

guiding. Education is carried out by setting examples, encouraging and encouraging children to develop. This thinking is in accordance with Bandura's statement, that children conserve adult behavior and imitate it. Furthermore, Bandura's social cognitive theory states that behavior, environment and people or cognition are important factors in child development. Behavior can affect individuals and vice versa the individual can affect the environment, the environment overcomes a person and so on. Therefore, an example that is absolutely needed by children, Ki Hajar Dewantara calls it *Ing Ngarso Sung Tulada*, where teachers must be role models for their students (Magta Mutiara, 2013) .

The theory that supports Ki Hajar Dewantara's thinking is Rousseau's theory, which is a person who plays the role of an educator with support for children to be able to develop naturally. Elkind also believes that children need strong support for play and activities of their own choice in order to be able to survive the stress that exists now in the child's environment. The support provided can be in the form of motivation and the provision of learning media. In the among system, this is referred to as *Ing Madya Mangun Karsa*. So, the freedom given to Early Childhood actually requires exemplary guidance as a form of adult leadership and requires encouragement or motivation from adults to children in undergoing their life processes in another way, namely when children play or activities that children are interested in.

The learning process carried out by Ki Hajar Dewantara to Early Childhood is carried out with a cultural approach that exists in the child's environment. According to him, to perfect the ethics of children's development, we should not forget the basis of "*Bhineka Tunggal Ika*", which is to attach importance to all elements of good culture in each of the children's areas, with the intention at higher levels to carry out "*Convergence*" as necessary, towards the unity of Indonesian culture in an evolutionary manner in accordance with nature and times. Ki Hajar Dewantara formed an education system that was based on its own culture and belief in its own power to grow .

The cultural approach used by Ki Hajar Dewantara in early childhood education is through games, songs, fairy tales, sports, plays, language, art, religion and the natural environment. Ki Hajar Dewantara also stated that educating young children is not or has not given knowledge, but only trying to perfect the sense of mind. As for all the energy and behavior, it actually has a great influence on the inner life; Also the inner life has a great influence on the behavior of the nativity. The intermediate path is that education is born into the mind, namely the five senses. Therefore, the practice of the five senses is a work of birth to educate the mind (thoughts, feelings, wills, passions, etc.).

The thinking is trained by Frobel and Montessori thinking. Frobel gave lessons on the five senses but still what was emphasized was children's games, children's joy, so that the lessons of the five senses were realized into items that pleased children. Meanwhile, Montessori attaches importance to the study of the five senses by giving children wide independence but games are not important. Ki Hajar Dewantara combines the two, according to him, learning the five senses and children's play are not separate. All the behaviors and all the circumstances of the children's lives have been filled by the Supreme Among

Ki Hajar Dewantara's Learning Method, in education in Indonesia, according to him, does not use the basis of "command", will use the basis of order and peace. In the Indonesian nation, we always take care of the inner life of children, and are very far away from coercive attitudes. The basis of "punishment" is meant to prevent crime. According to him, the right educational method for Indonesians is not to impose it. Because Indonesians, including the people of the East, use traditional values in the form of subtlety of taste and love and affection, love and peace, and be polite in their words and actions. These values have been secured since early childhood. So Ki Hajar Dewantara originated two learning methods that are in accordance with the culture in Indonesia, namely the among system method and the *sariswara* system.

1. Among System Method

The learning method used by Ki Hajar Dewantara is the Amang System. The among system method is related to the word Mong which includes Momong, Among, and Ngemong. This is the so-called "three mong" that will be applied in the education and teaching process that is often with the course of the students' education process from the earliest stage until they are ready to grow up and ready to enter the next level of education.

Momong in Javanese means to take care sincerely and full of affection and to transform habits or habituate good things accompanied by prayer and hope that in the future the fruits of his care and affection will become good children and always on the path of truth and virtue. Among in Javanese means to set an example of good and bad without having to take away children's rights so that children can grow and develop in an independent inner atmosphere according to their basics. Ngemong in Javanese is interpreted as a process to observe, care for and maintain so that children are able to develop themselves, be responsible and disciplined based on the values they have acquired according to their nature. In the attitude of Momong, Among and Ngemong there is a very basic value, namely that educators do not force but do not mean allowing children to develop without free direction (Ikhwan Aziz, et al, 2018).

The birth of the Among system is closely related to the state of education influenced by western system education. Because in the western system the basics are *regering, tuch, and orde* (order, punishment and order). Ki Hajar Dewantara assessed that such education can cause damage to children's ethics, because children experience coercion on their inner life. The system also causes children to always live under coercion and punishment that is very commensurate with their mistakes. He considered that if he imitated such a way, he would not be able to form a person who has a personality, therefore the education put forward by Ki Hajar Dewantara is an education that does not use coercive methods but by *opvoeding* or *pedagogic* methods (momong, among and ngemong, the method used is "*order, en vrede*" order, peace and peace), but does not neglect.

In the educational process, every educator as a leader to carry out Ing Ngarso Sung Tulada (always an example in behavior and speech), Ing Madya Mangun Karsa (arouse enthusiasm and motivate), Tut Wuri Handayani (the teacher only guides from behind and reminds if the child's actions are dangerous)

To facilitate the application of the among system in early childhood education, teachers usually use songs that are known to early childhood, such as the song Gundul-Gundul Pacul, Balonku ada lima, Climbing to the top of the mountain and many other songs using lyrics that suit their catch. This method is an application of the teachings of Ing Ngarso Sung tulada and Ing Madya Mangun Karsa, which is when a teacher gives a method of singing to a child and is followed by the child, besides that the teacher also acts as a companion and guide so that the child can understand a higher. The application of this method is not only applied through songs but teachers can also give examples to children through verbal and demonstrations. This example is given continuously when the child is in the school area. For example, for verbal activities such as, when a child gives food or something to one of the children, the child is trained to give thanks. And for examples of demonstrations, teachers can provide a high understanding of concepts, in general, abstract concepts are difficult for early childhood to understand, but with all actions from teachers through demonstrations, it is easier for children to understand what is conveyed by teachers.

In the application of Ing Madya Mangun Karsa in early childhood, it can be seen that when children interact between one child and another, in interacting they often fight or quarrel between the children. According to Tugiyem, the effort made by teachers to overcome the problem of conflict that occurs in children is for teachers to first find the main source of the problem. For example, such as when there is a fight between students about the toys they want to use, the teacher's job is not only to tell the child who is giving toys to other children who ask for them, but also to instill an attitude of submission and patience to the child.

2. Sariswara Method

The Sariswara method is a method that combines lessons in song, literature and story, as found in Indonesian cultural traditions. People who study the *nyanyian-nyayian*, for example, "Maacapat", will automatically get literary training and will gain knowledge about the various stories contained in it. In the combination of these three kinds, the education of taste, mind, and ethics is also combined.

Ki Hajar Dewantara gave the understanding that Drama is a literary art, which is manifested as a conversation with the accompaniment of movements and songs in order to realize the story as a situation that really happens. Another name for the play is *tonil* and drama which according to the word or etymology, the play comes from the Javanese language *sandi* meaning vague, symbol, symbol, *wara* meaning news, information, announcement, teaching, advice. So the play actually intends to give advice or teachings but not directly but is disguised using symbolism or symbols.

So Sariswara is not only about the lesson of singing Javanese songs with numbers, but the method is to give teaching that in short can be called "sastra gending" to children, in this case it is very closely related to the relationship between language and art.² While singing we tell stories and that is what is called the sariswara system called the system of joining languages, songs and stories. And this includes human power education, including about thoughts, feelings of energy or the creation of *karsa*.

The Sariswara method contains various lessons that are delivered to children, such as teaching history, language and ethics that are united, starting with voice art lessons. This method invites students to receive "lessons about life" through language, songs, and dance movements. What is meant by teaching about life here is something that is seen, and heard, that can affect the mind and feelings of the child so that they are moved to speculate on something about good and bad and wrong and right. The message of life lessons is contained in verses and wrapped in a song rhythm. Because Ki Hajar Dewantara said that *wirama* has power, among other things, facilitating physical work and advancing mental intelligence (Sri Ratna Sakti Mulya, et al, 2019).

The application of the sariswara method in early childhood is usually filled with Javanese songs, children's prayers or traditional games. The Javanese toy song itself is a Javanese song sung by Javanese children with or without movement. And in the toy song, each song has a certain meaning and has verse lyrics composed of beautiful words. Examples of toy songs for Early Childhood such as, the *Padilla Song*, the *Jaranan Song*, the *Lir-Lir Song*, the *Prahu Layar Song* and many other songs.

In learning *sandiswara* at school in Early Childhood, it will help children in lessons about knowledge of language, literature, talking to the *wirama*, memorizing, remembering, playing and gaining new understanding, rhythmic movement lessons (*wiraga*), singing adapting us to our thoughts, feelings, willpower and energy (psychic globalization), learning manners, discipline, cooperation and so on. The Sariswara method, namely language lessons, stories and songs, is very useful because there is an association between these three things (language, stories and songs), which will facilitate the acceptance of theatrical learning. Regarding the weight of the play, the level of the audience is adjusted and takes into account the circumstances of the situation and conditions. The use of songs and dances or *gending kerawitan* is considered by *janagan* to damage their respective art.

So art education in Kindergarten for Early Childhood is a forum to develop the nation's culture. For arts education, concentrate on learning songs, stories and language *serga gerak wirama*, that is what makes children's games in the nation really beautiful. In the combination of song, story, and language lessons, there is also an education of taste, mind, and ethics that will later form characters and habits that will bring the souls of the nation's children closer.

²The Upper House of the Student Park Association, p. 355

The purpose of the sariswara learning method is to inform the culture in our country, especially about the culture in our country, especially about the local culture of children's toys and traditional games. By introducing and instilling local culture from an early age so that later children will have character and raise their character. Children's toy games and traditional games taught in the sensory garden such as engklek, clogs, walking with coconut shells and children's toys such as eyebrow swings, sursur, bald pacul, and many more. By being taught about the local culture and the toys so that they remember until they grow up and can teach them to their children.

CONCLUSION

Based on the description of the results and discussion, it can be concluded that the Children's Learning Model in Taman Indria according to Ki Hajar Dewantara's Thought is divided into two models, namely learning with the Among system and learning with the Sariswara motode system. Learning with the motto of the among system is where the teacher or teacher serves the child, The purpose of the among system learning itself is to build students to grow into human beings who believe and are pious, they are born and minded, noble in ethics, intelligent and skilled, and physically and spiritually healthy in order to become independent members of society and responsible for the welfare of the country and humans in general. Meanwhile, Sariswara learning motto is a method that combines lessons in song, literature and stories, as found in Indonesian cultural traditions. The purpose of learning the Sariswara system is to inform the culture in our country, especially about the culture in our country, especially about the local culture of children's toys and traditional games.

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