

Implementation of Ethnopedagogy Through *Tabak* Educative Traditional Games for Multicultural Value Reinforcement

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ABSTRACT

This study explores the use of traditional Tabak games to reinforce multicultural values in Public Elementary School 14, Pontianak City. Utilizing a survey method, the research involved the Pontianak community, teachers, and students from the school. Data collection methods included participant observation, comprehensive interviews, and documentation, with data analysis conducted through an interactive approach. The findings reveal that students favor thematic lessons, particularly history education, when taught using traditional Tabak games. This is evidenced by 90.71 percent of students responding positively to questions about this learning method. The traditional Tabak games embody values such as democracy, education, social skills, personality, courage, unity, and morals. Additionally, the implementation of learning based on local wisdom through traditional educational Tabak games showed an 86.79 percent effectiveness in strengthening multicultural values. This approach provides teachers with an alternative method for creating imaginative and enjoyable educational activities suitable for elementary students. It introduces multicultural values through five dimensions of multicultural education: content integration, knowledge construction, prejudice reduction, and the empowerment of school culture and social structures.

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1. INTRODUCTION

Learning with indigenous knowledge involves connecting education with local resources, encompassing wisdom, beliefs, norms, traditions, community practices, cultural heritage, deep insights, and other aspects that form the essence of identity. These elements guide us in navigating daily life with wisdom. This approach, termed ethnopedagogy, is focused on instilling the values of Indigenous wisdom, (Lestari, 2021), (Bahri, 2020), (Saiful, 2022), (Lestari, 2018). This approach signifies an innovative educational model that is presently being honed, both in its conceptualization and real-world implementation. Ethnopedagogy involves leveraging ethnicity as the basis for learning, drawing from it both as a resource for content and a method of instruction. Its goal is to embed the principles of indigenous knowledge into the educational process. This method entails employing creative techniques

and educational resources to actively involve students, aiding their understanding and utilization of local wisdom.

A tactic available to researchers and university educators at this institution is to incorporate ethnopedagogic learning, which leverages indigenous knowledge and wisdom as sources of innovation and community benefits (Kartadinata, 2010; Alwasilah et al., 2009). Ethnopedagogy emphasizes recognizing the unique brilliance and traditional wisdom of local cultures, using Sundanese cultural values as an initial model. Bahri (2020) reinforces this perspective by illustrating that traditions like baumatahutn represent human behavior imbued with admirable qualities, harmoniously preserved with nature. These traditions integrate local wisdom values into ethnopedagogy-based social studies education, encompassing religious principles, ethical guidelines, societal responsibilities, communal care, and environmental values. Consequently, incorporating these values into Social Studies Learning through ethnopedagogy yields positive educational outcomes.

The integration of ethnopedagogy, which draws upon the values of local wisdom and cultural heritage, can serve as a rich source of learning across all subjects, including thematic education. This approach aligns with David Ausubel's theory of meaningful learning, which emphasizes the importance of students linking new information with existing cognitive frameworks. Research by Lestari (2021) demonstrates that applying the ethnopedagogic approach through local traditions, such as the tajhin pheddis, can provide a meaningful learning experience in social studies, leading to improved student outcomes at MTs AL-Ikhlas Kuala Mandor B. Furthermore, structured planning, practical engagement, and utilizing inter-ethnic social interactions as learning resources have been shown to enhance learners' success, as seen in Lestari's 2018 study. Ethnopedagogic-based social studies foster student-centered learning, increasing knowledge, social skills, and values, which help students address social issues in their communities and develop good citizenship.

Additionally, ethnomathematics, as illustrated by Payadnya (2022), has garnered significant student interest, with approximately 90.48% of students showing enthusiasm for this approach. The incorporation of cultural elements and technology in education is anticipated to become more prevalent, enriching the learning experience. Teachers can use locally-inspired literature to foster critical thinking skills, as suggested by Wulandari (2022). The significance of indigenous knowledge is also crucial in the counseling process, as noted by Lestari (2020), because effective counseling involves understanding and respecting cultural norms. By embracing ethnopedagogic principles, educators can create a more inclusive and culturally responsive learning environment that not only enhances academic performance but also prepares students to engage thoughtfully with their cultural heritage.

One way to implement ethnopedagogy is through traditional educational games such as tabak or *engklek*, which are well-known across Indonesia, including Pontianak. In Riau, this game is called *setatak*; in the Jambi area, it is known as *tejek-tejekan*; in the Batak Toba area, it is referred to as *engklek*; and in West Kalimantan, it is called *tabak*. The game has a long history, with the earliest mention of a similar game found in Francis Willughby's "Book of Games" from 1653, where it is referred to as scotch hop. Today, this game is internationally recognized as hopscotch. By incorporating these traditional games into the curriculum, educators can provide culturally relevant learning experiences that engage students and preserve local heritage. Furthermore, these games can enhance physical coordination, strategic thinking, and social interaction among students.

The game of *tabak*, also known as hopscotch, becomes more exciting when played in groups. Players draw eight squares and one mountain on a flat surface using chalk, charcoal, or wood. Each player must have a *gaco*, which is thrown into the first box. Players then hop on one foot from one square to another, avoiding the square with the *gaco*. They return to the starting point, picking up the *gaco* on the way back. This process continues sequentially through all the squares. If a player completes all the squares, they must throw the *gaco* onto the mountain and retrieve it. Players are entitled to a square marked with an asterisk that others cannot step on. If a player throws the *gaco* into the wrong box or steps on the boundaries of a square, their turn ends, and the next player takes over (Livia, 2021).

This game can also serve as a tool to instill multicultural values by involving players from various ethnic and religious backgrounds. According to Banks (2003), multicultural education encompasses principles that recognize and evaluate the importance of cultural and ethnic diversity in shaping individuals' lifestyles, social experiences, and educational opportunities. Banks outlines five dimensions of multicultural education: Content Integration, which involves incorporating diverse cultural examples into the curriculum; Knowledge Construction Process, which helps students understand how cultural biases influence knowledge; Prejudice Reduction, aimed at modifying students' racial attitudes; Equity Pedagogy, which adapts teaching methods to ensure academic success for all students; and Empowerment of School Culture and Social Structure, which examines practices and interactions to create an inclusive school environment. By integrating these dimensions, educators can use traditional games like tabak to foster a deeper appreciation of diversity and promote an inclusive and respectful learning environment.

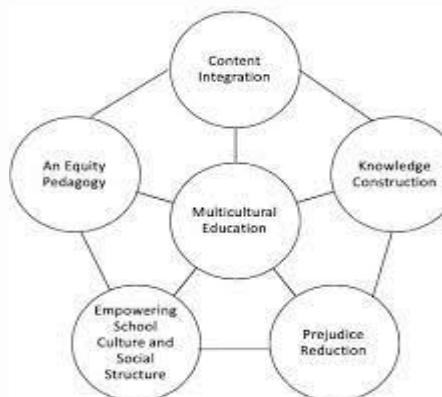


Figure 1. Multicultural Education According to Banks

These five dimensions will determine the success of education that encompasses diverse cultures implemented in schools. The dimensions of multicultural education will color the learning and education system that takes place in schools.

Pre-observations at Elementary School 14 Pontianak city reveal significant issues related to lost learning and a lost generation, particularly in terms of knowledge transfer and the inculcation of multicultural values. Students' understanding of social subjects, including thematic lessons, is notably low, and many students find these lessons dull due to the heavy content load. Additionally, the school has not been effective in imparting affective outcomes, such as attitudes and multicultural values, or psychomotor skills, despite the demands of the K13 curriculum, which emphasizes these alongside cognitive achievements. The school's diverse student body, encompassing various ethnicities (Malay, Dayak, Chinese, Madurese, Arabic, Bugis) and religions (Islam, Christianity, Catholicism, Confucianism), often faces negative stereotypes and bullying.

Given these challenges, there is a clear gap in the effective implementation of ethnopedagogic strategies that could address these educational deficiencies. This study introduces the novelty of utilizing traditional Tabak educational games as a method for strengthening multicultural values among students at Elementary School 14 Pontianak city. The primary objective is to examine the effectiveness of ethnopedagogic implementation through these traditional games in enhancing multicultural education. Specifically, the research will address the question: How does the implementation of traditional Tabak educational games influence the strengthening of multicultural values and overall student engagement in thematic learning at Elementary School 14 Pontianak city? By integrating local wisdom into thematic learning, this study aims to make learning more contextual, engaging, and meaningful, thus reducing reliance on rote memorization and fostering a more inclusive and dynamic educational environment.

2. METHODS

This research uses both qualitative and quantitative approaches to provide a comprehensive understanding of the implementation of traditional educational *tabak* games for reinforcing multicultural values. Researchers utilized survey research to examine the planning and execution of these games, targeting curriculum representatives, teachers, and students from Elementary School 14 in Pontianak city. Data collection methods included observation, indirect communication, direct communication, and document analysis, ensuring a thorough and multifaceted data set. Observations allowed for an in-depth look at the actual implementation of the games, while interviews with participants provided insights into their experiences and perceptions.

Data analysis followed interactive analysis techniques outlined by Miles and Huberman (2007), involving a continuous process of data collection, reduction, presentation, and conclusion drawing. This iterative process ensured that the analysis remained dynamic and reflective of the collected data. Additionally, researchers used questionnaires to gather quantitative data on the implementation and effectiveness of the traditional educational *tabak* games. The data from these questionnaires were analyzed using a percentage formula as described by Sanafiah Faisal, allowing for a clear statistical representation of the findings. This mixed-methods approach ensured that the study was able to capture both the detailed qualitative nuances and the broader quantitative trends, providing a robust evaluation of the ethnopedagogic strategies in enhancing multicultural education.

3. FINDINGS AND DISCUSSION

3.1 Ethnopedagogic Planning Involves Integrating Traditional Tabak Educational Games Into Thematic Learning Approaches

The implementation of *tabak* games in thematic learning at SD N 14 Pontianak Kota in the 2021/2022 Academic Year on March 18, 2021- April 2022. The material that is suitable for implementing this *tabak* game is class V semester 2 material with theme 7, namely Events in Life with Subtheme: 1 National Event of the Colonial Period. The Basic Competence is IPS, namely 3.4, which identifies important factors causing the colonization of the Indonesian nation and the efforts of the Indonesian nation to maintain its sovereignty. 4.4 Present the results of identification of important factors causing colonialism of the Indonesian nation and the efforts of the Indonesian nation in defending its sovereignty. The learning materials are 1) Factors causing colonization of the Indonesian nation, 2) How to maintain independence 3) Socio-Cultural Diversity of Society.

Based on observations, interviews and the dissemination of questionnaires, the implementation of ethnopedagogic planning incorporating traditional Tabak Educational games in thematic learning has been successful. According to the results of the questionnaire, students responded positively to the planning conducted by fifth-grade teachers, with a satisfaction rate of 96.67 percent. This can be seen from the following questionnaire analysis

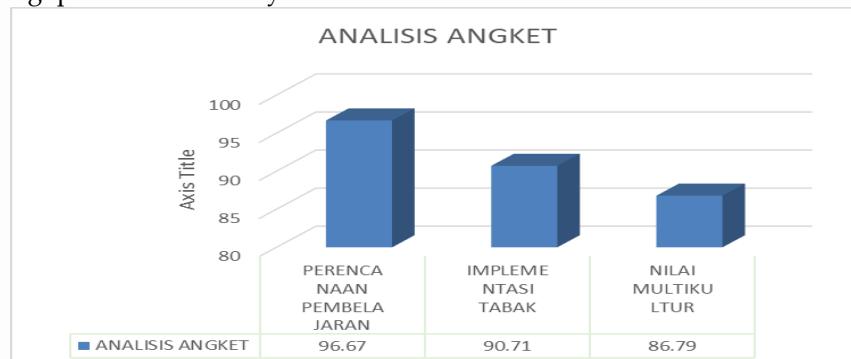


Figure 2. Questionnaire Analysis Diagram

Ethnopedagogic planning in the form of traditional tabak educational games in thematic learning has also been outlined in the learning implementation plan. It is a plan for face-to-face learning activities for one or several face-to-face times. The curriculum plan is derived from the syllabus and aims to direct teaching and learning activities toward achieving essential competencies. A faculty member, usually a teacher, must develop a thorough and structured lesson plan. The Tabak game provides not just entertainment but also numerous benefits for those involved. This tabak game is a game that combines physical abilities with a quick perceptive mindset to be able to carry out actions precisely. Tabak games are very good for children because they can help hone their physical and mental abilities.

According to (Mulyani, 2016: 54-58) there are many educational values contained in the traditional game of *tabak*. Values include, first, democratic values. Democratic values have been addressed by children before they start playing. Proven by choosing and determining the number of players, the rules of the game and the place where this game is carried out and they must follow the rules or agreed rules. All this is done through voluntary deliberation, and there is no coercion or pressure from outside. Thus, children have actually had a democratic spirit from time immemorial. Second, is educational value. The educational values embedded in this game of *tabak* are as follows: a) Increase Creativity. This game trains children to count and make decisions faster. b) Ability to Solve Problems. Playing *tabak* can hone the ability of the child's brain to immediately solve problems quickly. When playing *tabak*, players must quickly make decisions to determine the choice of gaco throwing location. Players must strategize well to be able to win the game. When there is a conflict during the game, children will indirectly think about finding the best solution with other players. c) Honing Children's Motor Skills. This game will hone children's skills when jumping and maintaining balance. When jumping, children will learn how to land well in certain areas without falling. Hand and foot coordination in this game is also needed as a balancer. Players need to be able to think quickly and take the next step. d) Learn things. This game is very suitable for children because while playing children can while learning.

The game of *tabak* offers numerous educational benefits for children, such as learning mathematics, color recognition, shapes, and sizes. Additionally, it helps develop social skills as children interact with their environment while playing. The game also fosters personality development by encouraging creativity, emotional expression, and charitable behavior, which can contribute to the cultivation of wisdom as they grow. Moreover, *tabak* instills the value of courage, as it requires participants to make strategic decisions to win. The game also promotes unity, as group play necessitates a spirit of cooperation and teamwork to achieve common goals. Lastly, *tabak* reinforces moral values by embedding cultural principles that enhance children's social and emotional development. Overall, the game of *tabak* is a holistic educational tool that supports the growth of various essential skills and values in children.

The values embedded in traditional Tabak games align with the findings of (Wijayanti, 2014) that traditional games offer opportunities for children to explore their potential and foster the development of their abilities. Traditional games are characterized by utilizing available environmental resources without the need for purchasing, involving multiple participants, and adhering to established rules. Through the characters in traditional games, children can enhance their social skills. Engaging in traditional games enables children to cultivate teamwork, adaptability, positive interaction, self-regulation, empathy toward peers, adherence to rules, and respect for others. Involvement in various traditional games facilitates children's socialization skills development.

Based on the presentation of the research results and findings from previous studies, it can be inferred that the unique traditional game of *tabak* not only provides enjoyment for children but also meets important social and educational needs. Incorporating traditional games like *tabak* into the school curriculum can help preserve these cultural treasures, which are at risk of becoming extinct in the current generation. By integrating *tabak* into learning, lessons become more engaging and enjoyable, fostering a dynamic and fun educational environment. This strategy not only enhances the learning experience but also plays a crucial role in preserving and promoting cultural heritage. In

conclusion, using traditional games in education can create a more holistic and culturally rich learning experience that benefits both students and the community.

3.2 Implementing Ethnopedagogic Methods Through Traditional Educational Tabak Games To Enhance Multicultural Values

The introduction of Ethnopedagogic methods through traditional *tabak* educational games took place during the initial session of fifth-grade class A on Monday, June 6, 2022, from 07:15 to 08:25 WIB. In the preliminary stage, the researcher opens the learning process by saying greetings and reading prayers, after that the researcher absents the students, then the researcher provides motivation to the students, the researcher mentions the subject matter of the day's lesson, explains the basic competencies and indicators to be achieved, mentions the learning objectives. Researchers gave ice breaking using the pat of one right finger-one left finger, to focus students' attention. When the atmosphere is pleasant, students are asked to pay attention to the explanation of the material to be delivered. At first the researcher explained the National Event of the Colonial Period. After that, researchers and teachers explained 1) Factors causing colonization of the Indonesian nation, 2) How to maintain independence 3) Socio-Cultural Diversity of the Community. The researcher then gives students the opportunity to ask questions. When all students understand about the National Events of the Colonial Period. Then the researchers gave practice questions with traditional tabak games with mountain patterns.

The game of tabak is simple: players hop on one foot across tiles drawn on the ground. Each child uses a kereweng or gacuk, usually made from pieces of tile, floor tiles, or flat stones. These are thrown onto one of the ground tiles, and players must hop to the next tile on one foot, avoiding those with a gacuk. If a throw exceeds the designated box, it is invalid, and the next player takes their turn. The first player to complete a round throws the gacuk with their back turned; if it lands on the desired tile, that tile becomes their "rice field," allowing them to step on it with both feet while others cannot. The player with the most "rice fields" wins. The game is exciting because players often make mistakes when throwing the *gacuk*, causing it to miss the intended box.

In conclusion, tabak is not only a fun and engaging game for children but also involves strategy and precision. Its easy-to-follow rules and challenging nature make it a popular outdoor activity, helping to develop physical coordination and decision-making skills. Incorporating traditional games like tabak into educational settings preserves cultural heritage and provides students with a unique and enjoyable learning experience.

Based on the questionnaires that have been given to students, it shows that students feel like thematic lessons, especially history education using traditional tabak game methods. Based on figure 4.2 regarding the questionnaire analysis diagram above, it can be seen from questions or statements No. 4-8 that answered in agreement by 90.71 percent. Meanwhile, regarding the impact of ethnopedagogic application in the form of traditional educational games, tabak has strengthened multicultural values (multicultural values) by 86.79 percent. The utilization of tabak games during the process of learning can have a highly beneficial effect in helping to develop children's social and emotional skills because, tabak games are very loaded with certain cultural values that are useful in community life. The tabak game implemented in thematic learning at SDN 14 Pontianak is using a mountain pattern.

Implementing ethnopedagogic methods through traditional educational tabak games offers teachers an alternative means to introduce creative and enjoyable learning strategies in elementary school classrooms. Education implementation should aim to provide diverse opportunities for students to thrive and develop based on their potential, talents, and interests. Traditional *tabak* games represent cultural assets with national characteristics, making them valuable tools for nurturing multicultural education from an early age. Considering various perspectives, integrating traditional tabak games into education efforts represents a commitment to fostering multiculturalism among elementary school children, revitalizing traditional games within their living environment, and exploring the benefits and

values they offer. According to Parekh (2010), multicultural education is not merely a pragmatic political doctrine but a way of perceiving human life, emphasizing mutual understanding among individuals. Fostering such understanding can begin by promoting social cohesion and inclusion through knowledge sharing and facilitating effective communication among individuals and groups from diverse backgrounds, such as through participation in traditional games. Therefore, traditional games play a significant role in instilling the multicultural values they embody.

The above findings are in line with the findings (Apriani, 2020) that traditional tabak games are fun play activities to enhance the learning experience with indicators contained within the educational curriculum in elementary schools can be achieved. Because the traditional game of tabak makes children able to improve their gross motor skills well. The relationship between traditional tabak games and gross motor skills is that traditional tabak games are activities that help children's gross motor learning process. Children's gross motor skills will be improved if the learning activities are more interesting. So it is clear that the traditional game of crank has something to do with gross motor skills. In line with the opinion (Ulya, 2017) traditional games can also make students know and learn the cultural richness they have because most students are no longer familiar with traditional games. Traditional game media in mathematics learning can provide benefits, including to provide a variety of learning so that it is not monotonous and boring, visualize mathematical objects that were originally abstract into concrete, provide learning experiences by entering into real situations, and make learning more effective and efficient.

The implementation of ethnopedagogics in the form of traditional educational games Tabak above has been able to provide multicultural value as explained above can be analyzed from the theory of multicultural education which applies 5 dimensions. First, the content/material integration dimension this aspect offers teachers a chance to convey information, highlighting essential learning points by incorporating insights from diverse sources. In particular, the teacher at elementary school 14 Pontianak, Mrs. Eka, has succeeded in incorporating the content of learning materials into the curriculum with several diverse perspectives (Banks, 1991). One common approach involves acknowledging their contributions, particularly highlighting how teachers at this school have aligned their curriculum by focusing on the heroic narratives of various groups. Furthermore, alterations were made to the learning design and units through several methods. Teachers introduced additional units or topics specifically related to multicultural content (additive approach), such as showcasing examples of independence heroes from diverse tribes and religions. Secondly, the aspect of knowledge construction. Educators at this institution can aid students in understanding multiple perspectives and formulating conclusions informed by their acquired knowledge. This aspect also involves students' recognition of shifts in their own understanding. Thirdly, the dimension of prejudice reduction. Teachers have supported students in fostering positive attitudes towards diversity within groups. Fourthly, the dimension of prejudice reduction. Teachers have also encouraged students to develop positive behaviors regarding group differences. Fifthly, the dimension of equal/fair education. Teachers can implement learning strategies and activities that promote equitable education, such as cooperative learning and competitive learning. This is evident in the fair use of traditional tabak games as a learning tool. Sixthly, the dimensions of school cultural empowerment and social structure. Teachers at this school can empower the culture of students from various backgrounds, as suggested by Boyer (1996).

Implementing ethnopedagogics through traditional educational games to reinforce multicultural values in schools can facilitate educational experiences that foster the development of cognitive and socio-emotional abilities. Additionally, it can promote peacebuilding and prevent violence through education, thereby increasing its prominence in the realm of academia (Elihami, 2022). Utilizing tabak games in learning prioritizes multicultural education, advocating for equality, justice, and embracing diversity within the classroom (Lash, 2021). This approach to learning also underscores the principle of social justice for all individuals, irrespective of their ethnic or cultural background (Anon, n.d.). Learning through tabak games represents an embodiment of multicultural education deeply rooted in Indonesian culture. The paradigm of cultural preservation, social justice, equality, Bhineka Tunggal

Ika, and social interaction aligns with the principles of multicultural education (Choi & Mao, 2021; Silva, 2022).

The multicultural values mentioned are essential components of character development that must be nurtured in elementary school students. Therefore, fostering school character education requires collaboration with families or parents of students (Khazamula J, 2019; Aprilianto, 2020; Ahmadi, 2020; Asbari, 2020). Character education holds significant importance and should be cultivated in both formal and non-formal educational settings (Khazamula J, 2019; Haerullah, 2020; Fathurrahman, 2020). Establishing a conducive environment in schools is essential for promoting positive values. Implementing ethnopedagogics through traditional educational games to reinforce multicultural values exemplifies student-centered learning that fosters critical thinking, creativity, and independence (Christopher, 2019; Hotchkiss, 1924; McMurray, 1920). In such learning environments, teachers act as facilitators, allowing students to develop independence, creativity, and character values. Schools employing this approach become more adaptable, enabling teachers to provide guidance while encouraging students to organize their activities independently. Assisting students in mastering necessary information to solve problems and develop analytical reasoning skills is crucial for character development (Delisle, 1997; Thomas, 2000; Frank et al., 2003; Mills and Treagust, 2003; Doppelt, 2005; Helle et al., 2006; Macías-Guarasa et al., 2006). Ultimately, such educational strategies ensure that students grow into well-rounded individuals capable of critical thinking and positive social interaction.

4. CONCLUSION

The implementation of ethnopedagogics through traditional educational *tabak* games to reinforce multicultural values at Elementary School 14 Pontianak Kota was highly successful. Data shows that students responded positively to thematic lessons, particularly in history education, utilizing traditional *tabak* game methods, with an approval rating of 86.79 percent. These traditional games, which are becoming increasingly rare, not only provide enjoyment but also serve as a catalyst for instilling social values and education. Traditional *tabak* games encompass numerous educational values, including democratic principles, social skills, character development, courage, unity, and morality. By incorporating these games, teachers have an innovative approach to implement creative and enjoyable learning strategies in elementary classrooms. Additionally, traditional *tabak* games represent cultural assets with national characteristics, making them valuable tools for fostering multicultural education from an early age. The integration of ethnopedagogy through these games has effectively imbued multicultural values, covering the five dimensions of multicultural education: content integration, knowledge construction, prejudice reduction, and the empowerment of school culture and social structures. However, the research was limited by its focus on a single school, which may not fully represent broader educational contexts. Future research should explore the implementation of ethnopedagogics in diverse educational settings and examine long-term impacts on student outcomes to provide a more comprehensive understanding of its effectiveness.

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